

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ هَذِهِ تَسْبِيحِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي



*Imam Mahdi Ma'ud AS said
Belief in this servant means practice (of obligations)*

تسديق وعمل

TASDIQ-WO-AMAL

(Belief and Deed)

By

Hazrat Maulvi Mohammed Nooruddin Arabi^{Rh}

Translated into English

By

Shaik Chand Sajid



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Honorifics

AS : Alaihis Salaam
RA : Razi'Allahu 'Anhu
RH : Rahmatullahi Alaihi
PBUH: Peace be upon him

DEDICATED

**To those seekers of truth who never got
Tired while treading the Path of Allah.**

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Hz. Mohammad Nooruddin Arabi ^{RH}

A Brief Introduction

An eminent Islamic scholar of Deccan Hz. Mohammad Nooruddin Arabi ^{RH} was born on 1st of Shawal 1324 AH/18th November 1906 AD. His father's name was Mr. Shaikh Mohammad and mother's name was Mrs. Raheemunnisa D/o Syed Hussain. He was fond of studying Islamic books since his young age. He shifted to Hyderabad after retirement from government service at Aurangabad and settled in Musheerabad till his last breath.

He got spiritual training (*Tarbiyat*) in 1925 from Hazrat Khoob Miyan Palanpuri ^{RH}, the caliph of Hazrat Saydenji Miyan ^{RH} of Akeli, and later on took oath of allegiance (*Bai'at*) on the hands of Hazrat Abul Aa'iz Syed Ahmed Munawari Bachha Miyan ^{RH}, and renounced the world in 1963/1381AH and lived in his company. Later on his Murshid permitted him in the month of Safar 1389 AH to carry out the specific deeds of a Murshid. After the death of Hz. Bachha Miyan ^{RH} in 1399 AH, he joined (*Ilaqa*) Hazrat Syed Muhammad Miyan ^{RH} of Akeli and lived in his company. After his death, he joined Hazrat Maulana Abul Ashfaq Syed Abdul Hai Rashid Munawari ^{RH}

Hazrat Arabi Saheb was having keen interest in reading and writing since his young age. Since the Xerox facility was not available in that period, a number of manuscripts were given to him for making another copy. In this manner, he had a chance to study and refer a number of rare manuscripts in addition to the printed books. A number of his articles were printed in the community magazines. He was a poet too, and two of his collections "*Jawaher Parey*" and "*Anmole Moti*" were published. In addition to (28) books on religious prose and poetry, a versified history of Ippalguda "*Kahkashan*", a book on beliefs, obligations and jurisprudence by name "*Tasdiq-o-Amal*", a detailed account of saintly ancestors and preceptors by name "*Waliyan-e-Wilayat*" (Three Volumes) and "*A Biography of Hazrat Syed Roshan Munaw'war ^{RZ}*", "*Haft Masa'il*", "*Tasawuf Ki Baten*" and "*Mahdavi ki Namaz*" are some of the masterpieces penned by him. He also translated some rare books from Persian to Urdu. In addition to them, several unpublished articles and books were there, but regretfully during the sickness before death and after death, his precious library was dispersed.

In addition to writing the books, he had visited several places of Mahdavia population to spread and explain the teachings of Imamuna Mahdi ^{AS}. Precisely speaking, whatever he had learnt by living in the company of pious and saintly persons, he tried his best to disseminate that knowledge to the masses.

Hazrat Mohammed Nooruddin Arabi ^{RH} was died at the age of 92 years on 19th August 1998/ 25th Rabi-us Thani 1419 AH and buried at Hazirah of H.B.M. Shah Nusrat ^{RH} at Lalgadi.
Inna Lillahi wa Inna Ilaihi Rajioon

ENCOMIUM

(Second Edition of Urdu Version)

The process of deliberation and interpretation in the matters of jurisprudence is continuing since early ages of Islam after the holy life of the Prophet ^{PBUH}. In such religious matters where any categorical injunction from Qur'an and Sunnah is not available, the Messenger of Allah ^{PBUH} has instructed the believers to consult the jurists or devout persons before forming any opinion on the matter.

In fact, the human life is a continuing process, faced with new issues with passing of times, which affects all aspects of life, and new issues are created in arts and science with new revolutions thus opening new domains of research.

The heart of a man is like a garden where different varieties of plants, trees and flowers are found and they would blossom if irrigated properly. Similarly the drops of the rain of knowledge and wisdom would revive and inspire the hearts of the people, and to keep them enlightened, it is necessary to study the book "*Tasdi-wo-Amal*" compiled by honourable Maulvi Mohammad Nooruddin Arabi Saheb, the caliph of a very learned man of his period, a spiritual guide, a great orator, my mentor Hazrat Abul Aa'iz Saiyed Ahmed Pasha Miyan Munawwari (May Allah elevate his status).

This treatise contains solution to the issues faced by human beings, like the shining stars in the sky showing the way to wayfarers in a dark night. Brief tips of sagacity, polished gems of wisdom, constructive and destructive aspects of human life, necessities of spiritual delight, guidance to shun the social evils and persuasion for virtuousness, matters of Shari'at and injunctions of Tariqat, points of Haqiqat, secrets of Ma'rifat, explanation of beliefs and elucidation of knowledge, emphasis on practical application and miscellaneous guidance, all these things have been incorporated in this book. May Allah make this book a useful source of guidance, and reward both the compiler as well as the publisher.

Hz. Abul Ashfaq Saiyed Abdul Hai Rashid Munawari ^{RH}

Monday 4th Muharram 1402 AH/1981

Publisher's Note

First of all, I am grateful to Allah for giving me this opportunity to bring out this book for convenience of those who are not literate in Urdu. Almost all the spiritual guides (*Murshideen*), scholars and intellectuals of Mahdavia community are aware that my father Hazrat Faqeer Maulvi Mohammed Nooruddin Arabi ^{RH} was not only conversant with the injunctions of Shari'ah, he was well versed in the knowledge of Ma'rifat and Haqiqat too, for which he was loved and respected by the spiritual guides of our community, including his Murshid Hazrat Qudwatus-Salikeen, Zubdatul-Arifeen, Imamul Muttaqeen, Mahir-e-Asrar-e-Ilahi Miyan Syed Qutubuddin Khoob Miyan Saheb Palanpuri ^{RH}, in whose company my father lived and benefited for a long time, and always used to remember him. Thereafter he continued writing of the books and articles.

This book "*Tasdiq wo Amal*" a treasure of *Shari'at* and *Tariqat* was compiled in Urdu and its first edition was published in 1960/1379AH, and second edition was published in 1981/1402AH by Late Hazrat Faqeer Syed Mushtaq Hussain Saheb along with an encomium (*Taqriz*) by Hazrat Syed Abdul Hai Rashid Munawwari ^{RH}, and third edition was published by Late Hazrat Faqeer Syed Qasim Bukhari Saheb in 2006/1427AH which too is now not available.

The book in your hands is an English translation of "*Tasdiq-wo-Amal*" rendered by Mr. Shaik Chand Sajid, the President of Idara Hayat-o-Mamat-e-Mahdavia, Hyderabad, who is a well known person of the community and a devoted lover and follower of Mahdi ^{AS}. In fact, he is rendering an invaluable service to the community by translating the religious literature into English and Hindi languages since a long time to enlighten the young generations and the seekers of truth.

I would pray Allah to reward Mr. Shaik Chand Sajid for sparing his precious time for this translation just for the sake of Allah, and all those who had extended cooperation for publication of this book, and make this book a source of guidance for the seekers of truth. *Amen*

Faqeer Mohammed Nusrat Sayeed

S/o

Hz. Mohammed Nooruddin Arabi ^{RH}

Translator's Note

Praise be to Allah the Almighty who had created the universe and sent His beloved Messenger Muhammad Mustafa ^{PBUH} and deputed His Caliph Syed Muhammad Mahdi Ma'ud ^{AS} for guidance of the mankind. Peace and blessings of Allah be upon them and their descendants and companions till the Day of Judgment.

Islam means peace and submission to Allah. The name "*Tasdiq-wo-Amal*" highlights the importance of the obligations and duty of a believer to put them into practice after expressing belief in the Promised Mahdi, as the Mahdi ^{AS} said: "Expression of belief in this servant (of Allah) is bound by enforcement of the (enjoined) obligations (*Tasdeeq-e-Banda Amal Ast*)," and this condition is applicable to all without any exemption. The Obligations (*Fara'iz*) of Wilayat are the means to prepare the believers for submission to Allah, and they are applicable to both, the earner (*Kasib*) and those who have renounced the world (*Tarik*), but the level of their practical application will be different. It has been enjoined upon every believer to acquire, practice and spread the religious knowledge, but nowadays the younger generation prefers to spend more time on social media and material pleasure than living in the company of and learning from the virtuous people, as a result, they are drifting away from the right path. Since most of our religious literature is found in Arabic and Persian with Urdu translation, it was felt necessary to translate then into English, Hindi and other languages for the benefit of young generation who is not literate in Urdu and living in India and abroad. It is a matter of pleasure for me to translate this book into English on request of some friends, and Hazrat Faqeer Mohammed Nusrath Sayeed Ibn Arabi the son of the compiler has agreed to bear the responsibility of its publication.

During the course of translation, I found this book a treasure of Knowledge and a compendium of the teachings of the Messenger of Allah ^{PBUH} and Imam Mahdi Ma'ud ^{AS}. Particularly the theoretical and practical aspects of the Obligations of Wilayat compiled in one book are very useful and makes it easy for the seekers of truth in general and the new spiritual guides and budding priests and preachers in particular to learn, practice and spread these obligations, as such a detailed and minute discussion is not found in any other book. This treatise has been divided into twenty four chapters and the references from more than 130 books, manuscripts and scrolls (*Lapeti*) have been given from where the data has been collected and compiled in relevant chapters.

It seems, the compiler had dived deep into the seas of knowledge, picked up different kinds of pearls, sorted them out and threaded in the specific strings.

Translating any religious book from one language to another is not an easy task, as finding the accurate equivalent of religious terms in other language is very difficult, as every language has its specific nature and culture, however, I have tried my best to use an accurate or at least the nearest equivalent words, but still I would request the esteemed readers to inform if they find any discrepancy. The translation of Qur'anic verses along with the reference of the number of chapter and verse and the transliteration of other Arabic and Persian texts has been given in italic bold script. The references given at the end of sentences have been mentioned in abbreviated form and their list is given at the end of the book.

I am extremely grateful to Allah for blessing me with the strength and ability to accomplish the task in 2022, and also those well wishers who had extended help for this purpose and advised me suitably.

I hope this treatise will enrich the religious knowledge of the seekers of truth, guide them towards right path and help them in practical application of the Obligations of Wilayat enjoined by Mahdi Ma'ud^{AS} in compliance to the Holy Qur'an.

Toronto (Canada)
14th Jamadiul Aw'wal 1445 AH/
29th November 2023

Shaik Chand Sajid
B.Sc, M.A,M.Phil (Osmania)
Translator

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اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا
إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ



اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

In the name of Allah the Beneficent, the Merciful

TASDIQ-O-AMAL

FOREWORD

Praise be to Allah the Almighty and peace and blessings of Allah be upon the Last prophet Muhammad Mustafa and his descendants. The obligations and precepts of Wilayat narrated by Hazrat Mahdi Mau'ood ^{AS} had been compiled in different books in different manners, but there is no such book in Urdu language which has a collection of all these precepts and narrations. Therefore, I was thinking since a long time to collect and compile all of his narrations, precepts and Obligations (*Fara'iz*) of Wilayat in one book, as a ready reference for the seekers of truth. Accordingly, I have referred the books such as Insaf Naama, Hashiya Sharif, Naqliyat Miyan Abdur Rasheed, Naqliyat Miyan Syed Aalam, Panj Faza'il, Khatim-e-Sulemani, Sunnatus Saliheen and other books of his narrations and biographies, and compiled the Mahdavia beliefs, the practical aspects of the Obligations of Wilayat and its concerned substances in this book. Later on the injunctions of Shari'at too were selected from some reputed books of jurisprudence and added to this book on the advice of some friends and well wishers. In this manner, the book was revised and divided into different chapters containing its relevant matters, to make it more useful.

May Allah make this book a source of guidance and enrichment of knowledge for the believers in Mahdi Mau'ood ^{AS}.

I. Beliefs

There is no deity but Allah, He is alone, He neither has any associate nor equal, He is alive. He is the Omniscient, He can do whatever He Wills, He is Almighty, He is the Hearer, the Seer and the Doer. He is pure and clean, He exists necessarily by Himself. He is sanctified and absolute. He is neither begotten nor does He beget. His existence has neither beginning nor end with all of His attributes. He is encircling everything. He is independent, unique and incomparable. He is Glorious and Esteemed. (M.A). He is most perfect and has no imperfection. (A.S).

The angels are the obedient servants of Allah, created of light (*Noor*), they exist and are infallible but invisible, always remain busy in worship to Allah, they do what they are commanded.(A.S). Four of them are archangels, namely, *Jibri'l*^{AS} (Gabriel) who brings divine revelations to the prophets, *Mika'il*^{AS} (Michael) who is responsible for causing rain and providing means of sustenance to the creature, *Isra'fil*^{AS} who will sound the trumpet on the last day and *Izra'il*^{AS} is the angel of death. Similarly, Allah has also created Genii (*Jinn*) of fire, among them are good and evil genii, they produce offspring. The *Iblis/Shai'tan* (The devil) is very well-known and most powerful evil among all genii. (H.L).

scriptures on His Messengers, all of them are the Word of Allah and inevitable. Four of them are prominent: *Taurat* (Torah) was given to Hazrat Moosa ^{AS} (Moses), *Zabur* (Psalms) was given to Hazrat Dawood ^{AS} (David), '*Injil* (Bible) was revealed to Hazrat 'Isa ^{AS} (Jesus) and the Holy Qur'an was revealed to Hazrat Muhammad Mustafa ^{PBUH}. The Holy Qur'an is the most distinguished among all scriptures and it is the last Book of Allah. No other book will be revealed thereafter, and only the commandments of Qur'an shall be in force till the Day of Resurrection. (H.L).

Allah the Almighty has deputed several prophets in every period and every country for the guidance of mankind, and all of them were human-beings but superior to common men. All of them were honest, virtuous and infallible. The infidelity, falsehood, breach of trust and failing to keep one's words never manifested from them prior to and after their prophecy (*Nabu'vat*). They conveyed the commands of Allah perfectly, and whatever they communicated to the people is true and the miracles emanated from them too are true. (N.I).

The total number of the prophets is one lakh twenty four thousand, and three hundred and thirteen among them are given the scriptures, and twenty eight among them are

eminent and they have been mentioned in the Holy Qur'an, and six among these twenty eight are most distinguished.(A.H).These six distinguished prophets are respectively Hazrat Adam ^{AS}, Hazrat Nooh ^{AS}, Hazrat Ibrahim ^{AS}, Hazrat Moosa ^{AS}, Hazrat Isa ^{AS} and Hazrat Muhammad Mustafa ^{PBUH} the last of the prophets sent as a divine mercy for whole of the universe. Allah blessed him with the Ascension (*M'eraaj*) physically, and he travelled from Makkah to the seventh heaven and *Sidrat'ul Mun'taha* via Masjid Al-Aqsa, and denial of this journey is *Kufr*. He will intercede on behalf of the sinful members of his community, on the Day of Judgement, and seek forgiveness for them. Similarly, other prophets, saints and pious persons too are eligible for intercession (*Shafa'at*). (M.M).

The Messenger of Allah ^{PBUH} was having thousands of Companions, all of them just and upright, and whoever presumes existence of enmity among them is deemed as a refuter of Qur'an, as their mutual love and mercy is a proven fact from Qur'an. (M.M).The emigrants (*Muhajireen*) are superior among them, and ten Companions have been blessed with salvation even during their lifetime (*Ash'ra-e-mubash'sharah*) and they are: Hz. Abu Bakr Siddique ^{RZ}, Hz. Umar Farooque ^{RZ}, Hz. Usman Ghani ^{RZ}, Hz. Ali Murtuza ^{RZ}, Hz. Talha ^{RZ}, Hz. Zubayr ^{RZ}, Hz. Abu Ubaydah ^{RZ}, Hz. Sa'ad ^{RZ}, Hz. Sayeed ^{RZ} and Hz. Abdur Rahman bin Awf ^{RZ}. (T.I), and the first four among them are superior and they are the Caliphs of the Messenger of Allah ^{PBUH}, and Shaikhayn (Abu Bakr and Umar) are prominent and Abu Bakr ^{RZ} is more eminent among them. (M.A).

All of the Holy Wives and children of the Messenger of Allah ^{PBUH} are respectable and honourable. Bibi Khadijah ^{RZ} and Bibi Ayesha ^{RZ} among the wives and Bibi Fatimat'uz Zahra ^{RZ} among the children are more prominent in status. (H.L). Hz. Imam Hassan ^{RZ} and Imam Hussain ^{RZ} are the beloved grandsons of the Prophet ^{PBUH} and they are the leaders of the youth in Paradise, and adoring and obeying them will be a source of blessings.

There are several saints in *Ummah* of the Prophet ^{PBUH}, and adoring them is a sign of adoring the religion, and the miracles emanated from them are true, and some of them are blessed with divine secrets through revelation or manifestation while awake or in sleep. Such revelations are acceptable if not contrary to the religion otherwise it must be rejected, but such divination of the saints cannot be construed as evidence. (H.L).

Having love and respect for the Prophet ^{PBUH} more than our own life, property and children, and invoking Allah's blessings (*Darood*) on him whenever heard his name is obligatory.

All the predictions made by the Messenger of Allah ^{PBUH} are inevitable. Some of them have manifested and some others will manifest at their appointed time. One of the manifested prophecies is concerned with the advent of Hazrat Mahdi Mau'ood ^{AS}, who had appeared and departed, hence believing in him is obligatory and it must be accepted that the being (*Zaat*) of Hazrat Sayyed Muhammad of Jounpur is indeed the Imam Mahdi of last era. He is infallible (*M'asoom anil Khata*) like the prophets ^{AS} and is a Caliph of Allah. His appellations are *Amr'ullah* and *Murad'ullah*. He is the successor of the Messenger of Allah ^{PBUH} and savant (*A'alim*) of the Book of Allah and the *'Iman*. He had explained the injunctions of truth (*Haqiqat*), divine law (*Shari'ah*) and the means to achieve the pleasure of Allah. He is an ally of Islam to promote it and make it triumph. He revived the practices (*Sunnah*) of the Prophet ^{PBUH} and abolished the innovations in religious practices (*Bid'ah*). He was daily receiving instructions directly from Allah the Almighty without any intermediary, and all of the injunctions pronounced by him are in accordance with the commands of Allah, and whoever denies even a single word from such injunctions will be deemed as a refuter of Allah, the Words of Allah and the Messenger of Allah ^{PBUH}, hence such person is indeed a *Kafir*, and he (Mahdi ^{AS}) too has termed his refuter as *Kafir* (disbeliever), and offering prayer behind his refuter is not permissible. He is the concluder of the religion (*Khatim-e-deen*) as well as the Seal of the specific sainthood of Muhammad ^{PBUH} (*Khatim-e-Wilayat-e-Muqay'yadah Muhammadiya*). He is specially deputed to manifest the injunctions concerned with the sainthood of Muhammad ^{PBUH}, and he had expounded the Holy Qur'an as taught by Allah (*Bayan-e-Qur'an*). The acceptable and unacceptable souls are being rectified before him, whichever is acceptable to him is acceptable to Allah, and whichever is unacceptable to him is disapproved by Allah. He is equal to the Messenger of Allah ^{PBUH} in the rank and status. (A.C)

All the Companions of Hazrat Mahdi ^{AS} must be respected like the Companions of the Messenger of Allah ^{PBUH} and twelve of them have been given glad tidings of being heavenly blessed (*Qata'ie jannati*) and they are: Bandagi Meeran Sayyed Mahmood ^{RZ} (the son of Hazrat Mahdi ^{AS}), Bandagi Miyan Sayyed Khundmir ^{RZ}, B.M.Shah Nemath ^{RZ}, B.M.Shah Nizam ^{RZ}, B.M.Shah Dilawar ^{RZ}, Bandagi Malik Burhanuddin ^{RZ}, B.M.Gauhar ^{RZ}, B.M. Shah Abdul Majeed ^{RZ}, B.M.Ameen Muhammad ^{RZ}, B.M.M'arroof ^{RZ}, B.M.Yoosuf ^{RZ} and B.M.Malik Jee ^{RZ}. (K.N). In addition, all the glad tidings given to others by Hazrat Mahdi ^{AS} are true and justified. First five of the twelve Companions

cited above are more venerable and these five are the caliphs of Hazrat Mahdi ^{AS}, and two of them namely B.M.Sayyed Mahmood ^{RZ} and B.M.Sayyed Khundmir ^{RZ} are revered and considered as superior and both of them are equal in status. The appellation of B.M.Sayyed Mahmood ^{RZ} is Thani Mahdi and that of B.M.Sayyed Khundmir ^{RZ} is Siddique-e-Wilayat.

B.M. Sayyed Meeranji ^{RH} writes in *Zaad'un Naaji* that there are four attributes of the Wilayat of the essence (*Zaat*) of Mahdi ^{AS} which have been bestowed on the lovers of Mahdi ^{AS}. One such attribute "battle" is reserved for B.M.Sayyed Khundmir ^{RZ}, in which he has been made a substitute of the being of Mahdi ^{AS} (*Badal-e-Zaat-e-Mahdi* ^{AS}), and he is also a bearer of the burden of charge (*Hamil-e-baar-e-amanat*). The wives of Hazrat Mahdi ^{AS} are the mothers of the faithful similar to the wives of the Messenger of Allah ^{PBUH}. Among them, Bibi Ilahdati ^{RZ} (Her name is not Bibi Ilahdadi but Ilahditi – see "*Siraj-e-Muneer*" by Hazrat Khoob Miyan Saheb Page-186 for details) and Bibi Malkan ^{RZ} are dearer to him. Bibi Ilahdati ^{RZ} was given the title of second Khadija'tul Kubra by him and Bibi Malkan ^{RZ} as second Bibi Ayesha ^{RZ}, and his daughter Bibi Fatima ^{RZ} has been named as the Fatima of Wilayat. (K.N).

The denial of the matters decided unanimously by the Companions of Mahdi ^{AS} is *Kufr*. After the Companions ^{RZ}, Hazrat Bandagi Malik Alahdad ^{RZ} is superior among other successors to the companions (*Tab'e'ien*), and he is known as "*Afzal'ut tab'e'ien*" (the more distinguished of the successors to the companions). Both the sons of Hazrat B.M.Sayyed Mahmood Thani Mahdi ^{RZ}; B.M.Sayyed Abdul Hai ^{RZ} and B.M.Sayyed Yaqoob ^{RZ} have been given the glad tidings by Hazrat Mahdi ^{AS}, and he named B.M.Sayyed Abdul Hai ^{RZ} as "Roshan Munaw'war" and he is popularly known by this name. (K.N). B.M.Sayyed Yaqoob ^{RZ} is known as "Hassan-e-Wilayat". B.M.Sayyed Shahabuddin Shaha'bul Haq ^{RZ} and B.M. Sayyed Mahmood ^{RZ}, both are the sons of B.M. Sayyed Khundmir ^{RZ} and blessed with his glad tidings, and both are the Perfect Spiritual Guides (*Murshideen-e-Kamileen*). There are (8) sons to B.M.Sayyed Khundmir Siddique-e-Wilayat ^{RZ}: (1) B.M. Sayyed Jalal who was martyred in the battle of Badar-e-Wilayat (2) B.M. Sayyed Shahabuddin Shaha'bul Haq ^{RZ} (3) B.M. Sayyed Sharif Tashrifullah ^{RH} (4) B.M. Sayyed Abdul Quader (5) Miyan Sayyed Ahmad (6) Miyan Sayyed Khuda Bakh'sh. These six sons were born to Bibi Ayesha. (7) B.M. Sayyed Mahmood Saydenji Khatim'ul Murshideen ^{RZ} (8) B.M. Sayyed Ashraf (died in childhood). These two sons were born to Bibi Fatima Khatoon-e-Wilayat ^{RZ}. B.M.

Sayyed Sharif Tashrifullah ^{RZ} was born in 27th night of the month of Zilhajja, hence this night is known as “*Laila tul ‘Iman*” as the ‘*Iman*’ was distributed in this night as token of delight on his birth. B.M. Sayyed Mahmood ^{RZ} was born to Bibi Fatima ^{RZ} the daughter of Hazrat Mahdi ^{AS}, hence he is the maternal grandson of Hazrat Mahdi ^{AS}. As per glad tidings, he has revived the objective of Mahdi ^{AS}, and also known as “*Khatim ‘ul Murshideen*” and “*Hussain of Wilayat*”. His three sons; B.M. Sayyed Meeran ^{RH}, B.M. Sayyed Ali ^{RH}, B.M. Sayyed Noor Muhammad ^{RH} and a grandson B.M. Sayyed Ghayasuddin son of B.M. Sayyed Ibrahim ^{RH}, all these four are known as the Pillars of Faith (*Sutoon-e-Deen*). Among them, B.M. Sayyed Noor Muhammad ^{RH} is known as “*Khatim-e-kaar*” and “*Aakhir Haakim*”. (A.A).

There are several pious and mystic revered persons in the community of Hazrat Mahdi ^{AS}, whose spiritual chain reaches Hazrat Mahdi ^{AS} through the successors to companions (*Taba’ien*) and the companions, and loving and bearing respect and having good opinion about all of them will be a source of strength of faith, and denial of their sayings as well as their superiority may result in loss in faith.

The explanation of Qur’an given in various commentaries (*Tafasir*) will be adjudged as correct if it conforms to explanation given by Hazrat Mahdi ^{AS}. Similarly, those Ahadith would be deemed as correct which conforms to the Book of Allah and conditions (*Ahwal*) of Mahdi ^{AS}, and any saying of Mahdi ^{AS} (*Naql*) would be considered as authentic if conforms to the Book of Allah. We are not bound to follow the doctrine of any one of the four Imams of jurisprudence. We follow such practice which is proved from the words and deeds of Hazrat Mahdi ^{AS}, and if no word or deed is found in respect of any particular matter, the practice based on excellence (*Aaliyat*) is followed. The migration (*Hijrat*), expulsion (*Ikhrāj*), affliction (*‘Iza*) and battle (*Qital*) are attributes associated with the Wilayat of the being of Mahdi ^{AS}, and conformity with these attributes is a symbol of confirmation (*Tasdiq*). It is evident from his saying that the Vision of Allah (*Deedar*) is possible and permissible in this world, and he said that the “‘Iman is the essence of Allah”. It is also evident from his saying that “the one who entered the Hell will never return back”, and “the one who aspired for world would go to Hell as per Qur’anic verses”, and it also must be believed that the acceptance of the faith and obedience by everyone was decided on the Day of Covenant (*Roz-e-Meethaq*). (R.F and A.C).

The faith (*'Iman*) is defined as confirmation by heart and oral declaration, and it is more than the virtuous deed. Hazrat Bandagi Miyan Shaikh Mustafa Gujarati ^{RH} writes in his letter that the believers have been divided into two categories by the mystics: The one who finds and joins (*Wajid Wasil*) and a True seeker of Truth (*Talib-e-Sadique*). (M.K.No.31). Hazrat Shah Qasim ^{RH} has described three kinds of believers: (1) Who has confirmed and believed in Hazrat Mahdi ^{AS} (*Musad'diq*) and strives to follow him externally and internally, and receive the blessings of the Wilayat of Muhammad ^{PBUH} as per his ambition. (2) Who lives in *Daira* (*Mo'a'fiq*) with other *Musaddiqeen* and perfectly conforms to them in religious deeds. However, in case of uneasiness or straitened circumstances, goes to earn few pennies within the limits of *Shari'ah*, but never leaves the company of *Musaddiqeen*. (3) The third one who orally confirm his belief in Mahdi ^{AS} (*Lisani Musaddiq*) and expects Allah to cause his death in circumstances conducive to redemption in the Hereafter in accordance with the saying of Mahdi ^{AS}. (S.N).

Every person will be judged as per the circumstances of his death. Anyone might have carried out good or bad deeds throughout his life, but he will be rewarded or punished according to the circumstances of his death (*Khatima*). After death, the deceased will receive the reward if someone invoke Allah's blessings for him and pay alms beseeching reward for him. (H.L). Any believer will not become infidel (*Kafir*) because of any kind of sin unless he declare any unlawful (*Haraam*) thing as lawful (*Halal*), as said by Hazrat Mahdi ^{AS}.(J.U). B.M. Sayyed Hussain Alam ^{RH} writes in "*Shar'h Aqeeda*" that the people who will live forever in Fire as declared by Hazrat Mahdi ^{AS} in accordance with the verses of Qur'an are those who have committed mortal sins (*Kabeerah*), and also wrote that, in view of the Prophet ^{PBUH}, the deed is a part of faith (*'Iman*). Miyan Sayyed Yaqoob ^{RH} also wrote in *Ma'arifat'ul Musaddiqeen* with reference to the letter of Hazrat Qazi Muntajibuddin ^{RH} that Hazrat Mahdi ^{AS} said referring to the verses of Qur'an that "a believer (*Momin*) will not commit sin willfully, and whoever commit a sin willfully is a *Kafir*." He also said that "the insistent on the mortal sin will dwell forever in the Hell and the one who will dwell in the Hell forever is indeed a *kafir*." Hazrat Shah Qasim Mujtahid-e-Giroh ^{RH} also wrote in *Lutmatul Musaddiqeen* that the insistence on mortal sin is *kufir*. It is evident from these statements that committing a mortal sin intentionally and insisting on it is *Kufr*, and whoever repents from wrongdoings, has been given the glad tidings of salvation in Qur'an,

Hadith and the sayings of Mahdi ^{AS}. Indeed, Allah accepts repentance and forgives the sins, and He can forgive every sin except polytheism (*Shirk*) if He desire even without repentance. (M.M). The faith (*Iman*) exist between fear and hope, which means one must always be fearful of Allah and should not lose hope of His Mercy, and becoming fearless of His punishment and disappointed with His Mercy is *Kufr*, and asking about any hidden news from anybody and believing in it is also a *Kufr*. (H.L).

Occurrence of the Day of Resurrection is a fact substantiated by the Qur'an and Hadith and its Signs described by the Messenger of Allah ^{PBUH} are true, like appearance of Gog and Magog, Antichrist (*Dajjal*), Descent of Hazrat 'Isa ^{AS} and blowing of trumpet etc. (A.I). Everything whether good or bad, infidelity and faithfulness, obedience and disobedience committed by a servant, takes place by the Will of Allah, but the servant has been given a choice to choose between them. Allah will not be pleased with infidelity and disobedience and has prescribed punishment for that, but pleased with obedience and faithfulness and promised reward for that. (M.M).

Questioning the dead by two angels in the grave and torment in the grave to some of the sinful persons of Ummah is true, and life after death on the Day of Resurrection and individual's accountability (reward and punishment) for good and bad deeds, and everyone crossing the paradise pathway is true. The existence of Paradise is true in which all the believers will enter, and all the grace and delicacies present in Paradise like heavenly beautiful women (*Hoor*), palaces, dishes and drinks and flowing river (*kau'sar*) etc are true, and the best blessing in Paradise is the Vision of Allah. The existence of the Hell is true in which the infidels and sinful persons will enter, and the punishment therein such as snakes, scorpion, fire, hot water, neckbrace and chain etc. are true. A person will not become infidel unless he refute or cast doubt in those things which must be believed in, or commit any such act which manifest his refutation or doubt. (A.I).

Five Islamic Creeds, Creed of Confirmation, Summary Belief and Belief in Detail

1. **First Creed- Kalima-e-Tayyibah** – The Declaration of Sanctity

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Laa Ilaaha il'lal'lah Muhammadur Rasool'ullah

(There is no deity but Allah, Muhammad is the Messenger of Allah.)

2. **Second Creed – kalmia-e-Shahadat – Testimony**

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

Ash'hadu an Laa Ilaaha Il'lahu Wah'dahu La Sharika Lahu wa Ash'hadu an'na Muhammadan Ab'duhu wa Rasooluhu

(I bear witness that there is no deity but Allah, who has no associate, and I bear witness that Muhammad is His servant and Messenger.)

3. **Third Creed – Kalima-e-Tamjeed – Glorification of Allah**

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

Sub'ha'nallahi Wal Hamdu Lil'lahi Wa Laa Ilaaha Il'lahu Wal'lahu Akbar Wala Howla Wala Qu'wata Illa Bil'la'hil Ali'il Azeem

(Glory be to Allah and all praise be to Allah, there is no deity but Allah, and Allah is the Greatest. There is no power and might except from Allah, The Most High, The Great.)

4. **Fourth Creed – Kalima-e-Tawheed – Unity of Allah**

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

Laa Ilaaha il'lahu Wahdahu Laa Shareeka Lahu, lahul-mulku, wa lahul-hamdu, Yuhyye wa yumeetu, wa huwa hayyun laa yamootu Abadan abadaa, Zul jalaali wal Ikraam, Bi yadihil khayr, wa huwa 'alaa kulli shay'in Qadeer.

(There is no deity but Allah. He is One and has no partner. His is the kingdom and for Him is all praise. He gives life and causes death, and He is Alive and never dies. He is Eternal, Possessor of Majesty and Reverence. In His hand is all good. And he has power over everything.)

5. **Fifth Creed – Kalima-e-Radde Kufr –Rejection of Disbelief**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ
وَتَبَّرْتُ مِنْ الْكُفْرِ وَالشِّرْكِ وَالْبَعْضِ كُلِّهَا أَسْلَمْتُ وَأَمَنْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Alla'humma innee a'uzu bika min an ush'rika bika shay'aun wa ann a'alamu bihee. Wa'astagh'firu'ka lima laa a'alamu bihee. Tubtu anhu wa tabarratu

minal- kufri wash-shirki wal-ma'asee kulli'ha. Wa aslamtu wa aamantu wa 'aqoolu Laa Ilaaha Il'lal'lahu Muhammadur Rasoolullahi.

(O Allah! Verily I seek refuge in You from that I associate anything with you knowingly. I seek Your forgiveness from that which I do not know. I repent from it (ignorance) and I free myself from disbelief and joining partners with You and from all sins. I submit to Your Will and I believe and I declare that there is none worthy of worship except Allah and Muhammad^{PBUH} is the Messenger of Allah.)

Creed of Affirmation – Kalima-e-Tasdiq

أَصَدِّقُ أَنَّ الْمَهْدِيَّ الْمَوْعُودَ خَلِيفَةَ اللَّهِ قَدْ جَاءَ وَمَطَى إِمَامَنَا أَمَّنَّا وَصَدَّقْنَا

Usad'diqu annal Mahdi al-Mau'oodi Khalifa'tullahi qad Ja'a wa Mazaa Imamuna Aa'manna wa Sad'daq'na.

(I do affirm my belief that the Promised Mahdi (Mahdi Mau'ood), the Caliph of Allah had appeared and departed. He is our Imam, we believed in him and confirmed him.)

Summary Declaration of Belief – 'Iman-e-Mujmal

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ بِجَمِيعِ أَحْكَامِهِ

Aa'mantu billahi kama huwa bi Asma'ih wa Sifa'tihi wa qabiltu jamee'a ahkamih.

(I have belief in Allah as He is known by His Names and Attributes and I have accepted all of His Commands.)

Detailed Declaration of Belief – 'Iman-e-Mufassal

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ

الْمَوْتِ حَقًّا ۝ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ مَهْدِيَّ مُرَادُ اللَّهِ

Aa'mantu billahi wa Mala'ikatih wa Kutubi'hi wa Rusu'lihi wal Yaum'il aakhiri wal Qadri Khayrihi wa Sharrihi minallahi ta'ala wal Ba'thi ba'dal mawti Haqqun. Laa Ilaaha Il'lal'lahu Muhammadur Rasoolullahi, Mahdiyu Murad'ullahi.

(I have belief in Allah and His Angels and His Books and His Messengers and the Day of Judgement and that all good and bad and fate are from Almighty Allah and resurrection after death is sure to happen. There is no deity but Allah and Muhammad is the Messenger of Allah and Mahdi is the Intent of Allah.)

II. Injunctions of *Shari'at*, *Tariqat* and Emphasis on Practice

All kinds of injunctions are mentioned in the Holy Qur'an, be it concerned with *Shari'ah* (divine law) or *Tariqat* (mystic way of life). In view of the expediency, the injunctions of *Shari'ah* were explained in detail by the Messenger of Allah ^{PBUH}, and the injunctions concerned with *Tariqat* were explicitly explained by Hazrat Mahdi ^{AS}, and these injunctions are also known as the Obligations of Sainthood (*Ahkam-e-wilayat*) (A.W).

The Injunctions of *Shari'ah* or Five Pillars of Islam are:

- The declaration of faith that there is none worthy of worship except One God (Allah) and that Muhammad ^{PBUH} is the Messenger of Allah.
- Offering Prayers five times a day.
- Fasting during the month of Ramadan.
- Zakat – Almsgiving to poor and needy.
- Hajj – Pilgrimage to Makkah once in a lifetime.

Besides, differentiating the lawful (*Halal*) from unlawful (*Haraam*) is also a duty of the believer (S.Q). Imam Ghazali ^{RH} and some other scholars consider acquiring of knowledge as a duty (K.S). Having respect and fulfilling the obligations to Muslims, propagation of the religion, fighting with the enemies of Islam, almsgiving at the end of Ramadan, sacrificing the animal during the days of Hajj and keeping away from the great or mortal sins (*Kabirah*) too is essential and obligatory, and every Muslim must try his best to act upon these injunctions, which will pave the way for salvation. The Messenger of Allah ^{PBUH} said: “The Paradise is meant for the pious one even if he is an African slave and the Hell is meant for the vicious one even if he is a sayyid of Quraish tribe.” (Z.N).

In addition to the obligatory duties (*Farz*), there are seven more kinds of the injunctions in Islamic law (*Shari'ah*):

1. **Wajib** (Essential/Mandatory)
2. **Sunnah** (Practices of the Prophet ^{PBUH})
3. **Mustahab** (Desirable)
4. **Halal** (Lawful, Religiously permitted)
5. **Haraam** (Unlawful/Forbidden)
6. **Makrooh** (Execrable/Undesirable)
7. **Mubah** (Permissible)

1. **FARZ (Obligatory):** The injunction which has been proved by conclusive evidence (*Dalil-e-Qata'ie*). There are two kinds of *farz*:
 - (i) **Farz-e-'Ain (Individual Obligation):** Execution of this obligation is a duty of every adult and sane individual such as the Prayer and fasting.
 - (ii) **Farz-e-Kifayah (General Obligation):** Whose performance by an adequate number absolves all, such as the Funeral Prayer. If not performed by anyone, all would be held guilty.
2. **WAJIB (Essential):** The injunction proved by conjectural evidence (*Dalil-e-Zanni*). Its denial does not amount to *Kufr*, but leaving it out without any valid reason is a sin, such as the *Witr* Prayer.
3. **SUNNAH:** The deeds practiced by the Holy Prophet ^{PBUH}, and avoiding them without any valid reason will be censured. There are two types of Sunnah:
 - (i) **Mu'akkadah (Emphasized):** The deeds constantly practiced by the Holy Prophet ^{PBUH} and insisted on its performance, such as Sunnah of *Fajr* prayer.
 - (ii) **Ghair Mu'ak'adah:** The deeds occasionally practiced by the Holy Prophet ^{PBUH}, such as four units of *Sunnah* before *Farz* of *'Isha* prayer. It is also known as *Mustahab* (Desirable).
4. **HALAL (Lawful):** Permitted by Islam and must be practiced, and considering a *Halal* thing as *Haram* leads to *Kufr*.
5. **HARAM (Unlawful):** Keeping away from unlawful thing is essential (*Wajib*), and committing unlawful or forbidden things or deeds will attract punishment, and holding any unlawful as lawful will lead to *Kufr*.
6. **MAKROOH (Disgusting):** A deed which causes the feeling of abhorrence. Refraining from it will earn reward. It is of two types:
 - (i) **Makrooh-e-Tahreemi:** Disapproved to the point of being forbidden, and acting upon it without any valid reason amounts to a sin, but its denial does not lead to *Kufr*.
 - (ii) **Makrooh-e-Tanzihee:** Refraining from it will earn reward, but acting upon it is not punishable.
7. **MUBAH (Permissible):** Permitted, but no reward if acted upon it and no punishment if omitted. (H.L).

After the demise of the Messenger of Allah ^{PBUH}, the Companions ^{RZ} differed on interpretation of the religious (*Shara'ie*) matters, which slowly swelled and resulted in the evolution of different forms of beliefs and practices, as was predicted by the Messenger of Allah ^{PBUH} that my people (*Ummah*) would be divided into seventy three sects.(T.M). The largest group; *Ahle Sunnat* are divided into four schools of thought,

namely; Hanafi, Shafa'ie, Hanbali and Maliki who had spread throughout the world, and they followed the principles of Ash'ari, Ma'turidi and Hanbali. The Mahdavia community too follows these doctrines, but in the matters of beliefs and religious (*Shara'ie*) issues, only that thing is believed and practiced essentially, which has been clarified by Hazrat Mahdi ^{AS} through his words or deeds. If no such clarification is found on any particular matter, the doctrine found to be based on excellence (*Aaliyat*) is followed, which means we are not bound to follow any particular doctrine, as told by Hazrat Mahdi ^{AS}: "Our religion is the Book of Allah and adherence to Muhammad, the Messenger of Allah ^{PBUH}." (A.C).

The religion consists of three parts: **'Iman** (Beliefs), **Islam** (Injunctions of Shari'ah) and **'Ihsan** (Injunctions of Wilayat). The Messenger of Allah ^{PBUH} has completely disseminated and spread the knowledge of the tenets of Islam, and Hazrat Mahdi ^{AS} has promoted the tenets of "*Ihsan*" which are concerned with the vision of Allah, the main purpose of his deputation. (A.C).

Since obedience to Mahdi ^{AS} is obligatory as per undoubted and continuously narrated traditions (*Mutawatir 'ul M'ana Ahadith*) and he being a Concluder of the Faith (*Khatim-e-deen*) and a Caliph of Allah (*Khalifa'tullah*), all such tenets and injunctions revealed by him are obligatory and must be adhered to, and denial thereof is *Kufr*, and rather his statements are the real *Shari'ah*. Bandagi Abdul Malik Sujawandi ^{RZ} says that his word and deed and holding any deed as lawful or unlawful by him is indeed the religion of Muhammad ^{PBUH}. (S.B).

The compilation of the sayings of Mahdi ^{AS} (*Naq'liyat*) was started during the period of Companions after his demise. Since living in the company of truthful (*Suhbat-e-Sadiqeen*) was compulsory, every disciple used to follow his spiritual guide and he used to follow his guide till this chain reached Hazrat Mahdi ^{AS}. With the passing of times and due to the expediency of human nature, certain differences cropped up, particularly in the exact number of tenets obligated by Mahdi ^{AS}. Some of them included all the injunctions in principles, some others divided them into principles (*usool*) and derivatives (*furu'*), But the number of tenets mentioned by Hazrat B.M. Shah Khundmir ^{RZ} in *Aqeeda Shareefa* are eight, namely; *Tark-e-duniya* (Renunciation of the world), *Talab-e-deedar-e-Khuda* (Quest for the vision of Allah), *Hijrat* (Emigration), *Suhbat-e-Sadiqeen* (Companionship of the truthful), *Uzlat* (Seclusion), *Zikr-e-dawam* (Incessant remembrance of Allah), *Tawakkul* (Trust in Allah) and *Ush'r* (Payment of Tithe). With

regard to the first six of them, the quest for the vision of Allah has been declared as obligatory for every man and women, and those who refrain from migration and companionship of the truthful have been declared as hypocrite, and also insisted on the practice of the Renunciation of the world, Seclusion and constant Remembrance of Allah in the view of Qur'anic verses. The other two tenets; Trust in Allah and Tithe have been mentioned in *Aqeeda Sharifa* under the verse which covers the matters on which reckoning of faith depends, and obviously acting upon such things is a duty, on which the faith depends. All these eight tenets have been mentioned in *Aqeeda Sharifa* and must be followed just like the Prayer and Fasting. (J.U), and the Vision of Allah is not possible without acting upon these tenets.

It is mentioned in the book *Jannatul Wilayat* that Hazrat Mahdi ^{AS} said: "Momin is the one who is able to see Allah with his physical eyes or with the eyes of the heart or at least have a genuine quest for the vision." It is also mentioned in the book *Ma'arij'ul Wilayat* that "The Companions of Hazrat Mahdi ^{AS} have ascertained from him that the Momin is the one who can see Allah with the eyes on head or the eyes of heart or in dream, and whoever has no such quality but has the genuine desire to see Allah, he too has been considered as a faithful."

A true seeker (*Talib-e-sadiq* – who sincerely longs for the sight of Allah) has been defined by Hazrat Mahdi ^{AS} as the one who turns away from other than Allah and turns his attention towards Allah, constantly remembers Him, remains secluded from the people and the world and make efforts to come out of himself. (A.C). These attributes are from among the Obligations of Wilayat and adhering to them has been strongly emphasized to such an extent that Hazrat Mahdi ^{AS} said: "Accepting me necessitates practice (*Amal*), without putting (the tenets) into practice, (mere) acceptance is disapproved." (S.N). Further he said: "Confirming me (as Mahdi) means the vision of Allah" (*Tasdiq-e-banda Beena 'i-e-Khuda*), and also said: "Whoever transgresses the limits set by me, he missed his objectives."(S.A).

The matters concerned with the tenets of *Shari'ah* and *Tariqat* have been further elaborated on in the following chapters, and since knowledge of the obligations too is necessary, next chapter has been started with "Seeking of Knowledge (*Talab-e- 'Ilm*)."

III. Acquisition of Knowledge

Acquisition of knowledge is a duty of every Muslim man and woman (K.S), which implies acquisition of complete knowledge of the injunctions and duties of *Shari'ah* and *Tariqat*. For instance, a Muslim is compulsorily required to know the meaning of

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (*La Ilaha Illal'lah Muhammadur Rasoolullah*) and accept the beliefs of the followers of Sunnah. He must acquire the knowledge of the relevant issues and conditions of Prayer and Fasting, and the conditions, beneficiaries and quantity of Zakat to be paid every year, and the injunctions of Hajj and the Contract of Marriage (*Nikah*) etc. A doer or earner (*Kasib*) must know the prescribed limits of earning. Similarly, it is obligatory for every individual to confirm the belief in Hazrat Mahdi ^{AS} with sincerity, have awareness of the duties of *Tariqat*, comprehend the intrinsic value of the remembrance of Allah, understand the limits and conditions attached with the Renunciation of the World (*Tark-e-duniya*), Emigration (*Hijrat*), Companionship of the Truthful (*Sohbat-e-sadiqeen*) and other obligations of *Tariqat* (A Path – Spiritual way of life). Indeed this is the knowledge of obligations (*Ilm-e-fara'iz*). Hazrat Mahdi

^{AS} said:

علم فريضه رانخوانی

تحقیق صفات حق ندانی

“Unless you do not learn the knowledge of obligations,

You may not become aware of the attributes of Allah.”(N.R).

A great stress has been laid on acquisition of this knowledge, and an illiterate person also should learn these matters from others, to ensure perfection in his deeds. (H,I).

Learning the knowledge of the dealings (*Mu'amilat*), injunctions and beliefs with proofs is a general obligation (*Farz-e-Kifayah*). Availability of one or two such knowledgeable persons in any locality is enough to help others in these matters. If such scholar is a pious person and a follower of the preceding scholars, then learning knowledge from him and meeting him and living in his company is very useful and auspicious. (K.S), and such scholar possess high rank and status. Hazrat Mahdi ^{AS} used to show respect to the scholars. (S.M). Acquiring such knowledge is useful and more preferable which can reflect the meanness of the world and greatness of the Hereafter, and enables a person to recognize the refuters of the Hereafter and ignorance and stupidity of the worldly people..(K.S). In view of such advantage, Hazrat Mahdi ^{AS} has

permitted study of certain books on mysticism, such as the books “*Aneesul Ghurba*” (by Hazrat Shaikh Noor ^{RH}) and “*Marghoobul Quloob*” (by Hazrat Shams Tabrezi ^{RH}) for beginners (*Mubtadi*), and “*Zaadul Musafireen*” and “*Nuzhatul Arwah*” (By Hussaini Sayyed authors) for proficient (*Muntahi*). (M.W). The purpose was to enhance the taste and longing of the seeker of truth and make his heart disgusted with the world, but knowledge which prevents from the constant remembrance of Allah is prohibited in the sayings (*Naqliyat*) of Mahdi ^{AS}, and unless the internal mind and heart (*Batin*) does not become illuminated as a result of the constant remembrance of Allah, acquiring the external knowledge has been disliked. One day, when Shah Nizam ^{RZ} was reading a book, Hazrat Mahdi ^{AS} enquired about the book. He said the books in my hand are “*Nuzhatul Arwah*” and “*Aneesul Ghurba*”. Hazrat Mahdi ^{AS} took away the books and left for the house of Bibi Malkan ^{RZ}. He returned the books after few days and asked Shah Nizam ^{RZ} to see that your living conditions conform to this book. (M.N).

Similarly, such knowledge is prohibited which may divert the attention towards pursuit of the world. A person who has no source of income and the purpose of his seeking knowledge is to secure the world, such person will become a Satan for others and a lot of people will go astray and ruined because of him. An ignorant person will see him taking unlawful wealth and indulging in fraud and interpretation with ulterior motives, he too will follow him in worldly greed, and in this manner the deviation from right path would spread more than goodness and viruousness. (K.S). The Messenger of Allah ^{PBUH} was asked about the most mischievous person among the people. He said: “A scholar when he creates disturbance.” The mischief of a scholar is the accumulation of wealth and pursuit of rank and status with the help of his knowledge. (A.R). Hazrat Mahdi ^{AS} also said:”Whoever reads more, suffers more ignominy and indulge in pursuit of world or becomes more arrogant.” Again he said: “Do what I said; remember Allah and achieve the vision of Allah (I.N). The Messenger of Allah ^{PBUH} said: “In the last era, the children of my nation (*Ummah*) will face destruction from their parents. He was asked: “O Messenger of Allah ^{PBUH}! Will they face destruction from their infidel parents? He said: No, but from their believer parents, and they will acquire knowledge, and when their children would acquire knowledge, they would prevent them from acquiring the religious knowledge, and would agree with them only for worldly provisions, and when they become well-off, they will not bother about the Hereafter of their children. Such people are not from me, I am disgusted with them, till they repent.” (I.N)

IV. Purification

Purification is half of the faith. It is of four types:

- Purification of heart from everything other than Allah.
- Purification of heart from jealousy, pride, hypocrisy, greed, enmity, arrogance and unwholesome manners.
- Refraining from backbiting, lies, eating unlawful things, usurpation, looking at a woman other than a close relative (*Na Mahram*) who is required to be veiled before you, and keeping away the external organs like the hands and legs etc. from committing any sin.
- Purification of clothes and body from impurities, to be able to perform the Prayer. (K.S) This fourth type of purification is a precondition for validity of the Prayer.

Injunctions of Impurity (*Najasat*)

Impurity is of two kinds: Real (*Haqiqi*) and Decreed (*Hukmi*).

The Real Impurity is of two types: Major or Thick (*Ghaliza*) and Minor or Light (*Khafifa*).

The Major impurity (*Najasat-e-Haqiqi*) includes urine, stool, wine and urine of unlawful animals, semen and blood, droppings of hen, duck, wild-duck, full-mouth vomiting and dung. If such thick impurity falls on the clothe or body equal to the size of a coin (Dirham), it must be washed with water three or seven times, otherwise the Prayer would be considered disapproved to the point of being forbidden (*Makrooh-e-Tahrimi*) and if such impurity is less than the size of a Dirham and the Prayer is offered without washing it, the Prayer would be considered disapproved though not unlawful (*Makrooh-e-Tanzihi*) and if the impurity is more than a Dirham then it nullifies the Prayer. (D.M).

The urine of lawful animals, droppings of unlawful birds, leftover food and sweat of the pig, dog and other beasts are considered as a Minor or Light Impurity. It can be ignored if it falls and covers one-fourth of clothe or body. However, if both types of impurities; major and minor fall on the clothe and their quantities are less than the excusable limits, then the injunction of the major impurity would be applicable to minor impurity. (A.G).

The leftover food of cat, domestic hen, hunting birds like hawk etc. crow, mouse, lizard etc. and domestic animals are execrable (*Makrooh*). The leftover food and sweat of the human-being and lawful animals, and sweat of the donkey and mule are considered pure. The leftover food of swine, dog, elephant and other unlawful quadruped animals

except cat is impure (M.M). The leftover food of a drunkard at the time of drinking wine and the one whose mouth is blood-stained is unclean. (S.R).

Except swine and dog, the hides (Skin) of other animals becomes clean after tanning, and their hair, bones, hooves, horns and muscles are clean.

It is not necessary to wash if the drops of urine on any surface are equal to the point of a needle and invisible. (N.H). Ash of an impure thing is clean. If a donkey fell in salt and become salt, such salt is clean. If the lining of a cloth is dirty but not stitched with it, then offering Prayer on such clothe is valid. Similarly, a clean cloth is folded with a dirty cloth, but the marks of such impurity are not found, then offering Prayer on such cloth is permissible. (N.H).

The Decreed Impurity (*Najasat-e-Hukmi*) is the one which is not visible but declared as impure. It is of two types: Minor (*Hadath-e-asghar*) and Major (*Hadath-e-akbar*). The first one can be cleaned with ablution (*Wuzu*) and the second one requires bath (*Ghusl*).

Water

- The water of rainfall, sea, ponds, lakes and creeks is considered pure or clean, and the running water which carries grass and straws too is clean, provided it should not originate from a dirty place like waste dumping yard or sewerage.
- A large quantity of water, which means the water in such as a tank or spring too is considered clean which is equal to or more than 10 x 10 legal (*Shara'ie*) yards or 7 x 7 cubit (forearm) in width and length, and its depth should be such that its bed is not disturbed when a hand full of water is drawn from the tank. Less than this quantity is considered as little of insufficient water. In case of necessity, the water of such a spring too is considered as clean which is 1.25 x 1.25 cubit in width, length and depth, as Hazrat Mahdi ^{AS} had once performed ablution in such a water. (D.N).
- The running water and the ample water (*Aab-e-Katheer*) will not become impure unless the colour or smell or taste is changed, and the same rule is applicable in case of insufficient water (*Aab-e-Qaleel*) in Malikite doctrine. (H.Y, A.U).
- The ample water will not become impure by falling of any invisible impurity such as wine or urine etc. If pure water entered the impure tank and started flowing, then water of such tank will become clean.
- If the tank or cistern is less than 10 x 10 legal yards in size, and water flows in from one side and flows out from other side, it comes under the category of running water. (N.H).

- If a dog sat down in a small canal or a dead animal falls down in it or any impurity falls in a drain-pipe and the water from roof flows from such drain during rainfall, and most of the water is polluted because of any dog or impurity, then it is unclean, otherwise clean. (M.M).
- The water will not become impure or unclean if bloodless insects such as fly, ant, cockroach etc and the animals living in water such as frog or fish etc. died in water. However, the water will become unclean if a wild frog, whose fingers are not webbed like a duck, dies in the water. (G.A).

Well

- If any impurity falls in a well, it will not become pure unless its water is not drained out, and the water will not become impure by falling of one or two droppings of a camel or droppings of a goat or pigeon or sparrow. (G.A).
- If any animal fall and dies in a well and swells and burst in it, or any man or heavy-bodied animal like a goat dies in a well, then the whole water must be drained out. (A.G).
- If a bird or mouse or any animal similar to them dies in a well, then drawing 20-30 buckets of water is enough. In case of a pigeon or hen or cat or the like animals dies, then drawing 40-60 buckets of water is enough.
- The animal between the size of a cat and a goat is considered in the category of a cat, and between a medium sized and large sized animal will be considered as medium sized. However, three mice are equal to a cat, and six mice and two cats are equal to a goat. A man and a baby-goat are equal to their elders. (G.A).
- If any animal dies in a well, first the dead animal must be taken out, otherwise, the water will not become clean, but if anything disappears and it is not possible to take it out, like a dirty wood or pieces of dirty clothes, they will become clean with the well itself. (A.G).
- If any animal dies in a large earthen jar or pot and that water is poured into the well, the rule applicable on death of such animal in a well, will be applied on pouring of this water. (A.G).
- If it is not possible to drain-out the whole water because of the presence of ooze, then the water available in the well should be removed, and the opinion of two pious persons who are able to guess the quantity of water, should be taken into consideration to ascertain the quantity of water. (N.H).
- Such a bucket is reliable which is medium-sized, and currently used in the city and can accommodate at least three *ser* (about 6 lb) of water. If the bucket is bigger than this, then it must be calculated accordingly. If the bucket is found to be torn and half or more than half of the water is wasted by the time it is drawn

up, then it is not valid. However, it is valid if less than half water falls down. (G.A).

- If any animal falls and dies in a well but the time of its falling is not known, then the water should be considered as impure for one night and one day and the prayers offered for one day should be repeated. If the dead animal swells and bursts, then the water should be considered impure for three nights and three days, and the prayers of three days should be repeated, if those prayers were offered after performing ablution or bath with that water. (A.G).

Cleansing after Relieving Oneself (*Istinja*)

- At the time of attending a nature's call, one should move away from the sight of the people and should not open the private part before sitting, and should not face towards sun and moon, and should not keep the face or back towards *Qiblah*, but it is allowed inside the toilet. One should not pass urine or defecate under a fruit-bearing tree or in the burrow, and should not pass urine on a hard soil and towards the direction of wind. One should sit with more weight on left leg. Recite this intention before entering the toilet:

أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجِسِ الْحَبِيثِ الْمُخْبِثِ الشَّيْطَانِ الرَّجِيمِ

A'uzu billahi minar'rijsin naja'sil khabee'sil mukh'bi'sish shaita'nir rajeem

(I seek refuge in Allah from uncleanness, impurity, wickedness and the cursed Satan.)

- While entering the toilet put the left leg first and do not carry anything having Allah's name carved or written on it. One should not go to relieve himself bare-headed, and keep remembering Allah by heart inside the toilet. (A.E).
- It is undesirable and disgusting to pass urine or defecate at the bank of any canal or well or tank or spring or under a shade where people take shelter or near and around any mosque or place of Eid prayer or in the graveyard. It is desirable to cleanse well after finishing with such a thing which can remove the impurity, such as water, stone, clod, brick, wood, old skin, wall, soil and sand etc.
- It is undesirable to clean with bone, dung, dried excreta, burnt brick, small potshred, fodder, any useful and sacred thing, paper even if plain, glass, coal, left out water after ablution and zam zam water. (G.A).
- Using only water or clod is enough for cleansing as per Sunnah, but using both of them is more preferable. After excretion, use odd number of clods for cleaning, In winter season pass the first clod or brick piece from back to front, second from front to back and third from back to front, but vice-versa in summer season.
- Whereas, a woman in all seasons should pass the first clod or piece of brick from back to front, second from front to back and third from back to front and

dry the place of urination, and wash with water after cleaning with the clods. Recite this supplication when coming out of the toilet:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِنِي وَأَبْقَى فِي جَسَدِي مَا يَنْفَعُنِي

Al Hamdu Lilla'hil lazi az'haba an'ni ma yuza'nini wa abqa fi jasaki ma yan'fa'ani

(All Praise is for Allah who has removed troublesome thing from me and kept in my body the thing useful for me.)

Ablution (*Wuzu*)

- The Ablution (*Wuzu*) is obligatory (*Farz*) for every Prayer and essential (*Wajib*) for circumambulation (*Tawaf*) of the Holy Ka'aba and for touching the Holy Qur'an. (G.A).
- If a person makes ablution with the intention of Funeral Prayer and then comes the time of Obligatory Prayer, he should make fresh ablution, as the ablution is obligatory for the Prayer. (H.M).
- The Ablution too is desirable (*Mustahab*) for performance of such acts which are desirable (*Mustahab*), such as; Recitation of Holy Qur'an, Calling Azan, Iqamat and Marriage Sermon (*Khutba-i-Nikah*) etc. (G.A).
- It is desirable to be in a state of having performed the ablution and this is the way of life of the virtuous people.

Obligatory Elements in Ablution

1. Washing the face from forehead to the bottom of chin and from ear to ear.
2. Washing both the hands up to and including the elbows.
3. Wiping of one-fourth of head with wet hands.
4. Washing both feet up to and including the ankles.

The Ablution will not be deemed valid if any organ from among these organs remained dry even up to the size of a nail.

Sunnah Elements in Ablution

1. Making intention for Wuzu
2. Reciting Bismillah
3. Making ablution in proper order
4. Washing the organs continuously
5. Rinsing the nostrils
6. Wiping (*Mas'h*) the complete head

7. Washing both the hands up to the wrist
8. Brushing the teeth with Miswak
9. Gargling
10. Washing every organ three times
11. Passing the fingers of hands in between each other and in the fingers of feet
12. Wiping the neck and both ears. (N.H).

Desirable (Mustahab) Acts in Ablution

- Sitting with face towards Qiblah for making ablution.
- Rotating the ring on the finger to let the water pass through it.
- Avoiding the worldly talks while making ablution.
- Sitting on an elevated place. (G.A).

Undesirable (Makrooh) Acts in Ablution

- Making ablution bare-headed.
- Indulging in worldly talks while making ablution.
- Splashing water on the face forcefully or jerking the hands.
- Making ablution with the water burnt with sunlight.
- Using more water than necessary.
- Washing the organs for more than three times. (K.S)

Intention (Niyyat) of Ablution (Wuzu)

نَوَيْتُ أَنْ أَتَوَضَّأَ لِلَّهِ تَعَالَى رَفْعًا لِلْحَدِيثِ وَاسْتِبَاحَةً لِلصَّلَاةِ

Na'waytu an ata'wazza lillahi Ta'ala rafa'an lil-hadasi wa isti'ba'hatan lis'salat

(I make intention to perform ablution for the sake of Allah, to remove impurity and to make the prayer lawful.)

The Method of Making Ablution

- To sit facing towards Qiblah, and brush the teeth with Miswak (as one prayer with Miswak is greater than seventy prayers without Miswak, in reward). (G.A)
- Start making ablution with this recitation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ

Bismilla'hir Rahma'nir Rahim Bismilla'hil Ali'yil Azeemi wal Hamdu Lillahi ala Deenil Islam

(In the name of Allah the Beneficent the Merciful, in the name of Allah the Sublime the Magnificent and Praise be to Allah for the religion of Islam).

- Wash both the hands up to the wrist three times and recite

اللَّهُمَّ احْفَظْنِي يَدَيَّ عَنِ الرِّكَابِ الْمَعَاصِي وَالْمَلَأِهِ

Alla'humma Eh'fizni Yadayya an Ir'tikab'il Ma'asi wal Malaahi

(O Allah! Save my hands from committing sins and evil deeds) and pass the fingers of one hand into the others and rotate the ring on the finger if any.

- Gargle three times and recite

اللَّهُمَّ أَعِنِّي عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Alla'humma A'in'nani alaa Tilawat'il Qur'ani wa Zik'rika wa Shuk'rika wa Husni Iba'datika (O Allah! Help me in recitation of the Holy Qur'an and in remembering You and thanking You and worshipping You in a better way).

- Rinse the nostrils three times with water and clean it by inserting the little finger of left hand and recite:

اللَّهُمَّ ارْحَنِي رَائِحَةَ الْجَنَّةِ

Alla'humma Ar'hani Ra'i'hatil Jannati

(O Allah!! Let me smell the Heavenly smell).

- Wash the face thrice and recite:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيَضُّ وُجُوهُ أَوْلِيَاءِكَ

Alla'humma Bay'yaz Wajhi Yauma Taby'yazu Wujuhu Au'liya'ika

(O Allah! Enlighten my face on the Day of Judgement like the faces of Your friends) and pass fingers thrice in the beard.

- Wash the right hand thrice and recite:

اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَابًا يَسِيرًا

Alla'humma Aa'tini Kitabi bi-Yamini wa Ha'sibni Hisaban Yaseera

(O Allah! Give me my record of deeds in my right hand and take the account of my deeds leniently).

- Wash the left hand thrice and recite:

اللَّهُمَّ لَا تَعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي

Alla'humma la Ta'atini Kitabi bi-Shimali wala min Wara'i' Zahri

(O Allah! Do not give my record of deeds in my left hand and not from behind).

- Wet the hands and wipe one-fourth of head with moistened fingers (*Masah*) once and recite:

اللَّهُمَّ أَظْلِمْنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ

Alla'humma Az'zilni Tah'ta Zilli Ar'shika Yauma Laa Zilla Illa Zilli Ar'shika
(O Allah! Give me shelter under Your empyrean throne on the day when there will be no other shelter except the shelter of Your empyrean throne ('*Arsh*) and do not remove the turban from head, as this is the traditional method. (N.H).

- Wipe the ears and recite:
(missing)

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ سَيَسْتَبِغُونَ الْقَوْلَ فَيَتَّبِعُونَ إِحْسَانَهُ

Alla'hummaj al'ni minal lazeena Sa yas'tami'oona qaula fa yat'tabi'oona Ah'sana'hu (O Allah! Make me among the people who listen to all but follow the best).

- Wipe the neck and recite:

اللَّهُمَّ اعْتِقْ رَقَبَتِي مِنَ النَّارِ

Alla'humma A'atiq Raq'bati minan Naar (O Allah! Save my neck from the Hell).

- Wash both the feet up to ankles three times and recite:

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى صِرَاطِ يَوْمَ تُرْزَلُ الْأَقْدَامُ

Alla'humma Thab'bit Qadami alaa Sirati Yauma Tu'zil'lul Aq'dami
(O Allah! Keep my feet firm on the paradise pathway (*Pul-e-Sirat*) on the day when the feet would stagger) and pass the fingers between the fingers of feet.

- After making ablution, recite *Kalima-e-Shahadat* (Creed of Testimony), *Kalima-e-Tasdiq* (Confirmation) and the following supplication:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ
لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

All'hum'maj al'ni minat'taw'wabina waj'alni minal muta'tah'hi'reena waj alni min ibadi'kas saliheena la khawfun alai'him wala hum yah'zagoon

(O Allah! Make me one of those who repent and treat me among the purified persons and include me into your pious servants for whom there will be no fear and grief).

After this, recite *Aayatul Kursi* once and *Suratul Qadr* thrice (H.M).

- Wiping the hands and face to save from dust and also not wiping the face to keep the affect of worship for a longer time, both these acts are permissible (K.S).

The Circumstances which nullifies the Ablution

Several Prayers are valid with one ablution unless it is nullified. In following circumstances, the ablution becomes nullified:

- Discharge of urine, stool, blood or puss from the body.
- Discharge of gas from rear.
- Discharge of anything from front or rear part of the body such as worm, semen, minor involuntary discharge of semen, drop of urine, full-mouth vomiting once or more than once, swallowing acidic water or spitting of blood from mouth,
- Sleeping with support while sitting.
- Laughing loudly by an adult person in a prayer which consists of bowing (*Ruku*) and prostration (*Sajdah*).
- Laughing loudly in funeral prayer or prostration of recitation (*Sajda-i-tilawat*) will not nullify the ablution but the prayer and the prostration will become invalid.
- Unconsciousness and intoxication.
- Embracing of two naked persons; two men or two women or one men and one woman.
- Discharge of water from eyes, nose, ears with pain (G.A) but the tears and sweat does not nullify the ablution (D.M).
- Touching the private parts nullifies the ablution in the opinion of all the chief jurists except Imam Aazam ^{RH}.
- Eating of camel's meat also nullify the ablution as per Imam Ahmad ^{RH}.
- Hence precautionary measures are necessary from all these things. (M.M)

While making ablution if anyone become doubtful about washing or not washing of any part of the body, and he is not having the habit of becoming doubtful, then he should make ablution afresh. However, one should not make fresh ablution, If not habituated to doubt. (G.A).

Wiping (Masah) on Socks

Wiping of socks is permissible in ablution. *Khaffayn* are the socks made of hide and can be walked easily after wearing it. Whoever wears such socks after making ablution, need not wash feet and only wiping will be enough, for one day and night if he is a resident and for three days and nights if he is a traveler,. The socks should cover

the ankles. Wiping is not valid on socks which are torn up to the breadth of three fingers. The procedure is to wet both the hands and pass all the five fingers along with the palm from front part of the socks towards shin (*pindli*), in such a way that the right leg should be wiped with right hand and left leg with left hand. Wiping with three fingers is enough to fulfill the obligation (*Farz*) but Sunnah will remain unfulfilled. (A.G) Wiping will become invalid if one or both socks are slipped out of the feet. Wiping of socks is not valid in bath (*Ghusl*), hence legs must be washed.

The wiping on a bandage tied on a fractured part of the body or a wound is valid if its removal is likely to cause harm. Whether the bandage was tied before making ablution or thereafter, the wiping will not become invalid even if the bandage falls down before the wound is healed. (D.M).

Bath (*Ghusl*)

The following are the conditions which necessitates bath or great ablution (*Ghusl*):

- Sexual intercourse and discharge of semen in dream or when awake even without intercourse. (Farz).
- For woman after menses (*Hayz*) and puerperal haemorrhage or post delivery bleeding (*Nifas*) stops. (M.M.). (Farz).
- Most part of the body is polluted with impurity. (Wajib)
- If an infidel embraced Islam. (Wajib)
- Washing a dead body. (Wajib)
- For Friday prayer, Eid prayer, donning pilgrim robe (*Ahraam*) and for stay at Arafat. (Sunnah)
- For entering Makkah, Madinah and in Shab-e-Qadr (27th night of Ramadan). (Mustahab) (G.A).

The Obligatory Elements of Bath

- Washing the mouth thoroughly by gargling.
- Washing the nostrils thoroughly.
- Washing whole of the body. (N.H).

The Sunnah Elements of Bath

- Washing both the hands.
- Removing impurity from the body.
- Making ablution.
- Pouring water three times on whole of the body.
- Declaring intention (Niyyat). (M.M).

Intention (Niyyat) of the Bath (Ghusl)

تَوَيْتُ أَنْ أَعْتَسِلَ مِنْ غُسْلِ الْإِحْتِلَامِ رَفْعًا لِلْحَدِيثِ وَإِسْتِبَاحَةً لِلصَّلَاةِ فَرَضَ اللَّهُ تَعَالَى

Nawaytu an Agh'ta'sala min Ghus'lil Ehti'laami Rafa'an Lil'hadasi wa Istiba'hatan Lis'salaati Farazallu Ta'ala

(I make intention to take bath for nocturnal ejaculation to remove impurity and to make the prayer lawful as commanded by Allah.)

If the purpose of taking bath is other than the nocturnal ejaculation, the word 'Ehtilaami' should be replaced accordingly, such as 'Janabati' (Coition), 'Hayzi' (Menses), 'Nifasi' (Post-delivery bleeding) etc. If the Bath is not obligatory (*Farz*) but Sunnah or Mustahab, then do not say the word 'Farz' (as commanded by Allah).

After declaring the intention, recite *Kalima-e-Shahadat* and *Kalima-e-Tasdiq*.

The Method of Taking Bath

1. Wash both the hands
2. Remove impurity, if any, from the body
3. Wash the whole body in such a way that not a single hair remained dry.
4. Make ablution
5. Declare intention
6. Pour water three times on all over the body in such a way that first three times on head, then three times on right hand shoulder and then three times on left hand shoulder.
7. Making another ablution after taking bath is not valid and against the Sunnah. (M.S).
8. Women are not required to untie the knot of hair (Choti) but wetting the roots of hair is enough, but untying is preferable.

Miscellaneous

- It is not undesirable (*Makrooh*) for the one who is under obligation to take bath, to have intercourse with his wife, eat, drink and sleep, before taking bath. (G.A).
- It is not permissible to read the Holy Qur'an for the purpose of recitation, to touch it, to enter the mosque and circumambulation around Holy Ka'aba under the condition of uncleanness. (M.M).
- The things which are Sunnah or Desirable (*Mustahab*) or Undesirable (*Makrooh*) in ablution are similarly applicable in case of Bath (*Ghusl*).

- It is desirable to take bath by sitting on an elevated place and rub the parts of the body properly.
- Wastage of water for taking bath is nor permissible. The prescribed quantity of water for bathing is 2.25 Kg, but there is no limit in case of running water. (G.A).

Dry Ablution (*Tayam'mum*)

- The Prayer can be offered by making dry ablution if water is not available for *Wuzu* or *Ghusl* within a radius of 2 Miles or 2.75 KM.
- If the usage of water is likely to cause any disease or aggravate it.
- Any beast or harmful animal or enemy is present near water which may cause death.
- The water is available in a well which has no steps and the bucket is not available to draw water.
- The water is available at a cost but unable to pay the price.
- The factors which causes nullification of ablution, and also the ability to procure water causes nullification of the dry ablution.
- More than one Prayer can be offered with one dry ablution. (M.M).

Method of Dry Ablution

- Declare intention (*Niyyat*).
- Striking both hands (Palms) on clean earth twice and rubbing both the hands on face with first stroke and rubbing both the hands up to the elbows with second stroke is obligatory. (N.H).
- Keeping the fingers apart at the time of striking on the earth and moving hands forward and backward and reciting *Bismillah* is a *Sunnah*.

Intention of Dry Ablution

نَوَيْتُ أَنْ أَتَيِّمَ رَفْعًا لِلْحَدِيثِ وَأَسْتَبَاحَةً لِلصَّلَاةِ

Naway'tu an Ata'yam'mama Lillahi Ta'ala Rafa'an Lil'hadasi wa Isti'ba'hatan Lis'salati (I declare intention to make Dry Ablution for the sake of Allah to remove the impurity and to become eligible to offer the Prayer.)

Matters Related to Women's Cleanliness

Menses (*Hayz*), Puerperal Haemorrhage (*Nifas*) and Prolonged Morbid Menstruation (*Iste'haza*)

1. **Menses (*Hayz*):** Discharge of blood from the womb of a woman every month from the age of nine to sixty years is called as Menses. Its duration is minimum three (3) days to maximum ten (10) days. The intervening period of purity is called as "*Tuhr*".

2. **Prolonged Morbid Menstruation (*Iste'haza*):** The discharge of blood for less than three days and more than ten days or to a woman of less than nine (9) years and more than sixty (60) years age is known as *Iste'haza*. The discharge of blood continuing after forty days of delivery or discharge during pregnancy too is *Iste'haza*. Similarly, the discharge of blood to a woman for more than usual period or more than ten days, and after ten days will be considered as *Iste'haza*. (S.V).
3. **Puerperal Haemorrhage (*Nifas*):** The discharge of blood after childbirth or three days prior to childbirth is known as *Nifas*, and maximum duration of such discharge is forty (40) days.

Relevant Injunctions

- The copulation with woman during the Menses (*Hayz*) and the Post Childbirth Bleeding (*Nifas*) is forbidden (***Haram***), unless the woman has not taken bath after purification from *Hayz/Nifas* or the time of one prayer has not passed after the discharge of the blood is discontinued.
- If someone copulate with woman by mistake during the days of ***Hayz/Nifas***, he must distribute half a Dinar (2.25 Masha gold) in charity as an expiation (***Kaffarah***) (T.M).
- The copulation under the condition of irregular bleeding (*'Iste'haza*) is permissible. (N.H).
- The woman is exempted from Prayer (*Salat*) and Fasting (*Sawm*) during the days of Menses and Post Childbirth Bleeding, but she must observe the missed fasts after purification.
- It is not permissible for the woman under the influence of *Hayz/Nifas* to circumambulate (*Tawaf*) around Holy Ka'abah or to enter a mosque or touch the Holy Qur'an or read it. However, the woman under the condition of irregular bleeding (*'Iste'haza*) is permitted to offer Prayer and observe fast. (M.M).
- It is obligatory (***Farz***) for the woman to take bath after the discharge of blood has stopped in case of *Hayz* and *Nifas*.

V. The Prayer

It is an obligatory duty of every adult and sane Muslim to offer five daily prayers; Fajr, Zuhr, ‘Asr, Maghrib and ‘Isha. The Witr prayer is *Wajib* in the opinion of Imam Aazam^{RH}, but other Imams hold it as Sunnah and Imam Zufar^{RH} consider it as *Farz*.

The Prayer becomes obligatory if an infidel embraces Islam or any boy attains maturity or any insane person returns to his senses or a woman attains purification after *Hayz* and *Nifas* and the time of a prayer is left, then the prayer of that time become obligatory. The Messenger of Allah^{PBUH} said: “*There is no difference between Islam and infidelity (Kufr) except the Prayer.*”

Timings of the Prayer

1. ***Fajr (Morning Prayer)***: The time starts from dawn and lasts till appearance of the upper limb of sun from the line of apparent horizon. (Fajr prayer can be offered up to seven minutes prior to sunrise), but offering it in darkness is preferable. (G.T).

Hazrat B.M. Sayyed Noor Muhammad Khatim-e-Kaar^{RH} had instructed his disciples to offer *Fajr* prayer in early hours. (A.A) but it is mentioned in *Insaf Nama* that offering *Fajr* prayer on appearance of little brightness is preferable. The time of *Fajr* prayer, in the opinion of *Shafa’iyah*, starts 55 minutes earlier than the time adopted by *Hanafiyah*. Similarly the time of *Asr* prayer, in the opinion of *Shafa’iyah*, starts one hour earlier than the time followed by *Hanafiyah*,

2. ***Zuh’r (Early Afternoon Prayer)***: The time starts after decline of sun and lasts till the shadow of an object becomes double of its original size. Offering this prayer in early hours is preferable but delay in summer is desirable.
3. ***Asr (Late Afternoon Prayer)***: The time starts after the end of the time of *Zoh’r* prayer and lasts till sunset, and delay is desirable till appearances of some changes in the sun. (K.B). It is also said that offering this prayer in early hours is preferable (G.T., M.M).

Once the Mother of the Believers Ummu Salmah^{RZ} admonished the people and said: “The Prophet^{PBUH} used to offer *Zuh’r* prayer in early hours and you people are offering *Asr* in early hours!” (M.H).

The performance of *Asr* prayer is disapproved up to the point of forbidden (*Makrooh-e-Tahrimi*) after the sun has turned pale.(D.M)

4. ***Maghrib (Evening Prayer)***: The time starts after sunset and lasts till disappearance of white twilight. It is desirable to offer this prayer immediately after sunset, and disapproved but not unlawful (*Makrooh-e-tanzihi*) if offered after appearance of stars in abundance. (M.M).

5. **'Isha (Night Prayer):** The time of 'Isha prayer starts after disappearance of evening twilight and lasts till break of dawn. As per Imam Shafa'ie ^{RH}, it is preferable to offer it in early hours. (G.T).
6. **Witr Prayer:** The time starts after 'Isha prayer and lasts till the break of dawn, but usually it is offered immediately after 'Isha prayer.
 - Hazrat Mahdi ^{AS} has insisted on performance of every prayer on its scheduled time, (N.A)
 - It is prohibited to offer prayer at the time of sunrise, sunset and when the sun is at zenith (directly overhead in the sky).
 - Offering voluntary (*Naf'I*) prayer after *Fajr* and *Asr* prayers is execrable (*Makrooh*), but offering *Asr* prayer of that day at the time of sunset is permissible. (N.H).

The Call to Prayer (Azaan)

Calling Azaan is a Sunnah for the regular Prayers at their prescribed times, and for compensatory (*Qaza*) prayer if offered in congregation by a group of people. It is undesirable for a traveler to leave out Azaan. The Azaan called from any mosque of the city is enough for a person who is offering the prayer at home.

The Call (Azaan)

<p>اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ Allahu Akbar, Allahu Akbar Allah is the Greatest, Allah is the Greatest</p>
<p>اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ Allahu Akbar, Allahu Akbar Allah is the Greatest Allah is the Greatest</p>
<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ Ash'hadu an Laa Ilaaha Il'lallah I bear witness that there is no deity but Allah</p>
<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ Ash'hadu an Laa Ilaaha Il'lallah I bear witness that there is no deity but Allah</p>
<p>أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ Ash'hadu anna Muhammadar Rasoolullah I bear witness that Muhammad is the Messenger of Allah</p>

<p style="text-align: center;">أَشْهَدُ أَنْ مُحَمَّدًا رَسُوْلُ اللهِ</p> <p style="text-align: center;">Ash'hadu anna Muhammadar Rasoolullah</p> <p style="text-align: center;">I bear witness that Muhammad is the Messenger of Allah</p>
<p style="text-align: center;">حَيَّ عَلَى الصَّلَاةِ</p> <p style="text-align: center;">Hay'ya 'Alas-Salaah</p> <p style="text-align: center;">Come to prayer</p>
<p style="text-align: center;">حَيَّ عَلَى الصَّلَاةِ</p> <p style="text-align: center;">Hay'ya 'Alas-Salaah</p> <p style="text-align: center;">Come to prayer</p>
<p style="text-align: center;">حَيَّ عَلَى الْفَلَاحِ</p> <p style="text-align: center;">Hay'ya 'Alal Falah</p> <p style="text-align: center;">Come to success</p>
<p style="text-align: center;">حَيَّ عَلَى الْفَلَاحِ</p> <p style="text-align: center;">Hay'ya 'Alal Falah</p> <p style="text-align: center;">Come to success</p>
<p style="text-align: center;">اللهُ أَكْبَرُ اللهُ أَكْبَرُ</p> <p style="text-align: center;">Allahu Akbar, Allahu Akbar</p> <p style="text-align: center;">Allah is the Greatest, Allah is the Greatest</p>
<p style="text-align: center;">لَا إِلَهَ إِلَّا اللهُ</p> <p style="text-align: center;">Laa Ilaha Il'lallah</p> <p style="text-align: center;">There is none worthy of worship except Allah</p>

In case of Fajr prayer, say twice

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-Salaatu Khay'rum Minan-Nawm

(The Prayer is better than Sleep)

after حَيَّ عَلَى الْفَلَاحِ **Hay'ya 'Alal Falah.**

It is compulsory to respond to the Call to Prayer, which means, to rush towards mosque leaving everything even recitation of Qur'an, after listening to the Call (*Azaan*). Hazrat Mahdi ^{AS} was so particular that he will not take food after Azaan is called

(M.W), and the Companions ^{RZ} and other saintly persons too followed this practice, and they used to leave the work or stop eating after listening to the Call. (H.I).

Hazrat Mahdi ^{AS} said: “The doer or earner (*Kasib*) should stop work after listening to the Call, and if continued, such earning will be unlawful (*Haraam*).” (H.I).

This is the practical response, but oral response too is desirable. When heard Azaan, say: *Lab'bayk Da'watu'kal Haq Jalle Jalalahu 'Amma Nawalahu*) and repeat the words called by the caller (*Mu'ezzin*), but say *Laa Hawla wala Qu'wata Illa Billah* in response to *Hay'ya 'Alal Falah*, and say *Sadaq'ta wa Barar'ta* in response to *As-Salaatu Khay'rum Minan-Nawm*. Muslims are recommended to recite this Du'a after completion of the Azaan.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ
مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ وَأَرْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

Alla'humma Rabba Hazi-hid Da'wa-tit-tam-mati was-Salaatil Qaa'e-mati Aati Muhammada-nil Waseelata wal-Fazeelata wad-Daraja-tal 'Aaliya'tir Raf'i'ata wab-'Ath'hu Maqamam Mahmooda-nil Lazi Wa 'At-tahu war-Zuq-na Shafa 'Atahu Yaum-al Qiyamati In'naka laa Tukh-liful Mi'ad

(O Allah! Lord of this complete call and prayer, by the blessing of it, give to Muhammad his eternal right of intercession, distinction and highest class, and raise him to the promised rank You have promised him, and bestow his intercession on us on the Day of Judgement. Surely You never go back on Your word.)

It is not necessary to respond to Azaan orally for a woman who is undergoing menses or post-delivary bleeding, or a man who is listening to sermon, leading or attending the funeral prayer, attending to the call of nature, copulating with wife, taking meals or learning and teaching the knowledge. (G.A).

Calling Azaan by a blind, a bastard and a villager is permissible.(G.A), and calling Azaan without making ablution (Wuzu) is permissible (N.H).

Azaan should be called loudly from an elevated place, facing towards Qiblah and by putting the index fingers in the ears.

It is mentioned in a Hadith that the man who is calling Azaan, five times a day, continuously for twelve years will become eligible to enter the Paradise. (I.M).

The Conditions of Prayer

- Purity of the body, clothes and the place of prayer from all kinds of major and minor impurities.
- The covering of one's 'Awrah (the area of the body that must be covered). In case of man such area is from navel to the knees, and the same applies to female slave including her belly and back. The 'Awrah of the free woman is her entire body except her face, palms and sole of the foot.
- If one-fourth of the body which is required to be covered is exposed during Prayer, the prayer will not remain valid. It is undesirable to offer prayer with such type of clothes which are not worn usually while going in the public. (N.H). It is desirable to wear best available garments for offering the prayer.
- Knowledge of the timings of prayer.
- Facing towards *Qiblah* – If the direction of *Qiblah* is not known, think over it and adopt direction whichever you think appropriate. If it is not possible to face *Qiblah* for the fear of enemy or severity of disease, do whatever is possible. If travelling by any carriage; train, bus etc. or mounted on a horse, prayer should be offered facing towards the direction in which the carriage is moving.
- Making Intention (*Niyyat*) is compulsory for validity of the prayer.

Intention of the Prayer (Farz)

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَواتِ الْفَجْرِ فَرَضَ اللَّهُ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

Naway'tu an Usalliya Lillahi Ta'ala Raka'taini Salaat'il Fajri Fara'zullahi Ta'ala Muta'wajja'han Ilaa Jiha'til Ka'aba'tish-Sharifati – Allahu Akbar

(I intend to offer two units (rakats) of *Farz* of *Fajr* prayer for the sake of Allah as ordained by Allah with my face towards the direction of Ka'abah.)

In case of Zuhr, Asr and 'Isha prayers, say *Ar'ba'a Raka'tin* (Four units) and in case of Maghrib and Witr prayer say *Thalatha Raka'tin* (Three units) in place of *Raka'taini* (Two units). Similarly replace the name of the Prayer.

The follower (Muqtdadi) will say *إِقْتَدَيْتُ بِهَذَا الْإِمَامِ - Iqta'daytu bi-Hazal Imam* after *Fara'zullahi Ta'ala* but the one who is leading the prayer (Imam) will say *انا امام الجماعة لمن حضر ولمن يحضر - Ana Imamun 'Alal Jama'ati Liman Hazara wa Liman Yahzuru.*

In case of *Tahi'yatul Wuzu*, *Tahaj'jud* and *Tarawih* prayer if offered for more than three days, one should say: متابعة المهدي الموعود - *Mutabi'atal Mahdi'yal Mau'ood*.

In case of the two units of Laylatul Qadr, add متابعة المهدي الموعود - *Mutabi'atal Mahdi'yal Mau'ood*. After *Fara'zullahi Ta'ala*

If someone is offering the prayer alone, he should not say إقتديت بهذا الإمام *Iqta'daytu bi-Hazal Imam*

Intention of the Prayer (Sunnah)

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْنِ صَلَاةِ الْفَجْرِ سُنَّتِ رَسُولِ اللَّهِ مُتَوَجِّهًا إِلَى جِهَةِ الْكُعْبَةِ الشَّرِيفَةِ
اللَّهُ أَكْبَرُ

Naway'tu an Usalliya Lillahi Ta'ala Raka'taini Salaat'il Fajri Sunnata Rasoolillahi Ta'ala Muta'wajja'han Ilaa Jiha'til Ka'aba'tish-Sharifati – Allahu Akbar

(I intend to offer two units (rakats) of *Sunnah* of *Fajr* prayer for the sake of Allah with my face towards the direction of Ka'abah.)

In case of other prayers, the number of units and the name of the prayer should be changed accordingly.

The Pillars (Arkan) of Prayer

The pillars of prayer are also called as *Fara'iz*, and they are: Opening *Takbir* (*Allahu Akbar*), Standing, Recitation of Qur'an, Bowing, Prostrating, Sitting down for final *Tashahhud*, and coming out of the prayer with own intention. Omission of any of these pillars will render the prayer invalid.

- The duration of standing (*Qiyam*) in the prayer is obligatory as much as the recitation (*Qir'at*) is obligatory, but more than that is desirable.
- Recitation (*Qir'at*) includes First Chapter of Qur'an *Al-Fatiha* and a large or three small verses of Holy Qur'an.
- In case of valid reasons such as sickness, insufficient clothing (Nakedness) and old age, performance of prayer in sitting position is permissible. (D.M).
- The prayer of a dumb person and an illiterate who cannot recite properly is deemed to have been accomplished with his intention only.
- The head should not be high or low in the posture of bowing (*Ruk'u*), but straight. (M.L).
- Two prostrations (*Sajdah*) are obligatory in every unit (*Rak'at*) of the prayer. The nose and forehead both must touch the ground in prostration, otherwise the prayer will be disapproved (Makrooh) if only nose or only forehead touched the ground without any valid reason. (A.G).

- Offering prayer with tranquility is also obligatory in the view of some jurists, as the Prophet ^{PBUH} said: "There is no prayer without tranquility." (K.S).

The Essential Elements (Wajibat) of Prayer

- Recitation of the chapter *Al-Fatiha* in every unit of the Prayer.
- Recitation of other chapter or three verses of Qur'an after *Al-Fatiha*.
- Determination of recitation in first two units of the prayer.
- Recitation in third and fourth unit will amount to omission of *Wajib*.
- Correct performance of various postures.
- First sitting after two units and recitation of *Tashah'hud*. One should sit only till *At-tahiyat* and *Tashah'hud* are recited in First Sitting (*Qa'da-i-Oola*). Any delay till one can recite اللهم صل على محمد - *Alla 'humma Salle 'Alaa Muhammad* is considered as omission of *Wajib* and necessitate the Prostration for Forgetfulness (*Sajda-i-Sahw*).
- Performance of all actions in proper order.
- Finishing the prayer with salutation: السلام عليكم ورحمة الله - *As-Salaamu 'Alaykum wa Rahmatullah* along with the turning of head towards right and then left.
- Recitation of *Du'a-e-Qunoot* in *Witr* prayer.
- Pronouncing additional *Takbirat (Allahu Akbar)* in Eid prayers.
- Audible recitation in *Fajr, Maghrib* and *'Isha* prayers, and inaudible recitation in *Zuh'r* and *'Asr* prayers. In case of audible recitation, the voice should neither be high nor low but medium. (A.M).

The Sunnah Elements of Prayer

- Raising both hands up to ears for men and up to shoulders for women at the time of opening *Takbir (Takbir-e-Tahrima)*.
- Placing the hands on navel for men and below the chest for women.
- Recitation of *Thana, Ta'aw'wuz (Auzu Billah..)* and *Tasmiya (Bismillah..)*.
- Saying *Aameen* after the opening chapter *Al-Fatiha*.
- Recitation of Glorification of Allah (*Tas'bihat*) in bowing (*Rik'u*) and prostration (*Sajdah*), and *Takbirat* while shifting from one position to another.
- Saying سمع الله لمن حمده - *Sami-Allahu Liman Hamidah* while shifting to standing position from bowing position (*Ruku'*).
- Pausing after standing up from bowing position (*Ruk'u*) (*Qau'mah*) and when sitting between two prostrations (*Jalsa*).

- Reciting Darood Shareef and *Du'a –e-Mathoora*. (N.H).

Etiquettes of Prayer

- Looking at the place of prostration while in standing position, at upper side of feet or between both feet in bowing position, on nose in prostration and on bosom or heart in sitting position.
- Keeping the mouth shut at the time of yawning and withholding cough.
- Placing the knees first on the ground, then hands, nose and forehead, when going down for prostration.
- Vice versa of above order of movements when lifting the head from prostration.
- Keeping the fingers facing towards Qiblah in sitting position (*Qa'dah*).
- Turning face and looking towards right and left in salutation (Salaam) at the end of prayer.
- Raising index finger while reciting *Tashah'hud* is considered as desirable (*Mustahab*) by some jurists, while some others think it as not necessary.
- It is narrated that Hazrat Bandagi Miyan ^{RZ} used to raise index fingers of both the hand in *Tashah'hud*. (D.D)..

Actions That Nullifies Prayer

Speaking while in prayer – Greeting intentionally – Replying to greetings intentionally or unintentionally – Saying Ah or Of – Weeping loudly – Coughing without any reason – Answering to someone's sneezing or any good or bad news – Giving hint (luqma) to anyone other than Imam in recitation of Qur'an or taking hint from others – Reciting Qur'an by looking at it – Placing forehead in prostration at an unclean place – Eating and drinking even equal to a sesame-seed – Making extraneous movements continuously which are not connected to the prayer – Standing ahead of Imam – A significant turning of face from the direction of Qiblah – Wrong recitation of Qur'an which may result in change of its meanings – Wearing of thin clothes by a woman – Exposure of one-fourth of one's *'Awrāh* (the area of the body that must be covered) in prayer – Standing men and women in the same row – laughing loudly (which renders the prayer and Wuzu both invalid). (G.A).

Disapproved Actions in Prayer

Omission of Sunnah elements and other rules of prayer – Wearing a sheet of cloth whose corners are hanging or a robe without sleeves – Wearing a turban in such a way that the head is kept uncovered in the middle – Praying by tying whisker-band (*Dhata*) – Looking at or lifting the clothes during prayer – Raising of sleeves or skirt –

Offering prayer bare-headed even after having turban or cap – Praying with such type of clothes which are not usually worn in public – Playing with body or clothes – Tying the hair – Crackling of fingers – Looking here and there – Removing gravels from the place of prostration – Yawning and oscitation – Stretching of hands – Keeping hand on waist – Sitting like a dog – Resting the forearms on ground during prostration – Sitting cross-legged without any reason – The Imam standing alone in the arch or on an elevated platform of more than one cubit high or the followers standing on elevated place and Imam on lower place – Any follower (*Muqtadi*) standing alone behind a row in which the place is vacant – Cleaning the dust at the place of prostration by rubbing the forehead – Making prostration on the turns of a turban – Wearing photo printed clothe or having a picture upon head or in front of one – Placing left hand over the right hand – Standing with support or on toes or putting more weight on one leg and other is raised – Recitation of the verse of Sajdah by Imam in a prayer of inaudible recitation – Tying hands without raising hands up to the ears – Longer recitation in second unit (*Rak'at*) than in first one – Performing *Ruk'u* or *Sajdah* earlier to Imam – Saying prayer at last moment – Offering prayer where music is played or where some brawl is going on – Offering prayer towards the face of a man though he is far away but there is no curtain in between – Offering prayer at the time of acute call of nature – Not performing *Ruk'u*, *Sujud*, *Qau'mah* (standing after *Ruk'u*) and *Jalsa* (sitting between two prostrations) with concentration and peace of mind. (G.A)

It is disapproved (*Makrooh*) to offer prayer at occupied land, public road, shelter where animals are tied or slaughtered, dumpingyard for waste, in a graveyard facing towards a grave and in the house or land of infidels without their permission. (H.M)

One must refrain from rolling up clothes or hair or scratching, as B.M.Shah Nizam has^{RZ} termed it as extraneous actions and Hazrat Mahdi^{AS} endorsed his opinion. (P.F).

Number of Units (Rak'at) in Obligatory Prayers

Prayer	Sunnah before Farz	Farz	Sunnah after Farz	Recitation
Fajr	2*	2		Aloud
Zuh'r	4*	4	2*	Silent
'Asr	4**	4		Silent
Maghrib		3	2*	Aloud
'Isha	4**	4	2*+3(Witr)#	Aloud

*Mu'ak'kadah

**Ghair Mu'ak'kadah/Mustahab

Wajib

- The four units of Sunnah prayer before Farz of 'Isha prayer are usually offered in Friday night, *Bahra'i-Aam* and '*Ijma*' in our community.
- It has been emphatically insisted upon the performance of Sunnah of Fajr prayer. (B.K).
- Engaging in any other activity after Sunnah prayer before Farz will render the Sunnah invalid and reward too will be lost. (A.G). It is necessary to repeat the Sunnah if indulged in worldly talks or eating and drinking after Sunah prayer. (H.M).
- It is traditional practice (Sunnah) to recite **قل يا ايها الكافرون - Qul Ya Ayyuhal Kafiroom** and **قل هو الله احد - Qul Huwallahu Ahad** in Sunnah prayers of *Fajr* and *Maghrib*.
- It is narrated from Bibi Aisha ^{RZ} that the Messenger of Allah ^{PBUH} used to offer two units of Sunnah of Fajr prayer very short, and sometimes she thought wether he had recited or not the opening chapter (*Al-Fatiha*). (B.K).
- Recite this Du'a three times after Sunnah of Fajr prayer:

اللَّهُمَّ رَبِّ جِبْرِئِيلَ وَمِيكَائِيلَ وَرَبِّ مُحَمَّدِنَبِيِّ وَمُحَمَّدٍ مَهْدِيٍّ أَعُوذُ بِكَ مِنَ النَّارِ

Alla'humma Rab'beJibra'il wa Mika'il wa Rab'be Muhammad Nabi wa Muhammad Mahdi Au'zu'bika Minan-Naar

(O Lord of Jibar'il and Mika'il and Lord of Muhammad the Prophet and Muhammad Mahdi I take refuge in You from Fire.)

- Miyan Sayyed Mahmood ^{RH} writes in *Risala-i-Mahmood* to recite **ياحي ياقيوم Ya Hayyu Ya Qayyum** 41 times and **سبحان الله بحمده وسبحان الله العظيم بحمده استغفر الله - Suhanallahi wa Bi-Hamdihi Subhanalla'hil Azeem Bi-Hamdihi As'taghfirullah** 101 times after Sunnah of Fajr prayer.
- The Messenger of Allah ^{PBUH} used to recite this **Du'a-i-Noor** after Sunnah of Fajr prayer:

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَفِي قَبْرِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَفِي شِعْرِي نُورًا وَفِي
بَشَرِي نُورًا وَفِي لَحْيِي نُورًا وَفِي دَهْنِي نُورًا وَفِي هَيْجِي نُورًا وَفِي عِظَامِي نُورًا وَمَنْ فَوْقِي نُورًا وَمَنْ تَحْتِي نُورًا
وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَمَنْ بَيْنَ يَدَيَّ نُورًا اللَّهُمَّ اجْعَلْنِي نُورًا وَأَعْطِنِي نُورًا وَزِدْنِي نُورًا
عَلَى نُورِي يَا نُورِ يَا مُدَبِّرَ الْأُمُورِ يَا مُقَدِّرَ الْأَصْوَابِ الشُّهُورِ وَصَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ

Alla'hummaj'al li Fi Qalbi Nooran wa Fi Qabri Nooran wa Fi Sama'ie Nooran wa Fi Basari Nooran wa Fi She'ri Norran wa Fi Bashari Nooran wa Fi Lahmi

Nooran wa Fi Dami Nooran was Fi Mukh'khi Nooran wa Fi 'Izaami Nooran wa Min Fauqi Nooran wa Min Tahti Nooran wa an Yamini Nooran wa an Shimali Norran wa min Bayna Yadayni Nooran. Alla'hum'maj'alni Nooran wa 'Aa'tini Nooran wa Zidni Nooran 'Alaa Noor Ya Noor Ya Noor Ya Noor Ya Mudabbirul Umoor Ya Muqaddirul Aswa'mish Shuhoor wa Salli 'Alaa Muhamma'dinw wa 'Alaa Aalihi (This supplication can be recited after Sunnah or Farz of Fajr prayer).

Performance of Prayer

Whoever wants to offer prayer, he/she should first make ablution, wear decent garments and woman should cover her head with a sheet of cloth and stand facing towards Qiblah in such a way that the gap between two feet should be equal to four fingers, and equal weight on both legs, keep the organs under control, place the foot on prayer carpet and recite this Du'a:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَكْفُرُكَ بِمَنْ أَمَرَ بِالصَّلَاةِ وَأَتْلُوهُ وَتَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Inni Waj'jah'tu Waj'hiya Lil'lazi Fata'ras-Samaawati wal-Arza Hani'fanw Wa-ma Anaa Minal-Mushrikeen. Inna Salaati wa Nusuki wa Mah'ya'ya wa Mamati Lillahi Rabbil 'Aalamin. Laa Sharika Lahu wa Bi-Zalika Umirtu wa Anaa Aw'wal'ul Muslimeen

(I have turned my face towards the One who has originated the heavens and the earth— being upright – and I am not one of the polytheists. Verily, my prayer, my sacrifice, my living and my dying are for Allah - the Lord of all that exists. He has no partner, and of this I have been commanded, and I am the first of the Muslims)

Make intention and raise both hands in such a manner that the thumbs should reach upto the earlobe saying *Allahu Akbar* and the palms should face Qiblah and hands open like the legs of a duck, then place the palm of right hand over the wrist of left hand. The woman should raise hands upto the shoulders and place on chest, and recite this opening supplication (*Thana*):

سُبْحَانَكَ اللَّهُمَّ بِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhaanaka Alla'humma wa Bi-Hamdika wa Tabaara'kasmuka wa Ta'ala Jadduka wa Laa Ilaaha Ghairuka

(Glory is to You, O Allah, and praise, blessed is Your Name and Exalted is Your Majesty, and none has the right to be worshipped except You.)

Now recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - A'oozu Billahi Minash-Shayta'nir Rajeem** and **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - Bis'milla-hir Rahma-nir Raheem** and opening chapter of Qur'an **Al-Fatiha** and say Aameen at the end of Fatiha. Now recite any small chapter of the Qur'an or any large verse or three short verses.

Now bow down (*Ruk'u*) saying **Allahu Akbar** and recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ - Subhana Rabbiyal-'Azeem** (Glory be to my Lord the Great) at least three times or as much as possible in odd numbers. Look at the feet or between them in bowing posture (*Ruk'u*), and catch hold of the knees with palms of the hands with open fingers. Place the head at the same angle and level of one's back during the bowing position to such an extent that the bowl filled with water should not move if kept on the back, but a woman should point the head a little down, draw the body closer, hold the knees with joined fingers and bend the knees a little.

Then return to standing position saying **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ - Sami'-Allahu Liman Hamidah** (Allah has heard all who praise Him). This is called *Qau'mah*, in which position say **رَبَّنَا لَكَ الْحَمْدُ - Rabbana wa Lakal-Hamd** (Our Lord, and for You is all praise). Then say **Allahu Akbar** and bow down for Prostration (*Sajdah*) in such a way that the knees should touch the ground first then hands, nose and then forehead. The fingers of legs should face Qiblah, upper arms away from the sides and forearms raised above the ground, and thumbs should be parallel to ears. The woman should keep the abdomen close to thighs, the armpits close to the sides, all parts of the body drawn closer but the toes should not be kept straight. Recite in prostration **سُبْحَانَ رَبِّيَ الْأَعْلَى - Subhana Rabbiyal-'A'ala** (Glory to my Lord, the most High) three times or more in odd numbers, and keep the eye-sight on tip of the nose.

Then say **اللَّهُ أَكْبَرُ - Allahu Akbar** and return to sitting position (*Jalsah*) and recite **اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَأَرْزُقْنِي - Alla'hum'magh-fir'li war-Hamni Wah-dini War-Zuqni Wa-'Aafini** (O Lord forgive me, have mercy upon me, guide me, give me sustenance and give me health).

Then say **Allahu Akbar** and perform second prostration and recite same glorification (*Tasbihat*) as recited in first one.

Then say **اللَّهُ أَكْبَرُ** *Allahu Akbar* and resume the standing position by first lifting the forehead, then nose, hands and then knees. This has completed one unit of the prayer.

Now perform the second unit of the prayer same as first unit including bowing down and prostrations, and saying *Allahu Akbar* resume sitting position (*Qa'dah*) by laying down the left foot and keeping the right foot straight. Keep both hands on thighs with finger facing Qiblah and both knees parallel and looking at bosom or chest. The woman should keep both the feet lying towards right side and left buttock resting on the ground. Now recite *At-Tahiyat* and *Tashah'hud*, *Darood* and *Du'a-e-Mathoora*.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَالسَّلَامُ عَلَيْنَا وَعَلَى

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

At-Tahiy'yatu Lillahi Was-Salawaatu Wat-Tay'yibatu As-Salaamu Alayka Ay-yuhan-Nabiy'yu Wa Rahmatul'lahi Wa Barakaatuhu. As-Salaamu Alaina Wa 'Ala 'Ibaadillahis-Saliheen. Ash-hadu 'Al-la Ilaaha Il'al'lahu Wah-dahu Laa Shareeka Lahu Wa-Ash-haduAn-na Muhammadan 'Abduhu Wa Rasooluhu

(All prayers and worship through words, deeds and sanctity are for Allah only. Peace be on you, O prophet, and Mercy of Allah and His blessings. Peace be upon us and on those who are righteous servants of Allah. I bear witness with certainty that no one in the heavens or the earth deserves to be worshipped except Allah, and I bear witness that Muhammad is His servant and Messenger.)

Darood: 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

Alla'humma Salli 'Ala Muhammadin Wa 'Ala Aali Muhammadin Kama Sallayta 'Ala Ibrahima Wa 'Ala Aali Ibrahima Innaka Hameedum Majeed. Alla'humma Baarik 'Ala Muhammadin Wa 'Ala Aali Muhammadin Kama Baarakta 'Ala Ibrahima Wa 'Ala Aali Ibrahima Innaka Hameedum Majeed.

(O Allah, bestow Your favour on Muhammad and on the family of Muhammad as You have bestowed Your favour on Ibrahim and on the family of Ibrahim. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are full of praise, Most Glorious.)

Du'a-i-Mathoorah:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

Allah'humma Inni A'oozu-Bika Min 'Azabi Jahan'nama Wa 'A'oozu Bika Min 'Azabil-Qabri Wa 'A'oozu Bika Min Fitna'til Maseeh'id-Dajjali Wa 'A'oozu Bika Min Fitnatil-Mahyai Wa Fitnatil-Mamati. Alla'humma Inni 'A'oozu Bika Minal-Maathami Wal Maghrami

(O Allah, I seek refuge in You from the torment of the Fire, from the punishment of the grave, from the evil trial of Al-Masih Ad-Dajjal, from the trials and tribulations of life and death, and from the sins and the debts.)

Now thinking of the believers and angels, turn the face first towards right, then left, looking at the shoulders and say: *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ - As-Salaamu 'Alaikum Wa Rahmatullahi* (Peace be upon you and the Mercy of Allah).

After finishing the Farz Prayer, recite this supplication quietly.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَتَبَارَكُ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Alla'humma Antas-Salaam Wa Minkas-Salaam Wa Tabaarakta Rabbana Wa Ta'alaita Yaa Zul-Jalaali Wal-Ikraam

(O Allah, You are the origin of peace and from You comes peace. Blessed are You and Exalted are You, O Lord of Majesty and Honour.)

Recite this supplication seven times after Fajr prayer: *اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ Allahumma Ajirni Minan-Naar.*

- In case of the prayers of four or three units, recite only *At-Tahiyat* and *Tashah'hud* in the first sitting (*Qa'da Oola*) and complete the remaining units of the prayer. It is not necessary to recite additional chapters or verses of Qur'an after *Surat-ul-Fatiha* in third and fourth unit, be it Farz or Sunnah prayer. (S.S). However, additional chapter or verses of Qur'an are recited after *Fatiha* in all the four units of Sunnah prayer by some of the priests.
- The pious people consider the sincerity and presence of mind and heart as a condition for performance of the prayer, therefore, it is necessary to offer the prayer with tranquility, for which it is necessary to listen to the recitation with

ears whatever is recited orally and save the heart and mind from any kind of distraction.

- Hazrat Bandagi Khund Malik ^{RZ} said: “Do not offer prayer with forgetfulness and distracted mind and heart.” (N.A) because the prayer cannot be performed properly in this manner, and the concentration of mind cannot be achieved unless the worldly connections are not snapped, otherwise various types of thoughts would crop up in the mind and the heart would continue to be inclined towards the world and worldly people (K.S)
- The Messenger of Allah ^{PBUH} said: “*Worship Allah as if you see Him and though you do not see Him, He indeed sees you.*” (M.S). The first stage in this process is the surrender of a person to Allah by ignoring his ego and self-being, then such prayer becomes a source of ascension (*Me'raj*) for him, as the Prophet ^{PBUH} said that the Prayer is a zenith (*Me'raj*) of believers.”
- The prayer of an ascetic (*Zahid*) will be confined to prostrations only but the people of divine knowledge (*Aarif*) offers prayer by forgetting the existence of self. If this stage could not be reached, then the prayer should be offered with a belief that Allah is All-knowing and present everywhere and by removing all thoughts of strangeness from the heart, as the concentration of mind and heart is the spirit of the prayer.
- There are three stages in a prayer: Complying with all the pillars and conditions of the prayers, praying with tranquility, understanding the meanings of the Qur'an and praying with absorption in the Majesty and Greatness of Allah.

The Prostration for Forgetfulness (Sajdah-i-Sahw)

Performing the prostration for forgetfulness becomes essential (Wajib):

- In case of omission, repetition or delay in performance of any *Wajib* element of the prayer.
- In case of repetition or delay in performance of any *Farz* element of the prayer.
- If someone becomes doubtful about performance or non-performance of any act in the prayer.
- In such a case, if someone forgot to perform the prostration for forgetfulness, he should repeat the prayer whether it is *Farz*, *Wajib* or *Sunnah*. (A.G).
- If Imam commits any mistake, he and all the followers (*Muqtadi*) should perform *Sajdah-i-Sahw*, but if any follower commits a mistake, *Sajdah* is not compulsory for any of them. (N.H).
- If someone forgot to sit in the last sitting (*Qa'da*) and stands up but realize his mistake before making prostration, then he should sit down and perform *Sajdah-*

i-Sahw for delay in obligatory (*Farz*) act, otherwise that *Farz* prayer becomes nullified as the last sitting is an obligatory element of the prayer.

- If could not realize the mistake in advance and performed the prostration, then add one more unit (*Rak'at*), making four units for the prayer of two and six units for the prayer of four units, which will be considered as voluntary (*Naf'l*). If someone forgot salutation after last sitting and stands up, then he should add more units as above and perform *Sajdah-i-Sahw*. In such a case, the obligatory units will be valid and extra two units will be considered as *Naf'l*.(N.H).
- If someone is not sure howmany units he prayed, he should repeat the prayer if doubted for the first time. And if he is a habitual doubter, he should base the number of units on what he is sure of, or take lesser number into account.
- For performing the prostration of forgetfulness, one should make one salutation (*Salam*) towards right after recitation of *At-Tahiyat* and *Tashah'hud*, and perform two prostrations and again recite *At-Tahiyat*, *Tashah'hud*, *Darood* and *Du'a* and complete the prayer.
- If made salutations both sides without performing the prostration for forgetfulness, though it was required, then the prayer should be performed afresh. (G.A).

The Circumstances which permits Breakage of prayer

- For the fear of snake or any beast if appeared during performance of prayer.
- If any thief is taking away some thing and he may run away by the time the prayer is finished.
- If there is a pressure of the call of nature.
- If the train has started moving in which the family members are sitting with luggage.
- If the clothes of any child catches fire, then it is permissible to break the prayer to douse the fire and save the child..
- If any blind person is heading towards a well which has no boundary wall and he may fall and die in the well, then breaking the prayer is valid to save him, otherwise the performer of prayer would be a sinner.
- During the prayer, if the parents, maternal or paternal grand-parents are in trouble and called for help, then one must break the prayer and respond to their call. If they are sick and having problem in going to relieve themselves and likely to fell down, then one must break the prayer and help them. (G.A).

The Prayer with Congregation

The importance and benefits of offering the prayer with congregation has been mentioned in the Holy Qur'an and Prophetic traditions (*Ahadith*) and the believers have been persuaded to offer the obligatory prayers with congregation.

Hazrat Mahdi ^{AS} too had insisted on performance of prayer with congregation (I.N), even he stipulated a condition for the earner (*Kasib*) to offer the five time obligatory prayer with congregation. (H.I). In view of this, Hazrat Shah Qasim ^{RH} had specified it as Farz (R.L). In fact, offering the obligatory prayer with congregation earns twentyseven times more reward than offering it alone.(M.M).

It is mentioned in Hadith that offering prayer in a mosque of the locality will earn a reward of twenty five prayers than offering it alone, and equal to 500 prayers if offered in a principal mosque of locality (Jama Masjid), and equal to 5000 prayers if offered in Aqsa Mosque, and equal to 50,000 prayers if offered in the mosque of the Prophet (Masjid Nabawi) and equal to one lakh prayers if offered in the Holy Ka'abah. (I.M).

There is more reward for offering the prayer in the mosque of one's spiritual guide or teacher than offering in a local mosque or a principal mosque of locality. (G.A).

The Prophet ^{PBUH} said that the time spent in waiting for the prayer is considered to have been spent for prayer. (B.K).

Someone can skip the congregational prayer under the following circumstances:

Sickness – Rainfall – Mud – Severe cold condition – Extreme darkness – Storm in night – Fear of the loss of property because of thieves, lender or any tyrant – Fear of the caravan moving away – For attending a patient – Availability of dishes the one is craving for - Old age – Engagement in the knowledge of jurisprudence. (S.Y).

It is not valid to leave the local mosque and go to another one even if the congregational prayer is not offered in local mosque. It is preferable to call Azaan and offer prayer there itself.(D.M).

If there are two mosques in the locality, the prayer should be offered in the nearest one (D.M), but offering prayer in the mosque of one's spiritual guide (*Murshid*) even in other locality, is preferable than offering in local and principal mosque of the locality.

The women are prohibited from joining the congregational prayer in a mosque. It is more rewarding for them to offer the prayer at home. It is mentioned in a Hadith:

“The prayer of a woman offered in a hall is better than the prayer offered in courtyard, and the prayer offered in a room is better than the prayer offered in a hall.” (A.D). However, the women are permitted to offer Taraweeh and two units of Laylatul Qadr prayers in a mosque where separate arrangement has been made for them,

One should enter the mosque with right leg first and recite this supplication:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Alla’humma Salli ‘Alaa Muhammadin Wa ‘Alaa Aalihi Rabbigh’firli Waf’tah Li Ab’waba Rahmatika

When coming out of the mosque, place the left leg first and recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ - ***Alla’humma Inni As’aluka Min Faz’lika***

One should enter the mosque with an intention to offer prayer, retirement (*Etikaf*), for recitation of the Holy Qur’an (*Tilawat*) and remembrance of Allah (*Zikr*).

It is prohibited to talk loudly, indulge in worldly talks and carry out business in the mosque. It is mentioned in a Hadith that the best place is a mosque and the worst place is a market. (M.L). The Messenger of Allah ^{PBUH} said that only those people regularly comes and feels comfortable in a mosque who believes in Allah and the Hereafter. (T.M).

It is execrable (*Makrooh*) to leave the mosque before offering the prayer if present in the mosque when *Azaan* is called. (N.H).

The most suitable person for leading the prayer (*Imamat*) is the one who is well versed with the injunctions of the prayer, then a good reciter of the Holy Qur’an (*Qari*), then a pious person and then a senior in age.

Offering prayer behind both, a virtuous as well as a sinful believer is permissible, but undesirable (*Makrooh*) behind a slave, villager, wicked one, blind, innovator (*Bid’ati*) and a bastard. (N.H).

It is undesirable for Imam to stand inside the niche of a mosque, but permissible if his feet are outside of the niche, and the followers (*Muqtadi*) should stand in the rows close to each other leaving no space between them. In case of only one follower, he should stand on the right side of the Imam in such a way that his toes are equal to heel of the Imam (D.M).

In case of more persons, the Imam should move ahead, and in case of two persons he can stand in the middle of them. In congregational prayer, the first row should be of men, then boys and then women (N.H).

If the women are praying in congregation, the woman who is leading the prayer should stand in the middle, not ahead of them.

It is undesirable to stand in second row when the space is vacant in first row, and the first row is the best one in terms of the descent of Mercy, then second and third, but the position is reverse of it in case of funeral prayer. (G.A).

If the time is fixed for the congregation of a prayer in any mosque, then it should be performed on time without waiting for anyone. Hazrat Mahdi ^{AS} had instructed the people to conduct the prayer on its stipulated time and do not wait for him. (N.A).

Calling *Iqamat* or *Takbir* is a Sunnah to inform the people that the congregation is ready to commence the prayer and to invite them to join it. The wordings of *iqamat* are same as those of *Azaan*, except a phrase **قَدْ قَامَتِ الصَّلَاةُ - Qad Qamatis-Salaat** is added twice after **حَيَّ عَلَى الْفَلَاحِ Hay'ya 'Alal-Falaah**. If somebody is offering the obligatory prayer alone, he too should call this *Takbir*.

Except *Maghrib*, delay in calling *Iqamat* in other prayers is desirable to such an extent that a person having food or relieving himself should be able to finish the task. (N.H).

It is a Sunnah that the Imam and the followers should stand up on listening **حَيَّ عَلَى الصَّلَاةِ - Hay'ya 'Alas-Salaat** in *Iqamat* and make intention, then the Imam should say the opening *Takbir Allahu Akbar*, and the followers too should repeat it. There shall be no other prayer except the obligatory one after the opening *takbir* is called. (H.Y). Therefore one must immediately join the congregation, otherwise he will lose the reward of the opening *Takbir*. Hazrat Khalifa-i-Giroh ^{RZ} used to prohibit performance of Sunnah prayer after *Takbir* is called for *Farz* prayer. (I.L).

The prayer of a follower (*Muqtadi*) is not valid without making an intention that he is praying behind the Imam, but leading the prayer (*Imamat*) without making intention is valid. If the women are offering prayer behind any Imam, then the Imam should make intention that he is leading them in the prayer, otherwise the prayer will not be valid. (N.H).

The Imam should recite the Holy Qur'an keeping in mind the condition of the congregation. The Messenger of Allah ^{PBUH} had recited sometimes the chapter *Wa-Teen* in *'Isha* prayer (B.K) and the chapter **قل اعوذ برب الفلق - Al- Falaq** and **قل اعوذ برب الناس - AnNaas** in *Fajr* prayer, and the chapters of *An-Najm*, *At-Toor* and *Al-Mursalaat* in *Maghrib* prayer. (G.T).

If the condition of the followers (*Muqtadi*) permit or someone is praying alone, the chapters from **حجرات** - *Al-Hujurat* to **بروج** - *Al-Burooj* can be recited in *Fajr* and *Zuhr* prayers, and from **بروج** - *Al-Burooj* to **لم يكن** - *Lam-Yakun* in *Asr* and *Tsha* prayers, and from **لم يكن** - *Lam-Yakuun* to the end of Qur'an in *Maghrib* prayer. (M.M), but it is better to maintain balance and ensure that the prayer is neither too long nor too short, as performed by Hazrat Mahdi ^{AS}. (H.I).

In the prayers with audible recitation (*Jahri*), the follower should keep quiet after recitation of opening supplication (*Thana*) and when the Imam finishes recitation of the chapter *Al-Fatiha*, he should say *Aameen* audibly or inaudibly, and recite in heart the *Al-Fatiha* with *Bismillah*, otherwise the prayer will not be valid.

Imam Ghazali ^{RH} writes that the Imam should recite the Holy Qur'an loudly in the prayers with audible recitation and observe three intervals; first when *Inni Waj'jahu Waj'hiya* is recited, first *Takbir* is said and the follower is busy in recitation of *Al-Fatiha*, second after finishing the recitation of *Al-Fatiha*, delay the recitation of another chapter to enable the follower to complete the recitation of *Al-Fatiha*, and third when the recitation is over. However, the one who is praying alone has a choice to recite the Qur'an loudly or quietly in the prayers of audible (*Jahri*) recitation, and pause for some time after recitation so that the chapter of Qur'an and the *Takbir* of *Ruk'u* is not mixed up. (K.S).

When the Imam rises from bowing position (*Ruk'u*), the follower should say **رَبَّنَا لَكَ الْحَمْدُ** *Rabbana Lakal-Hamd* slowly or loudly, but the Imam is not required to say the same.

The bowing (*Ruk'u*), prostration (*Sajdah*) and raising head from prostration ahead of Imam is disapproved to the point of forbidden (*Makrooh-e-Tahreemi*). (A.G). If the Imam finishes the recitation of *At-Tahiyat* and stands up for third unit before the followers could complete it, or finished the prayer by turning face towards right and left after recitation of *Darood* but before the follower could finish it, or bow down for *Ruk'u* in *Witr* after recitation of *Du'a-e-Qunoot* before the follower could finish it, in such a case, the follower should discontinue the recitation and follow the Imam. (A.G) If the prayer of Imam becomes nullified, then the prayer of all the followers too would be nullified and all of them would be required to repeat the prayer. (N.H).

After finishing the obligatory prayer, the Imam and the follower, if they wish, can invoke Allah's blessings silently. Allamah Ibn Qayyim ^{RH} says that the turning around the face towards the congregation by Imam and supplicating with raised hands is not a traditional act (*Sunnah*). (Elamul Muwaqqa'in)

The Sunnah prayers should be offered at a different place after Farz prayer. It is narrated that Hazrat Mahdi ^{AS} never used to sit on a specific place for prayer. (N.A). Offering the Sunnah prayers in a home or room is valid. Hazrat Mahdi ^{AS} had offered the Sunnah of *Zuhr* prayer, before and after *Farz*, outside the room and in the mosque in obedience to the Messenger of Allah ^{PBUH}. (I.N).

The practice of handshake by the worshipers after *Fajr* and *'Isha* prayers is an innovation (*Bid'at*). (D.M), however it is permissible in compliance of a Hadith that the angels surround the group of persons who sit for remembrance of Allah. (M.L). It is a practice of the pious people to sit as a group for remembrance of Allah after *Fajr* till sunrise and say salutation (*Salaam*) after sunrise, and seeing off each other after salutation with or without calling *Tasbeeh* after *'Isha* prayer, and this practice is still in vogue from the period of Hazrat Mahdi ^{AS}.

If the congregational prayer has started, the late comer should say *Allahu Akbar* and join the congregation in whatever position the Imam is found. If the Imam is in *Ruk'u* or *Sajdah*, and the late comer can recite *Thana* and join the congregation, then he should recite it otherwise leave it and join the congregation. However, if the Imam is found in sitting (*Qa'da*) position, he should join without reciting *Thana*, which can be recited later on when he wants to complete the prayer.

If the late comer joins the congregation in bowing position (*Ruk'u*) then it is deemed to have been performed that unit, and he should stand up to complete the rest of the prayer only after the Imam has finished the prayer. (A.G), and such person should recite only *At-Tahiyat* and *Tashah'hud* in last sitting and keep quiet till the prayer is finished by Imam.

If one or two units are left, then he should recite another chapter of Qur'an after *Al-Fatiha*

If someone joins in fourth unit, he should stand up when the Imam is offering *Salaam* towards left, and offer one unit with *Fatiha* and another chapter and sit down for first sitting (*Qa'da Oola*) in which recite *At-Tahiyat* and *Tashah'hud* and stand up for third unit in which too recite *Fatiha* and another chapter, but recite only *Fatiha* in

fourth unit. Sitting after every two units is essential in case of the prayers of three or four units.

If someone joins the last unit of Maghrib prayer, he should resume prayer after the Imam had finished it and pray one unit with *Fatiha* and another chapter, sit down to recite *At-Tahiyat* and *Tashah'hud* and again get up to perform another unit with *Fatiha* and additional chapter and finish the prayer.

A person who is offering *Farz* prayer alone, if hears the call for congregation, he should leave his prayer and join the congregation. If more than half of the prayer has been completed or performing last unit, and joined the congregation after performance of complete prayer, then the first one will be considered as *Naf'l*, but it should not be done in case of *Fajr* and *'Asr* prayers, as *Naf'l* is prohibited after *Farz* of these prayers. Running to join the congregation is prohibited to avoid any anxiety for others. (N.A).

Ritual Impurity (*Hadath*) during the Prayer

- If the ablution (*Wuzu*) is nullified during the prayer, one should make fresh ablution and offer the prayer afresh, if praying alone.
- If the Imam requires a fresh ablution, he should appoint someone as his caliph and join the congregation after making fresh ablution.
- If the follower (*Muqtadi*) requires a fresh ablution, he should make it afresh and join the congregation at the same place from where he left, perform the prayer already completed by Imam and then join the Imam.
- If the Imam has finished the prayer, he has a choice to resume the prayer at same place or any other place, but the prayer becomes invalid if such situation which necessitates fresh ablution is caused intentionally. (M.M).

The Prayers Other Than Five Obligatory Prayers

- Indeed Hazrat Mahdi ^{AS} has prohibited from offering voluntary (*Naf'l*) prayers in addition to *Farz* and *Sunnah* prayers, but the validity of the desirable (*Mustahab*) prayers mentioned in these lines such as *Ish'raq* and *Chasht* etc have been proved from the narrations of Hazrat Mahdi ^{AS}. The purpose of such prohibition is that the constant remembrance of Allah (*Zikr-e-Dawam*) is not lost because of voluntary devotions, therefore such voluntary acts of devotions have been prohibited which are not proved from the genuine traditions (*Ahadith*). Some of the saintly persons too agree that the voluntary prayers should not be adopted leaving the obligatory one. (M.R).

- In addition to the five obligatory prayers, there are some more prayers which include Farz, Wajib, Sunnah and Mustahab. The three units of *Witr* after 'Isha prayer are *Wajib*. *Tahiy'yatul Wuzu* and *Tahaj'jud* are Emphasized Sunnah (*Mu'ak'kadah*). Similarly, the prayers offered in mid-morning such as 'Ish'raq, Chasht'. *Sunnat'ul Haajat* and prayers offered at the time of solar eclipse and lunar eclipse are *Mustahab* (desirable).
- The twenty units of Tarawih prayer offered in the month of Ramadan are Sunnah and two units of Friday prayer and two units offered in 27th night of Ramadan (*Laylatul Qadr*) are obligatory (*Farz*). The two units with six additional *Takbirat* offered on the occasion of two festivals (Eidayn) are *Wajib*.
- If one prayer is offered with the intention of several voluntary prayers, all are deemed valid. For instance, two units of *Tahiy'yatul Wuzu* and *Tahiy'yatul Masjid* can be offered with one intention, and two units of *Tahiy'yatul Wuzu* and *Zuha* prayers can be offered with one intention. (G.A).

Witr Prayer

Offering *Witr* prayer after 'Isha is *Wajib*. The Messenger of Allah ^{PBUH} said: "Those who do not offer *Witr*, they do not belong to us." (A.D) There are three units of *Witr*, which is offered in such a way that after recitation of *Fatiha* and additional chapter of Qur'an in third unit, one should say *Allahu Akbar* and raise the hands upto the ears and place them on the navel, and recite *Du'a-e-Qunoot*:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرُ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
وَنُخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا لَنَعْبُدُكَ وَنُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْجِي وَنُحْفِدُ وَنَرْجُو أَرْحَمَتَكَ وَ
نُخْشِي عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Alla'humma Inna Nasta'ee'nuka wa Nastagh'firuka wa Nu'minu Bika wa Nata'wak'kalu 'Alaika wa Nuthni 'Alaikal-Khayr, wa Nash-kuruka Walaa Nakfuruka wa Nakh'la'u wa Natruku May-Yafjuruka, Alla'humma Iy'yaka Na'abudu Wa-laka Nusalli wa Nasjudu wa-Ilaika Nas'a wa Nah'fidu wa Narju Rahmataka wa Nakh'sha 'Azaabaka Inna 'Azaabaka Bil-Kuf'fari Mulhiq.

(O Allah, We seek Thy help, and seek Thy forgiveness, and believe in Thee and trust in Thee, and we praise Thee in the best manner and we thank Thee, and we are not ungrateful and we cast off and forsake him who disobeys Thee. O Allah. Thee alone do we worship, and to Thee we pray, and before Thee do we prostrate, to Thee do we turn

to in haste, and hope for Thy Mercy, and we fear Thy punishment. Thy punishment surely overtakes the unbelievers.)

After this, perform *Ruk'u*, *Sujood*, *Qa'dah* and finish the prayer.

It is a tradition (Sunnah) to recite the chapter **سبح اسم - Sabbeh Ismi** in first unit, **قل يا ايها الكافرون - Qul Ya Ayyuhal Kafiroon** in second unit and **قل هو الله احد - Qul Huwallahu Ahad** in third unit.

Those who offer *Tahaj'jud* prayer, they can offer *Witr* either after *'Isha* or after *Tahaj'jud*. Some people offer *Witr* after *'Isha* as well as after *Tahaj'jud*.

It is narrated that Hazrat Bandagi Miyan ^{RZ} used to perform the prostration for forgetfulness (*Sajda-i-Sahw*) in *Witr*. (I.N).

It is mentioned in a Hadith that those who slept without offering *Witr* prayer, they should offer it in the morning.

Tahiy'yatul Wuzu

It is Sunnah to offer two units of *Tahiy'yatul Wuzu* prayer after making ablution, and a lot of its virtues have been mentioned in *Ahadith*. Some of the scholars have considered it as desirable (Mustahab), but Hazrat Mahdi ^{AS} used to offer this prayer regularly and said; "The one who do not offer two units of this prayer is a miser in religion." (H.D).

He is said to have recited this verse in first unit of *Tahiy'yatul Wuzu*.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَهُ
وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Wal'lazeena 'Iza Fa'aloo Faahishatan 'aw Zalamoo Anfusahum Zakarullaaha fas-tagh'faroo Li-Zunoobihimwa Many'yafg firuz-Zunooba Illallahu wa lam Yusir'roo 'Ala Maa fa'aloo wa-hum Ya'alamoon (3:135)

(They are those who, upon committing an evil thing or wronging themselves, remember Allah and seek forgiveness for their sins – and who forgives sins except Allah? – and do not knowingly persist in sin they committed.)

And he (Mahdi ^{AS}) has recited this verse in second unit:

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

Wa Many'ya'amal Soo'an 'aw Yazlimu Nafsahu Thumma Yas'tagh'firullaha yaji'dil'laha Ghafoorar-Raheemaa (4:110)

(Yet whoever commits evil or wrong his own soul then seeks Allah's forgiveness will certainly find Allah All-Forgiving, Most Merciful.)

After finishing the prayer recite this supplication in prostration (*Sajdah*):

اللَّهُمَّ سَجَدْتُ لَكَ سُودِي وَأَمَّنْ بِكَ فُؤَادِي وَأَقْرَبَكَ لِسَانِي هَذَا أَنَا ذَا لِكَ أَذْنَبْتُ ذَنْبًا عَظِيمًا وَمَنْ يَغْفِرُ
الذُّنُوبَ الْعَظِيمَةَ إِلَّا الرَّبُّ الْعَظِيمُ إِلَّا الرَّبُّ الْعَظِيمُ إِلَّا الرَّبُّ الْعَظِيمُ

*Alla'humma sajad'tu laka Suwadi wa Aamana Bika Fu'wadi Wa Aqarra Bika
Lisani haa Anaa Zalika Az'nabtu Zam'ban Azeeman Wa Mayn-Yaghfi'ruz Zunoobal
Azeemi Illar Rabbil Azeemi Illar Rabbil Azeemi Illar Rabbil Azeemi.*

إِلَهِي كَفَانِي مِنْ نَعِيمِ الدُّنْيَا مُحِبَّتِكَ وَشَوْقِكَ وَعَشْقِكَ وَذِكْرِكَ وَكَفَانِي مِنْ نَعِيمِ الْآخِرَةِ لِقَائِكَ
وَرِضَائِكَ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

*Ilaahi Kafaani Min Nayeemid-duniya Bi-Muhab'batika wa Shaw'qika wa
Ish'qika wa Zikrika wa kafaani Min Nayeemil Aakhirati Liqaa'ika wa Razaa'ika
Bi-Fazlika wa Karamika Yaa Akramul-Akrameen Bi-Rahmatika Yaa Arhamur-
Rahimeen*

(O Allah, My body offered sajdah to You, and my heart expressed faith in You and my tongue declared it, Alas, I have committed great sins and who else will pardon such great sins except my great cherisher.)

(O Allah, Make suffice for me from the comforts of the world, Your love and Your desire and Your affection and remembrance of Your name, and Your vision and Your pleasure is enough for me from the comforts of the Hereafter with Your grace, mercy and blessings. O The Most Beneficent and Merciful Allah.)

Offering *Tahiy'yatul Wuzu* prayer is prohibited during the forbidden times; from *Fajr* to sunrise, when the sun is at its zenith (exactly over the head) and from *'Asr* to *Maghrib* prayer. Hazrat Afzalul Ulema Sayyed Najmuddin^{RH} writes in one of his Fatwa that, in the view of Hanafites, except the Sunnah of *Fajr*, every prayer after dawn is disapproved to the point of being forbidden, and Imam Ahmad^{RH} has declared it as unlawful (Haraam). It is not proved whether Hazrat Mahdi^{AS} has ever offered the two units of *Tahiy'yatul Wuzu* after the time of *Fajr* started. Therefore one must be careful in offering this prayer after the time of *Fajr* is commenced. (Noor-e-Hayat, November 1980).

Tahaj'jud Prayer

Lexically in Arabic *Hajada* or *Hujood* means to spend the night in prayer. The time of this prayer starts after *Isha* but usually it is offered after midnight. The Messenger of Allah ^{PBUH} used to offer this prayer regularly. Hazrat Mahdi ^{AS} said: "Pray *Tahaj'jud* if you want to secure the benefit of *Wilayat*." (S.W).

This prayer consists of two to twelve units, but one can offer as per his choice. He should take permission from any authorized priest.

The Messenger of Allah ^{PBUH} used to recite sometimes long verses and sometimes short in this prayer. It is better to recite the chapter *Inna Fatahna*. (R.M), or perform ten units and recite the chapters from *Alam Tara* to *Wan'naas* or perform twelve units in which recite *Qul Huwallau Ahad* in descending order in such a way that twelve times in first unit and eleven times in second unit and ten times in third unit likewise one time in last unit. (M.Y). Recite this supplication after every two units of *Tahaj'jud* Prayer.

اللَّهُمَّ لَا أَمْلِكُ صَرًّا وَلَا نَفْعًا وَلَا مَوْتًا وَلَا حَيَاتًا وَلَا نُشُورًا وَلَا أَسْتَطِيعُ أَنْ أَخَذًا إِلَّا مَا أَعْطَيْتَنِي وَلَا أَنْ

أَتَّقِيَ إِلَّا مَا وَقَبَّيْتَنِي اللَّهُمَّ وَفَقِّنِي لِمَا تُحِبُّ وَتَرْضَى مِنَ الْقَوْلِ وَالْعَمَلِ فِي عَاقِبَتِهِ

Alla'humma Laa Amlik Zarran Wala Naf'an Wala Mau'tan Wala Hayatan Wala Nushooran Wala 'Astati'u 'an akhaza Illa Ma 'A'atai'tani Wala Anit'taqa Illa Ma Waqibtani. Alla'humma Waf'fiqni Lima Tuhib'bu Wa Tarza Minal-Qauli wal-Amali Fi 'Aaqi'batih'i.

Recite this supplication after finishing *Tahaj'jud* prayer:

اللَّهُمَّ أَخْرِجْنِي مِنَ الظُّلُمَاتِ الْوَهْمِ وَأَكْرِمْنِي بِنُورِ الْفَهْمِ اللَّهُمَّ افْتَحْ عَلَيْنَا بَابَ حِكْمَتِكَ وَأَنْزِلْ عَلَيْنَا

مَا نَدَدْنَا مِنْ بَرَكَاتِكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ اللَّهُمَّ اسْكُرْنِي فِي شَرَابِ مُحَبَّتِكَ وَأَحْرِقْنِي فِي نَارِ عَشْقِكَ وَأَقْتُلْنِي فِي

سَيْفِ إِشْتِيَاكِ وَأَغْسِلْنِي فِي مَاءِ رَحْمَتِكَ وَأَكْفِنِي فِي تَوْبِ مَغْفِرَتِكَ وَأَقْبِرْنِي فِي مَقَابِرِ الْعَاشِقِينَ وَأَخْلُقْنِي

مِنْ خَلْقِ الْمُخْلِصِينَ

Alla'humma 'Akh'rijni Minaz-Zulumatil Wah'mi Wa-Akramni Bi-Nooril-Fahami. Alla'hum'maf-tah 'Alaina Baba Hikmatika Wa Anzil Alaina Maa'idatan Min Barakatika Ya Allahu Ya Allahu Ya Allahu. Alla'humma Askur-li Fi Sharabi-Muhab'batika Wah'ruqni Fi Naari Ish'qika Waq'tulni Fi Saifi Ish'tiya'qika Wagh'sulni Fi Maa'i Rahmatika Wak-fini Fi Thoubi Magh'fira'tika Waq'birni Fi Maqa'biril 'Aashiqeena Wakh'lukh'ni Min Khalaq'tul Mukh'li'seena

Recite this supplication after *Witr* if it is offered after *Tahaj'jud* prayer.

اللَّهُمَّ يَا هَادِي الْمُضَلِّينَ وَيَا أَرْحَمَ الْمُنْدَنِينَ وَيَا مَقْبِلَ عَشْرَاتِ الْعَاشِرِينَ اِرْحَمْ عَبْدَكَ وَالْحَظَرَ الْعَظِيمَ
وَالْمُسْلِمِينَ كُلَّهُمْ أَجْمَعِينَ وَاجْعَلْنَا مِنَ الْأَحْيَاءِ لِمَرْرُوقَيْنِ مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ

Alla'humma Ya Hadi'yul-Muzal'leena Wa Ya Arha'mul-Muzna'beena Wa Ya Maqbilu 'Ashara'tul-'Aasha'reena Ir'ham Ab'daka Wal-Khatril-Azeemi Wal-Muslimeena Kulla'hum Ajma'eena Waj'alna Minal-Ah'ya'ie la-Marzoo'qeena Ma'al'lazeena 'An'amta Alai'him Minan-Nabiy'yeena was-Siddiqeena Wash-Shuhada'i Was-Saliheena Aameen Ya Rabbal-A'alameen

Keeping awake till morning after this prayer is preferable and earns reward, but can go to sleep if feeling indisposed, to save the *Fajr* prayer. Sometimes the Prophet ^{PBUH} used to lie down after this prayer till the *Azaan* of the *Fajr* prayer is called. Those who follow shift system for remembrance of Allah (*Nawbat*), they can offer this prayer either during their shift or in the last part of night. (S.A).

The Messenger of Allah ^{PBUH} said: "It is difficult to get up from sleep, therefore, perform two units after *Witr*, it is alright if you gets up at night for *Tahaj'jud*, otherwise these two units will take its place." (D.R).

'Ish'raq Prayer: Hazrat Mahdi ^{AS} has permitted to offer this prayer. It is offered after sunrise and consists of two to four units.

Chaasht' Prayer: It is also called as *Zuhaa* Prayer and offered after mid-morning. It consists of two to eight units. This prayer was offered by the Messenger of Allah ^{PBUH} on the day of the conquest of Makkah. Hazrat Shah Nemat ^{RZ} has performed this prayer with the permission of Hazrat Mahdi ^{AS}. (P.F).

Haajat Prayer: It is also known as *Sunna-tul-Haajat*. It consists of four units and offered after *Farz* and *Sunnah* of *Isha* but before *Witr*. H.B.M.Shah Nizam ^{RZ} was permitted to offer this prayer by Hazrat Mahdi ^{AS}. (P.F).

Kusoof Prayer: Two units should be offered at the time of Solar Eclipse with long recitation. It can also be offered in congregation. One should sit for remembrance of Allah (*Zikr*) after this prayer, till the eclipse is over.

Khasoof Prayer: Two units should be offered at the time Lunar Eclipse with short recitation, and after the prayer one should keep himself busy in remembrance of Allah till the eclipse is over.

- If there is no Hafiz, the chapters from *آلَمْ تَرَ - Alam Tara* to *وَالنَّاسِ - Wan-Naas* can be recited twice in twenty units. (A.G).
- If there is a gathering of worshippers, *Isha*, *Taraveeh* and *Witr* should be offered in congregation.
- Conducting *Taraveeh* prayer with congregation twice in the same mosque is undesirable (*Makrooh*).
- Leading the prayer of *Isha* and *Witr* by one Imam and of *Taraveeh* by another Imam is permissible.
- If someone offered four units in place of two by mistake, they will be considered as two units only. (A.G).
- *Taraveeh* Prayer is offered as ten pairs of two units each after completion of *Isha* prayer. Following supplications are recited aloud by the Imam and followers after every two units.

Du'a after First Two Units (Dugana):

يَا كَرِيمُ الْمَعْرُوفِ يَا قَدِيمُ الْإِحْسَانِ أَحْسِنِ إِلَيْنَا يَا حَسَنَ الْقَدِيمِ وَبِفَضْلِكَ الْعَظِيمِ يَا كَرِيمُ يَا
رَحِيمُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

*Ya kareemal Ma'arroof Ya Qadeemal Ehsan Ah'sin Ilaina Bi-Ehsanikal
Qadeem Wa Bi-Fazli'kal Azeem Ya kareem Ya Raheem Ya Allahu Ya Allahu Ya Allahu*
(O Well-known Munificent, O Eternal Beneficent bestow favour on us with
Your eternal blessings and Your lofty bounty O Benefactor O Merciful O Allah)

After Second Two Units:

Recite Creed # 2 *Kalima-i-Shahadat* three times and the following
supplication once and thereafter *يَا كَرِيمُ الْمَعْرُوفِ - Ya Kareemal Ma'arroof* once.

اللَّهُمَّ إِنَّا نَسْتَسْأَلُكَ الْجَنَّةَ وَالرَّوْضَةَ وَنَعُوذُ بِكَ مِنَ النَّارِ يَا خَالِقَ الْجَنَّةِ وَالنَّارِ بِرَحْمَتِكَ يَا عَزِيزُ يَا غَفَّارُ يَا كَرِيمُ
يَا سَتَّارُ يَا رَحِيمُ يَا بَارُ اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ
فَاعْفُ عَنَّا يَا كَرِيمُ يَا أَرْحَمَ الرَّاحِمِينَ

*Alla'humma Inna Nas'alu'kal-Jannata War-Ruyata Wa Na'uzu-bika Minan-
Naar Ya Khaliqul-Jannati Wan'naar Bi-Rahmatika Ya 'Azizu Ya Ghaffaru Ya
Kareemu Ya Sattaru Ya Raheemu Ya Baar. Alla'humma Ajirna Minan-Naar Ya
Mujeer Ya Mujeer Ya Mujeer. Alla'humma Innaka 'Afu'un Kareemun Tuhib'bul*

'Af'u Fa'afu Anna Bi-karamika Ya Akram'ul-Akrameena wa Bi-Rahmatika Ya Arhamur-Rahimeen

(O Allah! We pray You for the Heaven and Your vision and we seek refuge in You from the Fire of the Hell, O Creator of the Heavens and the Hell by means of Your Mercy, O Almighty Allah, O Forgiver of sins, O Beneficent, O Coverer of the sins, O Merciful, O Most Reverred! O Allah! Save us from the Hell, O Protector O Protector O Protector from Fire, O Allah! Verily You are Excuser of sins and Kind, You Loves Forgiveness, Forgive us with Your kindness O Most Merciful and with Your Mercy O Most Compassionate.)

After Third Two Units: يَا كَرِيمُ الْمَعْرُوفُ - *Ya Kareemal Ma'arroof* once.

After Fourth Two Units: Recite this Darood three times.

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

Alla'humma Salli 'Alaa Muhammadaini wa 'Alaa Aali Muhammadaini Wa Barik Wa Sallim Wa Salli 'Alaa Jam'ee'il Ambiya'I Wal-Mursaleena Wal-Mala'ikatil-Muqarra'beena wa 'Alaa Ibaa'dilla'his-Saliheena Wa 'Alaa Kulli MalakinBi-Rahmatika Ya Arhamur-Rahimeen

(O Allah, shower Your blessings on Muhammad and on the family of Muhammad and bestow Your blessings and peace and favour on all the Prophets and Messengers and all the favourite angels and on the pious servants of Allah and on all the angels by by Your Mercy O Most Compassionate.)

After this, recite once اللَّهُمَّ إِنَّا نَسْتُلُكَ - *Alla'humma Inna Nas'alu'kal-Jannata* and يَا كَرِيمُ الْمَعْرُوفُ - *Ya Kareemal Ma'arroof* once.

After Fifth Two Units: يَا كَرِيمُ الْمَعْرُوفُ - *Ya Kareemal Ma'arroof* once.

After Sixth Two Units: Recite creed #3 *Kalima-i-Tamjeed* three times + اللَّهُمَّ إِنَّا نَسْتُلُكَ - *Alla'humma Inna Nas'alu'kal-Jannata* and يَا كَرِيمُ الْمَعْرُوفُ - *Ya Kareemal Ma'arroof* once.

After Seventh Two Units: يَا كَرِيمُ الْمَعْرُوفُ - *Ya Kareemal Ma'arroof* once.

After Eighth Two Units: Recite three times the following supplication:

سُبْحَانَ اللَّهِ بِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ وَاللَّهُ رَبِّي مِنْ كُلِّ ذَنْبٍ وَخَطِيئَةٍ وَأَتُوبُ إِلَيْهِ.

Subhaa'nallahi Bi-Hamdihi Wa Suhaa'nalla'hil-'Ali'yil-'Azeemi Wa Bi-Hamdihi Astagh'firul'laaha Rabbi Min Kulli Zambin Wa Khati'atin Wa Atoobu Ilaihi .

And **يَا كَرِيمُ الْمَعْرُوفِ** - *Alla'humma Inna Nas'alu'kal-Jannata* and **اللَّهُمَّ إِنَّا نَسْأَلُكَ** - *Ya Kareemal Ma'arroof* once

(Glory be to Allah with all praises to Him, Glory be to Allah the Most High, the Most Elevated, I beseech the forgiveness of my Lord for all sins and mistakes and I offer repentance before Him)

After Nineth Two Units: **يَا كَرِيمُ الْمَعْرُوفِ** - *Ya Kareemal Ma'arroof* once.

After Tenth Two Units: Recite three times

أَسْتَغْفِرُ وَاللَّهُ أَسْتَغْفِرُ وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ غَفَّارُ الذُّنُوبِ سَتَّارُ الْغُيُوبِ عَلَّامُ الْغُيُوبِ
كَشَّافُ الْكُرُوبِ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ وَأَتُوبُ إِلَيْهِ

Astagh'firullaha Astagh'firullahal-lazi Laa Ilaaha Illa Huwal-Hayyul-Qayyum Ghaffa'ruz-Zunoobi Satta'ru-Uyoobi 'Allamul-Ghu'yoobi Kash'shaful-Kuroobi Ya Muqalli'bul-Quloobi Wal-absari Wa Atoobu Ilaihi.

(I seek forgiveness of Allah, I seek forgiveness of Allah, none is worthy of worship except Him, who is Alive for ever and Etemal, Greatest Forgiver of sins, Concealor of the defects, Knower of the unknown, Eliminator of worries, Who turns the hearts and eyes for good. I repent before Him.)

And **اللَّهُمَّ إِنَّا نَسْأَلُكَ** - *Alla'humma Inna Nas'alu'kal-Jannata* and **يَا كَرِيمُ الْمَعْرُوفِ** - *Ya Kareemal Ma'arroof* once.

Now offer three units of *Witr* with congregation, and then recite the following glorification (*Tasbeeh*) three times

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

Subhaana Zil-Mulki Wal-Malakooti Subhaana Zil-'Izzati Wal-'Azmati Wal-Haybati Wal-Qudrati wal-Kibriya'i wal-Jabrooti. Subhaa'nal-Mali'kul-Hay'yul-lazi Laa Yanaamu Wala Yamootu Abadan Abadan Zul-Jalali Wal-Ikraami Subboo'hun Quddoo'sun Rabbana Wa Rabbul-Malaa'ikati war-Rooh.

(Glorified is He, who is the Master of the earth and the Heavens. Glorified is He, Who is the possessor of Honour and Dignity and Greatness and Grandeur and Omnipotence and Majesty and Power and Glorified is He, Who is Sovereign, Who never sleeps nor dies. He is Most Exalted and Most Honoured, Most Glorified and Most Sacred. He is our Sustainer and Lord of the angels and Gabriel.)

And *اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ* - *Alla'humma Inna Nas'alu'kal-Jannata* and *يَا كَرِيمُ الْبَعْرُوف* - *Ya Kareemal Ma'arroof* once.

Prayer in Shab-e-M'eraaj: The mystics have said that one should offer four units of prayer with one Salaam and recite whatever chapters they wish, in this night, and it will become a source of long life and save from the poverty and hunger. (B.A).

B.M.Sayyed Fazlullah ^{RH} in his book "*Sunnatus-Saliheen*" has prohibited from making unnecessary arrangements in *Shab-e-M'eraaj* and *Shab-e-Bara'at*. In Mahdavia community, accomplishment of only obligatory duties is given more importance. The offering of *Tahaj'jud* prayer and shift system (*Naubat*) for remembrance of Allah were most important duties in the Mahdavia *Dairas*. Now, as a result of disappearance of *Dairas* and socializing with others, we have adopted their customs and started holding public meetings and performance of voluntary prayers, though sanctity of these nights cannot be denied and only remembrance of Allah should be carried out in them. The only purpose of making a mention of the prayers to be performed in these two holy nights is that the people should perform the prayers advised by the priests and pious people, (*Masha'ekheen-e-Tariqat*) and they have suggested performance of missed (*Qaza*) prayers in the holy nights and days, instead of voluntary prayers, to achieve more reward and to be absolved of the responsibility of missed prayers. Hazrat Mahdi ^{AS} has prohibited the performance of voluntary prayers. It is narrated from Bibi Ayesha ^{RZ} that the Messenger of Allah ^{PBUH} had offered two units of prayer after midnight in this night, performed long Sajdah in which he continued invocations for a long time, and visited the graveyard and offered Fatiha on the dead. (G.T).

Prayer in Shab-e-Bara't: One of the deeds prescribed by the pious and saintly people to be performed in this night is the performance of three pairs of two units (*rak'at*) of prayer after *Maghrib* but before *Isha* prayer, and recitation of *Aayatul Kursi* once and *Qul Huwallu Ahad* thrice in every unit. First pair of two units should be for seeking long life, second for warding off evils and third for increase in sustenance. Recite the

chapter *Yaaseen* once and *Qul Huwallahu Ahad* 21 times after every two units, and recite the following supplication at the end.

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يَمُنُّ بِكَ إِلَّا الْجَلَالُ وَالْإِكْرَامُ يَا ذَا الطُّوْلِ وَالْإِنْعَامِ ط لَا إِلَهَ إِلَّا أَنْتَ ظَهَرَ الْأَجِينَ ط وَجَارَ
 الْمُسْتَجِرِينَ ط وَأَمَانَ الْخَائِفِينَ اللَّهُمَّ إِنْ كُنْتُ كَتَبْتَنِي عِنْدَكَ فِي أَمْرِ الْكِتَابِ شَقِيًّا أَوْ فَحْرًا أَوْ مَطْرُورًا
 أَوْ مُقْتَرًّا عَلَيَّ فِي الرِّزْقِ ط فَافْحُ اللَّهُمَّ بِفَضْلِكَ شَقَاوَتِي وَحِرْمَانِي وَطَرْدِي وَاقْتِتَارَ رِزْقِي وَاثْبِتْنِي عِنْدَكَ فِي
 أَمْرِ الْكِتَابِ سَعِيدًا مَرْزُوقًا مُوقَفًا لِلْخَيْرَاتِ ط فَإِنَّكَ قُلْتَ وَقَوْلِكَ الْحَقُّ ط فِي كِتَابِ الْمُنَزَّلِ ط عَلَى لِسَانِ
 نَبِيِّكَ الْمُرْسَلِ ط يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أَمْرُ الْكِتَابِ الْإِلَهِيِّ بِاللَّجَلِيِّ الْأَعْظَمِ فِي لَيْلَةِ النَّصْفِ مِنْ
 شَهْرِ شَعْبَانَ الْمَكْرَمِ ط الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَيَبْرُمُ ط عَنْ تَكْشِيفِ عَنَّا مِنَ الْبَلَاءِ وَالْبَأْسَاءِ مَا
 تَعَلَّمُ وَمَا لَا نَعَلَّمُ ط وَمَا أَنْتَ بِهِ أَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ط وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
 آلِهِ وَصَحْبِهِ وَسَلَّمَ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Alla'humma Ya Zal-Manni Wala Yuman'nu Ya Zal-Jalaali Wal-Ikrami ya
 Zat-Tawli Wal-An'aami, Laa Ilaaha Illa An'ta Zaha'rul-Laajeen, Wa-Jaaral-
 Mus'tajiri'reen, Wa Amaanal-Kha'i'feen. Alla'humma In Kuntu Katab'tani Indaka
 Fi Ummul-Kitaabi Shaqiy'yan Aw Mahrooman Aw Matroodan Aw Muqattaran
 'Alay'ya Fir-Rizqi, Fam 'hu Alla'humma Bi-Fazlika Shaqawati Wa Hirmani wa Tardi
 Waq-ti'tara Rizqi Wath-bitni Indaka Fi Ummul-Kitaabi Sayeedan Marzooqan
 Mu'waffa'qan Lil-Khairati. Fa-Innaka Qulta wa Qaulukal-Haqqu, Fi Kitaabil-
 Munazzala, 'Alaa Lisani Nabiy'yukal-Mursal, Yam'hullahu Maa Yasha'u Wa
 Yuthabbitu Wa Indahu Ummul-Kitaabu Ilaahi Bit-tajalli'yal-Aazamu Fi Lailatin-
 Nisfi Min Shahri Sha'ab'nul Mukarram, Al'lati Yufriq Feeha Kullu Amrin
 Hakeemin Wa Yabramu, An Tak'shif 'Anna Minal-Balaa'ie Wal-Baa'wa'ie Maa
 Ta'alamu Wa'ma laa Na'alamu, Wa'ma An'ta Bihi 'Aalamu Innaka An'tal-'A'izzul-
 Akramu, Wa Sallallahu Ta'ala 'Alaa Sayyedina Muhammadin Wa 'Ala Aalihi Wa
 Sahbihi Wa Sallam, Wal-Hamdu Lillahi Rabbil-'Aalameen.*

Thereafter offer two units of *Salaatul-Khair* after 'Isha Prayer and recite *Kalima-i-Tamjeed* 101 times.

Laylatul Qadr Prayer

Allah says in Holy Qur'an: "*The Night of Qadr is better than a thousand months.*"(97:3) Hazrat Mahdi ^{AS} has offered two units of prayer in 27th night of the

month of Ramadan as per the command of Allah, and declared it as obligatory for his followers. Therefore, this prayer is offered with the declaration of intention as ‘obligated by Allah and adhering to Mahdi Mau’ood’. The Messenger of Allah ^{PBUH} said: “A believer who spends the Night of Qadr awake to seek reward, his previous sins will be forgiven.” (B.K). Hence, spending the whole night in remembrance of Allah and prayers and giving charities in this night are more rewarding.

In order to prepare for this prayer, one should take bath in this night, wear the best available dress and apply perfume. This prayer is offered after midnight but before pre-dawn meals (*Sahar*). Azaan is called after midnight and after offering the Sunnah, Farz and Sunnah of *Tsha* prayer, two units of *Laylatul-Qadr* are offered with congregation before *Witr*. It is more preferable for every Mahdavi to offer this prayer behind his concerned spiritual guide (*Murshid*), and women too can participate and earn reward. The chapter *Waz-Zuha* is recited in the first unit and chapter *Inna An’zalna* in second unit in obedience to Hazrat Mahdi ^{AS}. The following supplication is recited after this prayer:

اللَّهُمَّ أَحْيَيْنَا مُسْكِينًا وَأَمْتِنَا مُسْكِينًا وَاحْشُرْنَا يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْمَسَاكِينِ بِفَضْلِكَ وَكَرَمِكَ يَا
أَكْرَمَ الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Alla’humma Ahyayna Miskeenan Wa Amitna Miskeenan Wah-Shurna Yaumal-Qiyamati Fi Zumratil-Masaakeena Bi-Fazlika Wa Karamika Ya Akramal-Akrameena Wa Bi-Rahmatika Ya Ar’hamur-Rahimeen.

اللَّهُمَّ صَغِّرِ الدُّنْيَا بِأَعْيُنِنَا وَعَظِّمْ جَلَالِكَ فِي قُلُوبِنَا وَوَفِّقْنَا لِمَرْضَاتِكَ وَتَبَتَّنَا عَلَى دِينِكَ وَطَاعَتِكَ
وَمُحَبَّتِكَ وَشَوْقِكَ وَعَشْقِكَ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

Alla’humma Sagh’ghi’rid-Duniya Bi-‘Ayu’nina Wa ‘Azzim Jalaalika Fi Quloobina Wa Wafiqna Li-Marzatika Wa Thabbitna ‘Alaa Deenika Wa Ta’atika Wa Muhabbatika Wa Shaw’qika Wa ‘Ish’qika Bi-Fazlika Wa Karamika Ya Akramal-Akrameena Wa Bi-Rahmatika Ya Ar’hamur-Rahimeen.

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَأَرِزُقْنَا إِتْبَاعَهُ اللَّهُمَّ أَرِنَا الْبَاطِلَ بَاطِلًا وَأَرِزُقْنَا اجْتِنَابَهُ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ
الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

Alla’humma Arinal-Haqqa Haqqan War-zuqna Itti’ba’ahu, Alla’humma Arinal-Batila Batilan War-zuqna ‘Ijti’naabahu Bi-Fazlika Wa Karamika Ya Akramal-Akrameena Wa Bi-Rahmatika Ya Ar’hamur-Rahimeen.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَالًا ظَلَمْنَا لَهُ وَعَظْفًا عَنَّا قَفْ وَأَعْفُ لَنَا وَارْحَمْنَا قَفْ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

*Rabbanaa Laa Tuwa'khizna In Naseena Aw Akhtana, Rabbana Wala Tahmil
'Alaina Isran Kama Hamal'tahu 'Alal'lazeena Min Qablina, Rabbana Wala
Tuham'milna Maa Laa Ta'qata Lana Bihi, Wa'fu 'Anna, Wagh'fir Lanaa War-
Hamna, Anta Mawlana Fan-surnaa 'Alal-Qaw'mil-Kafireen.(2:286)*

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا . رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا
وَتُوفِّقْنَا مَعَ الْآبِرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ط إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

*Rabbanaa Inna'na Same'anaa Munadi'yay'yunadi Lil-Iimani 'An 'Aaminoo
Bi-Rabbikum Fa-'Aamanna. Rabbanaa Fagh'fir Lanaa Zunoo'banaa Wa Kaffir
'Anna Sayyi-'aatinaa Wa-Tawaffana Ma'al-Abraar. Rabbanaa Wa-'Aatinaa Maa
Wa-'attana 'Alaa Rusulika Wa laa Tukh-zinaa Yawmal-Qiyaamah: Innaka Laa
Tukh'liful-mii'aad. (3:193,194)*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabbanaa Aatinaa Fid-duniya Hasanatawn Wa Fil-Aakhirati Hasanatawn
Wa-Qinaa 'Azaaban-naar. (2:201)*

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

*Rabbanaa Laa Tuzigh Quloobanaa Ba'da Iz-Hadaytanaa Wa Hab Lanaa
Mil'ladunkaRahmah: Innaka 'Antal-Wahhaab Innaka 'Antal-Wahhaab Innaka
'Antal-Wahhaab (3:8)*

(O Allah! Let us live tranquilly and die tranquilly and keep us in the category of devout people on the Day of Resurrection by Your grace and kindness O Most Compassionate, and with Your Mercy O Most Merciful.)

(O Allah! Show us the world as insignificant and magnify Your Sublimity in our hearts and make us consistent with Your Pleasure and keep us persistent on Your religion and Your obedience and Your love and Your desire and Your passion by Your grace and kindness O Most Compassionate, and with Your Mercy O Most Merciful.)

(O Allah! Show us the truth as truth and give us the strength to follow it and show us the false as false and give us the strength to avoid it, by Your grace and kindness O Most Compassionate, and with Your Mercy O Most Merciful.)

(Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one You placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our only Guardian. So grant us victory over the disbelieving people.)

(Our Lord! We have heard the caller to true belief, proclaiming, ‘Believe in your Lord alone’, so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us ‘each’ to die as one of the virtuous. Our Lord! Grant us what You have promised us through Your Messengers and do not put us to shame on Judgement Day – for certainly You never fail in Your promise.)

(Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.)

(Our Lord! Do not let our hearts deviate after You have guided us. Grant us Your mercy. You are indeed the Giver ‘of all bounties’.)

After these supplications, perform a prostration for imploration (*Sajdah-i-Munajat*) and recite the supplications recited in the prostration after *Tahiy’atul Wuzu* prayer and implore Allah’s blessings with humility and seek fulfillment of your desires.

Now *Witr* prayer is offered in congregation and thereafter some sweet is distributed as *Paskhurda* of *Murshid*. The right to lead this prayer is the specific function of the authorized priest (*Ahle Irshad*), and in absence of such a priest, anyone authorized by the spiritual guide can lead the prayer. In absence of such a person too, it is said that any pious person can lead the prayer, or everyone can perform it individually, but there is no compensatory prayer if this particular prayer is missed out unfortunately. Since this one ‘Night of Power’ is better than a thousand months, devotions and charities in this night will be more rewarding.

Friday Prayer

Friday Prayer is obligatory but with certain conditions:

1. Valid in a city not in a village, but Imam Shafa’ie^{RH} and most of the jurists hold it valid in villages too. (M.M).
2. There should be a king or his viceregent, but Imam Shafa’ie^{RH} does not consider it as a condition. (K.S).
3. Time of Zuhr prayer.
4. Sermon should be delivered.

5. To be performed in congregation. In the opinion of Imam Aazam ^{RH}, minimum three persons are required to form a congregation, but as per Imam Shafa'ie ^{RH}, forty persons are required for validity of Friday prayer.
6. The Friday prayer will be nullified if the people leave the congregation and runs away. In such a case they should perform Zuhr prayer afresh.
7. Unrestricted permission for all to participate.

The Friday prayer becomes obligatory if these six conditions are fulfilled, and Zuhr prayer is annulled.

A slave, a woman, a boy and a sick person are exempted from Friday prayer. (N.H), but if they offered, Zuhr prayer will not be necessary for them.

There are two sermons (*Khutba*) before Friday prayer, and its length should be short and equal to one glorification (equal to counting of beads once) according to Imam Aazam ^{RH}, but the sermon should be long according to Imam Muhammad ^{RH} and Imam Abu Yousuf ^{RH}. The sermon should consist of the praise to Allah, invocation and the injunctions of piety.

One should take bath for Friday prayer and wear decent clothes, and try to sit in the first row.

After four units of Sunnah before Friday prayer, the Imam will sit on the pulpit and Azaan is called, and once the Imam has started sermon, praying or talking becomes forbidden, and everyone should listen to him silently and attentively.

After first sermon the Imam will sit for a while and rise to deliver second sermon, and this intervening time is suitable for acceptance of the prayers.

According to Imam Abu Hanifah ^{RH}, the sermon can be delivered in any language other than Arabic (S.D), but the praise to Allah (*Hamd-o-Thana*) must be said in Arabic according to Sunnah.

After sermon, Iqamat is called and two units of Friday prayer is offered in congregation with a loud recitation. (N.H).

The Messenger of Allah ^{PBUH} has recited chapters *Sabbah-Ismi* and *Hal-ATAaka Hadi'thul Ghashiya* in Friday and Eid prayers. (M.L), and sometimes recited the chapters *Al-Jumu'ah* and *Al-Munafiqoon*. (K.S).

Recite this supplication after Friday prayer.

اللَّهُمَّ يَا غَنِي يَا حَمِيدُ يَا مُبْدِي يَا مُعِيدُ يَا رَحِيمُ يَا وَدُودُ اغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَبِفَضْلِكَ عَنْ مَنْ سِوَاكَ

***Alla'humma Ya Ghaniyu Ya Hameedu Ya Mubdiyu Ya Mu'iedu Ya Raheemu
Ya Wadoodu Agh'nini Bi-Halaalika 'An Haraamika Wa Bi-Fazlika 'Am-man-
Siwaaka.***

(O Allah O Independent, O Praiseworthy O originator, O Reverter, O Merciful, O Affectionate, make me free from want of unlawful in place of lawful with You, and by Your graciousness from anything other than You.)

Whoever recites this supplication repeatedly will receive the subsistence from unknown sources. (K.S).

After Friday prayer, perform four units of *Sunnah* and two units as *Mustahab*.

Eid Prayers

- The prayers on the occasion of *Eid-ul-Fitr* and *Eid-ul- Azha* are essential (*Wajib*), and the same conditions of Friday prayer applies to them, but the sermon (*Khutbah*) in these prayers is *Sunnah*, and six additional *Takbirat* are called in these prayers.
- The time of Eid prayer starts when the sun rises to the height of a spear and ends before it declines, and offering prayer before this prescribed time is not valid. (G.A).
- Taking bath for this prayer is *Sunnah* and wearing decent clothes and applying perfume is desirable (*Mustahab*).
- The food and milk should not be given to the children in the morning of *Eid-ul-Azha*. (G.A).
- On the day of Eid, voluntary prayer is not valid after sunrise and before Eid prayer.

Method of Eid Prayer:

- After opening Takbir, *Thana* is recited and then the Imam should call three additional Takbir one after another, and everyone should raise their hands upto the ears on every Takbir and keep them loose on sides of the body, but place them on navel on third Takbir. Now after aloud recitation, *Ruk'u* and *Sujood*, rise up for second unit. In this second unit, the additional Takbirs are called after recitation, and bows down for *Ruk'u* on fourth Takbir and the prayer is completed.

- There are two sermons after end of prayer just like Friday sermons, but here there will be no Azaan. The relevant issues and injunctions of that particular Eid are described in the sermons.
- Showing respect to elders and embracing each other and exchange of gifts is desirable on the day of Eid. It is also desirable to use different routes for going to and returning from the place of worship on the day of Eid.
- It is permissible as per some scholars, to use amplifiers and loudspeakers for the prayer and sermon for convenience of the large number of worshippers.

The Prayer of Sick Person:

- In case of sickness and inability to stand up to perform *Ruk'u* and *Sujood*, one can offer the prayer in a sitting position, but should not bow down more than *Ruk'u* for *Sajdah*. If unable to offer prayer in sitting position, he can offer it in lying position. (D.M).

Shortening of Prayer (*Qasr*):

- During the days of journey, a traveler is permitted to shorten the prayers of *Zuhr*, *'Asr* and *'Isha* to two units instead of four. According to Imam Aazam ^{RH}, shortening of prayer is essential (*Wajib*), and Hazrat Mahdi ^{AS} used to offer shortened (*Qas'r*) prayers during the course of journey. (M.N).
- The journey should be of three stages (Manzil), covered in three days on foot with medium speed in the shortest days of the year, to legally become a traveler, and for him the shortening of prayer is essential. The distance is calculated as 60 Miles or 96 Kilometers. *Qas'r* is essential even if this distance is covered through any high speed mode of transport.
- The person who undertakes journey beyond his city or place of residence or if intended to stay somewhere for fifteen days or more, he is considered as a traveler and he should offer shortened prayers till he returns.
- The actual native place is the one where he lives with his family, and a place where he intends to stay for fifteen days or more is a sojourn or temporary abode.
- If a traveler forgot to shorten the prayer and offered four units, he should perform the prostration for forgetfulness (*Sahw*), and the two units will be considered as *Farz* and two as *Naf'l*. (G.A).

- Hazrat Afzalul Ulema Maulana Sayyed Najmuddin^{RH} has given his legal opinion (*Fatwa*) that the shortening of prayer (*Qas'r*) is not essential (*Wajib*) in the opinion of all chief jurists (*A'imma*), and avoidance of the shortening of prayer by any Mahdavi will be construed as based on excellence (*'Aaliyat*).
- If a permanent resident of a place offered *Zuhr*, *'Asr* and *'Isha* prayers behind a traveler Imam, he should stand up and offer the remaining two units after the Imam had offered Salaam, but in case a traveler is offering the prayer behind a resident Imam, he should offer all the four units. (M.M).
- The prayers missed during stay (*Hazar*) should be offered as a whole if offered as compensatory prayer (*Qaza*) in a state of journey, and the prayers missed during journey should be offered as shortened (*Qasr*) even if offered in a state of stay. (A.G).

Prayers of a Traveller

- If the direction of Qiblah is not known during a journey, one should think over it and offer prayer facing the direction which he is sure of.
- The voluntary (*Naf'l*) prayer on a moving vehicle or any mode of conveyance is valid, without any excuse, and offering only *Farz* and *Wajib* prayers too is valid on a carriage for the fear of a thief or beast or rainfall or muddy soil or the companion has left or the woman is under the threat of any immoral person.
- It is permissible to offer these prayers on such a vehicle which the traveler is unable to stop. Similarly, *Farz*, *Wajib*, *Sunnah* and *Naf'l* prayers too are valid in a stationary or moving train. (G.A).
- The traveler has a choice to offer or omit the Sunnah prayer. (A.G).
- It is also permissible for a traveler to offer *Zuhr*, *'Asr*, *Maghrib* and *'Isha* prayers at one and the same time, as the Messenger of Allah^{PBUH} has practiced the same, and Hazrat Shah Neymat^{RZ} too practiced the same during his journey for Hajj. (P.F) but in such a case, Sunnah prayers should not be offered in between *Farz*. (B.K).

Compensatory (*Qaza*) Prayer

- The compensatory (*Qaza*) prayer for any missed one should be offered whenever comes to mind.

- According to Imam Aazam ^{RH}, if someone has missed less than six prayers, he should first offer the compensatory prayer for missed one and then the prayer of the scheduled time, otherwise it will not be valid. Hazrat Khatimul Murshid ^{RZ} said: “If any prayer is missed, offer it after the scheduled prayer.” (A.A).
- The person who missed a large number of prayers, he should calculate them. If unable to reckon then he should perform the compensatory prayers for missed prayers of more or less three years, which is known as ‘*Umar Qaza*’, but there is no recompense for the missed Sunnah prayers. However, the Sunnah missed along with the *Farz* of the *Fajr* prayer should be offered on the same day before decline of the sun along with *Farz*. However it will be annulled if missed without *Farz*. (A.G).

Kaffara’tul Qaza Prayer

- It is mentioned in “*Matloobut-Talibeen*” the biography of Hazrat Mahboob-e-Ilaahi ^{RH} that whoever performs four units of prayer with one Salaam after Friday prayer, and recite after Fatiha, *Aayatul-Kursi* once and *Inna A’ataina* fifteen times, it will be an expiation for his missed prayers of 200 years, but one should include the words ‘*kaffaratul Qaza*’ in the intention.

Recitation of the Qur’an (Tilawat)

- Several virtues and benefits of the recitation of Holy Qur’an have been mentioned in Ahadith. The Messenger of Allah ^{PBUH} said: “Whoever read one word of the Qur’an he will be credited with one good deed which will be equal to ten other good deeds. (T.M). He also said: “The one who learns and teaches Qur’an is the best among you.” (B.K). Hazrat Mahdi ^{AS} has instructed that any particular chapter should not be fixed for recitation and should not recite during the timings of the remembrance of Allah (*Zik’rullah*). (H.D).
- One should be clean and make ablution for recitation of Holy Qur’an, sit facing Qiblah and recite this supplication.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ یَا ذِی الْعَرْشِ الْعَظِیْمِ وَالصِّرَاطِ الْمُسْتَقِیْمِ یَا مُرْسِلَ الرِّیَاحِ یَا بَاعِثَ الْأَرْوَاحِ
یَا دُو الْجُودِ وَالْإِسْمَاحِ یَا اللّٰهَ یَا اللّٰهَ یَا رَحْمٰنَ یَا رَحْمٰنَ یَا رَحْمٰنَ یَا رَحِیْمَ یَا رَحِیْمَ یَا رَحِیْمَ

***Bismilla-hir-Rahma-nir-Raheem. YaZil-‘Arshil-‘Azeem Was-Siraatil
Mustaqeem Ya Mursil-ur-Riyahi Ya Baa’isul-Arwahi Ya Zul-Joodi Wal- Asmahi Ya***

Allahu Ya Allahu Ya Allahu Ya Rahmanu Ya Rahmanu Ya Rhmanu Ya Raheemu Ya Raheemu Ya Raheemu

(In the name of Allah, the Beneficent the Merciful. O Master of the magnificent and sacred throne and the Straight Path, O Sender of the air, O Resurrector of the souls, O Generous and Magnanimous, O Allah, O Allah, O Allah, O Merciful, O Merciful, O Merciful, O Compassionate, O Compassionate, O Compassionate.)

Recite this supplication after completion of the recitation (*Tilawat*).

اللَّهُمَّ اِنْسِ وَحَشِيَّتِي فِي قَبْرِىَ اللَّهُمَّ اَرْحَمْنِي بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي اِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً اللَّهُمَّ
ذَكِّرْنِي مِنْهُ مَا نَسَيْتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ اِنَاءَ اللَّيْلِ وَاِنَاءَ النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَارَبِّ
الْعَالَمِينَ آمِينَ

**Alla'humma Anis Wah'shati Fi Qabri Alla'hum'mar-Hamni Bil-Qur'an-il-
'Azeemi Waj-alhu Lee Imaman Wa Nooran Wa Hudan Wa Rahmatan Alla'humma
Zakkirni Minhu Maa Naseetu Wa 'Allimni Minhu Maa Jaheltu War-zuqni
Tilawatahu Ana'al-laili Wa Ana'an-Nahari Waj'alhu Lee Hujjatun Ya Rabbal-
'A'alameen. Aameen.**

(O Allah! Be kind with me in strangeness of my grave, O Allah have mercy upon me by means of the glorious Qur'an and make it leader and light and guidance and mercy for me. O Allah remind me from it whatever I have forgotten and make me cognizant of whatever I do not know from it, and guide me towards its recitation in every moment of the night and the day and make it an evidence for me O Lord of the universe. Aamen.)

Then recite this Darood Sharif –

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ بِعَدَدِ مَا فِي جَمِيعِ الْقُرْآنِ حَرْفًا حَرْفًا وَبِعَدَدِ كُلِّ حَرْفٍ أَلْفًا أَلْفًا

**Alla'humma Salli 'Alaa Muhammadiw Wa 'Alaa Aalihi Wa Sahbihi Bi-Adadi
Maa Fi Jami'il-Qur'ani Har-fan Har-fan Wa Bi-Adadi Kulli Harfin Alfam Alfam**

(O Allah! Bestow Your favour on Muhammad and his family and his companions equal to the number of letter of Qur'an and thousand times for each letter.)

Prostration of Recitation (Sajdah-i-Tilawat)

Anyone who is not offering prayer but recited the verse of *Sajdah* or heard someone reciting it, he should get up, say *Allahu Akbar* and perform *Sajdah* without

raising his hands as done in case of prayer, and get up after performing the prostration. (A.G). The Intention for such prostration is given below.

نَوَيْتُ أَنْ أَسْجُدَ بِسُجْدَةِ التَّلَاوَةِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ يُفَعُّ اللَّهُ أَكْبَرَ

Naway'tu 'An As'juda Bi-Sijda'tit-Tilawati Muta'wajji'han Ila Jihatil Ka'aba'tish Sharifati - Allahu Akbar

(I intend to offer the prostration of recitation facing towards the direction of Holy Ka'abah – Allah is the Greatest)

Recite this supplication in the prostration

سَجَدْتُ بِالْقُرْآنِ وَأَمَنْتُ بِالرَّحْمَنِ اغْفِرْ عَبْدَكَ يَا رَحْمَنُ يَا رَحْمَنُ يَا رَحْمَنُ

Sajad-tu Bil-Qur'ani Wa Aamantu Bir-Rahmani 'Igh-fir 'Abdaka Ya Rahmanu Ya Rahmanu Ya Rahmanu

(I have prostrated by means of Qur'an and believed in the Merciful, forgive Your servant O Merciful, O Merciful, O Merciful.)

If the verse of Sajdah is recited in prayer, the Sajdah should be performed immediately in the state of prayer itself.

It is desirable to recite the verse of Sajdah slowly, and only one prostration is enough if more than one such verse are recited in one sitting, but not performing the prostration for recitation even after reciting the whole chapter is undesirable.(S.V).

If the Qur'an is recited and its reward is bestowed to any dead, it reaches him and the reciter too will be rewarded.

VI. The Funeral Prayer and Rites

Every soul shall taste the death, hence one must always keep the death in mind. Whoever remembers the death daily for twenty times, he will be treated as a martyr.(M.M) and will be bestowed with divine guidance to keep away from sins and to perform good deeds.

Repentance and Renunciation of the World during the Mortal Disease

In the circumstances of disappointment with life or nearing the death, one must abandon the worldly thoughts and affairs and turn his attention towards Allah, repent from misdeeds and seek forgiveness from Allah, and fulfill the obligations to human-beings (*Huqooqun Naas*) if any, or get it pardoned from them. The repentance at the time of the agonies of death is accepted, and it is mentioned in Hadith that the one who repents from sins is like the one who has not at all committed any sin. (G.A).

A person who is suffering from mortal disease and is on the point of death but not yet renounced the world should be persuaded to renounce the world by the people sitting around him by describing the instability of this world to him, because the repentance and renunciation of world in life time and before agony of death is obligatory (R.F).If he died without repentance and renunciation of the world and nobody persuaded him to do so, then all those present would become sinners.

It is necessary for the people sitting near the patient to divert his attention towards Allah and remind him the name of Allah (*Zikr*) instead of worldly talks, which means sit near him and keep on saying *Il'lallah* Tun Hai *La ILaaha* Hun Nahin, as the Holy Prophet ^{PBUH} has urged the people on the point of death to recite *La Ilaaha Il'lallah* (M.L). It is mentioned in a Hadith that the person whose last words are *La Ilaaha Il'lallah* will enter the Paradise (G.A). Moreover, the people around the patient should pray for a death in circumstances conducive to redemption (*Khatima bil-khayr*). As soon as he died, keep his hands on the navel, close the eyes and mouth and tie a whisker-band, keep the legs straight and head towards north and turn the face towards Qiblah and laid down on a couch and cover with a clean sheet of cloth. Provide good quality of shroud and perform the funeral rites as quick as possible. (M.L).

The corps of a martyr (*Shaheed*) is neither bathed nor wrapped in shroud, and funeral prayer is offered with the blood-stained cloths on the body and buried, as same was the practice of the Messenger of Allah ^{PBUH}. (B.K).

If a newborn child dies after crying and making movements, he should be given a name, bathed and buried after the funeral prayer. However, if there was no crying and movement, he should be bathed, wrapped in a cloth and buried.(N.H).

Shroud (*Kafan*)

Lexically, *Kafn* means to cover or wrap and to dress a deceased for the grave, but in Islamic terminology it is the special way and order that a dead body of a Muslim is prepared and covered before burial as an adornment of the corpse. The shroud (*Kafan*) consists of the following pieces of cloth.

Details of the Shroud (*Kafan*)

S.No.	Cloth Type	Male	Female	Purpose
1	Cotton Fabric (Unbleached)	9 Yards	11 Yards	Three Loin Cloths (Lungi) of 4.5 Forearm each for male and 5 forearm each for female. Three Rumals for giving bath.
2	Washed Cotton Fabric/Chahalwari	16 Yards	16 Yards	Wrapper (Mote) of ten forearms. Trousers (Payjama/Izar) of 3.5 Forearms. Sheets 2 Nos.
3	Muslin (Malmal)	3 Yards	-	Shirt and Turban
4	Coloured cloth- Red Muslin or Madrah for a woman whose husband is alive and White for a widow.		13 Yards	Breast cover. Stole (Dawni) and Covering sheet.

- The shroud for a child is to be taken as per requirement. Shawls are spread over the body.
- If the wife of the deceased is alive, a sheet of cloth equal to five yards, a stole (*Dupatta*) and a mat is required for the widow to be used during the waiting period (*Iddat*).
- The wrapper (mote) cloth must be a little longer than the height of the corpse, long enough to cover the whole body from head to feet and could be tied at both ends and broad enough that the one side overlaps the other.

- The sheets for spreading below and upon the corpse also must be a little longer than the height of the deceased.
- The Muslin should be of broader width and tear out a lengthy piece for a turban and the remaining for the shirt.
- Those preparing the shroud should make ablution, and recite this verse at that time.

فَتَلَقَّى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Fa-ta'laqqa Aadamu mir-Rabbihi Kalimatin Fa-taaba 'Alayhi Innahu Huwat-Tawwabur-Raheem. (2:37)

(Then Adam was inspired with some word by his Lord, so He accepted his Repentance. Surely he is the Acceptor of Repentance, Most Merciful.)

In addition to the above burial garments the other items required are: Two earthen-pots, two trough or lid (*Sah'nak*), two jugs (*Lota*), one mat, aber powder, antimony (*Surma*), perfume, turban, flowers for dead body as well as for after burial rites (*Fatiha*), cotton, needle and thread, firewood, six bamboo-sticks as per the length and breadth of cot and rope for female body, sugar for distributin after burial.

Washing the Dead Body

- The corpse should be bathed in such a place where none is present except the persons involved in washing the dead body. (G.A).
- The loincloth (*Lungis*), Roomals and Mat should be washed first before washing the dead body.
- All the persons involved in the process of bathing the corpse should first make ablution.
- The dead body should be laid down on a plank by keeping the head of the crospe towards north (in India to ensure the face can be turned towards Qiblah).
- The body of a male corpse should be covered with double-fold sheet or lungi from navel to knee and with one fold sheet from knee to feet, and the clothes on the body be removed slowly.
- In case of a woman, the corpse should be covered with double-fold sheet from neck to feet, before taking off the clothes from body.
- The man who is giving the bath should face towards East (opposite side of Qiblah) and cleanse the impurity from private parts of the body with mud clods in odd numbers. If the impurity still exists, then remove it with the pieces of cloth.

- Now the bath-giver (*Ghas 'sal*) should wash his hands with mud, tie a piece of cloth (*Roomal*) on left hand and first wash upper side of the right thigh, both arms and up to the foot, and then wash left side in the same manner.
- Now the private parts and buttocks should be washed, and the cloth-band tied on left hand should be removed and hands should be cleaned with mud.
- Now the body should be covered with another sheet of cloth (*Lungi*) by removing the first one.
- Now another cloth-band (*Rumal*) to be tied around the right hand and first the head, face and beard should be washed thoroughly. In case of woman, hair on her head should be washed properly.
- Now the upper part of the body at right side should be washed from head to navel and then left side in the same manner. Then navel to feet should be washed covering all sides.
- The cloth-band on right hand should be removed and hands washed.
- Now the washer should turn his face towards *Qiblah* and wash the arms, feet and face etc. of the corpse as washed in ablution, and recite intention (*Niyyat*) of the bath, *Kalima-e-Shahadat* and *Kalima-e-Tasdiq*, and pour water three times from right shoulder to foot and then left shoulder to foot and then from head to feet. Now cover the body with third piece of cloth and dry up the body with third cloth-band (*Rumal*).

Intention for Washing of the Dead Body

نَوَيْتُ لِغُسْلِ الْمَيِّتِ تَطْهِيرًا مِنْ أَرْبَابِ الطَّرِيقَةِ مِنْ خُرُوجِ الدُّنْيَا وَمِنْ أَعْمَالِ الدُّنْيَا وَقَرَارِ الدُّنْيَا تَقَرُّبًا إِلَى اللَّهِ تَعَالَى اِغْفِرْ عَبْدَكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

Naway'tu Li ghus'il may'iti Tat'hee'ran min Arbab'it Tareeqati min Khuroojid'duniya wa min Aa'malid duniya wa Qara'rid duniya Taqar'ruban ilal'lahi Ta'ala Fagh'fir Abdika Ya Allahu Ya Allahu Ya Allahu.

(I make intention to give bath to the dead body for purification according to the procedure of the pious persons from leaving the world and from the worldly deeds and from stability of the world with an intention to reach closer to Allah. Thus forgive Your servant O Allah, O Allah, O Allah.)

Enshrouding the Dead Body

Now keep the cot beside the plank and spread a mat over it and spread the underneath sheet of cloth on it and place a long band of cloth (*Cheeri*) at the location of

the waist and spread the Mote cloth on it, and cut the cloth of shirt in the middle to make a hole for head to pass through it and spread half of the shirt on wrapping cloth, place a cotton-ball at the place of private part. Place a cloth-band (*Rumal*) below the waist and lay down the dead body on the cot by holding the cloth-band and its head, shoulders and legs. Now wrap the trouser-cloth and take out the head from the opening made in the shirt and spread the remaining half of it on the body. Arrange the flower-buds and tie the turban. In case of woman, arrange the flower-buds while tying the scarf. Apply antimony (*Surma*) first in right then left eye. Place the fragrant powder (*Abeer*) in armpit and on chest and apply scent on forehead, nose and cheeks. Now wrap the body with wrapping cloth (*Mote*), by overlapping first from right then left. Now tie the shroud with band of cloth upon head, waist and below the legs and place flowers on the chest.

Recite this verse at the time of enshrouding the dead body:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Wala Talbi'sul Haqqa bil-Batili wa Tak'tumul Haqqa wa Antum Ta'alamoon
(2:42)

(Do not mix truth with falsehood nor hide the truth knowingly.)

Recite ***Bismillah*** at the time of tying the turban on the head.

Funeral Prayer

- The Funeral Prayer is a common obligation (*Farz-e-Kifaya*). If offered by some people, all others will be absolved of that responsibility, and if no one offered, all will become sinner.
- The dead body must be of a Muslim and free from impurities for Funeral Prayer.
- Invoking the blessings of Allah for the deceased (*Du'a*) in Funeral Prayer is essential (*Wajib*) and recitation of '*Thana*' and '*Darood*' is traditional (*Sunnah*). (D.M).
- The head of the corpse should be kept towards north for offering Funeral Prayer.
- All funeral attendees, less or more in number should arrange themselves in three rows, and the last row is preferable as a mark of humility (G.A).
- Offering Funeral Prayer inside the mosque is disapproved (*Makrooh-e-Tanzihi*), but permissible in case of rainfall. Offering Funeral Prayer on a public road too is undesirable (*Makrooh*). (A,G).
- If the dead body was buried without offering Funeral Prayer, it can be offered on his grave up to three day, but thereafter it is not permissible.(N.H).

- The Funeral Prayer is not valid if the corpse is not present or the body is less than half or half but without head. (M.M).
- The Imam should stand in front of the chest of corpse for Funeral Prayer.

Call for the Funeral Prayer

الصَّلَاةُ الصَّلَاةُ الصَّلَاةُ بِهَذَا الْمَيِّتِ الصَّلَاةُ

As-Salaatu, As-Salaatu As-Salaatu bi-haa'zal May'yiti As-Salaatu

(The Salaat, The Salaat, The Salaat for this corpse Salaat and Du'a)

Intention of the Funeral Prayer

نَوَيْتُ أَنْ أُؤَدِّيَ أَرْبَعَ تَكْبِيرَاتٍ صَلَاةِ الْجَنَازَةِ الشَّنَاءِ لِلَّهِ تَعَالَى وَالِدُعَاءِ لِهَذِهِ الْمَيِّتِ (اِقْتَدَيْتُ بِهَذَا

الْإِمَامِ) مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Naway'tu an U'waddi'ya Ar'ba'a Takbi'rati Salaat'il Janaa'zati as-Thana'u Lillahi Ta'ala wad-Du'a'u Li Hazi'hil May'yiti, Iqta'daytu bi-hazal Imami Muta'wajja'han ila Jihat'il Ka'aba tish-Shari'fati – Allahu Akbar

(I make intention to offer four Takbirs (Praise of Allah) of the funeral prayer over this dead body, all praise and glory is for Allah and prayer (Du'a) for this deceased person, following this Imam with my face towards Ka'aba. Allah is the Greatest.)

The Imam should replace the words: اِقْتَدَيْتُ بِهَذَا الْإِمَامِ *Iqta'daytu bi-hazal Imami* with اَنَا إِمَامٌ عَلَى الْجَمَاعَةِ لِمَنْ حَضَرَ وَلِمَنْ يَحْضُرُ *Anaa Imamun alal-Jama'ati Li-man Hazara wa Li-man Yah-zaru* (I am the Imam on this congregation for those who are present and those who will join later).

After making intention, raise both the hands up to the ears looking towards sky and place the hands on the navel, as done in obligatory prayer, and recite this praise of Allah (*Thana*) looking downward.

سُبْحَانَكَ اللَّهُمَّ بِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ

خَيْرُ الرَّاحِمِينَ

Subha'naka Alla'humma wa bi-Hamdika wa Tabara'kas'muka wa Ta'ala Jad'duka wa Jalla Thana'uka wa la Ilaaha Ghay'ruka Rabbigh'fir war-ham wa anta Khay'rur Rahimeen

(All Glory be to You O Allah and praise be to You and blessed is Your name and Exalted is Your Majesty and Glorious is Your praise and there is none worthy of worship except You, forgive us and be Merciful and You are the most Merciful.)

After *Thana* look towards sky saying *Allahu Akbar* and lower the head downwards and recite Darud Ibrahim:

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

Alla'humma Salle 'Ala Muhammadiw wa 'Ala Aale Muhammadin Kama Sallayta 'Ala Ibrahim wa 'Ala Aale Ibrahim In-naka Hami'dum-Majeed. Alla'humma Barik 'Ala Muhammadiw wa 'Ala Aale Muhammadin Kama Baarakta 'Ala Ibrahim wa 'Ala Aale Ibrahim In-naka Hamidum-Majeed.

(O Allah, exalt Muhammad and the descendants of Muhammad as You has exalted Ibrahim and the descendants of Ibrahim, surely You are the Praised, the Glorious. O Allah, bless Muhammad and the descendants of Muhammad as You has blessed Ibrahim and the descendants of Ibrahim, surely You are the Praised, the Glorious.)

After Darud, again look towards sky saying *Allahu Akbar* and lower the head downwards and recite this Du'a:

(a) In case the deceased Muslim is sane and adult..

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْشَأْنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيَاهُ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّاهُ عَلَى الْإِيمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

Alla'hummagh-fir li-Hay'yina wa May'yi'tina wa Shahi'dina wa Gha'i'bina wa Saghee'rina wa Kabee'rina wa Zaka'rina wa Un'thana, Alla'humma Man-Ahayay'tahu Min-na Fa-Ahyi'hi 'Alal Islam wa Man-Tawaf'faytahu Min'na Fa-Tawaf'fahu 'Alal 'Iman bi-Rahma'tika Ya Ar'hamur Rahemeen.

(O Allah, Pardon our living and our dead, the present and the absent, our young and the old, and our males and the females, O Allah, to whom You accord life among us cause him to live on Islam, and to whom You give death among us, cause him to die in the state of 'Iman, with Your Grace, O Merciful Allah.)

(b) In case the deceased is a minor boy or insane person, recite this Du'a instead of above one'

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعَةً وَمُشَفِّعًا

Alla'hum-maj 'Alhu Lana Fara'tawWaj-'Alhu Lana Ajrawn wa Zukhraw. Alla'hum-maj'Alhu Lana Shaafi'awn wa Mushaf'fa'a.

(O Allah! Make him our fore-runner, and make him for us a reward and a treasure, and make him for us a pleader and accept his pleading.)

(c) In case the deceased is a minor girl, recite the same Du'a with a change of gender.

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعَةً وَمُشَفِّعًا

Alla'hum-maj 'Alha Lana Fara'taw Waj-'Alha Lana Ajrawn wa Zukhraw.
Alla'hum-maj 'Alha Lana Shaafi'atawn wa Mushaf'fa'ah.

(O Allah! Make her our fore-runner, and make her for us a reward and a treasure, and make her for us a pleader and accept her pleading.)

After this supplication, look towards sky saying *Allahu Akbar* fourth time and lower the head. After this the Imam and others should turn their faces first to the right and then to the left side saying *As-Salaamu Alaykum wa Rahmatullah* on either side, thinking that they are saluting the angels and all other believers.

The latecomer should join the congregation by saying *Allahu Akbar* and complete the missed prayer after the Imam has finished the prayer.

After Funeral Prayer, the attendees can see the face of the deceased. If the deceased is a woman, only close relatives (*Mahram*) are permitted to see her face.

Four people should carry the cot and move quickly, and recite this verse while lifting the cot or coffin.

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

Qul Huwar-Rahmanu Aa'manna Bihi wa 'Alayhi Tawak'kalna Fa-sa Ta'ala'moona Man Huwa Fi Zalalim Mubeen

(Say, "He is the Most Compassionate – in Him alone we believe, and in Him alone we trust. You will soon know who is clearly astray".) (67:29)

Recitation of *kalmia-e-Tayyaba* loudly while carrying the coffin is undesirable (*Makrooh*), however does not matter if recited within the heart (A.G). It is not desirable to engage in worldly talks while in funeral procession.

Sitting down before the coffin is kept on the ground and standing up after it is kept is undesirable (*Makrooh*). (G.A).

Those who are not accompanying the funeral but sitting somewhere should stand up on sighting a funeral (D.M). Walking on foot along with the funeral is desirable, and those accompanying the funeral on a vehicle should remain behind the funeral procession.

Burial of Dead Body

The length of the grave should be equal to the height of the dead body and depth up to the waist, in case of male, and up to the chest in case of a female body.

The coffin or cot should be kept beside the grave on western side, and two persons should get down in the grave and four people should be on four sides of the grave.

If the deceased is a woman, all those involved in this burial process should be close relatives (Mahram) and it is better to raise curtain near the grave. The four persons should catch hold of the sheet underneath the waist of the body and catching hold of the wrapped cloth (mote) at the head and feet of the body should slowly lower the body into the grave, and turn the face of the body towards Qiblah, and recite this *Du'a* while the body is laid to rest.

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ وَمَهْدِي مَرَادُ اللَّهِ

Bis'millahi wa 'Ala Millati Rasoolullahi wa Mahdi Muradullahi

(In the name of Allah and on the path of the Messenger of Allah ^{PBUH} and Mahdi ^{AS} the intent of Allah.)

After the dead body is laid to rest, the attendees can see the face of the deceased and they should recite this verse. In case of woman, only close relatives (*Mahram*) are permitted to see the face.

تُوجُّعُ اللَّيْلِ فِي النَّهَارِ وَتُوجُّعُ النَّهَارِ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ
تَشَاءُ بِغَيْرِ حِسَابٍ

Tooli'jul Layla Fin-Nahari wa Tooli'jun Nahara Fil-Layli wa Tuxh'rijul Hay'ya minal May'yiti wa Tuxh'rijul May'yita minal Hay'yi wa Tar'zuqu Man Tasha'u Bi-ghayri Hisaab

(You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You provide for whoever You will without limit) (3:27)

After seeing the face, cover it with shroud and untie the knot of the shroud on legs, but not in the case of woman. Now, first the priest (*Murshid*), then *Fuqra*, then other attendees should toss the handful of dust (*Musht-e-Khak*) on the chest of the deceased three times by keeping the back towards west. First with recitation of the

verse مِنْهَا خَلَقْنَاكُمْ - *Minha Khalaq'na'kum* (We created you from it) with an imagination that “Allah had created the deceased with this mud.” Second time with recitation of وَفِيهَا نُعِيدُكُمْ - *Wa Feeha Nu'eedu'kum* (and return you in it) with an imagination that “Allah mixes the dead body with this earth.” Third time with recitation of وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - *Wa Minha Nukh'riju'kum Taaratan Ukhra* (and from it We will raise you a second time) with an imagination that “Allah will raise the dead from this mud on the Day of Judgement.” (G.A). OR give *Musht-e-Khak* by contemplating about your spiritual guide (*Murshid*), first with recitation of *Iman-e-Mufassal* with an imagination that this dead body is a believer (*Momin*), second time with recitation of *Kalima-e-Shahadat* and thinking that this corpse is a Muslim, and third time with recitation of *Kalima-e-Tasdiq* and thinking that the dead body is a *Musaddiq* (Who had declared his belief in Mahdi ^{AS}).

After the process of *Musht-e-Khak* is over, start covering the dead body with a layer of thin soil to fully cover the shroud, starting from the head side, and recite this verse at that time: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ - *Innal'laaha Ya'muru bil-Adli wal-Ehsan* (Verily, Allah enjoins *Al-Adl* (justice) and *Al-Ihsan* (good deeds)).

In case the corpse is a woman, the process of *Musht-e-Khak* should take place after the body is covered with the layer of earth, and then the grave should be filled up with earth, and the attendees should sit down at that time, as it is traditional (Sunnah) act. After the grave is ready, it should be sealed with water or soil, first at right side, then centre and then left side of the grave, with recitation of this verse:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ الرَّجِيعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

Yaa Ay'yatu'han Naf'sul Mut'ma'inna-tur Je'ie Ilaa Rabbika Ra'zi'yatam Marzi'yatan fad-Khuli Fi Ibaadi wad-Khuli Jannati

(O tranquil soul! Return to your Lord, well pleased with Him, and well pleasing to Him. So join My servants, and enter My Paradise.) (89:27-30)

Now place the flowers on the grave and say “Fatiha on the soul of so-and-so” and recite Surah Fatiha once, *Surah Ikhlas* thrice and *Darood sharif* once. While going out of the grave yard (*Hazirah*), take the names of the head of the Hazirah (*Saheb-e-Hazirah*), and all believers, men and women before offering collective Fatiha, and lastly distribute sugar to the attendees.

The Method of Entrusting the Corpse to Allah and Keeping in Custody of the Earth (*Sonpna*)

Prepare a wooden or cane box according to the size of the corpse. After washing and enshrouding the dead body, offer funeral prayer. Now spread a sheet of cloth in the box, and spread salt up to the height of 4-6 fingers (about 3"), 2.5 Kg white cumin, sandal powder and *Abeer* (Mixed powder of rose, sandal, saffron and cut mica), and spread *Gala* (ball of corded cotton) and place camphor on it. Now place the dead body in the box, see the face and place the handful of earth (*Musht-e-Khak*) collected from the attendees and tied in a cloth on the chest of the body. Then again spread the cotton balls over the body, and then camphor, sandal powder, abeer, white cumin and salt over it and cover the body with a sheet of cloth. Seal the box with nails. Keep stones beneath four corners of the box while placing in the grave, and contemplating the presence of Murshid and in presence of two witnesses, say with tongue and depth of heart three times: "This dead body which is our trust is being entrusted under protection of Allah, the Creator of the heavens and the earth, O Earth we entrust it under your custody and keep it safe for a period of () months." Then keep the pebbles equal to the number of the months for which the body has been entrusted, on the left side of the body. Then close and seal the grave and offer Fatiha.

- The entrusting period should be in odd number of months.
- If the above material is not available, then spread the leaves of Neem or Sita phal (custard apple) in the box of cane and place the dead body over it and entrust it.
- Or make a box-type grave with limestone and brick, place the dead body on a plank in it and fill it with clean sand and close it. If this too is not possible, then dig an ordinary grave and use soil or mud for closing it.
- The dead body should be taken out within the time entrusted for, and wrap the body with a new mote cloth over the old one, and carry it to the place where it was to be buried.
- The people who did not offer the funeral prayer earlier can now offer it.
- Remove the top and side planks, give the *Musht-e-Khak* and bury it.
- If the dead body is not to be taken out for any reason, then permit the earth to keep it.

Sending Food for the Family of the Deceased

- Sending the food for family members of the deceased on the day of tragedy is a Sunnah. (A.D, T.M).

- The spiritual guide (*Murshid*) would send the food on the first day and other relatives for remaining three days. The food should be sufficient for them for a day and night.
- One must observe patience at such difficult time and say **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**
Inna Lillahi wa Inna Ilaihi Rajioon
- On somebody's death, crying and lamenting loudly, tearing clothes and beating the head and chest is a sin and prohibited.
- However, if the tears come out unintentionally and without any feeling of sorrow or grief over the Will of Allah, then such weeping is permissible.

Particular Days of the Dead

Serving food to the *Fuqra* (Those renounced the world), poor and relatives of the deceased on fourth, tenth, twentieth, fortieth day and on completion of six months and one year is permissible, as it becomes a source of reward for the deceased. The Messenger of Allah ^{PBUH} had practiced the same for beseeching reward for the soul of Hazrat Ameer Hamza ^{RZ.} (H.F). Hazrat Mahdi ^{AS} said: "If any servant of Allah is eating the food on behalf of a deceased and if the deceased is going through punishment, it will be suspended till the time he is eating the food. (K.N).

Reciting Fatiha is prohibited on the food prepared beseeching reward for the deceased, as it an innovation (*Bid'at*) and it is not practiced in our community. It is enough to serve the food with an intention of reward (*Thawab*) for the deceased. On such occasions, usually the water is mixed with a sweet smell produced by burning the aloeswood ('ood) and served to people. For this purpose, first Bismillah, Naz'rullah Niyaz-e-Muhammad Rasoolullah ^{SWS} and Mahdi Muradullah is recited or Darood is recited few times and the earthen pot is incensed with the smell of 'ood saying "Its reward should reach the soul of so-and-so person."

Sixty as Life-long Compensation (*Saatth Umer Qaza*)

If someone died leaving behind a lot of missed prayers and fasts or could not pay Zakat or could not perform Hajj during his lifetime, his heirs should follow the directive of the Messenger of Allah ^{PBUH} in which he said: "If someone missed the fasts of Ramadan and died, his heirs should feed one poor person for each missed fast." (T.M). Another Hadith says: "If someone missed the obligatory fasts and died, his guardian should observe those fasts on behalf of him." (B.K).

In view of these Ahadith, his missed obligations can be fulfilled in such a way that, if he was in possession of the minimum wealth which makes him liable to pay Zakat (*Sahab-e-Nisab*), the *Zakat* and *Ush'r* (Tithe) which he failed to pay during lifetime should be paid from his wealth. If he was able to afford the expenses for performing Hajj but could not do so, another person who had already performed Hajj, can be send in lieu of him meeting expenses from his wealth, as the second Hajj will be *Mustahab* for him. (As per the legal opinion (Fatwa) issued by Jamia Nizamia, Hyderabad, the substitute Hajj can also be got done by a person who is not able to afford the expenses, on whom Hajj is not obligatory and have not performed Hajj previously).

In case of missed (*Qaza*) fasts, calculate them and give one *Fitrah* for each fast or observe those fasts by yourselves and bestow its reward to the dead, and gift a copy of the Holy Qur'an for missed prayers, as only a precious thing can be a substitute of a precious thing.

As per the legal (*Shara'ie*) injunctions, the expiation (*Kaffarah*) for each missed prayer and fast is half a *Sa'a* (a measure of capacity), which should be given to any poor person. If the deceased has left some wealth, the expiation should be paid from one-third of his leftover wealth, or else his heirs can pay seeking forgiveness for him. (A.G).

Since all this process is complicated, the priests have devised an easy method to fulfil this obligation, which is known as Three-Sixty (*Teen Satth*) or Sixty for the deeds missed in life (*Satth Umer Qaza*). H. B.M.Sayyed Noor Muhammad Khatim Kaar ^{RH} used to insist on payment of this expiation before lifting of the cot. If the seccessores of the dead are poor, he used to pay it from himself, and used to say that there is no purity for the dead without sixty. (A.A).

Method: Feed sixty poor persons with the intention of one sixty, clothe sixty poor as second sixty and distribute the cost of wheat equal to 60 *Fitras* to the poor as third sixty. Each *Fitrah* is equal to 3.75 Ser or 3 Kg wheat and $3 \times 60 = 180$ *Fitrah* are equal to 675 Ser or 520 Kg wheat, or cost of this wheat can be distributed to the poor. In addition to this, one copy of the Holy Qur'an should be given for the deeds missed in life (*Qaza-i-Umri*). As a matter of respect, take 3.5 meter cloth, place the Holy Qur'an in it in lieu of 3 Kg wheat or it cost as one *Fitra*, and place 3 Kg wheat of good quality and equivalent cash. The Holy Qur'an, wheat and cash together will become equal to

the cost of 180 Kg wheat as one sixty, and the Qur'an should be given to the spiritual guide (*Murshid*).

The second option is to give 900 Ser or 720 Kg wheat or its cost in cash along with a copy of the Holy Qur'an for Three Sixty and Qaza-i-Umri.

The third option is to give 225 Ser or 180 Kg wheat for Qaza-i-Umri and 120 Ser or 99 Kg wheat for three sixty (Teen Sathh) i.e., 345 Ser or 276 Kg and one Fitrah for each prayer missed during the mortal sickness, along with a copy of the Qur'an. Some others have fixed 320 Ser or 280 Kg wheat in total.

If the deceased was neither obliged to pay Zakat nor to perform Hajj, then as per first and second option, distribute 420 Ser or 320 Kg wheat for the missed prayers and fasts along with the Holy Qur'an.

In case of third option, deduct 180 Ser or 144 Kg wheat. As mentioned earlier, the Holy Qur'an should be kept in a cloth admeasuring 3.5 meters with 3 Kg wheat and Rs. 7.5 tied in a comer, and presented to Murshid saying "This is an expiation for the prayers missed by so-and-so person in his lifetime."

Visiting the Graves

- Paying a visit to the graves is a desirable (*Mustahab*) act, and the Messenger of Allah ^{PBUH} had offered Fatiha on graves. (I.M) and Hazrat Mahdi ^{AS} too followed such practice. (Biographies). The Holy Prophet ^{PBUH} said: "*Visit to graves creates disinclination towards the world and reminds of the Hereafter.*"(I.M).
- Laughing, bursting with laughter, indulgence in worldly and useless talks, eating, drinking and sleeping in the graveyard is disapproved to the point of forbidden (*Makrooh-e-Tahrیمی*).
- Prostration towards a grave, offering prayer, lighting lamps on graves, lighting fire, covering the graves with a sheet of cloth, praying the dead to grant the wish and accepting oblation (Naz'r) for the dead is prohibited. However, making them a medium (*Wasilah*) for fulfillment of desire is permissible. (M.M).
- It is not desirable to visit the graves before decline of sun on Friday.
- It is not permissible for the women to enter the graveyard to renew their grief or for the purpose of crying and lamenting therein.
- Recite the following salutation first on entering a graveyard:
"As-Salaamu alaikum ya ah'lal quboor minal muslimiina wal momineena an'tum lana sal'fun wa nahnu lakum taba'un wa inna insha'allahu bikum lahi'qoon yar'ham'ullahu al-mustaqdimeena minna wal musta'khireena wa

as-alul'lahu lana wa lakum al-aafiya yagh'firullahu lana wa lakum wa yar'hamna wa iyya'kum.”

(Peace be upon you the people living in the graves among the believers and Muslims you are forerunners for us and we too would join you if Allah Wills. May Allah have mercy upon the earlier and the later ones. I seek safety from Allah for us and for you, May Allah grant forgiveness for us and for you and May Allah have mercy upon us and upon you.)

Or recite:

السَّلَامُ عَلَى أَهْلِ الْقُبُورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ مَهْدِي مَرَادُ اللَّهِ

As-Salaamu ala ah'lal quboori Laa Ilaaha Il'lahu Muhammadur Rassolullahi Mahdi Murad'ullahi

- When visiting a grave, recite *Surah Fatiha* once, *Surah Ikhlas* three times and *Darood* once and bestow its reward to the dead living in the grave.
- If visiting the grave of the parents, recite *Surah Ikhlas* ten times.
- When coming out of the graveyard, recite *Surah Alam-Nash'rah* in addition to *Fatiha*, *Ikhlas* and *Darood*.

VII. Zakat

- The Almsgiving (Zakat) is an obligatory duty (*Farz*) and a pillar of Islam. The Messenger of Allah ^{PBUH} said: “*The one who is liable to pay Zakat but did not pay, he is an accursed person.*” (N.H). Hazrat Mahdi ^{AS} said: “The one who refrains from offering Prayer and payin Zakat is an infidel (Kafir). (M.C).
- One who pays Zakat is blessed in his wealth and given more and saved from losses and destruction.
- Paying Zakat is obligatory duty of every adult, sane, independent Muslim who possesses the minimum amount (*Nisab*). Except Imam Aazam ^{RH}, other Imams opine that the Zakat is *Farz* on the property of insane and minor Muslim too, but his guardian should pay the Zakat on behalf of him.
- Possession of minimum amount (*Nisab*), growth in it and passing of one year on such possessed wealth is a condition for Zakat.
- The Nisab, or minimum amount required for payment of Zakat is 7.5 Tola of gold (87.48 gram) or 52.5 Tola of silver (612.36 gram) or their equivalent price.
- Zakat is payable on the merchandise meant for sale equal to above quantity.
- Zakat is payable on the livestock and grazing animals reared for the purpose of trade.
- Zakat is payable on what comes out of the earth, such as grains and fruits etc. which is called as Tithe (*Ush'r*) of land.
- If the gold and silver are less than the prescribed limit but fulfills the condition of *Nisab* if combined together, then Zakat becomes payable.
- Zakat is not payable on the residential house, clothes, grains for daily use, slaves, animals used for agriculture and fed at home, instruments and tools used for profession,, books for reading but not for sale, private effects including pearls and diamonds but not for sale.
- Similarly Zakat is not payable on more than one house, rest-house and shops let out on rent.
- Zakat is not payable by an indebted person if the remaining amount is less than prescribed limit of *Nisab* after repayment of the debt.
- The wealth which has been lost or usurped by somebody or buried in the forest but forgot the place, or the money was lent as a loan but the borrower is refusing to acknowledge and there is no witness, then Zakat is not payable for the past period on recovery of such wealth.
- The borrower acknowledges the debt but he is poor or the borrower is refusing to acknowledge the debt and there is no witness or the treasure was buried in house but forgot the place of burial. In these circumstances, the Zakat is payable for the past period too whenever recovered.

Calculation of Zakat

- Zakat is payable on gold, silver and merchandise at the rate of 2.5% or 40th part of it.
- In case of animals, the Zakat is not payable if the camels are less than five in number. If more than five, then one sheep for every five camels up to 25 camels. In case of 25, one she-camel is to be given which has completed one year of age and the second year has started.
- In case of cows, bulls and buffaloes, there is no Zakat if they are less than thirty, but one year old calf for thirty and two years old calf for forty animals.
- In case of horses kept for sale, 2.5% of their cost.
- In case of sheep or goat, one sheep or goat for every forty of them, and there is no Zakat if they are less than 40 in number.(N.H)
- In case of agriculture, 10% (Tithe) of produce if cultivated with rain water, and 20% if cultivated with the water of a canal or well. (B.K)

Categories of People who Deserve Zakat

- Zakat should be given to *Fuqara* (poor) and *Masakin* (needy), who do not possess the minimum required amount (*Nisab*), and also to a person who possess the minimum required amount but indebted to such an extent that his *Nisab* is less than the debt, and to a slave permitted to carry on business but unable to pay the commission to his master.
- Zakat can be paid to the one who is engaged in Jihad in the cause of Allah, and a traveler who is in need of money during the course of journey though his wealth is kept in his hometown.
- It is **not** permissible to pay Zakat to parents, maternal and paternal grandparents, son, daughter, wife to husband and husband to wife, slave, slave-mother of a son (*Ummul Walad*), a slave permitted to carry on business (*Makatib*) and an infidel.
- It is **not** permissible to utilize the amount of Zakat for construction of a mosque, purchase of shroud for the deceased, repayment of debt owed by a deceased and to any Sayyid. (M.M), but recently the Council of the Mahdavi Scholars has published a legal opinion (*Fatwa*) that “It is permissible for the Sadaat who belong to Bani Hashim to give and receive all kinds of charities such as Zakat, Fitra (almsgiving at the end of Ramadan), Ush’r (Tithe), Kaffarat (Expiations), Sadaqat (Charities), Naz’r (Offerings), the meat of Qurbani and Aqeeqa and the hide.” (A.K).

- If Zakat was paid to someone considering him as deserving but later on it was revealed that he is a rich person, then as per Imam Aazam ^{RH}, the payment of zakat would be deemed as valid.
- If someone possessing the minimum required amount to become liable to pay Zakat (*Sahab-e-Nisab*) has given all of his wealth or to such an extent that the amount left after distribution is less than the minimum requirement, then he will not be obliged to pay Zakat on it. (M.M).

Voluntary Charity (*Sadaqa-e-Nafil*)

- Almsgiving for the sake of Allah in addition to Zakat will earn more reward. The Messenger of Allah ^{PBUH} said: “*The charity (Sadaqa) dispels the wrath of Allah and averts an ungraceful death*” (T.M). Hazrat Mahdi ^{AS} said: “Such a charity would earn ten times reward in the world and seventy times in the Hereafter.” (K.).
- A supererogatory (*Nafil*) charity can be paid to the parents, relatives, orphans, neighbours and beggars.
- The virtues of spending the surplus wealth for the sake of Allah have been mentioned in Ahadith. It was the usual practice of the Holy Prophet ^{PBUH}, Hazrat Mahdi ^{AS} and other saintly persons to spend everything they received in the name Allah and without holding back for next day.
- It is a contemptible quality of miserliness to withhold the wealth when it should have been spent on suitable occasions.
- Similarly, spending wealth for absurd purposes which are not beneficial in the world and the Hereafter, but for the self-pleasure is prohibited and such a person has been termed as a brother of Satan by Allah.
- Hazrat Mahdi ^{AS} has prohibited the miserliness and extravagance both. (M.W).
- The Messenger of Allah ^{PBUH} told the poor and needy people who were not capable of giving anything in charity: “Has Allah not prescribed for you (a course) following which you can (also) give charity (*sadaqah*)? Indeed every glorification of Allah (saying *Subhanaalh*) is a charity, and praising Allah (reciting *Al-Hamdu Lillah*) is a charity, and bearing witness to the Unity of Allah (saying *La Ilaaha Illallah*) is a charity
- Similarly enjoining of good is a *Sadaqah* and forbidding evil is a *Sadaqah* and a man’s sexual intercourse with his wife is a charity (*Sadaqah*). (M.L, T.M).
- Spending 10% of wealth (*Ush’r*) in the name of Allah has been declared as obligatory (*Farz*) by Hazrat Mahdi ^{AS}, whether it is less or more, earned or captured, and he has ordered to give one grain to an ant if Allah has given ten grains. (H.I).

VIII Fasting

Fasting the whole month of Ramadan is an obligatory duty of every adult and sane Muslim. It is mentioned in Hadith Qudsi: “*Fasting is for me and I am a reward for it.*”

- Making intention and abstaining from food and sex from dawn to sunset are the pillars of fasting.
- The suckling woman, if she feels the fasting as harmful for the child, and a sick and weak person are permitted to abstain from observing the fast.
- The women with unclean conditions of menses (*Hayz*) and post-delivery bleeding (*Nifas*) are not permitted to observe fast, but they should compensate the missed fasts after purification.
- In case of fasting, if there is a fear that the enemy may cause death or cut down any part of the body, or fear of weakness or loss in *Jihad* or unable to bear the hunger and thirst, then he may abstain from fasting but should compensate (*Qaza*) later on. (D.M).
- An old man who is unable to observe fast or a person unable to bear the hunger and thirst can abstain from fasting but feed one poor person for each missed fast, or give the wheat equal to *Sadaqa-i-Fitr* or its price to a needy. (N.H).
- A traveler has an option to continue the fast or break it, but keeping the fast is more preferable.
- It is narrated that Hazrat Mahdi ^{AS} was travelling in the month of Ramadan. The Companions ^{RZ} became weak and indisposed and asked his permission to break the fast. He said: “You became so impatient for water, but were you impatient too for seeking Allah?” The Companions ^{RZ} started crying and continued their fast in the same condition of hunger and thirst. (H.I).

There are six kinds of fasts:

- (1) Obligatory (*Farz*)-Ramadan fasting
- (2) Compensatory (*Qaza*) for lapsed fasts – this too would be *Farz* if in lieu of Ramadan fasts.
- (3) Fixed Vow (*Naz'r Mo'ay'yan*)
- (4) Unspecified Vow (*Naz'r Ghair Mo'ay'ayn*)
- (5) Expiation (*Kaffarah*) (All these three 3-5 are *Wajib*)
- (6) Supererogatory or voluntary (*Naf'l*). (N.H).

The fixed vow is the vow to fast on a particular day on fulfillment of his wish, and unspecified vow means the day was not fixed.

Making intention is a condition of fasting, and it is Sunnah if declared orally. The Intention (*Niyyat*) is:

اللَّهُمَّ بِصَوْمِ غَدَا نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ الْمُبَارَكِ فَتَقَبَّلْ مِنِّي يَا أَرْحَمَ الرَّاحِمِينَ

Alla'humma bi-Sawmi Ghadin Nawaytu min Shahri Ramazanul Mubaraka fa-Taqabbal Minni Ya Ar-hamur Rahimeen

(O Allah I have made intention to observe tomorrow's fast of the month of Ramadan, hence accept from me O the Most Kind and Merciful.)

- In case the fasting is other than Ramadan, mention the same in intention (*Niyyat*), and the timing for making intention is from sunset to before decline of sun. But in case of Compensatory, Unspecified Vow and Expiation, making intention after dawn is not permissible. In case of Ramadan, fresh intention should be made every night.
- If the intent was made at night but broken before dawn, such breaking of intention will be valid and the fasting will not become necessary, but after breaking the intention if nothing else occurs which may nullify the fast, the fast will not become invalid. (A.G).
- Having pre-dawn meals (*Sahri*) for fasting is a Sunnah, and its time starts from after midnight and ends at dawn (22 minutes before the time of Fajr). The Messenger of Allah ^{PBUH} said: "The difference between fasting by us and by the People of the Book is the pre-dawn meals (*Sahri*)."
- Delay in taking pre-dawn meals is desirable (*Mustahab*) and breaking the fast immediately after sunset and before appearance of stars is desirable. It is better to break the fast (*Iftar*) with water. The intention for breaking the fast:

اللَّهُمَّ لَكَ صَمْتُكَ وَبِكَ آمَنْتُكَ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Alla'humma Laka Sumtu wa-bika Aa'mantu wa-alaa Rizqi'ka Af'tar'tu

(O Allah, I have observed fast for Your sake and believed in You and breaking the fast with Your food.),

- Observing the fast becomes obligatory after the sighting the moon of Ramadan or on completion of thirty days of Sha'aban. In case of Ramadan, testimony of sighting of moon by one man or one woman is enough if the sky is cloudy, but in case of Shaw'wal, testimony of two men or one man and two women is required. If the weather is clear, a large number of people should testify the sighting of moon for the months of Ramadan and Shaw'wal both.

- A person who has sighted the moon of Ramadan or Shaw'wal, he must observe fast or break the fast, whether the Judge (*Qazi*) has accepted or rejected his testimony in both cases.
- If the information of sighting of moon is received from faraway places through radio (TV) or telegram, there is a difference of opinion on accepting such testimony. Therefore, it is better to seek advice from any knowledgeable scholar. It is mentioned in an abridged legal opinion published by the Mahdavi Scholars of India in the month of Ramadan 1387 AH that the news through radio can be accepted as extensive news.

The Day of Doubt:

- If the weather is not clear and the moon is not sighted at the end of the month of Sha'aban, then observing fast is undesirable (*Makrooh*) with an intention that the fast will be treated as obligatory if Ramadan starts or else voluntary (*Naf'l*). (G.A).
- Taking medicine or eating food or having sex intentionally during the fasting of Ramadan nullifies such fast, and such person is required to observe compensatory (*Qaza*) fast in addition to its atonement (*Kaffarah*). The atonement includes setting free one slave if capable of doing so or observing fast continuously for two months, during which Ramadan, both the Eids and *Ayyam-e-Tashreeq* (11, 12 and 13th of Zillhajja) should not occur. During this period of fasting, if any fast is missed because of any valid or invalid reason, the fasting should be started afresh. But a woman should continue to observe the remaining fasts after purification from menses and post-delivery bleeding.
- If unable to observe for sixty days, one should feed sixty poor people for two times or give in charity the wheat equal to the quantity of sixty Fitra (alms given at the end of Ramadan) or its price. However if unable to undertake any of these things, the atonement will be annulled and he should pray Allah for forgiveness. (G.T).
- The atonement will not become necessary if any fast other than Ramadan is broken intentionally, and only compensatory fast (*Qaza*) is enough.
- Similarly, the atonement is not necessary, only compensatory fast is enough, if the fast of Ramadan is broken by mistake, such as water entered the throat or nose unintentionally at the time of gargling or somebody forced to break the fast or seminal discharge occurred because of kissing a woman or massaging her lustfully or taken enema or poured medicine on the wound of nose, ear, belly or head but the medicine entered the brain or stomach or anything other than medicine or food such as a small piece of stone or iron is swallowed or full-

mouth vomiting or intentionally swallowed the vomit or taken food by mistake and thought that the fast has broken hence taken food intentionally or had pre-dawn meals (Sahri) in the morning thinking that it is night or broke the fast before sunset or swallowed anything taking out from teeth or broke the fast for the purpose of journey or broke the fast for the fear of death because of hunger or thirst or consumed medicine if bitten by a snake. (N.H).

- The fast will not be rendered invalid for eating by mistake or nocturnal ejaculation or seminal discharge on looking someone or massaging oil or applying antimony or scarification (*Pachhna*) or unintentional vomiting or living in unclean condition till morning or kissing or massaging ones own wife or the dust, smoke or fly entered the throat or taking bath and feeling coolness in body.(N.H).
- But smoking a beedi, cigarette or cigar and taking snuff will render the fast invalid. Gargling, sniffing water or bathing and covering the body with a wet cloth in the condition of fasting is disliked (*Makrooh*), and lying, backbiting and using abusive language will make the fast disapproved (*Makrooh*), even defective (*Fasid*) in the opinion of Imam Ghazali ^{RH}(M.M).
- There are three grades of fasting. The lowest one is abstaining from eating, drinking and sex. The middle one is refraining from indecent deeds and higher one is keeping away from everything other than Allah.

Supererogatory (*Naf'l*) Fasts

- Observing fast on the days other than Ramadan is voluntary (*Naf'l*), and fasting on the days of Eid and on 11,12and 13th day of Zilhajja is unlawful (*Haraam*). Once started, the voluntary fast will become *Wajib*, but it will not become *Wajib* even if started in these prohibited days.
- The *Naf'l* fast can be broken for any reason or excuse and feast too is one of the reasons, therefore such fast can be broken to attend a feast, and it can be recompensed (*Qaza*) later on. (M.M).
- In presence of husband at home, observing *Naf'l* fast by wife without his permission is undesirable (*Makrooh*). (T.M).

Desirable (*Mustahab*) Fasts

- After Ramadan, observing fast for six days in the month of Shaw'wal is desirable. These fasts can be observed continuously after Eid or on different days. In respect of a person who observes these fasts, the Messenger of Allah ^{PBUH} said: "As if he had fasted the whole year."
- In addition to this, observing fast on *Ayyam-e-Baiz* i.e., 13, 14 and 15th date of every month, 10th day of Muharram (*Aashura*) and on the day of 'Ar 'fah (9th

Zulhajja) is too desirable (*Mustahab*), but observing fast on the day of 'Ar'fah during pilgrimage (Hajj) at the place of Arafat is undesirable. (N.H).

Retreat (*E'tikaf*)

Retreat (*E'tikaf*) in last ten days of Ramadan is a Sunnah. The Messenger of Allah ^{PBUH} always loved to observe retreat in last ten days of Ramadan (B.K) and Hazrat Mahdi ^{AS} and all of his Companions ^{RZ} too followed this practice, and it is narrated that Hazrat Khalifa-i-Giroh ^{RZ} had retired to the Jama Masjid of Jalore located inside the fort several times for *E'tikaf* (H.I).

- Retirement to a mosque for peaceful and continued prayer is known as ***E'tikaf***.
- *E'tikaf* must be observed in such a mosque where daily prayers are offered in congregation.
- The minimum duration of *E'tikaf* is one day and night which means from one sunset to next sunset, and the state of fasting is a compulsory condition for it.
- The woman should observe *E'tikaf* in mosque of the house.
- Eating, drinking and sleeping in the mosque is permissible for a retired (*Mo'takif*) person, but coming out of the mosque even for a moment without any valid reason will render *E'tikaf* invalid.
- However, coming out of the mosque is permissible for relieving oneself or taking bath for purification after nocturnal ejaculation (*Eh'tilam*).
- The copulation and anything which excites such as kissing etc. is unlawful (*Haraam*) for a retired (*Mo'takif*) person. The sexual intercourse and seminal discharge as a result of kissing or touching renders the *E'tikaf* invalid.
- Visiting a sick person or going for funeral prayer too nullifies *E'tikaf*.
- Keeping completely quiet or indulging in indecent talks by *Mo'takif* is undesirable. He should keep himself busy in recitation of the Qur'an or remembrance of Allah (*Zikr*). (G.A).
- *E'tikaf* becomes *Wajib* on making a vow, such as, if someone vows to observe *E'tikaf* for so much days if his wish is granted, then he should observe *E'tikaf* for the number of days and nights as vowed. (M.M).

Almsgiving at the End of Ramadan (*Sadaqat'ul Fitr*)

- It is a duty (*Farz*) of every free Muslim who owns the minimum required amount which makes him liable to pay Zakat (*Sahab-e- Nisab*) to pay one *Fitrah* per head on the day of Eid in charity for self and on behalf of minor children, serving slaves and slave-mother of the son (*Umme Walad*).

- It is not necessary for such a person to own excess wealth but a little more than required is enough, and it is also not necessary that a year has been passed on such wealth. Even Imam Ahmad bin Hanbal ^{RH} says that the one who possess more food than enough for one day for self and family, it should be given as charity at the end of Ramadan. (G.T).
- It is not necessary to pay alms (*Fitrah*) on behalf of the wife and adult children, and they themselves should pay if they possess the minimum required amount (*Nisab*).
- It is not necessary to pay the *Fitrah* on behalf of a daughter who was married and sent to the home of her husband.
- If the minor children are in possession of minimum required amount (*Nisab*), then such charity should be paid from their wealth. It is not necessary to pay *Fitrah* on behalf of slaves and slaves permitted to carry out business (*Ghulam Makatib*). (M.M).
- Hazrat Khalifa-i-Giroh ^{RZ} used to emphasize on payment of *Fitrah* and once he paid it by borrowing money. (H.I).
- *Sadaqatul Fitr* becomes *Wajib* from the morning of Eid. If a person dies before the morning of Eid or someone embraces Islam or a child is born after the morning, it is not necessary for them to pay *Fitrah*.(N.H).
- It is preferable to pay the charity (*Fitrah*) before Eid prayer, otherwise after prayer. If could not be paid before the day of Eid, it can be paid later on whenever possible, because the delay in payment does not annul the responsibility of payment. (N.H).
- *Fitrah* should be given to the poor, needy and indigent, and it is also permissible to pay the price in cash in place of grains.

Quantity of Fitrah

Wheat, wheat-flour, raisins, large raisins half a *Sa'a* and dates and barley one *Sa'a*, but according to Imam Shafa;ie ^{RH} the quantity of *Fitrah* is one *Sa'a* for all these things. One *Sa'a* is equal to 8 *Rattal* and one *Rattal* is equal to 26 rupees, accordingly one *Sa'a* is equal to two Ser and 48 Tolas (2 .427 Kg), but there is a difference of opinion in our community with regard to the weight of *Fitrah*, such as 3.75 Ser, 3.5 Ser and 2.5 Ser. The quantity of *Fitrah* is shown as 1.5 Kg in a legal opinion (Fatwa) issued by Hazrat Afzalul Ulema Maulana Sayyed Najmuddin Saheb which was published in "Noor-e-Hayat" 1962 and "Noor-e-Wilayat".

IX Pilgrimage (Hajj) to the Sacred House

- Pilgrimage (Hajj) to the Sacred House is obligatory for an adult and sane Muslim, man and woman, who can afford the expenses, at least once in his lifetime.
- Hajj is not obligatory for a sick, a blind and an old-aged person who is unable to walk or ride without support and the one who has no surety.
- The pilgrim should be able – physically and financially, to undertake journey through a peaceful route, and afford conveyance and provisions and able to provide sufficient maintenance (*Nafqah*) for the family till he returns.
- The woman should have her husband or a pious *Mahram* (a male relative to whom she can never marry) to accompany her.
- It is unlawful (*Haraam*) to perform Hajj with the unlawful wealth earned through bribery and usury etc. (G.A).
- Performing Hajj is undesirable (*Makrooh*) without permission of the parents, wife and those relatives who are dependents on him. (G.A).
- The Hajj performed more than once will be considered as voluntary (*Naf'I*).
- The particular months for Hajj are; Shaw'wal, Zeeqa'adah and ten days of Zilhajja.
- The Messenger of Allah ^{PBUH} said: “*The one who has no hurdle to perform Hajj, such as worldly needs or cruel ruler or preventive disease and he dies without performing Hajj, it does not matter if he dies as Jew or a Christian.*”(T.M).
- A person who undertakes journey for Hajj without having provisions and performed all the pillars (*Arkan*) of Hajj, his Hajj is deemed as valid, and such type of journey will be a source of unlimited reward from Allah.

Hazrat Mahdi ^{AS} undertook journey for Hajj along with a large group of his Companions ^{RZ} having full trust in Allah (*Muta'wakkil 'Alal'lah*). When embarking the ship, he ordered to pour out the drinking water from earthen flasks and said:”Allah who provides drinking water at land is capable of providing it in the sea too.” Bandagi Miyan Shah Neymat ^{RZ} too followed him and adopted same practice.

The story of journey undertaken by Bandagi Miyan Sayyed Tashrifullah ^{RZ} is very famous, in which he carried out a heroic deed, under the condition of acute starvation but with great passion for devotion. He travelled on foot from his Dairah to sea-shore and from Jeddah to Makkah and performed Hajj. Even his back was cracked because of hot summer and severity of starvation. (A.A).

Obligatory Elements (*Fara'iz*) of Hajj

1. Putting on the pilgrim robe (*Ehram*).
2. Staying in Arafat.
3. Circumambulation of Holy Ka'bah (*Tawaf-e-Ziyarat*).

The place where the pilgrims dons prescribed robe for pilgrimage to Makkah is known as *Meequat*. These specified places are; *Zul-Halifah* for the people of Madinah, *Hajfah* for the people of Syria, *Qarn* for the people of Najad and *Yelamlam* for the people coming from India. Proceeding beyond these places without putting on the pilgrim robe is forbidden (*Haraam*), but donning *Ehram* before reaching these places is valid. These places are prescribed for those people who pass through them, and who does not pass through them, may put on *Ehram* at any place. For instance, the residents of Makkah wear *Ehram* in Makkah itself.

These things are prohibited (*Haraam*) after donning *Ehram*: Sexual intercourse, quarrelling, lying, backbiting, slandering, abuse and using foul language, hunting on land, shaving off hair from body, washing head and beard, clipping of nail, trimming of the moustaches, wearing socks, wearing a turban, wearing stitched clothes and applying perfume.

Essential (*Wajib*) Elements of Hajj

1. Night halt at Muzdalifah.
2. Throwing gravels on Jamarat.
3. Running between Safa and Marwa.
4. Shaving or trimming of the hair on head.
5. Circumambulation of Holy ka'abah at the time of departure (*Tawaful Wida'*).

The Messenger of Allah ^{PBUH} said: “*The greatest sinner is the one who stays at Arafat on the day of Arafah but become suspicious that Allah has not pardoned him.*”

Relevant Injunctions

- Onset of menses during the course of Hajj is not a hindrance in any act of Hajj except circumambulation of Holy Ka'abah (*Tawaf*), as it is performed in the Masjid'ul Haram, and the entry of women in the mosque is prohibited in such a state of uncleanness.
- If a minor performs Hajj, it is obligatory for him to perform again after attaining majority, as the puberty is a condition of eligibility for performance of Hajj. (N.H).

- The pilgrim should undertake the journey for Hajj cheerfully, observe piety on the way, keep oneself busy in remembrance of Allah, avoid rudeness and anger and tolerate rude and impolite behaviour of the people patiently. (A.G).
- The good deed in Hajj is to feed the people and talk politely. (N.H).
- It is narrated from Abu Hurayrah ^{RZ} that the Messenger of Allah ^{PBUH} said; “A person who performed Hajj for the sake of Allah and did not express any desire to women and did not abuse and quarrel with companions, he would return purified to such an extent as if born today only.” (S.H)
- Selling or buying anything or deriving benefit from it during the period of Hajj is permissible but refraining from such activities is more preferable.
- During the period of Hajj, under compelling condition of starvation, the *Fuqara* sought permission of Hazrat Mahdi ^{AS} to sell some of their belongings. He told them to sell it at the price of India and do not take any profit. Bandagi Miyan ^{RZ} too followed this practice and said that “we came here for Hajj not for business.”
- After performing Hajj, paying a visit to the sacred grave of the Messenger of Allah ^{PBUH} is an essential act. The Prophet ^{PBUH} said: “Whoever visited my grave, my intercession (*Sha’fa’at*) for him is essential to me.” (M.O).

Ayyam-e-Tash’reeq

The days from 9th to 13th of Zilhajja are called as “*Ayyam-e-Tashreeq*”. *Tshreeq* means drying of the meat, and since the sacrificial meat is dried in these days, hence the name.

During these days, from the morning of Arafah 9th to the *Asr* prayer of 13th Zilhajja, it is incumbent upon every individual who is under obligation to offer prayer, either offering alone or with congregation or in a state of journey, to recite the following Takbeer loudly three times immediately after every *Farz* Prayer.

الله اكبر الله اكبر لا اله الا الله الله اكبر الله اكبر والله الحمد

Allahu Akbar, Allahu Akbar, La Ilaaha Il’lallahu, Allahu Akbar Allahu Akbar wa Lilla’hil Hamd

(Allah is the Greatest, Allah is the Greatest, There is no deity worthy of worship except Allah, Allah is the Greatest, Allah is the Greatest, All praise is for Allah.)

Injunctions of Sacrifice (*Qurbani*)

- It is an essential duty (*Wajib*) of every individual who possesses minimum required amount to become liable to pay Zakat (*Sahab-e-Nisab*) to sacrifice animal from 10th to the evening of 12th day of Zilhajja.
- The Prophet of Allah ^{PBUH} said; “The one who does not sacrifice animal even after having the capacity, he should not come to our place of Eid Prayer.”

- The animal should be sacrificed after Eid prayer in a city or at the place where the Eid prayer is offered, and after sunrise where Eid prayer is not offered, such as a village.
- One he-goat, she-goat, ram, sheep or any other prescribed animal should be sacrificed for one person.
- One cow, bull or camel can be sacrificed for seven persons collectively.
- It is a condition that the ram should be more than six months of age, while sheep and goat more than one year, cow and bull more than two years and camel should be of more than five years.
- It is not permissible to sacrifice animal which is lame, blind, lean and defective i.e., the ear, tail or buttock are cut for more than one-third, but castrated animal or without horn or broken horn or no ears and tail by birth are permissible for sacrifice. (N.H).
- Slaughtering the sacrificial animal with one's own hand is a Sunnah, and getting it slaughtered by others too is permissible but the concerned person should be present and witness the slaughter.
- It is execrable (*Makrooh*) to derive benefit from the sacrificial animal such as milking or riding or loading anything on it or hiring out.
- Whoever has intended to offer sacrifice, he should not trim hair or clip nail after sighting the moon of Zilhajja till the animal is sacrificed. (M.L)
- Intention (*Niyyat*) for sacrificing the animal:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ - اَللّٰهُمَّ هَذَا مِنْكَ وَلكَ مِنْ (فلاں)
بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

Inni Waj'jahtu Waj'hiya Lil'lazi Fatara-Samawati wal-Arza Alaa Millati Ibrahima Hani'fanw wa ma ana minal-Mush'rikeen. Inna Salaati wa Nusuki wa Mah'ya'yi wa Mamati Lillahi Rabbil A'alamin Laa Sharika Lahu wa bi-zalika Umir'tuwa anaa minal-Muslimeen – Alla'humma Haza Minka wa Laka 'an (name of the concerned person) – Bismillahi Allahu Akbar.(M.L).

(I have turned my face towards the One who has originated the heavens and the earth—being upright – and I am not one of the polytheists. Verily, my prayer, my sacrifice, my living and my dying are for Allah - the Lord of all that exists. He has no partner, and

of this I have been commanded, and I am the first of the Muslims. O Allah! This is from You and for You on behalf of- In the name of Allah – Allah is the Greatset.)

Distribution of the Meat of Sacrificed Animal

The meat of the sacrificed animal should be divided into three equal shares; one for the self, one for the friends and relatives and one share for the poor and needy.

If seven persons have offered a cow, bull or camel, the meat should be weighed and distributed equally. If any one of them received less, sacrifice of none of them will be accepted.

The hide of the sacrificed animal should be given in charity or can be used for making socks etc.or any useful thing for self, but giving the hide to butcher in wages is not valid.

IX. The Contract of Marriage (*Nikah*)

The Contract of Marriage (*Nikah*) is an emphasized (*Mu'ak'kadah*) Sunnah. It becomes essential (*Wajib*) when overwhelmed by carnal desires and fear of committing fornication. The Messenger of Allah ^{PBUH} said:

- *Nikah* is my Sunnah, and whoever disregarded my Sunnah, is not from me.
- The one who is capable of paying maintenance (*Naf'qah*) and dower (*Maher*) should get married. (B.K, M.L).
- Four things are among the habits of the prophets: Modesty, Applying perfume, Marriage and Brushing teeth with *Miswak*. (T.M).

Hazrat Mahdi ^{AS} too highlighted the virtues of a family man and said: “There will be disturbance for a lone person and peace for the one who maintains family.(H.I).

Hazrat Bandagi Miyan ^{RZ} says that maintaining a family is a characteristic quality of the prophets. (H.I).

- The best woman for marriage is the pious one, and the virgin is better than a widow.(I.M, M.L).
- The beauty of a woman motivate love and affection, hence it is a Sunnah to see the girl before marriage. (K.S),and a pious and mannerly man will be a better choice for a woman to marry. (T.M).
- The Proposal and Consent (*'Ijab-o-qubul*) and presence of two witnesses are the conditions necessary for the validity of a Contract of Marriage (*Nikah*) and *Nikah* is not valid without consent of the guardian (*Wali*) of the bride. (G.A).
- The determination of the quantity of dower (*Maher*) before *Nikah* and its declaration at the time of *Nikah* is desirable,even though *Nikah* is valid without a mention of the dower.(A.M).

Nikah is unlawful (*Haram*) with the forbidden (*Mahram*) women, as Allah says; **“Also forbidden to you for marriage are your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother’s draughts, your sister’s daughters, your foster-mothers, your foster-sisters, your mothers-in-law, your step-daughters if you have consummated marriage with their mothers – but if you have not, then you can marry them – nor the wives of your own sons, nor two sisters together at the same time.”** (4:23)

- The Marriage with a polytheist woman is not permissible, but with a woman from the People of the Book (*Ahle-Kitaab*) is permissible.
- The marriage with the daughters of the disbelievers in Mahdi^{AS} too is permissible, but giving our daughters in their marriage is not permissible. (J.U).
- If two slave-girls are sisters to each other, and having love with one of them, then having intercourse with the other one is forbidden. (N.H)
- Unless a proposal (of marriage) sent by someone is not clearly rejected by the woman, sending a proposal by another person is undesirable (*Makrooh*). (M.M).
- Marrying four women at a time is permissible, but keeping more than four is prohibited. (T.M).

Procedure for Conduct of Marriage

First nominate an authorized agent (*Wakil*) and two witnesses. The *Wakil*, as far as possible, should be a close relative (*Mahram*) of the bride and witnesses should be from the side of the bridegroom. The *Wakil* should first take permission of the guardian of the bride to give her in marriage for certain stipulated dower (*Mahr*) three times in presence of the witnesses.

Now the agent or proxy (*Wakil*) and the witnesses should reach the venue of the marriage and the agent (*Wakil*) should say the following words to the priest (*Khateeb*) who is solemnizing the marriage:

“I give Miss.....D/o in marriage of Mr. S/o..... in lieu of the dower (Mahr)....., and I am the authorized agent (Wakil) for this purpose, and these two persons are witnesses for this matter.

The witnesses should confirm the appointment of the agent and his statement, and say:

The Wakil has given in the marriage of Mr.....S/o Miss.....D/o in lieu of dower , and we both stand witness for this.

The *Wakil* and the witnesses should repeat their statements three times. Now the priest should recite the sermon of marriage (*Khutba-i-Nikah*).

Marriage Sermon

حمدبر کمال و ثناء بے مثال بحضرت ذوالجلال کہ ثناء اوست الله جميل يحب الجمال تعالت آلاوه و تقدست اسماءه
کہ در ذکر محامد ذات قدیم و مدایح تقدس صفات مستدیم نو عروسان طبائع به گلزار صنائع چون عنادل فصیح
وصلاصل ملیح بر تخت زفاف در جلوہ بہ لسان حال بہ این مقال می سرایند کما قال الله تعالی سُبْحَانَ الَّذِي خَلَقَ
الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Hamd bar Kamaal wa Thana-e-be-Mithaal Ba-Hazrat-e-Zul Jalaal Ke Thana'e Oost. Allahu Jameelun Yu'hibbul-Jamaal Ta'alat Aalaa'wohu Wa Taqadda'sat Asmaw'hoo Ke dar-Zikre Mahaamid Zaat-e-Qadeem Wa Mada'eh Taqaddus Sifaat-e-Mustadeem Naw 'Aroosan-e-Taba'e' ba Gulzaar-e-Sana'e' Choon 'Anaadil-e-Faseeh Wa Salaa sil-e-Maleeh Bar Takh't-e-Zaffaf Dar Jalwa Ba Lisaan-e-Hall Ba Een Miqaal Mee Sara'ind Kama Qaalallahu Ta'ala Sub'haanal'lazi Khalaqal-Azwaaja Kullaha Mimma Tunbitul-Arzu Wa-Min An'fusi'him Wa Mimma Laa Ya'alamoon.(36:36)

(This Marriage Sermon was reported to have been compiled by Miyan Aalim Billah^{RH}, the caliph of Hazrat Shah Dilawar^{RZ}, and one of my articles on this topic was published in "Noor-e-Hayat" dated January and February 1972).

Translation:

(All praise and unparalleled commendation be to Allah the Glorious, Allah is Graceful and loves grace, His blessings are Exalted, His names are revered. The praises of His eternal existence and constant qualities are sung by the nightingales and bright coloured doves in the gardens of Paradise, as Allah says – Glory be to the One Who has created all things in pairs – be it what the earth produces, their genders, or what they do not know.)

Now the priest should confirm the authenticity of the agent (*Wakil*) by asking him:

بشرائط ایجاب و قبول بقول رسول مقبول ﷺ کہ فرمود النکاح من سنتی فمن رغب عن سنتی فلیس منی بحضور
شرفاء کرام اهل اسلام بدولت شرافت مشرف اقدام پر سیدہ می آید کہ حکم و کالت مرترا ثابت است تین بار
پوچھے۔ وکیل کہے "آرے ثابت است"

Ba-Shara'it-e-'Ijab-o-Qubool Ba-Qaul-e-Rasool-e-Maqbool^{SLW} ke Farmood An-Nikahu Min Sunnati Fa-man Raghiba 'An Sunnati Fa-laysa Minni, Ba-Huzoor

Shurafa-i-Kiraam Ahle-Islam Ba-daulat Sharaafat Mushar'raf Iqdaam Purseeda mee Aayed Ke Hukm-e-Wakalat Bar-tura Thabit Ast? (Three times)

(On the terms and conditions of the proposal and acceptance, as per the saying of the Prophet ^{PBUH} that “the contract of marriage is my Sunnah and whoever disregarded my Sunnah is not from me”, in the august presence of the noble and respectable Muslims, you are asked, whether your authorization (*Wakalat*) is valid?)

The agent (*Wakil*) should say: **Aarey Thabit Ast.** (Yes it is valid).

Now the priest would reconfirm thrice from the agent (*Wakil*):

نفس مسماة (فلان) بنت (فلان) را به میاں (فلان) بن (فلان) به بدل مهر... کہ نصف آن... باشد با چہار شرائط شرعیہ کہ مذکور از شش ماہ در حالت اقامت و یک سال بحالت سفر اگر ذات میاں مذکور بہ ذات مسماة مذکور نہ رسد پس اختیار مسماة مذکور بدست او باشد بدین شرط و بدین مهر بزنی کردہ دادی۔

Have you given Miss..... D/o in the marriage of Mr. S/o in lieu of dower..... Half of which will be..... and with (a promise to fulfill) four legal (Shara'ie) conditions, one of them is “If his person did not reach her person for six months in case of presence and for one year in case of journey, her discretionary power (to divorce) would be in her hands.”

The agent will reply: ”آرے کردہ دادم“ **Yes I have given.**

Now the priest should turn to bridegroom and ask him three times:

اے کہ تو حری و عاقلی و بالغی در مجلس مسلمانان حاضر آمدی نفس مسماة (فلان) بنت (فلان) را بہ بدل مهر... کہ نصف آن... باشد با شرائط شرعیہ کہ مذکور اند شش ماہ بہ حالت اقامت و یک سال بحالت سفر اگر ذات تو بہ مسماة مذکور نہ رسد پس اختیار او بدست او باشد بدین شرط و بدین مهر بزنی خواستی و قبول کردی (تین بار پوچھے)

You are free and wise and matured and present in the gathering of Muslims, please tell us”Do you solicit and accept (as wife) Miss.....D/o In lieu of dower..... half of which would be and with (a promise to fulfill) the four legal (Shara'ie) provisions which are described here, and include the condition that “If your person did not reach her person for six months in case of presence and for one year in case of journey, she would have her discretionary power (to divorce) in her hands.”

The bridegroom will reply: "نو شآه كهف" آرے خواستمش وقبول كردمش"

Yes I wished and accepted.

The four conditions are:

1. Pay the dower whenever demanded by the woman, or promise to pay if does not have at present, or get it pardoned, anyhow keep her satisfied.
2. Do not deprive her of the maintenance, food and other necessities of life, and keep her within home, and perform outdoor duties by yourself.
3. Do not prevent her from visiting the house of her parents, and as far as possible, keep her within the limits prescribed by religion, and within Mahdavia society.
4. If you do not fulfill the conjugal duties for six months in case of presence and for one year in case of travel, she would have her discretionary power (to divorce) in her hands.

Now the priest should recite aloud the following supplication:

اللهم الف بينهما كما الفت بين آدم عليه السلام وحواء عليه السلام اللهم الف بينهما كما الفت بين ابراهيم عليه السلام وهاجر عليه السلام اللهم الف بينهما كما الفت بين ايوب عليه السلام ورحيم عليه السلام اللهم الف بينهما كما الفت بين يوسف عليه السلام وزليخا عليه السلام اللهم الف بينهما كما الفت بين موسى عليه السلام وصفورا عليه السلام اللهم الف بينهما كما الفت بين سليمان عليه السلام وبلقيس عليه السلام اللهم الف بينهما كما الفت بين محمد رسول الله صلى الله عليه وسلم وعائشه رضي الله عنها اللهم الف بينهما كما الفت بين علي المرتضى رضي الله عنه وفاطمة الزهراء رضي الله عنهما اللهم الف بينهما كما الفت بين محمد بن المهدي الموعود مراد الله عليه السلام وبي بي الهديتي رضي الله عنهما اللهم الف بينهما كما الفت بين المحمود ثاني المهدي رضي الله عنهما وبي بي كدبانو رضي الله عنهما اللهم الف بينهما كما الفت بين الخوند ميرصديق ولايت رضي الله عنه وفاطمه ولايت رضي الله عنها

Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Aadam Wa Hawwa Alaihi'mas-Salaam

Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Ibrahima Wa Hajera AS

Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Ayyuba Wa Raheema AS

Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Yousufa Wa Zulekha AS

Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Moosa Wa Safoora AS

Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Sulaymana Wa Bilqees AS

*Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Muhammadur Rasoolullah
SLWS Wa Aa'isha Razi'Allahu An'ha*

*Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Ali'yul Murtuza Wa Fatima'tuz-
Zahra Razi'Allahu 'An'huma*

*Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Muhammada'nil Mahdi'al
Mau'ood Muradullah Alaihis-salaam Wa Bibi Alahdeti Razi'Allahu 'Anha*

*Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Mahmood Thani'yul-Mahdi
Wa Bibi Kad bano Razi'Allahu 'An'huma*

*Alla'humma Al'lif Baina'huma Kamaa Allafta Baina Khundmeer Siddiqul Wilayat
Wa Fatima'tul Wilayat Razi'Allahu 'An'huma*

Translation: O Allah! Create love between the couple just as You had created love between Adam and Eve ^{AS} /Ibrahim and Hajera ^{AS} / Ayyoob and Raheema ^{AS} /Yousuf and Zulekha ^{AS} /Moosa and Safoora ^{AS} /Sulayman and Bilqees ^{AS} /Muhammad the Messenger of Allah ^{AS} and Aaisha ^{RZ} /Ali'yul Muruza and Fatima'tuz-Zahra ^{RZ} /Muhammad the Promised Mahdi ^{AS} and Bibi Alahdeti ^{RZ} /Syed Mahmood Thani-e-Mahdi and Bibi Kad Bano ^{RZ} /Syed khundmir Siddiq-e-Wilayat and Fatima of Wilayat ^{RZ}.

The Marriage Sermon Compiled by Hazrat Shah Qasim Mujtahid-e-Giroh ^{RH}

Some of the priests prefer to recite this sermon.

بر حکم سبحانی و تنزیل آیات آسمانی کہا قال اللہ تعالیٰ فانکحوا ما طاب لکم من النساء و مثلث وثلث وربع فان خفتن
الاتعدلو فواحدة قال النبی ﷺ وآله واصحابه وسلم لا ینعقد عقد النکاح الا بحضور الشاہدین العاقلین البالغین
المسلمین النکاح من سنتی فمن رغب عن سنتی فلیس منی

*Bar Hukm-e-Sub'haani Wa Tanzeel-e-Aayat-e-Aasmaani Kamaa Qaalal'lahu
Ta'ala Fan'kehoo Maa Taaba Lakum Minan-Nisaa'ie Math'naa Wa Thulaatha Wa
Rubaa'. Fa-in Khiftum 'Allaa Ta'adiloo Fa-Wahidatan. Qaalan-Nabiyu Sallallahu
Alaihi Wa Aalihi Wa Ashaabih Wa Sallam Laa Yan'aqidu 'Uqdatan-Nikahi Illa Bi-
Hazratish-Shaahi'dainil-'Aaqi'lainil-Baali'ghainil- Muslimain. An-Nikaahu Min
Sunnati Fa-man Raghiba 'An Sunnati Fa-Laysa Minni.*

(As per divine command and the revelation of heavenly verses, as Allah said: “Then marry other women of your choice – two, three or four, But if you are afraid you will fail to maintain justice, then ‘content yourself with’ one.(4:3) The prophet (Peace be upon him, his family and companions) said that the marriage cannot be performed without presence of two witnesses who are wise, adult and Muslim, and Nikah is my Sunnah, whoever disregarded my Sunnah, is not from me)

Thereafter same procedure is to be followed which is mentioned above.

The New Marriage Sermon Currently used in the Community

الحمد لله محمد ونستعينه ونستغفره ونومن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهديه الله فلا مضل له ومن يضلله فلا هادي له اشهد ان لا اله الا الله وحده لا شريك له واشهد ان سيدنا ونبينا ومولانا محمد عبده ورسوله واصدق ان سيدنا وسندنا ومولانا امامنا السيد محمد بن المهدي الموعود امر الله مراد الله خليفة الله قد جاء ومضى

اللهم صل على سيدنا ومولانا محمد وعلى آل سيدنا ومولانا محمد وبارك وسلم وصل على امامنا محمد بن المهدي الموعود خليفة الله وبارك وسلم

اعوذ بالله السميع العليم من الشيطان الرجيم بسم الله الرحمن الرحيم سبحانه الذي خلق الازواج كلها مما تنبت الارض ومن انفسهم وجمالا يعلمون يا ايها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء واتقوا الله الذي تساءلون به والارحام ان الله كان عليكم رقيباً

يا ايها الذين آمنوا اتقوا الله حق تقاته ولا تموتن وانتم مسلمون يا ايها الذين آمنوا اتقوا الله وقولوا قولا سديدا يصلح لكم اعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزاً عظيماً

وقال رسول الله ﷺ النكاح من سنتي فمن رغب عن سنتي فليس مني وقال النبي ﷺ لا ينعقد عقدة النكاح الا بحضور الشاهدين العاقلين البالغين المسلمين

وقال ﷺ الدنيا كلها متاع وخير متاع الدنيا المرأة الصالحة وقال الامام المهدي الموعود عليه الصلوة والسلام الاهل والاولاد من خاصة الانبياء وقال عليه الصلوة والسلام ان لصاحب الاهل والاولاد لفضلا من ليس له اهل ولا اولاد.

Al-Hamdu Lillahi Nah'madahu Wa-Nasta'eenahu Wa Nas'tagh'firuhu Wa Noominu bihi Wa Nata'wakkalu Alaihi Wa Na'oozu Billahi Min Shuroori An'fu'sina Wa-Min Saiyi'aati A'amaalina Mayn-Yahdi'hil'lahu Fa-laa Muzilla lahu Wa-mayn Yuzlilhu Fa-laa Hadiya Lahu. Ash'hadu Al'laa Ilaaha Il'lal'lahu Wah'dahu Laa Sharika Lahu Wash-hadu Anna Sayyeduna Wa Nabiyuna Wa Mawlana Muhammadan 'Abdahu Wa Rasoolahu Wa Usaddiqu Anna Sayyeduna Wa Sanadana Wa Mawlana Imamuna As-Sayyed Muhammada'nil Mahdi'yal Mau'ooda Amrullah Muraadullah Khalifatullah Qad Ja'a Wa Mazaa.

Alla'humma Salli 'Alaa Sayyedina Wa Mawlana Muhammadin Wa 'Alaa Aali Sayyedina Wa Mawlana Muhammadin Wa Barik Wa Sallim Wa Salli 'Alaa Imamuna Muhammada'nil Mahdi'yal Mau'ooda Khalifatullah Wa Barik Wa Sallim.

'A'oozu Billahis-Samee'il 'Aleemi Minash-Shaytanir-Rajeem Bismilla'hir Rahma'nir Rahmeem. Sub'haa'nallazi Khalaaqal-Azwaaja Kullaha Mimma Tunbitul-Arzi Wa Min Anfusihim Wa Mimma Laa Ya'alamoon.(36:36) Yaa 'Ayyuhan-naasut-taqoo Rabbakumul'lazi Khalaaqakum Min-Nafsinw-Wahidatinw Wa Khalaaqa Minhaa Zawjahaa Wa Bath'tha Mihuma Rijalan Katheeranw-wa Nisaa'aa, Wattaqullaahallazee Tasaa'aloona Bihi Wal-'Arhaam, Innallaaha Kaana 'Alay'kumRaqeebaa.(4:1)

Yaa'ayyuhal'lazeena Aamanut'taqul'laha Haqqa Tuqaa'tihi Wa-laa Tamoo'tunna Wa Antum Muslimoon.(3:102)Yaa'ayyuhal'lazeena Aamanut'taqul'laha Wa Qooloo Qaw'lan Sadeeda, Yusleh Lakum 'A'amaa'lakum Wa Yagh'fir Lakum Zunoobakum Wa Mayn'yuti'illaha Wa Rasoolahu Fa-qad Faaza Fawzan Azeema.(33:70,71)

Wa Qaalan-Nabiyu Sallallahu Alaihi Wa Aalihi Wa Ashaabih Wa Sallam An-Nikaahu Min Sunnati Fa-man Raghiba 'An Sunnati Fa-Laysa Minni. Wa Qaalan-Nabiyu Sallallahu Alaihi Wa Sallam Laa Yan'aqidu 'Uqdatan-Nikahi Illa Bi-Hazratish-Shaahi'dainil-'Aaqi'lainil-Baali'ghainil- Muslimain. An-Nikaahu Min Sunnati Fa-man Raghiba 'An Sunnati Fa-Laysa Minni.

Wa Qaalan-Nabiyu Sallallahu Alaihi Wa Sallam Ad-duniya Kullaha Mataa'un Wa Khayru Mataa'id-duniya Al-Mar'atus-Saliha. Wa Qaalal Imaam al-Mahdi'yal Mau'ooda Alaihis-Salaatu Was-Salaam Al-Ahlu Wal-Awladu Min Khas'satil Ambiyai Wa Qaala Alaihis-Salaatu Was-Salaam Inna Li-Saahibil-Ahli Wal-Awlaadi La-Fazlan Min Laysa lahu Ahlun Wa laa Awlaadun.

Now the priest should follow the procedure mentioned above.

Adornment of the bride and bridegroom and celebrations for marriage are permissible.(M.S)

Perfect Privacy (*Khilwat-e-Sahih*)

The Perfect Privacy is achieved when there is no obstruction between the man and the woman, and the impediments which obstructs the perfect privacy are, a disease which deters from copulation or the fasts of Ramadan or menses etc or presence of a third person or unsuitable place like a mosque or the husband is not able to recognize his wife. But presence of an infant or a slave-girl of anyone of them or any fast other than Ramadan is not an impediment in a perfect privacy.(G.A).

Dower (*Mahr*)

- The husband is obliged to pay the dower immediately whenever demanded by the wife or promise to pay if not able to pay at that time.
- The woman has a right to prevent the husband from having sex with her though he might have copulated earlier or from taking her to another city, to receive the dower.(A.M).
- A woman has the discretion to waive the dower during the lifetime or after the death of her husband, or in case of divorce.
- The dower should be moderate and not be beyond the capacity of the husband.

Post-Marriage Feast (*Walimah*)

The Post-Marriage Feast (*Walimah*) is a Sunnah, which is arranged by the bridegroom for the friends and relatives. Whoever refuses to accept this invitation without any valid reason will be a sinner, however one can refuse to attend if music is played and irreligious activities are taking place. If became aware of such irreligious activities after reaching there, try to dissuade them if possible or else keep patience, but it is not permissible for a priest or leader to keep quiet, he should either prevent them or go back. (M.M).

Equitable Treatment of wives

- Anyone having two or more wives, should essentially treat them equitably in the matters of spending night with them, food, clothes and mutual love.
- It is not permissible to spend night with other wife or copulate with her without permission of the wife whose turn it was.
- The husband can take any wife of his choice along with him on journey. (G.A).

Maintenance Allowance (*Nafqah*)

- It is the duty (*Wajib*) of the husband to provide food, clothes and dwelling house for the wife.
- Even if the woman has been divorced, the husband is responsible to provide maintenance allowance till completion of the waiting period (*Iddat*).
- Similarly one must provide maintenance to his children or parents if they are poor and needs help,
- A wealthy husband must provide maintenance of a servant too for the wife.
- Providing maintenance is not essential (*Wajib*) if the wife has left the house disobediently and refusing to return home even after demanded by the husband or fell sick in the house of her parents or undertook journey for Hajj without husband or if she is a minor and not fit for copulation. (A.M).

The Rights of Husband and Wife

- A happy family requires the husband and wife both to be conscious of their rights and duties, and try to discharge their responsibilities honestly and sincerely.
- The husband should make his wife learn the religious matters and try to create love of and craving for Allah as well as the fear of Allah and the Hereafter in her heart.
- It is the responsibility of the husband to treat the wife pleasantly and affectionately and be kind and forgiving, and should not chide or taunt her if she commits any mistake.
- The wife should be obedient to her husband, make him happy and be faithful with regard to her soul and his wealth. Help him in religious matters and be grateful for and content with whatever he provides as he feels contented by providing her with all the comforts as far as possible. She should not go out of the house without his permission, except to meet her relatives or to repay or collect the debt. (G.A).

The Remarriage

- It is more preferable and commanded in Holy Qur'an that the remarriage of a widow or a divorced woman should be performed as soon as possible after completion of waiting period (*Iddat*).
- The Prophet of Allah ^{PBUH} said: *“O Ali! Do not delay performing three things: Offering funeral prayer when it is brought, offering obligatory prayers on its scheduled time and remarriage of a widow when you find her equal.”*(T.M).
- But such a woman who is avoiding remarriage just for the sake of her children has been given the glad tidings of the Paradise by the Messenger of Allah ^{PBUH}.

Divorce (*Talaaq*)

- It is permissible for the man to divorce his wife only as a last resort, if all efforts of reconciliation have failed and the marital relationship cannot be continued.
- The Prophet of Allah ^{PBUH} said: “Amongst the lawful things, the most loathsome thing in the sight of Allah is the divorce.”(A.D). Hazrat Mahdi ^{AS} too abhorred the divorce. (H.I).
- It is a precondition for divorce that the woman should be in the marriage of the man.
- There are three kind of divorce: (1) Revocable Divorce (*Talaaq-e-Raja'ie*) (2) Distinct Divorce (*Talaaq-e-Ba'in*) (3) Irrevocable Divorce (*Talaaq-e-Mughal'lazah*).
- In the case of Revocable Divorce, the divorce is pronounced once or twice, and the husband will get time to reconsider his decision and reunite with the wife without any new contract of marriage if reverted back within the waiting period (*Iddat*).*
- If not reverted back and not reunited within the waiting period, it will become *Talaaq-e-Ba'in*, and now they cannot reunite without a new contract of marriage (*Nikah*).
- The ‘Triple Talaaq’ is ‘Irrevocable Divorce’ (*Talaaq-e-Mughal'lazah*) which becomes final and binding, and the divorced couple cannot remarry without going through the process of *Halala*. In the process of *Halala*, the woman who has been given an irrevocable divorce marries another man and lives with him as his wife, however permitted to remarry her previous husband if willing, and if she gets divorced again from her existing husband or he dies,.
- As per Hanafite doctrine of jurisprudence, the divorce is not valid if pronounced by a person who is in a state of sleep or intoxicated or insane or found to be confused and talks incoherently and by a mischievous person.
- The ‘Talaaq’ becomes effective if pronounced in clear words though without any intention to do so, such as I divorce you or you are divorced etc., but it does not become effective if pronounced indirectly or allusively and without any intention to do so, such as, ‘go to your people,’ ‘I have set you free’ and ‘I don’t want you’ etc.

Khula: Literally it means, to take off, to put off, dismiss and to remove etc., and from Islamic point of view, *Khula* is a kind of divorce at the instance of the wife. In view of the repulsive habits of the husband or for any other reason, if the woman does not want to live with her husband, she has a right to seek divorce from him by way of *Khula*. In

such a case, the woman will not have a right to receive the dower, however, it will not be returned if she had already received it before *Khula*.

A woman should have patience and tolerance in certain conditions of bitterness to continue the marital relationship, and *Khula* should be used only as a last resort. The Messenger of Allah ^{PBUH} said: “The women who frequently seek *Khula* are hypocrites.” (N.S).

Waiting Period (*Iddat*)

- Observance of the waiting period is essential (*Wajib*) for a woman immediately after the death of the husband or divorce or annulment of marriage (*Faskh-e-Nikah*), and ends after completion of the stipulated period, though the woman became aware of the death or divorce later on.
- The waiting period for a free-born (*hurra*) woman is four months and ten days on the death of her husband.
- The waiting period for the divorced women is three menses if menstruating, or three months for those who have ceased to menstruate.
- The waiting period for the pregnant women is till the delivery of the child.
- And the waiting period for a slave-woman is half of that of a free-born woman. (G.A).
- A woman who is observing the waiting period should not adorn herself with ornaments and coloured clothes and should not apply perfumes, henna and antimony. (N.H).
- The woman should complete the waiting period in the same house where the husband has died or the divorce is pronounced. She should not be sent out of her husband’s house nor should leave the house by herself during the waiting period. However, she can spend the waiting period in some other house if driven out of the husband’s house or if there is fear of loss of property or collapsing of the house. (N.H).
- A husband is bound to pay the alimony for waiting period.

Rights of Children

Aqeeqah

A new born child should be given bath, and it is a *Sunnah* to say *Azaan* in his/her right ear and *Iqamat* in the left ear by any spiritual guide (*Murshid*) or a pious person and should be named along with it.

It is also a *Sunnah* to perform *Aqeeqah* of the new born child after seven days or whenever possible thereafter, by shaving his head and sacrificing goat. The animal

selected should be on a par with the animal for the obligatory sacrifice (*Qurbani*). It is recommended to sacrifice two sheep for a boy and one for a girl, and preferably it should be slaughtered by his father, paternal grandfather or paternal uncle or whoever is permitted by them.

After sacrifice of the animal, the head of the child should be shaved and the silver or gold equivalent to the weight of the hair should be given in charity, and the hair should be buried.

Intention of Slaughter for *Aqeeqah* if Slaughtered by the Father

اللهم انى نويت ان اذبح عقيقة ابنى فلان دمها بدمه ولحمها بلحمه وعظها بعظمه وجلدها بجلده وشعرها بشعره
اللهم اجعلنا فداء لابنى من النار فسيحان الله بسم الله الله اكبر

*Alla'humma Inni Nawaytu An Azbaha Aqeeqatu Ibni(Name of the child)
Damaha Bi-damihi Wa Lah'muha Bi-Lah'mihi Wa 'Az'muha Bi-Az'mihi Wa
Jil'duha Bi-Jil'dihi Wa Sha'aruha Bi-Sha'arihi. Alla'hum'maj-al'ha Fidaa'an Li-
Ibni Minan-Naari fa-Subhaanallaha – Bismillahi Allahu Akbar*

(O Allah! I intend to sacrifice animal as *Aqeeqah* of my son/ daughter..... Its blood for his/her blood, its flesh for his/her flesh, its bones for his/her bones, its skin for his/her skin and its hair for his/her hair. O Allah! Make this a ransom for my son/daughter for protection from the Fire.)

If the child is a girl, replace the pronoun from masculine (*hi*) to feminine (*haa*) and *Ibni* to *binti*. If slaughtered by someone else, mention the name of the child along with his father's name in place of *Ibni*.

It is permissible for the parents, the rich and the poor to consume the flesh of such sacrificed animal. It is better to give the head of the animal to the barber who has shaved the head of the child and one thigh to mid-wife who helped in delivery of the child, and distribute one part of the flesh among poor (*fuqara*) and other among the friends and neighbours.

Circumcision

It is Sunnah to circumcise the child when he is able to bear the pain. The circumcision will be deemed to have been performed if more than half of the foreskin has been cut, otherwise not. If any old-aged person has embraced Islam but he is not strong enough to undergo the surgery of circumcision, then it is better not to circumcise him.

Looking after the Children

The Prophet of Allah ^{PBUH} said: “The best gift the parents can give to their children is good education and training.” (T.M). It is the responsibility of the parents to teach their children etiquette, nurture moral values and teach them the religious obligations and ethics and prepare them to observe piety in life and convince them to keep away from the company of bad people and glitters of worldly life, and create in them the fear of Allah and the Hereafter. When they reached the age of seven, order them to perform the prayer, and punish them at the age of ten if they do not offer prayer.

XI. Piety (*Taqwa*)

The Holy Qur'an has laid much emphasis on piety (*Taqwa*), and it denotes refraining from the things and acts declared as prohibited and unlawful in Islam, keeping away from the major and minor sins and observing the etiquette prescribed by Islam in the matters of daily life such as food and clothes etc. and the contentment, patience and gratitude, which are the signs of a good level of piety, as the Prophet ^{PBUH} said that the piety contents the soul and comforts the heart.

Lawful and Unlawful (*Halal and Haram*)

- The animal which died a natural death or killed by someone without slaying, blood, swine (pig), the animal slaughtered by an infidel other than the People of the Book (*Ahle-kitab*) or an animal slaughtered by a Muslim or anyone from the People of the Book without invoking the name of Allah (*Bismillah*), all these are unlawful (*Haram*).
- The hunting birds, ferocious quadruped animals, elephant, donkey, mule and the animals living under the ground such as rats, weasel (mongoose), snake etc and insects, earthworms etc. and the animals which eat filthy and unclean things are unlawful.
- The crow which eats both the grains and the impurity is execrable (*Makrooh*), but the crow which feeds on only grains from the field is lawful. Rabbit, zebra and other wild animals which are not among the ferocious one, and aquatic animals like fish and shrimp are lawful but the fish which died in the water and floating upside down is unlawful.
- The herbivorous animals such as camel, bull, cow, buffalo, goats, sheep, white antelope, deer and horse etc. and pecking birds such as cock, partridge, quail, pigeon and cock-sparrow etc. are lawful.
- A dead animal too becomes lawful for the one who is desperately hungry (*Muztar*) and is on the point of death. He should eat just to save his life.
- Any animal will not become lawful without being slaughtered, except fish and locust.
- When slaughtering an animal, its windpipe, alimentary canal and two jugular veins and its surrounding space must be cut properly.
- An animal is lawful which has been slaughtered by a Muslim, the People of the Book, a boy, woman, dumb and an uncircumcised person, but the animal slaughtered by other than the People of the Book or any polytheist is unlawful.
- The animal should be made to lay down with face towards *Qiblah* and legs towards south and water should be poured in his mouth before slaughtering

with a sharp knife by invoking the name of Allah (*Bismillah – Allahu Akbar*) in such a way that the stipulated veins are cut properly, and the animal must be alive at the time of slaughter, otherwise it is not lawful. The sign of life is that the blood should pour out and the animal should make movements.

- After slaughtering a cow or sheep, if dead offspring is found in the belly, it is unlawful, and should be slaughtered if found alive.
- Slaughtering with a horn, stone or any sharp object which may cause flow of blood is valid. (A.M).

The Desirable (*Mustahab*) Elements in Slaughter: Sharpness of knife, causing animal to drink water, tying the legs of heavy animals and laying down gently on the left side, turning the face of animal towards *Qiblah*, purity of the slaughterer and his face towards *Qiblah* and moving the knife swiftly on throat of the animal.

The Undesirable (*Makrooh*) Elements in Slaughter: Blunt knife, dragging the animal towards the place of slaughter, slaughtering an animal in front of another one or sharpening the knife after laying it down, not turning face of animal and the slaughterer towards *Qiblah*, cutting off the head from the body, slaughtering from the back side of the neck, peeling off the skin before the slaughtered animal is cooled down and slaughtering a pregnant animal close to delivery. (D.M).

- The gall bladder, glands, bladder, private parts, testicles, penis and spinal cord of the slaughtered animal are disapproved to the point of being forbidden (*Makrooh-e-Tahrimi*). (S.R).
- Killing of lawful animals for the purpose other than consuming the flesh is unlawful, but killing any wild and ferocious animal is valid. (M.M).
- The lawful animal hunted with a sharp object like arrow or with the help of a trained hunting animal, if let off by invoking the name of Allah, is permissible to be consumed without being slaughtered.
- The assertion of a polytheist should not be believed who sells the meat claiming that he has got the animal slaughtered by a Muslim. However, buying the meat from him is permissible if it was certainly slaughtered by a Muslim and the meat had not disappeared from one's sight after slaughter.
- The wine is impure and absolutely unlawful and deriving any kind of benefit from it is strictly forbidden. The milk of a mare too is unlawful for the reason of intoxication. Consumption of all kinds of intoxicants is unlawful.
- Taking medicine in case of any disease is permissible but not essential, and will not be sinful if died for not taking the medicine. (M.M).

- The leftover food or water (*Paskhurda*) of a perfect spiritual guide (*Murshid-e-Kamil*) is enough to treat all kinds of physical and spiritual diseases.

Etiquette of Having Food

- One should take food to the extent which is necessary just for survival, and filling the stomach with food is desirable for the purpose of gaining strength for holy war (*Jihad*) and for making efforts to acquire religious knowledge. It is Sunnah to divide the space of the stomach in three parts; one for food, other for water and third one for the remembrance of Allah. (H.I).
- Start eating by saying *Bismillah* and say *Al'Hamdu Lillah* after finishing it or it is better to say: الحمد لله الذى اطعمنا وسقانا وجعلنا من المسلمين: *Al-Hamdu Lillahil-lazi At'amanaa Wa Saqanaa Wa Ja'alnaa Minal-Mislimeen.*
- Drink water in three steps and every time first say *Bismillah* and say الحمد لله *Al'Hamdu Lillah* after finishing it. After finishing the drinking of water recite this Du'a: الحمد لله الذى جعله سقياً فاراتا برحتمه ولم يجعله ملحاً اجاباً بذنوبنا: *Al-Hamdu Lillahil-lazi Ja'alahi Saqiyana Firaatan Bi-Rahmatihi Wa-lam Yaj'alhu Mil'han Uja'jan Bi-Zunoobina*
- The glass of water should be held by both the hands in such a way that it should be held by one hand and supported by another one or hold the glass with right hand not the left.
- It is execrable (*Makrooh*) to eat and drink in standing position or while walking. The morsel of food should be small and be chewed well, and water should not be taken in between except when necessary. Food should be taken with right hand not with left.
- It is prohibited to take food in the golden or silver utensils.
- One should not get up from the dining table unless others have not finished, if eating with others.
- One should not start eating unless other invitees have not started, and should take food from the nearest available dish, not from in front of others or from middle of the table, however it is permissible in case of fruits. Eating different kinds of fruits is permissible but wastage is prohibited. (M.M).
- Eating several times a day is permissible, but a famous proverb must be kept in mind that the rich person should take food when he is quite hungry and the poor should take it whenever available.
- It is mentioned in a Hadith that the dinner should be taken compulsorily otherwise skipping it will cause weakness. (T.M).

- The addiction to the delicious foods is unwholesome, and one must keep away from both the addiction and the pleasure of taste.
- Washing hands before and after taking food is a Sunnah, and washing with any detergent to remove the oiliness is desirable (*Mustahab*).

Dress

- Wearing clothes to cover the parts of body which are required to be covered as per Islamic dress code (from navel to knees) and to save oneself from severe heat and cold is obligatory, and more than this is desirable as a mark of gratitude to Allah and to show the blessings of Allah, but one should not wear ridiculous dress.
- It is permissible to keep the skirt of a garment and trouser up to knees or half of the calf.
- The extravagance and wearing vainglorious clothes for the purpose of boasting oneself is unlawful.
- It is not permissible for men to wear a fully silky clothe when other clothe is available, however acceptable if the cloth is woven with cotton weft and silken warp, but if the silky dress has been gifted by someone involuntarily, it is permissible to wear it if any other dress is not available. It is reported that the Prophet of Allah ^{PBUH} has permitted Hazrat Abdur Rahman bin A'wf ^{RZ} to wear a silky shirt. (B.K).
- In spite of having good clothes, wearing ordinary and repaired patchy clothe to display poverty and indigence is a mark of hypocrisy and thanklessness.
- It is unlawful for the men and the women to wear each other's clothe. (A.D), and wearing clothes similar to other communities too is unlawful.
- It is unlawful for the men to put on the golden and silver ornaments, but putting on a ring made of silver is permissible in which the gem is fixed in a golden frame, and wearing a ring made of iron or brass is not permissible. (M.M).
- The turban should not be tied in a sitting position and the trouser should not be worn in standing position, and every permissible act such as putting on shoe, combing and cleansing etc. should start from right side. (B.K).
- The antimony (*Surma*) should be applied three times in right eye and two times in left eye.
- Keeping stick in the hand is a custom of the prophets. (D.L).
- Walking slowly and with humility is a mark of dignity.

Sleeping

Sleeping on one's back is the custom of the prophets, and sleeping on right side is the custom of the saints and pious people and sleeping on left side is advised by the

physicians as it helps in digestion of food, and sleeping with the face downwards is an act of Satan. (T.M). It has been instructed by Hazrat Mahdi ^{AS} to sleep on right side. (H.D).

It is desirable to sleep after making ablution with remembrance of Allah along with the spiritual chain (*Silsilah*) of the spiritual guide (*Murshid*). Recite the supplication *BiIsmika Alla'humma Amootu Wa Ah'yaa* when lying down on bed. It is mentioned in a *Hadith* that the one who lie down on the bed after purifying himself and starts remembrance of Allah, he will be awarded the goodness of the world and the Hereafter whatever he prays for when changing his sides in the night. (T.M).

It is better to sleep facing towards *Qiblah*, and recite this supplication after getting up from sleep. *Al-Hamdu Lilla'hil-lazi Ah'yaana B'ada Maa Amaatana Wa Ila'ihin-Nushoor* and recite *Kalima-i-Shahadat* and *kalima-i-Tasdeeq* and if possible last ten verses of the chapter *Aali-Imraan*.

Recite this supplication too if getting up from sleep in the morning.

اصبحنا واصبح الملك لله والعزة والكبرياء والجبروت لله والسلطان والبرهان لله والآلاء والنعماء لله والليل والنهار لله وما سكن فيهما لله الواحد القهار اصحبنا على فطرة الاسلام وعلى كلمة الاخلاص وعلى دين نبينا محمد وعلى مذهب امامنا مهدي عليه السلام وعلى ملة ابينا ابراهيم عليه السلام حنيفاً مسلماً وما انا من المشركين اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمد عبده ورسوله

As'ba'hana Wa As'bahul-Mulk Lillahi Wal-Izzati Wal-Kibriya'yi Wal-Jabrooti Lillahi Was-Sultaanu Wal-Burhaanu Lillahi Wal-Aalaa'u Wan-N'umaa'u Lillahi Wal-Laylu Wan-Nahaaru Lillahi Wa-maa Sakana Fee'hima Lillahil-Wahi'dil-Qah'haar. As'ba'hana 'Alaa Fit'ratil-Islami Wa 'Alaa kalimatil-Ikh'laasi Wa 'Alaa Deeni Nabiy'yina Muhammad Wa 'Alaa Maz'habi Imamuna Mahid Alaihis'salaam Wa 'Alaa Millati Abeena Ibraahima Alaihis-Salaam Haneefan Musliman Wa-maa Anaa Minal-Mushrikeen. Ash-hadu Anna laa Ilaaha Illallahu Wah'dahu Laa Shareeka Lahu Wa Ash'hadu Anna Muhammadan Abdahu Wa Rasooluhu.

One should not sleep for more than eight hours in a day. Taking a nap in the afternoon (*Qailoola*) is a *Sunnah* and it is a source of strength for the one who is waking all the night to worship, just like pre-dawn meals (*Sah'r*) for a fasting person.

Copulation

- Sexual intercourse with the wife or slave-girl in their anus, or during the cycle of menses is strictly prohibited and unlawful. Similarly the fornication (*Zina*) and sodomy (*Liwatat*) both are absolutely unlawful.

- Looking at a strange woman or man lustfully, laying hands on them with sensuality and walking with an intention of fornication is forbidden and unlawful.
- Looking towards the intimate parts of the body of another person is unlawful, but a doctor or circumciser or midwife or the one who is performing enema is permitted to see to the extent of necessity.
- A man is permitted to look at and touch the body of another man except from navel to knees. Similarly a woman is permitted to look at the body of another woman except from navel to the knees.
- It is not permissible for a man to look at the body of any stranger woman, except the one who usually comes out of her residence for necessary works, and looking at her face and hands without carnal desires is permissible, but looking lustfully is not permissible.
- Looking at the whole body of one's own wife and slave-girl is permissible, but glancing at private parts is not preferable.
- Looking at and touching the head, face, arms and calf of an unmarriageable (*Mahram*) women and a slave-girl of others is valid, provided there is no fear of sensuality, however, looking at abdomen, back and thighs is not permissible.
- A male slave is like a stranger for his mistress, and the emasculated persons and eunuchs too are considered as male.
- The exterior ejaculation (*'Azl*) for the fear of pregnancy is not permissible without permission of the wife.
- After buying a slave-girl, copulating, kissing or massaging her is not permissible until she has not completed one cycle of menses. (M.M)
- It is not permissible for a free-born woman to undertake journey without her husband or a *Mahram*, however permissible for a maid and a slave-woman bought by a man (*Umme-Walad*).
- It is unlawful to sit alone with a stranger woman in privacy, whether she is free woman or a slave-girl or a woman other than a free woman bought by a man (*Umme-Walad*).((M.M).

Listening Music

- Listening such songs and music is unlawful which prevents from the remembrance of Allah and arouses the carnal desires, but listening to such a poetry is permissible which does not prevent from remembrance of Allah and which induces the love of Allah.
- It is permissible to listen to a chorister (*Qaw'wal*) if he comes and presents something by himself and he should be paid whatever is possible. (A.N).

- Composing such verses and listening to them is permissible which consists of the praise to Allah (*Hamd*), encomium of the Holy Prophet (*Na'at*), religious matters and precepts, but wasting most of the time in such activities is undesirable, and composing, reciting and listening to other irreligious verses is not permissible.

Shaving

- Growing the beard, shaving moustaches, clipping of nails and removing the hair from below the navel are traditional practices (*Sunnah*). (B.K).
- It is permissible to trim the beards if it is more than a handful, and growing beard less than a handful or shaving it off or growing moustaches is unlawful.
- The hair on the head can be grown or shaved or trimmed. If grown to long locks, it can be left loose or tied. The shaving or trimming of hair should not be delayed for more than forty days. (K.S).
- It is unlawful for a woman to appear like a man and for a man to appear like a woman and adopting the appearance of infidels and sinful persons. (T.M).
- It is unlawful to lengthen the hair by grafting (joining) particularly with the human hair. (M.M).

Business Transactions and Lawful Earning

- The imperatives in the matter of trading and earning (*Kasb*) are: Honesty, truthfulness, trustworthiness, justice, favour, kindness towards relatives, fulfillment of promise, payment of alms (*Zakat*), tithe (*Ush'r*), lending (*Qarza-i-hasana*) to indigent (*Fuqara*) without interest, politeness with parents, relatives, orphans and neighbours and maintaining balance is spending.
- Generosity in the matter of trade, delaying the recovery of loan and waiving the loan is desirable (*Mustahab*). (M.L),
- Spending more than the prescribed limit in the name of Allah is a source of reward.
- Selling the fat of dead animals, impure oil, excreta of humans, dead animals, a bird in the air, a fish in water, swine (pig), wine and the milk still in udders of animals are unlawful, but selling cow-dung is permissible.
- Similarly the prohibitions in trade include spurious and mischievous sales and harmful monopoly. Violation of the conditions of partnership (*Muzarabat*) is prohibited.
- Usury, gambling and forward trading is unlawful. Selling goods on credit loan and higher price is prohibited. Interest in both forms; kind and cash are unlawful. The credit or delay of payment (*nasi'ah*) and excess rate (*fazl*) or selling less quantity for more, both are not permissible, and both kinds of the interest is unlawful if the kind and the quantity both are same.

- If a kind (cereal or thing) is sold in lieu of another kind (*jins*), the excess (*fazl*) is permissible and credit (*nasi'ah*) is not permissible if the kind is different.
- There is a difference of opinion among the Indian scholars on the matter of the permissibility of the interest paid by banks on the deposit. Therefore, It is better to consult any learned scholar.
- Delay in payment of sale price and wages of a labourer is unlawful.
- The fraudulent excuses, betrayal and lies make the lawful trading as unlawful. Hoarding of goods with an intention to sell them on higher prices is absolutely unlawful.
- Storage of grains produced in one's own fields or the goods purchased from some other city is not unlawful. Similarly purchase of the total quantity of grains of a city or locality which may cause inconvenience to the local people is unlawful.
- Inflating the price of something without any intention of buying it but just to deceive other buyers is unlawful.
- Receiving remuneration for calling *Azaan* and for leading the prayer (*Imamat*) is not permissible, but permissible for teaching the Qur'an and jurisprudence. (B.K).
- Hoarding more money than required is undesirable, and one should continue to spend the wealth in the name of Allah.
- Breach of contract, taking a false oath, making the oaths a source of achieving some objectives, deficiently weighing and measuring, embezzlement, dishonesty, miserliness, extravagance and greed are the prohibited things in a business.
- Such an occupation which prevents fulfillment of the obligations, and an employment which requires one to issue orders contrary to the divine commands is unlawful. Remaining occupied in earning and forgetting Allah too is unlawful. Hence, one should stop trading immediately after listening to the *Azaan* and should offer the prayer, or else such earning (*Kasb*) would be unlawful.
- The one who offers the bribe and the one who accepts it both will go to the Hell, but bribing for averting the oppression is permissible. (M.M).
- Giving up one unlawful penny is better than distributing one hundred pennies in charity. (G.T).

Picked up Item (*Luq'tah*)

Luq'tah means an article or thing picked up by someone but its owner is not known. One should never touch any such thing if found lying on the road, and if picked up then he must try to find the owner and hand it over to him, or give it in charity if the owner could not be traced.

It is mentioned in *Hashiya Shareef* that if any fallen property is found on the way and the owner could not be traced, then one should give it to the poor (*Fuqara*) after waiting for three days, and pay him the price if the owner turned up later on, Same ruling applies on finding a buried treasure, and the finder should try to trace the owner and hand him over, but it is better not to touch any such thing.

Hazrat Bandagi Miyan Sayyed Mahmood Thani Mahdi ^{RZ} once found a buried treasure when he was digging the land for laying foundation for Dairah, but he immediately abandoned it and moved to some other place. (N.A).

Someone who is desperately in need of help and found something lying on ground or a treasure whose owner could not be traced, then he is permitted to utilize it to remove his constrain.

It is not permissible to pick up and utilize the grains fallen on the road from the moving vehicles carrying the grains. Once Hazrat B.M.Shah Abdur Rahman ^{RZ} picked up and brought such grains, but his father Hazrat B.M.Shah Nizam ^{RZ} did not like it and asked him to throw the grain back at the same place from where he brought it, but one narrative in *Hashiya Sharif* indicates that picking up and eating such grains is permissible in case of compulsion.

It is justified if someone utilizes such thing from the goods of a combatant (*harbi*) in case of compulsion (*Iztirar*). It is narrated that when Hazrat Mahdi ^{AS} was migrating from the city of Jalore towards Khurasan, he prohibited his companions from taking and eating anything from the fields within the border of Muslim province, and when entered the borders of infidels, he permitted those who were desperately hungry to take and eat from their field as these people are combatants. (H.I).

Debt

- Borrowing something is not prohibited but with an intention to repay it. (B.K). It is narrated by the Mother of the Believers Maimoona bint Harith ^{RZ} that the Prophet ^{PBUH} said: “Whoever has an intention to repay the loan, Allah Himself would repay his loan.” (T.A).
- The loan must be repaid as soon as one becomes able to repay, because not paying back the loan is unlawful even after becoming able to refund it.
- Taking a loan without any definite intention to repay is not permissible. One can borrow money with stipulation of time limit for refund or saying that it will be returned whenever he gets money, but he must fulfill his promise.

Religious Prohibitions

The things forbidden by religion include: Infidelity, polytheism, hypocrisy, customs, habits and heresy, opprobrious traits of character and major and minor sins. It

is mentioned in *Risalah Zaadun-Naaji* that keeping away from all these things is obligatory for all men and women. Moreover, the hypocrisy and pretence (*Riya*) too are the disgraceful and religiously prohibited traits.

Renouncing Infidelity (*Kufr*)

The infidelity is of two types; Evident (*jali*) and Pertaining to Belief (*Etiqadi*). The infidelity pertaining to belief is noticeable, but some kinds of practical infidelity are: Failure to remember Allah, longing for worldly life, intentional omission of obligatory prayers, forbidding almsgiving (*Zakat*), not having trust in Allah in the matter of sustenance, disinclination towards acquiring the traits of a true seeker of Allah, persistence on the major sins (*Kabeerah*) or willfully committing them, oppression and harassment to neighbours, loving the parents and the family members more than the Messenger of Allah ^{PBUH} and causing harm and trouble to Muslims etc. Hazrat Mahdi ^{AS} has termed the ego (*Khudi*) and sense of existence (*Hasti*) too as the forms of disbelief. (I.N).

Renouncing Polytheism (*Shirk*)

Polytheism or idolatry denotes the belief in more than one God or associating others with Allah. In addition to the apparent polytheism, the intrinsic or hidden polytheism (*Shirk-e-batini*) means obeying and worshiping someone other than Allah, and the objective of worship is other than Allah, such as pretence, pursuing ambitions, adhering to the carnal desires and making one's desire as his deity, craving for the gold, silver and the world, considering oneself as capable of causing benefit or loss to someone, loving someone equal to or more than Allah etc. Hazrat Mahdi ^{AS} has termed the one who remembers Allah for just twelve hours (four paheer) too as a polytheist. (I.N).

Renouncing Hypocrisy (*Nifaq*)

Hazrat Mahdi ^{AS} said: "The miserliness and hypocrisy causes defeat to the religion." Four signs of a hypocrite are mentioned in a *Hadith*: "He lies when speaks, does not fulfill the promise, not true to his word and hurls abuses when quarrels." (B.K). Laziness in discharging the obligatory duties too is a sign of hypocrisy. Hazrat Mahdi ^{AS} has termed the lesser remembrance of Allah (*Zikr-e-Qaleel*) as a trait of a hypocrite. (I.N). Refraining from migration (*Hijrat*) and companionship of truthful (*Suhbat-e-Sadiqeen*) too are the signs of hypocrisy. (K.I).

Renouncing Custom (*Rasm*)

It is obligatory to desist from uncivilized and irreligious customs. It is unlawful to perform the religious rites for the purpose of fame and show-off and spend lavishly in the religious customs such as Aqeeqah, circumcision, teaching Allah's name to the child for the first time (*Tas'miyah Khwani*), causing the child to fast for the first time

(*Rozah Rakha'ie*), fourth, tenth, fortieth day and one year of the deceased, death anniversary of a saint (*'Ur's*), offering in the name of Allah (*Niyaz*), funeral rites and sixth day and fortieth day after child-birth and marriage ceremonies.

It is prohibited for the one who has renounced the world (*Faqeer*) to follow the customs and procedures of the worldly people. The performance of religious injunctions without knowing the purpose and reality of Islam too is considered as a custom, and such acts of formal devotion are prohibited and same is the meaning of renouncing of customs.

Following any religious practice considering it a customary practice or accepting any invitation or attending a funeral prayer or a marriage ceremony thinking that the people would think negatively if not attended, then such a deed is just a custom. Every religious obligation should be performed only for the pleasure of Allah.

Renouncing Habit (*Aadat*)

It is prohibited to make a habit of delicious food and decent clothe to such an extent that these things of lesser quality are not acceptable, or becoming habituated to something which makes one restless if not available. Adhering to the religious injunction with a sense of self-praise too is a form of habit. If the prayer, fasting, Hajj and recitation of Qur'an etc. good deeds are performed just as a habit, then the soul (*Nafs*) becomes inclined towards such acts of devotion, and these devotions becomes a veil. (I.N). In fact, adherence to the religious practices should not be a form of habit but only for the love and pleasure of Allah.

As a result of the friendly relations and mingling with the worldly people, adoption of their habits and traits too deemed as custom and habit. (N.R).

Adhering to the customs and traditions of family and ancestors which does not conform to religion is strictly prohibited, such as not performing remarriage of a widow, pride and boastfulness over one's lineage and looking down upon others scornfully and treating them with disdain etc.

Renouncing Heresy (*Bid'at*)

Adoption of heresy is apostasy. Supplicating with raised hands, offering voluntary (*Naf'l*) prayers and observing voluntary fasts, recitation of *Darood* and glorifications (*Tas'beehat*) which were not practiced by the Holy Prophet ^{PBUH}, practicing forty-day seclusion (*Chillah*), recitation of five or seven particular chapters of Qur'an (*Panjsurah/Haft-surah*) etc., handshake after *Fajr* or *'Isha* prayers, calling *Tas'beeh* after Friday prayer, recitation of the whole of the Holy Qur'an on the occasion of tenth or fortieth day of death, recitation of Qur'an on graves by a *Hafiz*, recitation of *Fatiha* on the food

prepared beseeching reward for the dead, unnecessary arrangements for *Shab-e-M'eraaj* and *Shab-e-Bara't*, offering trough in the name of Bibi (*Bibi ki Sahnak*), wearing a charm or knotted string (*Ta'viz/Gan'da*), burning wick (*Palita*) etc. all are heresy or against the traditional religious doctrine.

H.B.M.Sayyed Noor Muhammad Khatim Kaar^{RH} says that the deed or custom which is contrary to the practices of Hazrat Mahdi^{AS} and his Companions, be it a little or very small or big, whether concerned with dealings or behavior (*Mu'amalat*) or devotions (*Ibadat*) or beliefs (*Etiqadat*), all such things are deemed as heresy. (Z.I).

The Messenger of Allah^{PBUH} said: "Every heresy is apostasy and every apostate will go to the Hell." (H.I). Egotism too is considered as heresy by the devout people having intimate knowledge of Allah (*Aarif*). It is mentioned in *Insaaf Naama* that the one who could not prove the belief in the unity of Allah (*Wahdaniyat*) after negation of everything other than Allah, is a heretic.

Renouncing the Pretence (*Riya*)

It is mentioned in a *Hadith* that the pretence (*Riya*) is a form of lesser polytheism (*Shirk*), as the purport of the pretence is other than Allah. The Prophet^{PBUH} said; "What I fear most for you is the lesser *Shirk*." When asked about it, he said: "*Riya*". ***Riya*** implies doing good deeds and acts of worship for show-off or to impress or please the people. It is also proved from the edict of Hazrat Mahdi^{AS} that "Whoever performs any deed for the purpose of pretence and worldly dominance, he will remain in the Hell forever." (H.I), and he enjoined sincerity and guarding against pretence in devotion. (J.T).

The pretence means to appear as a devout person, put on clothes of a particular type usually worn by the scholars and pious people instead of commonly used clothes to give an impression that he is a learned scholar and pious person. Almsgiving for show off is a form of pretence, but permissible with an intention to persuade other too to donate for the sake of Allah. Offering prayers, fasting and remembrance of Allah just for show-off but refraining from these acts of devotion in privacy, disclosing his devotions and mystic exercises (*riyazat*) to the people, expecting praise from the people or fearing for disgrace and covetously expecting something from the people is unlawful, and it gives rise to pretence.

The good antidote to pretence is to hide the acts of devotion just like we hide our sins and wrongdoings. (K.S), but it is not permissible to leave the obligations unfulfilled for the fear of pretence or the people. H.B.M.Shaikh Mustafa Gujarati^{RH} writes: "The supererogatory prayers (*Nawafil*) should be left out if there is a fear of showy display and superficial values." But the obligatory duties and the emphasized Sunnah should not be left out for such type of fear, because a servant has no choice to

leave them, yet he should abandon the thoughts of show and superficial values while performing them. (H.B). Hazrat Mahdi ^{AS} has ordered to perform all supererogatory (*Naf'l*) acts of devotion such as charities, prayers and invocations secretly, except the obligatory, essential and traditional (Sunnah) prayers. (J.T).

Renouncing Reprehensible Characters (*Akh'laq-e-Zameema*)

The reprehensible or publicly disgraceful characters are: Lie, breach of trust, anger, slandering, backbiting, tale-bearing, calumny, suspicion, talking nonsense, rudeness, immodesty, dishonesty, insult, excessive joking and amusement, quarreling, prolonged arguments, oppression, fraud, flattery, praising someone who does not deserve it, speaking ill of someone, jealousy, animosity, extravagance, miserliness when required to spend, pride, self-praise, hypocrisy in religious matters and pretence in devotions etc. All these things are disgraceful characters and must be left out.

H.B.M. Wali Jee Ghazi ^{RH} says that the prayers, fasting, remembrance of Allah, seclusion (*Uzlat*), resignation to the Will of Allah (*Tawakkul*), piety (*Faq'r*) and sermonizing etc. are the praiseworthy deeds, but would be deemed as reprehensible if performed with an intention of pretence or fame or any worldly purpose.(I.N).

Display of pride and glory, self-esteem, proud of lineage, boasting and vainglory in the matters of wealth and status are unlawful. Playing chess, dice, backgammon or cards are unlawful, and praising any sinner too is absolutely unlawful. (M.M). Craving for the rank and status and respect from others too is unlawful. Adornment of house and dress too is a sin. All kinds of fun and amusements are prohibited. Wrestling too is undesirable if the purpose is fun and amusement, however permissible as well as rewarding if the purpose is to acquire strength to fight with the infidels. (A.G).

Similarly the *Kabaddi* is played in the twelfth night of the month of *Shaw'wal* emulating the deed of H.B.M. Sayyed Khundmir ^{RZ} who ordered his disciples to play *kabaddi* before proceeding for the war, hence participation in such event is considered as a virtuous deed.

Staying Away from the Major and Minor Sins

The major and deadly sins (*Kabeerah*) kills the heart and the symptom of a dead heart is the hardening of the heart. (M.D). The major sins includes: polytheism, loss of hope in the mercy of Allah, becoming unafraid of the wrath and punishment of Allah, lying, taking a false oath, giving false testimony, disobedience to parents, willfully killing a believer, fornication, sodomy, dishonesty, breach of trust, consuming intoxicants, giving and taking bribe, slandering and abusing a chaste woman, stealing, fleeing from the battle against infidels, sorcery, unlawfully usurping the wealth of orphans, committing a forbidden thing in the premises of Haram (*Ka'abah*), utilization of unlawful wealth, usury and gambling etc. Persistence on minor (*Saghirah*) sins will make them major (*Kabirah*) sins. It is obligatory to keep away from all these sins and repent from them.

Repentance

One must repent immediately if committed any grave sin or unlawful act, as Allah is Most Forgiving and Merciful and accepts repentance of His servant. One should not lose hope in divine mercy even if the repentance is delayed, and should turn to Allah sincerely and seek forgiveness for the sins.

The Messenger of Allah ^{PBUH} said: “*Verily Allah accepts the penitence of a servant before the gargle of death.*” *Whoever repents just before the death, the angels say as an appreciation and acclamation; what a haste in coming towards Allah!* The Prophet ^{PBUH} also said: “*Whoever admits his sins and repents with sincerity, Allah accepts his repentance.*” (M.L). It is mentioned in Hadith Qudsi: “*Whoever believes in My power of remission and repents with sincerity, I forgives him.*” (M.S).

The Messenger of Allah ^{PBUH} has laid down three conditions for repentance: Giving up the sin, not committing the sin again and regret on mischief.” It is mentioned in *Insaaf Naama* that the repentance means the enemy should become satisfied with the repentant, his dress, companions and food have changed, achieved contentment, desires have been erased, tongue becomes safe and he turned virtuous. H.B.M.Shah Neymat ^{RZ} says with regard to repentance that it should be just like the milk of the cow which could never be returned to the teats after milking. (H.I), which means he should never return to sins after repentance.

Perfection of Abstinence

The abstinence becomes perfect with ten things: (1) Refraining from backbiting (2) Keeping away from suspicion (3) Refraining from joke and laughter (4) Turning away the eyes from unlawful things (5) Truthfulness (6) Feeling obliged to Allah and not relying on self (7) Spending wealth on deserving people (8) Not longing for higher status (9) Offering the five times prayers regularly (10) Adhering to the Sunnah of the Messenger of Allah ^{PBUH}. (G.T).

The common type of abstinence is the renunciation of the world (*Tark-e-duniya*), and a particular type of abstinence is giving up the ideas, and specific and special type of abstinence is giving up everything except Allah. (G.T).

Virtuous Deeds

It is mentioned in the Holy Qur’an that the virtues eats away the evils. Those virtuous deeds which are opposite to evils in fact strengthen the attributes of piety, such as adoption of truth against lies and sincerity against hypocrisy. The virtuous deeds helps the devotee (*Salik*) to traverse the path of Allah, such as truth, sincerity, fulfillment

of promise, fear and hope, generosity and selflessness, honesty, abstinence and contentment, justice and kindness, modesty, patience and gratitude, politeness and humility, good-nature, forgiveness and tolerance, surrender and humbleness.

Truthfulness (*Sidq-o-safa*)

The habit of truthfulness and frankness even in harmful and threatening situations generates sweetness in devotion. The people get afraid of him and dignity builds up in his speech. The Messenger of Allah ^{PBUH} said: “*Adopt truth, even if you see your destruction in it, for the (final) salvation is in it.*” (I.D). Anyone who seek Allah sincerely, Allah purifies the mirror of his heart and makes it glittery. Such people witness everything of this world and the Hereafter in their heart. The truthfulness is applicable to the word, deed, intention, determination and fulfillment of commitment and ascertainment of all situations of faith.

The truthfulness in word means to never tell a lie and never go back on word, even in the form of a hint or allusion, as they too are equal to lie. However, there is no harm in allusively lying for admonition of the boys and women, protection from a tyrant, fighting with enemy and for protection of the secrets of the country. Moreover, the lying is permissible as a measure of expediency on three occasions: for making peace between two persons, having two or more than two wives then he can say to everyone of them that he loves her, and for reconciliation between quarreling factions.

The veracity of intention denotes that every deed must be only for the sake of Allah. If the sensual pleasure enters the intention, the veracity of intention will not remain intact.

The veracity of determination (‘*azm*) means to resolve firmly to distribute the wealth in charity if awarded by Allah and to administer justice if Allah gives the power of governance, and such determination must be unwavering to such an extent that it must be fulfilled whenever possible. This is called the veracity of the fulfillment of commitment.

The veracity of deed means conformity between the thoughts and deeds or the thing which is not in the heart should not be visible in deeds. It is not necessary, for such conformity, to leave the deed itself, but the heart should be prepared to conform to the deed. For instance, someone offers prayer but his heart is inattentive. In such a case, he should ascertain the presence of heart in the prayer instead of omitting the prayer itself. An absolutely truthful person (*Sadiq-e-Kamil*) is the one who is realistic

in all the stages of faith and the matters of mystic path, such as fear and hope, abstinence and contentment etc. A veracious (*Sadiq*) servant is the one who endures patiently and resigns to his fate when calamities befall, so that Allah may make him His beloved friend. (A.U).

Sincerity (*'Ikh'las*)

Sincerity denotes the deed which is performed only for the sake of Allah. The Messenger of Allah ^{PBUH} said: “*A servant whose deeds are meant exclusively for Allah for forty days, the springs of wisdom from his heart are caused to flow from his tongue.*” (M.T). A scholar who teaches just to build up a reputation of his knowledge, a rich person who gives charity to be known as a generous person, and a warrior who fights with the infidels just to show his bravery, then such deeds are not called as genuine and purely for the sake of Allah. The disciples of Jesus Christ asked him: “Which of the deeds is genuine and pure? He said: “The deed which is only for the sake of Allah and the performer of the deed should not wish to be praised by others.” (A.U).

Narrative: It is narrated by Ibn Umar ^{RZ} that the Messenger of Allah ^{PBUH} said: “Three persons were travelling together in past days. In the night they entered a cave for shelter and protection, but all of a sudden a huge rock fell from the mountain on the cave which blocked the exit, and it was not possible to move it. They consulted each other and decided to implore Allah for help by means of their good deeds. One of them entreated Allah: O Allah! You know that I was having parents, and I never used to take food nor give it to my wife and children and the animals before they eat. Once I went to bring fodder for animals but returned very late at night and by that time they have slept. I milked one bowl of milk for them and waited for them to get up till in the morning, while my children were crying because of hunger but I refused to give them unless my parents have not drunk it. O Allah! If this deed was performed by me only for Your pleasure please remove our difficulty. As a result of this invocation the stone moved a little and there appeared a small hole, but it was not possible to come out.

Then the other one invoked Allah: O Allah! You are All-Knowing. You know that there was a daughter of my paternal uncle, to whom I loved very much, but she was not listening to me, till one year acute drought befell and being helpless she agreed to my proposal with a condition that I should pay her 120 Dinar. When I approached her she told me: Are you not afraid of Allah and want to break his seal without His command? I left her for the fear of Allah and did not take back whatever was given to her, even

though I was very much in love with her more than anything of this world. O Allah! If You know that I kept away from her just for Your pleasure then solve our problem. As a result, the stone moved further and the exit was opened a little more but still it was not possible to come out.

The third person implored Allah and said: O Allah! You know everything. Once I hired some labourers. I paid wages to all of them except one who left without taking his wages. I bought one sheep out of his wages and reared it which multiplied and I accumulated a lot of wealth. One day that labourer turned up and asked for his wages. By that time, I was in possession of a number of cows, bulls, camels, sheep, slaves and slave-girls. I told him that all these things are your wages, but he was not ready to believe it. I told him that all these things have been earned from your wages and handed him over everything and kept nothing for me. O Allah! If You know that this deed of mine was just for Your pleasure, then help us and remove our hardship. As a result, the stone moved away completely and exit was restored and they came out safely. (B.K).

Fulfillment of Promise

If promised something or gave a word or took an oath, then they must be fulfilled, as going back on such words is hypocrisy. (S.H). Therefore, when made a promise, it must be fulfilled, except in case of any necessity. (K.S).

The expiation (*Kaffarah*) becomes essential (*Wajib*) if an oath is broken, which means to set free one slave or feed ten poor persons bellyful or provide them clothes equal to seventy *Awrah* (from navel to knees), and if not able to fulfill these things, then continuously observe fast for three days. (M.Q).

Fear of Allah

The Messenger of Allah ^{PBUH} said: *“The most intelligent among you is the one who is afraid of Allah more than others.”* (K.S). A fire of fear burns down the carnal desires, and no one can traverse the path of the Hereafter without giving up the carnal desires. It was the habit of Hazrat Mahdi ^{AS} to explain mostly the verses of fear. The scholars asked him the reason, and said that you are mostly expounding the verses of fear and rarely the verses of mercy and hope. He said: *“Your brother is the one who make you afraid (of Allah), not the one who feed you with false hope.”* (N. R).

The fear of Allah is created in the one who can recognize his own reality, keeps an eye on his sins and defects and then look into the divine blessings bestowed upon him. A person who is cognizant of the power, boldness and wrath of Allah and recognizes

His servitude and majesty will definitely fear from Allah, therefore, the people of divine knowledge remains most fearful of Allah, and for this reason the prophets were always fearful of Allah even though they were infallible. The Messenger of Allah ^{PBUH} said; *“I have more intimate knowledge of Allah among you and more fearful than others.”*(B.K).

The sign of the fear is that the heart should become free from worldly desires, and the dejection, leanness and paleness should appear on the body, and the limbs should stay away from sins. There are different grades of fear. If the fear keeps one away from lust, it is known as chastity, if keeps away from unlawful things, it is known as abstinence, if keeps away from suspicion or such a lawful thing where there is a fear that it may contain unlawful thing, then it is known as piety and if keeps away from everything except the provisions for journey (to the Hereafter), it is called as truth. The chastity and abstinence are subordinates of piety and all these things come under the truth. (K.S).

Hope (Raja’)

The Messenger of Allah ^{PBUH} said:”*None of you should die but hoping good from Allah the Exalted and Glorious.*”(M.L). Expecting good from Allah is known as *Raja’*. The hope creates love and nothing is loftier than love.

The reality of hope is that it should sow the seed of faith and certainty in the heart and cleanse it from immorality, and irrigate the tree of faith with constant devotion, and cherish hope from Allah that He will save from calamities. If he could keep his faith safe with the help of such attention till his last breathe, then it is called hope. But if there is no definite certainty or certainty is there but the chest is not freed from immorality and did not irrigate with devotions, then still keeping a hope of mercy is stupidity, as the Messenger of Allah ^{PBUH} said: *“He is a stupid who obeys his self (Naf’s) and still cherish hope for divine mercy.”*(A.U). Expecting the acceptance of one’s repentance, continuing to be grieved and dejected on the sins and seeking divine help for repentance too is a ‘Hope’.

Generosity (Sakhawat)

Allah gave glad tidings to those believers who are generous: *“Those who spend their wealth (in Allah’s cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.”* (2:274)

It is mentioned in a Hadith: “Allah hold dear an ignorant generous man more than a devout miser.”(T.M). It is possible to get liberated from the attribute of miserliness by discharging the Islamic obligations like *Zakat*, *Sadaqat’ul Fitr* and *Ush’r*, but generosity actually means spending more than this obligation, such as extending help to poor, hospitality with the guests and feeding the poor neighbor. The Prophet ^{PBUH} said: “Whoever believes in Allah and in the Last Day, then let him honour his guest.” He ^{PBUH} also said: “The one who seeks to help the widows and the poor is like the one who is fighting in the way of Allah.”

A generous is the one on whom the world is not hard, and the real generosity implies sacrifice of the life for the pleasure of Allah without expecting any reward in the Hereafter. Once the traits of generosity and justice of Haatim and Nausherwan were mentioned before Hazrat Mahdi ^{AS}, then he said that Hatim was a miser and Nausherwan was a tyrant, because he did not surrender himself to Allah and he did not do justice with himself. (H.I).

Sacrifice (*Ithar*)

Spending something which is not required is a generosity, but giving away such a thing which is required by self is sacrifice, which is the superior attribute and a perfect generosity. Hazrat Moosa ^{AS} was told by Allah that a servant who spends selflessly at least once throughout his life, I feel ashamed to call him to account. (K.S).

It is narrated that one night in the Dairah of H.B.M.Sayyed Abdul Wahab ^{RH} a child was crying and vexing his parents because of starvation, then a person gave half bread to his mother but the child was asleep by that time. The woman thinking that her child has slept, gave away that bread to another woman whose son too was crying for food, but that child too gone to sleep, therefore that woman gave that bread to a woman next-door. Meanwhile H.B.M Sayyed Abdul Wahab ^{RH} received a heavenly inspiration that tonight some women of your *Dairah* have bought the Paradise for just half bread. He disclosed this matter and glad tidings in the morning. (A.A).

Probity (*Diyanat*)

Probity is a trait of honesty. The probity is defined as the righteousness and justice in every matter and staying away from lying and deception. Transmission of any word or text of a person to another one with any variation amounts to dishonesty. Similarly the meanings and interpretation of the Holy Qur’an, and dissemination of divine commands must be done honestly without additions and mixing personal views and without any bias or favour. Somebody told H.B.M.Shah Neymat ^{RZ} to be lenient

while expounding the Holy Qur'an, but he replied: "I will not be a subordinate to any one, though the truth is not liked by most of the people, but my duty is to express the truth." (H.I).

Trustworthiness (*Amanat*)

If a man has entrusted something to somebody with or without fixing a time limit, and not returning it to the owner as a whole or any part of it is a grave sin. Trustworthiness means to return that thing intact to its owner on demand or to his heirs if he is dead. Allah says in the Holy Qur'an: "***The faithful are also those who are true to their trusts and covenants.***" (70:32) The Prophet ^{PBUH} said that the embezzlement in trust is hypocrisy. (M.L).

If something secret was told by a person to another one or discussed mutually by taking a promise that it will not disclose it to others, then keeping these words as a secret too is a trust. It will be unlawful if its disclosure causes harm to someone, and meanness even if there is no harm. Anyhow others' secrets should not be disclosed to others.

Protection of the wealth of an orphan is a duty of his guardian and any embezzlement therein is a grave sin and unlawful, except to the extent of the expenses incurred for its protection.

Asceticism (*Zuh'd*)

The asceticism is defined as strict self discipline and minimum utilization of even the permitted things, in spite of having the wealth and status, and they are six things: food, clothes, residence, household effects, marriage and wealth and status. The asceticism in food means to be content with simple food such as sorghum, millet and potherbs. If consuming wheat, its flour should not be filtered, and consume less meat and should not store food sufficient for more than one day. The average grade of asceticism is to store food for not more than forty days and lowest grade is to store grains for not more than one year.

In case of clothes, it should be only one pair, and lowest grade is to have two pairs of clothes, and it should be thick wool and home-spun cotton etc. Thin and soft clothe is not suitable for an ascetic (*Zahid*).

The residence should not be reinforced with brick and cement and not more than required to be safe from heat and cold. The Messenger of Allah ^{PBUH} said: "*To whomsoever Allah wants to ruin, wastes his wealth in water and earth.*" (A.D).

In the case of household effects, only single piece of required items should be kept, not more than this. The household effects of the Prophet ^{PBUH} were a pillow made of leather filled with the bark of dates and a folded blanket. (K.S).

There is no asceticism in case of marriage, as the Messenger of Allah ^{PBUH} was the greatest ascetic but he was having nine wives. However if there is a fear that the marriage or a woman will cause negligence from Allah or laziness in devotions, then it is better for him to avoid marriage, but it is better option to perform marriage if overwhelmed by carnal desires to stay away from sins.

The asceticism in wealth and status means to acquire it only to the extent of personal or religious requirement. Hazrat Ibrahim Khalilullah ^{AS} sought loan from a friend, then there was a divine revelation that I am your friend then why did not you ask me for a loan. He said O Allah! I know You consider the world as an enemy so how can I ask You the world? Allah said: O Ibrahim! A necessity is not the world. (K.S).

A person who has renounced the world and gave up his choice (*Ikhtiyar*), he should be content with the circumstances, food and clothes provided by Allah, and the asceticism of an *'Aarif* is that he should not avoid the wealth but accept it and spend properly and give it to the deserving people.

Contentment (*Qina'at*)

The trait of contentment is a sign of being heavenly. (H.I). It is mentioned in a Hadith: "*Whoever is satisfied with a little quantity of food, Allah will be satisfied with him for a lesser deed.*"(M.S).

The contentment denotes remaining satisfied with the income sufficient for subsistence of the self and the family, and not to seek more greedily, but not to give up if received without seeking.

The seeker of Allah should acquire wealth only as per necessity and spend it, and should not acquire unlawful wealth, and should not accumulate more than necessary, and keep an eye on spending that it should be neither extravagance nor miserliness. The income and expenditure and all efforts should be made with a proper intention and only for the devotion of Allah, and should not become delighted if received more wealth and not be grieved if suffered loss, and should not involve the heart in love of the wealth, and (it is better to) spend on religious necessities.(K.S).

Our saintly people have defined the contentment as not just remaining satisfied with a piece of bread or minimum clothes to cover from navel to knees, but called those as really satisfied and virtuous persons who have turned away their face from whole world and remained absorbed in sighting of Allah, the real beloved one. (I.N).

Justice ('Adl)

Justice means the quality of being fair and reasonable, and to avoid any variations in the matters of dealings and devotion for the sake of justice, and even the enemies of Islam must be treated with due fairness. Allah says: “*And those who do not judge by what God has revealed are truly the disbelievers.*” (5:44).

It is unlawful to judge someone or something with prejudice and take a wrong decision to favour one's relatives or friends. In case of more than one wife, it is necessary to treat them equitably in the matters of sustenance, clothes and residence, and same should be the case with children.

The real justice is to firmly stick to the Unity of Allah (*Tawhid*). Therefore, Hazrat Khalifah-i-Giroh ^{RZ} has interpreted the justice as Unity of Allah. (M.G), which means to declare that “There is no deity but Allah” and remain firmly stick to this belief till last breathe in such a way that the heart becomes free from worship of everything other than Allah and should not consider anything as worthy of worship, neither self nor wealth nor world. In the same context, Hazrat Mahdi ^{AS} has said about Nausherwan that he had not done justice to himself. (H.I) Similarly the justice implies staying away from committing sins and oppression. Hazrat Mahdi ^{AS} said: “All the seven heavens, earth, the empyrean (*'arsh*) and the whole world is a microcosm (*Aalam-e-saghir*) and the human-being is a macrocosm (*Aalam-e-kabir*). When a person indulges in evil deeds, his heart is filled with tyranny, and when he repents and turns towards Allah, the tyranny is eradicated from his heart and filled with justice and equity. (S.I).

Good Deeds (*Ihsan*)

Ihsan means to show mercy to the one who had oppressed you, and the status of this act is greater than forgiveness. It is narrated that somebody abused Hazrat Imam Zainulabidin ^{RZ} but he threw his sheet of cloth towards him and also gave him a hundred Dirham. Taking care of such relatives and friends who are in need of help, is a good deed (*Ihsan*). They should be treated with kindness constantly even if any kind of

enmity is shown by them, yet help them more than before, ignoring the incitement by Satan, as this is a status of the truthful persons (*Siddiqeen*). Allah the Almighty has emphatically ordered to be kind with parents.

The reality of *Ihsan* is explained by the Prophet ^{PBUH} when asked by Jibril ^{AS}: “*It is to worship Allah as if you see Him, and though you do not see Him, He indeed sees you.*” (M.S). This explanation indicates that the worshipper should worship Allah in this manner – feeling His closeness, that He is before him, and feeling as if he sees Him, which necessarily follows reverence, fear, awe, sincerity and glorification. It is said in another narration by Abu Hurayrah ^{RZ}: “*To fear Allah as if you see Him.*” The sincerity in worship makes it more perfect. The worshipper knows that none of his deeds are hidden from Allah. When this level is achieved, it is easy for him to move on to next level, and that is to always act as if he sees Allah, and indeed he is near and close to Him.

Another rank of *Ihsan* is witnessing (*Mushahada*), which means the worshipper acts in conformity to the feeling in his heart that Allah sees him, and the heart is illuminated with *Iman*, and one can penetrate the depths of knowledge until the unseen to him becomes seen. Therefore, performing the deeds concerned with the vision of Allah (*Deedar*) is *Ihsan*.

It is mentioned in Holy Qur’an: “***And be good to others, as Allah has been good to you.***” (28:77) Just like the servant was a hidden entity and Allah brought him into existence by His grace, now it is the duty of the servant to wipe out his existence and merge with His essence and attributes in such a way that only the essence of Allah shall remain existent.

Modesty and Shyness (*Sharm-o-Haya*)

It is mentioned in a Hadith that the modesty is equal to half of the faith. The Prophet ^{PBUH} said: “*The shyness is one of the branches of faith.*” (B.K). Hazrat Mahdi ^{AS} said: “The one who is impudent, immodest and dishonest will not reach (close to) Allah. (H.I). Modesty means staying away from obscene and unmannerly deeds, in private and in public both. Shyness acts as a barrier between man and sin and helps prevent one from perpetrating evil deeds,.

Patience (*Sabr*)

Literally the patience means the ability to accept delay, trouble or suffering without becoming angry or upset. It is mentioned in a *Hadith* that the “patience is a

light” (M.L) which keeps a believer safe from wandering, disappointment, desperation and frustration in case of difficulties and hardships. The patience also denotes enduring the separation from hometown and relatives, difficulties faced in life and not taking revenge if someone has caused harm.

It is mentioned in *Hadith Qudsi*: “O Muhammad! If you want to taste the sweetness of *‘Iman*, keep yourself hungry, make incumbent upon your tongue to be silent, keep in mind that the fear and hardship are necessary for you and never take rest. Probably you will be safe if you follow these things otherwise you will be among the dead.” (I.N). It is mentioned in another Hadith that, if Allah wants to bestow any status on any of his servants, which he cannot achieve through his deeds, then he is afflicted with some sickness, which makes it possible for him to achieve the status. (G.T) Being steadfast on the commands of Allah and to establish and strengthen the Sunnah of the Prophet ^{PBUH} are the qualities of patience.

Gratitude (*Shuk’r*)

Spending the bounties granted by Allah for His pleasure is an act of gratitude, and showing patience on not achieving the desired thing and thankfulness on achieving it is an attribute of believers, but remaining thankful even for not achieving something is more commendable, and it should be deemed as a divine expediency. However, if received, it should be spent in the name of Allah. Hazrat Ibrahim Adham^{RH} said that I have left the dogs of Balkh in this condition. Hazrat Shafeeq^{RH} asked him about the traits of godly people (*Faqeers*). He said that they would be grateful if not received anything and would give away to others if received. (K.S). In fact, the gratitude multiplies the bestowals. The purpose of gratitude is to acknowledge the receipt of reward with humbleness. The real gratitude has been defined by Hazrat Mahdi^{AS} in these words: “The thankfulness means desisting from polytheism.” (H.I).

Politeness and Humility

Hazrat ‘Isa^{AS} said: “The humble and hospitable men in the world are fortunate as they would be self-conscious on the Day of Judgment, and those who make peace between the people would enter the Paradise, and they are lucky whose heart is free from the worldly attachment and they would be rewarded with the sight of Allah (*Deedar*).” (K.S). The Holy Prophet ^{PBUH} said: “*Whoever behaves humbly, Allah magnifies his respect.*” And He ^{PBUH} said: “*Be humble if you see humbleness and be haughty if you see an arrogant, so that his disdain and disgrace is depicted.*” Carrying

out our duties by ourselves is the humility, such as fetching water, bringing goods and collecting firewood from forest etc.

Moral Character

Some of the saintly people have defined the moral character as discharging the enjoined religious duties and staying away from prohibitions. Showing patience on vexation and mischief by people is known as good nature. Good-natured people are those who accept and tolerate the vexation from people and fulfill their obligations without any feeling of grief and agony. Some worthy ancestors have defined the qualities of a good-natured person as; modest, taciturn, truthful, looking for suitability, very devout, committing lesser mistakes, keeping aloof from useless deeds, well-wisher of all and well-behaved for all, dignified, affectionate, mild, patient, content, very grateful, tolerant, soft-hearted, friendly, staying away from abuses, rebuke, criticism, backbiting, obscenity, haste, jealousy and enmity and be generous and soft-spoken and his friendship, enmity, anger and pleasure must be for the sake of Allah. (K.S).

Forgiveness ('Afw)

Literally forgiveness means to stop feeling angry or resentful towards someone for an offence or mistake and excuse him. Forsaking our right on others is forgiveness, such as debt or capital punishment (*Qisas*) etc. Hazrat Moosa ^{AS} entreated Allah as to which servant is dearer to you? Allah said: "He who pardons in spite of having power." The softness of nature is an excellent attribute which is a result of good manners. It is mentioned in a Hadith that Allah is considerate and loves kindness. (M.L). But such a kindness is not valid which may render the subordinates spoilt and fearless, therefore harshness is necessary with softness whenever required. Sa'adi ^{RH} says that it is better to keep the softness mixed with harshness, just like a surgeon tears the wound and dresses the wound.

Tolerance (Hil'm)

Tolerance or forbearance means to be patient and self controlled. The Holy Prophet ^{PBUH} said: "*A Muslim is given such a rank for his forbearance which is given to the one who wakes all night in worship and who fasts.*" (T.R). Hazrat Hassan ^{RZ} said: "Acquire knowledge and adorn it with dignity and forbearance." Hazrat Bandagi Miyan ^{RZ} was tolerant to such an extent that the Companions ^{RZ} were feeling amazed on his tolerance, and he was saying that I am a tree of abuses. (N.A), which means, he was not

getting angry if abused by anyone. Some scholars have given preference to forbearance over wisdom.

Islam has declared cursing and abusing, exchange of vulgar and obscene words as forbidden acts. It is not permissible to oppress someone on being oppressed by him or to harm someone in exchange of his mischief. Though taking revenge is permissible but should not cross the limit and should not tell a lie. He should restrain himself and should not be bent on taking revenge. It is better to keep quiet at the time of any brawl, but at the same time it is not proper to nurture grudge and malice in the heart. It is written in a Hadith: *“He who controls his anger though he had the power to act on it, Allah will call him first of all on the Day of Judgment and will give him the authority to select whatever he likes.”* (A.D). It does not befit a believer to get angry for self, but necessary and permissible for the religion and for the sake of Allah.

Surrender to Allah’s Will (*Tasleem-o-Raza*)

A seeker of Allah should surrender his self to Allah, and should neither be engaged with others nor seek anything from anyone other than Allah. (N.R). Hazrat Mahdi ^{AS} has enjoined to be resigned to the will of Allah and be satisfied with the destiny. (I.N). A believer should understand that everything takes place by the Will of Allah, and whatever is happening is indeed good, and he should be satisfied with the divine decree in cases of poverty and prosperity both, as giving up our own choice is known as the resignation to the Will of Allah.

Remembering Death

Remembering death too is one of the virtues. The Messenger of Allah ^{PBUH} said:

- He who remembers the death twenty times a day will be granted the rank of a martyr.
- A wise man is the one who wipes out his desires and prepare himself by good deeds for the life after death.
- Remember mostly those things which wipe out the pleasures. (I.M).

There are three categories of people who remember death:

1. A ‘negligent’ who never think of death, because it will mar his pleasure. If he ever remembers death, he will remember with badness by showing regret on his world. Remembrance of death will drive away such a person from Allah.

2. A 'repentant' who keeps the death in mind but wants the death to be delayed till perfection of penitence and preparation of a proper provision for Hereafter, and constantly keeps on preparing himself for death.
3. A 'devout person' having the intimate knowledge of Allah ('*Aarif*), who always keeps the death in mind and feels delighted when the death approaches him, because the death provides the means of meeting with his beloved (Allah).

But there is another person who is greater than the repentant and the devout one, who resigns to the Will of Allah, and remains unconcerned with the death or life, and remains satisfied with the Will of Allah, and such a person attains the status of the one who had surrendered to Allah's Will because of his excessive love and affection with Allah.

Those people who do not keep the death in mind, usually forgets Allah and becomes involved in worldliness till they reach the stage of perdition. Hence, it has been emphasized in a Hadith on keeping the death always in mind and performing virtuous deeds for the life of the Hereafter.

One of the way to retain the belief of death in the mind and heart is to remember and think about the living standards and glorious life of the people departed before you and how all such pomp and show disappeared in a heap of dirt on his death, and bear in mind that you too are going to face the same fate. The human-being usually forgets the death under the influence of the distant hopes and betrays himself thinking that still there is a lot of time and being young he must fulfill the worldly obligations first and therefore fully involves himself in the world and forgets that the worship to Allah is also obligatory for him.

When he becomes old, his self (*Nafs*) or Satan will make him to believe that so-and-so work or marriage of the daughter or children's education or construction of a house or arrangement of the sustenance for family must be accomplished before repentance and turning towards Allah, and by that time the death will pounce upon him leaving no time to repent, and he will leave the world regretfully.

The distant hopes are created just because of ignorance and love of the world. To get rid of the rust of ignorance, it is necessary to live in the company of godly and righteous people and acquire the knowledge and wisdom from them to improve both your worldly as well as religious life. The love of the world cannot be removed from the heart unless a firm belief in Allah, the Hereafter and His reward and punishment is

not developed in the heart, and then the state of a life with minimum desires is achieved. The Messenger of Allah ^{PBUH} said: “*Do not talk about evening with your soul (nafs) when you wake up in the morning and do not talk about morning at the time of evening.*” (B.K), which means, one should not expect in the morning that he will be alive till the evening, and should not expect in the evening that he will be alive till next morning. The ‘minimum hopes’ are defined by Hazrat Sufyan Thoori ^{RH} that the asceticism does not stand for just eating the bread of sorghum and wearing blanket (simple living), but to keep away the world from your heart and to minimize the hopes. (A.U).

XII. Rights of Human-beings

As per Islamic law, every Muslim is required to fulfill two kinds of obligations: The obligations to Allah (*Huqooqullah*) and the obligations to mankind (*Huqooqunnas*). The obligatory duties such as prayers, fasting, Hajj, Zakat and other essential and traditional duties required to be fulfilled by a Muslim are the 'Obligations to Allah', and in case of omission or deficient performance, Allah has the power to forgive out of His compassion. But He never forgives the omission or negligence in fulfillment of obligation to the mankind, particularly between two Muslims.

It is enjoined in the Holy Qur'an to be good to one's neighbor which implies good behavior, dealing honourably, not harming him, feeding him if he is hungry, helping him if required, giving him loan, hiding his faults, sharing good food if cooked in home, giving him fruits and gifts. The 'neighbor' includes the both believer and a disbeliever as well as a fellow-traveller for a journey of 2-4 days.

Helping the orphans, poor, needy, wayfarer, others in need of help and those afflicted with calamities, feeding the hungry, clothing the naked, taking care of sick persons, getting released the prisoners and guiding the one who has lost his way are the Islamic manners. Whoever is not able to provide such help he should at least help them orally. The Prophet ^{PBUH} said: *"The one who seeks to help the widows and the poor is like the one who is fighting in the way of Allah."*(M.L).

If someone sought help, he must be helped. The Messenger of Allah ^{PBUH} said: *"Do not turn down a beggar even if he is riding a horse."*(M.I). He ^{PBUH} also said: *"Whoever is there for his brother's need, Allah is there for his need."*(B.K).

A Muslim is obliged to fulfill the obligations to other Muslim, such as a Muslim should not oppress other Muslim, and if oppressed by someone, do not keep away from him, rather be affable, kind and generous with him, hide his faults, fulfill his needs, do not go back on your word, console him, do not keep grudge and enmity, do not bear malice and do not backbite, do not disconnect conversation with him for more than three days, forbid his life, property and honour for you, respect elders, be kind with children, honour everyone as per their status, try to make peace between two wrangling Muslims, stay away from slandering, be helpful to others, accept invitations, visit the sick, condole the death of someone and attend his funeral prayer and pay a visit to his grave, whatever you dislike for yourself dislike the same for other Muslim too. (B.K), The Prophet ^{PBUH} said: *"Whoever loves his sustenance to be made abundant for him and*

for his time (of death) to be delayed, then he should nurture relations with his relatives.”(B.K).

Torturing the slaves, both male and female, and putting collar on their neck is unlawful. The Messenger of Allah ^{PBUH} has instructed the believers to be kind with the slaves, provide them with the same food what you eat and the same clothes which you wear, and do not force them to work more and help them in case of any hard work. Other servants too should be treated nicely. The Prophet ^{PBUH} has emphasized on the importance of being good to one’s parents in several *Ahadith*. It is not permissible to go for Hajj and participate in *Jihaad* without their permission. The Prophet ^{PBUH} has highlighted the importance of the mother .and said; “*Stick close to her, for verily, Paradise is under her feet.*”(N.S). He ^{PBUH} also said: “*The pleasure of the Lord is in the parents’ pleasure. His anger is in their anger.*”

Three prayers are indeed accepted: the prayer of an oppressed, the prayer of a wayfarer and the prayer of a father for his children. (B.K). One of the best virtuous deeds is to behave mannerly with friends of the father and be kind with them after his death. (M.L). The right of the mother is twice the right of the father, and the right of the elder brother is same as that of the father and the right of a son is that he should not be disowned and disinherited because of his rudeness.

Saluting (Salaam) someone is a Sunnah and answering to it is essential, but saluting or greeting by bowing down is not permissible. H.B.M. Sayyed Khundmir ^{RZ} has prohibited stooping the head and shoulders for salutation. (I.N). Obeisance (*Qadam bosī*) to venerable persons is permissible. The Companions ^{RZ} have shown obeisance to the Prophet ^{PBUH}.(R.K). It is mentioned in *Mishkat Sharif* that obeisance is a permissible deed, and it is cited in *Miftahul-Abwab* that some *Ahadith* have been narrated in the matter of kissing the feet of the Holy Prophet ^{PBUH}. It is mentioned in a *Hadith* that whoever kissed the feet of his mother, as if he has kissed the door-sill of the Paradise. (D.M). In fact, the companions of the era of *Wilayat* too followed the practice of obeisance. (M.N).

One should say *Al-Hamdu Lillah* after sneezing and the one who heard these words should answer by saying *Yar’hamu-kallah*(May Allah have mercy on you). Similarly one should say *Laa Hawla Wa laa Quww’wata Illa Billahi* after yawning. Anything lying on the way which may cause trouble to the people should be removed. (B.K).

Loving the common people and maintaining affability with them is a virtuous quality of the prophets and saints. It is desirable to love the friends and be faithful to them, and accept their invitation and invite them. It is also desirable to meet them after some break which will increase mutual affection. The Messenger of Allah ^{PBUH} said: "Exchange gifts as the gifts remove ill-will from hearts." (T.M). After giving anything to anybody do not take it back, as the one who takes it back is like a dog who licks his vomit. (N.S) Serve the friends large-heartedly, neither oppose nor debate with them, and teach them the religious knowledge, forgive their mistakes and take care of their family members after their death. Maintain informal relations with the friend and consider him better than yourself and spend wealth on him. Giving twenty dirham to a friend is better than giving one hundred dirham to a beggar. (K.S). Attending on a wayfarer and helping and consoling a poor is an act of generosity. One should be polite with such relatives who are impolite with him. Whoever is having two pairs of clothes should share one with his brother who is naked, otherwise he is a hypocrite. (N.A). A lower rank of good behavior is not to harm anyone and higher rank is to do good to the people. (I.M).

Invitation

It is a Sunnah to accept the invitation whether it is offering (*Nazr-o-Niyaz*) or tenth or fortieth day after death or post-marital feast (*Valimah*) or any other occasion. If observing supererogatory (*Naf'l*) fast, he should break the fast to attend the invitation and can keep compensatory fasts later on. But accepting the invitation continuously for more than three days is contrary to the traditional practice (*Sunnah*). (I.M). Treating any invitee or a guest only for three days is a traditional practice, and Hazrat Mahdi ^{AS} too practiced the same . (M.T), and his companions too never used to treat any guest for more than three days, however, they used to give him equal share of whatever received (*futuh*) in the name of Allah. (I.N). If someone invites all the *Fuqara* of any Daira or mosque and sent the prepared food, then it must be distributed among them equitably. However if only one person was invited and he received the food then he has no authority to share it with others and should return the left-over food to the sender. (K.N). It is mentioned in a Hadith that if any poor person has received an invitation and ha has a family too and unable to arrange food for them, then it does not suit him to attend the treat and leave the family hungry. (G.T).

Visiting the Sick ('Iya'dat)

It is a Sunnah to visit a sick person and inquire about his health. The Holy Prophet ^{PBUH} ordered his Companions ^{RZ} to visit and inquire after the ailing brother and to follow the funeral procession. (B.K) and such a visit to any sick should be only for seeking reward and for the pleasure of Allah. When visiting a sick person, inquire about his health, console and comfort him, which will drive away his grief, and assure him of recovery from sickness, explain the rewards and virtues of being sick and pray for his health and long life. Do not sit for a long time, however it is all right if he feels happy and comfortable in your presence. The Prophet ^{PBUH} said; "*Whoever visited a sick person, he is awarded a home in the Paradise.*"(T.M).

Condolence

Visiting the heirs of the deceased and condoling them within three days is a traditional act (*Masnoon*), but after that period is undesirable (*Makrooh*), however permissible for the one who was not present at the time of death. It is also undesirable to visit again for condolence, and also to condole near the grave or near the entrance of the house.

Congratulation

It is a traditional act (Sunnah) to congratulate someone on the occasion of any happy event and participate in such an event, such as marriage, birth of a child and saying '*Bismillah*' (*Tasmiya Khwani*) etc. It is also Sunnah to gift something to the relatives and friends on such cheerful occasions, and they too are required to invite the friends and relatives, treat them with hospitality or present them the gifts on such occasions.

XIII. Enjoining Good and Forbidding Evil

Enjoining righteousness and forbidding evil (*Amr bil-Ma'roof wa Nahy anil-Munkar*) is a general obligation (*Farz-e-kifaya*) on every Muslim, and a significant part of the Islamic acts of worship. Allah says: **“The believers, both men and women, are guardians of one another. They enjoin good and forbid evil (all that Islam has forbidden).”** (9:71). The Messenger of Allah ^{PBUH} said: *“If anyone of you happen to see an evil, eradicate or stop it with hands, if not able to do so then prohibit it from tongue, if that too is not possible then feel displeased with it which is the weakest state of Iman.”* (I.N). Therefore, if could not do anything practically, one should speak truth, because hiding the truth is *Kufr*. (N.R). Speaking truth in front of the tyrants and enemies of Islam is bravery. Islam enjoins men to teach others whatever they have learned, and if they could not convey to others, then at least convey it to the wife to fulfill the obligation. (I.N). Some of the people opine that the one who enjoins righteousness should possess knowledge, asceticism and good manners, and first he should put into practice the good deed what he is enjoining and stay away from the evil which he is forbidding, and one should advice prudently as per the level of understanding of the people and only for the sake of Allah. (S.S). It is mentioned in *Hashiya Sharif* that one should first act upon the divine command then enjoin others to do so.

H.B.M.Shaikh Mustafa Gujarati ^{RH} says that a sincere adviser is the one who have no craving for the wealth and status, who is making efforts in the deeds for the Hereafter, who is enjoying the benefits of devotion, who knows the rules of the spiritual path and whose speech burns down the heap of desires in the desert of the heart. Further he says that the adviser (*Naseh*) is only such a person who is desperately making efforts to put into practice the deeds of the Hereafter, not the one who is entangled in craving for the world like a honey-bee which is stuck in honey. The adviser is the one who is enjoying the reward of devotion, not the one who is seeking the worldly wealth like a dog who craves for carrion. The adviser is the one who has the knowledge of the mystic path, not the one who always spend time in royal courts. The counselor (*Naseh*) is the one whose speech can burn down the stack of sensual desires in the desert of the heart, not the one whose words can further rage the fire of love of the world. (M.K 51,52). H.B.M.Abdul Malik Sujawandi ^{RH} writes: *“The Mahdavi scholars have guided the people to seek Allah and to refrain from seeking anything other than Allah, and to make the innermost (Batin) unconcerned with both the worlds. (S.B). Therefore, the*

scholar who is enjoining righteousness and forbidding evil should possess these attributes.

Hazrat Mahdi ^{AS} said: “To restrain someone means to refrain oneself, and in what way you are concerned if the whole world desists? (Z.I), which denotes putting into practice by the self is more important than enjoining others. It is narrated that H.B.M.Sayyed Shahabuddin Shahabul Haq ^{RZ} says that “I have been shown the spiritual guides (*Murshid*) of last era in such a condition that they are tied with the pillars of the Hell and their tongues are being cut with the scissors of fire, because they told others to be righteous but did not practice the same by themselves.” (H.I). Allamah Shamsi ^{RH} writes in “*Al-Aqa'id*” Part-3:”Those who are conversant with the religious (*Shara'ie*) matters, they should enjoin righteousness and forbid evil deeds. If the commissioned one for carrying out an order is essential then his task too is essential, and if the entrusted one is traditional (*Masnoon*) then the matter too is traditional. Similarly if the forbidden thing is unlawful then its prohibition too is essential (*Wajib*). If it is execrable (*Makrooh*) then it is traditional act (*Masnoon*) to forbid it, provided the efforts of enjoining good and forbidding evil should not stir up any trouble. If there is a fear of any such mischief, then better to sit at home and do not venture out without any necessity and save your life.”

XIV. Holy War in the Way of Allah (*Jihaad*)

The collective use of force to defend Islam and make it triumph is known as *Jihaad*, but the same attempts for any personal or national interests or for any worldly purpose or any step taken under the influence of prejudice or enmity does not come under the purview of religious war (*Jihaad*). The blind, lame, sick and old-aged persons are exempted from participating in *Jihaad*, but staying away from *Jihaad* without any valid excuse is regarded as hypocrisy (*Nifaq*), such as could not convince the wife and children and not acquainted with the way. However absence of all those conditions which makes it an individual duty (*Farz-e-A'in*) will absolve one of the blame of refraining from *Jihaad*. The defense is permissible if any tyrant commits tyranny or insults the religion or issues wrong legal opinions (*Fatwa*) or intending to kill the Mahdavis.

Exceeding the limits on enemy and high-handedness is prohibited in Jihad, and should not take the initiative in war as the one who starts is considered as an oppressor. The Muslim who has been killed for his honour and dignity is considered as a martyr. (T.M, A.D). Spending wealth for upholding the truth too is *Jihad*. In case of a battle with opponents of Mahdi ^{AS} (Muslims), except their weapon, looting their belongings, enslaving their wives and children, collecting head-tax (*Jizya*) from them or forcing to work under duress are unlawful. (I.N). Fleeing from the battle against double number of infidels is a grave (*Kabeerah*) sin. (M.M). If women are participating in Jihad, they would be responsible for preparing food for warriors, treatment and dressing of wounded and taking care of the sick. (M.L), but staying indoors too is a Jihad for them. (A.D). It is narrated by Hazrat Aaisha ^{RZ} that she asked: O Messenger of Allah ^{PBUH}! We consider *Jihaad* as a best deed, Should we not fight in Allah's cause? He said: "The best *Jihad* (for women) is *Hajj –Mabrur*" (Hajj which is done according to the Prophet's tradition and is accepted by Allah). (B.K).

There are two kinds of *Jihaad*: Apparent *Jihaad* – fighting with the infidels, and internal *Jihaad* – fighting with the soul (*Nafs*) and this is the greater *Jihaad* in fact, and it is incumbent upon every believer to adopt it as per his capacity and this responsibility is never annulled. A poet said: "Fighting in a battlefield is a matter of a moment, but continuously fighting with the self every day and every time is a *Jihaad* without sword."

Giving preference to religious objectives over our own desires and interests is a war with the self (*Jihad bin-nafs*). The Messenger of Allah ^{PBUH} has termed the courage of upholding the truth in front of a tyrant ruler as most loving and excellent *Jihaad*.

(T.R) He ^{PBUH} also said: “*Jihaad* implies four things: Enjoining good, Forbidding evils, Truthfulness on the occasion of trying and difficult times and Enmity with a wicked one. (A.B).

Adhering to the obligatory (*Farz*) and traditional (*Sunan*) deeds, staying away from sins, sticking to the divine religion at the time of hostility from opponents, endurance in case of emigration, expulsion, distress and battle, poverty and starvation and sickness etc, propagation of Islam, upholding the truth in front of tyrants, staying away from worldly and sensual people and remaining engrossed in incessant remembrance of Allah by turning away from others, are the ingredients of the internal *Jihaad*. Hazrat Mahdi ^{AS} says that a believer is the one who fights with his own self (*Nafs*). (A.Y) and the Messenger of Allah ^{PBUH} said: “A *Mujahid* (warrior) is the one who fights with his self (*Nafs*). (T.M).

XV. Practices (Sunan) of the Holy Prophet ^{PBUH}

Allah says: “*Say, O Prophet, Obey Allah and His Messenger.*” (3:31) “*And whatever the Messenger gives you, take it, and whatever he forbids you from, leave it.*” (59:7). The Prophet of Allah ^{PBUH} said: “*Whatever matters I have commanded you, perform from them what you are able to, and whatever matters I have forbidden for you, stay away from them.*” The real obedience to the Prophet ^{PBUH} is the adherence to his practices. Hazrat Mahdi ^{AS} said: “Our religion is the Book of Allah and adherence to the Messenger of Allah ^{PBUH}.” (N.R). The one who adopt the path of Allah, should carry the Holy Qur’an in his right hand and the light of the Hadith in left hand, then he will be saved from the darkness of heresy and the pit of doubts, and will be able to reach Allah through straight path, otherwise he will get entrapped in the darkness of innovations in religion (*Bid’at*) or fell down unknowingly in the pit of uncertainty. (H.I). Hazrat Mahdi ^{AS} said: “The Sunnah of the Prophet denotes the deeds of the Prophet ^{PBUH}.” (N.R). Eating less, sleeping less, talking less, less mingling with the people, laughing less, weeping more, staying away from the world and the worldly people, fulfilling the obligations on their scheduled time, bearing in mind the rules of each deed, staying awake and praying at night (Staying awake for devotion at night which is also known as shift (*Nawbat*) for remembrance of Allah is obligatory in Mahdavia community), offering late night (*Tahaj’jud*) prayer, taking a nap in afternoon, offering *Taraweeh* prayer in the month of Ramadan, retiring to a mosque (*Etikaf*) in the last ten days of Ramadan, accepting invitation, visiting the graves, visiting the sick, offering condolence, taking the lead in salutation (*Salam*), paying respect to others, handshake, embracing each other, carrying stick in hand, carrying a mirror and a comb in presence and journey, braiding the hair, growing beard, trimming moustaches, shaving the hair from armpit and below the navel, cutting the nail, circumcision, cleanliness from impurity, brushing teeth with *Miswak*, taking bath for the prayers of Friday and festivals, getting married and applying perfume, all these are the practices (Sunnah) of the Holy Prophet ^{PBUH}. He ^{PBUH} also used to remain seated on the prayer carpet facing *Qiblah* after *Fajr* prayer till sunrise or little more than that and from *Asr* to *Maghrib* prayer for remembrance of Allah (Guarding of these two timings has been declared as obligatory by Hazrat Mahdi ^{AS} in accordance with the Holy Qur’an).

Some more qualities of the Prophet ^{PBUH} have been mentioned in a Hadith narrated by Hazrat Abu Sayeed Khudri ^{RZ} that the Messenger of Allah ^{PBUH} used to feed the

animals, tie the camel, sweep the home, milk the goat, stitch the shoes, patch the clothes, take food along with the servant, help the servant in grinding if he is tired, bring goods from market, take initiative in greeting every one whether rich or poor, elder or younger, shake hands, do not differentiate in religious matters between a slave or a free-born or elder or younger one, wear only one dress during day and night, accept invitation by any humble and miserable person and eat cheerfully whatever is presented to him, does not keep the food of the night for morning or of the day for night. He was good-natured, merciful, sociable, cheerful and smiling. He was neither displeased in case of any grief nor showing indignity in the matters of hospitality, and a kind of dignity was reflecting from his face. He was generous but without extravagance and treated everyone with kindness. He was kind-hearted and keeping his head hanging down and never expected anything from anybody. Whoever wants to be a fortunate, he should follow him. (K.S).

Some other characteristic features of the Messenger of Allah ^{PBUH} are: “Showing courage in front of great wrestlers, having trust in Allah under all circumstances, firmness in frightful situations, truthfulness, disinclination towards the world throughout his life, generosity to such an extent that he never used to keep anything for next day, unconcerned with the rich, politeness with the poor, kindness towards the relatives, hard work, hospitality, upholding truth in difficult times, fulfilling the promise and enjoining the worship to Allah.” (S.B).

XVI Renunciation of the World

The renunciation of the world (*Tark-e-duniya*) is the first ever duty among the obligations of *Wilayat*. Hazrat Mahdi ^{AS} said: “There is no *Iman* without renouncing the world.” (M.V). It is evident from this narration that the existence of worldly life is *Kufr*, which means the existence with a sense of entity and ego. Allah Says:

- ***“Whoever desires only this worldly life and its luxuries, We will pay them in full for their deeds in this life – nothing will be left out. It is they who will have nothing in the Hereafter except the Fire.”*** (11:15).
- ***“The enjoyment of worldly desires – women, children, heaps of the treasures of gold and silver, horses of high mark, cattle and fertile land – has been made appealing to people. These are the pleasures of this worldly life, but with God is the finest destination.”*** (3:14)

The worldly life is defined as the wealth, children, women, animals, cultivation, business, buildings, clothes and eatables etc. and whoever loves them and is occupied with them is termed as a disbeliever. If anyone keeps the company of such a worldly person or visits his house or loves him, Hazrat Mahdi ^{AS} said about such person that “He does not belong to us and he is out of the grace of Muhammad ^{PBUH} and out of the grace of Allah.” (N.R).

Several traditions have been narrated from the Messenger of Allah ^{PBUH} in condemnation of the world. He ^{PBUH} said: “*The love of the world is the root of all evils.*” And also said: “*The world is (like) carrion and its seekers are dogs.* (I.N) and the virtues of indigence (*faqr*) and saintliness have been highlighted in some of the traditions (*Ahadith*) and the believers have been ordered to love the poor. (M.L, T.M). He ^{PBUH} chose poverty for himself, and said that the one who renounces the world would receive the reward of a martyr by Allah. (T.B) and said: “*When Allah loves someone, He restrains him from the (love of) world same as a sick person is restrained from (drinking) water.*”(T.M). The excellence and importance of the renunciation of world is evident from these *Ahadith*, and the Holy Qur’an too condemns the world and commands the people to turn away from world and turn attention towards the Hereafter, and same is the real purpose of the advent of the prophets. Therefore, they used to renounce the efforts to earn livelihood immediately after occupying the post of a prophet and engaged in spreading the truth and word of Allah, and resigned to the Will of Allah for fulfillment of their worldly necessities. Several such narratives are there which depicts their poverty and saintliness. There is a narrative that Hazrat ‘Isa ^{AS} passed by a

person who was sleeping covered with a blanket. He woke him up and asked him to remember Allah. He replied: What do you want from me? I have left the world for worldly people. Hazrat 'Isa ^{AS} said: O friend! Sleep comfortably. (A.U).

What is meant by World?

The scholastic philosophers (*Mutakallimin*) have defined the 'world' as the love and desire of the world, giving preference to worldly matters over the matters of the Hereafter, and making the religion an amusement as a result of a sense of pride and satisfaction in love of the world and buying the world in lieu of the Hereafter.

The research scholars with mystic inclination (*Muhaqqiqin*) have defined the world as negligence from Allah, anything other than Allah and sense of our own ego and existence. (T.B). As per the edict of Hazrat Mahdi ^{AS}, craving for and loving the chattels of worldly life and preoccupation with them is the 'world', and guarding the heart against such craving and love for such worldly possessions and staying away from being occupied with them implies renunciation of the world. Even one should desist from making efforts for earning the livelihood either by permissible means or by following the limits prescribed for earning, and the same is practiced in our community.

Stages of the Renunciation of World

The first stage is not to be inclined towards the world or love it by heart, and should not give precedence to worldly matters over the matters concerned with the Hereafter, and should not make the religion an amusement with a sense of pride and satisfaction in love of the world and should not buy the world in lieu of the Hereafter. Even one should not have hearty attraction towards the world and its possessions, and should not forget Allah for worldly business, and whatever thing makes one negligent from Allah should be left out, and keep away from unlawful and doubtful things, and should follow the commands and stay away from prohibitions.

The second stage is to resign to the Will of Allah in the matter of the sustenance and devote yourself to the worship of Allah, and keep on remembering Allah with concentration of mind and heart, as Hazrat Bandagi Miyan ^{RZ} said: "A believer never involves himself in anything else by forsaking presence in the court of Allah for the sake of sustenance." (A.R).

The third stage is to renounce everything other than Allah and one's own self and ego and surrender to Allah and not get involved with anyone to such an extent that

every intention and every deed must be only for Allah, and this is the highest rank of the renunciation of the world.

Permission to Earn (*Kasb*) and the Restrictions Thereof

Hazrat Mahdi ^{AS} said: “Seeking the world is *Kufr* and the seeker of the world is a *Kafir*.” In this context, the renunciation of world denotes refraining from pursuit of the world. However, the one who is not in the pursuit of world and not influenced by sensual desires but strives to earn only to gain strength for being able to worship Allah, cannot be categorized as a seeker of the world. On the contrary, such a person is defined as a seeker of the world who does not fulfill the conditions laid down for earning (*Kasb*), and make efforts to earn for pride, hypocrisy, worldly dominance or for gaining benefit. (M.C). The earning for the purpose of comfort, self-satisfaction, pride, egotism and hypocrisy has been termed as *Kufr* by Hazrat Mahdi ^{AS}(M.B), but the earning (*Kasab*) by fulfilling the conditions has been permitted by Hazrat Mahdi ^{AS}(N.A). The wisdom behind such permission is that one should gradually traverse the stages of the renunciation of world, therefore, earning (*Kasb*) before renunciation is preferable than the renunciation without going through the process of earning. (A.A), just like the time of *Zuhr* prayer extends till the shade of an object becomes double of its original height, but delay is permitted in summer.

Whoever is not able to adhere to the restrictions attached with the renunciation of the world or not able to bear the hunger and starvation because of the weakness of will power, it is better for him to undertake earning till he becomes able to sustain the restriction prescribed for the inmates of *Dairah*, just like the one who is unable to continue the fast is permitted to break it but he is required to observe the compensatory fast whenever he gains strength. But an earner (*Kasib*) should have the intention to worship Allah, gain strength for fulfillment of the obligations and to stay away from the prohibitions. (H.I). Hazrat Mahdi ^{AS} said: “Earning (*kasab*) is permissible to a believer but he should carry out earning by becoming a believer (*Momin*), and one should contemplate in Qur’an as to who is a believer.” (N.R). He also said: “Probably the one who is on the level of prophets may opt for earning and may be able to protect the restrictions laid down therewith. (H.I). Hazrat Mahdi ^{AS} has prescribed the following restrictions for earning (*Kasb*):

- Rely on Allah not on the gain.
- Offer five obligatory prayers with congregation.

- Continue to remember Allah constantly.
- Do not be greedy in earning.
- Intend to earn just for sustenance needed to stay alive and for clothes needed to cover from navel to knees (*Sat'r-e-'au'rat*).
- Pay tithe (*Ush'r*) in full.
- Keep the company of truthful people (*Suhbat-e-Sadiqeen*).
- Always censure yourself.
- Protect the hours reserved for remembrance of Allah twice a day i.e., from *Asr* to *'Isha* prayer and from *Fajr* to sunrise.
- Don't work after Call to prayer (*Azaan*), if worked then such earning will be unlawful (*Haraam*).
- Do not tell lies.
- Obey the commands enjoined in Holy Qur'an and stay away from the prohibitions.

Hazrat Mahdi ^{AS} said that the tradesman or an earner who abides by these rules will be guided by Allah to renounce the world and bestowed the honour of His vision (*Deedar*), and whoever violets these rules, *Iman* is impossible for him. (H.I).

The Conditions of the Renunciation of World

It is necessary for the one who has renounced the world to stay away from the possessions of the worldly life, which means to refrain from making efforts for subsistence, which is an external (*Zahiri*) form of *Tark-e-duniya*. The conditions attached with this renunciation of world are the renunciation of: efforts (*tadbir*), anxiety (*taraddud*), inheritance (*meerath*), fixed income (*ta'ay'yun*), lots (*bar'at*) and begging (*sawal*) or seeking from someone. First five of these conditions have been mentioned under the renunciation of the worldly life by B.M.Sayyed Meeranji ^{RH} in *Risaala Fara'iz*. Since the begging or beseeching breaches the status of *Faqeeri*, hence refraining from beseeching (*sawal*) too is a condition of the renunciation of the world, but purification of the heart and body from religiously prohibited things and repentance from all sins is necessary before renunciation of the world. This condition is similar to the condition of purification for the purpose of prayer. If anyone commits a grave sin (*Kabeerah*) after renouncing the world or adopts any means to earn livelihood, then his renunciation of the world will not remain valid, just like the prayer becomes invalid by nullification of ablution (*Wuzu*) or omission of any pillar (*Rukn*) of the prayer.

Not having love with the objects of delight of this worldly life (*Mata'e hayat-e-duniya*) is concerned with the heart, which is known as the renunciation of the worldly connections (*tark-e-ala'iq*), and guarding the heart against craving for the possessions of the worldly life is known as the renunciation of the existence and ego (*Tark-e-khudi-o-hasti*), which are concerned with the life, as the sense of existence and ego are the ingredients of living with enjoyment of life, and this is an internal (*Batini*) renunciation of the world. These two conditions of the renunciation of world are similar to the necessity of the presence of heart and fear of God and humility for the prayer.

Repentance (*Tau'bah*)

Repentance from all sins before renouncing the world is a preparation for renunciation. Hazrat Mahdi ^{AS} said: "The repentance is the renunciation of the world" which proves the compulsion of the repentance and renunciation of the world for each other. He ^{AS} also said: "The one who renounces the world is like a baby just born to his mother." There is a glad tidings of forgiveness from all sins in this edict for the one who gets himself detached from the world after repentance.

There is a practice in our community that whoever decides to renounce the world, first he confesses his sins before his spiritual guide (*Murshid*) and gets penalized as per Islamic law. When Miyan Jalal ^{RH} decided to renounce the world, he confessed his sins to B.M.Sayyed Noor Muhammad ^{RH}, and he asked him to face the whips, to which he agreed. (N.A). Therefore, whoever intends to renounce the world should give up all kinds of sins, perform all the obligatory duties throughout his life and compensate the lapsed obligations or pay expiation for them, as these things are included in the conditions of repentance.

Expiation (*Kaffarah*)

Whoever has omitted the prayers and fasts in his life should compulsorily compensate them before renouncing the world, in such a way that he should calculate all of his missed prayers and offer compensatory prayers in lieu of them as per his convenience or offer five obligatory prayers and Witr at a time every day as a compensation or offer compensatory prayer along with every prayer or compensate the prayers of three years if the exact number of missed one is not known. Similarly one should observe compensatory fasts in lieu of missed fasts of the month of Ramadan, and calculate and pay *Zakat* and *Ush'r* if able to do so, and perform Hajj if able to afford it physically and financially. If not able to compensate in this manner, then observe

fast for 3x60 days or two months each for Hajj, Zakat and Fasts, and give a copy of Holy Qur'an in compensation of the missed prayers. The compensatory fasts for 3x60 days can be observed in the same year or two months per year, and give the Holy Qur'an to the spiritual guide (*Murshid*) just like it is given on behalf of a dead person as a part of the compensation for lifelong omissions (*Umer Qaza*). If it is not possible to observe fasts as mentioned above, then pay the compensation just like paid on behalf of a dead person.

The Procedure of the Renunciation of World

Whoever desires to renounce the world, he should approach the spiritual guide (*Murshid*) or a group of pious believers in his absence and declare three times that "I have repented from all sins and renounced the world for the sake of Allah." Or orally declare and resolve in heart your intention by yourself, if no one is present, and give up all sources of earning the livelihood, disconnect from the people, discard ego and wear the dress of a poor person (*faqeer*).

Whoever has lost hope of life because of severity of sickness and not yet renounced the world, he should renounce the world in the state of consciousness and before onset of the throes or gargle of death, or the persons attending him should persuade him and make him fulfill such obligation. A sick person who is unable to orally declare his intention of *Tark-e-duniya* because of the severity of sickness, it is enough for him to raise his forefinger and testify that he has fulfilled this divine obligation.

Everyone who has declared his belief in Hazrat Mahdi ^{AS} (*Musaddiq*) should keep the notion and desire of the renunciation of world in the mind and heart and continue to admonish own self and be regretful that not yet blessed with the bliss of renunciation of the world, and keep the heart away from the love of this world, and should not forget that whomsoever Allah wills well-being, he renounces the world. (S.B).

Forsaking the Source of Income

Renouncing the means of subsistence denotes forsaking the sources of income which includes efforts, anxiety, inheritance, fixed income, lots and beseeching from someone. In fact, refraining from these things is the practical aspect of the renunciation of world and a necessary condition of being renounced. H.B.M. Sayyed Khundmir ^{RZ} said: "The renunciation of world implies the renunciation of efforts and sources of income."

Renunciation of Efforts (*Tadbir*)

Hazrat Mahdi ^{AS} said: “The renunciation of world means the renunciation of the efforts to earn sustenance.” (S.A). The measures to earn sustenance includes the efforts to earn livelihood which is though permissible but such permission does not remain valid for the one who has declared that he had renounced the world, just as taking the food and drinking water is though permissible, but it becomes forbidden for a certain period for the fasting person. Such principle is based on a fear that he might get involved in seeking the world. It is further supported by the fact that whatever things have been declared as unlawful in *Shari’ah*, it has also been tried to close all the ways and means of access to them, and for the sake of this obligation, some of the permitted things too have been declared as not permissible on some particular occasions.

Since the world is unclean like carrion, all ways and means of access to it have been blocked for the one who had renounced the world, by declaring the earning of livelihood as unlawful for him. Therefore, whoever takes up any work or makes efforts after renunciation of the world, he will lose the status of a holy man (*Faqeer*) and he should be expelled from *Dairah*. B.M.Shah Neymath ^{RZ} and B.M.Sayyed Noor Mohammad Khatim-e-Kaar ^{RH} have expelled the women from *Dairah* who were taking up work for livelihood. (P.F). However, taking up any work for meager wages or begging is permitted in case of constraint and compulsion. (I.N) and beggary with the feeling of abhorrence is a better option for a *Faqeer*, as it will put him to shame. (I.N).

If the shyness prevents someone from begging, he should take up some work but the one who continues to work for three days is considered as a seeker of the world. (N.R), as such permission is valid only till the removal of the condition of compulsion. Such type of earning is permissible to help others too, just like B.M.Shah Neymath ^{RZ} took up the task of fetching the water and supplying to the people of caravan to earn and feed his *Fuqara* who have been rendered weak because of starvation while travelling for Hajj. (P.F). On the basis of such permission to take up some work under the conditions of compulsion, in some cases the daunted *Fuqara* who were not able to bear the pain of hunger after three days used to fetch firewood from forest and sell it to the inmates of *Dairah* to earn something for livelihood. (H.D).However, the one who endures the pain of starvation patiently and dies, such a deed is considered as based on the excellence (*Aaliyat*). The act of earning a little or begging remorsefully in case of compulsion is considered as permission (*Rukh’sat*). In case of starvation, selling out some belonging to fulfill the requirement is permissible and not considered as a part of effort. (I.N).

Quitting the Anxiety (*Tarad'dud*)

The doubt, uncertainty and worry are synonymous to anxiety, and ingress and egress (*Aamad-o-raft*) too are the result of anxiety. It is not justified for a *Faqeer* to be worried for his sustenance, and having doubt about (possibility of) receiving the sustenance from unknown source too is unlawful. (I.N). It is absolutely unlawful to visit someone's place looking for some help or food, even though such visit may be under some other pretext, but visiting the houses of rich persons and expecting sustenance from them is prohibited, and seeking anything from them is unlawful. It is prohibited to extend help to such a *Faqeer* who is inclined towards the worldly people, and such help is heresy and contrary to the behaviour of Hazrat Mahdi ^{AS}. (I.N).

Hazrat Mahdi ^{AS} said: "Do not take your needs to the people, be satisfied with the destiny." (I.N). Any *Faqeer* who visits the house of any rich person should not be allowed by *Murshid* to enter the *Dairah* unless he does not resolve firmly to desist from it in future. (N.R). If anyone visited the house of a rich person for any work or sent by *Murshid*, he should not accept anything if offered by that person, and if he gave it forcibly then should not visit his place once again. (I.N). It is not permissible for a *faqeer* to be sociable with the relatives unless they too do not renounce the world. (I.N). The conformist (*Muwafiqin*) too should not offer any thing to the *Fuqara* who visit their houses nor insult them. If he intends to offer anything in the name of Allah, he should give it to those *Fuqara* who are not having concern with the people and resigned to will of Allah (*Mutawakkil*). (N.R). The one who visits the houses of sympathizers frequently looking for sustenance and not willing to give up such habit, he is violating and crossing the limits prescribed for him being a *Faqeer*, and it is a characteristic feature of the Mahdavia community that they do not feel pleased with the people. (I.N).

Those inmates of *Dairah* who visit the places of worldly people, are either expelled from *Dairah* or condemned by the heads of *Dairah*. Once the maids of the *Dairah* of H.B.M.Sayyed Mahmood Thani Mahdi ^{RZ} visited the places of some familiar women and brought diluted curd, then he warned them and got the earthenware pots broken. (M.W). Sympathizers of the community have been instructed to refrain from dealing with the *Fuqara* who visit their places, lest it may become a habit for them. (I.N). It is narrated that someone visited Fateh Khan, a rich person, and said that he is coming from Bheloot (where *Dairah* of Hazrat Thani Mahdi ^{RZ} was located). Fateh Khan asked his people to beat him and he himself started beating him with sandal.

Some of the people asked him why are you beating this *Faqeer*? He said that no one should take the name of that *Dairah* after him even by mistake. (I.N).

Giving Up the Inheritance (*Meerath*)

The money, property or a title inherited by an heir on death of someone is known as inheritance (*Meerath*). If any worldly relative of a *Faqeer*, whether his father, brother or son died and he being a heir becomes the inheritor of a part of his property, then it is not permissible for him to accept such inheritance, and claiming it as his right too is unlawful. However, accepting such inheritance is permissible for a *faqeer*, if his deceased relative too had renounced the world and left behind some property. If any *Faqeer* has expired leaving behind some property, his worldly heirs will not be eligible to inherit it, except an heir who too is a *Faqeer* and had renounced the world. (I.N).

The precedent of forsaking the inheritance too is found in the period of the Holy Prophet ^{PBUH}. Hazrat Abu Abdullah Muhasibi ^{RZ} did not accept a single Dirham though seventy thousand Dirhams were left behind by his father, even though he himself was a needy person. (T.L).

Forsaking Fixed Income (*Ta'ay'yun*)

The fixed income includes pension, income, post, endowment, rents from property and agreed rent of agricultural land etc. Receipt of a fixed quantity of amount, food or clothes from someone to any *Faqeer* too is considered as *Ta'ay'yun*, and such a fixed source is prohibited. A person having the fixed source of income or pension or rental income etc. should not accept any charity (*Futooh*) from anyone, and always continue to censure own self and pay the full tithe of such income. (I.N). Someone asked Hazrat Mahdi ^{AS} his permission to give up the fixed income, he told him to seek Allah, but usually he used to call the fixed income as cursed and those having such fixed income used to censure themselves. (H.I).

The Council of Mahdavia Scholars of India (*Majlis Ulema-e-Mahdavia Hind*) has issued a legal opinion (*Fatwa*) dated 1st Safar 1377 AH that: “The renunciation of world without receiving fixed income is an act of excellence (*Aaliyat*),” which reveals that the utilization of fixed income by a *Faqeer* is only a permitted deed (*Rukh'sat*). It is narrated that if anyone has pension somewhere else and asks H.B.M. Sayyed Khundmir ^{RZ} his permission to go and receive it, he used to permit him. (I.N). Some of the *Fuqara* of the *Dairah* of Hazrat Mahdi ^{AS} were having fixed income, and they never accepted any share (*Sawiyat*) or charity. (I.N). Hazrat Afzal'ul Ulema Maulana Sayyed Najmuiddin ^{RH} had issued a ruling (*Fatwa*) on validity of fixed income for *Fuqara* that “Giving up

fixed income is excellent (*Aaliyat*) and fixed income be it a service pension is a permission (*Rukh'sat*). (N.T 8/1973). It is permissible for a *Faqeer* having fixed income to accept a share in the equal distribution (*Sawiyat*) if given by his *Murshid* treating him as a neighbor. (H.I).

Forsaking Referred Income (*Bara'at*)

Bara'at is a piece of paper or a written authorization which is used to draw amount from a treasury, and it is not permissible for a *Faqeer* to receive or keep such paper in his possession. (K.N). The forms of pension, post (*mansab*) or prize or any referral letter from someone to receive money from somewhere too are considered as *Bara'at* which too is a kind of fixed income.

Giving Up Begging (*Sawal*)

Beseeching (*sawal*) from someone for more than three times throughout the life is absolutely unlawful. There are three types of begging or beseeching: Oral (*Qawli*), practical (*Fe'li*) and circumstantial (*Haali*), and all of these kinds are prohibited. The oral begging means seeking something orally in words. The practical begging is the manifestation of one's devotion, poverty and starvation, and circumstantial begging is to show the people one's poverty and disastrous condition. Seeking anything from anyone even in a little quantity is considered as begging, whether it is salt, or water or firewood. It is permissible to invoke Allah's blessings and beseeching everything needed from Allah. (H.I). Hazrat Mahdi ^{AS} said: "If you are desirous of world, seek from Allah, if you are desirous of the Hereafter, seek from Allah and if you want Allah, seek from Allah." (M.K-42).

It is permissible to borrow something from someone temporarily and return it, such as cauldron, cup, axe, rope, pickaxe and bucket etc. (A.F). Begging or beseeching is also permitted for the one who is desperately in need of help because of starvation. Once, the Companions of Hazrat Mahdi ^{AS} was facing severe starvation in Makkah. H.B.M. Sayyed Salaamullah ^{RZ} sought help from the Governor of Makkah and received some amount from him and prepared soup and presented to Hazrat Mahdi ^{AS}, though he did not consume it but permitted the *Fuqara* to consume it. (M.T). The Companions became restless in the return journey from Makkah because of hunger, and Miyan Sayyed Salaamullah ^{RZ} sought permission of Hazrat Mahdi ^{AS} to procure the soup and water which was being distributed in the ship. He ^{AS} told him to go ahead if you are so desperate. (M.N).

Seeking help is permissible in case of acute compulsion when there is a threat of death if help is not provided, such as a sick person needs medicine and will die if not provided. (A.F). Seeking help for repayment of debt is allowed if the lender is demanding but debtor is unable to pay, and a wayfarer too is permitted to seek help if the provisions for journey has exhausted. It is more preferable (*Aaliyat*) for a person who has resigned to the will of God to consume unlawful thing rather than begging. (S.W). Seeking help or begging without any compulsion is a breach of the rules of holiness (*Faqeeri*). (T.Z).

Renouncing the Worldly Contacts (*Alaa'iq*)

Alaa'iq is a plural of *'Ila'qah* which means relation, attachment, contact and connection etc. Renunciation of the worldly connections means to shun attachment with the provisions of worldly life which includes women, children, wealth, property, animals, agriculture, business, buildings, clothes and eatables. (N.R). Keeping relation with these things only for the sake of Allah and to the extent of necessity is permissible, provided the indulgence in them should not result in negligence from Allah, and more than that is unlawful and will attract *Kufr*. It is mentioned in a Hadith that the world and all its contents are cursed except which is for the sake of Allah. (T.B).

Women

Relations should be maintained with women only for the sake of Allah and neglecting Allah by crossing the limit in their love is infidelity and transgression. It is better to give them their choice after renouncing the world, just like Hazrat Miyan Bhai Muhajir ^{RZ} gave the choice to his wife while going to join Hazrat Mahdi ^{AS}, (H.I). One should not have relations with the woman if she had not renounced the world, and should keep her with you if she too had renounced the world. When H.B.Malik Hammad ^{RZ} decided to renounce the world, he told his wife that she is free to decide, but she preferred to live with him and tread the path of Allah, then he brought her along with him to the Dairah of H.B.M. Sayyed Khundmir Siddiq-e-Wilayat ^{RZ}. (H.I). Staying away from a wife who too is a seeker of Allah is contrary to the teachings of Hazrat Mahdi ^{AS}.

It is narrated that someone told Hazrat Mahdi ^{AS} that the wife and children are causing disturbance and asked his permission to keep them away. He ^{AS} directed him to be patient, do not separate them and go to Paradise holding their hands as this is a great job. (H.I). It is further narrated from Mahdi ^{AS} that every deed of a migrant *Faqeer* and attending to domestic matters such as fetching water, cutting firewood, cooking, lighting

fire below the cooking pot, bringing something on the head or neck and playing with wife and children all such deeds are considered as the virtuous deeds. (N.R). If the woman did not co-operate at the time of the renunciation of world but later on renounced the world and migrated to *Dairah*, then keeping relations with her is permissible. For instance, H.B.M Shah Neymath^{RZ}, H.B.M Abdul Majeed^{RZ}, H.B.M Shaik Mohammad Kabeer^{RZ} received letters from their wives when they were in Nagar Thhatta (Sindh) that they too are seekers of Allah hence take them in the company of Hazrat Mahdi^{AS}. He^{AS} directed them to go and bring them, and Miyan Bhai Muhajir^{RZ} too brought his wife to the company of Hazrat Mahdi^{AS} when she expressed her desire to adopt the life of *Dairah*. (N.A).

If any woman wants to renounce the world and adopt the way of Allah, the husband has no right to prevent her from doing so even if he has not renounced the world so far. (H.D). A dispirited *Faqeer* who indulges again in the world because of hunger and starvation and leaves *Dairah* is not empowered to take the wife along with him, as seeking Allah is a duty of every man and woman. (I.N). A person who joined *Dairah* after renouncing the world should be watched for one year for his characters and habits. A girl from *Dairah* can be married to him if he is found to be a true seeker of Allah, with a condition that if he feels distressed any time because of hunger, starvation and restrictions of *Dairah* and decides to leave *Dairah*, he can leave but cannot take his wife along with him in the company of worldly people. (N.R).

Sons

One should rear the children for the sake of Allah, and if they adopt the path of Allah on attaining majority, nourish them and allow them to live with you, otherwise expel them if they adopt the path of other than Allah. (H.I). Later on, if they adopted the path of Allah and joined *Dairah*, then forgive them and maintain cordial relations with them. (I.N). It is mentioned in the Holy Qur'an: ***“O believers! Do not let your wealth or your children divert you from the remembrance of Allah. For whoever does so, it is they who are the true losers.”*** (63:9)

Nowadays the *Dairahs* does not exist in their original form. If the spiritual guide (*Murshid*) of any seeker of Allah is present at the same place, and after renouncing the world, if the sons have adopted the path of Allah after attaining majority, keep them in your house otherwise expel them or shift yourself to some other place. However, if both things are impracticable then quietly live with wife without any connection with them.

Wealth

If any seeker of Allah has accumulated wealth, gold, silver or ornaments or having cash after selling the house or any other thing with an intention to migrate, then keeping such wealth and spending as and when required is permissible. For instance, Malik Bakh'khan ^{RZ} and Hazrat Khlaifa-i-Giroh ^{RZ} brought cash along with them when they came to Hazrat Mahdi ^{AS} after renouncing the world, to which he permitted them to keep the cash and spend as per necessity. (I.N). Such a person is called by the *Fuqara* as a rich man, but there is a condition that he should feed others too along with him and should not try to multiply the wealth and give away whole wealth in the way of Allah if required. (I.N). Someone told Hazrat Mahdi ^{AS} that Hazrat Osman Ghani ^{RZ} was possessing a lot of wealth, then he ^{AS} told him to first become Osman Ghani ^{RZ} then keep the wealth. Once, Osman ^{RZ} had spent whole of his wealth in the cause of Allah. (H.I).

It is narrated that someone told Hazrat Mahdi ^{AS} that so-and-so brother is in possession of a lot of wealth. He ^{AS} asked him to inquire whether he is making any efforts (to multiply) or not. If he is not making any efforts then the wealth will exhaust even if it is equal to full of a well, and will remain intact if he is making efforts. (N.A). Allah says: ***“Neither their wealth nor children will be of any help to them against God whatsoever, it is they who will be the residents of the Fire. They will be there forever.”*** (58:17) If the wealth is likely to cause negligence from Allah then one should not keep it otherwise he will be a loser. Hazrat Mahdi ^{AS} said: “A lover of wealth will not reach Allah and the one who loves Allah will not love the wealth.” (A.Z).

The one who has recently renounced the world and having the expenses for one month, he should keep it and spend. Similarly a person who is unable to bear the pain of starvation for ten days and will not be able to hold back himself from looking towards others for help, he should keep the expenditure necessary to survive, otherwise his soul (*Nafs*) will deceive him. (H.I). It is permissible for a *Faqeer* to accept the charity in excess of his requirement but he should not try to add up or multiply the excess amount. The starvation in spite of having wealth is not permissible, as it shows the love for wealth. If anyone is starving in spite of having a bowl of copper, Hazrat Mahdi ^{AS} said: “His starvation is like the starvation of a dog.” (H.I), but if someone is having the strength (provisions) for three days only, then it is permissible for him to starve and feed the wife and children first.” (H.I). It is also permissible to starve in spite of having

money which is just enough for medical treatment. Among the worldly effects, buying and keeping weapon is a source of reward, and buying and keeping other necessary goods too is permissible so that one can remember Allah without any difficulty and need not ask anything from others, just as Hazrat Bandagi Miyan ^{RZ} kept bullock-cart and bull only for the convenience of the inmates of *Dairah*. (N.R).

Animals

It is not permissible, after renouncing the world, to buy and sell the animals and to rear them for milk, however permissible to keep it if received in the name of Allah, but breeding, trading and hiring them is unlawful. It is permissible to buy any animal for riding if required and selling it out after the necessity is fulfilled or for any other necessity. Buying a horse or any other animal for the purpose of *Jihad* is a source of reward. (H.I). Trading of other birds and hens or rearing them for eggs is not permissible, but permitted if received in the name of Allah, and buying animals for eating and selling them out at the time of necessity is also permissible.

Cultivation

The cultivation is not permissible for a *Faqeer* who had renounced the world, and it is also prohibited to grow fruit-bearing trees and vegetables in the house. In the *Dairah* of B.M.Khund Malik Muhajir ^{RZ}, a *Faqeer* sowed the creepers of muskmelon and grape, but he caused to uproot them when he came to know and said that it is not justifiable for you being a seeker of Allah. (H.I).

If someone is a owner of lands at the time of the renunciation of world, he should hand it over to his heirs, or sell it out or give away in charity, but leasing the land for cultivation is a form of fixed income (*Ta'ay'yun*). If someone donated a tree to a *Faqeer* in the name of Allah, utilization of its fruits and wood is permissible but trading of fruit or wood for the purpose of benefit is unlawful. (S.A).

Trade

All kinds of trades as a source of income is absolutely unlawful for a *Faqeer*, but sale of any household effect in case of starvation or buying anything in case of need is permissible and not considered as a trade as it does not cause negligence from remembrance of Allah. (I.N).

Buildings

Usually the *Dairah* is the life-long abode of a *Faqeer* who had renounced the world. In olden days the people used to reside in *Dairah* after renunciation of the world

in the company of a spiritual guide (*Murshid*), and which were usually established outside the cities and localities near the water bodies, on such a land which is uncultivable and not owned by anyone. The mosque, congregation room (*Jamat khana*) and all the huts of *Fuqara* were built with thatched roof surrounded by fencing with main door towards forest and another small door towards the locality. A watchman used to guard the *Dairah* and no one was allowed to enter or go out of *dairah* without permission of the head of *Dairah* (*Murshid*). Sometimes the priests have stayed in the city and in such buildings which have been endowed in the name of Allah.

The inmates of *Dairah* used to distribute equitably among themselves whatever is received in the name of Allah, and an earner (*Kaasib*) used to give his earning or at least 10% of his income to *Fuqara*. Whatever they possess was the right of the inmates of *Dairah*, even they were not the owners of the books. They never involved themselves in cultivation, growing fruit-bearing trees, rearing of animals for milk, nor in construction of buildings and used to refrain from all irreligious customs and strictly adhere to the rules of *Dairah*. Miyan Sayyed Fazlullah ^{RH} writes:

“The inmates of *Dairah* should not take up cultivation, and should not keep the milk giving animals to avoid milk as a source of subsistence, and should not grow fruit-bearing trees, should avoid spinning on a wheel, and irreligious customs on the occasion of *Shab-e-Barat* and tenth day of Muharram, irreligious singing and dancing, *Bibi ki Sahnak*, sacrifice of animal for a sick person and construction of buildings with lime and granite. It does not matter if somebody constructs mosque and a well. Weeping on someone’s death loudly, sleeping on ground, not taking meals and not changing clothes (as mourning), visiting the grave of the deceased on third day and carrying aroma and sweet to the grave and taking out a large dish with an intention to bestow its reward to the deceased, all these activities are prohibited. One should not spin the wheel from *Azaan* of *Fajr* till sunrise and from *Asr* prayer to *Isha* in the *Dairah*, and should not allow the children to play, and any kind of singing during these hours is prohibited.”(S.S).

Nowadays the *Dairah* does not exist in its original form, therefore, consider the mosque of the *Murshid* as *Dairah* and purchase a house or take on rent near his mosque. He can stay in his house if *Murshid* is residing at the same place, but maintain the house like *Dairah* where there shall be no spinning wheel, sewing machine, hens.

duck, cow, buffalo and goat etc and should not grow vegetables and fruit-bearing trees, so that one should not rely on eggs, fruits, vegetables and income from spin-wheel and sewing machine. If someone wants to buy or construct a house, he should keep in mind the minimum requirements to survive, as every such thing which makes one negligent from Allah is unlawful. If someone is having multiple properties, he should sell them out or give in charity or handover to heirs at the time of renouncing the world, and should not keep any connection with those properties, otherwise letting out for rent will be a form of fixed income.

Clothes

A seeker of Allah should not confine himself to a particular type of dress and wear whatever is received in the name of Allah, as wearing such clothes is permissible which have been permitted and not permitted in different narratives. Hazrat Mahdi ^{AS}, his Companions ^{RZ} and other saintly people have worn the opulent garments of higher quality if received in the name of Allah. (I.L).

The Messenger of Allah ^{PBUH} too has covered the body with a silky sheet of cloth and worn red and yellow garments. His Companions ^{RZ} too have worn the silky garments, but wearing such clothes is permissible if received without any choice and no other garment is available to put on. (M.T). However, a seeker of Allah should not feel shy of wearing ordinary and torn clothes. B.M. Yousuf ^{RZ} was having only one leg-sheet to cover lower part of the body while travelling to Khurasan, therefore he tied a rope on his head. (S.M), and Hazrat Shah Neymath ^{RZ} was experiencing the same condition in Farah Mubarak. (H.I). The Messenger of Allah ^{PBUH} said: “You wear any garment,” which means not to go after repute and status and be an anonymous person. The venerable ancestors have advised that one should not wear such a garment which is a source of fame and distinction among other Muslims, which may give a chance to the people to point fingers towards him. (H.B).

Eatables

Whatever foodstuff is received in the name of Allah should be consumed if they are religiously lawful, be it a cock or superfine flour or dried bread. Looking for tasty food and making efforts for it is unlawful. Similarly giving up the animal food which is lawful such as milk, egg, meat etc. or leaving some undesirable things such as the meat

of a horse or shrimp etc. is not necessary. Giving up any tasty thing just to oppose the sensual desire (*Khwahish-e-nafs*) is uncalled for, as that desire will remain in the heart. Therefore, one should consume such things either by buying if able to do so or if received in the name of Allah, to eliminate the desire. Someone told Hazrat Mahdi ^{AS} that so-and-so *Faqeer* did not consume muskmelon for twelve years in spite of having desire. He ^{AS} said: “Had he consumed when given by Allah without asking for it, the thought of muskmelon might have disappeared from the heart and he could have spend twelve years in remembrance of Allah.” (H.I).

Giving Up Ego (*Khudi*)

The saintliness (*darveshi*) requires one to be displeased with and come out of his own self, and ego or self-consciousness is a great disbelief. (M.K-38). Hazrat Mahdi ^{AS} says that the renunciation of world implies renunciation of ego. (S.A) and living for the life is known as the ego and existence. (I.N). which means always keeping the life in mind and making efforts to save the life, which leads to disbelief. Giving up ego denotes keeping away from sensual desires and useless things and eliminating the sense of own existence and egoism. The amusement, vainglory and competing with each other in pursuit of wealth and children are concerned with the worldly life and egotism, and the dignity and pleasure too are concerned with ego and self-pride. Hazrat Mahdi ^{AS} said “The honour and pleasure are the two principal feathers in the wing of *Nafs*.” (I.N).

Giving Up Amusement

The business, cultivation, industry and crafts even on a small scale are deemed as amusement for the *Fuqara* and are unlawful for them. H.B.M. Sayyed Khundmir ^{RZ} says that Allah has termed the trading as amusement in the Qur’an. (I.N). A thing which is not for religious purpose and useless talks are worthless and considered as amusement. Spending even a moment in useless talks will cause a loss to the person. (I.N). Negligence from remembrance of Allah is indigence and devoting one’s life for worship of Allah is opulence. (I.N). A work which prevents from remembrance of Allah and turning attention towards Him is unlawful and should be considered as an idol of himself. (I.N).

Giving Up Adornment

The desire for adornment and show off in the matter of house, clothes and other things of necessity is unlawful, and keeping away from such longing is utmost necessary,

but utilization of any of such things is permissible if received without being asked for. (I.N).

Giving Up Pride

Boasting of wealth, lineage, beauty and knowledge and deeds, looking down upon others, vainglory and proud on worldly life is absolutely unlawful, and such disorders can be cured with humility and lowliness, but not paying attention towards any wealthy and worldly person and indifference towards him is a sign of contentment not pride. (I.N).

Giving Up Multiplication

The desire to have the wealth and children in abundance is a form of self-conceit. The longing for plentiful of wealth is the result of the love for wealth, and loving and going after the wealth is a disbelief. The craving for plentitude of children arises for fame and continuance of life. Such desire for fame and glory is unlawful and living with a sense of existence and egoism is disbelief. (I.N).

Giving Up Honour

The craving for honour and dignity gives rise to haughtiness, pride, egotism and superiority complex, and the desire for fame is created for achieving the dignity and status. A *Faqeer* should save his heart from pride, boasting and fame and live a life of anonymous person with contentment, and should not wish for recognition by the people. The devotion with hypocrisy and deceitfully showing the trait which is actually not present in him is an act of craving for dignity which is unlawful, however permissible for achievement of administrative purposes such as a teacher looking for respect by a pupil and a spiritual guide expecting respect from his disciple, as it is necessary to achieve the goal of education and training. (K.S).

The giving up of honour implies lethargy, surrender to Allah, humility and looking down upon self in comparison to others, but underrating oneself in religious matters in front of the enemies of Islam is cowardice. It is also not permissible to give respect to and flatter a worldly person. (N.R). The *Faqeer* should be soft like filtered soil on which the water has been sprinkled which may not cause any trouble if a foot is put on it and nor the dust is settled on foot. (H.I). One should perform the trivial jobs by self which are usually not done because of pride, such as bringing provisions from market, fetching water for self or a widow or handicapped, bringing firewood from forest, washing own clothes by self, giving fodder to animals and stitching own clothes and

shoes, just like Hazrat Mahdi ^{AS} used to carry out his tasks by himself without taking help from anyone else. (N.A).

If someone came to meet you, do not make him wait at the door of your house, and immediately go and meet him. (H.I). If you have gone to meet someone, do not try to find a place of your choice to sit according to your status, but take your seat wherever available. If the servants or slaves performed any of your jobs, you too perform their job, and show tolerance if they commit any mistake, and do not allow anyone to drive away flies and massage the foot. One should talk with respect even with those who are inferior in status and treat them with kindness without looking for your dignity. (N.R). If someone inferior to you comes to meet you, do not make him sit on the ground, but offer him seat beside you or come down or rise up if taking rest. One should be soft-spoken with others, and go alone if wants to meet someone and should not take others with you to show your glory, and always adopt compassion and soft-heartedness. (N.R).

Giving Up Pleasure

The pleasure or pursuit of pleasure is a second principal feather in the wing of nature (*Nafs*). It is necessary to keep the heart away from thoughts of all kinds of the worldly pleasures. It is a sin to entrap oneself in deliciousness of food, and should not wait for spices to cook the meat if received in the name of Allah, just boil and consume it. (H.I), but consumption of any delicious thing is permissible if received in the name of Allah and without any demand. Mixing the food of different kinds to change its taste is ungratefulness. Wearing of good quality of clothes just for splendor is also deemed as pursuit of rapture, but permissible to accept and put on such clothes if received in the name of Allah. Excessive talking and talks between two individuals at one place too provides pleasure to their soul (*Nafs*) and the heart becomes negligent from Allah, therefore this too is prohibited.(I.N).

The reading of books too is prohibited as it does not cause the heart to incline towards Allah. Hazrat Mahdi ^{AS} said: “Leave the books and keep on remembering Allah, He will provide whatever you are looking for.” (M.T). Pleasure of sight too is prohibited, as looking towards the strange women is a sort of fornication. Spending time in travelling for sight-seeing and recreation is prohibited. (H.I). Hazrat Mahdi ^{AS} says: “What are you looking for outside, everything is present in you, take a walk inside you.” (S.A). Perfume should not be used for sensual pleasure, except if received without being asked for. Taking bath every day without any valid reason and for sensual

pleasure is undesirable, however does not matter if the bath is taken for removal of any cause or sickness. Listening to such type of songs is unlawful which may cause negligence from Allah, however one can listen to the encomium (*Na'at*) on the Holy Prophet ^{PBUH}. It is reported that sometimes Hazrat Mahdi ^{AS} and the emigrants ^{RZ} have listened to the music (*sarod*). (N.A).

Obligations of *Faqeeri*

The basic requirements of life after renunciation of world includes seclusion, emigration from home, keeping the company of spiritual guide (*Murshid*) and protecting the remembrance of Allah on both the times. In fact these deeds are the main necessities after renunciation of world, and whoever failed to act upon them, indeed he failed to reap any benefit from the renunciation of world (*Faqeeri*).

Seclusion

Whoever is claiming to have been renounced the world and a seeker of Allah too but failed to disconnect from world and did not adopt seclusion, the renunciation of world and craving for world both are the same for him. (S.N). In fact, it is incumbent upon a *Faqeer* to adopt seclusion and privacy and he is prohibited from strolling in the market without any reason. Hazrat Thani Mahdi ^{RZ} once made an announcement in *Dairah* that no one should go far in the market to buy provisions (in pursuit of cheap or good quality), it is better to take it from nearest place, by spending some more money, otherwise he will be judged as a seeker of the world,

Emigration and Companionship

Staying away from sins is the initial stage of emigration and it will be assumed as one has performed emigration if he leaves home and stays in the mosque of the spiritual guide, if the *Murshid* is staying at the same place or else he should go wherever the *Murshid* is staying. Hazrat Thani Mahdi ^{RZ} said: “The one who has renounced the world but did not emigrate from his hometown in pursuit of the company of truthful (*Suhbat-e-sadiqeen*), the renunciation of world and the craving for world both are same for him. It is incumbent upon him to emigrate and join the company of *Murshid*. (I.L).

Remembrance of Allah

The remembrance of Allah in both the hours – from *Asr* to *Isha* prayer and from *Fajr* to sunrise is the essence of *Faqeeri*. Such a *Faqeer* who does not maintain regularity

of the remembrance of Allah in these two important hours is not a religious *Faqeer* in the words of Hazrat Mahdi ^{AS}. (M.W).

Perfection of Saintliness

Hazrat Mahdi ^{AS} said: “The perfection of saintliness implies surrender of self to Allah in such a way that no choice is left in your hands.” (M.N).

Factors which Invalidates *Faqeeri*

The factors which renders the *Faqeeri* invalid are: Maliciously casting a look, fornication, theft, unjust killing, corruption, making efforts to earn, all kinds of trading, all kinds of begging or beseeching, sorcery, slander, lying, consumption of intoxicants, usury, gambling and offering and accepting the bribe. (T.F). In addition, the following factors too have negative effects on *Faqeeri*: (1) Visiting the houses of worldly people in violation of the condition of restricted movement (*Qaid-e-Qadam*) (S.N). (2) Not protecting the regularity of the remembrance of Allah in morning and evening hours, as such a person is not considered as a *Faqeer* in religious terms. (M.W). (3) Refraining from emigration (*Hijrat*) and companionship of truthful (*Sohbat*), as the renunciation of the world and craving for the world both are equal for such person (S.A). If any of the deeds which invalidates the *Faqeeri* is committed by any *Faqeer*, by mistake or willfully, his renunciation of the world and *Faqeeri* does not remain valid and he should repent and renounce the world once again.

Permission to Earn Livelihood after Renunciation of the World

If anyone is unable to bear the pain of starvation after renunciation of world or to cope up with the restrictions attached with *Faqeeri*, he can take up earning the sustenance with the permission of his spiritual guide (*Murshid*), as Hazrat Mahdi ^{AS} has once permitted Hazrat Malik Bakh'khan ^{RZ} to resume earning (*Kasb*) after renunciation of world when he recollected his past status. (H.I). A spiritual guide can grant such permission to his disciple (*Mureed*) owing to his condition, but such earning is unlawful if taken up without permission of the spiritual guide. Whereas, some people opine that granting such permission to any *Faqeer* by a *Murshid* is not permissible, because the deed of Hazrat Mahdi ^{AS} is an exclusive affair which cannot be taken as a precedent.

Renunciation of World at the Time of Death

If someone has spent whole life in worldly matters and did not renounce the world but suddenly remembered and renounced the world before death, such a person

is deemed to have been forgiven by Allah. H.B.M. Sayyed Khundmir Siddiq-e-Wilayat^{RZ} says that any person who remained engaged in worldly matters even for one hundred years but renounced the world later on and joined *Dairah*, he is a believer (*Momin*). (H.I).

XVII. Desire for the Vision of Allah

Allah says in Holy Qur'an: "*So whoever wishes to meet (see) his Lord, he should do virtuous deeds and associate none in the worship of their Lord.*" (18:110) It is mentioned in a *Hadith*: "There is no comfort for a believer without seeing Allah."(S.N) As per the edict of Hazrat Mahdi ^{AS}, having a strong desire for the vision of Allah is obligatory duty of every Muslim man and woman, and a *Momin* is defined as the one who is able to see Allah with his physical eyes or with the eyes of heart or in dream, and the one who is not able to see but have a strong desire for the same too is considered as a faithful (*Iman*). Hazrat Mahdi ^{AS} said: "At least live with blurred vision after me." (H.I).

Barriers in the Path of Allah

Hazrat Mahdi ^{AS} has named four barriers (*Hijab*) in the way of Allah – world, people, self (*Nafs*) and Satan. The world and the people are discretionary and they should be renounced, and refuge should be sought in Allah from *Nafs* and Satan. (I.N). In addition, several more such barriers are there in the way of Allah, such as, bread, entity of the servant, acquisition of superficial knowledge and feeling ashamed in the matter of desire to see Allah. These things too have been termed as barrier by Hazrat Mahdi ^{AS}.

First Barrier – World

A man of the world cannot be a seeker of Allah. The one who keeps the love of the world in his heart in spite of being a devout worshipper and facing starvation or praises the world or feels proud of oneself or has a desire to govern or loves to adorn and possess the ornaments, there will be no room for the love of Allah in his heart and it will become dark. (I.N). A seeker of truth is the one who adopts asceticism and contentment by renouncing the world. B.M. Shah Neymath ^{RZ} says that whoever craves for world after adopting the path of Allah is an apostate, and he will be forgiven by Allah if he gives up such craving, consider it unlawful and repents.(H.I). Therefore a believer should look upon the world frightfully and scornfully, evade the men of the world, be fearful of its deception, should not be delighted and infatuated with it and proud of its adornment, status and dignity and should not spend expensive moments of his life in its pursuit, except to the extent necessary for gaining strength for devotions. (M.C).

Second Barrier – People

A seeker of Allah should not maintain friendly relations with the men of the world, and whoever visits the houses of worldly people and befriends them is not a seeker of Allah, and the one who meets the people unnecessarily and craves for world but still claims to be a seeker of Allah, is a reprobate, robber and a thief of the faith. (I.N). A seeker of truth should surrender his self to Allah, avoid connection with others, and should not seek anything from anyone even a particle from any created-being except Allah. (I.N).

Third Barrier – *Nafs*

The way to get rid of the self (*Nafs*) is to always seek refuge in Allah from the evils of *Nafs*, give up dignity and pleasure, because the dignity and pleasure are the two principal feathers in the wing of *Nafs*. (I.N). and always strive against the self (*Nafs*), which means to be firm and resolute in the matters of *Fara 'iz* (obligations) and *Sunan* (practices of the Prophet ^{PBUH}), to stay away from evils, to endure the pain patiently caused by such abstinence, to keep away from following the desires, self-introspection, reckon the events of the day before going to sleep whether any good deed has been missed such as the prayer with congregation or protection of two prime times of the remembrance of Allah in the day and night and resolve to follow them in future, repent if committed any sin, always look after yourself (*Nafs*), never be negligent from Allah, constantly remember Allah by guarding the breath (*Paas Anfas*), because the purification of self (*Tazkiya-i-nafs*), separation and solitude (*Tajrid wo tafrid*), coming out of the self from its desires and achievement of tranquility by driving away distraction from the heart can be achieved only through the incessant remembrance of Allah. (A.R). Some of the research scholars (*Muhaqqiqeen*) have concluded that the *Nafs* does not die as a result of suppression of the sensual desires but it requires guarding of breath for remembrance of Allah which enables the *Nafs* to adopt the praiseworthy traits by itself. (M.U).

Fourth Barrier – Satan

The Satan gets into the devout people (*Aarif*) through the path of superstition and unification of entity and attribute, and gets into the disciples through the way of

lust. (I.N). Protection from suspicion, superstition and sensuality is possible only when the seeker of truth continue to seek refuge in Allah from Satan, incessantly remember Allah and negate the thought of everything other than Allah, because whoever remains negligent from remembrance of Allah, Allah sets Satan over him. It is mentioned in a Hadith that *Laa Ilaaha Il'lah* is a fort, in which Satan cannot infiltrate. One should protect the heart from the love of other than Allah. Hazrat Mahdi ^{AS} said: “Whenever a man keeps the love and friendship with other than Allah in his heart and neglects the remembrance of Allah, his heart is filled with oppression and tyranny at that time and Satan takes his place in the heart. (S.B). The worship to Allah and all other matters like friendship, enmity, relations, dealings and business should be carried out only for the pleasure of Allah, because “the Satan cannot mislead the sincere servants of Allah.”(38:83)

It is cited in *Insaaf Naama* that the Satan has been given the power to appear like a light (*Noor*), therefore those unaware of this fact cannot differentiate between a divine manifestation and a Satanic deception, hence they should recite *Laa Hawl* immediately. It will not change if it is a divine manifestation, and it will disappear if it is Satanic light.

Fifth Barrier – Bread

Hazrat Mahdi ^{AS} says that the bread is a barrier between Allah and His servant. (H.I). Making the bread an objective (of life) is a sign of ingratitude as well as accepting it as a deity, and whoever is aiming for and desirous of other than Allah is a polytheist.(T.H). The Messenger of Allah ^{PBUH} said: “*Keep your bellies hungry and livers thirsty, probably you may see your Lord openly.*”(M.D).

Sixth Barrier–Existence of Seeker

Hazrat Mahdi ^{AS} said: “The entity (*Vajood*) of the servant is a barrier between Allah and His servant.” (I.N). H.B.M.Sayyed Khundmir ^{RZ} writes: “Whoever is looking for Allah and desirous of seeing Him, he should stay away from world and men of the world, come out of the human weaknesses and achieve the status of being absorbed (*Fana*) into Allah. (A.R). B.M.Sayyed Esa ^{RH} writes that Hazrat Mahdi ^{AS} has termed the sense of existence and ego (*Khudi wa hasti*) as world, and essence (*Zaat*) of Allah as *Iman*, hence the vision of Allah is not possible without abandoning the egoism and existence. (M.V).

To get rid of the sense of self-existence, the seeker of truth should always try to come out of his self and continue day and night in negation of self and affirmation of truth, as nothing is more harmful for the seeker of truth than the sense of self-existence (*vajood*). The one who could not comprehend this reality, his obedience will bear no fruit. In fact, the only remedy for such a pain is the remembrance of Allah with negation (*nafi*) and affirmation (*ithbat*). (M.K).

Seventh Barrier – Acquisition of Apparent Knowledge

It is mentioned in a *Hadith* that the Knowledge (*‘Ilm*) is a great barrier between Allah and His servant. (A.R). A poet said: “You say that you will search Allah through knowledge and wisdom, you are too pitiable to see what should I say to you, when that moment comes, both of them (*‘Ilm and ‘Aql*) becomes a great barrier.” The research scholars of mystic leaning too have termed the *‘Ilm* as a greatest barrier between Lord and His servant, and such knowledge (*‘Ilm*) which prevents from remembrance of Allah has been declared as heresy and apostasy by Miyan Waliji Ghazi ^{RH}. (I.N). This knowledge (*‘Ilm*) is referred to as that which is acquired for the worldly gains, by the scholars of apparent knowledge, but the mystics with divine knowledge (*Aarifan-e-Ilahi*) call it the knowledge of self-being (*Ilm-e-Hasti*), which means to consider yourself as other than Allah (*Ghair-e-Haq*). (M.R), which is acquired for the status and worldly purpose or such knowledge which keeps involved in superstition and anxiety. Hazrat Mahdi ^{AS} too had ordered remembrance of Allah instead of involvement in apparent knowledge. (I.N).

Eighth Barrier–Shying from Desire for Vision of Allah

Hazrat Mahdi ^{AS} said:”Shyness from having a desire for the vision of Allah is certainly a barrier between Allah and His servant.” (H.I).

Such shyness is not permissible which prevents from expression of the religious injunctions or from inquiring and learning something from spiritual guide. Shying away from leaving a spiritual guide who is unable to deliver the beneficence of Mahdi ^{AS} and joining another spiritual guide (*Murshid*) too is a barrier in the way of Allah. (J.W).

Conditions for Winning the Vision

The conditions necessary for winning the vision of Allah by a seeker of truth includes – attainment of love (*‘Ishq*), righteous deeds, dying before death, incessant

remembrance of Allah, companionship of the truthful and acquisition of praiseworthy traits.

Securing Love: Hazrat Mahdi ^{AS} said: "Making efforts to earn love (*Ishq*) is a duty of the seeker of truth, without which reaching to Allah is difficult." The conditions laid down by Hazrat Mahdi ^{AS} for attaining the love are: "The seeker of truth should turn his attention towards Allah in such a way that nothing else should come in between them and adopt privacy for this purpose, should not meet anyone whether a relative or others and always contemplate the divinity in all conditions; standing, sitting and lying down." (I.N).

Miyan Shaikh Mustafa Gujarati ^{RH} writes that unless the repeater of the name of Allah (*Zakir*) does not drown in the river of the remembrance of Allah (*Zikr*) and succeeds in finding a pearl of love which is a source of union with beloved (God), the face of real beauty of divinity will not become manifest. In the context of this explanation, the seeker should make efforts to achieve this goal to such an extent that the effect of Kalima *Laa Ilaha Illallah* permeates his existence. (M.K).

Righteous Deed: Virtuous deed is utmost necessary for realizing the goal of the vision of Allah. Allah says: "*Whoever hopes for the meeting with (seeing) their Lord, let him do virtuous deeds and associate none in the worship of his Lord.*" (18:110) Hazrat Mahdi ^{AS} also said: "Whoever is desirous of seeing Allah should do righteous deeds." (S.W).

The deeds carried out purely for the sake of Allah are known as virtuous deeds, and purity of deed is not possible till the sense of existence (*Hasti*) is alive. Hazrat Mahdi ^{AS} has termed the renunciation of (sense of) existence (*Tark-e-vajood*) as virtuous deed. (I.N). Forgetting the feeling of self-existence is the essence of faith, as the existence of self is a biggest sin. (H.I). Miyan Sayyed Mahmood ^{RH}, the grandson of Hazrat Khatim-e-Kaar ^{RH} writes: "The virtuous deed implies giving up self-being, which means, elimination of internal heresy (*Bid'at-e-batini*), custom, habit, innovations, and hidden infidelity and polytheism." (R.M), and the righteous deed denotes consistency of thought in remembrance of Allah and not allowing any other thought to enter the heart and monitoring the breaths. The breathe going out is to be considered as *Laa* and the one coming in as *Illallah*. (A.T).

Dying before Death: Dying before death too is a precondition for the vision of Allah. Hazrat Mahdi ^{AS} said: "Those who die before death, is only eligible to see Allah."

(S.A).H.B.M. Sayyed Khundmir ^{RZ} writes: “Whoever is desirous of the vision and recognition of Allah, he should come out of his self-existence and attain the status of ‘being died before death’.” (A.R). Making every effort and every intention only for the sake of Allah is the voluntary death.

Constant Remembrance of Allah: The constant remembrance of Allah too is a condition to achieve the vision of Allah. Hazrat Mahdi ^{AS} said: “Remember Allah to achieve the vision of Allah.” (I.N). Miyan Waliji ^{RH} writes: “The one who incessantly remembers Allah, Allah opens the doors of divine knowledge for him and illuminates his heart with refulgence of lights and divine secrets and lifts the veils between him and Allah till he could see Him clearly.” (I.N). Remembrance (*Zikr*) means to obliterate self-being in *Laa Ilaaha Illa’llah* to such an extent that the one who is remembering (*Zakir*) becomes unaware of himself, and only the remembered one (*Mazkoor*) is left.” (A.R). B.M. Mansoor Khan ^{RH} writes: “Whoever completely obliterates self with the sword of *Laa Ilaaha Illa’llah* and establishes the meanings of *Illah* in his organs, he sees Allah directly.” (J.W).

Companionship of the Truthful: It is not possible to acquire the knowledge and aptitude of the religion of Allah without living in the company of truthful (*Sadiqeen*), and the vision of the essence and the attributes of Allah cannot be achieved. (S.Q). One day Zerk ^{RZ} a slave of B.M.Sayyed Khundmir ^{RZ} requested him to set him free so that he may devote himself for the worship of Allah. He ^{RZ} liberated him but told: “Zerk will enter the Paradise because of more worship but he will not achieve the vision of Allah as it is achieved through the company of *Murshid* and remembrance of Allah.” (D.D).

Acquisition of Praiseworthy Traits: H.B.M.Sayyed Khundmir ^{RZ} said: “Allah cannot be achieved only through prayer, fasting and remembrance of Allah etc. yet the seeker of Allah should create in himself all those attributes which have been described as the attributes of believers by Allah.” Hazrat Mahdi ^{AS} said: “One should become a believer (*Momin*) and look into the Qur’an who has been named as a believer by Allah.” (H.I). The traits of the believers described in Qur’an have been compiled in *Makh’zan’ud Dala’il* are given below:

“Adopting Islamic faith, belief (*Iman*), obedience to Allah, truthfulness, patience, humility in prayer, almsgiving, fasting, guarding the private parts from forbidden acts, constant remembrance of Allah, avoiding absurdity, paying Zakat, trustworthiness, fulfilling the promise, guarding the timings of the prayer,

voyage to seek religious knowledge, nice speaking, good behavior with parents, fulfilling the rights of relatives, taking care of the poor, helping the traveler, refraining from extravagance, avoiding miserliness, refraining from killing of children for the fear of poverty, refraining from unjustified murder of anyone which is forbidden by Allah, refraining from crossing the limit in retaliation and killing the murderer, custody and guarding the property of orphan, maintaining correctness in weights and measurements, giving up indecent and abominable things, guarding against lies, avoiding walking boastfully, refraining from deceit and repentance from sins. (M.D).

The Messenger of Allah ^{PBUH} said: “A believer is the one who protects the restrictions laid down by Allah, always concentrate on Allah, perfectly sane, nice speaking, good behavior, smiling less, crying more, eating less, constantly remembers Allah, sorrowful, gives up desires, fault-finding in self and overlooking other’s faults, killer of sensuality, opponent of Satan, obedient to Allah, disgusted with worldly matters, inclined towards the matters of the Hereafter, satisfied with the promises of Allah, firm on divine commands, afraid of the Day of Judgment, believes that Allah is his friend and Qur’an his speech and virtuous people his friends. (Z.N). Hazrat Mahdi ^{AS} has defined the believer as a seeker of Allah, and also said: “A believer is the one who has turned his attention towards Allah under all circumstances in the morning and the evening.” (H.I) and said: “Our faith (*Iman*) is the essence (*Zaat*) of Allah and your faith is the remembrance (*Zikr*) of Allah.” (S.W). He also named the one as a believer (*Momin*) who strives against *Nafs*, and also said that a believer may become spiritless but will never become seeker of the world. (S.A).

Shortest Route: The shortest route means the nearest way to reach Allah and also known as the way of Allah, and denotes powerlessness (surrendering self to Allah) and adherence to *Shari’ah* of Muhammad ^{PBUH}. Referring to the earlier saints, Hazrat Mahdi said: “Why did not they surrender all their choices to Allah, as this was the only nearest route (to reach Allah) as per the *Shari’ah* of Muhammad ^{PBUH}.” (S.W).

Lack of Choice: A seeker of Allah should not keep any choice of his own in his hands in any matter and under any circumstances whatsoever, and be satisfied with the conditions provided by Allah, and must not have any choice in the matters of food, clothes and living conditions. One should neither be delighted nor sorrowful in the situations of comfort and discomfort, health and sickness, honour and dishonour, amity

and enmity, indigence and opulence and poverty and wealth, even absolutely without any choice in the matter of worship and devotion. He should refrain from all those deeds and exercises which are not permitted by *Shari'ah*, such as, giving up lawful things, forty day seclusion (*Chilla*), fasting throughout life, hanging in the well upside down, continuously fasting for several days, standing on one leg for whole night, not accepting anything received through unseen source though one was craving for it, mortifying the sensual appetites for years together, making greens and plain bread incumbent on self, not consuming any delicious food provided by Allah, spending whole life with one pair of clothe just to vex the soul (*Nafs*), adopting simple garments, spending monastic life without marriage, indulgence in daily round of prayer-formula (*Waza'if*) and incantation which are against Sunnah, spending life alone in forest or on mountain for the sake of solitude and adoption of strange mystic exercises and efforts which was not ordained by Allah, because Hazrat Mahdi ^{AS} has prohibited from these deeds and said: "Become powerless (*Bey Ikhtiyar*), the power of choice (*Ikhtiyar*) is a bad thing." (H.I).

Therefore, the mystic exercises are not practiced by the followers of Mahdi ^{AS}, such as solitude, forsaking the lawful things, change of dress and quitting of adornment etc, which were adopted by the earlier saints, nor any kind of customs and heresy are practiced. (H.B), yet the efforts (*tadbeer*) of a servant implies giving up the effort itself, and usually the saints live without any choice.(M.K) The consistency in the remembrance of Allah is a compulsory condition to achieve such status, as a seeker of truth when enjoys the taste of the remembrance (*Zikr*), the efforts and choice are dismissed. (M.K).

Adherence to Islamic Law (*Shari'ah*): Hazrat Mahdi ^{AS} neither changed anything in *Shari'ah* and *Tariqat*, nor created any difference in principles and derivatives, and did not disagree to any such thing which is unanimously agreed upon by *Ahle-Sunnah wal-Jama'at*, such as belief in Allah, the Messenger of Allah ^{PBUH} and all the prophets, sainthood of saints, angels, the Books of Allah, questioning of the dead in the grave, Day of Resurrection, Paradise pathway, accounts, register of deeds, Heaven and Hell, intercession, descent of Jesus, Killing of *Dajjal*, all the signs of *Qiyamat*, the door of repentance will remain open till the sun rises from west and all derived issues, five obligatory prayers, witr, funeral, Friday and festival prayers, fasting in Ramadan, taraweeh, almsgiving at the end of Ramadan (*Fitrab*), sacrifice, zakat, tithe, hajj, wiping on socks, shortening of prayers in journey, injunctions of menses, post-delivery bleeding,

manumission of a slave, divorce, *zihaar* (a form of divorce), expiation (*Kaffarah*), circumcision, *aqeeqah*, all the four Imam are justifiable, love with the descendants of the Prophet ^{PBUH} and honouring the Companions ^{RZ}. (J.T). Adherence to Islamic law denotes belief and implementation of all the above principles and derivatives without having any choice in our hands, as Hazrat Mahdi ^{AS} said: “*Shari’ah* is after annihilation of human weaknesses.” (S.W). Adherence to the Sunnah of the Prophet ^{PBUH} too is necessary and Hazrat Mahdi ^{AS} said: “My religion is the Book of Allah and adherence to the Messenger of Allah.” (A.A).

Stages of the Vision of Allah

There are three stages of the vision of Allah: Seeing in dream, Seeing through eyes of the heart and Seeing with physical eyes.

Seeing in Dream: The one who has achieved the vision of Allah in dream is known as merciless on self (*Zalim Nafs*) and slightly perished (*An’dak Fana*). Such a person has some connection with angelic world (*Malakoot*) and the remaining with physical universe (*Nasoot*), and he is in the stage of knowledge of certainty (*’Ilmul Yaqeen*). (H.I) and such a merciless on self renounces the world and its pleasures and necessities of physical universe. (H.A).

Seeing with Eyes of Heart: The one who has reached this stage is known as moderate and half-perished (*Neem Fana*). He is slightly inclined towards heavenly sphere (*Jabroot*) and remaining towards the angelic world, and this stage is known as positive knowledge (*’Ai’nul-yaqeen*) (H.I) and such a person has good intentions, recipient of divine kindness and guidance and able to subdue sensual pleasures and worldly threats. (H.A).

Seeing with Physical Eyes: Those who are able to see Allah with physical eyes are deemed to have preceded in the matter of virtues, reached the mystic stage in which human existence passes into Allah’s existence (*Laahoot*) and has perished completely, and reached the stage of the veracity of knowledge (*Haq’qul-yaqeen*). He makes all kinds of efforts towards love of Allah, becomes absorbed in Allah and he can see the essence of Allah. (H.A).

Qualities of a True Seeker

Whoever is not able to have the vision of Allah but has a strong desire to see Him too is considered as a faithful (*’Iman*) by Hazrat Mahdi ^{AS}. (H.I), but the seekers (*Talib*) of Allah are of two types: True (*Sadique*) and False (*Kaazib*). A true or genuine

seeker of Allah is the one whose desire is perfect and thirst is virtuous, and the thirst should have reached such a state that there will be a threat to his life if water is not made available, and his craving should be perfect, eyes capable and his heart is fond of Him. The perfect desire (*Talab-e-kamil*) means to reach to a perfect spiritual guide passionately when heard about him, take his blessings and derive benefit from his speech. The competent eyes (*Chashm-e-qabil*) means to see the perfect spiritual guide (*Peer-e-kamil*), become aware of his trait, examine with inquisitive eyes, live with him sincerely and mannerly and should not disobey him. The inclined heart (*Dil-e-Ma'el*) means to be fascinated by the elegance of the spiritual guide and be devoted to him deeply like a lover, so that such fascination may open the door of prospects.

The False seeker (*Talib-e-Kazib*) is like the one whose thirst is such that he will drink water if available otherwise there is no threat to his life, and believes in some of the words and deeds of the guide (*Peer*) and refute others and not impressed by his elegance. (A.L).

Hazrat Mahdi ^{AS} has specified six qualities of a true seeker: Turning the attention of the heart away from other than Allah, turning attention towards Allah, constant engagement with Allah, keeping away from world, seclusion from people and making efforts to come out of the self-being. (A.C). Hazrat Mahdi ^{AS} has described these qualities as the quality of the *Iman* itself, and said that the one who does not possess the *Iman* itself, how can he be saved from punishment.(H.D).

XVIII. Migration from Homeland

The migration (*Hijrat*) is the third obligation of *Wilayat*. Anyone keeping away from migration and companionship of the truthful is defined as a hypocrite (*Munafiq*). It is prohibited to maintain friendship with and visiting the houses of those who refrain from migration and company of truthful and also those who causes others to keep away from migration. (I.N). The ruling of hypocrisy cannot be applied to those who are not able to take up migration. (K.I) and the disabled is the one who could not emigrate because of helplessness or cannot work out any course of action or unaware of the route. (I.N). It is mentioned in a *Hadith* that Islam, Migration and Hajj disconnects one from his previous sins. Four signs of an affirmer (*Musaddiq*) have been mentioned in *Aqeedah Sharifah*: Going through Migration, Expulsion, Vexation and Battle. The migration is obligatory for minor boys and women too. (I.N).

Migration means to leave the family, relatives, wealth and buildings for the sake of Allah and migrate in the cause of Allah. Allah says:

- ***“Those who believed, emigrated and strived in the cause of Allah with their wealth and their lives are in rank in the sight of Allah. It is they who will triumph.”*** (9:20)
- ***“If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish – if all these are more beloved to you than Allah and His Messenger and struggling in his Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people.”*** (9:24)

It is not necessary to obey the parents if they prevent from the path of Allah, as their obedience is not necessary in the matters of infidelity, polytheism and sin. If the wife refused to accompany, give her choice to herself. (H.I). It is prohibited to have inclination towards the relatives even after migration. Hazrat Mahdi ^{AS} said: “He is a tyrant who has though migrated from Gujarat to Khurasan and his relatives are staying in Gujarat and he is still mentally inclined towards them.” It is mentioned in another narration that he will not receive the benefit of faith till he repents from such thoughts and Allah may forgive him. (H.I) If any migrant *Faqeer* dies, his non-migrant heirs cannot inherit his leftover property. (N.R). However the relatives who have migrated and participated in *Jihaad* are entitled to receive the rights of kinship, and they may derive benefit from *Wilayat* too. (N.R). It will be rewarding for the migrant to give away his property in

charity or make an endowment for any religious purpose or give away to the heirs. It is also permissible to sell the property and keep the proceeds of sale with him at the time of migration with an intention to spend in the cause of Allah. It is also necessary to repent from all sins before migration as renunciation of the sins too is a part of migration. (M.E). It is necessary for the intending migrant to clear the debts if any, return the things entrusted to him to the owners. One should treat the migrants with kindness, help them, should not have any misgivings about them and prefer them over self and feed them, and giving up the greed in this matter is a source of welfare and prosperity. (I.N).

There are different kinds of migration. (1) Migration from hometown to take up the company of spiritual guide (*Murshid*). (2) Migration for *Jihaad*. (3) Migration from such a place where the religion cannot be practiced freely. (4) Migration for the purpose of propagation of religion. (5) Expulsion and (6) Internal migration (*Batini*).

Migration to keep the Company of *Murshid*

The migration (*Hijrat*) is obligatory for purification of self (*Tazkiya-i-nafs*) and for deriving benefit from the company of truthful. It is incumbent upon the seeker of truth to adopt the company of *Murshid* after renunciation of the world, and migrate from hometown if he is residing at some other place, or shift to his mosque or *Dairah* if he is staying at the same place.

A patient who has renounced the world during his mortal disease or on death-bed and unable to move and shift to the mosque of his *Murshid*, the attendees should take him to the mosque so that the duty of migration is fulfilled. Anyone who has renounced the world and migrated but died on the way to *Dairah* of *Murshid*, is treated as a believer (*Momin*) and will be rewarded. (I.N). One should disconnect relations from the relatives and hometown immediately after taking up migration. (I.N).

A *Faqeer* who is living in the company of his *Murshid* at his place can maintain relations with his kith and kin if they are seeker of Allah and have renounced the world, or else he should keep away from them. Similarly keep the wife with him if she has renounced the world otherwise give her choice to herself. (H.I).

If there is no *Dairah*, the *Faqeer* should stay in a secluded corner or room of his home without having any connections with those relatives who have not renounced the world, and offer five-times obligatory prayers along with his *Murshid*, and carry out the remembrance of Allah in his *Masjid* from *Fajr* to sunrise and from *Asr* to *'Isha* prayer. If the wife, children and relatives did not co-operate at the time of the renunciation

of world but migrated later on and joined *Dairah*, they should be pardoned and relations can be maintained with them. (I.N). If the *Murshid* is staying at some other place but permitted a seeker of Allah to remain at his place, then he should spend his life in remembrance of Allah and in adherence to the commands of Allah. Hazrat Mahdi ^{AS} has permitted some people to stay at their places though they were ready to migrate. (A.A). When Hazrat Mahdi ^{AS} started to leave the city of Bidar, Hazrat Shaikh Momin Tawakkali ^{RZ} too accompanied him, but in view of the old age and inability to travel, Hazrat Mahdi ^{AS} left him in the village of Udannali (District Bidar) and told him that you have achieved your goal, so you stay here, I am close to you and you are close to me. (M.N).

If a seeker of Allah lived in the company of his *Murshid* for a certain period, but later on *Murshid* permitted him to return to his place and stay there, then he can stay in his hometown.

If a person stayed with *Murshid* for few days after migration, but being unable to bear the pain of starvation or for any other reason returned to his hometown without intimation to or permission of *Murshid*, such a person is treated as a hypocrite (*Munafiq*), and his migration is nullified, and he will be required to take up the migration afresh, therefore, one should not leave the company of *Murshid* without his permission. (T.T). B.M.Abdul Kareem Noori ^{RH} says that living separately from *Murshid* without migration is apostasy. (M.C).

Migration for *Jihaad*

It is an obligation to participate in battle against the infidels if necessary by leaving the home and family. Whoever keeps away from such migration for the love of the hometown, the people, the wealth and the family, he is a sinner and hypocrite. Similarly, it is also obligatory to migrate from hometown and take up the company of the truthful people for internal migration (*Jihaad-e-batini*) or to strive against the self (*Nafs*), because one cannot liberate oneself from the clutches of Satan and *Nafs* without migration. H.B.M.Shah Dilawar ^{RZ} said: “There are four types of fire: Fire of love, Fire of starvation, Fire of sword and Fire of the Hell. A believer should burn himself in any of the first three types of fire, otherwise, definitely he will be burned in the fire of the Hereafter.” (H.I).

Migration from a place where Religion cannot be Practiced

Migration (*Hijrat*) is obligatory from a place where the religion cannot be professed and practiced freely, and runs the risk to life. In such a case, one should

migrate from that place to such a place which is safe for religious practices. It is mentioned in a Hadith: “Whoever migrates from one place of land to another for protection of his faith, though for a little distance, he will live in the company of his father Ibrahim ^{AS} and his Prophet Muhammad ^{PBUH}.” (T.B).

Wherever the conditions are bad and the company of evil people is likely to have negative impact on performance of religious deeds, the protection of religion becomes a cause for migration. Once B.M.Sayyed Noor Mohammad ^{RH} prohibited someone in *Dairah* from beating the drum but he did not heed, then he himself migrated from that place. (T.Z). Hazrat Khalifa Giroh ^{RZ} once decided to migrate from Jalore just because the ruler of that place collected some money and wanted to offer to him. (K.N). H. B.M. Sayyed Yaqoob Hasan-e-Wilayat ^{RZ} has migrated from the village Lakh just because more charities (*Futuh*) were coming there. (K.N). H.B.M Sayyed Sa’dullah ^{RH} has migrated from a place just because the local people were not paying *Zakat* and *Ush’r*. (T.Z). It is better to migrate from such a place where the situation becomes disturbed and frightful, such as Hazrat Khatimul Murshid ^{RZ} migrated from Gujarat to Jalore and H.B.M.Sayyed Tashrifullah ^{RZ} to Deccan when there was disturbance because of the invasion of Gujarat by Moghals. (K.N).

Hazrat Khatimul Murshid ^{RZ} said: “Establish *Dairah* where there is a peace and tranquility. (K.N). A place was considered as inauspicious by the saintly people where the worldly favours started to pour immediately after arrival.(I.N).

Migration for Propagation of Faith

Migration for the purpose of preaching and propagation of faith is necessary for such a scholar who is fully conversant with religious knowledge, scholastic philosophy, polemics and debate. The Companions ^{RZ}, their followers (*Tabe’in*) and followers of the successors to the Companions (*Taba’ Tabe’in*) never stayed at any one place but continuously migrated from one place to another for propagation of religion and upholding the truth. Hazrat Mahdi ^{AS} said: “There is no fixed place or abode or country for the followers of Mahdi.” (M.G).

Sometimes the saintly people have taken up migration from one place to another one as the inhabitants of those places invited them out of love and respect. The Messenger of Allah ^{PBUH} preferred to stay at Madinah even after conquest of Makkah because of the love and devotion of the inhabitants of Madinah (*Ansaar*). Sometimes the venerable ancestors have established *Dairahs* in the places mostly inhabited by Mahdavis to keep them acquainted with the religion.

Expulsion (‘*Ikhrāj*’)

Expulsion means forcibly driving out from homes. If expelled from homes by the opponents because of enmity with faith, one should leave the hometown and home with all the provisions therein without having any inclination towards them. (I.N). Hazrat Mahdi ^{AS} has delineated four signs of an affirmer (*Musaddiq*): Migration, Expulsion, Annoyance and Fight. (A.C). H.B.M. Shah Nizam ^{RZ} said: “Allah bestows His favour on a believer at four occasions: At the time of undergoing hardship, expulsion, starvation and agonies of death. (H.I). It is mentioned in a Hadith: “*Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it was started.*” (M.L). Miyan Abdul Ghafoor Sujawandi ^{RZ} has clarified that the word ‘strange’ or ‘banishment’ (*Ghurbat*) denotes migration, expulsion, annoyance and fight. (H.A).

Internal Migration (*Hijrat-e-batini*)

The internal migration too is obligatory, which means to completely destroy the egotism and human weakness. If the seeker of truth divert his external senses and render them ineffective and remain absorbed in remembrance of Allah, his internal senses would become stronger and the secrets of the angelic world (*Malakoot*) are revealed to him, and this stage is known as coming out of own-self. A poet said: “Close the eyes, ears and mouth and continue to repeat the name of Allah (with concentration of mind and heart), and the internal door will open only when the external doors are closed.” The external migration is necessary to achieve the status of internal migration, (M.W). *Allah Knows the Truth*.

H.B.M. Shaikh Mahmood bin B.M. Alahdad Hameed Muhajir ^{RZ} said: “A person who remembers Allah (*Zakir*) continues to stroll spiritually even in a sitting position and his position is improved every moment and he covers several places everyday and observes whole universe in his soul (*Nafs*), and this is called as a journey within hometown (*Safar dar watan*).” (I.T). Therefore, the internal migration means to move from the stage of *Laa* through exercise of *Laa Ilaaha Il’lal’lah* to reach the stage of *Ilaah*, and from there to the stage of *Ila’lal’lah*.

XIX. Companionship of the Truthful

A perfect spiritual guide (*Murshid-e-Kaamil*) refers to a truthful or a man of truth (*Sadiq*) and keeping his company is obligatory to such an extent that no obligation is fulfilled without it, neither the perfection is achieved in *Faqeeri* nor the restrictions attached to the earning (*Kasb*) can be protected honestly. It is mentioned in Hadith:

- “Live with Allah, if not possible, at least live in the company of those who are with Allah, (S.N).
- “The company of a truthful is very efficacious.”(S.Q).

A poet said: “Living in the company of a pious one will make you pious and that of an impious will make you impious.”

None can become expert in knowledge of the pillars of faith without keeping the company of a man of truth. Knowledge of all religious injunctions, divine knowledge, methods of the remembrance of Allah and the secrets of *laa Ilaaha il’al’lah* can be acquired through the company of a truthful. It is difficult to reach the destination by saving oneself from devilish deceptions and sensual fallacies without a *Murshid*, therefore, the Prophet ^{PBUH} says that he who has no guide (*Shaikh*) has no faith. (M.W).

Qualities of a *Murshid*

Allah says in Qur’an: “*Some of the gains will be for poor emigrants who were driven out of their homes and wealth, seeking Allah’s bounty (vision) and pleasure, and satnding up for Allah and His Messenger. They are the ones true in faith.*” (59:8).

H.B.M.Sayyed Khundmir ^{RZ} said: “True in faith (*Sadiq*) is the one whose word, deed and state of affairs are one and the same” which means he practices what he says and same thing should reflect in his internal condition too. (I.N).

H.B.M.Sayyed Meeranji *Murshid’uz-Zaman* ^{RH} said: “Truthful (*Sadiq*) is the one whose objective is Allah, who possesses a valid belief, his spiritual chain (*Silsilah*) reaches straight to Hazrat Mahdi ^{AS}, excellent in his period and has received glad tidings from *Murshid*, approved by him and authorized by him to guide others.” (Z.N).

He further defined a true guide (*Murshid bar haq*) in these words: “He who looks down upon self, does not like any exaggeration and negligence in beliefs and does no changes of any kinds in deeds, is a true guide.” (Z.N).

It is mentioned in *Insaf Naama* that after the Prophet ^{PBUH} and Mahdi ^{AS}, loving those people is essential who loves Allah, whether they have angelic qualities (*Malakuti*) or heavenly (*Jabruti*) or have passed their existence into Allah (*Lahuti*).

H.B.M.Shah Qasim Mujtahed-e-Giroh ^{RH} has delineated certain qualities as essentials for *Khilafat* (viceregency) and *Sajjadgi* (succession to a saint), which includes: Obedience to the Book of Allah and following the practice of his ancestors, living in the company of *Sadiqeen*, repentance from callousness, mischief, sinfulness and impiety and all such things which are contrary to the sayings of the Prophet ^{PBUH} and Mahdi ^{AS}, keeping away from the world and men of the world for achieving the vision of Allah, showing the piety and virtuousness honestly and truthfully, completely fulfilling the Islamic obligations such as prayer, fasting, Hajj, Zakat, lawful and unlawful as per the beliefs of *Ahle-Sunnah wal-Jama'at*, believing (*tasdiq*) in Mahdi ^{AS} with a spirit of love and sacrifice, and devoting the life, wealth and family to Allah for acquiring *Ma'arifat* (gnosis) of the *zaat* (essence) of Allah and His vision, and placing his head at the doorstep of the Prophet ^{PBUH} and Mahdi ^{AS} and sincerely adhering to the obligations of *Tariqat* such as renunciation of the world (*Tark-e-duniya*), seeking Allah (*Talab-e-Khuda*), emigration from hometown (*Hijrat*), company of the truthful (*Suhbat-e-sadiqan*), frequent remembrance of Allah (*Zikr-e-kathir*) and seclusion (*Uzlat az khalq*) for achieving the vision of Allah. (S.Q).

H.B.M.Sayyed Fazlullah ^{RH} has specified certain conditions for a true spiritual guide (*Murshid-e-sadiq*): “He is able to see Allah through physical eyes or in mind or in dream or atleast he should be a true aspirant of the vision, truthful, just, have taken permission from his *Murshid* to guide others, acquainted with divine knowledge, consoling to *Fuqara* and able to bear their burden, sane, adult, trustworthy, follower of the traits of the Prophet ^{PBUH}, having good behavior, which means showing friendship to those who bears enmity and gives to them who deprives him and forgives the oppressors as these are the ingredients of good behavior.”(S.S).

H.B.M.Sayyed Mahmood ^{RH}, the grandson of Hazrat Khatim-e-Kaar ^{RH} had mentioned certain qualities of a Caller towards Allah (*Daa'ie Ilal'lah*) that:”He should abandon the worldly life, migrate from hometown, disconnect from the worldly people, should have resigned to the Will of Allah, should not expect anything from the people, leave fixed income, believe that the profit and loss both are by the Will of Allah, believe

in the commands of Allah, adopt seclusion and keep on remembering Allah, adopt piety, turn attention towards Allah, should be busy in contemplation (*Muraqaba*) and think that Allah is aware of you, acquire love (*Ishq*), solitude (*Tajrid-o-Tafrid*), purification of *Nafs*, mind and heart, pleased heart (*Sharh-e-Sadr*), intention, desire, obliteration of the self (*Fana*), intuition, intimate knowledge of Allah (*Irfan*), closeness (*Qurb*) and affection (*Uns*) and union with Allah (*Wisal-e-Zaat*).” (M.W). Some scholars have defined the truthful (*Sadiq*) as those looking at them reminds Allah, their speech enhances the knowledge and develops inclination towards the Hereafter, (S.S).

A truthful (*Sadiq*) is also known as a perfect spiritual guide (*Murshid-e-Kaamil*) who possesses the above qualities, and whoever keeps away from their company is a false seeker of truth. (S.N), but if a truthful person (*sadiq*) is not available, then it is better to avoid the company of others as it will cause more harm, as Miyan Sayyed Sahareef^{RH} writes that the guides (*Peer*) are of two types: Perfect (*Kamil*) and Imperfect (*Naqis*). The perfect spiritual guide (*Peer-e-Kaamil*) is the one who is cognizant of the reality of *Man ‘Arafa Nafsahu Fa-qad ‘Arafa Rabbahu* (Whoever recognized self he recognized his Lord), blessed with the beneficence (*fayz*) of prophesy (*nabuwat*) and sainthood (*wilayat*), and have seen Allah by means of his guide with convincing knowledge (*Ilm’ul yaqeen*) or positive knowledge (*‘Ai’nul yaqeen*). The companionship of only such a saintly guide provides guidance, and his hand is in the hand of the Prophet^{PBUH}.

An imperfect guide (*Peer-e-Naaqis*) is the one who is unaware of the intimate knowledge of Allah (*Ma’arifat*), deprived of the beneficence of prophesy and sainthood, not able to recognize himself, takes pride in father and forefather and says that I am a grandson of so-and-so sayyed and son of so-and-so saint, and by displaying such authority, he misleads the people and turns them away from the right path and rears his unfortunate soul (*Nafs*) with such deceitful skill, and his hand is in the hand of Satan, hence keeping the company of such a person leads to apostasy. (A.L).

The Procedure of Training (*Tarbi’yat*)

H.B.M.Shah Qasim^{RH} writes that the training (*Tarbiyat*) is essential and whoever refutes the essentiality of practical training is a hypocrite. (J.U). According to the procedure practiced in this sacred community, a seeker of Allah should approach the spiritual guide (*Murshid*) after having made ablution and sit respectfully before him.

He will make him recite the detailed declaration of faith (*Iman-e-Mufassal*) and five *Kalimahs* and makes him declare his belief in Hazrat Mahdi ^{AS} three times, and then recites this *Du'a*.

الهي بحرمت لا اله الا الله آدم صلى الله صلواته سلامه عليه
الهي بحرمت لا اله الا الله نوح نجي الله صلواته سلامه عليه
الهي بحرمت لا اله الا الله ابراهيم خليل الله صلواته سلامه عليه
الهي بحرمت لا اله الا الله موسى كليم الله صلواته سلامه عليه
الهي بحرمت لا اله الا الله عيسى روح الله صلواته سلامه عليه
الهي بحرمت لا اله الا الله محمد رسول الله صلواته سلامه عليه
الهي بحرمت حضرت مهدي موعود مراد الله خليفة الله صلواته سلامه عليه

Ilaahi Be-Hurmatey ***Laa Ilaaha Il'lah*** Aadam Safiullah Salatullahi Salamahu Aalihi
Ilaahi Be-Hurmatey ***Laa Ilaaha Il'lah***Nooh Najiullah Salatullahi Salamahu Aalihi
Ilaahi Be-Hurmatey ***Laa Ilaaha Il'lah***Ibrahim Khalilullah Salatullahi Salamahu
Alaihi
Ilaahi Be-Hurmatey ***Laa Ilaaha Il'lah***Moosa Kalimullah Salatullahi Salamahu Aalihi
Ilaahi Be-Hurmatey ***Laa Ilaaha Il'lah***Isa Roohullah Salatullahi Salamahu Alaihi
Ilaahi Be-Hurmatey ***Laa Ilaaha Il'lah***Muhammad Rasoolullah Salatullahi Salamahu
Aalhi
Ilaahi Be-Hurmatey ***Laa Ilaaha Il'lah***Mahid Mau'ood Muradullah Salatullah
Salamahu Aalihi

After this *Du'a*, *Murshid* will teach him the method of breathing in with ***Il'lah*** and breathing out with ***Laa Ilaaha*** through his breathe, and show him his observation (*Musha'hada*) and make him recite his spiritual chain (*Silsilah*).

Procedure of the Oath of Allegiance (*Bai'at*)

For taking the oath of allegiance, a seeker of Allah should extend his hand and the *Murshid* should place his hand over his hand and the seeker should declare that “I have surrendered myself to you for the sake of Allah,” and the *Murshid* should say “I

have accepted your covenant for the sake of Allah.” This is called “connecting with *Murshid*” (*Ilaaqa Lagaana*). In case of women taking oath of allegiance, a curtain should be hanged between the *Murshid* and the women and a bowl of water filled with water should be kept in between them and both should dip their hands in the bowl and above procedure should be adopted. (N.A).

The Conditions of Companionship

The seeker of Allah should stick to the oath of allegiance he took till his last breathe, renounce the world and shun the love of wealth, status and honour, adopt humility and submission, migrate from home to join the Dairah of *Murshid*, keep away from the homes of worldly people, stay away from disbelief, disobedience, major and minor sins, and in case of any mistake refer the matter to *Murshid* and repent. He should follow the *Murshid* and his deeds and submit every matter to him, force on self to live with *Murshid*, listen to his admonition even against his desire and should stay with him till he permits to leave.

An earner (*Kaasib*- who has not yet renounced the world) should listen to his admonition after making covenant and it is necessary for him to keep away from disbelief, disobedience and sins. He should be in touch with and keep the company of spiritual guide (*Murshid*), *Fuqara* and other virtuous people, and attend the sermons, *Bahra-e-Aam* and *Ijma'a*. He is required to keep the company of godly people. (H.I), and he should follow his *Murshid* is deeds and circumstances, as following the guide (*Murshid*) is necessary for a beginner. (S.N).

Etiquette for a Disciple (*Mureed*)

1. Not to love own life more than the life of *Murshid*.
2. Increase the love of the faith (*Iman*) in his heart and be inclined towards the faith and its injunctions.
3. Not to move forward in any matter without permission of *Murshid*.
4. Not to speak loudly and harshly in front of *Murshid*.
5. Talk to *Murshid* with humility and softness.
6. Not to shout outside the room of the *Murshid*.

7. Do not order anyone to do or not to do any work.
8. Do not ask questions repeatedly from Murshid.
9. Serve the Murshid as best as possible, just like helping him in making ablution etc. and consider yourself a slave of Murshid.
10. Do not go out of Dairah or Masjid without permission of Murshid, even if staying in a separate house.
11. It is prohibited to visit the homes of the worldly people, like the animals who wander wherever they want, and not heeding the instructions of *Murshid* to stop such visits will result in violation of the restrictions of *Dairah*.
12. Follow the orders of Murshid without any anxiety and carry out the task entrusted by him such as fetching water, sweeping and bringing firewood etc. Earlier the Murshid used to entrust a job to every disciple.
13. Do not breach the trust if anything was entrusted by Murshid for safe custody and return to him whenever asked for.
14. Handover whatever is given by Allah or at least tithe (10%) of it to Murshid compulsorily.
15. Should not take share in distribution of charity received unexpectedly in the name of Allah (*Sawiyat*) if you are an earner (*kasib*), rich *Faqeer* or a *Faqeer* having fixed income.
16. Even if not able to endure the injunctions and practices based on excellence (*Aaliyat*) in *Dairah* of his Murshid, he should not move to another Dairah, but continue to stay there and bear the hardships, which will be rewarded by Allah, because the one who moves from a place of excellence for the sake of bread to another one, he will be deprived of the beneficence of faith, as such a move is not for the sake of Allah.
17. If any permitted (*Rukh'sati*) deed is committed by *Murshid*, it should not be taken as a precedent to follow, but follow the deed based on excellence.

18. Should not accept the share in *Sawiyat* in excess of what he deserves, if given by *Murshid* in comparison to other *Fuqara*.
19. Be kind and affectionate with the inmates (*Fuqara*) of *Dairah*, and show respect to them and treat them with humility.
20. Do not quarrel with any *Faqeer* of *Dairah*.
21. If offended someone, get it pardoned on the same day.
22. If anyone did favour to you, do favour to him, but do not maltreat if anyone maltreated you.
23. Do not boast yourself in front of the younger or junior *Fuqara*, whether in the matter of knowledge (*‘Ilm*), divine knowledge (*‘irfan*), relationship or age, and treat them equally, kindly and respectfully.
24. Assist the *Fuqara* in religious matters and guide them, prevent them if they commit anything wrong and invite them towards righteous deeds, as enjoining good and forbidding evil is obligatory.
25. If any *Faqeer* is hungry or naked, provide him with food and clothes if you have surplus and do not be a miser, or else you will be known as a hypocrite.
26. If you have food just enough for you, it is better to give it away to such a *Faqeer* who is hungry, which is a higher quality of sacrifice (*‘Ithar*).
27. Help the disabled *Fuqara* in fetching water and firewood, provisions from market and washing of clothes.
28. If any *Faqeer* has fallen sick, visit him, and if died attend his funeral prayer and condole his death. Similarly accept the invitation if invited by any *Faqeer*.
29. Compulsorily participate in the shift system (*Nawbat*) if practiced in the mosque of the *Murshid*, and do not abstain under any circumstances, as the *Fuqara* used to attend even with sickness in earlier days.
30. Always attend the *Bahra-e-Aam*, *Ijma*, *Bayan-e-Qur’an* and five times prayer with congregation. The religious preceptors (*buzurgan-e-deen*) have never missed the congregational prayers even in cases of sickness and weakness.

(I.N, H.I, N.R, N.A, S.W, K.N, S.S, A.A etc.)

Responsibilities of *Murshid*

1. Every *Murshid* is required to treat his disciples (*Mureed*) in the same way as the Prophet ^{PBUH} and Mahdi ^{AS} had treated their companions.
2. *Murshid* should live with the inmates of *Dairah* even against his own desire and should ignore the inducement by wealthy people.
3. Continue to console the *Fuqara* particularly the depressed one and see if any of them is facing starvation.
4. Personally attend to the disabled *Fuqara* just like H.B.M.Shah Dilawar ^{RZ} used to personally fetch water for disabled and widows or appoint someone to help them.
5. If any *Faqeer* has put to his own use the trust (*amanat*) kept by *Murshid*, it is better to forgo it, as the same was the practice of earlier saints.
6. Whatever is received in the name of Allah (*Futooh*), distribute it equitably among the *Fuqara* as per their specified share, and think that the *futuh* is the right of the *Fuqara*.
7. Do not spend the tithe (10%) taken out of the charity received on own self as it is the right of those who are desperately need it (*Muztar*).
8. Teach the hidden remembrance (*Zikr-e-Khafi*) to everyone who makes covenant, whether a *Faqeer* or a *Kaasib*.
9. Keep an eye on the deeds and affairs of *Fuqara* and always urge them to keep on the remembrance of Allah.
10. Personally keep an eye on the attendees and absentees in shift for *Zikr* (*Nawbat*) and force the absentees to attend.
11. Maintain same supervision on the occasions of five times prayer, *Bahra-e-Aam* and *Ijma*.
12. If anything is given by a daunted *Faqeer*, give it back to him to encourage him to stay in *Dairah*.
13. If any *Faqeer* has rendered any service, pay the compensation. For instance, if he rubbed your back while taking bath, you too rub his back,

14. Visit the homes of *Fuqara* to attend a treat (*Dawat*) and for condolence, as practiced by Hazrat Mahdi ^{AS} and his Companions ^{RZ}.
15. If any *Faqeer* is immoderate and not willing to follow the rules of *Dairah*, first warn him or drive him out if not heeding, and accept him if he repents.
16. Allow the *Fuqara* of other Murshid to stay with you if they want.
17. Frequently visit the rooms of *Fuqara* and interact with them in religious matters, as it will boost their morale.
18. Take the services of *Fuqara* as per their capacity, such as calling Azaan, sweeping in the mosque or fetching water etc.
19. If any *Faqeer* or a disciple commits any mistake, warn him. The earlier saints have sometimes deprived them of their share in *Sawiyat* and sometimes punished them with whips.
20. Regularly conduct the sessions of the expounding of Qur'an (*Bayan-e-Qur'an*) and urge them to be present.
21. First teach the injunctions of *Shari'ah* to *Fuqara* and later on the injunctions and secrets of the mystic path (*Tariqat*).
22. Help the *Faqeer* if he is found to be in need of anything such as clothes or money or feed your food to him if he is hungry.
23. If any innovative matter occurred in *Dairah*, solve such problem by conducting a meeting of inmates (*Ijma*).
24. Participate along with the *Fuqara* in collective events (*Ijma*), such as fetching firewood or water for *Bahra-e-Aam* or construction of the hut for any *Faqeer* etc.(N.R, I.N, K.N, R.M).

Acquisition of Divine Knowledge (*Ma'arifat*)

Acquisition of the intimate knowledge of Allah (*Ilm-e-ma'arifat*) is obligatory and the covenant is made with spiritual guide (*Murshid*) only for this purpose, to know the way to achieve the vision of Allah, because the acquisition of such divine knowledge is not possible without keeping the company of a truthful. (S.Q).

H.B.M.Abdul Malik Sujawandi ^{RH} writes that the hidden knowledge (*Ilm-e-Batin*), mystic exercise (*riyazat*) and remembrance of Allah can be acquired by staying away from the people and living in the company of a Murshid. (S.B).

The Hadith “*A knowledgeable scholar (Aalim) is superior to a devout person (Aabid) is just like my superiority over my nation (Ummah)*” is not concerned with the knowledge of buying and selling, marriage, divorce and manumission etc., but refers to the divine knowledge (*‘Ilm billah*) and power of certainty (*Quwat-e-yaqeen*). (I.N). Therefore, a seeker of truth should try to acquire this knowledge from *Murshid* without any hesitation. If any *Murshid* is not able to deliver the beneficence (*fayz*) of Mahdi ^{AS}, then it is necessary to leave him and join another *Murshid*. Similarly a *Murshid* should not disclose the hidden secrets and delicate teachings to such a person who is not a true seeker, as an ignorant will not believe it to be true, therefore, it is prohibited to reveal the secrets to an ignorant, as mentioned in a *Hadith* that the disclosure of secrets is *Kufr*.

H.B.M.Sayyed Khundmir ^{RZ} says that if I reveal whatever Hazrat Mahdi ^{AS} has told me, the migrants will stone me to death, which shows that the real truth is beyond the perception of a common man. (A.L).

The Conditions for Acquisition of Divine Knowledge

In respect of the acquisition of divine knowledge H.B.M.Sayyed Khundmir ^{RZ} said: “Unless a man is not freed from the clutches of human weaknesses (*Bashariyat*) and does not adopt the divine manners (*Akhlaq-e-Ilahi*), he is not eligible to acquire the divine knowledge (*Ma’rifat*).” (A.R). It means a seeker of truth should abandon egoism and self-praise and acquire the divine praiseworthy attributes, as unless the lover does not adopt the attributes of the beloved one, the beauty of the face of beloved will not be unveiled before him. (M.K-45).

The Conditions for Acquisition of Beneficence of Wilayat

It is necessary to give up the custom, habit and heresy to receive the beneficence of Wilayat (*Bahra-i-Wilayat*). Hazrat Mahdi ^{AS} says that whoever is engaged in custom, habit and heresy will not receive the beneficence from here. (H.I). Adoption of the habits and traits of the worldly people by mingling with them and being unmindful of ones own reality is a part of custom and habit. For instance, a scion of a good family

will adopt the customs and habits of an ignoble if he lives in his company and will remain unmindful of his own nobility, but when he becomes aware of his own reality, he will become disgusted with those customs and habits. Therefore performance of visible rites devoid of love and affection are merely a custom and habit, and the soul (*Nafs*) becomes inclined towards such acts of devotion, which becomes a barrier between Allah and the servant.

A seeker of truth told his spiritual guide that he is worshipping a lot but nothing is revealed (*Kashf*) to him. *Murshid* advised him to skip *Isha* prayer that night, but the disciple thinking that the prayer is obligatory then how can he leave it, he offered *Isha* prayer in late night and gone to sleep without offering *Witr* prayer. He received a little illumination (*Kashf*). In the morning the *Murshid* told him that had he not offered *Isha* prayer he could have received more illumination. He was surprised but *Murshid* told him that your worship was a curtain. (H.I).

Innovation or heresy (*Bid'at*) denotes newly created methods, ideas or products, and in religious terms a belief or opinion which goes against traditional religious doctrine is a *Bid'at*. The knowledge of self-praise is a heresy for the slave of Allah. It is narrated that a bird of prey (*Cheel*) reared a baby hawk, when grown up, the baby looked at his beauty and thought that he is different from the bird and asked her, but she said that you are my baby. Once he saw a hawk flying and inquired with him, he said that you are a hawk like me. He was delighted to know the reality and thanked God that he is not a carrion-eater, hence calling a hawk as a bird of prey (*Cheel*) is an innovation.

He who is desirous of seeking the beneficence of *Wilayat* is required to offer *Tahaj'jud* prayer regularly. Hazrat Mahdi ^{AS} said: "If you are strongly desirous of achieving the beneficence of *Wilayat*, then offer *Tahaj'jud* prayer." (S.W).

Groh-e-Owaisiya

If a perfect spiritual guide is not available to any true seeker of Allah, he should continue to pursue his efforts, and it may become possible for him by the grace of Allah to achieve his goal through the beneficence of the souls of the saints, because the flow of beneficence (*fayz*) never stops. Such persons are known as owaisi and they do not need any guide (*peer*). Miyan Wali Ji Ghazi ^{RH} writes: "Owaisi are present in this sacred community too, accept this fact and do not deny." (I.N).

The Factors which Nullifies the Company of Truthful

A *Faqeer* who has conducted trade and earned a *Cheetal* (a small currency of that time) or earned one Dirham as wages, his companionship (*Suhbat*) is nullified and he is required to resume the companionship afresh. (Z.N).

The companionship is nullified if a person living in the company of a *Murshid* moves to another place or returns to his native place without permission of *Murshid*, (T.T), but whoever leaves a *Murshid* without his permission and joins another *Murshid*, he does not belong to that category. (P.F). However, the one who leaves a place of excellence (*Aaliyat*) for the sake of bread and goes to another *Dairah*, will not receive the beneficence of faith. (I.N).

The Intended Purpose of Companionship

The real purpose of living in the company of truthful people (*Sadiqeen*) is to enable a seeker of Allah to get rid of the sense of his self existence through repeated recitation of *Kalima-i-Tayyab* in the company of a *Murshid* and become able to witness the *Murshid* in his own being, and pass away (*Fana*) into *Murshid* in such a way that his individual consciousness becomes extinct forever, and even he himself become *Murshid* totally. (A.T).

If a seeker has achieved such a status, though he is away from *Murshid* apparently, but as if he is living with *Murshid* or the *Murshid* is with him, just like Hazrat Thani Mahdi ^{RZ} when he was staying at Chapaner for earning (*Kasb*), Hazrat Mahdi ^{AS} said that “Sayyed Mahmood is in Thhatta (Sindh) and Sayyed Mohammad is in Chapaner (Gujarat)”. (A.A).

Functions of a Spiritual Guide

The functions of a spiritual guide (*Af'aal-e-Irshadi*) are fourteen: (1) Accepting covenant (2) Religious instruction (*Tal'qin*) (3) Giving handful of dust (*Musht-e-Khak*) to dead (4) Leading funeral prayer (5) Giving leftover food or water (*Pas'khur'dah*) (6) Farewell salutation (*Salaam Pherna*) (7) Explanation of Qur'an (*Bayan-e-Qur'an*) (8) Punishment to wrongdoer (*Hadd maarna*) (9) Leading the prayer of the Night of Power (*Lylat'ul Qadr*) (10) Equitable distribution (*Sawiyat*) (11) Conduct of shift system for remembrance of Allah (*Nawbat*) (12) Collective activity (*'Ijma'*) (13) Distribution of beneficence (*Bahra-i-Aam*) (14) Granting permission for *Tahaj'jud* prayer. (M.Y).

No one can perform these rites without oral or written permission of his spiritual guide (*Murshid*).

It is narrated that when H.B.M.Sayyed Khundmir Siddiq-e-Wilayat ^{RZ} reached the village of Bhadreywali from Jalore, some of the inmates of *Dairah* went to the houses of their relatives to meet them. He got displease on knowing this and went to a forest at night and sat down under a tree and entreated Allah and said: “O Allah! I am not competent to be a *Murshid* and to sit on the place of Sayyed Muhammad Mahdi ^{AS} and not capable of giving *Paskhurda* and *Sawiyat*.” Allah heard his request and commanded: “We have chosen you as a successor to Sayyed Muhammad Mahdi ^{AS} and honoured you and inspired the meaning of Holy Qur’an to you, therefore go back to *Dairah*, accordingly he returned to *Dairah*. (H.I).

It is narrated that one day H.B.M.Sayyed Khundmir ^{RZ} got a revelation and came out of his room weeping. The people present there asked the reason. He said I have been shown the spiritual guides (*Murshid*) of last era bearing neckbands on their necks and their hands and legs tied with chain and the angels are carrying them towards the Hell, because by sitting in the place of Muhammad the Messenger of Allah ^{PBUH} and Mahdi Mau’ood ^{AS}, they carried out the explanation of Qur’an (*Bayan*), taught *Zirk*, gave *Pas’khurda* and *Sawiyat*, without complying with the commands of Allah or the Prophet ^{PBUH} or Mahdi ^{AS} or *Murshid*, but just to fulfill the selfish desires and self-indulgence and in pursuit of status, therefore they would be subjected to such miseries on the Day of Judgement. (H.I).

It is narrated that H.B.M.Shah Neymath ^{RZ} too got the same revelation and said: “I have been shown the spiritual guides of last era being punished severely, therefore one should not crave to become a spiritual guide. Wherever ten *Faqeers* are found to be firm on the path and objective of Mahdi ^{AS}, live in their company. It is alright if they are carrying out the functions of a spiritual guide in accordance with the objectives of Mahdi ^{AS}, otherwise their companionship, prayer of *Lyla’tul Qadr* and the handful of dust (*Musht-e-Khak*) of such spiritual guides are useless and devoid of any beneficence.” (H.I).

It is evident from these narratives that the particular functions of a spiritual guide such as *Pas’khurda*, *Sawiyat*, covenant (*Ilaaqa*), training of *Zikr*, prayer of *Lylatul Qadr*, leading th funeral prayer, *Musht-e-Khak* should be carried out with proper

permission, whether from Allah, the Prophet ^{PBUH}, Mahdi ^{AS} or Murshid. Similarly, the salutation after last prayer (*salaam Pherna*), punishment for misdeed (*Hadd*), Shift system for remembrance of Allah (*Nawbat*), *Ijma*, *Bahra-i-Aam* and granting permission for *Tahaj'jud* prayer are the specific functions of a spiritual guide (*Ahl-e-irshad*).

Instruction of Remembrance of Allah (*Talqeen-e-Zikr*)

It was the usual practice of Hazrat Mahdi ^{AS} to instruct and inspire everyone, whether a *Faqeer* or a *Kaasib*, to practice quiet and hidden remembrance of Allah (*Zikr-e-Khafi*). (S.U). Hence a spiritual guide must impart the procedure of the quiet and hidden remembrance of Allah to everyone who makes covenant with him, whether a *Faqeer* or a *Kaasib*. If any Murshid is not able to impart such teaching, he must be abandoned, but the seeker of Allah should also possess the strength and ability to receive such instruction. The seeker, after getting inspired, must follow the instructions he received from Murshid without any changes. (I.T).

Consensus (*Ijmaa*)

In case of the creation of any belief or opinion which goes against traditional religious doctrine, it is incumbent upon all the people to collectively and unanimously resolve the matter. Such a meeting for any specific purpose is known as Special Gathering (*Ijma-e-khas*), and the one who keeps away from such meeting is a hypocrite. (N.A). Minor boys too must participate in such meeting so that they may become acquainted with the true form of religion. H.B.M Sayyed Mahmood Thani Mahdi ^{RZ} used to convene such meetings once in a week or two weeks and record its minutes and used to say: "If anything contrary to Hazrat Mahdi ^{AS} is found in me, hold my hand and drive me out of Dairah." (N.A). Previously, only the migrants were allowed to participate in the meeting (*Ijmaa*), and non-migrant *Fuqara*, *Kaasib* and other worldly people were not allowed to attend such meeting, lest they may influence the proceedings. (I.N), but such a procedure was adopted only as a precautionary measure, not as an absolute prohibition. For instance, Hazrat Thani Mahdi ^{RZ} once allowed Hazrat Khalifa-i-Giroh ^{RZ} to attend such meeting when he was still a *Kaasib* (not yet renounced the world). (H.D).

General Distribution of Beneficence (*Bahra-i-Aam*)

It is narrated that Hazrat Bibi Ilahdeti ^{RZ} urged Hazrat Mahdi ^{AS} before her death to distribute her belongings amongst *Fuqara*. As a matter of fact, she was not in possession of anything from worldly items except the beneficence of Wilayat, which

was distributed by Hazrat Mahdi ^{AS} amongst his companions and inmates of *Dairah* as wished by her. (K.N). It was the beginning of the practice of General Distribution of Beneficence (*Bahra-i-Aam*). Since then, all the affirmers (*Musaddiqeen*); *Fuqara* and *Kaasib* both, gather in *Dairah* or the mosque of their *Murshid* one day before death anniversary of any saint and collectively carry out the task if any, and such a gathering is known as ‘Public Meeting’ (*Ijma-e-Aam*), in which the *Murshid* equitably distributes the food whatever is available to all attendees, which is commonly known as “*Naan Reza*” (Crumbled bread – as only dried bread was available in those days in *Dairah*). Such practice of gathering was regularly practiced by the saintly persons.

In addition to the death anniversary, the inmates of *Dairah* gathers to collectively carry out any task, such as building a hut and providing necessary belongings for a new comer to *Dairah* after he renounced the world, and translocation of *Dairah* from one place to another, and fetching water and firewood etc. The *Murshid* and the *Fuqara* used to work together on such occasions in adherence to Sunnah, just like the Prophet ^{PBUH} himself personally participated in digging the moat on the occasion of The War of Ahzaab.

Unexpected Alms (*Futooh*)

Futooh means the alms or anything received from someone unexpectedly in the name of Allah. It is of three kinds. Anything received through irreligious and prohibited means is unlawful. Anything received in a proper way for one day or maximum three days continuously is lawful (*Halaal*) and anything received unhopd for and unexpectedly is purely lawful (*Halaal-e-Tayyib*). The unlawful is punishable, the lawful is accountable but the purely lawful is unaccountable. (I.N). It is permissible for a *Murshid* or a *Faqeer* to accept such alms subject to following conditions:

1. The receiver should not be rich and in possession of minimum limit of amount which makes him liable to pay *Zakat* (*Saheb-e-Nisaab*). He is not eligible to receive alms if possesses that much amount, however he can accept any gift like fruit etc.
2. The giver should say “*Allah diya*” otherwise it should not be accepted. However if any stranger or ignorant presents something, he should be persuaded to say “*Allah Diya.*” (I.N).

3. It should not be accepted if given conditionally, such as with a condition that a certain fixed amount is to be paid to so-and-so individuals, or with a condition that this much should be spend now and this much after so many days. (N.R).
4. It should not be accepted if the giver specifies different limits of amount for different works. (I.N). However, after explanation that such conditional alms are not acceptable, if he agreed to remove the condition and offers the same alms again, it can be accepted. (N.R).
5. The alms given for only men or women are acceptable, as it does not come under the purview of a condtion. (I.N).
6. It should not be accepted if someone kept in the room (of a faqeer) silently, and keeping in such a way is prohibited. (N.R).
7. Fixed alms by any particular person continuously for three days is not acceptable, such as the bread given by any person can be accepted only for two days, and should not be accepted on third day, as this comes under the category of 'fixed source' (*Ta'ay'yun*). (N.R).
8. It is contrary to the practice of the Prophet ^{PBUH} (*Sunnah*) to accept invitation (*Da'wat*) for more than three days. (M.W). If someone wants to give as fixed alms, he should give on different timings. (I.N).
9. The alms sent with advance information should not be accepted. (I.N), but acceptable if there was no advance information, and also if only it was heard that somebody is going to send, but such alms are not purely lawful. (N.R).
10. Do not send anyone as your representative to collect the alms. (N.R).
11. Nor collect the alms by visiting someone's place personally. (N.R).
12. If any inmate of *Dairah* or a *Faqeer* himself goes to the house of a rich person and he gives him or sends through him something, it should not be accepted as it is not an unexpected alms (*Futooh*). (N.R).
13. However the same alms are acceptable, after being returned, if the sender himself brings or sends through his representative. (N.R).
14. Such alms are not permissible if someone asks you to send a person with him and he will send some money or provisions with him. (N.R).

15. Such alms too are not permissible if someone asks you to send a person to collect money or provisions from so-and-so person or place on behalf of him. (N.R).
16. One should not accept the unlawful money or goods, and also refrain from probing the lawfulness or unlawfulness of money as it will cause destitution. (I.N).
17. One should not accept the money collected as subscription, however acceptable if not known that it was raised as subscription. (K.N).
18. After accepting the alms, one should take out the tithe (*Ush'r*) immediately and handover to his *Murshid* or a *Faqeer* who has resigned to the will of Allah (*Mutawakkil*), as the Tithe is an obligation. If could not pay immediately, he should take it out and keep it separately. (I.N).
19. If the *Futooh* is received by any *Murshid*, he should distribute equitably to all the *Fuqaras* as per the rules of *Futooh* and take out the tithe (*Ush'r*) to be distributed later on among those who desperately need it. (I.N).

The Points of Firm Intention (*Azeemat*) for acceptance of *Futooh* are:

1. The alms (*Futooh*) should not be accepted unless not required desperately, and same was the practice of earlier saints. H.B.M. Shah Neymat ^{RZ} never accepted the alms from anyone except when needed urgently. (N.A).
2. A *Faqeer* who is rich or having fixed source of income should not accept the alms, as these are the rights of those who have resigned to the will of Allah. (I.N).
3. If any person from your side brought the alms from someone without your knowledge provided he had not gone there to collect such alms, not accepting such alms too is an act of determination (*Azeemat*). Though such alms are lawful but not purely lawful. Once a businessman sent eighty thousand Tinka (a currency of that time) to Hazrat Mahdi ^{AS} through B.M.Sayyed Salaamullah ^{RZ}. Hazrat Mahdi ^{AS} said that though it is lawful but not purely lawful (*Halaal-e-Tayyib*), and instead of sending with you he should have brought it personally if he was so interested to give, and consequently returned the alms.(I.N).
4. If by chance any *Faqeer* of *Dairah* came with the alms given by somebody, such alms should be returned, and same was the practice of the religious preceptors. (I.N).

5. If a person was sent for some work and someone sent any goods or money with him, not accepting such alms is a matter of excellence (*Aaliyat*). (I.N).
6. As a matter of firm determination, if any *Faqeer* under great stress of hunger goes out of *Dairah* to gain strength, and he is given something by somebody, he should not accept it. (K.N).
7. One should not accept anything given by a relative by the way of relationship, and as a matter of firm determination, he should be explained that he should give to other *Fuqara*. (I.N).
8. A *Faqeer* on a visit to some place should not accept anything if given by the people of that place and say that he had come here for the sake of Allah not for collecting money. When H.B.M.Sayyed Khundmir^{RZ} went to Khambat (Gujarat), the residents of that place offered him some alms but he refused to accept. (N.A).
9. If any *Faqeer* received alms in *Dairah*, he should handover the whole alms to his *Murshid*, as a token of ambitiousness, as was the practice of Hazrat Bibi Kad Bano^{RZ} that she used to handover to Hazrat Thani Mahdi^{RZ} whatever she received from her relatives for the purpose of distribution to *Fuqaras*. (M.W). or he should handover half of it to *Murshid*. The wives of H.B.M.Shah Neymath^{RZ} used to give away half of their receipts to the *Fuqara* of *Dairah*. (I.N). However if any *Faqeer* is not living in *Dairah*, just like the current situation where *Dairah* does not exist, he is required to pay only the Tithe (*Ush'r*).

Equitable Distribution (*Sawiyat*)

The practice of equitable distribution of the alms (*futuh*) among all *Fuqara* is known as *Sawiyat*. The head of the *Dairah* (*Murshid*) must distribute all the alms received in the name of Allah to all the *Fuqara*, as such alms is the right of the *Fuqara*, otherwise he will be called a dishonest. (H.I). If there is no *Faqeer* in any *Dairah* or mosque, such alms can be utilized by *Murshid* himself and his family. Whenever the war-booty was brought before the Messenger of Allah^{PBUH}, it was totally distributed immediately as per his instructions, and sometimes he got up only after on-the spot distribution of the whole booty. (I.N), and same practice was followed by Hazrat Mahdi^{AS} that he used to distribute the whole alms at the same time. (I.N).

The rules of the equitable distribution of alms (*Sawiyat*) are as follows:

1. The alms should be distributed only amongst the *Fuqara* even if received in huge quantity. However, if received abundantly, it can be distributed in two or three phases but within *Dairah*. (N.R). Sometimes it can be distributed among others too for mutual affection and winning over them, just like once H.B.M.Shah Neymath^{RZ} gave it to a singer. (N.A). A *Faqeer* who is having a fixed source of income and a *Kaasib* can receive the alms if given by *Murshid* considering them as a neighbor, but they have no right to claim their right in the alms. (H.D).
2. Even a crying child too should not be given a morsel before distribution of alms, as it will amount to embezzlement, because the alms are the right of the *Fuqara*. (N.R).
3. The alms received even at midnight should be distributed immediately without waiting for the morning, lest any *Faqeer* might be hungry. (I.N).
4. The alms received particularly for women should be given to women only, and which received for men should be given to men only. (I.N).
5. The alms received without such a condition should be given half to men and half to women. (I.N).
6. If cooked food is received, it should be distributed equitably among the men, women and children. (K.N).
7. If the uncooked food item like rice, flour, pulses and clarified butter etc. are received, it should be cooked and distributed. (I.N).
8. If clothe is also received in addition to food and money, it too should be distributed equitably. (K.N).
9. Anything received even in a least quantity should be distributed equitably. For instance if only one bread is received then it should be cut into pieces and distributed, as it will be a source of consolation for *Fuqara*. (K.N).
10. The distribution can be carried out in presence of *Murshid* or through any *Faqeer* or under the supervision of someone appointed by *Murshid*. (N.R).
11. Shares of *Fuqara* should be fixed as per their circumstances. For instance, Hazrat Mahdi^{AS} has fixed three shares for Hazrat Bibi Malkan^{RZ}, ten shares for Hazrat Thani Mahdi^{RZ} and one share for Hazrat Shah Neymath^{RZ}. (N.R). B.M.Sayyed

Isa ^{RH} writes that the *Murshid* should keep half of the receipts for himself and distribute other half in *Fuqara* in such a way that the men should be given eight shares, women four shares, boys, minors and slave men and women two shares each. If any *Faqeer* is begging for living, he should be given half of the share of men, and a woman begging to subsist is given half of the share of women. (M.Y). It is narrated that B.M.Sayyed Tashrifullah^{RH} used to divide the alms received in the name of Allah into four parts; one each for himself, guests, *Fuqara* and children. (A.A). Different procedures were adopted previously for distribution of alms. In the period of H.B.M.Sayyed Ashraf ^{RH}, the *Murshid* used to take four parts, Caliph three parts, *Fuqara* two parts and one part for any non-migrant *Faqeer*. (H.D).

12. The *Murshid* is authorized to change the number of shares in equitable distribution. For instance, Hazrat Mahdi ^{AS} once gave one share extra to Hazrat Malik Gauhar ^{RZ(N.A)}, and once gave nothing to H.B.M.Sayyed Salaamullah ^{RZ}. (H.I).
13. The *Murshid* has the discretion to hold back some part of the alms for future, instead of distributing the whole at a time. For instance, on receipt of one hundred Tinka (currency of that time), H.B.M.Shah Nizam ^{RZ} distributed fifty Tinka and kept back fifty Tinka with Hazrat Bandagi Malik Ilaahdaad ^{RZ} which was distributed later on when the *Fuqara* faced starvation. (K.N). It is permissible to distribute some of the alms for any religious purpose and hold back some of it, just like the alms received from the king of Mandau was distributed totally among the inhabitants of the city by Hazrat Mahdi ^{AS}, but H.B.M.Sayyed Salaamullah ^{RZ} kept back a bag of alms (Qintaar – a varying weight of riches) without his knowledge, but when informed later on, he distributed half of it to *Fuqara* and utilized other half for cooking food on the occasion of the death anniversary of the Messenger of Allah ^{PBUH} and served to *Fuqara* and other poor people. (P.F). H.B.M.Sayyed Khundmir ^{RZ} too, on receipt of more alms, distributed half and held back half for Hajj pilgrimage. (H.I).

It is permissible to give more than his share or whole of the alms received to any *Faqeer* to help and console him and to make easier for him to tread the path of Allah. When Malik Badey renounced the world and joined the *Dairah* of

H.B.M.Shah Neymath^{RZ}, he spent whole of the receipts in the name of Allah on Malik Badey in view of his certain physical problems. (P.F). Similarly H.B.M.Sayyed Khundmir^{RZ} handed over whole of the alms given by Rajey Soon to Hazrat Thani Mahdi^{RZ} on the way to Farah, which he was actually carrying for Hazrat Mahdi^{AS} as desired by her, and Hazrat Mahdi^{AS} too upheld such deed. (M.V). The *Fuqara* who are bachelor and for whom *Murshid* is responsible to provide food, their share in money or grains should be taken by *Murshid*.

Distribution of Tithe (*Ush'r*) of Alms (*Futooh*)

- The *Murshid* should immediately take out the tithe (*Ush'r*) of the alms if received, and distribute the same in case of emergency to those who are facing starvation, and those who are not facing such plight should not take any share from *Ush'r*.(I.N).
- If the inmates of *Dairah* are experiencing severe starvation at the time of distribution, the whole alms should be distributed at the same time. (N.R).
- Sometimes the saintly ancestors, instead of distributing *Ush'r* among the needy *Fuqara* of their *Dairah*, have sent it to other *Dairahs*, just as H.B.M.Sayyed Yousuf^{RH} and H.B.M.Sayyed Khundmir^{RH} have taken out the tithe from the received alms and sent to Hazrat Khatim'ul *Murshid*^{RZ}. (K.N).
- If the cooked food or fruits are received, it should be distributed without taking out *Ush'r*. Once Sha Ruknuddin Majzoob^{RH} sent some breads and bananas to Hazrat Mahdi^{AS} and he ordered distribution of the bread and two bananas each to all inmates of *dairah*. After distribution, somebody said that probably Shah Saheb has sent after counting the persons. Hazrat Mahdi^{AS} said: "Yes, he is endowed with the power of illumination (*Ahle Kashf*).” (M.V).
- If any such thing is received in *Dairah* which is likely to decompose such as meat and milk etc, it should be distributed without taking out *Ush'r* from it.
- If any such thing is received in the name of Allah which is not divisible such as a cycle, vehicle or clock etc. it should be endowed for the use of the inmates of *Dairah*, without looking for *Ush'r*;
- If any animal like cow, ox or horse is received in the name of Allah, it should be endowed to *Dairah* for conveyance, or should be distributed equitably without

taking out *ush'r* if slaughtered, however the *Ush'r* should be taken out if sent to other *Dairah*.

Shift System (*Naubat*)

Keeping awake at night for remembrance of Allah is obligatory and this practice too is a pillar of religion. (H.I). The shift or rotation (*Naubat*) becomes obligatory only if three or more persons are available, and the head priest of *Dairah* should conduct the sessions for the remembrance of Allah on rotation basis and *Fuqara* should participate in such sessions.

The timings of shift system are from *'Isha* to *Fajr* prayer. Accordingly the night and the *Fuqara* and other persons should be divided into three parts. Every group should sit for three hours for remembrance of Allah, such as first group from 8PM to 11PM, second group from 11PM to 2AM and third group from 2AM to 5AM. Next day the first group will be shifted to second session from 11PM to 2AM, the second group from 2AM to 5AM and the third group from 8PM to 11PM. In this manner, it will rotate every day.

This practice was emphatically followed in both situations whether staying somewhere or in journey. This system was practiced in the period of the Messenger of Allah ^{PBUH} too, and it is known as '*Chowki Baithna*'. (M.Z).

It is mentioned in the biography of Hazrat Abu Hurayrah ^{RZ} that his family was consisting of three individuals; himself. His wife and his servant, and they used to get up at night one after another and offer prayer in one-third part of night, in such a manner that the first one will wake up the other one after his time is over, and the second one will wake up the third one.

The procedure of shift system is that the first group will sit down for remembrance of Allah after *Tasbeeh* after *Isha* prayer, and they will wake up the second group by calling *Tasbeeh* after three hours and they too will attend the call of *Tasbeeh*, then make ablution and start remembrance of Allah, and second group will wake up the third group by calling *Tasbeeh* in the same manner after their turn is over and they will continue remembrance of Allah till *Fajr* prayer.

Murshid himself should participate in shift system and keep an eye on presence of others during their turn.

The shift system (*Naubat*) is suspended during the nights of *Taraweeh* prayer and *Lylatul Qadr* prayer.

It is not permissible for the participant to carry it on within his room but he is required to attend the shift along with the group. (D.D). If any *Kaasib* is staying in *Dairah* or mosque with permission of *Murshid*, he too is required to join the shift system.

Conduct of shift system (*Naubat*) is a specific function of a spiritual guide, hence presence of any spiritual guide or anyone permitted by him is necessary with each group. In absence of such a person, it is better to take permission of any spiritual guide (*Murshid*).

Glorification of Allah (*Tasbeeh*)

The procedure of calling *Tasbeeh* is that the Imam will stand in the middle surrounded by the worshippers or attendees. The Imam says loudly لا اله الا الله - *Laa Ilaaha Il'al'lah* and the attendees answer محمد رسول الله - *Muhammadur Rasoolullah*. The Imam says الله الهنا - *Allahu Ilaahuna* and the attendees answer محمد نبينا - *Muhammad Nabi'yuna*. Again the Imam says القرآن والمهدى امامنا - *Al-Qur'anu wal-Mahdiyu Imaamuna*, and the attendees answer آمنا وصدقنا - *Aamanna wa Saddaqla*. After this, the Imam offers the greetings of farewell (*Salaam*).

It is narrated that the Messenger of Allah ^{PBUH} used to say سبحان الملك القدوس *Subhaanal-Malikel Quddoos* three times loudly after *Witr* prayer. It is narrated by *Nasa'ie* that the Messenger of Allah ^{PBUH} used to recite the chapters سبح اسم رب الاعلى *Sabbi'hisma Rabbikal Aala*, قل يا ايها الكافرون - *Qul Yaa Ay'yuhal Kaafiroon* and قل هو الله احد - *Qul Huwallahu Ahad* in *Witr* prayer and سبحان الملك القدوس - *Subhaanal-Malikel-Quddoos* three times loudly after finishing the prayer. It is mentioned in another narration that the Prophet ^{PBUH} used to recite it more loudly on third time. (K.J). *Tasbeeh* is called in Mahdavia community in adherence to this traditional practice (*Sunnah*).

Greetings of Farewell (*Salaam Pherna*)

The Messenger of Allah ^{PBUH} used to get up after finishing *'Isha* prayer, and all the Companions would stand around him silently and respectfully and he ^{PBUH} will say *As-Salaamu Alaykum* and bid farewell to them before going home. Same practice was followed after *Fajr* prayer and sermons too. The practice of bidding farewell with *Salaam* is followed in Mahdavia community in adherence to the same traditional practice

(*Sunnah*).

It was the usual practice of Hazrat Mahdi ^{AS} to explain the Holy Qur'an (*Bayan-e-Qur'an*) from *Asr* to *Maghrib* prayer, and the people from various places used to gather in large number to meet him and to listen to his discourses and to inquire about his claim of being Mahdi. He ^{AS} used to bid farewell to them after *Isha* prayer in such a way that all of them would stand around him respectfully and he would offer greetings of farewell (*Salaam*) and they would pay obeisance (*Qadambosi*) to him before departure, and the residents of *Dairah* would sit for remembrance of Allah as per their turn in shift system.(S.J).

The procedure of bidding farewell is that the attendees would stand in front of Murshid and after a brief meditation he would look at them and say *As-Salaamu Alaykum* and they would answer *Wa-Alaykas Salaam* and disperse after paying obeisance to him. Such practice of bidding farewell with salutation is prevalent in Mahdavia community after *Tasbeeh*, *Fajr* prayer, *Zikr*, *Isha* prayer, *Ijmaa*, *Bahra-i-Aam* and any religious congregation.

Exposition of Qur'an (*Bayan-e-Qur'an*)

A *Murshid* who is eligible to expound the Holy Qur'an should explain it in his *Dairah*, and attending such sessions is essential. Only such person can expound the Qur'an who has been permitted by his *Murshid*.

An expounder of the Qur'an must possess six traits prescribed by Hazrat Mahdi ^{AS}, out of which three are external (*Zaheri*) and three are internal (*Batini*). The external or visible traits are: (1) He should have resigned to the will of Allah (*Mutawakkil*), (2) He should not visit the homes of the worldly people and (3) Spend whatever Allah gives him (in the cause of Allah). The internal traits are: (1) He should see Allah with his physical eyes, (2) Able to perceive and inform the position of a dead and (3) Who consider the gold and the dust as equal. (H.I). He ^{AS} further said: "If an unenlightened person or the one without knowledge expounds the Qur'an, he is dishonest," but by the way of tradition based on hearsay he should say that I have heard like this. (N.R).

Hazrat Bandagi Malikji ^{RZ} says that the one whose feet are broken by going to the homes of others, whose greedy eyes are blind, whose greedy tongue is sliced and who do not speak constructively, such a person is censurable if he gives any advice or

admonish. (Z.N).

H.B.M.Sayyed Khundmir ^{RZ} says the one who is unable to solve his problems from Allah, His Messenger ^{PBUH} and Mahdi ^{AS}, he is not eligible to expound the Holy Qur'an, and if done, he has oppressed on self and will be censured by Allah. (H.I) Someone asked him: "Who is eligible to explain the Qur'an"? He said: "Whose eyes are closed for the greed of the world." (N.A).

H.B.M.Shah Dilawar ^{RZ} says that only a person permitted by Allah, the Prophet ^{PBUH}, Mahdi ^{AS} and his Murshid should expound the Qur'an and deliver sermons. (N.A).

H.B.M.Abdul Malik Sujawandi ^{RZ} writes that it is necessary for an expounder of Qur'an to have the knowledge of language (*Lughat*), circumstances of revelation (*Shan-e-nuzool*) and able to identify the abrogative and abrogated (*Nasikh-o-Mansookh*) verses of Qur'an so that he may explain according to Islamic law, and who is lacking such knowledge, should not expound the Qur'an. (M.T).

Miyan Sayyed Fazlullah ^{RH} has delineated the qualities of an expounder of Qur'an that he should have attained the external and internal purity, which means he should have made ablution at the time of explanation, and the internal purity denotes that he should have renounced the world and whatever therein because the world is unclean, and he should not mix personal views in explanation, should be acquainted with the necessary science of exegesis prescribed by the early scholars or at least have been illuminated with the light of *Iman*. It is deduced from a narrative of Mahdi ^{AS} that the knowledge of Arabic or light (*noor*) of faith (*Iman*) is enough for expounding of Qur'an. He should solve his problem with the help of his Murshid, close the eyes from the greed of world, should not break his foot in the way of world, have trust in Allah, whatever is given by Allah should be shared with *Fuqara*. The exposition of Qur'an is not permissible without permission and glad tidings of a Murshid and collective permission of such *Fuqara* who are living in the company of Murshid, and he should practice himself whatever advising to others. (S.S).

The expounding of Qur'an should be carried out regularly every day on a fixed time. In the period of Hazrat Mahdi ^{AS} it was conducted regularly from *Asr* to *Maghrib* prayer whether staying somewhere or in journey, and all the people used to attend such session. In the period of the Companions ^{RZ} it was conducted either after *Fajr* prayer or from *Asr* to *Maghrib* prayer. (P.F).

Sometimes Hazrat Mahdi ^{AS} has expounded the Qur'an in the morning hours. Once, H.B.M.Sayyed Khundmir ^{RZ} has expounded the Qur'an at the time of *'Ishraq*. (N.R). H.B.M.Shah Neymath ^{RZ} too has once expounded the Qur'an late in the morning. (P.F).

At the time of the explanation of Qur'an, one should sit respectfully with all the fingers of hand kept combined and straight, as was the practice of the Companions ^{RZ}. (I.N). It is not permissible to describe the meaning of Qur'an by own self but whatever heard from Murshid. (N.R). It is better to explain one-fourth of a part (*Ruku*) of Qur'an every day. (I.N).

Any favour should not be shown to anybody while expounding the Qur'an, and the commands of Allah and His Messenger ^{PBUH} must be described clearly without any hesitation. (H.I).

If the nobles and rich people are attending the session of *Bayan-e-Qur'an* and sitting in back rows, they should not be called to come and sit in front row, however if any sensible person wants, he may invite them to sit beside him. (I.N).

The expounder of Qur'an should not get irritated if someone put a question during the explanation. (I.N).

The expounding of Qur'an should be done on Friday in the gathering of women, and same was the practice of earlier saints. (M.N), or fix any particular day in a week.

If any ineligible person explains the Qur'an he will be answerable to Allah for his deed, but attending such session to acquire religious knowledge is necessary. (S.S).

Lylatul Qadr Prayer

Leading this prayer is one of the specific functions of the *Murshid*, therefore none other than a Murshid is permitted to lead this prayer. Hazrat Mahdi ^{AS} himself has led such prayer, and H.B.Miyan ^{RZ} too followed this practice. (I.N). However, in absence of any Murshid, anyone permitted by a Murshid may lead the prayer.

Punishment for Misdeed (*Hadd*)

The penal ordinances and punishments for misdeeds have been prescribed in Islamic law. Penalizing someone for any misdeed is a specific function of a Murshid. In case of any religious offence, the offender should come to Murshid and get punished for his misdeed. Hazrat Qazi Muntajibuddin Junayri ^{RZ} writes about the situation of the affirmers (*Musaddiqeen*) of his period that: "If someone has committed any misdeed or violated Islamic law and nobody has seen, then he himself used to refer the matter to scholars and repent from it, because most of them were illiterate and would agree to get

punished without any coercion.” (M.D).

In case of any kind of violation of the restrictions of Dairah by any *Faqeer*, the earlier saints have punished him with whips. (I.L). Whipping inside the mosque is prohibited. (B.K).

- Recite this verse while taking out the whip:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Innal-laaha Yaamur Bil-Adli Wal-Ehsaani Wa-iitaa-izil-qurba wa Yanhaa anil-Fahshaaa-i' wal-Munkari wal-baghyi ya-izukum la-allakum Tazakkaroon. (16:90)

(Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness and aggression. He instructs you so perhaps you will be mindful.)

- Recite this verse while whipping:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Wal-takum Minkum Ummatun Yad-uuna ilal-khyri wa-Yamuroona bil-Ma'arofi wa-yanhawna anil-Munkar: Uulaika Humul-Muflihoon. (3:104)

(Let there be a group among you who call others to goodness, enjoin what is good, and forbid what is evil – it is they who will be successful.)

- Recite this after finishing the whipping:

الْحَمْدُ لِلَّهِ وَنَحْمَدُهُ وَصَلَّى اللَّهُ عَلَىٰ مَبْلَغِ الْأَحْكَامِ الشَّرِيعَةِ الْعُزَىٰ إِلَىٰ كَافَّةِ الْأَنَامِ

A-Hamdu Lillahi wa-Nahmaduhu wa Sallallahu Alaa Muballighil-Ahkaamish-Shari'atil-Uza Ilaa Kaaffatil-Anaam.

(All praise be to Allah and we praise Him and may the blessings of Allah be upon him who conveys the commands of *Shari'ah* to all the people.)

- Recite this while keeping back the whip in its cover:

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا اللَّهُمَّ انصُرْ مَنْ نَصَرَ دِينَ مُحَمَّدٍ وَاجْعَلْنَا مِنْهُمْ وَأَخْذُلْ مَنْ خَذَلَ دِينَ مُحَمَّدٍ وَلَا تَجْعَلْنَا مِنْهُمْ

Innal'laaha Yagh'firuz-zunooba Jamee'an Allahumman-sur Man Nasara Deeni Muhammadiwn-waj-alnaa Minhum wakh-zul Man Khazala Deeni Muhamadiwn wala Taj-alna Minhum. (M.J).

(Indeed Allah forgives all the sins. O Allah help those who helped the religion of Muhammad and put us among them, and disgrace them who disgraced the religion of Muhammad and do not put us among them.)

Leftovers (*Pas'khurda*)

The Messenger of Allah ^{PBUH} says that there is a cure in leftovers of the believers. The practice of exorcizing and incantation is considered as heresy (*Bid'at*) in our community. However utilizing the leftovers is a cure and blessing. The spiritual guide (*Murshid*) who is eligible to give his leftover (*paskhurda*) should share it with the needy.

Leading the Funeral Prayer

Leading the funeral prayer is one of the specific functions of a spiritual guide, hence the patron of the dead should allow such a qualified person to lead the funeral prayer. In absence of any spiritual guide, the patron of the dead may allow others to lead the prayer.

Handful of Dust (*Musht-e-Khaak*)

Offering the handful of dust at the time of burial too is a specific function of *Murshid*, therefore no one should take the lead in offering the handful of dust in presence of a *Murshid*.

***Tahaj'jud* Prayer**

The Companions ^{RZ} of the Messenger of Allah ^{PBUH} used to take his permission if they want to pray in the later part of night. In adherence to such practice, it has been made mandatory in our community, to seek permission from *Murshid* or any authorized person for offering *Tahaj'jud* prayer.

XX. Constant Remembrance of Allah

The constant remembrance of Allah is the greatest of all obligation of *Wilayat* and essence of all injunctions. The main purpose of the renunciation of the world is to leave all worldly activities and turn towards Allah with concentration of mind. The emigration from hometown and seclusion from the people have been enjoined only to facilitate the remembrance of Allah. The motive behind the obligation of living in the company of the men of truth (*Sadiqeen*) is to acquire the knowledge of *Zikr* and the meaning of *Laa Ilaaha Il'al'lah*. The incessant remembrance of Allah is the most important condition to attain the vision of Allah. The obligations of *Shari'ah* such as prayer, fasting, Hajj and Zakat too reminds one of Allah. Hazrat Mahdi ^{AS} has laid much emphasis on remembrance of Allah and said: "Whoever is neglectful of Allah for a moment, he becomes *Kafir* at that moment, though his infidelity is hidden, and whoever is always negligent, the door of Islam is closed on him." (M.W).

He ^{AS} further said that a believer is the one who is always attentive towards Allah in the morning and the evening and under all circumstances, and also described the attribute of Mahdavis that they always remember Allah while standing, sitting and lying down. Even the earner (*Kaasib*) has been permitted to carry on his efforts to earn livelihood with a condition that he should not neglect the constant remembrance of Allah. The most important attribute of a true seeker of Allah is the incessant remembrance of Allah. The incessant remembrance of Allah is utmost necessary to attain the divine love. There is no precondition for carrying out this obligation and should not be missed at any time, but one must fulfill certain obligations, such as, frequent and hidden remembrance of Allah, guarding over the breaths (*Paas-e-Anfaas*), remembrance with Kalima *Laa Ilaaha Il'al'lah*, negation of thoughts coming to mind, staying away from supererogatory (*nafl*) prayers and daily round of prayer-formulas (*Auraad*) and keeping away from such things which causes negligence, without which one cannot perform the incessant remembrance of Allah.

Frequent Remembrance of Allah (*Zikr-e-Kathir*)

Hazrat Mahdi ^{AS} said: "Allah blesses one with the persistent remembrance of Allah (*Zikr-e-dawam*) who frequently remembers Allah." The remembrance of Allah for fifteen hours a day (*Paanch Paih'r*) is known as frequent remembrance (*Zikr-e-Kathir*), and its timings are from *Fajr* prayer to 9:30AM, from *Zuhr* prayer to *Isha*

prayer and three hours in the night which is also known as Shift (*Naubat*). (K.N).

The *Naubat* is not mentioned in the books *Naqliyat Miyan Abdur Rasheed* and *Insaf Naama*, but the sequence is mentioned as from early morning to 9:30AM and from *Zuhr* to *Isha* prayer for remembrance of Allah. In another narration in *Insaf Naama*, it is mentioned that one should remain in the room from early morning to 9:30AM and two persons should not sit together, and remember Allah from *Zuhr* to *Asr*, listen to the expounding (*Bayan*) of Qur'an from *Asr* to *Maghrib* and again remember Allah from *Maghrib* to *Isha*.

Prime Hours of Day and Night (*Sultanul-Layl and Sultanun-Nahar*)

The performormance of remembrance of Allah at least twice a day in the prime hours of the morning and evening (powerful timing of the day and the night) is considered as emphasized obligation (*Farz-e-Mu'akkad*) and abundant remembrance of Allah (*Zikr-e-kathir*). In terms of the quality and efficacy, one-fourth is usually taken as the whole, just like the wiping of one-fourth head (*Mas'ha*) is considered as wiping of whole head.

Hazrat Mahdi ^{AS} said: "Whoever remembers Allah in these six timings, Allah will not waste the reward of his worship during the day and night, and the timings are: From early hours of *Fajr* to sunrise, from *Asr* to *Isha* prayer, at the time of taking food, answering the call of nature, copulation with wife and while sleeping." (N.A), and whoever could not protect these hours, he will not be raised as a faithful and *Faqeer*, as per the saying of Hazrat Mahdi ^{AS}. (P.F). H.B.M.Shah Dilawar ^{RZ} has made it compulsory to sit for the remembrance of Allah from *Asr* to *Isha* prayer and from before *Fajr* to sunrise, otherwise will not be deemed as a member of Mahdavia community. (P.F). Eevn the earners (*Kaasib*) too are required to protect these hours, and their earning (*Kasb*) will not be deemed as permissible if they carry on business by neglecting these hours. (H.I).

The supreme hours of the day (*Sultan'un Nahar*) is from early time of *Fajr* to sunrise and that of the night (*Sultan'ul Layl*) is from *Asr* to *Isha* prayer, and these two timings are the hours of divine mercy (*Rahmat*). (H.I). Maulvi Sa'adatullah Khan Saheb writes in "*Taalimat-e-Dairah and Aamal*" that: "The prime hours of night (*Sultan'un Layl*) are from *Asr* to *Maghrib*."

It is mentioned in a Hadith that the Messenger of Allah ^{PBUH} said: "I love the remembrance of Allah from *Fajr* to sunrise and from *Asr* to *Isha* with a group of people

more than the world and whatever it contains.” The author of *Maa Laa Buddha Minhu* writes that the remembrance of Allah from *Fajr* till sunrise is desirable (*Mustahab*) and from *Asr* to *Maghrib* is Sunnah. It is mentioned in a *Hadith Qudsi*: “O My servant! Remember Me one hour in the morning and one hour in the evening, I will accomplish whatever is there between these hours.”(T.S) and same timings are followed in our community. But the prime hours of the night are mentioned in the narratives (*Naqliyat*) as from *Asr* to *Isha*. Previously expounding (*Bayan*) of Holy Qur’an was carried out from *Asr* to *Maghrib* and people used to sit for remembrance of Allah from *Maghrib* to *Isha*. Later on the expounding of Qur’an started to be held after *Zuhr* or any other time, and the people started to sit for remembrance of Allah from *Asr* to *Maghrib* and the same is practiced currently, and probably for this reason the prime hours of nights became applicable on the timings from *Asr* to *Maghrib*. *Allah Know the Truth.*”

During these prime hours of the remembrance of Allah, all other activities such as cooking, eating, sleeping and talking etc. are prohibited. (M.W), except in case of any exigency. Once somebody Informed Hazrat Mahdi ^{AS} that one of the two brothers is sitting for remembrance of Allah after *Fajr* but the other one is going home and playing with his children. Mahdi^{AS} summoned him and asked the reason. He said that he is having only one clothe which he wears for *Fajr* prayer then goes home and gives it to his wife to wear for performance of the prayer, and till then he plays with the children. Listening to this explanation, Mahdi ^{AS} said: “All these (deeds) are for the sake of Allah.” (N.A). If food is received in case of severe hunger, one should eat it and again resume the remembrance of Allah. H.B.M.Sayyed Khundmir ^{RZ} has once distributed the alms after *Asr* prayer and served food to the *Fuqara* and permitted them to go saying that this is the explanation of Qur’an for today. (P.F).

Attending the session of the explanation of Qur’an if conducted after *Asr* or *Maghrib* prayer, is considered as the remembrance of Allah. Recitation of Qur’an during these hours is prohibited, and if someone is reciting, he should not recite loudly, lest it may disturb others who are busy in remembrance of Allah. (I.N).

A woman too should desist from grinding, spinning and other activities which prevent them from remembrance of Allah during these hours. (S.S).

Participation in temporay matters such as *Ijmaa*, *Bahra-i-Aam*, funeral prayer and burial of a dead body etc. is permissible, but one should take up the remembrance of Allah if time permits after finishing these tasks.

In case of stay somewhere during the course of journey, observance of the (prescribed) timings is necessary. It was the practice of earlier preceptors to hold the session of the explanation of Qur'an and shift system (*Naubat*) regularly if staying at some place during the course of journey. (S.J).

There is no harm in mutual discussion on any urgent matter during the remembrance of Allah. In case of indisposition or sleepiness or disinclination towards the remembrance of Allah, one should continue to remember Allah by taking a stroll or lying down for peace of mind. Once someone told Hazrat Mahdi ^{AS} that the remembrance of Allah is not getting stuck in the heart, to which he advised him to go and sleep in the room, Allah Himself will teach him. (N.A).

Timings from Sunrise to Late in the Day

In addition to the prime hours of the day and night (*Sultan 'ul-Layl* and *Sultan 'un-Nahar*), the timings from sunrise to late in the day are also important for the purpose of frequent remembrance of Allah (*Zikr-e-Kathir*), and the earlier preceptors used to strictly follow such timings. Hazrat Thani-e-Mahdi ^{RZ} said: "If anyone came out of his room during the hours from *Fajr* to late hours in the day, demolish his room and drive him out of Dairah by holding his hands." (I.N). It was the regular practice of the Messenger of Allah ^{PBUH} to worship Allah from *Fajr* prayer to 10:30AM. (D.I).

Timing from Zuhr to Asr

It is permissible to carry out any work from *Zuhr* to *Asr* such as washing the clothes, taking bath, bringing provisions from market and firewood from forest etc. If there is no such work then one must sit for the remembrance of Allah. In case of the receipt of alms to Hazrat Mahdi ^{AS} from any source, the *Fuqara* used to go to market for buying provisions between *Zuhr* and *Asr*. (M.V).

It is necessary to continue the remembrance of Allah always and under all circumstances in addition to the specified timings as per one's capacity, and guard all his actions and movements to ensure that Allah is remembered in every breathe. (A.R), because even a single breathe without remembrance of Allah will make him a negligent (*Ghafil*). (R.N), and whoever neglects the remembrance of Allah is a disgraced (*Mardood*) one. (A.Y).

Therefore one should continue to remember Allah along with other activities (I.N). Remembrance of Allah at the time of taking food will transform it into an act of devotion, otherwise taking food with negligence is unlawful in the mystic way of life

(*Tariqat*). (I.N). Who ever goes to sleep with remembrance of Allah, will be regarded as being remembering Allah till he wakes up. (K.S), and the one among the negligent people is like a living being among the dead.(K.S). A believer is the one who lives with Allah and continue to remember Allah. (M.X). It is mentioned in a *Hadith Qudsi*: “I (Allah) am a companion of the one who remembers me.” (H.I).

It is necessary for an earner (*Kaasib*) too to remember Allah while carrying out his business, otherwise such earning would be regarded as unlawful if remained negligent, as Hazrat Mahdi ^{AS} said: “The heart is (engaged) with friend (Allah) and the hand is busy in work.” (H.D). It is unlawful to forget Allah by remaining occupied with the worldly objects of delight. Hazrat Mahdi ^{AS} said: “Give just your heart to Allah and do as you like.” (I.N) and also said: “Be mindful of Allah in all circumstances.” (H.D). Therefore, it is necessary to engage your breathe in work (remembrance of Allah) under all circumstances, and should keep in mind that the breathes of life are limited and their protection is regarded as such a devotion on which unlimited bestowals have been offered.” (M.K-18).

Rotation (*Naubat*)

Remaining awake at night for remembrance of Allah on rotation basis (*Naubat*) is obligatory and it is a form of frequent or abundant remembrance of Allah (*Zikr-e-Kathir*). If three persons are available at one place or if *Naubat* is practiced in *Dairah* of a *Murshid*, everyone should participate in it, but if such practice is not in force, then one should try his best to wake up late in the night (for remembrance of Allah) because it is more efficacious. (M.K-57).

Exegesis of Qur’an (*Bayan-e-Qur’an*)

Attending the session of the exegesis of Qur’an in *Dairah* of the *Murshid* too is deemed as frequent remembrance of Allah (*Zikr-e-Kathir*), whether it is conducted after *Zuhr* or *Asr* prayer. If such explanation of Qur’an is not in force then one must spend the prescribed time in remembrance of Allah.

Privacy (*Khalwat*)

It is obligatory to perform the frequent remembrance of Allah in own rooms with regularity. If there is no room, one can select a corner in the mosque and if there is no mosque he should reserve a room in his house exclusively for remembrance of Allah and should not leave it without any special necessity, because three things are

necessary for a seeker of Allah for the purpose of remembrance: Less food, less sleep and less talks, and these three things cannot be achieved unless he does not spend most of the time in remembrance of Allah. H.B.M.Shaik Mustafa Gujarati ^{RH} writes in *Targheebut Talibeen*: “A *Faqeer* is required to have a time for solitude too in the day and night, and should not fail to fulfill this task like an obligation. (M.K-26). One form of solitude is known as a solitude in society (*Khalvat dar Anjuman*) which means a man should devote his external and internal senses towards the remembrance of Allah even when sitting with the people and keep on talking with the people but keep the heart and mind in remembrance of Allah. (I.T).

Silence

Quietude and tranquility are utmost necessary during the time of the remembrance of Allah, and gathering of two persons at one place is prohibited to avoid waste of time in talking. (H.I). Useless talks and gossiping about the world and the worldly people is strictly prohibited. (H.I). The talkativeness without remembrance of Allah is a sign of hardness of the heart. (I.N). Even the discussions on religious matters and explanation of Qur’an too has been prohibited during these hours, and a beginner too is prohibited from recitation of Qur’an during these hours, lest his mind and heart will be diverted and become negligent. (I.N). Hazrat Mahdi ^{AS} said that Allah the Almighty cannot be achieved without remembrance of Allah.(I.N). Wahab bin Ward ^{RH} said: “The wisdom lies in ten things; nine are in quietness and tenth one in the seclusion.” (S.N).

Hidden Remembrance of Allah (*Zikr-e-Khafi*)

H.B.M.Sayyed Mahmood ^{RH}, the grandson of Hazrat Khatim-e-Kaar ^{RH} says that the hidden or quiet remembrance of Allah denotes getting lost the sense of self-existence and living a life without egoistic tendency. (R.M). The existence (*vajood*) of a performer of the remembrance of Allah (*Zaakir*) cannot be purified from hypocrisy and self-conceit without hidden remembrance of Allah. (A.R). All other methods of the remembrance of Allah other than hidden or quiet remembrance, such as verbal (*Lissani*), mental (*Nafsi*), cardiac (*Qalbi*), spiritual (*Roohi*) and secret (*Sirri*) etc. are not practiced in our community, because the incessant remembrance of Allah cannot be accomplished without hidden remembrance (*Zikr-e-Khafi*). (A.R).

Guarding the Breaths (*Paas-e-Anfaas*)

Protection of breaths and performance of the remembrance of Allah through breaths is known as *Paas-e-Anfaas*, without which the performance of the remembrance

in a perfect manner is impossible, and neither the heart can be protected from the thoughts coming to mind and from the delusions nor liberated from hypocrisy and self-conceit.(A.R), because the heart is the place of origin and seat of the breath, and unless the remembrance of Allah is not settled in the heart, the *Zaakir* cannot save himself from the attributes of negligence. (A.R). Therefore a seeker of Allah must guard over his breath to such an extent that not a single breath comes in or goes out without remembrance of Allah and watch the breaths to ensure that no breath is going out neglectfully, because the breath without remembrance of Allah is regarded as dead (A.R), and negligence of a single breath too is regarded as hidden infidelity.(A.Y).

Remembrance with Kalima *Laa Ilaaha Il'lal'lah*

The intended objective of the remembrance (*Zikr*) is to enable a follower of the spiritual path (*Salik*) to undergo obliteration of the self and to become totally absorbed in Allah (*fana*), and such a point of excellence can be achieved through persistent repetition of Kalima *Laa Ilaaha Il'lal'lah* (A.R). This creed (*Kalima*) consists of two parts: Negation (*Nafi*) of everything other than Allah and assertion of the essence of Allah (*Ithbat Zaat-e-Haq*), and ‘other than Allah’ (*Ghair Haq*) implies the existence of the teller. If he obliterates his self, the influence of other things too will disappear, because all the things are related to his existence. (I.N). Therefore, unless someone disintegrates the self-existence with *Laa Ilaaha*, he will not reach the stage of *Il'lal'lah*. H.B.M.Shah Neymath^{RZ} says in a couplet:

“Unless you sweep the path with broom of *Laa*– You will not be able to reach the destination of *Il'lal'lah*.”

Therefore, performance of *Zikr* with any other creed except this creed is prohibited in our community. Hazrat Mahdi^{AS} has taught this creed as “*Il'lal'lah* Toon Hai, *Laa Ilaaha* Hoon Nahin.” (M.N, A.A etc.), as the Messenger of Allah^{PBUH} used to say: “*Ilaahi Anta wa-laa Anaa*” (O Allah You are, I am not).

Negation of Apprehensions

It is incumbent upon the seeker of Allah to always guard the heart against any kind of apprehensions or thoughts. (H.I), and dispel such thoughts with the help of *Laa Ilaaha Il'lal'lah* whether the thoughts are good or bad and stabilize Allah in the heart. (I.N). Couplets:

“Continue to protect your heart under all circumstances, lest any thief may show up.

Take every thought of deities other than Allah as a thief, and deem such devotions as obligatory for devout seekers.

Even if a small particle of anything other than Allah enters your thought, draw the sword of *Laa* on it (negate) as that is your deity,

Because *Laa* liberates you from the sense of your self-existence, and makes you a friend of Allah.”

A seeker of Allah should recite *Subhanallah* if encountered any Satanic thought, and recite *Istighfar* in case of any physic or mental thought. (I.Q). If such delusion is not dispelled with *Istighfaar*, then think of *Laa Ilaaha Il'al'lah* in such a way that *Laa* exists *Il'al'lah* (nothing exists except Allah). (M.Y). Couplet:

“Wipe out entire entity in *Laa Ilaah*- So that you may reach the abode of the king.”

B.M.Shaikh Mahmood ^{RH} writes that during the course of the remembrance of Allah, if a seeker encounters apprehensions and distractions and the breath is going out without remembrance and he is not able to negate the apprehensions, then he should make the *Murshid* as intermediary or mentally turn his attention towards the *Murshid*, as a result of which his mind would be calmed down and he can resume his work peacefully. (I.T).

Avoidance of *Nafl* Prayers and Prayer-Formulas

All the supererogatory or voluntary prayers (*Nafl*) other than the remembrance of Allah are prohibited, such as daily rounds of prayer-formulas (*Aurad*), recitation of five or seven chapters of Qur'an, glorification of Allah with rosary (*Tasbeeh pherna*), supplications, forty-days seclusion (*Chilla*), invoking Allah's name loudly (*Zikr-e-jali*), observing voluntary fasts and offering voluntary prayers etc. (A.N), because it causes the omission of incessant remembrance of Allah, hence any voluntary prayer is not practiced in our community except the obligatory one. (T.K), but the prayers of *Tahiy'yatul Wuzu*, *Ish'raaq*, *Chaasht*, *Sunnatul-haajat* and recitation of Qur'an is permitted. (Z.N, T.Q, P.F). Glorification of Allah (*Tasbeehat*) and supplications after *Tarawih* and *Laylatul Qadr* prayers are permitted and the same was the practice of earlier saints. (R.M).

Keeping Away From Causes of Negligence

The negligence and the causes of negligence both are unlawful. (M.N). The causes of negligence include earning (*kasb*), reading the knowledge, taking food,

sleeping, conversation and friendly relations with people etc. Any of these things which prevents from the remembrance of Allah is unlawful and forbidden.(N.R). A seeker of Allah is required to look at the work he is engaged in justifiably, and should leave it and make it unlawful for the self if it is impeding the attention towards Allah and remembrance of Allah. (A.R). The earnings (*Kasb*) or the engagement therein which prevents from remembrance of Allah should be compulsorily left out. Taking food in the state of negligence and indulging in conversation at the time of eating is prohibited and unlawful.(I.N). Engaging in remembrance of Allah is essential and obligatory instead of reading such books which are not intended to and does not provide religious knowledge. (N.R), yet a seeker of Allah must acquire the knowledge inspired by Allah (*Ilm-e-Laduni*), and such divine knowledge is inspired only to an illiterate (*Ummi*), whether such illiterate is genuine or fake.(N.A).

Preoccupation with reading the books by leaving the remembrance of Allah is heresy and apostasy. Whenever the companions of Hazrat Mahdi ^{AS} notice anyone started learning to read and write to acquire knowledge, they used to consider him as a hypocrite and say that he is preparing to flee from *Dairah*.(I.N).

The sleep in which the remembrance of Allah is not continuing, is a neglectful sleep. (I.N), therefore one should avoid all other thoughts except remembrance of Allah while going to sleep. Keeping the heart disinclined towards remembrance of Allah at the time of conversation and engaging in useless talks is prohibited, and one must refrain from such talks during the specific timings of the remembrance of Allah. (I.N). Maintaining relations with people in such a way that Allah could not be remembered or could not stick to the timings of the remembrance of Allah is unlawful. (I.N). All other activities which prevents and distracts from the remembrance of Allah must be left out, and the seeker of Allah should consider such activity as his idol. (A.R).

Method of Remembrance

Rules of Remembrance: One should sit for the remembrance of Allah after complete purification and having made ablution and cross-legged or squatted facing towards *Qiblah* placing both hands on both thighs or holding the external wrist of left hand with the palm and thumb of right hand or keeping all the fingers joined and facing towards front side, and first recite these six Darood:

اللهم صلى على محمد سيد العاشقين

اللهم صلى على محمد سيد المعشوقين

اللهم صلى على محمد سيد المحبين

اللهم صلى على محمد سيد المحبوبين

اللهم صلى على محمد سيد المقتنين

اللهم صلى على محمد سيد المرسلين

Allahumma Salli Alaa Muhammadin Sayyedul Aashiqeen

Allahumma Salli Alaa Muhammadin Sayyedul Mashuqeen

Allahumma Salli Alaa Muhammadin Sayyedul Muhibbeen

Allahumma Salli Alaa Muhammadin Sayyedul Mahbubeen

Allahumma Salli Alaa Muhammadin Sayyedul Muttaqeen

Allahumma Salli Alaa Muhammadin Sayyedul Mursaleen

Translation:

O Allah bless Muhammad the chief of the lovers

O Allah bless Muhammad the chief of the beloved

O Allah bless Muhammad the chief of the lovers

O Allah bless Muhammad the chief of the beloved

O Allah bless Muhammad the chief of the pious

O Allah bless Muhammad the chief of the Messengers

- Thereafter recite this invocation:

الهي بحرمت لا اله الا الله آدم صلى الله صلواته سلامه عليه

الهي بحرمت لا اله الا الله نوح نجي الله صلواته سلامه عليه

الهي بحرمت لا اله الا الله ابراهيم خليل الله صلواته سلامه عليه

الهي بحرمت لا اله الا الله موسى كلیم الله صلواته سلامه عليه

الهي بحرمت لا اله الا الله عيسى روح الله صلواته سلامه عليه

الهي بحرمت لا اله الا الله محمد رسول الله صلواته سلامه عليه

الهي بحرمت سيد محمد حضرت مهدي موعود مراد الله خليفة الله صلواته سلامه عليه

***Ilaahi Be-Hurmatey Laa Ilaaha Illallah Aadam Safiullah Salaatullahi
Salaamahu Alaihi***

***Ilaahi Be-Hurmatey Laa Ilaaha Illallah Nooh Najiullah Salaatullahi
Salaamahu Alaihi***

***Ilaahi Be-Hurmatey Laa Ilaaha Illallah Ibrahim Khalilullah Salaatullahi
Salaamahu Alaihi***

***Ilaahi Be-Hurmatey Laa Ilaaha Illallah Moosa Kalimullah Salaatullahi
Salaamahu Alaihi***

***Ilaahi Be-Hurmatey Laa Ilaaha Illallah Isa Roohullah Salaatullahi
Salaamahu Alaihi***

***Ilaahi Be-Hurmatey Laa Ilaaha Illallah Muhammad Rasoolullah Salaatullahi
Salaamahu Alaihi***

***Ilaahi Be-Hurmatey Laa Ilaaha Illallah Sayyed Muhammad Mahdi Mau'ood
Muradullah Khalifatullah Salaatullahi Salaamahu Alaihi***

Translation:

O Allah by means of Kalima *Laa Ilaaha Illallah* and sanctity and reverence of Aadam Safiullah

O Allah by means of Kalima *Laa Ilaaha Illallah* and sanctity and reverence of Nooh Najiullah

O Allah by means of Kalima *Laa Ilaaha Illallah* and sanctity and reverence of Ibrahim Khalilullah

O Allah by means of Kalima *Laa Ilaaha Illallah* and sanctity and reverence of Moosa Kalimullah

O Allah by means of Kalima *Laa Ilaaha Illallah* and sanctity and reverence of Isa Roohullah

O Allah by means of Kalima *Laa Ilaaha Illallah* and sanctity and reverence of Muhammad Rasoolullah

O Allah by means of Kalima *Laa Ilaaha Illallah* and sanctity and reverence of Sayyed Muhammad Mahdi Mau'ood Muradullah Khalifatullah.

- Now recite the spiritual chain (*Silsilah*) upto your *Murshid* and blow over self. (H.N),and recite these words:

دردل اوست در جان اوست در تن اوست متحرک اوست مسکن اوست پوش ازوست فهم
ازوست سمع ازوست بصر ازوست همه ازوست همه اوست

Dar Dil Oost, Dar Jaan Oost, Dar Tan Oost, Mutaharrik Oost, Maskan Oost,
Hoshe Az Oost, Fahem Az Oost, Sam'a Az Oost, Basar Az Oost, Hama Az Oost,
Hama Oost. (T.K).

Translation:

He is in the heart, He is in the life, He is in the body, He is movable, He is abode,
Senses are from Him, Intellect is from Him, Hearing if from Him, Vision is from Him,
Everything is from Him, He is present in all things.

- Now recite this invocation:

یا ناصر یا نصیر یا حافظ یا حفیظ یا وکیل یا رقیب یا الله

خود را حفاظت کردم بحق لا اله الا الله

خود را حصار کردم بحق محمد رسول الله و مهدی مراد الله

***Yaa Naasiru, Yaa Naseeru, Yaa Haafizu, Yaa Hafeezu, Yaa Wakeelu,
Yaa Raqeebu, Yaa Allahu.***

Khud Raa Hifazat Kardam Bi-Haqqi *Laa Ilaaha Illallah.*

Khud Raa Hisaar Kardam Bi-Haqqi Muhammad Rasoolullah wa Mahdi
Muradullah.

Translation:

(O Protector, O Defender, O Guarder, O Mindful, O Trustee, O Guardian, O
Allah.)

(I have protected myself by means of *Laa Ilaaha Illallah*, and I have confined
myself by means of Muhammad the Messenger of Allah ^{PBUH} and Mahdi ^{AS} the Intent of
Allah.)

- Now recite this to seek forgiveness from Allah (*Istighfar*).

استغفر الله استغفر الله استغفر الله من جميع ما كره الله قولاً وفعلاً و خائراً و سامعاً و ناظراً لا حول ولا قوة الا بالله

العلی العظیم (مخزن الولايت)

***As'tagh'firullau, As'tagh'firullau, As'tagh'firullau, Min Jamee' maa
karrahullahu Qaulan wa Fe'lan wa Khatiran wa Saami'an wa Naaziran Laa***

Hawla Wa-laa Quwata Illaa Billahil-Aliyil-Azeem. (M.Y).

(I ask Allah's forgiveness, I ask Allah's forgiveness, I ask Allah's forgiveness, from everything disliked by Allah committed by mein word, deed, thought, hearing and vision. There is no power and no strength save in Allah, The Most High, The Great.)

Procedure of Remembrance of Allah

At the time of starting the remembrance, close the eyes and think deeply about your Murshid (*Mushahada*), and protect the voice with presence of mind and heart and say "*Il'lal'lah Toon Hai*" while breathing in, and say "*Laa Ilaaha Hoon nahin*" while breathing out. Breath out *Laa Ilaaha* with full strength and by disconnecting the heart from all relations and with negation of all thoughts and notions coming to mind, and breath in *Il'lal'lah* with full strength and by turning attention towards Allah.(I.N). Negate the sense of self-existence while saying "*Laa Ilaaha Hoon Nahin*", and testify the existence of Allah while saying "*Il'lal'lah Toon hai*", and think all of your organs as filled with *Il'lal'lah* and contemplate your exterior and interior as *Il'lal'lah*.(I.Q), and keep in mind its sense and meanings as heard from your *Murshid*.

The negation (*Nafi*) of self-existence through *Laa Ilaaha* is known as affirmation (*Tasdiq*) and assertion (*Ithbat*) of Allah through *Il'lal'lah* as exaltation (*Tazeem*). The one who is unable to affirm his belief and negate self-existence is a hypocrite, as he is saying just verbally, and the one who is not able to glorify properly and establish Unity of Allah after negation of all deities other than Allah is an innovator (*Bid'ati*). When a *Zaakir* negates his self-existence he will feel sweetness and gracefulness in remembrance of Allah, and could see Allah through the divine vision. He will be known as a pretender if looks at self while saying *Laa Ilaaha Il'lal'lah*, and he should understand that nobody is listening except Allah, which is known as sanctity (*Hurmat*), and who fails to achieve sanctity is a sinful.(I.N).

Two procedures of remembrance are practiced in our sacred community; first one from unity (*Wahdat*) to plurality (*Kathrat*), and the other one from plurality to unity. One method is "*Laa Ilaaha Hoon Nahin*" "*Il'lal'lah Toon Hai*", and the other one is "*Il'lal'lah Toon Hai*" "*Laa Ilaaha Hoon Nahin*". The first of them is known as teaching of *Wilayat* and the second one as teaching of *Nabuwat*. Among *Taleem-e-Wilayat* and *Taleem-e-Nabuwat*, the first one is known as closeness to obligations (*Qurb-e-Fara'iz*) and the second one as closeness to supererogatory performance (*Qurb-e-*

Nawafil). There is affirmation of Oneness and negation of the state of non-fixation (*Laa Ta'ay'yun*) in closeness to obligations, and there is negation of plurality and assertion of unity in case of closeness to supererogatory performance. The other method is the teaching of *Nabuwat*. Therefore one should follow the instruction received from his *Murshid*.

True Nature of Zikr

The real meaning of *Zikr* is the obliteration of everything other than Allah by means of *Zikr*, and *Zaakir* should not have awareness of anything except the remembered one (*Mazkoor*), either of his himself, nor of his *Zikr*; nor of the existence of others, and nothing should remain except Allah the only One.(A.R). Couplets:

Seek the celebrated one (*Mazkoor*) through *Zikr* then what else you want –
This is the essence of all thoughts.

Constantly say Allah Allah (by forgetting yourself), you will be absorbed in Allah – Truly you will be settled with Allah.

A perfect slave of Allah is the one who had passed away into Allah (*Fana fillah*) and got himself liberated from self-existence.

Indeed the (real) servants of Allah are such that they eat with Allah, drink with Allah, sit with Allah and talk with Allah.

Meditation (*Muraqaba*)

It is mentioned in a Hadith: “Meditation for a moment is better than the deed of both the worlds.” (S.A), and the mystics consider *Fikr* (thinking) as *Muraqaba* (Meditation) which implies guarding the heart and always keeping a watch on self and never to be negligent from remembrance of Allah. Couplet:

Neither lips to move nor tongue, yet the remembrance of Allah should continue naturally, and such a *Zikr* for a moment surpasses the devotion of lakhs of years.

A seeker of Allah should negate everything other than Allah and should continue to remember Allah with full attention towards Him. Allah is All-Hearing, All-Knowing and All-Seeing, and the meditation encompasses these three attributes. One must deem that Allah is listening whatever he is saying, seeing whatever is done and knows whatever he is thinking, therefore one must avoid negligence and be careful in front of Him.

Moreover, paying attention to the meaning of the verses of Qur'an which proves the Oneness of Allah too is regarded as meditation. Some of the verses and phrases are given below (Translation):

1. And He is with you wherever you are. (57:4)
2. So wherever you (might) turn there is the Face of Allah. (2:115)
3. And within yourselves. Can you not see? (51:21)
4. And Allah is fully aware of everything. (4:126)
5. We are closer to him than (his) jugular vein. (50:16)
6. Allah is the Light of the heavens and the earth. (24:35)
7. There is no God worthy of worship, except Him. (3:6)
8. And He is Alive and Everlasting.
9. Allah is present with me. Allah is observing me, Allah is witnessing me, Allah is with me.
10. O Allah You are the moving You are the motionless, senses are given by You and You are rich. (I.Q).

There are three stages of meditation: Meditation (*Muraqaba*), Witnessing (*Mushahada*) and Conference (*Muzakara*), but some others have mentioned the third one as Viewing (*Mu'ayana*). *Muraqaba* means the perception of self through the eyes of knowledge as manifestation of the Names of Allah. *Mushahada* means considering self as manifestation of the divine attributes through the eyes of heart, and *Muzakara* means looking at self through physical eyes as a phenomenon of the purification of essence (*Zaat*). (I.T), but witnessing is not possible without meditation and contemplation or viewing is not possible without witnessing. (A.L). *Mushahada* implies witnessing, and we consider the witnessing of divine manifestation only as *Muraqaba*. (A.T). Couplet:

The doors are opened through remembrance of Allah, but in case of meditation the king himself appears before you.

A status higher than this has been mentioned by Hazrat Mahdi ^{AS}. Couplet:
Till now you thought (*Fikr*) is still (at the stage of) disgrace and indignity, when such thought does not exist (you cease to exist and get absorbed in divine essence) indeed this is the main objective.

In fact, constantly remembering Allah by purifying the heart and perceiving that Allah is aware of you is the meditation of beginners (*Mubtadi*), and getting engrossed

in witnessing the grandeur and elegance of the essence and attributes of Allah to such an extent that nothing is remembered, is the meditation of a proficient of highest degree (*Muntahi*). A seeker of Allah must always remain engaged in meditation and inform his Murshid of whatever he sees in mind or in dream, and should not be proud of himself. (I.N).

Ranks of *Zakireen*

Hazrat Mahdi ^{AS} has graded the performers of *Zikr*:

- *Zaakir* of twenty four hours is graded as a perfect believer (*Momin-e-kaamil*).
- *Zaakir* of fifteen hours as imperfect believer (*Naaqis*), *Zaakir* of twelve hours as polytheist (*Mushrik*)
- *Zaakir* of nine hours as hypocrite (*Munafiq*). (H.I).

Further he classified *Kalima laa Ilaaha Il'lal'lah* into four types:

- Saying *laa Ilaaha Il'lal'lah*.
- Seeing *laa Ilaaha Il'lal'lah*.
- Tasting *laa Ilaaha Il'lal'lah*.
- Becoming *laa Ilaaha Il'lal'lah*.

The last three grades pertains to the prophets and saints of Allah i.e., convincing knowledge (*Ilmul-yaqeen*), positive knowledge (*Ai'nul-yaqeen*) and true knowledge (*Haqqul-yaqeen*), and the first of these four grades belong to hypocrites who do not possess the faith (*Iman*) itself, then how can they be saved from punishment. But a true seeker of Allah who has diverted the attention of his heart from other than Allah and turned towards Allah, and always remains engaged with Allah, and adopted seclusion from the world and the people and has the courage to come out of himself, is too considered as a faithful by Mahdi ^{AS}, which in fact is an attribute of *Iman* itself. (I.N).

XXI. Trust in Allah (*Tawakkul*)

Having trust in Allah in all matters and all circumstances is obligatory, such as when confronted by the enemies of Islam, at the time of suffering from calamities and afflictions and receipt or non-receipt of any things. One should put his trust in Allah under all circumstances, and seek help from Him alone and surrender his self and family to Allah. When you intend to do something, start with the trust in Allah, as it is the trait of the prophets.(H.I).

The initial stage of the trust in Allah is not to rely on the means (*Asbab*) and the measures (*Tadbir*), or else it will not be regarded as the trust in Allah. It is also necessary to refrain from greed and keep away from deeds of superstition like charms and scrolls etc, as these too are contrary to the trust in Allah, and such complete trust in Allah is obligatory for both a *Faqeer* and a *Kaasib*.

Next step is that the seeker of Allah should get himself liberated from the bondage of the created-beings, and have trust in Allah alone and seek help from Him whenever required. Such a person who has reposed his trust in Allah (*Mutawakkil*) is required to follow the precepts of the renunciation of world, which means he should leave the effort (*tadbeer*) and anxiety (*Tarad'dud*), give up the fixed source of income (*Ta'ay'yun*), lot (*bara'at*) and legacy (*Mirath*) and should not seek anything from anyone, because the trust in Allah means to renounce the world and all of its contents and to seek the thing which is with Allah. (I.N). Some more conditions are, not to wait for alms (*Futuh*), not to accept the fixed alms and pre-informed alms and not to hoard, as such an eminent rank can be achieved only by the men of lofty aims.

The higher rank of trust in Allah (*Tawakkul*) is to surrender all matters to Allah and become like a dead body in the hands of a washer (of dead body), and seek day and night when to achieve Allah. (H.I). This rank is achieved only by such a person who forgoes his discretion and becomes powerless (*Be-ikhtiyar*).

Not Relying on Means and Measures

The one who is making efforts to earn the subsistence should have belief that the profit and loss both are by the Will of Allah. It is prohibited to fawn on any worldly and greedy official for gaining any worldly favour. H.B.M.Sayyed Khundmir^{RZ} used to say to unstable *Fuqara* to take up a job and do not keep any involvement with the men of world, and then complain against me if you suffer any loss in the Hereafter.

(I.N). Hazrat Khoob Miyan Saheb Palanpuri ^{RH} has explained this narration in *Hudood-e-Dairah*:

“It means, the one who has taken up a job as a teacher, should return home in the evening after finishing the job, and should not go to the residence of any official or minister to gain any favour, and in compliance to the command of Hazrat Mahdi ^{AS} sit on the prayer-carpet and perform remembrance of Allah, offer *Tahaj’jud* prayer and go to mosque after listening to the *Azaan* of *Fajr* prayer and continue to remember Allah till sunrise. After sunrise, do not go to places of worldly people, instead recite the Holy Qur’an and go to school after break-fast. There will be no harm if this schedule is followed as said by Hazrat Siddiq-e-Wilayat ^{RZ}.”

Giving Up Greediness

The greed and covetousness are contrary to the trust in Allah, and whoever possess such a trait is considered a sinner.(H.D). If sufficient food is available to a hungry, craving for more is greediness. Craving for more cloths than required to cover from navel to knees (*Sat’re aurat*) too is greediness. Craving for anything just for pleasure but which is not actually required, is unlawful. To save oneself from greed and covetousness, one should reduce the expenditure, be content with minimum required food and clothe, and should not worry for the food for next day if received for today.

Giving Up Superstitious Practices

The charms, amulets, scrolls, notted strings, exorcise and incantation etc. are regarded as superstitious practices.(H.D), because it diverts the attention from Allah towards the causes of superstitions and mundane means of healing. Therefore, those who are involved therein should be expelled from *Dairah*. Performance of such acts and getting it done both are prohibited, whether it is for earning money or for the benefit of people.

Giving Up Waiting for Alms (*Futuh*)

Waiting for or expecting alms (*Futuh*) is prohibited for the one who has reposed his trust in Allah (*Mutawakkil*), otherwise the trust in Allah will not be maintained. Hazrat Mahdi ^{AS} said: “He who is waiting for alms (*Futooh*) is not a *Mutawakkil*.”(N.R). Anyone sitting in his room engaged in the remembrance of Allah, heard the footfall of someone and thought that somebody is coming to give him something, his trust is

Allah will not remain valid.(H.I). Similarly if someone asked a *Faqeer* to wait for some time, I will bring you something, and if he stayed there in waiting, his trust in Allah will not remain valid.(H.I). A *Faqeer* is the one who is not greedy and never refuses if offered.(H.I). It is permissible to accept the alms received unexpectedly and unknowingly, and such alms is purely lawful (*Halaal-e-Tayyib*).(N.R), and it is not permissible for a *Mutawakkil* to inquire about such unexpected alms.(N.A).

Giving Up Fixed Alms (*Futuh-e-mu'ay'yanah*)

It is not permissible for a *Mutawakkil* to accept the fixed alms. The fixed alms refer to the fixed quantity of alms, just like somebody provide a bread per day or a fixed amount every month. If someone provides a fixed quantity of bread or money to any *Mutawakkil Faqeer*, he is permitted to accept only for two days and should refuse on third day.(I.N).

Similarly something fixed on monthly or fortnightly or weekly basis by somebody can be accepted two times only and should be refused third time. (N.R), however it can be accepted third day or third time if he changes the timing or quantity, just like Hazrat Mahdi ^{AS} accepted the alms offered by the fellow-travellers in the ship for three days and refused thereafter to accept. (A.Z).

Giving Up Known Alms

It is not permissible for a *Mutawakkil* to accept the alms offered with advance information, however permissible if he has no information in advance. If any *Mutawakkil Faqeer* came to know that someone is likely to send something, he should not accept it if reached him. (N.R).

Giving Up Hoarding

Hazrat Mahdi ^{AS} said: “He who has resigned to the will of Allah (*Mutawakkil*) should consume whatever Allah gives him but should not store for the next day.”(H.I). Storing is a sign of cowardliness, and the one who consumes the things given by Allah at the same time and gives away the excess food in the name of Allah is an ambitious one. (H.I). It is permissible to spend little by little whatever is received from Allah to save oneself from the situation of begging. Hazrat Khatimul Murshid ^{RZ} said: “Consume little but do not live by begging, and consume the food two times which was actually sufficient for one time.”(A.A). The one who tightens the expenditure should not do so with an intention to save or multiply it, as spending such wealth, rather than saving it,

is more preferable in case of starvation. Whoever is having food and clothes, he should share it with a hungry and naked brother, otherwise he will be considered as a hypocrite. (H.I). The one who has money but not willing to spend it for any religious purpose and want to put it aside will be deemed as a seeker of the world.(H.I).

A characteristic feature of a *Faqeer* is that he will return to Allah whatever is received from Allah, which means he will spend in the name of Allah.(H.I). A person who is not able to keep patience in case of starvation, he is permitted to store for subsequent use. (H.I). If someone is left with the capacity only for three days, then H.B.M.Shah Dilawar^{RZ} says “Do not eat for self but feed the wife and children as they are not aware of *Tawakkul*.”(H.I).

XXII. Seclusion

The seclusion (*Uzlat az Khalq*) is an important obligation without which neither the attentiveness in the remembrance of Allah nor the love of Allah is achieved. Hazrat Mahdi ^{AS} said: “Do not seek even a little thing from the created-beings.” (I.N). An aspirant (*Talib*) is required to remain reclusive of the people whether living in Dairah or at his home, desist from socializing with them and visiting their homes, stay away from the company of the wicked and immoral persons, have trust in Allah, confine his self in the way of Allah and should not indulge in flattery of worldly people in pursuit of sustenance, because the attachment with men of the world and visiting the places of rulers and kings is forbidden for a person who has renounced the world (*Faqeer*). (S.N).

It has been ordained to keep away from such religious scholars who are inclined towards the rulers and kings, because these scholars have been deemed as thieves and robbers. Hazrat Mahdi ^{AS} has forbidden relationship and love with the people and visiting their homes who though offer prayers, observe fasts and prays at late night but leap up with joy when the world comes into their sight. (I.N).

It is narrated that Hazrat Mahdi ^{AS} said:

“The people are such that they bring you down from heavens to the earth. When they see that someone is not paying attention to them, they will become his devotee and starts maintaining compatibility with him. When someone wants to invite for a feast, he would plead humbly to accept his invitation and visit his home saying that his (*Faqeer's*) blessings are utmost necessary for him and will not leave him unless taken to his home though he was putting up excuses. Such a visit to the home of a devotee becomes a pretext for other one and he will pleadingly force him to accept his invitation too and visit his home. The third devotee will too force him in the same manner. Slowly he will start visiting the homes of worldly people habitually and believe that the people have become obedient to him and not willing to perform anything without his blessings, but he does not realize that he himself had become subservient to them and wandering from door to door.” (N.R).

The piety and guarding against everything except Allah too are the elements of seclusion. The lower grade of seclusion is to desist from committing the sins for the

fear of Allah, and the higher grade is to keep away from everything considered as 'other than Allah' by staying away from religiously prohibited things, even to forgo self-existence and egoism.

The seclusion is of two types: External or visible (*Zaheri*) and Internal or invisible (*Batini*). The external or visible seclusion implies keeping away from the people and the causes which prevents from worship and attentiveness towards Allah, because the attachment with people may cause disturbance in observance of particular timings of devotions or induce involvement in reprehensible and mischievous activities, hence keeping away from such people is obligatory.

Hazrat Abdullah bin Aamer Jahni ^{RZ} asked the Messenger of Allah ^{PBUH} – What is meant by absolution (*Naja't*)? He ^{PBUH} said: “Your home should accommodate you.” (S.N).

Hazrat Sayyeduna Abdul Quader Jeelani Mahboob-e-Subhani ^{RH} delineated one of the ten duties of a disciple in *Guniyat'ut-Talibeen* as: “Close the eyes from forbidden things which is not possible without seclusion.” Couplet:

“Always run away from the company of wicked, otherwise you will become a black cobra.”

The internal seclusion means the heart and mind (*batin*) of the wayfarer of the spiritual path (*Saalik*) should always remain inclined towards Allah, and still he is not deranged by the company of the people. Such type of seclusion depends upon the achievement of incessant remembrance of Allah, and company of the people can not cause any harm to such a person who obliterate himself as *Laa* (No) into *Il'lal'lah* (Except Allah) and witness the manifestation (*Tajalli*) of Allah in himself, and witness the manifestation of his own true state in all the things, and such a person is deemed to have achieved the real seclusion. (A.T).

The external seclusion too is of two types. First, to keep relations with the people just as per requirement such as business, dealings or services and get separated from them after finishing the task of earning (*Kasb*), and spend the remaining time in a secluded place for remembrance of Allah and in company of the spiritual guides and should not meet anyone without any valid reason, and should not neglect the prayers and remembrance of Allah because of any engagements, and refrain from wandering in market places and sitting in hotels, as the Messenger of Allah ^{PBUH} has termed the

market places as the worst place.(M.L). Such type of seclusion is necessary for the earners (*Kaasib*).

The other type of seclusion implies staying away from worldly people and from those who have renounced the world but did not migrate, and he should not go anywhere outside *Dairah*, and continue to remember Allah at least for fifteen hours. Such type of seclusion is necessary for a *Faqeer*, and disconnection from the men of the world and not having any concern with them and confining his feet to the path of Allah are the necessities of seclusion.

Severance of Relations

Severance of relations is necessary from three types of people: People of other faiths or opponents, Innovator in religion (*Bid'ati*) and Men of the world.

Severance of Relations with Opponents: It is necessary to sever relations with the opponents and followers of other faith. Even keeping relations with father or brother is not permissible if they are disbelievers (*Kafir*), because their companionship may cause confusion in beliefs. It is prohibited to visit the houses of opponents for food or any worldly purpose, and to learn from them or listen to their sermons in their mosques and to offer prayer behind them.(N.R). Whoever visits the places of their priests and keeps friendly relations with them is a violator of the verses of Holy Qur'an and the commands of Hazrat Mahdi ^{AS}.(I.N). Keeping friendly relations with the opponents without any valid reason, giving our daughters in their marriage and offering *Fatiha* on their graves is prohibited.(J.U), but going to their mosques and religious meetings to introduce our faith to them and correspondence with them to convey the truth and salutation to them is permissible.(S.L). Eating the animal slaughtered by them and marrying their daughters too is permissible. (J.U).

Severance of Relations with Heretics: Those who innovates a belief or opinion which goes against traditional religious doctrine are the heretics (*Bid'ati*). H.B.M.Shah Qasim ^{RH} says: "Creating trouble in religion is a greater sin than creating disturbance on earth, and whoever supports and shelters such innovator in religion, he too is considered in the same category.(T.Q). Hazrat Mahdi ^{AS} says: "Everyone who misguides and does not turn back from the path of delusion deserves death penalty.(N.A). One must keep away from the heretics to such an extent that he should not have any attachment with them, should not visit their places, should not answer their salutation and should consider

adherence to them as strictly unlawful and forbidden.(T.Q).

Severance of Relations with Worldly People: In respect of those who live in the company of the men of the world or loves them and visits their places, Hazrat Mahdi ^{AS} said: “They neither belong to us, nor to Muhammad ^{PBUH} and nor to Allah.”(I.N).Hazrat Ali Karumallahu Wajhahu says that the adherence to the spiritual path (*Sulook*) implies the renunciation of the world, the rich people, the kings and the sensual desires. (S.N). A man of the world is defined as the one who has craving for the world and remains extremely occupied with it, and the relations from them can be severed in following manners:

1. Should not keep friendly relations with them and keep away from the worldly people as the company of the rich and worldly people causes death of the heart. (I.N), and visiting their places for any worldly purpose or to meet them is strictly prohibited, however one can meet them if they comes to *Dairah*. (N.R).

It is narrated by H.B.M.Shah Neymath ^{RZ} that: “A carrion-eater embraced Islam. One day he visited the home of carrion-eaters (*Murdar Khwar*) and remained engaged in conversation for one hour and when he got up to leave, they offered food but he said that I have embraced Islam so how can I eat in your home. They advised him to take the flour and buy a new vessel from potter and cook in it. He cooked the bread by himself, but the bread was dry therefore he asked them to provide some curry. They informed that the curry was made with dead-meat. He asked them to give some broth and consumed it. In this manner he too joined the carrion-eaters.(H.I). Same is the condition of that *Faqeer* who visits the houses of worldly people after renunciation of the world.

2. Should not follow the worldly people. (N.R).
3. Should not visit their homes for consuming food, but this is a matter of determination (*Azeemat*), and as a matter of permission (*Rukhsat*) one can occasionally visit the house of an earner (*Kasib*) for food but not as a habitual practice. Once H.B.M.Shah Dilawar ^{RZ} has accepted the invitation by Nizamul Mulk the king of Ahmednagar and visited his place. Once Hazrat Mahdi ^{AS} too permitted some of his companions in Farah Mubarak to go to the house of a noble of Khurasan for food. Some of them went there but Hazrat Shah Dilawar ^{RZ} did not. H.B.M.Sayyed Salaamullah ^{RZ} asked him the reason and when the arguments prolonged, Hazrat Mahdi ^{AS} intervened and said that those who

refrained from going has done the right thing.(N.R).

During the period of the Companions of Hazrat Mahdi ^{AS} the feast was conducted in such a manner that the cooked food was sent to Dairah, and same was the practice in the period of the Messenger of Allah ^{PBUH}. Muhammad bin Salaam Sikandari ^{RH} says that the traditional custom (*Sunnah*) of post-marital feast (*Walima*) has been abandoned. Previously the dishes prepared for post-marital feast were brought to the mosque in the morning and all those present irrespective of their status used to consume it, and nobody will eat if the inviter specifies it particularly for rich people and would brand it as a bad feasts.(A.Q). Moreover, Hazrat Umar ^{RZ} and Hazrat Othman ^{RZ} too refrained from attending the feasts. (A.Q).

A *Faqeer* visiting another place for some purpose and staying in the house of a conformist (*Muwafiq*) should not go to the homes of other people for eating the food, however the person who want to invite him should bring the food to the place where he is staying. (I.N).

It is permissible to visit the house of a worldly man for any religious purpose such as sermon or dissemination of religious knowledge or to attend a marriage ceremony etc. Once Hazrat Shah Dilawar ^{RZ} has accepted the request of Rajey Soon and Rajey Muradi (sisters of the king of Gujarat Sultan Mahmood Begdah) and visited their place and explained the Holy Qur'an. (P.F). However visiting the places of worldly people for any worldly purpose is deemed as heresy and contrary to the practice of Hazrat Mahdi ^{AS} and his Companions ^{RZ}.

4. Should not offer the funeral prayer or should not give the handful of dust (*Musht-e-Khak*) if someone died without renouncing the world, as same was the practice of earlier preceptors. The Messenger of Allah ^{PBUH} did not offer the funeral prayer of some persons who were in debt, yet told the Companions ^{RZ} to go and offer funeral prayer of your fellow companion. The practice of not offering funeral prayer or not giving the handful of dust for those who did not repent and renounce the world in his lifetime currently prevalent in our community is based on the same Sunnah, and the purpose is to serve it as a warning to next generations and convince them to renounce the world in lifetime. H.B.M.Shah Qasim ^{RH} writes that the funeral prayer should be offered for a sinful believer (*Musaddiq*) in Mahdi ^{AS} if he has not held the unlawful as lawful and died with such belief, and there is no dispute if somebody did not offer the prayer.(J.U).

The following procedures were adopted for funeral prayer, *Musht-e-Khak* and burial in *Dairahs* of earlier preceptors:

- (A) If someone renounces the world in sickness before death and his relatives brings him to *Dairah* or he dies on the way to *Dairah* or immediately after lifting the couch but after expressing the word of renouncement and emigration orally or through gesture, the priest of *Dairah* and all the *Fuqara* used to offer funeral prayer and also give handful of dust.
 - (B) If someone dies without repentance and renouncing the world, his dead body would be kept at a place between the village and *Dairah*, and the priest of *Dairah* would send some *Fuqara* to offer funeral prayer and return without giving the handful of dust.
 - (C) If someone dies after renouncing the world at the time of death but could not emigrate, his dead body would be brought and kept outside the gate of *Dairah* near fencing and in the lawn of the mosque, and the priest used to send the *Fuqara* to just offer funeral prayer and return.
 - (D) For the purpose of burial, separate plots of land were demarcated for *Fuqara* and non-*fuqara* (*Kaasib*) and boundaries were set by raising a wall or platform or ditch. In *Fuqara* too, the caliphs and selected dependents of *Murshid* used to be buried close to the shrine of the *Murshid* and other *Fuqara* a little away from his shrine. (H.D).
5. Should not allow the worldly people to stay in *Dairah*. Previously, if someone comes to *Dairah* for ascertainment of religious matters or for listening to the exegesis of Holy Qur'an or to meet his relatives, he used to return after *Isha* prayer, however an earner (*Kaasib*) who is adhering to the limits of earning can be allowed to stay in *Dairah*. Accordingly, H.B.M.Sayyed Ibrahim ^{RH} has permitted the earners to stay in his *Dairah* with the conditions that they should participate in *Ijmaa*, *Bahara-i-Aam* and shift system for remembrance of Allah (*Naubat*) with *Fuqara*, offer five times daily prayers with congregation, remain seated on prayer carpet for remembrance of Allah during the prime times from *Asr* to *Isha* and from *Fajr* to sunrise, He should not violate the Islamic law (*Shari'ah*), lend money to *Fuqara* without interest whenever they need, take out *Ush'r* and *Zakat*, extend help in case of any religious requirement and notwithstanding the fulfillment of all these conditions always be regretful for

not yet renounced the world.

H.B.M.Sayyed Fazlullah^{RH} writes that the businessmen and the men of world should not be allowed to stay in *Dairah*, as it will disturb the rules of *Dairah*. If someone wants to keep him, he is permitted to keep one or two persons but with certain conditions that he should make efforts to earn through lawful means, be mindful of all the rules of *Dairah*, take out the *Zakat* for past year regularly from his wealth and take out tithe from his new business. He should keep aside one-fourth of his wealth for lending to *Fuqara* and *Murshid* whenever they need. If such loan could not be recovered for one year, bring it to the notice of *Murshid* so that it can be adjusted in his *Zakat* and *Ush'r*, and offer half of the wealth to *Murshid* in case the *Fuqara* are faced with difficult times. He should accompany the *Murshid* if he is required to migrate from that place, and do not be tardy in religious matters, and all of his deeds should be for the sake of Allah and firmly stick to his deeds till his last breathe. Such type of one or two persons can be permitted to stay in *Dairah* to help the inmates of *Dairah* in case of need and to help them carry out religious deeds with ease and to earn reward. (S.S).

6. Should not marry daughters with worldly people. Earlier preceptors used to marry their daughters with the seekers of Allah living in *Dairah* instead of their relatives. H.B.M.Sayyed Khundmir^{RZ} has scolded some *Fuqara* and refused to see their faces who have given their daughters to men of the world, but it is permissible to marry the daughters of worldly people and bring them in *Dairah*. However some of the people have preferred to avoid bringing their daughters too into *Dairah* as a precautionary measure. (I.N).

7. Should not make the men of the world and non-emigrant *Faqeer* heir of your wealth, as mentioned in Qur'an: ***“Those who believed, emigrated, and strived with their wealth and lives in the cause of Allah, as well as those who gave them shelter and help – they are truly guardians of one another. As for those who believed but did not emigrate, you have no obligations to them until they emigrate.”*** (8:72). Same was the practice during the period of the Messenger of Allah^{PBUH} that only the emigrants (*Muhajir*) and Medinite companions (*Ansar*) used to inherit the wealth of emigrants, but those who believed but did not emigrate from Makkah to Madinah, were not eligible to inherit the wealth of relative emigrants. Accordingly Hazrat Ibn Abbas^{RZ} says that the migrants and Ansar were the heirs of each other by virtue of emigration and not the uterine relatives, and the one who believed but did not emigrate was not considered as a heir of

relative emigrant. (T.B), therefore, the priests of *Dairah* have distributed the possessions left behind by a deceased *Faqeer* among other *Fuqara* of *Dairah* and did not send it to their worldly relatives. (I.N). However if there is any of his heirs among *Fuqara*, he is eligible to inherit the left out possessions, because the left out possessions of a *Faqeer* are not his personal property but belongs to Allah, therefore the non-emigrants can inherit his possessions only if they emigrate to *Dairah*. (I.N).

Contentment (*Is'tigh'na'ie*)

It means to be indifferent and unconcerned with the people. It is also necessary for the one who had renounced the world and adopted seclusion to be uninterested in the people and dislike their deeds by nature to encourage them to abhor the world and rebuke on self.

Sending anything to rich and worldly people and calling anything from their home is prohibited. (I.N), and they should not be given respect.(N.R). H.B.Malikjee^{RZ} has expelled a *Faqeer* of *Dairah* who showed respect to Nizamul Mulk the king of Ahmednagar when he came to *Dairah* to pay obeisance (*Qadambose*) to him. (H.I). The king of Jalore used to attend the sermons of H.B.M.Sayyed Khundmir^{RZ} but none of his *Fuqara* ever showed respect to him. Once his servants too, who had arrived in advance did not pay respect to him. When questioned, they said that our hearts were so impressed by the magnificence of H.B.M.Sayyed Khundmir^{RZ} that we could not pay respect to you. (N.R).

It is prohibited to wish for anything from the worldly people as it breaches the trust in Allah, and it is mentioned in a Hadith: “Do not have any concern with the people even to the extent of a *Miswak*.” (S.N).

A *Faqeer* should not accept anything hastily, such as conveyance or vehicle etc. offered by a worldly man even though it was required, unless he persistently does not request you to accept. (N.R). A *Faqeer* should not show regard for any worldly man if he came to meet him or happen to meet and should make it seem that he has no respect for him, and refrain from bidding farewell to him. Certain nobles like Malik Fakhruddin, Malik Lateef and Malik Sharfuddin etc. used to come to pay obeisance to H.B.M.Sayyed Khundmir^{RZ} and fell down on his feet but he has never shown regard to them. (N.R).

Self-restraint (*Qaid-e-Qadam*)

It means the seeker of Allah should confine his feet within *Dairah*, and should not step out of *Dairah* as if fire has been lit there, and should not step out except for the

sake of Allah or for any religious matter. The real seclusion is to draw a line around all things other than Allah. Hazrat Mahdi ^{AS} said: “Give up honour and pleasure and keep a watch on breath and footstep. (S.A). H.B.M.Shah Neymath ^{RZ} said: “Stepping out of the room is very harmful for a beginner, as he will crave for things whichever he sees.” (N.A).

Prohibition of Solitude

The seclusion or privacy does not imply the life of a loner or bachelorhood. Once H.B.M.Shah Nizam ^{RZ} sought permission from Hazrat Mahdi ^{AS} to live in solitude, but he said: “Live at such a place where you can listen to the religious matters from someone or cause others to listen from you.”(I.N), and it has been ordered that two brothers in faith should live together and help each other so that the worship to Allah become easy for them,(I.N).Therefore it is preferable to live at such a place where someone can listen to others or cause others to hear. It is mentioned in a Hadith: “Whoever aspires to reach Allah, He gives him a virtuous friend, who reminds him of Allah if he forgets Him, and helps him if he remembers Allah.” (S.N).

It is narrated that some of the inmates of *Dairah* went out of *Dairah* to perform remembrance of Allah. Hazrat Mahdi ^{AS} went there and asked the reason. They said that the children are making noise hence we came here for remembrance of Allah. Hazrat Mahdi ^{AS} said that the noise is better than this solitude and instructed them to return and stay in *Dairah*, because Allah protects in *Dairah* through *Murshid*. (H.I).

Hazrat Shah Qasim ^{RH} has delineated the advantages of friendly relations or socializing – teaching someone, helping someone, deriving benefit from others, teaching etiquette to someone, gaining reward, fulfilling the obligations of someone, visiting a sick person, hospitality, getting experience and learning a lesson through observation of the circumstances.(S.N).

XXIII. Tithe (*Ush'r*)

Tithe (*Ush'r*) too is one of the obligations of *Wilayat*, which means 10% of the income. Hazrat Mahdi ^{AS} says that one should share out 10% of the income in the name of Allah, be it little or more, if little, throw down a little from it to ants. (H.I).

The *Faqeer* and the earner (*Kaasib*) both are obliged to pay the tithe irrespective of the period or quantity or savings after repayment of loan, whether the wealth or income is received from earning or business or inheritance or gifted by somebody. It is not valid to delay the payment of *Ush'r* and it must be paid immediately after receipt of the things on which the tithe is payable such as cash, grains, cloths, animals or anything given by Allah.

The tithe is payable without deduction of expenses such as the monthly expenses and the expenses incurred on acquisition of wealth or goods. If someone has purchased a thing for Rs.100/- and sold it for Rs. 105/-, he should pay the tithe on Rs. 5/- in such a manner that whenever the trader calculates his profit, he is obliged to pay 10 % of the profit, but he is not required to pay the tithe in case of loss. Tithe is payable on the wages received by a servant or a labourer and the alms received by a *Faqeer*. In case of inherited property, which is immovable and indivisible, one should evaluate it and take out the tithe on its value, and 10% is payable on cash and agricultural produces such as grains or fruits etc. If the fruit or grains are received by a *Faqeer*, he should take out and distribute 10% of it or its approximate value. There is no tithe on food received from a feast and he should consume whatever is required and return the remaining food. A *Faqeer* is required to take out 10% of the alms received through equitable distribution (*Sawiyat*) and give it to anyother *Faqeer* who desperately needs it.

The tithe is payable on the profit derived from sale of animals purchased for trading, and payment of *Zakat* on such animals will not have any effect on payment of *Ush'r*. There is no tithe on the animals purchased for milk or cultivation, however payable on the income derived from their milk or hiring them out, and also payable on profit if gained from sale of these animals. Tithe is also payable on sale of the offspring of domestic animals. If any *Faqeer* receives any animal in the name of Allah, he should pay tithe on the sale-price if sold out or on the estimated value if he want to keep it for himself or in the meat or its value if slaughtered. Similarly, if other things like bicycle, watch or clock or any vehicle or cloth etc. is received in the name of Allah, it is necessary

to pay the tithe on its estimated value. If any *Faqeer* receives a house, land, orchard, tree or other household possessions etc. in the name of Allah, he should take out the tithe on its estimated value. If someone sold any household item but does not remember the buying price, he should pay the tithe on estimated profit. Once the tithe is paid for something, it need not be paid again for same thing even if kept for several years.

The *Fuqara* (Indigent) who have resigned to the will of Allah (*Mutawakkil*) and facing starvation are entitled to receive the tithe. The emigrants of Hazrat Mahdi ^{AS} always used to advice the conformists (*Muwafiqeen*) who wants to spend in the name of Allah, to give it to such *Fuqara* who have reposed their trust in Allah and are unconcerned with them and not expecting anything from them.(I.N).

The tithe can be given to relatives, parents, poor, travelers, beggars and for emancipation of slaves. (K.J). When Zainab bint Abu Muawiya the wife of Hazrat Abdullah ibn Masood ^{RZ} asked whether reward is achieved for giving charity to husband and orphans within the family, the Holy Prophet ^{PBUH} said: “Give them, you will receive double reward for charity as well as for kinship.(A.G).

The *Murshid* should not compel his disciple to give the tithe to him alone not to others, as enjoined by Hazrat Thani-e-Mahdi ^{RZ}. (H.I). Once, a disciple of Miyan Abdur Rahman ^{RZ} brought the tithe to him but he returned and asked him to give it to *Fuqara*. (N.A). Sometimes, if tithe is offered by anyone other than their disciple, the saints have emphatically urged him to give it to his own *Murshid*. Similarly there is no harm in collecting tithe from the disciples and devotees by a *Murshid* or insisting on payment of complete tithe if any disciple offers lesser tithe for the sake of his *Fuqara*. Once Miyan Sayyed Aalam ^{RH} offered the tithe less than his salary to his father H.B.M.Shah Nusrat Makhsoosus Zaman ^{RH} but he did not accept unless he offered the whole tithe and distributed among *Fuqara* and said that I have taken this step for the sake of *Fuqara*. (T.Z).

If it is not possible to pay the tithe at the same time, he should take out and keep it aside and distribute among *Fuqara* whenever possible.

XXIV. Miscellaneous Matters

A believer (*Momin*) strives for the prayer and fasting etc. and an infidel struggles for food and entertainment. The Messenger of Allah ^{PBUH} says that the value of a man will be consistent with his endeavour. (I.N).

The parable of a hypocrite is that of a female sheep that hesitates between two flocks sometime following one and sometime following another, not knowing which to follow.(N.S). Those who steps on the path of Allah, would face hostility and harassment from the people. An aspirant of truth should firmly remain stuck to the faith without having any concern with others. A believer is tried in several ways but he should be mindful of the divine command under all circumstances. It is unlawful to insult a *Faqeer* and look down upon him. (I.N).

Showing affection for the descendants of Hazrat Mahdi ^{AS} and Hazrat Bandagi Miyan ^{RZ} and attending on them is a sign of obedience, but it is not permissible for anyone to be boastful of his lineage. Hazrat Thani-e-Mahdi ^{RZ} said that this thought never crossed my mind that I am a son of Mahdi ^{AS}. (S.W). The Messenger of Allah ^{PBUH} said: “Only those who follow me are from my family.” (S.A). The sign of being faithful (*Iman*) is to love Allah and the sign of the love of Allah is to love the Messenger of Allah ^{PBUH} and the sign of the love of the Messenger of Allah ^{PBUH} is to follow his path, and his path is to get detached from the world. (Z.N). Hazrat Khatimul Murshideen ^{RZ} said: “The faith (*Iman*) depends upon the command and objective of Hazrat Mahdi ^{AS} not on the lineage.” (A.A). Couplet:

The love (*Ishq*) caused sale of Yousuf ^{AS} for one dinar just because of this passion (boasting of lineage), as he loves only worship, not the sense of being a son of the prophet.

Rendering service to *Fuqara* and poor people is a generosity. It is necessary to conform to the preceptors in the matters of turban, speech and conduct. (A.A). The truthfulness and lawful (*Halal*) livelihood helps the wayfarer of the spiritual path (*Saalik*) to a great extent, and the one who consumes the lawful food, his heart gets stuck to the remembrance of Allah and he gets engaged with Him, and he is the one who renounces the world and sees Allah. Whereas the one who consumes unlawful sustenance, he becomes negligent from Allah by engaging himself in the world and goes to the Hell if he dies in the same condition. (H.I).

If the company (*Suhbat*) of a Murshid is available in case of presence, going on a journey by leaving him is a sign of ungratefulness. Hazrat Imam Jaffer Sadiq^{RZ} says that one should keep away from the company of five persons – liar, stupid, miser, coward and sinner. Hazrat Isa^{AS} used to say to his companions to become enemy of the sinners if they want the pleasure of Allah, and keep away from the enemies of Allah if they want to get closer to Allah. (G.T).

A faithful man and a faithful woman always faces trouble because of themselves, their children and wealth till they meet Allah and get purified from sins. (M.I). The prophets used to face the afflictions to a great extent, then the people of lower rank than them, and then those of lower rank than them, and everyone gets the share of affliction according to the level of his faith. (T.M). The Messenger of Allah^{PBUH} said; *“If Allah wants to do good to somebody, He afflicts him with trials.”* (B.K).

An aspirant (*Talib*) should be mindful of the etiquettes of all matters, be it concerned with devotions or other things. There are three types of mystic exercises (*Riyazat*) – physical, cordial or mental and spiritual. The physical exercise denotes keeping away from all those things prohibited by Islamic law. The mental exercise denotes protection of heart from the thoughts coming to mind and keeping it replete with the remembrance of Allah, and the spiritual exercise implies realizing the meanings of the remembrance of Allah, which means to witness the light of remembrance of Allah as one and the same in self and others. (A.T).

The one who is engaged in remembrance of Allah will remain alone most of the times and will live with people as per requirement. The mysticism is not referred to as gown and turban only, and a pious man will not wait for anyone. (M.K -1).

The timing from dawn to sunrise are very revered and valuable, hence one must try his best to engage with Allah during these hours.

If someone is facing any problem, he should inquire and ascertain the fact, or else it will continue to trouble him. If the company of spiritual guides and virtuous people is not available, then reading their books will have the effect of the companionship. The Messenger of Allah^{PBUH} said: *“Live with a believer only and only an abstinent should eat your food.”* (I.S). If someone is not able to renounce the world, then love and obedience to those who have renounced the world too is one of the religious ranks. (M.K-46).

The Messenger of Allah ^{PBUH} said: “If anyone asks Allah for martyrdom sincerely, Allah will make him reach the ranks of martyrs even if he died on his bed.(A.D). H.B.M.Shaikh Mustafa Gujarati ^{RH} writes that all the excellence and perfection of this community lies in homeless life and endurance of reproach hurled by the people. (M.K-77).

The Messenger of Allah ^{PBUH} has described the characteristic features of the nation (followers) of Hazrat Mahdi ^{AS} that:

“They will get separated from their parents, brothers, sisters and sons for the pleasure of Allah, and abandon their wealth for the sake of Allah, and consider themselves as mean out of utmost humility, and will not have a craving for the ambitions and useless things of the world, and will gather in a house of Allah because of the love for Allah, and will remain grieved and engrossed in the love of Allah, and their hearts will continue to be engaged in Allah, and their souls will be united with Allah and their deeds will be for the sake of Allah.” (R.S).

Hazrat Mahdi ^{AS} said:

- Mahdi and his followers will exist till the descent of Jesus ^{AS}.
- The sign of my affirmation (*Tasdiq*) is that an impotent person becomes potent which means an aspirant of the world (*Talib-e-duniya*) would be transformed into a seeker of Allah (*Talib-e-Khuda*), a miser becomes a generous man, which means who was not willing to spend a dinar in the cause of Allah would be ready to sacrifice his life, an illiterate (*ummi*) would become a learned scholar (*aalim*), which means the one who was completely unlettered would become able to explain the meanings of Holy Qur’an.(J.W).
- The four characteristics of my believers are: Emigration (*Hijrat*), Expulsion (*Ikhtaj*), Affliction (*‘Iza*) and Battle (*Qital*). (A.C).
- There will be no abode and encampment at any place for Mahdi and his followers. (S.W).
- Believing in me (*Tasdiq*) implies the vision of Allah. (S.A).
- Our people would die seeing and showing Allah. (H.I)
- None of us would die as a blind. (H.I).
- Our people would always be powerless (*Be Ikhtiyar*) and possessed with the love of Allah and would die in the same condition.

- We wear the old and torn clothes, eat plain food, (but) never visit the homes of rich and irreligious people. This is our practice (in station and journey) We look for two things: water and mosque.(H.I).
- Everyday continue to wash your heart whether you wash the clothes or not, as the heart is purified with abstinence from the thought of deities other than Allah, and do not sleep comfortably and carelessly unless you do not achieve the vision of Allah. (I.N).
- The faith (*Iman*) of a wise will be enlightened and the faith of an ignorant will be unenlightened. (R.M).
- Surrender one (your) heart to Allah and do as you like. (H.I).
- Both the conditions of a seeker of Allah are good – It is good if he died early and it is also good if he lived for some more days and carried out virtuous deeds, and said in Gujarati language – A believer will have sweet balls (*laddu*) in both of his hands whether he lives or dies. (S.A).
- The claim (of being a believer) without deed is disapproved (*Mardood*). (I.N).
- Accepting me means action (upon divine commands), and without deeds the (mere) acceptance is disapproved. (I.N).
- Whoever transgressed the limits set by me, he lost his objectives. (S.A).
- After me live by achieving at least blurred vision of Allah, and that blind too is good who remains steadfast (to truth) in case of tribulation. (I.N).

H.B.M.Sayyed Tashrifullah ^{RZ}says that Allah will forgive a Mahdavi who implements five things: 1. Consume whatever Allah provides. 2. Offer prayer with congregation 3. Speak according to the consensus of Ummah (*Ijma*) 4. Live within the boundaries of Dairah and 5. Keep awake at night for three hours (*Naubat*) for remembrance of Allah.(A.A).

Hazrat Saydenji Khatimul Murshid ^{RZ} has given permission for five things: 1. Explain the Qur'an based on exegesis (*Tafsir*). 2. Acquire some knowledge to understand the meaning of Qur'an 3. Whatever is given by Allah, consume it two times. 4. Be engaged in remembrance of Allah by living with people outside the room (*Hujra*). 5. Establish Dairah wherever peace and comfort is found. (A.A).

Hazrat Miyan Sayyed Meeranji Murshiduz-zaman^{RH} writes: “One should follow the community of Mahdi^{AS} and should not keep away from the company of the men of truth (*Sadiqeen*), should offer five times prayer with congregation and keep awake at night for three hours for remembrance of Allah, and participate in *Ijma* and protect two prime times for the remembrance of Allah from dawn to sunrise and from *Asr* to *Isha* prayers, and should pay the tithe (*Ush'r*), and follow the commands (*Amr*) and refrain from prohibitions (*Nahi*), and maintain cordial relations with each other and extend help and favour to each other, and refrain from hostility towards each other and always try to be engaged in remembrance of Allah. (Z.N).

H.B.M.Shaikh Mustafa Gujarati^{RH} writes: “Shaikh Nizamuddin Mahboob-e-Ilahi (May Allah sanctify his secrets) told his disciples on the day of his death to bury him in the graveyard of Sunnis and perform funeral rites according to their rituals. Surprisingly the disciples told him that we firmly believe that you follow the path of Ahle-Sunnat wal-Jama'at, then why these instructions? He said: I used to meet every group in such a manner that they were thinking that I am a follower of their doctrine, that's why I am telling you clearly that I firmly believe in the doctrine of Sunnat wal-Jama'at.” (M.K-81).

The functions of *Imamat* are: leading the prayer, solemnizing the marriage, conducting the first recitation of Qur'an to a child with the name of Allah (*Bismillah*) and accepting the responsibility of equitable distribution (*Sawiyat*). (M.Y).

The functions of a caller (*Bangi*) are: Calling *Azaan*, announcing the commencement of congregation prayer (*Takbir*), naming a child and lighting a lamp in the mosque. (M.Y).

There are four functions of a caretaker of graveyard (*Hazirah*): He is entitled to keep for himself whatever is received for *Hazirah* in the name of Allah, proper maintenance of *Hazirah*, taking the couch of the dead and the cloths spread on shroud as adornment (*Sachouli*). No one else is entitled to take these things. (M.Y).

Whatever the best and delicious food and syrup is consumed by a guest in the house of a host and the best dress he put on, it will not be called to account on the Day of Judgment. (H.B).

Whatever food and clothes are provided within the religious limits from a husband to his wife and from a master to his slaves, the wife or slaves will not be questioned about these things on the Day of Judgment. (H.B).

The formalities for a guest is not necessary, the host should offer whatever food is available. (I.N).

The Messenger of Allah ^{PBUH} said: “A time will come when out of ten deeds whatever you does, it will be enough for him if someone followed one of them, because they will not keep any assistant for them and will remain poor.” Further he said: “Shortly a time will come on my Ummah when the people would prefer heresy (*Bid’at*) on Islam, I am disgusted with them, and they are cursed by Allah, by all the angels and all the people. The Companions ^{RZ} asked: Who are they? He ^{PBUH} said: Their chiefs would be tyrant, scholars greedy, businessmen usurer and their slave would live with worldly adornment because of the domination of their lords.(H.I). Further he said: “Shortly a time will come on the people when the religion (*deen*) of a faithful will not remain safe except the one who runs carrying his faith from one village to another, from one mountain to another and from one rock to another like a fox who runs dodgingly. The Companions ^{RZ} asked: When would it happen? He ^{PBUH} said: “When earning a livelihood will not be possible without committing a sin, and a woman will become lawful without going through the process of *Halalah*.” They asked: What kind of that period would be though you had enjoined marriage? He ^{PBUH} said: “When such a time comes, the man would be killed by his parents, if there are no parents, then at the hands of his wife and children, and by his relatives if there is no family.” The Companions asked: How would this happen? The Prophet ^{PBUH} said: “The people would stigmatize him for his poverty and he would work harder than his strength (to earn more) till reaches his death.” (I.N).

Hazrat Ali ^{RZ} reported as Allah’s Messenger saying: “A time will come soon for the mankind when nothing of Islam but its name will remain and only the written form of the Qur’an will remain. Their mosques will be in fine condition but will be devoid of guidance, their learned men will be the worst people under heaven and mischief would be coming forth from them and returning among them.”(B.K).

Narrative: A man from Bani Israel collected eighty coffins of knowledge but did not derive any benefit from them. Allah inspired their prophet to inform that person that it will not be beneficial for him even if he collect more knowledge than he already collected, unless he act upon three things – First he should not have love for the world because it is not the place of believers, second he should not make the Satan his friend as he is not a friend of believers, and third he should not cause trouble to anyone because it is not a practice of the believers. (I.N).

It is narrated that Hazrat Mahdi ^{AS} said: “One thousand aspirants of Allah renounced the world and adopted the path of Allah. The angels were ordered to decorate the world and show them. When the world was shown to them, which means, the flow of alms and inclination was increased manifold, as a result nine hundred of them turned their attention towards the world and clung to it. Now only one hundred of them left on the path of Allah. The angels were ordered again to show them the Hereafter, and ninety of them chose the Hereafter. Now only ten of them remained faithful to Allah and said that we are not concerned with the world and the Hereafter but we are the seekers of Allah. Then ordered to put them on trial and hardship, as was said by the Messenger of Allah ^{PBUH} that Allah tests the believers by putting them to trials just like you tests the gold by putting it on fire. Couplet: “The lovers have borrowed the calamities of both the worlds and named it as ardent love (*Tshq bazi*).” When these seekers of Allah were put to trial, nine of them ran away and only one left on the path of Allah. (I.N).

H.B.M.Shah Neymath ^{RZ} quoted with reference to another saint that the act of narrating a religious story in these days is like selling the flesh of a cow openly in the locality of infidels and calling upon them to buy, in such a case the people would beat him and stone him to death. (I.N).

Every such proposition should be left out which is contrary to the words of Hazrat Mahdi ^{AS} and all the deeds of Hazrat Mahdi ^{AS} and his Companions ^{RZ} which are in fact free from pride and deceit are the best and excellent. (M.T).

The leniency is permissible in such external matters which do not hinder the cleansing of the heart, and adoption of one easy task among the two is a Sunnah provided it is not a sin. Those matters which are permissible but causes obstruction in remembrance of Allah and attention towards Allah, such as business, cultivation and all such professions which are though religiously permissible, but disaffection with them as much as possible is a better option. (M.T).

Hazrat Mahdi ^{AS} has held as lawful the adoption of permitted things and keeping the possessions required for fulfillment of usual human necessities, and giving up the choice (*Ikhtiyar*) and all such permitted things as purely lawful (*Halal-e-tayyib*), and said that there is accountability for lawful and no accountability for purely lawful. Hazrat Mahdi ^{AS} and the leading priests of his community preferred to renounce their choice and keeping the possessions even though permitted. (H.B).

Giving up the compulsion of such a matter is necessary which is not compulsory, because making it compulsory is contrary to the practice of the Prophet ^{PBUH}. Making compulsory such a thing which was not made compulsory by Allah and the Messenger of Allah ^{PBUH} is contrary to the religion and is a deviation from the straight path, however there is no harm, yet rewarding if adopted sometimes but without making it compulsory. (H.B).

Whoever refrains from unlawful things and repose trust in Allah with regard to the matters of his family, the Messenger of Allah ^{PBUH} has included him into the men of the Paradise. (M.L).

In case of any dispute it is better to resolve the matter by referring it to the *Fuqara* of our community, and referring it to a opponent authority or court is contrary to the community practice. (H.D). Bandagi Abdul Malik Sujawandi ^{RH} writes that we will follow the opinion of the one who is superior in our times. (S.B).

Whoever show hospitality to a rich man because of his richness and insult a *Faqeer* (Indigent) because of his poverty, his name will be written in the list of the enemies of Allah and the prophets. (I.N). The Ascension (*M'eraaj*) of a *Faqeer* is the night of starvation. (I.N). The one whose eyes does not weep, he should weep through his heart, and weeping through the heart is a sign of grief and fear.(I.N). Allah has created four talents and their four enemies in existence of the man: The first talent is faith (*Iman*) and its enemy is lie. The second talent is wisdom and its enemy is anger. The third talent is knowledge (*Ilm*) and its enemy is pride. The fourth talent is modesty and its enemy is greed. (H.I).

The Messenger of Allah ^{PBUH} said: “*The lawful is clear and the unlawful is clear, and between them are matters that are doubtful (Not clear), many of the people do not know whether it is lawful or unlawful. So whoever leaves it to protect his religion and his honour, then he will be safe.*” (T.M).

The Messenger of Allah ^{PBUH} said: “The one who talks more will commit more sins and his heart will die, and the one whose heart is dead he will enter the Hell.” (H.I).

Hazrat Mahdi ^{AS} said: “That is the time for lamentation when my objective and the remembrance of Allah have gone from you.

Seeking the world after adopting the path of Allah is apostasy. (N.A). One should not sit at such a place where someone is passing derogatory remarks against his *Murshid*. (P.F).

Hazrat Mahdi ^{AS} said that two things help the religion of Allah to triumph and they are compatibility and kindness with each other, and two things causes defeat and they are incompatibility and miserliness. (I.N).

Bandagi Malikji ^{RZ} says that the one who is competent in principles (*Usool*) will be proficient in derivatives (*Furu'*) too, and the one who is incompetent in principles will be incompetent in derivatives too. (N.A).

The essence of the perfection of a man is that he should abandon the claim of being competent (*Muhaqqiq*) and should not cross the limits of adoption (*Taqlid*), which means to leave the arguments and follow the propositions (*Qaul*). (D.A).

Such a deed is better which is done only for the sake of Allah otherwise it will go waste.(H.I)

An ascetic (*Zahid*) is the one who gives up disgraceful talks, and a lover (*'Aashiq*) is the one who gives up his self-existence (*Khudi*). Couplet:

“An ascetic covers the distance of one day in one month and the one with divine knowledge (*'Arif*) reaches the divine throne every moment.”

H.B.M.Shah Neymath ^{RZ} used to gather all of his followers at one place on the occasion of the appearance of crescent on first day of every lunar month and they would embrace each other, and he said that the purpose of such a meeting is to dispel the signs of displeasure if any between them. (P.F).

Hazrat Mahdi ^{AS} said: “The people rejoice by lookin at the (new) moon. Actually, they should not rejoice, but cry and feel sorry that the life is wasted and the death in coming closer. Why do not they curse (*malamat*) themselves? Why do they not repent? (I.N)

It is the usual practice of the believers of Mahdi ^{AS} since earlier times to get their unpleasant chats (*Bola Chala*) pardoned by others on tenth day of Muharram (*Aashura*). It is said that Hazrat Imam Hussain ^{RZ} got his conversation pardoned from his family members before going to the battle-field in the early morning, and as per an unwritten transmission Hazrat Mahdi ^{AS} too continued to follow such practice and kept alive the practice of Imam Hussain ^{RZ}.

Hazrat Khalifa-i-Giroh ^{RZ} says that the one who died within the fencing of Dairah is a believer (*Momin*). He further said that it is better to live in *Dairah* with the baskets made with grass rather than going out of *Dairah* to ride a horse.(A.A). The one who

carry out any work for others for three days without seeking Allah is a seeker of the world. (H.I).

Hazrat Mahdi ^{AS} says that the nature of some saints is like snake and scorpion who bites when harassed by the people, and some other saints possess the manners of the prophets and perfect saints like fish who avoids and runs away if harassed by people and does not pursue revenge. Similarly these slaves of Allah too would keep patience on the harassment and afflictions and prays Allah for their forgiveness.(H.I).

Hazrat Thani-e-Mahdi ^{RZ} says that a perfect believer (*Momin-e-Kaamil*) is identified with three signs – Obloquy (*Malamat*), Journey (*Safar*) and Poverty (*Faqr*). (H.I).

Hazrat Mahdi ^{AS} said: “Don’t be a charity-eater, be a man.” (I.N).

When any slave of Allah falls sick or goes on a journey, his virtuous deeds are recorded same as he performed in the state of health and stay. (B.K).

Consider five things as blessings before five things: Youth before old age, Health before sickness, Prosperity before poverty, Leisure before business and Life before death.

The prayer (*du’a*) by an absent person for another absent one is accepted fast. (A.D).

H.B.M.Shah Dilawar ^{RZ} said: “If you could see the hidden world, you would become a man of divine knowledge (*aarif*) and would see Allah. (H.I).

By the Grace of Allah I have accomplished the task of compilation of this treatise and seek Allah’s help and guidance to give me the strength and ability to obey and put into practice the divine commands by means of all the believers of Mahdi ^{AS}. *Aamen*.

Mohammed Nooruddin Arabi

Place: Dabhoi (Gujarat)

Date: 4th Ramadan-ul-Mubarak 1376 AH Friday

On death anniversary of Hazrat Thani-e-Mahdi ^{RZ}.

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Translation of Tasbeeh:

There is no, diety but Allah Muhammed is the Messenger of Allah

Allah is our diety, Muhammed is our Prophet

The Qur'an and the Mahdi are our Imam, we believed and confirmed.

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