The Teachings of Islam

Workbook of Islamic Beliefs and Teachings
For Beginners and Children

PART 1

English Version of
Ta’leemul-Islam
by
Allaamah Mufti Muhammad Kifaayatullah
Who is better in religion than the one who surrenders his purpose to Allah, does good, and follows the tradition of Ibraheem the Upright (haneef)?

(4:125)
Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

Guide to Transliteration

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Earnest Appeal

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

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Q. How to offer salaah of 3 or 4 rak’aat?
A. The first two rak’aat should be said in the same way as explained above. And in the qa’ada (sitting), darood shareef should not be recited after tashah-hud. Instead, stand up saying takbeer.

If the salaah is waajib, sunnah or nafl then in the following rak’ah recite tasmiyah, al-Faatihah and another surah. If it is a fard salaah, then in the third and fourth rak’aat only al-Faatihah but not another surah should be recited.

Complete the three or four rak’aat and then sit in the qa’dah and recite tashah-hud, darood and du’a and then say salaam, ending the three or four rak’aat.

Q. Can we say three rak’aat of sunnah or nafl prayer?
A. No. Sunnah and nafl salaah are said in units of two or four rak’aat, never three.

Q. What is the correct way of doing ruku’?
A. For ruku’, the head and waist should be on the same level. The head should neither be higher nor lower than the waist-line and both the hands should be kept away from the ribs and the knees be held tightly.

Q. What is the correct way of doing sajdah?
A. Sajdah should be done in such a way that the palms rest on the ground, the wrist and elbows are raised from the ground. The abdomen should not touch the thighs. The hands should be kept away from the ribs also.

Q. What is counted on the fingers after saying the prayers?
A. Subhaanallaah 33 times; Al-hamdu lil-laah 33 times; and Allaahu akbar 34 times. There is great reward in doing so.

THE END OF PART I
Allaahum-ma an-tas-salaamu wa min-kas-salaamu, tabaarak-ta yaa dhal-jalaali wal-ikraam
O Allah! You are the bestower of peace, and from You comes peace.
Blessed are You, O Lord of Glory and Honor.

Our Lord! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell-fire. 12

For *du'a*, raise your hands up, but do not raise them too high. They should not be above the shoulders. After finishing *du'a*, rub both hands over your face.

**Q. How to sit between the two *sajdah*, or when reciting *tashah-hud*?**

**A.** Have your right foot upright with its toes facing *qiblah* and lay down the left foot and sit on it. Both the hands should rest on the knees while sitting so.

**Q. Is there any difference between the *salaah* of the *imaam*, munfarid (one praying alone) or *muqtadi* (one following the *imaam*)?**

**A.** Yes, there is a little difference. That is that the *imaam* and munfarid recite *thana*, *ta'awwudh*, *tasmiyah* and do *qiraa'at* in the first *rak'ah*. In the second *rak'ah*, they recite *tasmiyah*, *al-Faatihah* and another *surah*.
But the *muqtadi* says only *thana* in the first *rak'ah* and after that he stands silent in all the rest.
Another difference is that after *ruku*’ the *imaam* and munfarid say “*Sami ‘al-laahu li man hamidah.*” While the munfarid can also say the *tahmeed* as well, the *muqtadi* only says the *tahmeed*.

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12 *Surah 2, Ayaah 201.*
Q. **What does Islam teach?**

A. Islam teaches that:
- Allah is one, and He alone should be worshipped. Hadrat Muhammad Mustafa (peace be upon him) is Allah’s worshipper and His Messenger, and the Noble Qur’an is the Book of Allah.
- Islam is the true religion. It teaches all good things about the here and the hereafter.

**Imaan**

Q. **What is the kalimah 2 of Islam?**

A. The *kalimah* of Islam is:

\[
\text{Laa ila-ha il-lal-laa-hu muh-mmadur-rasoolul-laah} \\
\text{There is no god except Allah; Muhammad (peace be upon him) is His Messenger.}
\]

This *kalimah* is also called *kalimah tauheed* or *kalimah tayyibah*.

Q. **What is kalimah shahaadah?**

A. *Kalimah shahaadah* (*kalimah* of bearing witness) is:

\[
\text{Ash-hadu an-laa ila-ha il-lal-laa-hu wa ash-hadu an-na Mu-hammadan ‘ab-duhoo wa rasooluh} \\
\text{I bear witness that there is no god except Allah and I bear witness that Muhammad (peace be upon him) is Allah’s worshipper and His Messenger.}
\]

Q. **What is imaan (faith)?**

A. *Imaan* is to have faith in something and to proclaim it.

2 *Kalimah* literally means “word” or utterance or proclamation.
prostrate. And to Thee to we turn in haste. And we hope for Thy blessings and fear Thy punishment. Truly Thy punishment is for the disbelievers unavoidable.

**Wudu’**

**Q.** How to do wudu’?

**A.** Sit at a high place. Take clean water in a clean pot. It is better to face the Qiblah but if there is no possibility of it, there is no harm. Roll up your sleeves to your elbows; then recite Bismillaah and wash both the hands up to the wrists, three times.

Then gargle three times and brush your teeth. If you do not have a brush or miswaak, rub your teeth with your (right index) finger.

Then put water into your nostrils three times and clean them with your left little finger, then wash your face three times. Do not splash water on your face with force but run water on the forehead softly and wash from the forehead down to the chin and on either side of the face up to the ears.

Then wash the right arm up to the elbow three times, and do the same with the left arm.

Then wet your hands and pass them over the head, ears and neck. This is called masah. Masah should be done on each part only once.

Then wash each foot three times up to the ankle, first the right foot, then the left.

**Method of Prayer**

**Q.** How to perform the salaah?

**A.** The method of performing salaah is:

After performing wudu’, stand upright facing the Qiblah at a clean place, dressed in neat and clean clothes.

**Q.** What is our imaan mujmal (faith in a nutshell)?

**A.** Imaan mujmal is:

اَمْنَتُ بِاللهِ كَمَا هُوَ بَسْمَتُهُ وَ صِفَاتُهُ وَ قِبْلَةُ جَمِيعٍ أَحْكَامِهِ

إِوَارَ بِاللَّسَانِ وَ تَصَمِّيماَ بِالْقَلْبِ

اَمْنَثُ بِاللَّهِ كَمَا هُوَ بَسْمَتُهُ وَ صِفَاتُهُ وَ رُسُلِهِ وَ الْيَوْمُ الاَخْرَى وَ الْقَدْرِ

I believe in Allah as He is with all His names and attributes and I accept all of His orders. It is said with the tongue and confirmed in the heart.

**Q.** What is our imaan mufas-sal (elaborated faith)?

**A.** Imaan mufas-sal is:

اَمْنَتُ بِاللَّهِ وَ مَلَائِكَتُهُ وَ كُنْبَاتُهُ وَ رُسُلِهِ وَ الْيَوْمُ الاَخْرَى وَ الْقَدْرِ

خَبْرَهُ وَ شَرِبَةً مِنَ اللَّهِ تَعَالَى وَ الْبَعْثُ بَعْدَ الْمَوْتِ

I believe in Allah, in His angels, in His books, in His messengers, in the Day of Judgement, and (I believe) that all good and evil is decreed by Allah, and in the life after death.

**Q.** Who created you?

**A.** Allah created us, our fathers and mothers, the skies and the earth, this universe and everything in it.

**Q.** How did Allah create the universe?

**A.** By His power and command.

**Q.** What are the people called who do not believe in Allah?

**A.** They are called kaafir (unbelievers).
The Teachings of Islam

Q. What are the people called who do not worship Allah but worship other things, or those who believe in two or three gods?
A. Such people are called kaafir and mushrik.

Q. Will Allah pardon or forgive the mushrik or the kaafir?
A. Kaafir and mushrik will never be pardoned. They will always be kept in great pain and trouble in the hereafter.

Prophet Muhammad ( ﷺ)

Q. Who was Hadrat Muhammad ( ﷺ) ?
A. Hadrat Muhammad ( ﷺ) was Allah’s worshipper and a Prophet and a Messenger of Allah. We belong to his ummah.

Q. Where was our Prophet Muhammad ( ﷺ) born?
A. He was born in Makkah, a city in Arabia.

Q. What were the names of his father and grandfather?
A. ‘Abdullah was the name of his father and ‘Abdul-Muttalib was the name of his grandfather.

Q. Was our Prophet Muhammad ( ﷺ) greater or lesser in position than the other prophets?
A. Our Prophet ( ﷺ) was the greatest of all prophets. He is the holiest of all creation.

Q. Where did the Prophet Muhammad ( ﷺ) live all his life?
A. He remained in the city of his birth, Makkah, for 53 years. Then he went to the Holy City of Madinah in obedience to the

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3 After the name of the Prophet Muhammad ( ﷺ), Muslims must say: Sal-lal-laahu ‘alaihi wa sal-ram. “Peace and blessings of Allah be upon him.” “Hadrat” is a title of respect.

O Allah, let Your blessing come upon Muhammad and the family of Muhammad as You blessed Ibrahim and his family. Truly You are the Praiseworthy, the Glorious.

O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and his family. Truly You are the Praiseworthy, the Glorious.

Du’a after darood:

اللَّهُمَّ إِنِّي طَلَّمْتُ نَفْسِي وَلَا يُغْفِرُ الذُّنُوبُ إِلَّا أَنتَ فَأَغْفِرْ لِي مَعْفُورَ مِنْ عَنْدِكَ وَأَرْحَمْنِي إِنَّكَ أَنتَ الْغَفْرُ وَالْرَّحْمُ

Allaahum-ma in-ni zalantu nafsiy zulman katheera(n)w-wa laa yaghfirudh-dhunooba il-laan-ta faghfir-ly maghfaratam-min ‘indika war-ham-niy in-naka antal-ghafoorur-raheem.

O Allah! I have been unjust to myself and no one grants pardon for sins except You. Therefore, forgive me with Your forgiveness and have mercy on me. Surely, You are the Forgiver, the Merciful.


Q. What is meant by believing in Hadrat Muhammad (ﷺ)?
A. To believe in Hadrat Muhammad (ﷺ) means that we accept him as the Prophet and Messenger of Allah, and that we should love him more than everything except Allah, and that we should obey his orders.

Q. How do we know that Hadrat Muhammad (ﷺ) is Allah’s Prophet and Messenger?
A. It is because the Holy Book, the Qur’aan, bears witness to his prophethood and he (ﷺ), in his words and actions, maintained a standard of life to which only prophets can rise. Hadrat Muhammad (ﷺ) bore witness to his prophethood and he never lied in his entire life.

Q. How do we know that the Holy Qur’aan is Allah’s book?
A. Because Hadrat Muhammad (ﷺ) said it is a Book of Allah and it was revealed to him by Allah. Its teachings and its style of expression are unmatched and it surpasses and eludes human skill and wisdom.

The Qur’aan

Q. Was the Holy Qur’aan revealed to Hadrat Muhammad (ﷺ) all at once or in parts?
A. The Holy Book was revealed to Prophet Muhammad (ﷺ) in parts. Sometimes one aayah (verse) and sometimes two or
more ayaat (verses) and sometimes one whole surah (chapter) was revealed, according to the need.

Q. How long did the Qur’aan take for its complete revelation?
A. Twenty-three years.

Q. How was the Holy Qur’aan revealed to the Prophet Muhammad (ﷺ)?
A. The Holy Qur’aan was revealed through the angel Jibreel (peace be upon him). He would come to the Prophet (ﷺ) and recite before him one aayah or one surah which the Prophet (ﷺ) would remember and then get it written down by someone while many others memorized it.

Q. Why did the Prophet (ﷺ) not write himself?
A. Because the Noble Prophet (ﷺ) was ummiy.

Q. What is ummiy?
A. A person who did not learn to read and write from any human being is called ummiy. Although the Prophet (ﷺ) did not receive any customary schooling, Allah bestowed upon him knowledge, the like of which is not found anywhere else in the world.

Q. Who is angel Jibreel (peace be upon him)?
A. An angel who brought Allah’s orders to His prophets and messengers.
**Salaah**

Q. How do Muslims adore and worship Allah?  
A. They say *salaah* (namaaz), keep fasts (*saum*), give *zakaat* and perform *hajj*.

Q. What is salaah or namaaz?  
A. *Salaah* is a special way of worship and prayer taught by Allah in the Holy Qur’aan, elucidated and explained practically by His apostle, Muhammad (*PBSL*), in ahaadeeth (traditions).

Q. How is salaah performed?  
A. *Salaah* is performed by standing before Allah facing the *Qiblah*, with hands crossed on the belly, in the mosque or at home, reciting the Qur’aan, praising Allah’s greatness, bowing to Him in respect and putting the forehead on the ground to show humility to Him.

Q. Observing prayer – is it done in the *masjid* (mosque) or in the home?  
A. Allah is Omnipresent (present everywhere and at all times)- whether a man or woman present themselves before Allah in the vicinity of a *masjid* or within the four walls of their house. You can say your prayers at home or in a mosque- Allah is everywhere. But for men there is greater reward in observing the prayers in a *masjid*.

Q. One has to wash the face, hands and feet before the *salaah*: what is that called?  
A. It is called *wudu’* (ablution). *Salaah* done without *wudu’* is not acceptable and not valid.

Q. To which direction should a Muslim turn his or her face while offering prayer?  
A. Towards Makkah.
Q. Why has it been ordered to turn one’s face to Makkah?
A. Since it is in Makkah that the sacred house of Allah is located. It is called the Ka’bah. One must turn one’s face towards the Ka’bah while offering namaaz.

Q. What name do we give to the direction of our prayer?
A. It is called Qiblah.

Q. How many times is the salaah offered during the whole day and night?
A. It is compulsory (obligatory) to say salaah five times during the day and night.

Q. What are the names of those five salaat?
A. They are:
- The first one, which is said before the sunrise, is called Fajr.
- The second one, offered in the afternoon, is called Zuhr.
- The third one, said in the late afternoon before sunset, is ‘Asr.
- The fourth, said just after sunset, is Maghrib.
- The fifth, said one and a half or two hours after sunset, is called ‘Ishaa.

Adhāan

Q. What is Adhāan (call for prayer) ?
A. When the time for salaah comes, a man stands up before the prayer and calls aloud these words⁴:

Allah akbar – Allah is the Greatest (4 times)

⁴ In order to summon all the Muslims in the neighborhood to the salaah.
Thana:
Subhaanakal-Lahum-ma wa bi hamdika wa tabaarakas-muka wa ta‘ala jad-duka wa laa ilaaha ghairuk
O Allah! Glory and Praise are for You, and blessed is Your name, and exalted is Your majesty; and there is no god except You.

Ta‘awwudh:
A‘oodhu bil-Lah minash-Shaitaanir-Rajeem
I seek refuge with Allah from the condemned Shaitaan.

Tasmiyah:
Bismillaahir-rahmaanir-rahimeen
In the name of Allah, Most Gracious, Most Merciful

Qira‘at:
Suratul-Faatihah
Alhamdu li-Ilahi rabbi al-‘alamin
Allaah akbar
Laa ilaaha il-lah

Reading these words are called adhaan. In the adhaan of Fajr after hay-yu ‘alal-falaah, say 2 times:
As-salaatu khairum-minan-naum – Prayer is better than sleep.

Q. What is iqaamah or takbeer (magnification of the Lord) ?
A. When people stand up for salah, a person repeats the words of adhaan, this is called iqaamah or takbeer. The words of adhaan are repeated exactly the same in iqaamah but, after hay-yu ‘alal-falaah, one says 2 times:
Qad qaamatis-salaah – The prayer is ready.
Q. What name is given to the person who recites adhaan or takbeer?
A. The person who recites adhaan is called mu-adh-dhin and the one who recites takbeer is called mukab-bir.

Q. When many people assemble and say salaah together, what do we call it? What name do we give to the person who leads the salaah? And what are the persons who pray salaah behind him called?
A. Salaah which is offered, not individually, but along with other people is called salaah bil-jamaa’ah (namaaz ba jamaa’at or “prayer in congregation”). The person who leads the jamaa’ah is called the imaam. A person who says salaah behind the imaam is known as a muqtadi.

Q. What is the person called who says salaah alone?
A. He is called munfarid (“solitary” or “isolated”).

Q. What is the house called that is specially built for salaah and where the people pray salaah in jamaa’ah?
A. Such a place is called a masjid (mosque).

Q. What should one do in a masjid?
A. One should offer salaah, read the Holy Qur’aan or wazeefa or sit silently and respectfully. It is very bad to play, jump, make noise or talk of worldly affairs in a masjid.

Q. What are the benefits of salaah?
A. There are many benefits. Here we will tell you some of them:
♦ The body and clothes of a namaazi (musalli or one who prays salaah ) are always neat and clean.
♦ Allah, the Almighty, is pleased with one who says salaah.
♦ Prophet Muhammad (SAW) is pleased with a musalli.
♦ Allah, the Almighty, favours those who pray salaah.
♦ Good men hold a musalli in high esteem.

Q. What are the names of the expressions or phrases said in salaah?
A. The names of the expressions said in salaah are:
- Takbeer
- Thana
- Ta’awwudh
- Tasmiyah
- Qiraa’at : Faatiha and another Surah or aayaat
- Tas-beeh of ruku
- Tas-mee’a of ruku
- Tahmeed of ruku
- Tasbeeh of sajdah
- Tashah-hud
- Darood
- Du’a after darood
- Salaam

Q. What are the wordings of the above mentioned expressions? Please recite a few surah as well.
A. The wordings of the expressions are:

Takbeer:

Allahu akbar

Allah is the Greatest
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PART II

English Version of
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In the name of Allah, the Beneficent, the Merciful

We praise Allah, the Most High, Most Great, and pray for Allah’s blessings upon His noble Prophet.

PART II

Q. How many “pillars” of Islam are there?
A. There are five.

Q. Name them.
A. They are:
   ♦ Hearty belief in the meaning of kalimah tayyibah or kalimah shahadah and to express this belief orally.
   ♦ Saying namaaz (salaah).
   ♦ Giving zakaah (alms to the poor).

* Based upon Taleem-ul-Islam by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)
♦ Fasting during the month of Ramadan.
♦ Performing the Hajj.

Q. **What is the kalimah tayyibah and what does it mean?**
A. *Kalimah tayyibah* is:

\[ \text{Laa ilaa-ha il-lal-laa-hu muhammadur-rasoolul-laah} \]

There is no god except Allah; Muhammad (peace be upon him) is His Messenger.

Q. **What is kalimah shahaadah and what is its meaning?**
A. *Kalimah shahaadah* is:

\[ \text{Ash-hadu an-laa ilaaha il-lal-laa-hu wa ash-hadu an-na Muhammadan ‘ab-duhoo wa rasooluh} \]

I bear witness that there is no god except Allah and I bear witness that Muhammad (peace be upon him) is Allah’s worshipper and His Messenger.

Q. **Does a man or woman become Muslim if they recite the kalimah without understanding its meaning and intent?**
A. No. It is necessary to understand its meanings and believe in it and express this belief in words.

Q. **What do you call this belief and its oral expression?**
A. It is called “testification” or expression of *imaan*.

Q. **How does one receive the testification of a dumb man who cannot talk?**
A. Since it his natural inability to talk, his gestures would do.
That is, he must express himself by pointing out that Allah is one and that Muhammad (peace be upon him) is His prophet.

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Q. **How big a bucket should be used?**
A. The bucket should be the same as is generally used on that well.

Q. **Should the water be taken out all at once or can it be done intermittently?**
A. Doing it at intervals is also allowed, e.g. if 60 buckets full of water are to be taken out, 20 buckets in the morning, 20 at noon and 20 in the afternoon can be taken out.

Q. **Should the rope by which the bucket has been pulled out be treated as nijs?**
A. When the required quantity of water has been pulled out, the well, the bucket and the rope all become *taahir*.

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THE END OF PART II
♦ When dirt falls into a well, taking out all water will make it taahir.
♦ When a man, pig, dog, goat, two cats or any other animal as big or bigger than these dies after falling down into the well, all water must be taken out.
♦ If an animal, having flowing blood in its veins, dies and bloats or has burst, the whole water should be taken out, whether the animal is big or small.
♦ 40 buckets full of water are to be taken out if a pigeon, hen, cat or any other animal as big as that dies after falling down but has not bloated.
♦ If a mouse or a bird or any other animal of similar size falls down and dies, 20 buckets full of water are to be taken out.
Note: It is mustahab (better) to pull out 30 instead of 20 and 60 instead of 40 buckets.

Q. If a dead animal falls into the well, what is the rule for that?
A. The same rule is applicable in the case of a dead animal falling as when dying after falling down. If a dead goat falls into the well, all water should be taken out; if a dead cat, 40 or 60 buckets should be taken out; if a dead mouse, then 20 or 30 buckets.

Q. What if a bloated or burst animal falls down the well?
A. All the water should be taken out as in the case of an animal which died after falling down and became bloated and burst.

Q. What if a dead animal is found in the well and it is not known when exactly it fell in?
A. The well should be treated as ghair taahir (unclean) from the time such an animal was found.

Q. What are the articles of faith according to Islam?
A. There are seven of them as mentioned in imaan mufassal:

\[
\text{اَمْنُتُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُنُومُ وَ رَسُولِهِ وَ الْيَوْمِ الْآخِرِ وَ الْقَدْرِ}
\]

\[
\text{حَيْرِهِ وَ شَرِّهِ مِنَ اللَّهِ أَعَالَى وَ الْبَعْثُ بَعْدَ الْمَوْتِ}
\]

I believe in Allah, in His angels, in His books, in His messengers, in the Day of Judgement, and (I believe) that all good and evil is decreed by Allah, and in the life after death.

Belief of Muslims Regarding Allah

Q. What is the Muslim’s belief about Allah?
A. His belief is that:
♦ Allah is One.
♦ None is worthy of worship except Allah.
♦ He has no partner.
♦ He knows everything and nothing is hidden from Him.
♦ He is the Fountainhead of all strength and power.
♦ He has created the earth, the sky, the sun, the moon, the stars, angels, human beings, jinn, and in fact created the whole universe out of nothing. He is the Master of all.
♦ He creates and destroys. Everything in creation is born or brought to an end by His order.
♦ He feeds all His creation.
♦ He neither eats, nor drinks nor sleeps.
♦ He Himself exists from eternity, and will exist to eternity.
♦ Nobody gave birth to Him.
♦ He has no father, no son, no daughter, nor has He any relations. He is free from all these relations.
♦ Everybody and everything depends on Him. He does not depend on anyone. Nor is He in need of anything.
♦ He is peerless. Nothing is like Him, nothing resembles Him.
♦ He is above all weaknesses and free from all defects and shortcomings.
♦ He has no hands, feet, nose, ears or face like human beings.
♦ He has made angels to look after certain affairs of the world.
♦ He sent prophets for the guidance of His creatures. They taught them the true religion, instructed them in what is good and tried to keep them away from what is evil.

Angels

Q. What are the angels?
A. They are Allah’s creatures, made of light (noor). They are not physical beings and therefore are (mostly) invisible to the human eye. They do not disobey Allah nor commit any sin. They keep on readily doing the work assigned to them by Allah.

Q. How many angels are there?
A. Nobody except Allah knows their exact number. This much is known that there are many angels and four of them stand out prominently in respect of their nearness to Allah.

Q. Who are those four prominent angels?
A. The first one is Hadrat Jibraa’eel who brought Allah’s books, commands and messages to His prophets. The second is Hadrat Israafeel who will blow the trumpet on the Day of Judgment. The third is Hadrat Mikaa’eel whose work is to bring the rain and give sustenance to Allah’s creatures. The fourth is Hadrat ‘Izraa’eel (peace be upon them all) who is deputed to take the life out of a living creature.1

Well Water

Q. What else makes water nijs?
A. If a living thing, other than those born in water such as fish, frogs, etc. and lizards and insects, falls and dies in the water, it makes the water nijs. For example, a bird, pigeon, cat or a mouse is drowned in a tank or pond – it will make the water nijs.

Q. Which animals do not make the water nijs if they die in the water?
A. Animals which live and are born in water like fish and frogs and animals which do not have flowing blood in their veins, e.g. flies, mosquitoes, wasps, lizards, ants – if they die in the water, do not make it nijs.

Q. What makes a well taahir?
A. There are five ways of making a well taahir:

1 Often known as the “angel of death.”
Q. The water left after drinking by what animals becomes *nijs* (polluted)?
A. Water from which dogs, pigs or any other hunting quadruped have drunk is not *taahir*. In the same way, the water which a cat drinks immediately after eating a mouse or any other such thing is also *nijs*. Water left by a person who has just taken wine is *nijs* too.

Q. Water left by which animals is *makrooh*?
A. Water left by a cat (if it had not just eaten a mouse), lizard, wild hen, filth-eating cow or buffalo, crow, kite, hawk and all other *haraam* animals.

Q. Water drunk by which animals is *taahir*?
A. Water left by human beings and that of *halaal* animals, cow, goat, pigeon, dove and horse is *taahir*.

Q. Which water becomes *nijs* when *najaasat* falls into it?
A. All waters, except two, become *nijs* if *najaasat* falls into them. The other two that remain *taahir* are:

- River water and
- Stored water of large quantity, like water in a big tank or big reservoir.

Q. What will be called a “large quantity of stored water?”
A. Stored or standing water, which covers an area of 17 x 17 feet and is deep enough that a man can take out water with his hands without scraping the bottom is considered a “large quantity of water.” Any tank or reservoir, as big as this, will be called a big tank or big reservoir.

Q. Does the water of a big tank or reservoir also become *nijs*?
A. Yes, when the taste, color or smell of the *najaasat* becomes apparent.

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**Allah’s Books**

Q. How many Books of Allah are there?
A. There are many Books of Allah, small and large, which were revealed to the prophets of Allah. The comprehensive books are known as *kutub* (its singular is *kitaab*) and the smaller ones are known as *suhuf* (singular: *gaheefah*). Four books are well-known.

Q. What are those four heavenly books and who are the prophets upon whom those were revealed?
A. They are:

- *Tauraha* (Old Testament) which came to *Hadrat Moosa* (عﺳций)*.2*
- *Zaboor* (Psalms), revealed upon *Hadrat Dawood* (عﺳций)*.
- *Qur’aan al-Kareem*, revealed to our Prophet Muhammad (عﺳций)*.

Q. How many *suhuf* are there and to whom were they revealed?
A. The exact number of *suhuf* is not known. Some were given to *Hadrat Adam* (عﺳций)*, some to *Hadrat Sheeth* (عﺳcient) and some to *Hadrat Ibrahim* (ع工委*). There are many more *suhuf* which were revealed to other prophets.

**Messengers of Allah**

(peace be upon them all)

Q. Who are *rusul* (prophets)?
A. *Rusul* are Allah’s servants and human beings. Allah commissioned them to convey His commands to other human beings.

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1 After the names of the prophets of Allah, Muslims say: ‘alaihis-salaam – “peace be upon him.”
beings. They were truthful. They never told lies. They performed miracles by the order of Allah. They did not commit sins. They were infallible. They delivered Allah’s commands in all completeness. They neither added anything to His commands nor dropped any part of them, nor did they hide any part of them.

Q. **What is meant by Nabiy?**
A. *Nabiy* is synonymous with “prophet.” They are Allah’s servants and human beings. They delivered Allah’s commands to other human beings. They were truthful. They never told lies. They did not commit sins. They were infallible. They delivered Allah’s commands in all completeness. They neither added nor dropped nor hid any portion of Allah’s commands.

Q. **Is there any difference between nabiy and rasool or do both have the same meaning?**
A. There is a small difference between the two. Every prophet is a *nabiy*. But a *rasool* is the prophet who was given a new *sharee’ah* (Divine Law) and a Book. A *nabiy* followed the *sharee’ah* that was given to the prophet before him. A *nabiy* is not given a new *sharee’ah* and new Book.

Q. **Can anyone become a nabiy by his own efforts and devotions?**
A. No. A *nabiy* is appointed and chosen only by Allah. This rank is entirely bestowed by Allah. Man’s personal efforts or his own desire do not count in the least in this respect.

Q. **How many rasul were there?**
A. Many *rasul* came to the world but only Allah knows their exact number. We should express our *imaan* in all prophets sent by Allah and testify to all of them and believe that they are prophets.

Water

Q. **What sorts of water are good for wuduu’?**
A. *Wudu’* and *ghusul* are allowed with rain water, well water, spring, sea or river water or the water of melting snow or hail and the water of a big tank or pond.

Q. **What sorts of water are not good for wuduu’?**
A. The water extracted from fruits and trees; water that has changed its color and taste and has become thick and dense because something, even *taahir*, was soaked in it; a small quantity of water in which some dirty things have fallen or some animal had died after falling into it; used water of *wudu’* or *ghusul*; polluted and dirty water; water left by *haraam* animals after drinking; and distilled water of rose or aniseed or of any other drug.

Q. **What is the water called by which wuduu’ or ghusul has been done?**
A. Such water is called *musta’mal* (used) water. This, in itself, is *taahir* but *wudu’* or *ghusul* by it is not allowed.

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5 It is not appropriate to use paper for *istinjaa* when you also use it for writing and printing and reading. But with toilet paper, it is different. It can be used for *istinjaa* since it was made only for that purpose, not for writing or printing.
Q. **How much of khafeefa najaasat can be excused?**
A. If it covers less than a quarter of a garment or any particular part of the body, it can be excused.

Q. **How to clean one’s body or clothes from haqeeqi najaasat?**
A. Haqeeqi najaasat, whether it is ghaleeza or khafeefa, on the body or clothing, can be cleaned by washing three times, and after every washing the garment must be squeezed.

Q. **Can it be cleaned by water only or by something else as well?**
A. Yes, by all taahir (clean) liquids and fluids. Vinegar or watermelon’s juice, for example, can also wash and clean the haqeeqi najaasat.

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**Istinjaa**

Q. **What is meant by istinjaa?**
A. Getting rid of uncleanliness, which one gets when one goes to the toilet, is called istinjaa.

Q. **How to do istinjaa after urinating?**
A. After urinating, dry the urine with a clean piece of mud or toilet paper and then wash with water.

Q. **How to do istinjaa after excreting feces?**
A. Clean the private part with three or five clean mud pieces or toilet paper and then wash.

Q. **When to do istinjaa?**
A. If urine or the excreta does not soil parts other than the private parts, istinjaa is mustaḥab. If uncleanliness has spread to other parts but covers a space of about a dirham, area of the circle of an inch diameter or less than that, it is sunnah. And if it is more than that, then istinjaa is fard.

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**The Day of Judgment**

Q. **What is the Day of Judgment?**
A. The Day of Judgment, or Qiyaamah, is the day when all creatures will die and the whole universe will be destroyed. Mountains will fly like flakes of cotton, stars will break down. Everything will be shattered and destroyed.

Q. **How will all the creatures die on the Day of Judgment?**
A. Hadrat Israafeel (الرجل) will blow the soor (trumpet). Its sound will be so dreadful and so strong that its shock will kill every living being and everything will be shattered and destroyed.
Q. When will Qiyaamah come?
A. Qiyaamah is to come. But none except Allah knows its exact time. Only this much is known, that it will be Friday and the date will be the 10th of Muharram. Our Prophet (ﷺ) has given some of the signs of Qiyaamah. Observing these signs, the nearness of Qiyaamah may be known.

Q. What are those signs?
A. Prophet Muhammad (ﷺ) has said that: When sins begin to increase in the world; people begin to disobey their parents and treat them harshly; begin to break trusts and abuse confidences; music and dance prevail in excess; new generations begin to abuse their ancestors; illiterate and people with little education become leaders; mean and ordinary people begin to construct high buildings; and the unworthy people begin to get high posts – it may be taken that the Qiyaamah is approaching near.

Fate

Q. What is taqdeer (fate) ?
A. In Allah’s knowledge, there is an estimate and appraisal for everything good and bad. Allah knew this about every creature before anything was created. This knowledge and the estimate of Allah is called taqdeer. Nothing, good or bad, is beyond Allah’s knowledge and estimate.

Life After Death

Q. What is meant by life after death?
A. Everything will be destroyed in Qiyaamah but when Hadrat Israafeel (ﷺ) will blow the soor for the second time, everything will come to life once again. Human beings will also come to life. All will assemble before Allah in Maidaan-e-Hashr (Field of Resurrection). There, an account of deeds

Q. What is the order if the removal of the bandage does no harm nor causes any pain?
A. If washing the wound does not do any harm, nor is it painful, then it is necessary to wash it. If there is harm in washing but no harm in doing masah then to do masah on the wound is waajib (obligatory). If masah on the wound may also be harmful, it is allowed to do masah on the bandage or the covering of the wound.

The Haqeeqi Najaasat

Q. How many types of haqeeqi najaasat are there?
A. There are two types of haqeeqi najaasat. One is ghaleeza najaasat and the other is khafeefa najaasat.

Q. Give examples of ghaleeza (heavy) najaasat.
A. Urine and stool of human beings and the urine and dung of all the haraam animals (forbidden to be eaten). Flowing blood of human beings and animals, wines, hen’s or duck’s excretions – all these are ghaleeza najaasat.

Q. What things are khafeefa (light) najaasat.
A. Urine of halaal animals (animals permitted for eating) and the excretion of haraam birds are khafeefa najaasat.

Q. To what extent is ghaleeza najaasat permissible?
A. If ghaleeza najaasat is of dense type, e.g. stool or excretion, it is excused up to 3 mashahs, 3 grams or 1/9th of an ounce in weight. If it is a liquid as wine or urine, then its spot equal to the area covered by a rupee or a circle of half an inch radius will be permissible. It means that if the najaasat less than this extent is on the body or cloth, one is allowed to say namaaz. But such namaaz will be makrooh.

It is not allowed to keep on even such a najaasat if you are aware of it.
Q. For how many days is masah allowed on socks once they are put on?
A. Masah on socks is allowed for a day and a night-24 hour- if one is at home, and three days and nights when travelling.

Q. Is masah on socks allowed in wuduu’ and ghusul both?
A. No. The masah of socks is allowed only for wuduu’ and not for ghusul.

Q. Is masah allowed on torn socks?
A. Masah will not be allowed if the sock is so much torn that it has an opening the size of the three little toes together, or, when walking, it opens to that extent. It is allowed if the sock is torn less than that.

Masah On Jabeerah

Q. What is jabeerah?
A. Jabeerah is the piece of wood (splint) which is used to set right fractured bones. But here jabeerah does not mean only a splint but also any bandage or plaster over any part of the body.

Q. What are the orders for masah on the bandage, splint or other sort of coverings on wounds?
A. Masah is allowed over the bandage or covering if the removal of the piece of wood, bandage or the covering is harmful and causes much pain.

Q. On how much of the bandage should masah be done?
A. On the whole of the bandage.

will take place. The day on which this will be done is called Yau-mul-Hashr or the Day of Resurrection, Yau-mul-Jaza’ and Yau-mul-Deen (Day of Recompense) or Yau-mul-Hisaab (Day of Reckoning).

Q. Is a person entitled to be called a Muslim if he does not accept one or two things out of the seven things mentioned in the imaan mufassal?
A. Not at all. Unless one believes fully in the Oneness of Allah, in the prophethood of all the prophets, in Allah’s Books and angels, in taqdeer (divine predestination) decreed by Allah, and Qiyaamah (Day of Judgment) and the Life after Death, he cannot be called a Muslim.

Q. Prophet Muhammad (ﷺ) has named five things as the basis of Islam. But there is no mention of angels, Allah’s Books, Qiyaamah, taqdeer, etc. Why not?
A. Among the five things there is mention of expressing imaan on Hadrat Muhammad (ﷺ) and when one believes in the Holy Prophet (ﷺ), he has to accept everything that the Holy Prophet (ﷺ) has said. It will also be necessary to believe in Allah’s Book that was revealed to the Prophet Muhammad (ﷺ) and express one’s imaan in it. All these things are mentioned in imaan mufassal and are supported to be true by the Holy Quran and by the traditions (ahaadeeth) of the Holy Prophet (ﷺ).

Q. Will one remain a Muslim if one does believe in all these seven things heartily, and testifies to them orally but does not say salaah or give zakaah or keep fasts or perform the Hajj?
A. Yes, he is a Muslim but he is sinful and disobedient to Allah. Such a person is called faasiq (sinner or impious person). These people will be punished for their sins but will be pardoned in the end.
Islamic Practices

Q. What is meant by Islamic A’maal (practices)?
A. Of the five things which form the basis of Islam, the first one is imaan. You have read its details above. The rest of the four things: salah, zakah, fasting in Ramadaan and Hajj, are called Islamic a’maal or the practices of Islam. This part of the book will deal with salah.

Salah

Q. What is salah or namaaz?
A. Salah is a special type of prayer that has been taught by Allah through His Prophet ( ﷺ) to Allah’s servants.

Q. What conditions are necessary for salah?
A. The prerequisites for salah are seven. Without them salah cannot be performed. These conditions are called farḍ or sharaa-it of salah.

Conditions for Salah

Q. What are those seven conditions that must be observed before saying salah?
A. They are:
♦ Taahir (clean) body;
♦ Taahir dress;
♦ Taahir place of prayer;
♦ Covering the satar (the private parts of one’s body);
♦ The correct time of the salah;
♦ Facing towards the qiblah; and
♦ Niyyah or intention of saying salah.

Masah Over Socks

Q. How many sunnats are there in ghusul?
A. There are five sunnats in ghusul:
♦ Washing the hands up to the wrists;
♦ Washing the private parts and the parts over which uncleanness is found;
♦ Niyyah of washing off hukmi najaasat;
♦ Doing wuduu’ first; and
♦ Passing water over the whole body three times.

Q. Is it necessary to wash the feet every time when you do wuduu’?
A. No. It is not necessary all the time. When you are wearing thick socks you can do masah over them.

Q. How to do this masah?
A. Wet your fingers with water and then, putting three fingers on the toes, pull your hands upwards. Apply the fingers fully and not only the tips. Masah is done on the upper portion of the socks. Masah done on the soles or one the toes only is not complete.

Q. When is masah admissible on these socks?
A. When worn after wuduu’ or after washing the feet only and the socks were worn continuously, even after the wuduu’ breaks.

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4 Another criterion is that the socks must be so thick that if you drip some drops of water on them, the water does not seep inside of the socks.
The Teachings of Islam – Part II

The First Condition of Salaah

Q. What is meant by taahir (clean) body?
A. That one’s body should be clean of all najaasat (uncleanliness).

Q. How many kinds of najaasat are there?
A. Najaasat is of two kinds: one haqeeqi and the other hukmi.

Q. What is haqeeqi najaasat?
A. The najaasat which can be seen is called haqeeqi najaasat, for example urine, stool, blood, wines.

Q. What is hukmi najaasat?
A. When a man is without wuduu’ or bath (when he needs it), he has hukmi najaasat.

Q. From what type of najaasat should one free his body before saying salaah?
A. It is necessary to be free from both types of najaasat for saying salaah.

Q. How many types of hukmi najaasat are there?
A. Two types: One is the lesser type known as Hadath-e-asghar, the other is the greater type which is called hadath-e-akbar or janaabat.

Q. How to clean oneself from the lesser type of hukmi najaasat?
A. By wuduu’ one can clean oneself from the lesser type of hukmi najaasat.

In this part of Teachings of Islam we will only discuss the first condition of prayer.
The Teachings of Islam – Part II

The Wudu’

Q. What is wudu’?
A. Wudu’ is a special way of washing the exposed parts of the person. When one intends to perform wudu’ for namaaz or otherwise, he should, with clean water, first wash his hands up to the wrists. Then gargle three times and clean the teeth with a miswaak or brush or with the fingers. Then put water in the nose and clean it with the left hand. Then wash the face three times. Then wash both hands up to the elbows and perform masah of the head, ears and neck. Then wash both the feet up to the ankles. You have already read the complete method of wudu’ in the first part of this book.

Q. Are all these things necessary to perform the wudu’?
A. There are certain things that are necessary and without them wudu’ will not be complete. These are called fard (compulsory). There are other things which may be left out and the wudu’ will be complete, though it will be naaqis (improper)- they are called sunnah. There are certain other things which bring more blessings of Allah or thawaab but if left out, they do not make much difference- these things are called mustahab (recommended and desirable).

Q. How many things are fard in wudu’?
A. There are four things fard in wudu’:
♦️ Washing the face from the forehead to the lower portion of the chin and from one ear to the other;
♦️ Washing both the arms, up to the elbows;
♦️ Doing masah, covering at least a quarter of the head; and
♦️ Washing of both feet up to the ankles.

Q. How many things are sunnah in wudu’?
A. Wudu’ has 13 things that are sunnah:
♦️ Niyyah (intention);
♦️ Saying the bismillaah before starting;

Q. How many things are mustahab in wudu’?
A. Five things are mustahab in wudu’:
♦️ To begin with the right (i.e. the right hand, right arm, etc.- Many ‘ulamaa (scholars) consider this as sunnah with very strong opinion);
♦️ Masah of the back of the neck;
♦️ Doing everything by oneself without taking someone else’s help;
♦️ Facing the qiblah; and
♦️ Doing the wudu’ at a clean and elevated or high place.

Q. How many things are makrooh (undesirable and obnoxious) in wudu’?
A. Four things are makrooh in wudu’:
♦️ Doing wudu’ at a dirty place;
♦️ Cleaning the nose with the right hand;
♦️ Talking unnecessarily while doing wudu’; and
♦️ Doing wudu’ in a way that is against the sunnah.

Q. How many things break the wudu’?
A. Eight things break the wudu’. They are called nawaagid (breakers) of wudu’:
♦️ Washing the hands three times up to the wrists;
♦️ Brushing the teeth by miswaak or fingers;
♦️ Gargling three times;
♦️ Passing water into the nostrils three times;
♦️ Khilaal – i.e. to pass wet fingers into the beard;
♦️ Khilaal of fingers and toes;
♦️ Washing of each part three times;
♦️ Masah of the whole head;
♦️ Masah of both ears;
♦️ Wudu’ done systematically, in order; and
♦️ Washing of each part one after the other without pause, so that no part dries up before you finish the whole wudu’.
The Teachings of Islam

Workbook of Islamic Beliefs and Teachings
For Beginners and Children

PART III

English Version of
Ta’leemul-Islaam
by
Allaamah Mufti Muhammad Kifaayatullah
Who is better in religion than the one who surrenders his purpose to Allah, does good, and follows the tradition of Ibraaheem the Upright (haneef)?

(4:125)
Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

Guide to Transliteration

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Earnest Appeal

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

The Teachings of Islam – Part III

In the name of Allah, the Beneficient, the Merciful

We praise Allah, the Most High, Most Great, and pray for Allah’s blessings upon His noble Prophet.

Tawheed (The Oneness of Allah)

Q. What is meant by tawheed?
A. Heartily believing in the oneness of Allah and proclaiming it verbally is called tawheed.

Q. How do human beings know that Allah is One?
A. First of all, the human wisdom (if it is true wisdom) believes that Allah is One and Omnipresent. That is why the great, wise and learned men and philosophers believe in the oneness of God. Secondly, all the prophets unanimously taught tawheed to human beings and said that there was none like Allah.

* Based upon Taleem-ul-Islam by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)
Q. Does the Noble Qur’aan teach tawheed?
A. Yes, the Noble Qur’aan teaches tawheed in a most perfect and excellent way. The Noble Qur’aan is today the only Book which teaches the oneness of Allah. Though the previous heavenly books also taught tawheed, people made alterations in all those books and entered things against tawheed and have changed Allah’s bestowed Divine Law. To reform this and to preach the real tawheed Allah sent Hadrat Muhammad (ﷺ) and revealed to him His Book, the Noble Qur’aan.

Q. Which aayaat (verses) of the Noble Qur’aan prove tawheed?
A. The Noble Qur’aan is full of lessons of tawheed from beginning to end. For instance:

And your god is One god; There is no god except Him, the Beneficent, the Merciful.

(Surah 2, Aayat 163)

Another verse is:

And Allah (Himself) is witness that there is no god except Him— And the angels and men of learning (too, are witness)— maintaining His creation in justice: There is no god except Him, the Almighty, the Wise.

(Surah 3, Aayat 18)

And:

Say: He is Allah, the One.

(112: 1)
Sit up straight, then do the second sajdah after takbeer. Then stand up again saying takbeer.

As you rise to stand up, first raise your forehead, then the nose, then the hands and then the knees. Stand up straight and fold the hands on the belly again.

Recite Bismillaah, Surah Faatihah and another surah. (Stand silently if you are following an imaam.) Then go to do ruku’, qawmih, sajdah, jalsah and sajdah for the second time.

After the second sajdah in the second rak’ah lay down the left foot sideways and sit on it. Keep the right foot vertical. Rest your foot in such a way that the toes face the Qiblah as you sit.

Put both the hands on the thighs and recite at-Tahiyyaat, and as you come to “…ash-hadu a(n)l-laa ilaaha illallaahu” close your right hand, make a circle with your right hand thumb and middle finger, raise the first finger at “laa ilaaha” and drop it at “illallaah”. Maintain the circle until the end of the prayer.

If it is a two rak’aat prayer, then after tashahhud read darood shareef and du’aa. Then turn your head for salaam, first to the right and then to the left. During the salaam, have niyyat for the angels and fellow Muslims on the right and on the left. Have niyyat of salaam for the imaam on the side of the imaam also. The imaam should have niyyat of salaam for the followers as he turns his head for the two salaams.

If the prayer is of three or four rak’aat do not recite darood after tashahhud in the second rak’ah. Instead stand up saying takbeer and complete the third and fourth rak’ah as described previously.

Q. What is the personal name of Allah?
A. “Allah.” This is called Ism dhaaat or ism dhaaati.

Q. What are Allah’s other names, such as al-Khaaliq (The Creator), ar-Raaziq (The Provider), etc. called?
A. These names of Allah are called Ism Sifaati.

Q. What is meant by Ism Sifaati?
A. Sifaati means qualitative. Allah has many qualities. For instance: Qaadim (Existing from eternity, to eternity), ‘Aalim (All-Knowing), Qaadir (All-Powerful), Hayy (Living), etc. Any name which tells of the qualities of Allah is a Sifaati name. To make it clear, here is an example. There is a man whose name is Jameel. This name has been given to him for identity but it does not show his quality. If he is learned and has learnt the Glorious Qur’aan by heart, he is called ‘aalim (learned) and haafiz (memorizer) also. These are his Sifaati names. Jameel is his personal name. His qualitative names are given to him because he is learned and he has learnt the Holy Qur’aan by heart. In the same way, Allah is a personal name and Khaaliq, Qaadir, ‘Aalim and Maalik are His qualitative names.

Q. If Allah has only one personal name, “Allah,” then how many qualitative names has He?
A. In the Holy Qur’aan, Allah says:

وَبِلَاءِ الْأَسْمَاءِ الْحُسْنِيَّةِ فَأَدْعُوهُ بِهَا

Allah’s are the fairest names. Invoke Him by them. (7: 180)

One of the hadeeth says:

إِنَّ اللَّهَ تَعَالَى تَسُعُّ عَظَمَاتُ إِسْمَهُ وَتَسْعُ بُعُودَهُ إِسْمَهُ وَحِيَّاً وَحَدِيدًا

Doubtless Allah has 99 names: 100 less one. (Bukhari)
Angels

Q. Apart from the four famous angels who are near and dear to Allah, are all angels equal or is there some difference in their ranks?
A. You have already learnt about the four well-known angels in Part II of this book. They stand above others. The rest are either inferior or superior to each other. Some are nearer and dearer to Allah than others.

Q. What work do the angels do?
A. Innumerable angels are deputed different jobs in heaven and earth and on earth Allah has given them their duties and the angels perform their duties exactly as Allah has ordered them.

Q. Name some of the duties of the angels.
A. 

Hadrat Jibreel (peace be upon him) brought Allah’s Books and Messages to the prophets. Sometimes he was sent to help the prophets and even to fight the prophets’ enemies. Sometimes Allah’s anger came to the sinful through this angel.

Hadrat Mika’eel (peace be upon him) brings food and rain to Allah’s creatures. Numerous angels work under him. Some are to administer the clouds, the winds and others look after the rivers, ponds and canals. All these are done as ordered by Allah.

Hadrat Israafeel (peace be upon him) will blow the soor (trumpet) on the Day of Judgment.

Hadrat ‘Izra’eeel (peace be upon him) is there for taking out creatures’ lives. There are different angels under him to take out the lives of the good persons and of the sinful ones.

Apart from these, some of the duties of the angels are:

Then say “Allaahu akbar” and fold hands below the navel. The right palm should be on the back of the left palm. Hold round the wrist bones by your thumb and little finger; the rest of the three fingers should be stretched on the wrist. Keep your eyes fixed at the place of sajdah.

Recite thanaa slowly, then recite ta’awwudh and tasmiyah. Then recite Surah Faatihah. Say “Aameen” in a low voice when you finish it. Then follow it by another surah or one big aayah or three small aayaat. (But if you are saying namaaz behind the imaam, stand silently after saying thanaa. Do not recite ta’awwudh, tasmiyah, Surah Faatihah or any other surah.) Read the Qira’ah clearly, properly and do not hurry.

Then, saying “Allaahu akbar” go into ruku’. As you bow into ruku’ hold the knees with your fingers, keeping them apart. Straighten your back so much that if a cup of water is placed on it, it does not tilt. Hold your head at the level of the back, neither lower nor higher. The hands should be away from the ribs and ankles should not be bent. In this posture say tasbeeh of ruku’ three or five times. Then stand up erect saying tasmi’ah and tahmeed. (Imaam says tasmi’ah; muqtadi says tahmeed only and munfarid should say both tasmi’ah and tahmeed.)

Now go into sajdah saying takbeer. First put your knees on the ground, then hands, then nose, then forehead. The face should be between both the hands and the thumbs should be near the ears. Put the fingers of both the hands together so that the tips of the fingers face the Qiblah. The elbows should be away from the ribs and abdomen and from the thighs. (that is for men, women should keep their arms close to the body.) Do not lay the elbows on the ground.

Say the tasbeeh of sajdah three or five times. Then get up, saying the takbeer, first raising the forehead, then the nose and finally the hands.
Mustahabbaat of Salaah

Q. How many things are mustahab in prayer?
A. Five things are preferable in prayer:
♦ To pull the palms out of the sleeves while saying takbeer tahreemah.
♦ Saying tasbeeh more than three times in ruku’ and sajdah by the munfarid.
♦ To keep the eyes towards the place for sajdah while in Qiyaam; to keep them towards the back of the feet in ruku’; towards the lap in qa’dah and falsah; and at the shoulders while turning the face for salaam.
♦ To try best not to cough.
♦ To keep the mouth shut in yawning, but if it is opened, to cover it by the upper portion of the right hand in Qiyaam and by the left hand in all other postures.

Method of Saying Namaaz

When you intend to say namaaz, first clean your body of hadath-e-akbar, asghar and from all visible uncleanness. Put on neat clothes and stand at a clean place facing towards the Qiblah. When you stand up, your feet should be apart about the width of four fingers put together.

Then say the niyyah of the prayer you want to say. For instance, “I intend to pray four rak‘at fard of Fajr for Allah, facing the Ka’bah.” It is better to say this to oneself as well as having it in his mind.

Then raise your both hands up to the lobes of your ears. Your palms should face the Qiblah and thumbs should be near the ear-lobes. Fingers should be open and separate from each other.

The duties of the angels working in the world keep on changing every morning and evening. The angels on night duty go back when morning prayers are said, and then the day angels take over. These go back at the time of the ‘Asr prayer and those having night duty return once again.

Q. How is it known that the angels do these jobs?
A. We know because these things are mentioned in the Holy Qur‘aan and the hadeeth shareef.

Allah’s Books

Q. How is it known that the Tawraah (Old Testament), Zaboor (Psalms), and Injeel (Gospel) are heavenly books?
A. The Holy Qur‘aan says that all these three books are heavenly books. Allah has said about these books:
Lo! We did reveal the Tawraah, wherein is guidance and a light.

(5: 44)

And We imparted unto Dawood the Zaboor (Psalms).

(4: 163)

And We caused ‘Isaa, son of Maryam, to follow and gave him the Gospel (Injeel).

(57: 27)

Thus Muslims came to know from the Qur’aan that these three books came from Allah.

Q. What about a person who does not accept Tawraah, Zaboor and Injeel as Allah’s books?

A. Such a person is kaafir because these books have been proven to be Divine on the authority of the Holy Qur’aan. If anyone does not accept these books as Divine, it means that he does not believe in the Holy Qur’aan. And one who does not believe in what the Holy Qur’aan says is a kaafir.

Q. Are the Tawraah, Zaboor and Injeel, which the Jews, Christians and others have today, the same heavenly books?

A. No: it is made clear by the Qur’aan that these books have been changed and altered by the people. So the present books are not the original Tawraah, Zaboor and Injeel, as they have been changed and altered. They should not be taken as the original books.

Q. How is it known that saheefay (smaller books) came upon some prophets?

A. It is proved by the Qur’aan that saheefay came on some prophets. There is a mention of Hadrat Ibraaheem’s saheefa in Surat-ul-A’laa (87: 18-19).

♦ While raising hands for takbeer, to keep the fingers of both the hands raised and facing towards the Qiblah.
♦ Not to bend the head while saying the takbeer.
♦ Saying takbeer tahreemah and other takbeers aloud by the imam.
♦ To fold the right hand on the left hand below the navel.
♦ Saying thanaa’.
♦ To recite ta’awwudh.
♦ To recite the complete bismillaah.
♦ To recite only Surah Faatihah in the third and fourth rak’aat of a fard prayer.
♦ To say Aameen.
♦ To recite thanaa’, ta’awwudh, and “Aameen” in a low voice.
♦ To recite as much Qira’ah as is the sunnah for each prayer.
♦ To say tasbeeh three times each in ruku’ and sajdah.
♦ To keep the waist and head at the same level while holding the knees with the fingers of both the hands in ruku’.
♦ Saying by the imam: “Sami’allaahu liman hamidahu” in qawmah followed by “Rabbanaa lakal hamd” by the muqtad. The munfarid should say tasmia’ and tahmeed both.
♦ While going into sajdah, to first put the knees, then the hands, then the forehead on the ground.
♦ In Qa’dah or Jalsah, lying the left foot on the ground horizontally and sitting upon it and putting the right foot vertically so that its toes are towards Qiblah and putting both the hands on thighs.
♦ To point out by the right hand’s index finger as one says “Ash-hadu a(n)l-laa ilaaha” in tashahhud.
♦ To recite darood shareef in qa’dah-i-aakhirah after tashahhud.
♦ To read du’aa after darood shareef.
♦ To turn the face for salaam, first towards the right and then to the left.
The Teachings of Islam – Part III

The Teachings of Islam – Part III

7

Q. Is the Holy Qur’aan Allah’s book or His speech?
A. The Holy Qur’aan is both Allah’s book as well as His speech. In the Qur’aan it has been called as kitaabullaah (the Book of Allah) as well as kalaamullaah (the Speech of Allah).

Q. Which stands highest among the Tawraah, Zaboor, Injeel and the Qur’aan?
A. The Holy Qur’aan is the highest and the best.

Q. How is the Holy Qur’aan superior to all the previous Divine Books?
A. There are many reasons for the superiority:
- The Holy Qur’aan has been kept without the change of even a single word- there will not be any change in it till the Qiyaamah. In other previous Divine Books, people have made great alterations.
- The text of the Qur’aan is miraculous and is of such a high literary standard that even its smallest surah or verse cannot be matched.
- The Holy Qur’aan brought the last and final Commands of Allah and cancelled many Commands of the previous Books.
- The previous Books came all at once. The Holy Qur’aan took 23 years to complete and it came in parts as and when it was needed. This gradual revelation won it a place in the hearts of men. Hundreds and thousands of people accepted its orders and embraced Islam.
- The Holy Qur’aan has been learnt by heart, thus it is safe in the memory of millions of Muslims. This practice continues to this day since the time of the Prophet (ﷺ) and Allah-willing it will continue till the Qiyaamah. This way prevented the enemies of Islam from making changes or adding or taking out anything from the book or destroying it. Allah-willing, these people will not be able to do so up till the Qiyaamah.
- The Commands of the Qur’aan are so moderate and easy that they suit all people at all times. There are not any
people in the world who feel difficulty in adopting the orders of the Holy Qur’aan. Since these principles suit all times and all people, there is no need of a new Shari’ah or a new heavenly Book. The Prophethood of our beloved Prophet (ﷺ) was meant to be for the whole rest of the world and mankind up till the Day of Judgment.

Prophethood

Q. As nobody knows the number and the names of all the prophets, please give the names of some of the famous ones.
A. The names of some of the well-known prophets are:
   Hadrat Aadam, Hadrat Sheeth, Hadrat Idrees, Hadrat Nuuh,
   Hadrat Ibraaheem, Hadrat Is-maa’eeel, Hadrat Is-haaq, Hadrat
   Daawud, Hadrat Ya’quub, Hadrat Yuusuf, Hadrat Sulaymaan,
   Hadrat Muusa, Hadrat Luut and Hadrat Muhammad, the last
   of all the prophets- peace be upon all their souls.

Q. From which tribe of Arabia did Hadrat Muhammad (ﷺ) come from?
A. The Holy Prophet (ﷺ) was from the Quraish tribe. The
   Quraish commanded the greatest respect of all the Arabian
   tribes and were held in the highest esteem. They were the
   chiefs of all the other clans in Arabia.

Then, among the Quraish there was a clan called Bani
Haashim which was more respected than the rest of the
Quraish clans. The Prophet (ﷺ) belonged to this clan and thus
was called Haashimi.

Q. Who was Haashim, whose clan was called Haashimi?
A. Haashim was the great-grandfather of our Holy Prophet (ﷺ).
   His family lineage runs thus: Muhammad bin (son of)
   ‘Abdullah bin ‘Abdul-Muttaalib bin Haashim bin ‘Abdu-
   Manaaf.

Fifth Rukn of Prayer: Qa’dah al-Aakhirah

Q. Will sajdah be allowed if a person does sajdah on the back
of a person in front of him, due to lack of space in ‘Eid, Friday, or
any other such big prayer gatherings?
A. It is allowed.

Waaajibaat-e-Namaaz

Q. What is meant by Waaajibaat-e-Namaaz or Waaajibaatus-
Salaah?
A. Waaajibaat are those things that are necessary to complete the
   prayers. If one misses any of them unknowingly, this mistake
   can be compensated for by doing Sajdah Sahw (sajdah done
   for accidental mistakes). If one does not do Sajdah Sahw or if
   one intentionally misses one of these things, it is waajib to say
   the entire prayer all over again.

Q. How many waajibaat are in a namaaz?
A. These are fourteen:
   ♦ Fixing the first two rak’aat of the fard salaah for qira’ah.
   ♦ Reading Surah Faatihah in all the rak’aat of every prayer
     (except in the third and fourth rak’aat of a fard prayer.)
   ♦ To recite a Surah or a long aayah or three shorter aayaat
     after Surah Faatihah in the first two rak’aat of fard salaah
     and in all the rak’aat of waajib, sunnah and nafl prayers.
Q. What is the *sunnat* method of *rukuu’*?
A. Bowing so much that the head and the waist come to the same level. The hands be away from the ribs and knees held firmly by the hands.

Q. How to perform *rukuu’* if a person is already bent down by age or is a hunchback?
A. He should perform the *rukuu’* by the motion of his head. That is, such a person’s *rukuu’* will be complete if he only bends his head a little.

Q. What is meant by *sajdah* or *sujood*?
A. To rest one’s forehead on the ground to express humility and respect is called *sajdah*.

Q. Will *sajdah* be complete if one rests only the nose or forehead?
A. It is allowed if there is an excuse. If one does *sajdah* by touching only the forehead to the ground without any excuse, such *sajdah* will be *makrooh*. If one does *sajdah* by resting his nose only, such *sajdah* will not be complete.

Q. What to do if there are wounds both over the forehead and nose?
A. For such a person, it is enough to do *sajdah* by the motion of the head only.

Q. In every *rak’ah* is one *sajdah* *fard* or two?
A. Both of the *sajdahs* are *fard*.

Q. How long to wait after the first *sajdah* to perform the second *sajdah*?
A. Just gain the posture of sitting after the first *sajdah* and then perform the second one.

Q. Was there a prophet among the forefathers of Hadrat Muhammad (ﷺ) apart from Hadrat Adam (אdam)?
A. Yes, there are several: The Holy Prophet (ﷺ) belonged to the family of Hadrat Ismaa’eel (İsmail), who was the son of Hadrat Ibraaheem (İbrahim), Hadrat Nuh (Nooh), Hadrat Sheeth (Sheth) and Hadrat Shu’ayb (Şuyûb) also come in the lineage of the Prophet (ﷺ).

Q. At what age did the Prophet (ﷺ) get the prophethood?
A. Prophet Muhammad (ﷺ) was 40 years of age when *wahyi* (revelation) of Allah came to him.

Q. What is meant by *wahyi*?
A. *Wahyi* means the coming of Allah’s Commands, Orders and Messages to a prophet. The Angel Jibreel brought *wahyi* to all prophets.

Q. How long did the Prophet (ﷺ) live after the first *wahyi* came to him?
A. For twenty-three years. He lived for 13 years in Makkah and 10 years in Madinah.

Q. Why did he go to Madinah?
A. The people of Makkah became his enemies when he started teaching them *Tawheed* and asked them to give up idol-worship and to believe in one god. They worshipped idols and treated them as their gods. They began giving all sorts of trouble to our Prophet (ﷺ) and were very cruel to him. The Prophet (ﷺ) kept on preaching *Tawheed* in spite of their enmity and cruelty. When these cruelties became boundless and the enemies of Hadrat Muhammad (ﷺ) made a plan to kill him, Hadrat Muhammad (ﷺ) left Makkah for Madinah at the command of Allah. Many people of Madinah had already embraced Islam and were very eager to have the Holy Prophet (ﷺ) among them in their city. When the Prophet (ﷺ) reached
Madinah, these people gave him and his companions all help, assistance and protection. Some Muslims who had already left Makkah to escape the unbearable torture of kaaafs, when they came to know of the Prophet’s (ﷺ) departure to Madinah, left also for Madinah. Some other Muslims were directed by the Prophet (ﷺ) himself to reach Madinah. The departure of Hadrat Muhammad (ﷺ) from Makkah to Madinah is called the Hijrah. The Muslims who came to Madinah, leaving their homes in Makkah, are called Muhaajireen (singular: Muhaajir). The people of Madinah who helped the Holy Prophet (ﷺ) are called Ansaar.

Q. What did the people of Arabia think of the character of Hadrat Muhammad (ﷺ) before and after his declaration as a prophet?
A. He was always looked upon as a man of stainless nobility and perfect virtue. The people always believed him to be truthful, pious and a trustworthy person. He was called as-Saadiq, al-Ameen which means “the truthful, trustworthy.” Everyone respected him. Although the kuffaar opposed him, even then they had so much trust in him that they still deposited their money with him.

Q. What is the proof that the Holy Prophet (ﷺ) is the last of all the prophets and that no prophet will come after him?
A. First, because the Qur’aan has called him Khaatimun-Nabiyyeen, which means “the last of all the prophets.” Secondly, the Holy Prophet (ﷺ) has said:

أَنَا حَافِظٌ عَلَى الْبُيُوتِ لَا نَبِيٌّ بَعْدَيْنِ

I am the last Prophet, no Prophet is to come after me.

Thirdly, Allah has said in the Holy Qur’aan:

Q. In which prayers should the recitation be done in a low voice?
A. The imaam and munfarid should recite it in a low voice for the Zuhr and ‘Asr prayers and the munfarid should recite so in witr prayers.

Q. How loud the recitation should be recited?
A. The lowest degree of “reading aloud” is that the voice reaches the ear of the person standing next to him and the lowest degree of “reading low” is that in which the voice of the person is audible to himself.

Q. What do we call the namaaz in which recitation is done loudly?
A. These are called Jahri Namaaz. Jahr means “reading aloud.”

Q. What do we call the prayers in which Qira’ah is done in a low voice?
A. These are called Sirri Namaaz. Sirr means “secret” (not open), hence to say in a low voice.

Q. If one does not say the words by tongue but only thinks of them in mind, will it be proper?
A. Merely thinking of the recitation in the mind does not complete the salaah. The words should be said with the lips.

Third and Fourth Rukn of Prayer: Ruku’u’ and Sajdah

Q. What is the least extent of Ruku’u’?
A. The least extent is bowing so much that the hands touch the knees.
Second Rukn of Prayer: Qiraa’ah

Q. What is meant by Qiraa’ah?
A. Qiraa’ah means recitation. Here it means recitation of the Qur’aan.

Q. How much Qiraa’ah of the Qur’aan is necessary in prayer?
A. Reciting at least one aayah is fard, saying Surah Faatihah is waajib and reciting a surah or one long aayah or three shorter aayaat in addition to Surah Faatihah in the first two rak’aat of fard and in all rak’aat of witr, sunnah and nafl is waajib also.

Q. Is Surah Faatihah waajib in all rak’aat of every namaaz?
A. With the exception of the third and fourth rak’aat of fard namaaz, reading Surah Faatihah is waajib in all rak’aat of every prayer whether it be fard, waajib, sunnah or nafl.

Q. What if one does not remember even one aayah (verse of Qur’aan)?
A. Then one may read “Subhaanallaah” or “Al-hamdu lillaah” in place of Qira’ah. It is fard to learn by heart some aayaat of the Qur’aan as soon as possible. To learn by heart as much of the Qur’aan as is necessary for fard namaaz is fard; and for waajib, to its extent, it is waajib and if one does not learn it, he will be most sinful.

Q. In which salaah should the Qira’ah be read aloud?
A. It is waajib for the imaam to say it aloud in the first two rak’aat of Maghrib, ‘Ishaa and Fajr prayers, the Friday prayer and the two ‘Eid prayers. In the month of Ramadaan, the Qira’ah should be read aloud in the witr and taraaweeh prayers by the imaam also.

Q. What is the proof that the Holy Prophet (ﷺ) is the highest in the rank of all the prophets?
A. This is proved by many aayaat of the Holy Qur’aan. The Holy Prophet (ﷺ) has himself said:

﴾
لَدَيْنَا أَمْثَلُ لِقُلْبِكَ وَأَنْتُمْ عَلَيْهِمْ مُعَذَّبُونَ
﴾

I will be the head of the sons of Adam on the day of Qiyaamah.

It is clear that all prophets are also among the sons of Adam (peace be upon him). Thus, the Holy Prophet (ﷺ) is their head.

Sahaaba Kiraam
(The Noble Companions)

Q. What is a Sahaabi (companion)?
A. A sahaabi is a person who saw the Holy Prophet (ﷺ) or had been in his company as a Believer and died as one.

Q. How many ashaab (pl: companions) were there?
A. Thousands of people- all who came to the Holy Prophet (ﷺ) and became Muslims and later died as Muslims.
Q. Are all the companions of equal rank?
A. There are some who are of higher rank than the others. But they all rank higher than the rest of the ummah.

Q. Who stands highest in rank among all the Muslims?
A. Four companions rank highest after our Prophet (ﷺ). First is Hadrat Abu Bakr (may Allah be pleased with him). Second is Hadrat ‘Umar Faarooq (Allah be pleased with him), who is second in rank after Hadrat Abu Bakr in the whole ummah. Third and fourth respectively are Hadrat ‘Uthmaan (Allah be pleased with him) and Hadrat ‘Ali (Allah be pleased with him), who are superior to the rest of the ummah. These four persons each became khaleefah of the Prophet Muhammad (ﷺ) after his death- one after the other.

Q. What is meant by khaleefah?
A. Khaleefah means “successor,” or the one who acts for somebody else in his absence. When the Holy Prophet (ﷺ) had passed away, Hadrat Abu Bakr was elected to succeed the Holy Prophet (ﷺ). He was the first khaleefah. As a khaleefah, he looked after the well-being of Islam and Muslims and performed all the other duties which were performed by the Holy Prophet (ﷺ). Hadrat ‘Umar was the second khaleefah. Hadrat ‘Uthmaan the third and Hadrat ‘Ali was the fourth. These four are known as khulafaar-i-arba’a or khulafaar-i-raashideen, also as the Four Friends.

Walaayat and Wali-ullaah

Q. Who is a waliy-ullaah?
A. A Muslim who obeys Allah and His Prophet (ﷺ), devotes his time to worship and abstains from sins, loves Allah and the Prophet (ﷺ) more than worldly things, becomes near and dear to Allah: such a person is called a waliy.

Takbeer Tahreemah

Q. What is meant by takbeer tahreemah?
A. To begin the prayer, after making the niyyah, one says “Allaahu akbar”. After saying this takbeer, the prayer begins and all those actions which do not pertain to the namaaz become haraam. This is why it is called takbeer tahreemah.

Q. Can one say the takbeer tahreemah of a fard prayer while bowing?
A. This is not allowed because standing upright while saying takbeer tahreemah, in fard or waajib prayer, is compulsory unless there is an excuse not to do so.

First Rukn of Prayer: Qiyaam

Q. What is meant by Qiyaam?
A. Qiyaam means standing up and standing so that the hands do not reach down to the knees.

Q. For which namaaz and for how long is the Qiyaam a fard?
A. In fard and waajib prayers, it is necessary to stand up long enough to read the Qur’aanic verses necessary for the prayer.

Q. What if one has no strength to do Qiyaam?
A. One can say fard or waajib prayers sitting if there is some strong excuse. For example, one has disease, injury or fear of an enemy.

Q. What is the ruling for Qiyaam in nafl prayer?
A. Qiyaam is not fard in nafl. One is allowed to say nafl while sitting even without an excuse. But one gets only half blessings if one says nafl while sitting without an excuse.
Arkaan of Salaah

Q. What are the arkaan of salaah?
A. Things which are fard while in prayer are called arkaan. Arkaan is plural of rukn which means a pillar, a support, or a thing which is compulsory.

Q. How many things are fard in namaaz?
(Things that are fard to observe before saying namaaz are called Sharaa’it-e-namaaz: we have discussed the seven of them above. Things that are fard to observe during performance of the prayer are called Arkaan-e-namaaz.)
A. Six things are fard in prayer:
- Takbeer Tahreemah.
- Qiyaam or standing up.
- Qiiraa’ah or recitation of the Qur’aan.
- Rukuu’.
- Sujood.
- Qa’dah aakhirah or the sitting at the end of the prayer.

The takbeer tahreemah is actually a condition of beginning the prayer, not a rukn.

Q. If takbeer tahreemah is a condition of the prayer, why was it not dealt with when the previous seven conditions were being discussed?
A. As there is no interval between takbeer tahreemah and the other arkaan of the prayer, and the prayer begins with it, it is more appropriate to discuss takbeer tahreemah with the arkaan of salaah.

Q. How to recognize a waliy?
A. A waliy is a very pious man who devotes himself entirely to Allah’s worship, loves Allah and the Prophet ( ﷺ), shuns away from worldly gains and keeps his eyes always on the hereafter or the life after death.

Q. Can a Sahaabi be called a waliy?
A. Yes, all the companions of the Holy Prophet ( ﷺ) were awliyaa. As they were in the company of the Holy Prophet ( ﷺ), they learned to love Allah and the Holy Prophet ( ﷺ) most. They did not like worldly things. They were devoted to worshipping Allah and avoided sins. They obeyed Allah and the Prophet ( ﷺ).

Q. Could a Sahaabi or Waliy stand equal to a Nabiy?
A. No, never. A sahaabi or waliy, however great, cannot stand equal to a nabiy.

Q. Could a waliy who was not a sahaabi stand equal to, or rise above, the rank of a sahaabi?
A. No, a sahaabi is more superior. A waliy who is not a sahaabi cannot be higher, even equal, to a sahaabi.

Q. Some people contravene the rules of the Sharee’ah and do not observe salaah and shave their beards but people call them Awliyaa (pl. waliy). Is this correct?
A. No. It is absolutely wrong to regard such people as Awliyaa. Always remember that one who goes against the Sharee’ah cannot be a waliy.

Q. Are there Awliyaa who are exempted from saying salaah or keeping fasts?
A. None is exempted of worship as long as one is in his senses and has the necessary strength to perform religious duties. None is allowed to do even a single sinful thing. If one who
has the strength and is in his senses goes against the Sharee’ah or avoids his religious duties and says that he is right in doing this, he is a kaafir. A kaafir cannot be a waliy.

**Mu’jiza and Karaamat**
(Miracles and Miraculous Deeds)

Q. **What is mu’jiza?**
A. On Allah’s orders, the prophets performed some extraordinary and unusual deeds, which for ordinary persons were and still are impossible to do. This was to inform the people that the one at whose hand the miracle was performed has been sent by Allah. Such a deed is called mu’jiza or miracle.

Q. **What miracles did the prophets show?**
A. Prophets showed numerous miracles under Allah’s orders. Here we describe some:

- The stick of Hadhrat Moosa (ﷺ) turned into a python and swallowed all the snakes let loose on the Prophet by magicians. Allah gave Hadhrat Moosa’s (ﷺ) hand such a light that it outshone the light of the sun. When Hadhrat Moosa (ﷺ) crossed the River Nile, the water split up letting him and his followers cross over. But when the army of Fir’awn (Pharaoh) tried to cross by the same pathway and reached the midway, the waters came back and the Fir’awn and his army were drowned.

- Hadhrat ‘Eesa (ﷺ) restored the dead to life on the orders of Allah. He could also restore the sight of those who were born blind, cure a leper and give life to birds made of mud and make them fly.

- The Holy Qur’aan is the great mu’jiza of our Holy Prophet Muhammad (ﷺ). More than 14 centuries have passed but in this period nobody has been able to write a matching Surah, even an aayah, although many people did try very hard. Nobody will be able to reach that standard up till Qiyaamah. Mi’raaj is another mu’jiza of our Holy Prophet.

Q. **What prayer should be read after the completion of the Adhaan?**
A. After Adhaan this du’aa (supplication) should be said:

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اللهم رَبِّ هَذِهِ الدعَوَةِ السَّآمَةَ وَ الْصِّلْوَةِ القَائِمَةَ
اِتِ مُحَمَّدًا الوَسَيِّلَةَ وَ الْفَضِيلَةَ وَ الدَّرَجَةِ الرَّفيعةَ
وَ ابْعَثَ مَقَامًا مَحْمُوْدًا أَلْدَى وَ عَدُّتَهُ وَ ارْزُقْنَاهُ شَفَاعَتَهُ
يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تَخْلِفُ الْمُبَيِّنَ
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Oh Allah! Lord of this perfect call, and of the prayer to be offered presently. Grant to Muhammad the way of approach unto You, and also eminence and high position, and raise him to the glorious position which You have promised him, and give us his intercession on the Day of Judgment. And You do not go back on Your promise.
Q. Is it allowed if one person says Adhāan and another says Iqāmah?
A. If one who said Adhāan is not present or if he is there and he does not mind it, then another person may say Iqāmah. If the person who said Adhāan minds it, then it is makrooh for any other person to say Iqāmah.

Q. How much time should be allowed to pass to say Iqāmah after the Adhāan?
A. In all prayers except Maghrib, one should wait after the Adhāan until the people who are eating or are in the bath finish up and can join the prayers. Then Iqāmah should be said. In Maghrib prayers, after giving Adhāan the Iqāmah should be said after the lapse of time equal to the reciting of three aayaat only.

Q. What is the Ijaabat (answer) for Adhāan and Iqāmah and what is the ruling on that?
A. Ijaabah for both Adhāan and Iqāmah is mustahab. Ijaabah means that the hearers should repeat the wordings as the Mu‘adh-dhin or Mukabbir says. But after hearing the sentences “Hayya ‘alal...”, one should say:

لا حِوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

There is no power and no strength, except with Allah.

And in Fajr prayers, after hearing “as-salaatu khayrum minan-nawm” say:

صدقَتْ وَ بَرَأْتَ

You have spoken the truth and spoken well.

After hearing “Qad qaamatis-salaah” during the takbeer (iqaamah) say:

آقَامَهَا اللَّهُ وَ أَقَامَهَا

May Allah establish it and keep it forever.

Q. What is Mi’raaj?
A. One night, the Holy Prophet (ﷺ), by the order of Allah, travelled from Makkah to Baitul-Muqaddas (in Jerusalem) and from there to the seven heavens and beyond, where Allah wanted him. The Holy Prophet (ﷺ) visited the Paradise and the Hell and returned to his place the same night. This is called the Israa and Mi’raaj (Ascension).

Q. What is Shaqqul-Qamar?
A. One night the kuffaar of Makkah asked our Holy Prophet (ﷺ) to show them some mu’jiza. The Holy Prophet (ﷺ) pointed his finger to the moon and it split into two. All those present saw that. Then the two pieces came together again, and the moon became as it was before. This is called the miracle of Shaqqul-Qamar.

Q. What is karaamat?
A. Sometimes Allah makes unusual things be done by devoted and pious men, to enhance their prestige. Such things cannot be done by ordinary people. These are called karaamat. Only the devoted and pious Awliyaa can perform karaamat.

Q. What is the difference between karaamat and mu’jiza?
A. An unusual thing which is shown by a Nabiyy or Prophet is called a mu’jiza, and the one who is pious and devoted to the Sharee’ah, if he does something uncommon or impossible it is...
called karaamat. If an unusual thing is shown by a kaafir or by one who goes against the Sharee’ah it is called Istidraaj.

Q. Is it necessary that a waliy must perform some karaamat?
A. No. It is not necessary that some karaamat must appear through a waliy. It is possible that a waliy may never perform karaamat in his whole life.

Q. Faqeer s who go against the Sharee’ah sometimes do an unusual thing which others cannot do- what is that called?
A. If one is against the Sharee’ah and performs an unusual thing, it is not karaamat but istidraaj or magic. To believe that such a person is a waliy or that what he does is karaamat is wrong and deceptive.

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**Ta’leemul-Arkaan or Islamic A’maal**

**More About Wudu’**

Q. How is it to say salaat without wudu’ (ablution)?
A. It is a very sinful thing. Some ‘ulamaa (scholars) have called such a person a kaafir who knowingly performs prayer without wudu’.

Q. What is the proof of the necessity of wudu’ before saying salaat?
A. An aayah of the Holy Qur’aan says:

- To say Adhaan in a loud voice.
- To turn the face right when saying “Hayya ‘alay-s-salaah” and to the left when saying “Hayya ‘al-falaah”.
- To say “As-salaatu khayrum-minan-nawm” two times after the “Hayya ‘al-falaah” in the Adhaan for Fajr.

Q. What is Iqaamah?
A. Iqaamah is to repeat the wordings of Adhaan just before beginning the fard prayers. But in Iqaamah, the words “Qad qaamatis-salaah” are added, two times, after “Hayya ‘al-falaah”.

Q. How is it to say Iqaamah?
A. Iqaamah is sunnah for fard prayers but for other prayers it is not required.

Q. Are Adhaan and Iqaamah a sunnah for men and women both?
A. No. They are sunnah only for men.4

Q. How is it to say Iqaamah and Adhaan without wudu’?
A. Saying Adhaan without wudu’ is allowed but it is bad to make a habit of it. Iqaamah without wudu’ is makrooh.

Q. If one says his fard prayers at home, should he say Adhaan and Iqaamah also?
A. Adhaan and Iqaamah in the neighboring masjid will be enough, but it is better to say them at home also.

Q. Should a traveller say Adhaan and Iqaamah during his journey?
A. Yes. Both Adhaan and Iqaamah should be said when one is at a lonely place. It will not matter if one says only Iqaamah and not Adhaan but it is makrooh to leave both of them.

4 They are makrooh for women.
Q. What is the niyyah for nafl prayers?
A. To say “I am saying nafl salaah.” is enough—just this type of intention to say sunnah or taraaweeh prayers is also enough.

Adhaan

Q. What is the meaning of Adhaan?
A. Adhaan literally means to call. In Sharee’ah, Adhaan means to call for the prayers in particular wordings. (The wordings for Adhaan have been dealt with in Part 1.)

Q. Is Adhaan a fard or sunnah?
A. It is sunnah, but as it reveals a special glory of Islam, much stress is laid on it.

Q. For which prayers is Adhaan sunnah?
A. Only for the five fard prayers and for the Friday prayers is Adhaan a sunnah and Adhaan is not required for any other prayer.

Q. At what time should Adhaan be given?
A. A little before every fard prayer, Adhaan should be given. If it was given before the actual time of the prayer then it must be given again when the correct time enters.

Q. What is the mustahab method of delivering the Adhaan?
A. There are seven mustahab things in Adhaan:
♦ To face the Qiblah.
♦ Not to make haste in saying Adhaan and to say it slowly and clearly.
♦ To put both index fingers in the ears.
♦ To call Adhaan from a high place.

Farra’id-ul-Wudu’ (Remaining Rules)

Q. What is the minimum that may be called washing?
A. Pouring so much water on a part that it becomes wet and one or two drops of water do fall. If you use less water than this, it will not be called washing in the real sense. For example, if one passes his wet hands on his face or one throws so little water on his face that it remains on the skin and no drop falls down, it will not be said that he has washed his face, and his wudu will not be done.

Q. Washing of what portion of the face is compulsory?
A. From the hairy part of the forehead to down under the chin and from one ear-lobe to the other.
Q. If some part, the washing of which is *fard*, remains dry, will *wudu*’ be all right?
A. The *wudu*’ will not be complete if a hair-breadth of space is left dry.

Q. If one has six fingers, is it *fard* to wash the sixth finger?
A. Yes. It is *fard*. If there is an overgrowth on any part whose washing is *fard*, the washing of the overgrowth also becomes *fard*.

Q. What is meant by doing *Masah*?
A. Passing a wet hand over a part of the body is called *Masah*.

Q. Is it necessary to wet one’s hand afresh for *Masah* of the head or does the wetness already existing suffice?
A. It is better to take fresh water, but if the hand is wet after washing, *Masah* is allowed with it. It is not allowed to do *Masah* with the hand with which *Masah* has already been done. *Masah* will not be allowed with the hand that was dry, but was moistened by any other part on which *Masah* had been done or was washed.

Q. If rain drops fall on the bare head and one passes his dry hand over the head and the rain water spreads, will the *Masah* be considered to be done or not?
A. Then the *Masah* is done.

Q. Is it *fard* to wash inside the eyes in *wudu*’?
A. It is not *fard* to wash inside the eyes.

Q. If one, after *wudu*’, shaves his head or cuts his fingernails, will it be necessary to do fresh *Masah* of the head or wash the fingernails again?
A. No.

Q. In which direction is the *Qiblah*?
A. This depends on which land you are in. It is in the west of India, Burma and countries near them because they lie in the east of Makkah. In other countries and places the *Qiblah* is towards the east.

Q. What if a sick person is not facing the *Qiblah* and has no strength to move?
A. Another person may help him face the *Qiblah* only if it does not pain the sick person. If no one is present to help, or if it causes great pain, then he can perform prayer facing the direction in which he is lying.

Seventh Condition of *Salaah*: *Niyyah*

Q. What is *niyyah*?
A. *Niyyah* is to intend something heartily.

Q. What should be the will in *niyyah* for the prayer?
A. It is necessary to name the *namaaz* which one wants to say. For example, if one wants to say Fajr *Fard* prayers, he should intend that he is performing Fajr *Fard* prayers of today, (or if he is saying *qadhaa* prayers of some previous day, his intention will be that he is saying *qadhaa fajr fard* prayers of such and such day.) If one is saying prayers behind an *imaam*, it is necessary to intend that he is saying prayers behind the *imaam*. Most important thing is that one should have a clear idea of what he or she is doing.

Q. What about expressing the *niyyah* in words?
A. It is *mustahab*. If one does not express his intention in words, there is no harm but it is better to do it verbally.
Q. What is the timing for ‘Ishaa prayers?
A. The time for ‘Ishaa comes after the fading of shafaq abyad and lasts till just before subh saadiq (true dawn).

Q. What is the mustahab time for ‘Ishaa prayers?
A. Within the first third of the night it is preferable. Then, till midnight it is mubaaah and after that it is makrooh.

Q. What is the time for witr prayers?
A. The time of ‘Ishaa prayers is also the time for Witr but it is not allowed before the ‘Ishaa prayers. This means that the time for Witr comes after the ‘Ishaa prayers.

Q. What is the mustahab time for Witr?
A. If one is sure that he will be able to get up in the last part of the night then it is preferable for him to say Witr prayers then. If he is not sure of getting up, it is better to say Witr prayers, after ‘Ishaa, before going to bed.

Sixth Condition of Salaah: Facing the Qiblah

Q. What is Istiqbaal-e-Qiblah?
A. The act of facing towards the qiblah is called Istiqbaal-e-Qiblah.

Q. What is meant by its being a condition for the prayer?
A. It is necessary to face the Qiblah when performing prayers.

Q. What is the Qiblah of the Muslims?
A. The Muslims’ Qiblah is the Ka’bah. It is a small, square, single-storeyed room situated in Masjid-al-Haraam in the city of Makkah, Arabia. The Ka’bah is also called Ka’batullaah.

Q. If one’s hand is cut off from below the elbow, is it necessary to wash that hand?
A. Yes, if the elbow or any part below of it remains in the arm, the washing of the elbow and the remaining portion is fard.

The Sunnats in Wudu’ (Remaining Rules)

Q. What is the ruling if one did not do niyyah before wudu’?
A. If one did not do the niyyah and he fell into the river or stood in the rain and the water passed over all the parts, the washing of which is compulsory in wudu’, then his wudu’ will be done and he can say his prayer. But the person will not get the blessings of wudu’.

Q. How to do niyyah for wudu’?
A. Niyyah means to intend to do something. When someone begins to do wudu’, he should have the intention of removing najaasat and becoming taahir in order to say salaah. This “intention” is the niyyah of wudu’.

Q. Is it necessary to say the niyyah aloud or just thinking of it will be enough?
A. It is not necessary to say aloud. If one says, that too will be correct.

Q. If one has wudu’ but performs a new wudu’, what should be his niyyah?
A. The niyyah should be that he is doing wudu’ over wudu’ to enhance the blessing of Allah and get more benefits.1

Q. In wudu’ should one say Bismillaah… in full?
A. Yes, reciting Bismillaah… in full or reciting the following is correct:

1 Note: One should not repeat one’s wudu’ if one already has wudu’ without praying at least two rak’ah of prayer with the first wudu’.
Q. How is it to do the miswaak and what is the method of doing it?
A. Miswaak is sunnat-mu’akkadah. There are great blessings for it. It is also very beneficial. The miswaak should be of a bitter taste from a Neem tree or a Piloo tree. It should not be more than eight inches long. Miswaak should be washed before and after use. Miswaak should be applied, first to the right side of the teeth and then to the left. It should be done three times, each time fresh water should be taken.

Q. How is it to gargle?
A. Gargling is sunnat in wuduu’ and ghusul, but it should not be done when one is fasting. Water should be put into the mouth by the right hand.

Q. What is the method of putting water into the nose?
A. The water should be taken into the right hand, placed below the nostrils and be taken in by inhaling. One should not inhale so much that the water goes into the head. When one is fasting, he should pass water into the nostrils only by hand and not by inhaling. Passing water into the nose and gargling are also sunnat-mu’akkadah.

Q. To do khilaal of what part of the beard is Sunnat?
A. It is sunnah to do khilaal in the inner and lower parts of the beard. Washing of hair which grows on the face is fard.

Q. How to do khilaal of the fingers?
A. Khilaal of fingers means that the fingers of one hand should be put into the fingers of the other hand and then be pulled out shadows of objects become two times larger as compared with their original size.³

Q. What is the mustahab time for Zuhr?
A. It is mustahab to say Zuhr prayers a little delayed in the summer so that the heat is lessened from the mid-day, and in the winter the beginning time is preferable.

Q. Tell about the time for ‘Asr.
A. ‘Asr time begins as the shadows become double the length of the objects (plus the size of the shadow at noon-time) and the time for Zuhr ends. This lasts until the sunset. But to say the ‘Asr prayer when the sun has gone down much and the sunlight has become weak and pale is makrooh. ‘Asr prayers should be observed before this happens.

Q. What is the time for Maghrib prayers?
A. The time for Maghrib prayers begins with sunset and lasts till the fading of twilight.

Q. What is twilight?
A. The redness which remains in the west after sunset is called shafaq ahmar or red twilight. Whiteness takes its place as the red light fades; this is called shafaq abyaad (white twilight). This also disappears and the sky darkens into one color. The time for Maghrib prayers remains till the fading of shafaq abyaad.

Q. What is the mustahab time for Maghrib?
A. The beginning time is preferable. To delay the prayer with no excuse is makrooh.

³ Excluding the length of the shadow at noon.
Fifth Condition of Salaah: Correct Time

Q. What is meant by the condition of time for saying the prayer?
A. The condition is that a particular prayer should be said at the time fixed for it. If it is said before, the prayer will not be acceptable. If said after the time passes, the prayer will not be called adaab (performed on time) but will be called qadaa (missed).

Q. How many times during the day does a Muslim have to say fard namaaz?
A. A Muslim is bound to observe prayers five times during the day.

Q. Please tell us about the timings of salaatul-Fajr.
A. About one and a half hours before the sunrise there appears a kind of whiteness at the edge of the eastern sky. This whiteness arises from the horizon towards the sky like a column. This is called subh kaadhib (false dawn). This whiteness fades after some time. Then comes another whiteness which rises from the east, spreads towards the right and left through the edge of the eastern sky and not in a column. This is called subh saadiq (true dawn). With subh saadiq, the time for Fajr begins and remains till just before the sunrise. Fajr time ends with the rise of the sun.

Q. What is the mustahab (preferred) time for Fajr?
A. When the light of the dawn spreads and there is ample time to say the prayer twice, in case some mistake is made in the first instance, according to sunnah, comfortably and without haste: to say the prayer at such time is best.

Q. Explain the timings of namaaz-e-Zuhr.
A. The time for Zuhr begins as the sun crosses the meridian or just after the noon-time. The time for Zuhr passes when the together. Khilaal of the toes is done by the little finger of the left hand, beginning from the little toe of the right foot and ending with the little toe of the left foot.

Q. How to do masah of the whole head?
A. Wet both hands and put them on each side of the forehead, below the hair. Then push your hands (palm along with fingers) up to the nape. Then bring them back to the forehead. Remember that they should have passed over the whole of the head.

Q. Should one take fresh water for masah of the ears?
A. No. The water for masah of the head will suffice. Masah inside the ears should be done by the first index fingers of both the hands and on the outside by the thumbs.

The Mustahibbaat in Wudu’ (Remaining Rules)

Q. Is it sunnah or mustahab to begin wudu’ from the right?
A. Some ‘ulamaa (scholars) say it is sunnat and some mustahab.

Q. How to do masah on the back of the neck?
A. Masah on the back of the neck should be done by the back of the fingers of both the hands. Masah on the front of the neck is a bid’at (innovation) and is not allowed.

Q. What are the other rules to be observed during wudu’?
A. There are many other rules to be observed in wudu’: ♦ To pass the wet tip of the little finger into the ears. ♦ To do wudu’ before the time for namaaz. ♦ To rub the limbs while washing them. ♦ To revolve the ring on the finger if you have one. ♦ Not to talk unnecessarily while doing wudu’. ♦ Not to throw water forcefully on the face. ♦ Not to waste water.
To say: *Bismillaah* when washing each part.

To recite *darood shareef* and the following *du’aa* after *wudu*:

َآَشْهَدُ أَنَّ لاَ إِلَٰهَ إِلَّاَ اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ
وَآَشْهَدُ أَنَّ مُحَمَّدًا عَبْدًا وَرَسُولًا
اللَّهُمَّ اجْعَلْنِي مِنَ الْتَوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَّبِهِينَ
“*I bear witness that there is no god except Allah, Who is Alone and has no partners; and I bear witness that Muhammad is His servant and messenger. Oh Allah! Make me of those who are repentant and make me of those who are purified.*”

After *wudu*’ to stand up and drink the water left in the pot.

To say two *rak’aat* of *salaah* after *wudu*’ (Tahiyyatul-Wudu).

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**Fourth Condition of *Salaah*: Satar**

Q. **What is meant by *satar***?

A. *Satar* means the parts of the body which a Muslim must keep covered and hidden. A man must hide his body from the navel to the knees. This is *fard* during prayers and outside of prayers also. A woman must hide all parts of her body except her face, palms and feet. This is *fard* as well, though it is not necessary for a woman to hide her face during prayers. Women are not allowed to appear without veils in front of strangers, non-relatives, etc.

Q. **What is the order if some part of the *satar* is uncovered unintentionally?**

A. If ¼ (one-quarter) of the part is uncovered and remains uncovered as long as one can say *subhaana rabbiyal-‘ageem* three times, then the prayer will break. If the part is covered as soon as it is uncovered, prayer will be acceptable.

Q. **What is the ruling if one is naked and says prayer in the darkness?**

A. Having clothes in possession, if one says prayers without covering the *satar*, it will not be acceptable whether it is said in the dark or the light.

Q. **What if one uncovers ¼ (one-quarter) of his private parts knowingly?**

A. Prayer will break at once if it is done intentionally.

Q. **What about the one who has no clothes at all?**

A. If one has no clothes, he should hide his body by any other thing, e.g. leaves, rags, etc. And if nothing is at hand to hide the *satar*, then one can say *namaaz* in such condition. But in such a case, it is better to say the prayer sitting down and do *rukuu*’ and *sajdah* only by gestures.
Third Condition of \textit{Salaah: Taahir Place}

Q. What is meant by a \textit{taahir} place?
A. The places where the person performing prayer puts his feet, where he puts down his knees and hands and where he does \textit{sajdah} must all be clean.

Q. What if the other side of a thing on which \textit{salaah} is being said is not clean?  
A. If \textit{salaah} is being said on a wooden plank, stone slab or bricks or on any other thing as hard and thick, then it does not matter if the under side of it is not clean (dirty). But if prayer is said on a thin cloth having \textit{najaasat} on the other side, it will not be permissible.

Q. What if the cloth is double-folded and the upper part is \textit{taahir} and the lower part is not clean?  
A. Prayer is allowed if the folds are not sewn together and the upper part is so thick that the \textit{najaasat} or smell from the under part is not noticeable. If the folds are sewn together, as a precaution it is better not to say prayer on it.

Q. What is the ruling if one says \textit{salaah} on a cloth spread on a ground or floor which is not clean?  
A. The prayer is allowed if the smell or color of the \textit{najaasat} underneath does not come on the upper part of the cloth.

Q. Will \textit{namaaz} be all right if the place where \textit{namaaz} is said is clean but bad smell comes from the dirt nearby?  
A. \textit{Namaaz} will be all right. But it will be better not to say prayers in such a place.
will not break if a mosquito or flea bites because they suck the blood in a very small quantity which cannot flow.

Q. What kind of sleep does not break the wudu’?
A. If one sleeps standing or sitting without taking support of anything. If one sleeps in a posture of namaaz like sajdah or qa’dah, wudu’ will also not break.

Q. Is there any person whose wudu’ does not break by sleeping?
A. Yes, the wudu’ of anbiyaa (the prophets) (peace be upon them) did not break in their sleep. It was their special quality and superiority.

Q. What is meant by laughter? Does laughter break the wudu’ of everybody?
A. Laughter means laughing so loudly that a person near you can hear it. If the following conditions are all satisfied, then laughter will break the wudu’ during the prayer:

♦ The laughing person should be a mature person; laughter of a minor child does not break the wudu’.
♦ Laughter while awake. If one falls asleep in salaah and then laughs, this will not break the wudu’.
♦ The salaah in which one laughed should have ruku’ and sajdah. The wudu’ will not break during namaaz-e-janaazah because of laughter.

Q. Does wudu’ break by looking accidentally at others’ satar (private part)?
A. Wudu’ does not break by looking at others’ or one’s own satar, whether consciously or unconsciously.

Makrooh tanzeehi is an act which brings Allah’s blessings if it is avoided. If done, it is bad but not punishable.

Q. What is mubaah?
A. Mubaah is an act, the doing of which brings neither any blessing nor punishment.

Second Condition of Salaah: Taahir Clothes

Q. What is meant by taahir clothes?
A. Clothes on the body of the person saying salaah, like shirt, pant, pajama, cap, coat, gown, etc., must be clean. It is a condition for the prayer that these clothes should not have more than one dirham (coin-size) of najaasat ghaleezah. Also, najaasat khafeefah should not exceed the one-fourth portion of the garment.

If najaasat ghaleezah is less than the size of one dirham on the clothes, or najaasat khafeefah covers less than one-fourth portion of the garment, prayers can be said.

Q. If a part of a long headdress is nijs and a person leaves this part hanging and wears the half portion from the other end, will salaah be acceptable?
A. It is necessary that the clothing which a namaazi wears and which moves with his movement should be taahir. When a namaazi moves, the headdress also moves, hence the prayer in this case will not be allowed.

Ghusl

Q. How many types of ghusl are there?
A. There are three types: fard, sunnah, and mustahab.
Q. **How many types of fard are there?**

_Fard ‘ayn_ is compulsory on every individual Muslim. One who leaves it is *faasiq* and will be punished.

_Fard kifaayah_ is such an act which can be performed by a few persons and it satisfies the obligation of the entire group or community. It will be a sin of all the people if nobody does it at all.

Q. **How many types of sunan (pl. of sunnah) are there?**
A. Two: Sunnat Mu’akkadah and Sunnat Ghayr Mu’akkadah.

_Sunnat mu’akkadah_ is an act which has been constantly performed by the Prophet (ﷺ) or he has ordered the Muslims to do it and it was done ever since and was never left without an excuse. It is sinful to abandon a _sunnah_. It is very sinful to make a habit of leaving such a _sunnah_.

_Sunnat ghayr mu’akkadah_ is the one which was often done by the Prophet (ﷺ) but was left sometimes without any excuse. This _sunnat_ is more rewarding than something which is _mustahab_ but there is no sin if it is left. These are also called _Sunan-e-Zawaa-id_.

Q. **What is meant by haraam, makrooh tahreemi and makrooh tanzeeli?**
A. _Haraam_ is that which is illegal, forbidden and absolutely proven to be so by _daleel-e-qat’i_ (undeniable argument, for example the Qur’aan). One who does such a thing is *faasiq* and deserves punishment and one who does not consider a _haraam_ thing as being _haraam_ is a _kaafir_.

_Makrooh tahreemi_ is next to _haraam_. It is forbidden and proved to be so by _daleel-e-zanni_ but one who does not accept it as such is not a _kaafir_ but is very sinful.

Q. **How many fard ghusl are there?**
A. There are six. They will be described elsewhere in this book.

Q. **How many sunnat types of ghusl are there and what are they?**
A. They are four:
- *Ghusl* for Friday prayer.
- *Ghusl* for ‘Eid prayers.
- *Ghusl* before one puts on _Ihraam_ for _Hajj_.
- *Ghusl* for _wuqoof_ at ‘Arafat.

Q. **What sorts of ghusl is mustahab and what are they?**
A. There are many _mustahab_ (recommended) types. Some are:
- *Ghusl* on the night of 15th of the month of _Sha’baan_.
- *Ghusl* on the night of ‘_Arafah_, that is the night following the evening of the 8th of _Dhul-Hijjah_.
- *Ghusl* for the lunar or solar eclipse prayers.
- *Ghusl* for _Salaatul-Istisqaa_ (prayers for rain).
- *Ghusl* before entering _Makkah Mu’azzamah_ or _Madinah Munawwarah_.
- *Ghusl* for the person who has given bath to the dead.
- *Ghusl* of a _kaafir_ at the time of his embracing Islaam.

Q. If there is necessity of _ghusl_ and one stands in the rain or dives into a river so that water flows over the entire body, will it complete the _ghusl_?
A. Yes, if one also passes water into his mouth and nostrils, then the _Ghusl_ will be completed.

Q. **Is it necessary to face qiblah while doing ghusl?**
A. It is not allowed to face the _qiblah_ while one is naked. There is no harm, however, if the _satar_ is covered.
Q. How to do ghusl with the satar uncovered?
A. It is all right to do so if it is done in a bathroom or at such place where no one else can see one’s satar.

Q. How many things are Makrooh in ghusl?
A. (1) Waste of water; (2) talking or facing qiblah while the satar is not covered; (3) wudlu’ done against sunnah is makrooh.

Q. If wudlu’ is not done before the ghusl, is it necessary to do wudlu’ after ghusl for prayers?
A. Ghusl completes wudlu’, so there is no necessity of doing wudlu’ again.

More About Masah Over Socks

Q. From what time is the duration of masah to be counted?
A. From the time wudlu’ breaks, it should be counted one day and one night or three days and three nights. For example, one wears socks after wudlu’ for morning prayers on Friday and this wudlu’ breaks after the Zuhr prayers. Such a person, if he is at home, can do masah till the time of Zuhr prayers on Saturday and if he is in journey he can do masah till the Zuhr prayers of Monday.

Q. What things break masah?
A. Masah breaks by the same things which break the wudlu’ and in addition (1) after the expiry of the period allowed for masah; (2) by taking off the socks; (3) and when the socks get torn equal to the space of three fingers, then the masah breaks.

Q. What if one takes off the socks or the time for masah expires while one has wudlu’?
A. In both these cases, it is enough to put on the socks after washing the feet. Doing full wudlu’ is, however, mustahab.

Q. What breaks tayammum?
A. Things which break wudlu’ also break tayammum. Also tayammum for bathing breaks only after hadath-e-akbar.

Tayammum breaks when water is found. Tayammum done due to a disease ends when one recovers.

Q. Does tayammum for one prayer hold good for prayers at another time?
A. One can say any number of prayers by one tayammum as long as it does not break. So tayammum done for fard prayers will hold good for nafl, for reading the Qur’aan, for namaaz janaazah, sajda tilaawat and for all other kinds of prayers.

Q. What is the duration of tayammum?
A. As long as water is not available or the helplessness continues. This can last for years.

Types of Rulings

Q. What is fard, waajib, sunnah and nafl and what is the difference between them?
A. Fard means compulsory beyond any argument. Anyone who denies a fard is a kaafir. And one who leaves a fard without excuse is a faasiq and is punishable.

Waajib comes second to fard. One who denies waajib is not a kaafir but if he leaves it without excuse, he is faasiq and deserves punishment.

Sunnah is an act which the Prophet (صلى الله عليه وسلم) did and his Companions followed and commanded.

Nafl is an act commanded by Sharee’ah. It brings reward if done but no punishment if not done. It is also called mustahab, mandoob or taqawwul.
Q. On what things is tayammum not allowed?
A. Tayammum is not allowed on wood, metals, glass, wheat, barley or other foodgrains, cloth and ashes. Tayammum is not allowed on things which may melt or burn to ashes if put in a fire.

Q. Is tayammum allowed if there is no dust on the walls made of stone, bricks or lime?
A. Things on which tayammum is allowed need not be covered with dust. If there is a pot of stone, or clay, or a brick, it can be used for tayammum even if it has been washed.

Q. Can tayammum be done with the dust that collects over the things on which tayammum is otherwise not allowed?
A. Yes, if the dust is in such a quantity that when struck by hand it flies up, or rubbing by hand leaves a mark in the dust, then tayammum is allowed with it.

Q. Is one allowed to say prayers by tayammum done for touching or reading the Holy Qur’aan or for entering a mosque or saying adhaan or replying to salaam?
A. No, it is not allowed. 2

Q. By tayammum done for namaaz janaazah (funeral prayer) or sajdah tilaawat (prostration necessitated by reciting or hearing certain aayaat of the Qur’aan) can prayers be said?
A. Yes, it is allowed.

Q. What if tayammum is done when the water is not available but one finds water after one has said prayers?
A. Prayers said already are all right. It will not be repeated whether the water was found at the time of prayers or afterwards.

2 The niyyah for Tayammum is fard.
Q. Can knives, swords or things of steel, silver, bronze and aluminium be cleaned by anything other than water?
A. Things of iron and metals like silver, gold, copper, aluminium, bronze or things of ivory or bone materials or clay pots when they are plain, stainless and have no carvings, can be made taahir by rubbing off the najaasat. But the najaasat must not remain in carvings.

Q. How to clean the ground when urine or wine has fallen on it?
A. When the ground gets dry and the effect, colour, smell and taste of the najaasat goes away, it becomes clean.

Q. How to clean the najaasat from bricks, stony floor or walls of a house or mosque?
A. When the bricks or stones of such a building get dry and the effect of the najaasat goes, they become taahir.

Q. How to make those things taahir which cannot be squeezed, like pots or thick cushions and beddings?
A. Things which cannot be squeezed should be made taahir by washing three times with water. After each washing leave it until it becomes dry. Then wash again. But while washing rub hard to get rid of the najaasat.

Q. Can earthen pots be made taahir?
A. Earthen pots can be made taahir by washing in the same way as the other things mentioned in the preceding question and answer.

Q. Will the ashes of a dirty thing, like cow-dung, be clean or unclean?
A. Any nijs thing, when burnt to ashes, becomes taahir.

Q. How many things are fard in tayammum?
A. Three:
♦ Niyyat;
♦ To strike both hands on the earth and rub them on the face;
♦ To strike both hands on the earth and rub both forearms including the elbows.

Q. Explain how to do tayammum.
A. First, there should be the niyyah (I am doing tayammum to remove najaasat for performing prayers).

Second, rub both hands on taahir earth and blow of the excessive dust. Then rub both the hands on the face in such a way that no part of it is left out. Even a hair-breadth of unrubbed space will not complete tayammum.

Third, rub again both the hands on the earth. Blow off the dust. First put the four fingers of the left hand under the finger tips of the right hand and pull them up to the elbow. In this way, pull over the inner part of the right hand, from the elbow to the fingers. Pass the inner side of the left thumb over the upper side of the right thumb. Then pass the right hand on the left in the same way.

Then do khilaal of the fingers. If one is wearing a ring, it is necessary to remove it or at least revolve it. It is sunnah to do khilaal of the beard also.

Q. Is tayammum allowed for wudu’ and ghuls both or for wudu’ only?
A. Tayammum is allowed for both.

Q. On what things is tayammum allowed?
A. Tayammum is allowed on clean, pure earth or sand, stone or lime-stone, baked earthen pots which are not glazed, baked or unbaked bricks, walls of mud, stone or lime-stone or yellow clay. Tayammum on clean dust is also allowed.
Description of *Tayammum*

**Q.** What is *Ta-yam-mum*?
**A.** To clean *najaasat hukmi* using *taahir* (clean) clay or earth or the like is called *Tayammum*.

**Q.** When is *tayammum* valid?
**A.** When water is not available or when the use of water is injurious to health.

**Q.** What is meant by water being “not available”?
**A.** When water is at least a mile away or there is fear of enemy if one goes to find water. For example, a well is nearby the house but to go there may result in your getting killed by an enemy or a dangerous snake or a man-eating animal. Or if there is so little water that if used for *wuduu*’ it will cause trouble of thirst. Or the well is there but no bucket nor rope. Or if a person is alone and is helpless to get water which is present nearby: all these conditions mean that water is “not available.”

**Q.** When should the danger to health be considered?
**A.** When it is known by one’s own experience or when an experienced physician tells that the use of water will be injurious for the health, then *tayammum* is allowed.

**Q.** What is meant by water being at least a mile away?
**A.** When a man is at a place where there is no water but is told or he himself knows that water is available at a mile’s distance, it will be necessary for him to go get the water and do *wuduu*’.

But if there is no one to tell and there is no trace of water or is believed that it is a mile or more away, it is not necessary to get water. *Tayammum* is allowed in such a case.

**Other Rules About Istinjaa**

**Q.** What if a rat dies after falling into ghee?
**A.** If the *ghee* is frozen, the part where the rat lies and the nearby portion should be taken out and the rest will be *taahir*. If the *ghee* is in liquid condition, the whole thing will become *nijs*.

**Q.** How to clean *nijs* ghee or oil?
**A.** Mix an equal quantity of water in the dirty *ghee* or oil and boil it. Then take out the *ghee* or oil which comes on the surface of the water. Repeat this again two times. Thus *ghee* becomes *taahir*.

**Q.** What things are *makrooh* in *istinjaa’*?
**A.** (1) Doing *istinjaa’* while face or back is towards the *qiblah*. (2) Doing *istinjaa’* at a place where others can see the *satar* of the person.

**Q.** What things are *makrooh* while one is urinating or passing stool?
**A.** (1) Facing or putting the back towards *qiblah*. (2) Urinating while standing. (3) To go to the bathroom into a canal or well, (4) or at the edge of a canal or well, (5) or by the wall of the *masjid*, (6) or in a graveyard, (7) or in a rat’s or any other type of hole in the ground, (8) To sit at a lower place and urinate towards higher ground. (9) To speak while one is going to the toilet. (10) To go to the bathroom on a thoroughfare or main street. (11) To go to the bathroom at the place of making *wudoo*’ or *ghusl*.

All these things are hated and undesirable.
**Other Rules About Water**

**Q.** Is *wudu* allowed with water that is heated by the sun?

A. It is allowed but is not preferable.

**Q.** If drops of water fall into a pot full of water while one is doing *wudu*, will *wudu* be allowed with the water in the pot?

A. If no *najaasat* was washed with it, then this water is still clean. When used water mixes with fresh water and the quantity of fresh water is greater than the used water, *wudu* will be allowed by such water. If, however, the quantity of the used and fresh water is equal or the used water exceeds in proportion, then *wudu* and bathing with such water is not allowed.

**Q.** If anything otherwise *taahir*, e.g. soap or saffron, mixes with water, will *wudu* be allowed with such water?

A. *Wudu* will be allowed with such water if a *taahir* thing mixes with it. *Wudu* will be allowed with the water that has changed two qualities out of three: color, smell and liquidity. *Wudu* and *ghusl* is not allowed with water that has changed in all three qualities and become heavy.

**Q.** Will it be taken as “running water” if there is a tank or reservoir two yards broad and 25 yards long, or 5 by 50 yards?

A. Yes, it will be treated as “running water.” Note: the “yard” fixed by Sharee’ah is about 21 inches long.

**Q.** Will it be treated as “running water” if the opening of the tank is smaller than as prescribed by Sharee’ah but is bigger at the bottom?

A. Such a tank will be taken as “running water” if it is 10 yards long and 10 yards broad and is covered from four sides or from one or two sides. The cover must be above the water and not in contact with the water. But if the cover touches the water, the tank will be regarded as a small tank and the rules of “running water” will not apply, despite any great quantity of water it may have.

This means that the open surface of the water, or if it is covered, the surface that is not in contact with anything, is to be taken into account while comparing with the quantity of water specified by Sharee’ah. This amount of water should, however, not be less than the measurement set up by Sharee’ah.

**Other Rules About the Well**

**Q.** What is the ruling for the excreta of birds like sparrows, pigeons, etc., falling into the well?

A. The falling of excreta of pigeons or birds or one of two pieces of the excreta of goat, sheep or camel do not make a well *nijs*.

**Q.** What about the well if a *kaafir* dives into the well to find a bucket?

A. If a *kaafir* takes a bath and puts on *taahir* clothes before he dives into the well, the well will remain clean. If he went into the well without bathing and wearing his usual clothes, the whole water of the well will be taken out because the *kaafir*’s body and clothes usually are *nijs*.

**Q.** If there is no particular bucket for the well and water is taken out by all kinds of buckets, big and small, what bucket should be used for taking out the water of such a well to make it *taahir*?

A. In such a case, the middle-sized bucket will be preferred. Middle-sized means a bucket which can easily hold 3½ seer (about 7 lbs.) of water.

(The sections above are all dealing with additional information regarding subjects in Parts 1 and 2. From here on, new rules will be explained.)
The Teachings of Islam

Workbook of Islamic Beliefs and Teachings
For Beginners and Children

PART IV

English Version of
Ta’leemul-Islaan
by
Allaamah Mufti Muhammad Kifaayatullah
Who is better in religion than the one who surrenders his purpose to Allâh, does good, and follows the tradition of Ibraheem the Upright (haneef)?

(4:125)
Teachings of Islam

PART IV

In the name of Allâh, the Beneficient, the Merciful

We praise Allâh, the Most High, Most Great, and pray for Allâh’s blessings upon His noble Prophet.

Ta’leem-ul-Imaan (Islaami ‘Aqaa’id)
(Teachings of the Faith, or Islamic Beliefs)

Tawheed (The Oneness of Allâh)

Q. What is meant by the word Allâh?
A. Allâh is the name of the Being Who is Waajibul-Wujood, and Who is the embodiment of all the Sifaat-e-Kamaaliyah.

* Based upon Taleem-ul-Islam by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)
Q. **What is meant by Waajibul-Wujood?**
A. **Waajibul-Wujood** is the Eternal Being whose presence is necessary and whose absence is impossible. **Waajibul-Wujood** means one who has been from all time before and will remain for ever. There is no beginning for Him nor an end. He is self-existent, since anything which comes into being or is present due to another’s creation cannot be **Waajibul-Wujood**.

Thus, according to the teachings of Islam, Allâh is **Waajibul-Wujood**. He alone and no other being in the universe is **Waajibul-Wujood**.

Q. **What is meant by Sifaat-e-Kamaaliyah?**
A. Since Allâh is **Waajibul-Wujood**, and one who is **Waajibul-Wujood** must be perfect, the perfect qualities or attributes which are essential for **Waajibul-Wujood** are established (proved) to be in Him. These qualities are called **Sifaat-e-Kamaaliyah**.

Q. **What is the being called which has existed from all time and will remain forever?**
A. Such a being is called **Qadeem**.

Q. **What beings other than Allâh are Qadeem?**
A. Only Allâh and His qualities are **Qadeem** and nothing else is **Qadeem**.

Q. **When nothing except Allâh existed from all times, how did Allâh create the heaven, earth, and all other things?**
A. The whole universe was created by the order of Allâh and His power. He did not need anything to create the earth and heaven. Had He stood in need of something, how could He be **Waajibul-Wujood**? Remember: Allâh is **Waajibul-Wujood** and He never requires anything for His work, nor any help from others.
**Note on Transliteration**

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

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**Guide to Transliteration**

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

**Q.** What are the Sifaat-e-Kamaaliyah, or the perfect qualities of Allâh?

A. Some of them are: Wahdat, Qidam, Wujoob-e-Wujood, Hayaat, Qudrat, ‘Ilm, Iraadah, Sam’a, Basar, Kalaam, Khulq, Takween, and so on.

**Q.** What is Sifat-e-Wahdat?

A. Wahdat means oneness. It is a quality of Allâh. That is, He is unique in His person and also in His qualities. Tawheed means believing in the oneness of Allâh and having faith in Him and accepting Him as One.

**Q.** What is Sifat-e-Qidam and what is meant by Wujoob-e-Wujood?

A. Qidam is to be Qadeem, which means to existed from all times and for all times. Wujoob-e-Wujood means to be Waajibul-Wujood.

**Q.** What is meant by Azali and Abadi?

A. That which has no beginning is called Azali and that which has no end and remains for ever is called Abadi. So, Allâh is both Azali and Abadi and that is what is meant by Qadeem.

**Q.** What is Hayaat?

A. Hayaat means life. That is, Allâh is alive. To be alive is one of His proven qualities.

**Q.** What is Sifat-e-Qudrat?

A. Qudrat means power. Allâh is All-Powerful and has the power of creating, maintaining and destroying the universe and then again bringing it into existence.

**Q.** What is Sifat-e-‘Ilm?

A. ‘Ilm means to know. That is, Allâh knows everything about everything. Nothing big or small is out of His knowledge. He
knows about every particle and He knows about everything before its being and after its extinction. He hears and sees fully well, even the movement of an ant in the darkness of the night. The ideas that creep into human beings’ hearts are all known to Allâh. ‘Ilm-e-Ghayb (knowledge of the Unseen) is a quality of Allâh only.

Q. What is Iraadah?
A. Iraadah means to do something by one’s own power and will. Allâh can create anything He likes by His power, and destroy in the same way. All things in the world happen by His power and Iraadah (Will). Nothing in the universe is beyond His power. He is never helpless and can always do what He likes.

Q. What is Sifat-e-Sam’a and Sifat-e-Basar?
A. Sam’a means to hear and Basar means to see. Allâh sees and hears everything. But He has no ears nor eyes, nor any organs like other creatures. He hears the lightest sound and sees the smallest of things. Distance or nearness, darkness or light makes no difference to Him.

Q. What is Sifat-e-Kalaam?
A. Kalaam means speech. Speaking is Allâh’s proven quality, but He requires no tongue like His creatures.

Q. How does Allâh talk when He has no tongue?
A. Allâh’s creatures cannot talk without a tongue- they depend on organs and provisions, but Allâh does not depend upon anything. He does not need a tongue to speak. Had He stood in need, He could not have been Waajibul-Wujood.

Q. What is Sifat-e-Khalq and Takween?
A. Khalq means creation. Takween is to bring into existence. The qualities of Allâh are that He is Khaaliq (Creator) and Mukawwin (One who has the power to bring into existence) of the whole universe.

Q. Can those people on whom sadaqat-ul-fitr is waajib take the zakaah or sadaqat-ul-fitr?
A. They cannot. The persons who themselves are in possession of the nisaab are not allowed to take any fard or waajib sadaqah.
Q. Is it allowed to pay *sadaqat-ul-fitr* before the ‘Eid, during Ramadaan?
A. It is allowed.

Q. What is the best time for paying *sadaqat-ul-fitr*?
A. It is better to pay on ‘Eid day before going to the ‘Eid prayers. It is also allowed to pay after the prayers. It will remain due in one’s name until one pays, no matter how much time passes.

Q. What things and what quantities must be paid for the *sadaqat-ul-fitr*?
A. All kinds of foodgrains or their equivalent price may be paid as *sadaqat-ul-fitr*. It is detailed like this: if wheat, or its flour, is given it should be 3½ lbs. per person. And if barley, or its flour, is given it should be 7 lbs. per person. If any other foodgrains – rice, millet, *etc.* – in place of wheat and barley is given, then that grain should be equal to the price of either 3½ lbs. of wheat, or of 7 lbs. of barley. If it is given in cash it should be equal to the price of 3½ lbs. of wheat or 7 lbs. of barley.

Q. Is it allowed to give *sadaqat-ul-fitr* of one person to many poor people, in little quantities to each, or should it be given to only one poor person?
A. It is allowed to give to many poor people. In the same way, *sadaqat-ul-fitr* of many people can be given to only one person.

Q. To whom should *sadaqat-ul-fitr* be given?
A. *Sadaqat-ul-fitr* is allowed to be given to those persons to whom *zakaah* is allowed to be given. It is not allowed to give *sadaqat-ul-fitr* to those people to whom *zakaah* cannot be given.

**Allâh’s Books**

Q. Besides these qualities, are there any more qualities of Allâh?
A. Yes, there are many more qualities of Allâh, such as the power to deprive of life, to bring into life, to sustain, to bring honor, disgrace, *etc.* All the qualities of Allâh are *Azali, Abadi*, and *Qadeem*, in which no change, addition, or reduction can be made.

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1 Surah 2, Ayah 185.
2 Surah 97, Ayah 1.
night in the month of Ramadaan. Revelation in 23 years refers to the second stage of revelation when the Holy Qur’aan came to the Holy Prophet (ﷺ) from the first Heaven over 23 years. Thus, all these three things are correct and they are not contradictory.

Q. When did the revelation of the Holy Qur’aan begin and at what place did the revelation of the Holy Qur’aan commence?
A. Near Makkah Mu’azzamah there are several mountains. In one of them called Hira, the Holy Prophet (ﷺ) used to go into a cave and offer prayers to Allâh. He would remain there for days. When his provision of food would finish, he would come back home and take back provisions of food for days and would go back to offer prayers to Allâh in loneliness there. It was in this cave of Hira that the revelation of the Holy Qur’aan began, when the Prophet (ﷺ) was 40 years old.

Q. How did the revelation of the Holy Qur’aan begin?
A. Once, when the Holy Prophet (ﷺ) was in this cave, Hadrat Jibra’eel (ﷺ) appeared before him and said to him, “Iqra.” (This is the first word of Surah ‘Alaq, meaning “Read!”) The Holy Prophet (ﷺ) replied, “I am not a reader.” This happened three times. Then Hadrat Jibra’eel read out these lines:

إِنَّ لَيْسَ رَبُّكُ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنسَانَ بِالْقُلُومِ عَلِيمٌ ۖ أَقِرُّ ۖ وَأَقِرُّ ۖ ۚ رَبُّكُ الْأَكْرَمُ الْآمِرُ ۖ الْإِنسَانَ عَلَى مَا لَمْ يَعْلَمُ

Read: In the name of thy Lord who created; Created man from a clot. Read: And thy Lord is the Most Bounteous; Who teaches by the pen; Teaches man that which he knew not.3

3 Surah 96, Ayaat 1-5.

Q. On whose behalf is the payment of sadaqat-ul-fitr waajib?
A. The payment of sadaqat-ul-fitr is waajib on every person who holds nisâab. He should pay it for himself and on behalf of his minor children. But if the minors have their own property, it should be paid from that.

Q. It is generally said that sadaqat-ul-fitr is not waajib on a person who did not keep fast. Is this correct or wrong?
A. It is wrong. It is waajib on every individual who holds nisâab whether they kept the fast or not.

Q. What is the time of sadaqat-ul-fitr being waajib?
A. The sadaqah becomes waajib on ‘Eid day, just after the subh saadiq. So if a person dies before subh saadiq, no sadaqat-ul-fitr will be paid from his property. If a child is born before then, it shall be paid on behalf of the child.
Q. Will zakaah be considered as paid if one gives to a person, thinking that he is deserving, but later on it is found out that he was a Sayyid or a wealthy person, or his own father or mother or one of his own descendents?
A. It is considered as paid. It is not necessary to pay it again.

Q. What are the people to whom giving of zakaah is the best?
A. First to one’s own relatives, such as brother, sister, nephews, nieces, aunts, uncles, in-laws, etc. There is great blessing in paying zakaah to those amongst the above mentioned who are needy and deserving. After them comes the neighbors or others residing in one’s city. It is best to give it to the ones amongst those who are deserving and needy. Then comes the turn of those to whom, if zakaah is given, it becomes beneficial for the religion, such as students of the religion.

**Sadaqat-ul-Fitr**

Q. What is Sadaqat-ul-Fitr?
A. *Fitr* means to break the fast, or not to keep fast. Allâh has fixed a *sadaqah* (charity) over His servants: After the completion of Ramadaan and on the rejoicing of breaking the fast, this charity should be paid as a mark of gratitude. This is called Sadaqat-ul-fitr. The ‘Eid that comes after the Ramadaan is called ‘Eid-ul-Fitr, as it is the day of rejoicing over the completion of the fast.

Q. On what persons is *sadaqat-ul-fitr* waajib?
A. *Sadaqat-ul-Fitr* is *waajib* on every free Muslim when he or she owns property to the amount of *nisâb*.

Q. Is that the same *nisâb* as that of zakaah or something else?
A. The *nisâb* of zakaah and *nisâb* of sadaqat-ul-fitr are the same. But there is a difference between the *nisâb* of zakaah and that of sadaqat-ul-fitr. For zakaah, it becomes *fard* when a

Hearing this from Hadrat Jibra’eel (الجنیض), the Prophet (ﷺ) also repeated it. These lines were the first to be revealed to our Holy Prophet (ﷺ).

Q. If the revelation of the Holy Qur’aan began with these first lines of Surah ‘Alaq, then was the Holy Qur’aan not revealed in the order in which we have it now?
A. No, the present order is not according to the order of the revelation of the Qur’aan. Revelation was according to the need and occasion. But when a *surah* was revealed, the Holy Prophet (ﷺ) would instruct that it should be written before and after certain *surahs*. In the same way, when an *ayaat* or many *ayaat* were revealed, he would instruct to write them before and after certain other *ayaat*. Thus, the present order in which the Holy Qur’aan appears is not in the order as it was revealed, but set according to the instructions, wishes and orders of the Holy Prophet (ﷺ).

Q. Did the Holy Prophet (ﷺ) maintain the order of the Holy Qur’aan and get it written however he wished, or did he give directions according to the order of Allâh?
A. The number of *surahs*, their beginning and end, the number of *ayaat* in every *surah*, and their beginning and end- and in the same way the complete present order of the Qur’an- was made known to Hadrat Jibra’eel by Allâh. Hadrat Jibra’eel informed the Holy Prophet (ﷺ) and through the Prophet (ﷺ), the same was made known to us.

Q. It is more than 1400 years since the Holy Qur’aan was revealed- what is the proof that it is the same Qur’aan as was revealed to our Holy Prophet Muhammad (ﷺ)?
A. There are many proofs that the present Qur’aan is the same Book as was revealed to our Holy Prophet (ﷺ). Here we tell some of the obvious proofs:
First Proof: The Tawaatur of the Holy Qur’aan. It has continuity since the time of the Holy Prophet (ﷺ), without a change or break. A thing which is proved by such continuity is absolute and above suspicion.

Q. What is meant by Mutawaatir and Tawaatur?
A. A thing which is quoted in a similar way by a large number of people, for whom common sense tells us that they all cannot tell lies, is called “Mutawaatir.” Its constant citing in a similar way is called “Tawaatur.” Thus, the Holy Qur’aan has been quoted so much by so many persons since the time of our Holy Prophet (ﷺ) that a man of even ordinary intelligence would say that surely all these people cannot have been telling lies.

Second Proof: Millions of people have been learning the Holy Qur’aan by heart since the days of the Holy Prophet (ﷺ). Even today there are hundreds of thousands of Muslim children, youth, and old men who have the whole book safe in their hearts. Such a person is called a Haafiz. A Book which has been safeguarded and learned by heart by so many people since its revelation should not be subject to any doubt in its being safeguarded and pure.

Third Proof: In the Qur’aan itself, Allâh has said:

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.⁴

Thus, when Allâh Himself has taken the responsibility of safeguarding the Holy Qur’aan, it is necessarily proven that the present book is the same as was revealed to the Holy Prophet (ﷺ). Since Allâh promised to safeguard it, it is safeguarded up till today, and Allâh-willing, it will remain so until Qiyaamat.

Q. On what things can the zakaah not be spent?
A. On those things which do not make the deserving person the owner and master of the zakaah. It is not allowed to spend zakaah on such things like the funeral of the dead, paying off the debt of a dead person, or in the repair or construction of a mosque or water supply.

Q. Is it permissible to give zakaah to a person who owns a house worth plenty of money and he lives in it or makes his living by its rent, but he has no other property than that and has run out of money?
A. It is allowed, because the house is included in his necessary requirements. But if he has some property other than his necessary requirements, to the amount of nisaab, then he is not allowed to accept zakaah.

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⁴ Surah 15, Ayah 9.
Q. If *zakaah* for silver is given away in silver, how should it be assessed, by its value or weight?
A. Its weight should be considered.

Q. If *zakaah* becomes due on silver, can anything else be given in its place as *zakaah*?
A. Yes, by the price of the quantity of silver that becomes due as *zakaah*, something else, like cloth or food, may also be purchased and given.

The *Maśārīf* of *Zakaah*

Q. What is meant by *Maśārīf* of *zakaah*?
A. The people to whom *zakaah* is allowed to be given are called *maśārīf*. *Maśārīf* is the plural of *Maśraf*. The *maśārīf* of *zakaah* are those people to whom *zakaah* may be given.

Q. What are the *maśārīf* of *zakaah*?
A. In these days, *maśārīf* of *zakaah* are: 13 (1) *Faqeer*, a person having little belongings but not to the amount of *nisāb*. (2) *Miskeen*, the person who himself owns nothing. (3) Debtor, or a person who is in debt of others and whose debt exceeds his belongings to the amount of *nisāb*. (4) A traveller who has run short of money while in journey may also be given *zakaah* according to his need.

Q. Is it permitted to give *zakaah* to the Islamic schools?
A. Yes, it is permitted to give *zakaah* to the students and to the managers of the schools for spending on students. There is no harm in it.

Q. To whom is it not allowed to give *zakaah*?
A. The persons to whom the giving of *zakaah* is forbidden are:

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13 The Qur’aan actually mentions 8 fixed categories—only 4 are listed here.

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**Fourth Proof:** It was claimed by the Holy Qur’aan, when being revealed, that nobody could equal its text and style. This is true up till today. Nobody has succeeded in presenting the match of the Holy Qur’aan as it exists to this day, nor can anyone ever match its text and style. This is an open proof that the present book is the same Book that was revealed to the Holy Prophet (ﷺ).

**Risaalah (Prophethood)**

The Holy Qur’aan says:

\[ \text{...and there is not a nation but a warner has passed among them.} ^{5} \]

At another place it is said:

\[ \text{...and for every folk a guide.} ^{6} \]

Q. These lines show that Allāh sent prophets to every country and every people. Did any prophets come to places like India and China and this land as well?
A. It is certainly proven by these verses that to every nation was sent a guide and warner from Allāh. It is thus quite in accordance with the plan of Allāh that the prophets must have been raised in all parts of the world including India and China and other places.

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6 Surah 13, Ayah 7.
Q. Can we believe that the religious leaders of the Hindus, such as Krishanji and Ram Chandarji, were Allâh’s prophets?
A. We cannot believe that. Prophethood is a special rank given by Allâh to His chosen and devoted creatures. As long as it is not proven by the Shari’ah that this privilege or rank was given to a certain person by Allâh, one cannot definitely call a person a prophet. If we call any person a prophet without proof and in reality he is not a prophet, we will be answerable to Allâh for this wrong belief.

For example: If you accept a person as a Viceroy or Governor of a King, while in reality he is not that at all, then you will be guilty in the eyes of the government since you would be attributing a wrong thing by accepting him as Governor although the King has not made him so. Therefore, we can only call those pious people of the past as prophets whose prophethood is proven by the Shari’ah or they have been referred to as prophets in the Holy Qur’aan or Hadeeth.

About the religious leaders and guides of the Hindus, or of any other nation, we can only say this much: that if their beliefs and actions were righteous and their directions were not against heavenly directions and they did lead humanity to the path of virtue and righteousness as described by Allâh, they might have been Nabis, or prophets. But to say it definitely that they were prophets is not right.

Q. What beliefs should one have about the Holy Prophet Muhammad (صلى الله عليه وسلم)?
A. (1) That he was a human being and Allâh’s creature.
(2) He is superior to all except Allâh.
(3) He is innocent of all sins.
(4) Allâh revealed the Holy Qur’aan to him.
(5) He was invited to the heavens by Allâh on the occasion of Mi’raaj and he was shown Heaven and Hell on that night.
(6) Many a miracle was performed at his hand by Allâh’s favor.

Q. When should zakaah be given?
A. Zakaah should be given without delay as soon as one year passes on the valuables of the amount of nişâb. (A “year” means a lunar calendar year.)

Q. Is it allowed to give away zakaah before the completion of one year?
A. For a person who owns valuables, it is allowed to give zakaah according to the nişâb before the completion of one year.

Q. Is the niyyah necessary when giving zakaah?
A. Yes. The niyyah should be there when giving zakaah or at least when one is separating the required portion from the property. Zakaah will not be fulfilled if one gives the money with no intention but afterwards accounts it as zakaah.

Q. Is it necessary to tell the person to whom zakaah is being given that what is given to him is of zakaah?
A. It is not necessary. Zakaah will be paid even if it is given as a present or ‘Eid gift to poor children, etc.

Q. What is the ruling when the whole property is destroyed after the completion of one year although no zakaah had yet been paid on it?
A. The responsibility of zakaah will also be gone.

Q. What if the whole property is given away in the name of Allâh after the completion of one year?
A. Its zakaah will also be excused.

Q. What if a portion of the property is destroyed or given away as charity?
A. For the portion that has been destroyed or given away as charity, zakaah will lapse. For the remaining portion zakaah must be paid.
Q. What is the nisâb?
A. Shari’ah has fixed a certain quantity or standard of valuables, on possession of which zakah becomes fard. Zakah becomes fard when one owns valuables of that quantity. This quantity or standard is called Nisâb.

Q. What is the nisâb of silver?
A. The nisâb of silver is 200 dirham (pure silver coins), or about 612 grams of silver.

Q. What will be the zakah of 612 grams of silver?
A. Giving 1/40th (2½ percent) of a thing as zakah is fard. Thus, for 612 grams, zakah will be about 15½ grams.

Q. What is the nisâb of gold?
A. The nisâb of gold is 20 deenaar (gold coins), or about 88 grams, and its zakah is again 1/40th of the amount.

Q. What is the nisâb of merchandise?
A. Calculate the value of the merchandise according to either silver or gold. Then give away the zakah to the order of the nisâb of gold or silver.

Giving Zakah

Q. What is the right method of giving zakah?
A. Give the zakah which has become compulsory on you to a deserving person in the name of Allâh and make him or her its owner and master. It is not right to give zakah for any work or service done. (The man who is in charge of collecting zakah can, however, be paid from the zakah money.) It is also allowed to buy things with the zakah money and distribute them to the poor people.
prophets are true and there is no doubt about them. Thus, one ascent of our Holy Prophet (ﷺ) was of body and four or five others happened in dreams.

Q. What is meant by Shafaa’ah?
A. Shafaa’ah is intercession or recommendation. On the Day of Judgment, the Holy Prophet (ﷺ) will plead for the sinners for their pardon to Allâh. This honor has already been reserved for our Holy Prophet (ﷺ). He will beg leave to ask for Allâh’s pardon on behalf of sinners with utmost respect. When Allâh’s permission will be given, our Prophet (ﷺ) will make the recommendations. Besides the Holy Prophet (ﷺ), other prophets, Awliyaa, and martyrs (Shuhadaa) can also make recommendations, but not without the permission of Allâh.

Q. Pardon for what sorts of sins will be recommended?
A. All sorts of sinners except those of Kufr (denial of Allâh and Islam) and Shirk (believing in other gods) will be recommended for pardon. Those who have done major sins will be in greater need of recommendation, because small sins are pardoned even in this world through prayers.

Faith and Good Actions

Q. What is Imaan?
A. Imaan means believing in Allâh and in all His qualities, angels, heavenly books and prophets by heart, and to believe as true all that the Holy Prophet (ﷺ) brought from Allâh, and to proclaim this belief. This proclamation is the basis of Imaan, but proclamation in full is subject to conditions and disabilities also. For example, a dumb person’s faith will be accepted without being expressed in spoken words.

Q. Does “silver and gold” include silver and gold coins, or something else?
A. Zakaah on all things of silver and gold, gold coins, silver currency, jewelry, utensils, gold and silver laces, etc. is fard.

Q. Is zakaah fard on jewels and gems?
A. If the jewels and gems are meant for trade, zakaah is fard, otherwise not, whatever their value may be. In the same way, if a person has copper utensils of more value than the nisâab, or a shop or a house of more value, and the owner gets its rent also, or he has other valuables than those of gold and silver, but none of those are for trade, zakaah will not be fard.

Q. What is the ruling if one has currency notes of the amount of nisâab?
A. Zakaah is fard on that.

Q. If one has some silver and some gold, but not the amount of nisâab of each, is zakaah due on that?
A. In that case, both should be valued in terms of silver or gold and their value added together. If it comes to the order of nisâab of silver or gold either, zakaah according to that will be given, otherwise zakaah will not be fard.

Q. If one has a little quantity of gold and its value is equal to or more than the nisâab for silver, but he has no silver, neither money nor jewelry, is zakaah fard on him or her?
A. No, in this condition zakaah will not be fard.

Q. What is meant by merchandise?
A. Goods which are for sale or for making profits are merchandise- whatever they may be: food, cloth, sugar, shoes, etc.
Zakaah

Q. What is Zakaah?
A. Zakaah is the part of wealth which is given away for the possession and use of poor people, according to Allâh’s order. Just as prayers and fasting are bodily worship, Zakaah is worship through one’s property.

Q. Is zakaah a fard or waajib?
A. It is fard. The verses of the Holy Qur’aan and the ahaadeeth of the Holy Prophet (ﷺ) are full of evidences of zakaah’s being fard. One who denies the zakaah as being fard is a kaafir.

Q. What are the conditions for zakaah being fard?
A. One should be a Muslim, free, sane, adult, and owner of sufficient amount of property (called the nisâab). This nisâab should be free from debts and one’s personal requirements. One year at least should have elapsed on the ownership of the nisâab. Thus, zakaah is not fard on the property of a kaafir, slave, an insane person, or a minor child. If someone has property less than that which is liable for zakaah, or if it is enough for zakaah but there is debt on it, or the nisâab has not been in ownership for one year, zakaah will not be fard in all these conditions.

Property for Zakaah and the Nisâab

Q. On what kind of belongings is zakaah fard?
A. On silver, gold, and all types of merchandise (trading goods).
restraining oneself and others from bad deeds, respecting parents and teachers, building mosques, running schools, acquiring and spreading knowledge and helping those who seek knowledge, helping the poor, fighting the enemies of Allâh in the name of Allâh, feeding the hungry, providing water to the thirsty, and so on. Many other acts which are ordered by Allâh or which are praised by Him are acts of worship. All these are also called A’maal-e-Saâlihaa.

Sin

Q. What is Ma’siyah?
A. Ma’siyah means disobedience. Disobeying Allâh’s orders is Ma’siyah or “sin.” To sin is very bad. Allâh’s anger and punishments come because of sin. Not believing in Allâh and to believe in more than one god are the greatest sins. Such persons, kuffaar and mushrikeen, will always remain in Hell. No prophet will recommend them and it has been declared by Allâh in the Qur’aan that He will never forgive the kuffaar and mushrikeen.

Kufr and Shirk

Q. What are kufr and shirk?
A. Not believing in any one of the important articles of faith is Kufr. For example, one who does not believe in Allâh or His qualities; one who believes in two or three gods; denies the existence of angels; denies any one of Allâh’s Books; does not believe in any prophet, in Fate, in the Day of Judgment; denies any of Allâh’s absolute orders and treats any information given by the Holy Prophet (S) as false: such a person will be kaafir.

Nadhr or Vows

Q. How is it to make a vow that if one succeeds he will offer such and such a thing?
A. It is allowed and after making the vow, it is waajib to fulfill it.

Q. Is it waajib to fulfill every vow?
A. A vow which does not go against the Shari’ah and is according to the conditions laid down by Shari’ah should be fulfilled and this is waajib. One must not fulfill a vow which goes against the Shari’ah.

Q. What are the conditions for a valid vow?
A. A vow should be a form of worship. That is, one vows to Allâh to say two rak’aat of prayer if a certain work is done, or to keep fast, or give food to so many poor people, or to give sadaqah of a certain amount. The vow should not be beyond the means and power of the one who makes it, otherwise it will not be proper. For example, if someone says that if a certain work is done he will give away in charity the goods of someone else’s shop. This vow is not right because it is not in one’s power to given away someone else’s belongings. There are many more conditions which you will read about in bigger books, inshaa-Allâh.

Q. How is it to make a vow in the name of a spiritual father or a waliy?
A. A vow observed in any name other than Allâh’s is haraam. A nadhr is a kind of worship and none other than Allâh deserves to be worshipped.
advance that 4 rak‘aat of sunnah can be said before the khutbah. (3) To come out beyond the area of the mosque to call the adhaan.

Q. How far is one allowed to go for the toilet?
A. It is right to go up to one’s own house at whatever distance it may be. If he has two houses, it is necessary to go to the closest one from the place of I’tikaaf.

Q. Is it right for the mu’takif to come out for the Janaazah prayers?
A. If he made niyyah at the time of the commencement of I’tikaaf that he would go out for Janaazah prayers, then it will be allowed, but if he did not do so, it will not be allowed.

Q. What other things are allowed in I’tikaaf?
A. To eat, drink, sleep in the mosque or to buy something of necessity if it is not available in the mosque, or to marry are all allowed.

Makroohaat and Mufsidaat of I’tikaaf

Q. What things are makrooh in I’tikaaf?
A. (1) To be absolutely silent and to consider it as an ‘ibaadah. (2) To buy or sell things brought inside the mosque. (3) To quarrel or talk nonsense.

Q. What things make I’tikaaf faasid (invalid)?
A. (1) Coming out of the mosque intentionally or mistakenly without an excuse. (2) Sexual intercourse during I’tikaaf. (3) To go out for a certain reason and stay unnecessarily for a long time. For example, if one goes to the toilet but remains at home for some time after that. (4) Coming out of the mosque due to fear or disease. In all these conditions, the I’tikaaf becomes faasid.

Shirk is to make somebody share in Allâh’s qualities or in His person.

Q. What is the sharing of Allâh’s qualities in person?
A. Associating someone else in Allâh’s Person is to believe in two or more gods. The Christians are mushrik as they believe in three gods. Fire worshippers are mushrik as they believe in two gods. Hindus, by believing in many gods, become mushrik.

Q. What is sharing in qualities?
A. It is to attribute Allâh’s qualities to someone else. This is shirk because Allâh’s qualities are unequalled by any of His creatures- be they angels, prophets, awliyaa, martyrs, imaam, or any other devoted persons. Their qualities cannot match the qualities of Allâh.

Q. In what ways can the Divine qualities be shared?
A. Many. Here we shall mention some of them:

(1) Shirk fil-Qudrat. To attribute Allâh’s quality of Power to anybody else. For example, to believe that a certain prophet or wali or martyr can bring about rains or cause the birth of babies or fulfil desires or give food or kill or bring anything into life or bring benefit or damage. All these things are shirk.

(2) Shirk fil-‘Ilm. To attribute Allâh’s power of Knowledge to others. For example, to say that a prophet or a pious man has the knowledge of the unseen, or knows about everything, or is aware of all of our affairs, or can tell what is happening far and near. All this is Shirk fil-‘Ilm.

(3) Shirk fis-Sam‘a wal-Basaar. To attribute Allâh’s power of Seeing and Hearing to others. For example, to believe that a certain prophet or a pious person could hear things far and near, or could see all of our own acts.

(4) Shirk fil-Hukm. To accept any other person as superior and obey him like Allâh. For example, if a pious person has told one to say certain prayers before ‘Asr and one takes it
as necessary and does that and even delays the ‘Asr prayer and performs it at the makrooh time, it will be shirk.

(5) Shirk fil-‘Ibaadah is to accept any other person as worthy of worship like Allâh. For example, to do sajdah (prostration) or rukku’ (bow) before a grave or a pious person, or doing rukku’ likewise, or to keep fast, in the name of a prophet, wali or imaam, or to give nadhîr (oath or vow) or to promise an offering like that, etc., or to go around a house or grave like one goes around the Ka’bah (tawaaf): all these are Shirk fil-‘Ibaadah.

Q. Are there any more acts of Shirk?
A. Yes, there are many acts of shirk which must be avoided.
Some of these are: to ask about heavenly secrets from astrologers; to show hands to a palmist to know about the future; to ask others for faal (which is another way of trying to know the future from omens); to treat diseases like smallpox, etc. as contagious and infectious which can be contracted without Allâh’s permission; to make Ta’aziyas (floats or models of tombs) and ‘Alams (banners); to offer as sacrifice sweets, flowers, etc. on graves; to swear in the name of someone other than Allâh; to put pictures and pay respects to them; to call any pious person one’s rescuer or savior; to grow hair in the name of a wali; or to turn fâqeer (beggars) in Muharram in the name of an imaam.

Bid’ah

Q. Which sin is the greatest after shirk and kufr?
A. Bid’ah (innovation) comes after these two. Bid’ah is a thing which has no basis in Shari’ah. A thing which is not proved from the Holy Qur’aan and Hadeeth, in practice at the time of the Holy Prophet (S), his Companions, and those who came after them, but is now considered as a religious duty.

The Timings for I’tikaaf

Q. What are the conditions for the propriety of I’tikaaf?
A. (1) To be a Muslim. (2) To be free of menstruation period and hadath akbar. (3) To be sane. (4) To make niyyah. (5) To sit for I’tikaaf in a mosque where jamaa’ah is held. These conditions are necessary for all the types of I’tikaaf, but for waajib I’tikaaf, fasting is also a condition.

Q. What things are mustahab in I’tikaaf?
A. (1) To do virtuous and good deeds. (2) Recitation of the Holy Qur’aan. (3) Reciting darood shareef. (4) Reading and teaching of religious books. (5) To give advice and sermons. (6) To perform the I’tikaaf in the jaami’ mosque (where the Jum’ah prayer is held).

Permitted Actions During I’tikaaf

Q. On what grounds is a mu’takif allowed to come out of the mosque?
A. (1) For the toilet. (2) For fard bath. (3) To go out for the Jum’ah prayer at zawaal (when the sun crosses the meridian), or to reach the jaami’ mosque at least for such a time in
**Q. What are the benefits of I’tikaaf?**  
A. These are: (1) One doing I’tikaaf dedicates his whole being and time to the ‘ibaadah (worship) of Allâh. (2) One remains safe from sins and evils of the worldly life. (3) One gets the blessings of prayer all the time while one is in I’tikaaf because in I’tikaaf a person is always eagerly waiting to join prayers and jamaa’ah. (4) One is like the angels who worship and remember Allâh all the time. (5) A mosque is “Allâh’s house,” so a mu’takif (one who is performing I’tikaaf) is Allâh’s neighbor and His guest.

**Q. How many types of I’tikaaf are there?**  
A. Three types: Waajib, sunnah mu’akkadah, and mustahab.

**Q. What I’tikaaf is waajib?**  
A. I’tikaaf of nadhr is waajib. That is, I’tikaaf as a promise for fulfillment of some desire. For example, somebody promises to sit in I’tikaaf for Allâh for two or three days if a certain work is accomplished.

**Q. What I’tikaaf is sunnah mu’akkadah?**  
A. I’tikaaf in the last ten days of Ramadân is sunnah mu’akkadah. It starts from the evening of the 20th of Ramadân after the sunset and ends as soon as the ‘Eid moon is seen. The sunnah will be fulfilled whether the moon is seen on the 29th or 30th. This I’tikaaf is sunnah mu’akkadah ‘ala-l-kifaayah: that is, if a few people do it, the rest are absolved of its responsibility.

**Q. What I’tikaaf is mustahab?**  
A. Other than the types mentioned above, all other I’tikaaf is mustahab. I’tikaaf can be done in all the days throughout the year.

**Bid’ah** is very bad. The Holy Prophet (pbuh) has condemned one who indulges in bid’ah and called him a destroyer of the religion. The Holy Prophet (pbuh) has said that every bid’ah leads to Hell and makes others go astray.

**Q. Give some examples of Bid’ah.**  
A. People have introduced thousands of bid’aat. Some of them are: to build graves of hard bricks; to hold celebrations (at graves); to build domes on graves; to light candles or lamps at the graves; to spread sheets and covers on graves; to gather for a feast after a death in a house; to wear garlands in marriage; or to make such additions in the mustahab actions which are not based on Shari’ah.

**Other Sins**

**Q. What are the other sinful things besides shirk, kufr, and bid’ah?**  
A. There are many more sins other than kufr, shirk, and bid’ah. For example: telling lies, not saying prayers, not keeping fasts, not giving Zakaat, not going on Hajj while one can afford it and has property and health, drinking wine, stealing, slander, speaking ill of someone in his or her absence, giving false witness, molesting others, deceiving, disobeying teachers and parents, hanging pictures in one’s house, betraying trusts, treating others with contempt, gambling, abusing, watching dances, giving and taking interest and usury, shaving the beard, wearing pants below the ankles, extravagance, going to dramas and plays- are all sinful acts. There are still many other forms of sins, you will read about them at later stages.

**Q. Does a Muslim who commits sins remain a Muslim?**  
A. One whose sin is kufr and shirk does not remain a Muslim. He becomes Kaafir and Mushrik. One who commits bid’ah remains a Muslim but with an incomplete and imperfect faith.
Such a person is called a Mutabaddi’ or Bid’ati. One who commits other big sins, although he remains a Muslim, he will have a deficient and imperfect faith, and is called a Faasiq.

Q. If someone commits a sin, how can he save himself from punishment?
A. Allâh forgives if one asks His pardon. This is called Tawbah. It means repentance. When one repents and makes a vow not to commit the sin again, his tawbah may be accepted by Allâh. He should request Allâh with much humility to be pardoned and should make a vow not to repeat the sin again. Just saying it in one’s heart does not complete the tawbah.

Q. Does repentance and asking forgiveness bring pardon for all sorts of sins?
A. All sins which do not relate to any other person and are such that Allâh will punish because of disobedience can be pardoned. Even kufr and shirk can be pardoned by truly asking for forgiveness. But sins in which the creatures of Allâh are concerned – for instance, making wrong use of an orphan’s property, making false charges against someone or doing cruelty – these cannot be pardoned by merely asking Allâh’s forgiveness. For this, the person concerned should be asked for pardon. First pay him his dues and ask his forgiveness, then expect Allâh’s pardon. These sins are infringement and violation of Huqooq-ul-’Ibaad (peoples’ rights) and they will not be pardoned by Allâh alone.

Q. When is the request for forgiveness not granted?
A. The only time when forgiveness will not be granted is when a person is breathing his last and is about to die, he sees the angels of punishment and then asks for forgiveness. But before that, the request may always be accepted.

Q. Is it allowed if one deserving person is given less than 3 ½ lbs.?
A. No, it is not allowed to give less or more than 3 ½ lbs. of wheat in kaffaarah as one day’s quantity of foodgrains to a poor person.

Q. What if several fasts in one Ramadaan were broken?
A. Only one kaffaarah will be waajib.

I’tikaaf

Q. What is I’tikaaf?
A. Staying in a mosque where jamaa’ah is said, for devotion and prayers, is called I’tikaaf.

Q. Why is it only staying in the mosque which is ‘ibaadah (worship) in this way?
A. When a man leaves his pleasures, recreations, and work and stays in a mosque just for Allâh’s pleasure, this is obviously ‘ibaadah. (At other places there are many distractions which prevent one from concentrating only on Allâh.)

Q. Where should a woman do I’tikaaf?
A. At a place in her own house where she says her prayers, she should do the niyyah for I’tikaaf and remain there. She must not leave from that place to the courtyard or to any other part of the house, except when she goes to the toilet. If there is no particular place in the house set aside for prayers, she should, before beginning the I’tikaaf, fix a place for that and should observe the I’tikaaf there.
Q. **What is the fidyah for fasting?**
A. To give 3 ½ lbs. of wheat, or 7 lbs. of barley, or the price of any of these two, or giving any other foodgrain like rice, corn, etc. equal to the same price or quantity.

The quantity of fidyah for each fard or waajib salaah is also the same. But saying prayers is fard as long as one can do it even by gestures of the head. Prayers will no longer be fard if one is not able to perform them by gestures and dies in this condition, or this period extends the time of six prayers. Fidyah can be given if the prayers become qadaa when there was strength to say them and the person died without completing them.

Q. **Is it allowed for any other person to keep fasts for another person who dies with some missed fasts?**
A. No. The responsibility will not be shifted from the dead person, but his successors can give fidyah.

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**Kaffaarah (Compensation)**

Q. **What is the compensation for breaking the fast?**
A. The kaffaarah is to free a slave. But in the countries where there are no slaves, the kaffaarah can be given only by the following two means:

First, keeping fast daily continuously for two months.
Second, if one does not have the strength to keep fasts for two months, he or she must feed 60 poor people to their fill twice a day, or give each of the 60 poor people 3 ½ lbs. of wheat or pay its equal price, or give rice, corn, etc. of the same amount.

Q. **Is it allowed to give the foodgrains of 60 poor people, that will be 210 lbs. of wheat, to only one person?**
A. It is allowed if one person is given 3 ½ lbs. of wheat every day, or he is fed twice a day for 60 days. But if he is given...
Rules About Qiraa’ah
(Recitation in prayer)

Q. Is it waajib to recite qiraa’ah aloud in Fajr, Maghrib and ‘Isha prayers even if one is saying them alone?
A. It is not waajib to read qiraa’ah loudly in these prayers in such case, but it is certainly better.

Q. What is the ruling if these prayers are said qadaa (makeup for missed prayers)?
A. The imaan should read them in a loud voice. For the munfarid there is a choice to say the qadaa aloud or in a low voice.

Q. How much qiraa’ah is sunnah in the fard prayers?
A. While on a journey, there is a choice to recite any small or big surah after Surah Faatihah. For one who is in residence (that is, not on a journey), there is a quantity of masnoon qiraa’ah.

Q. What is the masnoon qiraa’ah in prayers when one is in residence?
A. It is sunnah to recite Tawaal-e-mufassal in Fajr and Zuhr prayers, Qasaar-e-mufassal in Maghrib prayers, and Awsaat-e-mufassal in ‘Asr and ‘Isha prayers.

Q. What are Tawaal-e-mufassal, Qasaar-e-mufassal, and Awsaat-e-mufassal?
A. The surahs of the Holy Qur’aan from al-Hujuraat (49) to al-Burooj (85) are called Tawaal-e-mufassal. The Awsaat-e-mufassal includes surahs from at-Taariq (86) to al-Bayyinah

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7 Although commonly spelled “surah” in English, it is pronounced “soo-rah”.
8 “Masnoon” = established in the Sunnah.
the quantity of this blood is more than the saliva with which it is mixed. (10) Eating something unintentionally, then thinking that the fast is broken, intentionally eating or drinking more. (11) To have sehri thinking that it is not yet subh saadiq and learning later on that it was morning already. (12) Knowingly breaking the fast in other than the days of Ramadān. (13) To break the fast before the sunset, mistaking cloudy or dusty sky for sunset.

Each of these things make qadda (makeup) of the fast waajib.

Q. In what conditions are both qadda and kaffaarah waajib?
A. During the fasts of Ramadān: (1) Eating or drinking intentionally something which is used as medicine, food, or is taken for pleasure. (2) Having sexual intercourse intentionally. (3) Putting antimony into the eyes or having one’s vein punctured and then eating intentionally, thinking that the fast has already been broken.

In all these conditions, qadda and kaffaarah are both waajib.

Q. If one’s Ramadān fast is broken, is it right for him to eat and drink?
A. No, it is necessary for him to wait until the evening. In the same way, if a traveller arrives at home or the minor becomes major, the woman having monthly period becomes clean, or the insane person becomes sane, they should wait until the evening like all those who are fasting.

Q. Is kaffaarah necessary for breaking any fast other than that of Ramadān?
A. No, it is waajib only in breaking the fard Ramadān fast. Kaffaarah is not waajib for breaking any fast other than that of Ramadān. Breaking even the qadda of Ramadān fast does not make the kaffaarah waajib.

Q. Is this qiraa’ah the sunnah for the imaam only or for the munfarid as well?
A. It is sunnah for both the imaam and the munfarid.

Q. What if one leaves this sunnah qiraa’ah while in residence?
A. It is allowed.

Q. Is a particular surah fixed for a particular prayer in such a way that qiraa’ah of any other surah is not permitted?
A. No. No surah is fixed in this way. The Shari’ah gives permission to recite whatever surah one likes. Fixing certain surahs for some particular prayers by someone is against the Shari’ah.

Q. Recitation of what surahs is masnoon in the sunnah prayers of Fajr?
A. In the first rak’ah of sunnah the Holy Prophet (ﷺ) used to recite Surah al-Kaafiroon - (109), and Surah Tawheed - (or Ikhtlaas – 112) in the second rak’ah.

Q. Recitation of what surah is sunnah in Witr?
A. Reading in the first rak’ah of Surah al-A’laa - (87), al-Kaafiroon in the second rak’ah, and Surah at-Tawheed in the third rak’ah have been attributed to the Holy Prophet (ﷺ).
Description of Jamaa’at and Imaamat

Q. What is Imaamat?
A. Imaamat means to be at the head of something. One who leads the prayers with all others following him is called the “Imaam”.

Q. What is Jamaa’at?
A. Jamaa’at is the saying of prayers by many persons together in which the leader is the imaam and the others who follow him are called muqtadi.

Q. Is Jamaa’at a fard, waajib, or sunnah?
A. Jamaa’ah is Sunnah Mu’akkadah (for men). It is very much emphasized. Some of the ‘ulamaa even consider it fard and some waajib. There is no doubt that Jamaa’ah is most beneficial.

Q. What are the benefits of performing prayers in Jamaa’at?
A. First of all, one gets 27 times more blessings for only one prayer when it is offered in jamaa’at at a mosque. Muslims meet five times a day and this creates mutual love and unity. People develop love for worship and prayers, taking the example of others. One who says prayers in jamaa’at puts his heart into namaaz. The prayers of the sinful become more acceptable by joining the praying with other pious and devoted persons. The ignorant can easily learn about the rules of Shari’ah from the learned. It gives the opportunity to know better about the poor and needy people of the community. It also enhances the dignity of the prayers. There are many other benefits also.

Q. Who are not required to attend the Jamaa’at?
A. Women, children, sick persons, those nursing the sick, the lame, the maimed, very old people and the blind are not bound to attend the jamaa’at.

Mufsidaat of Fasting

Q. What is meant by musfidaat?
A. Musfidaat are the factors which break the fast. These are of two types. One type makes qadaa necessary and the other necessitates qadaa as well as kaffaarah (compensation).

Q. What are the musfidaat which make qadaa waajib?
A. (1) If anybody puts something by force into the mouth of one who is fasting and such a thing goes down the throat. (2) One has the intention of fasting, but unintentionally water goes down the throat while gargling. (3) One vomits and then intentionally returns it down the throat. (4) Vomiting a mouthful intentionally. (5) Intentionally swallowing a pebble, piece of stone, seed-nut, mud, or a piece of paper. (6) Swallowing something eatable, equal to or bigger than a grain of gram which remained in between the teeth, by pushing it with the tongue. But if it is first taken out of the mouth and then swallowed, then whatever the size, kaffaarah becomes waajib. (7) Putting oil in the ear. (8) To put snuff in the nostrils. (9) Swallowing blood which comes from the gums, if
But in the case of ghayr mu'ayyan, kaffaraah, and the qadaa (makeup) of Ramadaan fasts, it is necessary to have the particular intention for that specific fast.

Q. Is it necessary to express the niyyah by words?
A. Niyyah means to will or to intend. It is enough to have the niyyah in the heart. Although it is better to do so by tongue, there is no harm if it is not expressed in words.

**Mustahibbaat of Fasting**

Q. What things are mustahab during fasting?
A. (1) To eat sehri (meal before the break of dawn). (2) To make intention for keeping the fast at night. (3) To eat sehri as late as possible, as long as it is finished before the dawn. (4) To hurry in iftaaar (breaking the fast), as long as there is no doubt that the sun has set. (5) To avoid telling lies, abusing, and backbiting. (6) To do iftaaar with dry or fresh dates. If they are not available, then with water.

Q. What is sehri and what is the time for it?
A. Sehri is eating a meal in the last hour of the night just before subh saadiq. Sehri is sunnah and brings great blessings. One should take one or two mouthfuls even if one is not hungry.

**Makroohaat of Fasting**

Q. What things are makrooh during fasting?
A. (1) To chew gum or put anything into the mouth. (2) To taste something; but a woman can taste the soup, etc. by the tip of her tongue if her husband is ill-tempered. (3) To stretch one’s legs too much during istinjaa, or putting too much water into the nose or mouth when cleaning them. (4) Collecting much saliva in the mouth and swallowing it to quench the thirst. (5)

Q. What are the excuses which permit healthy persons not to attend Jamaa’at?
A. Heavy rains, dirty and muddy roads, extremely cold weather, a stormy night, travel when the time for departure of the train or ship is near, the need to urinate or pass stool, and also when one is very hungry and food is served. All these excuses remove the emphasis of attendance in Jamaa’at.

Q. In which prayers Jamaa’at is sunnah mu’akkadah?
A. It is sunnah mu’akkadah in all fard prayers. For Taraaweeh of Ramadaan it is sunnah kifaayah. Jamaa’at for the Witr prayer in Ramadaan is mustahab.

Q. What is the least number for Jamaa’at?
A. Two people- one to be the imaam and the other muqtadi. The muqtadi should stand to the right of the imaam. The imaam should stand ahead in front of the row when there are two or more muqtadis.

Q. In what manner should people stand for Jamaa’at?
A. People should stand close to each other and in a straight row. There should be no space left in between. Small children should stand in the back row. It is makrooh to include children in the men’s row. The women’s row should come behind the children.

Q. If the imaam’s prayer becomes faasid (invalid), will the prayers of the muqtadis be all right?
A. When the imaam’s prayer becomes faasid, the prayers of the muqtadis also suffer the same result. It is necessary for the muqtadis to repeat the prayers.

Q. Who deserves to be the imaam?
A. In order: first an ‘aalim, or a man who knows the rules of prayers best and is also a man of good deeds; then a person who can recite the Holy Qur’aan nicely; then a pious person;
then the oldest person; then the noblest and kindest; then the
d Most dignified and best-looking; and last of all, the man of a
high family.

Q. If there is a fixed imaam in a mosque and a better man
turns up at the time of jamaa’at, who deserves to be the imaam?
A. The already in-charge imaam will deserve the honor.

Q. Saying prayers behind what sort of people is makrooh?
A. Those indulging in bid’ah, a faasiq, an ignorant person, a
slave, blind person, one who is not very careful in observing
the rules of Shari’ah, an illiterate and bastard. To perform
prayers behind these persons is makrooh. But if the slave is a
man of knowledge; and if the blind person is careful in the
observance of Shari’ah and has good knowledge or recites the
Qur’aan Shareef nicely; and if a bastard is an ‘aalim (scholar)
and good-natured – when a better person is not available we
can say prayers behind any of them without any hesitation.

Q. Behind whom is prayer not acceptable at all?
A. The prayer is not accepted if it is offered following a mad or
drunken person, or a kaafir or mushrik.

Saying prayers by a major (adult) person behind a minor
(child) person is not acceptable. Also, men’s prayers said
behind a woman are also not acceptable.

The prayers of one who has done wudu’ or taken bath
properly is not accepted if he says it behind a person who has
not done the same (for example, has done tayammum).

The prayers of one whose satar (private parts) is covered is
not accepted if said behind one who has satar uncovered. One
who is able to do ruku’ and sajdah cannot say prayers behind
one doing these things by gestures.

Q. If a person sees the moon but his evidence is not accepted
and nobody else has seen the moon and none keeps the fast, will
fasting be fard for him?
A. Fasting is waajib on him, and when he, according to his own
calculations, has completed 30 fasts, he should still fast for the
31st day along with the others.

Niiyyah

Q. Is niyyah (intention) necessary for fasting?
A. Yes, niyyah is necessary for fasting. A fast will not be
considered a fast if one keeps away from all those things
which break the fast and does not take anything from
sabha saadiq until sunset, if one does not have the niyyah.

Q. At what time should one express the niyyah?
A. For Ramadaan, nadhr mu’ayyan, and nafl fasts, one should
make niyyah for the fast during the night or before midday in
the morning. “Day” in Shari’ah means the time from sabha
saadiq until sunset. If sabha saadiq is at 4 A.M. and the sun
sets at 6 P.M., the day is 14 hours long and midday will be at
11 A.M. So one should express, at the latest, the niyyah for
fasting by 11 A.M.

For qadhaa fasts for Ramadaan, kaafarah, or nadhr ghayr
mu’ayyan, the niyyah should be expressed before sabha saadiq.

Q. How to express the niyyah?
A. For fasting of Ramadaan, nadhr mu’ayyan, sunnah, and nafl
fasts, whether one has the specific intention for the particular
fast, or whether one simply has the intention of fasting, it will
be enough. The fast for Ramadaan, during the month of
Ramadaan, nadhr mu’ayyan on the fixed date, and sunnah and
nafl fasts will be complete.
Q. What is the reliable testimony or witness for visibility of the moon for Ramadhaan?
A. In case the sky is not clear, or it is dusty or cloudy, the testimony of only such persons will be reliable for the Ramadhaan moon who are truthful, pious and religious, whether they are men or women, free persons or slaves. Thus, everyone who in appearance is not faasiq and seems to be pious and religious.

Q. What is the reliable testimony for ‘Eid moon?
A. The testimony of two pious and true men, or one man and two women, of similar piety and character, will be reliable for ‘Eid-ul-Fitr or ‘Eid-ul-Adha moon, if the sky is not clear.

Q. How many witnesses will be required if the sky is clear?
A. If the sky is clear, then witnesses in such a number will be required that it becomes beyond doubt to suppose that so many people can conspire to tell a lie together, and the fact of their being witness is enough to believe that the moon must have been seen. This is true for the Ramadhaan moon as well as for the two ‘Eids.

Q. Will the news about the visibility of the moon be reliable if it comes from a far off city?
A. The news will be reliable, no matter what the distance is. For example, if the Burmese people have not seen the moon but a Bombay man gives evidence before them of having seen it, then qadaa of one day’s fast will become due from these people. But the source should be reliable from the viewpoint of Shari’ah.

Mufsidat-e-Namaaz

Q. What are the Mufsidat of salaah?
A. Mufsidat-e-salaah are the factors which break the prayer (make it faasid), and make it necessary to be repeated.

Q. What are these mufsidat?
A. They are:
   1. To talk in prayer, knowingly or unknowingly, a few words or many.
   2. To greet a person by “as-salaamu ‘alaykum” or by any other word of salutation and greeting while saying prayers.
   3. To reply to greetings or saying “aameen” to a du’aa not connected with one’s own prayer.
   4. To say “innaa lillaahi wa innaa ilayhi raaji’oon” on some sad news, or “alhamdulillaah” or “subhaanallaah” on hearing some good or strange news.
   5. To make noise or say, “Oh,” due to pain or something else.
   6. Reminding and prompting a person other than his own imaam in his qiraa’ah (recitation).
   7. To recite the Qur’aan while looking at the text.
   9. Doing so much of an action that it gives the impression to onlookers that one is doing something other than saying prayers. This is called ‘Amal katheer.

12 Or telephone, TV, radio, computer networks, etc. And Allâh knows best.
(10) Eating or drinking, knowingly or unknowingly.
(11) To walk to the extent of the distance between two rows of jamaa’ah.
(12) To turn the chest away from the Qiblah without any reasonable excuse.
(13) Doing sajdah at an impure (dirty) place.
(14) Delay in covering the private parts of the body to the extent of doing one ruku‘ if they become uncovered for some reason.
(15) Requesting Allaah for such a thing in du’aa as is generally asked from human beings. For example, to say “Oh Allaah! Give me $100 today!”
(16) Utterances of pain or trouble.
(17) The laughter of an adult (mature) person.
(18) To move ahead of the imam during the prayer.

**Makroohaat-e-Namaaz**

**Q.** How many things are makrooh (detested) in prayers?

**A.** Some of the makroohaat in salah are:

1. **Sadal,** or hanging of cloth. For example, one leaves ends of a sheet hanging loosely after placing it on the head, or putting a gown on the shoulders instead of wearing it properly.
2. To sweep with the hands to prevent the soiling of clothes.
3. Playing with the clothes or with parts of the body.
4. Saying prayers in clothes in which people do not ordinarily like to go out in.
5. Saying prayers while having a coin or something else in the mouth. If this prevents one from qiraa‘ah then the prayer will become faasid (invalid).
6. Saying prayers bare-headed (for men), due to laziness or carelessness.
7. Saying prayers when one needs to use the bathroom.
8. Gathering the hair on the head and making a pig-tail of it.
9. To remove the pebbles, but this can be done one time if it causes inconvenience in sajdah.

should be asked to keep as many fasts as possible when he or she becomes capable of keeping fasts.

**Q.** What are the excuses which permit leaving of fast?

**A.** (1) Traveling: A musaafir is allowed not to keep fast while he is traveling; but it is better to fast during the travel if one can do it without much trouble. (2) If one is suffering from a disease and fasting aggravates it. (3) If one is very old. (4) If a woman is pregnant and fasting may do her or her pregnancy harm. (5) A feeding mother, if fasting harms the mother or the child. (6) If one is so much overwhelmed with thirst or hunger that he will die if he does not eat or drink. (7) Fasting of women during their monthly periods is also not allowed.

**Visibility of the Moon and its Testimony**

**Q.** What is the ruling for looking for the Ramadaan moon?

**A.** It is waajib to see or try to find the Ramadaan moon on the 29th of Sha’baan. It is mustahab to watch the visibility of the moon of Sha’baan on the 29th of Rajab just to calculate the 29th of Sha’baan. If the moon of Ramadaan is visible on the 29th of Sha’baan, then keep fast from the following morning.

If the moon is not visible and the sky is clear, do not fast from the next morning. But if the sky is dusty or cloudy, do not take any food until mid-morning the next day. If news about the visibility of the moon comes through any reliable source then do niyyah to fast, otherwise start eating. However, conditional niyyah for fasting the following morning when the moon could not be seen on the 29th of Sha’baan is makrooh. Conditional niyyah means one fasts the next day with the intention that it is fard fast if it is Ramadaan, otherwise it is a nafl fast.
Q. Which fasts are *makrooh*?
A. Fasting only on Saturday. Fasting only on ‘Ashoora, or fasting on the new year’s day, and the wife’s *nafl* fasts without her husband’s permission.

Q. What fasts are *haraam*?
A. Five fasts are *haraam* during the year: Fasting on ‘Eid-ul-Fitr, ‘Eid-ul-Adha, and on the three days of *aayyaam-ut-tashreeq* (the 11th, 12th, and 13th of *Dhul-Hijjah*).

Fasting During Ramadāan

Q. What are the virtues of fasting during Ramadāan?
A. There are great blessings for fasting during Ramadaan and its virtue and superiority have been referred to in many *ahadeeth*. For instance, the Holy Prophet (ﷺ) has said that those who keep fast during the month of Ramadaan for Allâh’s pleasure, the sins of their whole life are pardoned. Another hadeeth says that, to Allâh, the smell from the mouth of one who is fasting is sweeter than the fragrance of musk. A third hadeeth says that Allâh has said that fasting is entirely for Him and He will give reward for it. In the same way, there are many ahadeeth which indicate the value of fasting during Ramadaan.

Q. For whom is fasting in Ramadāan *fard*?
A. It is *fard* on every adult, sane Muslim man or woman. One who denies its being obligatory is a *kaafir* and one who leaves it without any excuse is sinful and a *faasiq*. Although it is not compulsory for children to keep fasts and perform prayers, it has been ordered that they be asked to fast and perform prayers at a young age so that the habit is formed. In a hadeeth it has been said that when a child is seven, he should be ordered to say the prayers, and at the age of ten, he should be beaten if he does not say the prayers. In the same way, he

(10) To crack one’s fingers or put the fingers into the fingers of the other hand.
(11) To put the hands over the waist or back hips.
(12) Turning the face away from the Qiblah and looking here and there.
(13) Sitting like a dog by putting things near the belly and the knees touching the chest while the hands are on the ground (for men).
(14) It is *makrooh* for men to lay both the arms and the wrists on the ground in *sajdah*.
(15) Saying prayers while another person sits in front facing one.
(16) Replying to greetings with the motion of the head or hand.
(17) Sitting cross-legged without an excuse.
(18) Yawning knowingly and not trying to stop it as much as possible.
(19) Closing the eyes; but if it is done to put one’s heart into the prayer it is allowed.
(20) The *imaam*’s standing under the *mihraab* (arch); but it will not matter if his feet are outside it.
(21) Standing of the *imaam* by himself only at a height of one handspan; but it is not *makrooh* if a few *muqtadis* are also standing with him at that level.
(22) Standing alone behind a row when there is still a vacant place in the front row.
(23) Saying prayers in clothes with pictures of living things on them.
(24) Saying prayers at a place where there is a picture above or on the right or left side of the *musalli* (namaazi), or on the place where one does *sajdah*.
(25) To count the *aayaat*, *suraahs*, or *tasbeehs* on the fingers.
(26) Saying prayers with sheet or clothes wrapped on the body in such a way that it makes it difficult to free the hands quickly.
(27) To yawn and stretch the arms to remove laziness.
(28) Doing *sajdah* on the rolls of the turban.
(29) Doing something against the Sunnah in the prayer.
Witr Prayer

Q. Are Witr prayers waajib or sunnah?
A. Witr is waajib. It is emphasized as much as fard prayers. If one misses it, one must say its qadaa (makeup) afterwards. It is most sinful to leave it without an excuse or knowingly.

Q. How many rak’aat are there in Witr prayer?
A. Three rak’aat. After two rak’aat, sit in qa’dah and stand up after reciting at-tahiyyaat. Then again sit in qa’dah (after the third rak’ah) and turn for salaam after at-tahiyyaat, darood shareef and du’aa.

Q. What is the difference between Witr and other prayers?
A. In Witr prayers Du’aa-e-Qunoot is said in the third rak’ah. The order is like this: After Surah Faatihah and another surah in the third rak’ah, say Allaahu akbar, raising the hands up to the ears and folding them again. Then read Du’aa-e-Qunoot, and after that perform ruku’ and complete the prayer as usual.

Q. Should du’aa-e-qunoot be said in a loud or low tone?
A. Whether the imaam, munfarid, or muqtadi, one should recite du’aa-e-qunoot in a low voice.

Q. What if one has not learnt du’aa-e-qunoot by heart?
A. One may say any other du’aa, for example,

من اتت في الدنيا حسنة و في الآخرة حسنة و في تذكار

Our Lord! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell-fire.9

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9 Surah 2, Ayah 201.
salaam in a loud voice and the muqtadis in a low voice, first to the right and then to the left.
(Note, the entire prayer is said standing.)

Q. What to do after completing the Salaat-ul-Janaazah?
A. Carry the Janaazah (bier) away as soon as the prayer is completed. If one reads the kalimah when one is carrying the dead, it should only be said in one’s heart. To say it aloud is makrooh. One should ponder over the first stage of the dead, the grave, the taking of account by Allâh, and the undependability of this world. And one should also pray for the salvation and peace of the dead in one’s heart. After reaching the graveyard, the dead should be buried.

Islamic Duty of Fasting

Q. What is fasting?
A. Fasting means to intentionally leave eating, drinking, and fulfillment of other human desires from the time subh saadiq (dawn) until sunset. Fasting is called Sawm or Siyaam in Arabic, and breaking the fast is called Iftaar.

Q. How many types of fasts are there?

Q. Which fasts are fard mu’ayyan?
A. Fasting for one month from the whole year—during the month of Ramadaan—is fard mu’ayyan (time-specific obligation).

Q. If the muqtadi has not completed the du’aa-e-qunoot and the imam goes into ruku’, what should the muqtadi do?
A. He should leave it and go into ruku’ with the imam.

Sunnah and Nafl Prayers

Q. How many prayers are Sunnat-ul-Mu’akkadah?
A. Two rak’aat before Fajr’s fard; four rak’aat with one salaam before fard of Jumu’ah (Friday) and Zuhr prayers; two rak’aat after the fard of Zuhr; four rak’aat with one salaam after Jumu’ah prayers; two rak’aat after fard of Maghrib prayers; two rak’aat after ‘Ishaa’s fard; and twenty rak’aat of Taraaweeh in the month of Ramadaan are Sunnat-ul-Mu’akkadah.

Q. How many prayers are Sunnat Ghayr Mu’akkadah?
A. Four rak’aat before ‘Asr; two rak’aat after ‘Ishaa’s sunnat mu’akkadah; six rak’aat after Maghrib’s sunnat mu’akkadah; two rak’aat after Jumu’ah’s sunnat mu’akkadah; two rak’aat of Tahiyyat-ul-Wudhu’; two rak’aat of Tahiyyat-ul-Masjid; four or eight rak’aat of Chaasht (Duaa) prayers; two rak’aat after Witr; four, six or eight rak’aat of Tahajjud prayers; Salaat-ut-Tasbeeh; Salaat-ul-Istikhaarah; Salaat-ul-Tawbah; Salaat-ul-Haajah; etc.- all these prayers are Sunnat Ghayr Mu’akkadah.

Q. Where is it better to say sunnah prayers – at home or in the mosque?
A. It is better to say all sunnah and nawaafil at home, except some like Taraaweeh, Tahiyyat-ul-Masjid, and prayers of solar eclipse.
Q. At what time is it makrooh to say nafl prayers?
A. After subh-e-saadiq and before the two rak'aat of fard of Fajr it is makrooh to say nafl: only two rak'aat of sunnah should be said before then.

After the fard of Fajr prayers until sunrise nafl are makrooh.

After the fard of ‘Asr until the time of the fading of the sun all nafl are makrooh.

On all these three occasions, qadaa (makeup) for fard and waajib prayers, prayers for the dead, and sajdah tilaawah are allowed.

But from the time the sun rises until it is a spear-length high, all prayers are makrooh. It is also makrooh to say any prayers exactly at midday, and from the time the sun begins fading until it sets. But if ‘Asr prayers of that day have not been said by then, it is allowed to say them even if the sun has faded or is setting down.

Sunnah and nafl prayers are makrooh at the time of the khutbah.

Q. What is meant by the changing of color, or the fading, of the sun?
A. When the sun’s glow becomes red and one can fix one’s eyes upon it without difficulty, it means the sun is fading.

Taraaweeh Prayers

Q. Is Taraaweeh prayer sunnah or nafl?
A. It is sunnat mu’akkadah for men and women both and to say it in jamaa’ah is sunnat kifaayah. That is, if a person says Taraaweeh at his home, while Taraaweeh prayers are said in the neighboring mosque, the person who says it alone will not be sinful. But if all the Muslims of the neighboring vicinity offer it alone in their homes, all of them will be sinful (for not holding congregation).

should then say the darood which are recited in the last qa’dah of other prayers in a low voice. Then, like the second takbeer, the third takbeer should be said (without raising hands). If the dead person is an adult man or woman, the imaam and muqtadis should read this du’aa:

O Allâh! Forgive our living and our dead; our present and our absent; our big and our small; our men and our women. O Allâh! Whoever among us You keep alive, keep them alive on the path of Islam. And whoever You cause to die, let him die with faith.

If the Janaazah is of a minor boy, this du’aa should be recited:

O Allâh! Make this child a source of our salvation and the pain of his parting a source of reward and benefits for us. Make him an intercession for us, the intercession which You have accepted.

If the Janaazah is for a minor girl, recite the same du’aa with these little changes (for “her” instead of “him”): Instead of the three phrases of “- waj-’alhu,” say “- waj-’alhaa,” and say “- shaafi’a(ata)n-wa mushaffa’atan” instead of “shaafi’a(ata)n-wa mushaffa’an.” The meaning of the du’aa remains the same.

After this the imaam should say a fourth takbeer aloud and the muqtadis in a low voice. Lastly, the imaam should turn for
Prayers for the Dead

Q. Is it waajib, sunnah, or fard to say prayers for the dead?
A. The Janaazah prayer (prayer for the dead) is fard kifaayah. If one or more people say it, it will absolve the responsibility of all others. But everyone will be sinful if nobody says it.

Q. What are the conditions for saying the prayer for the dead?
A. (1) The dead person should be Muslim.
(2) The body should be taahir.
(3) The kafan (shroud) should be taahir.
(4) The satar should be covered.
(5) The body of the dead person should be in front of the musallis.

These are the conditions for the dead person’s body. For the one who says these prayers, all the conditions of ordinary prayers hold, except for any specific time.

Q. What is the method of saying the Janaazah?
A. Stand in a row for the prayer. If there are many people, it is better to have three, five or seven rows. After the rows are formed, make the niyyah for the Salaat-ul-Janaazah, for example, “I pray to Allâh for this dead person behind this imaan.” Then the imaan should say the takbeer aloud and the muqtadis in a low voice, raising both hands up to the ears. Fold them below the navel. Then the imaan and muqtadis should both say the thanaa in a low voice. In thanaa, it is better to add,

وَ جَالَّتَ نَاثَالَكَ

wa jalla thanaa-uka
“And exalted be Your praise.”

after “وَ تَالَّي جَنَّكَ” - wa ta’alaal jadduka.” Then the imaan should say the takbeer aloud and the muqtadis in a low voice, this time without raising the hands. The imaan and muqtadis

Q. What is the time of Taraaweeh prayers?
A. The time for Taraaweeh begins after ‘Ishaa prayer and lasts until before Fajr prayer. It can be said before and after the Witr also (preferably before). If one fails to complete one’s Taraaweeh along with the imaaam, he can join the Witr prayer in jamaa’ah and complete the Taraaweeh after the Witr.

Q. How many rak’aat are there in Taraaweeh? Please explain in detail.
A. Twenty (20) rak’aat with ten (10) salaam are masnoon. That is, one should have niyyah for two rak’aat of Taraaweeh each time. And after every four rak’aat of Taraaweeh it is mustahab to sit a while and take a rest.

Q. Should one recite something or remain silent while one is sitting?
A. It is open to choice. One may remain silent or recite Qur’aan Shareef or the tasbeeh of Taraaweeh in a low voice, or say nafl prayers separately.

Q. How is it to complete the Holy Qur’aan in the qiraa’ah of Taraaweeh prayers?
A. It is sunnah to complete the Holy Qur’aan once in the whole month. It is even better (afdal) to do it twice; thrice is even better. But the blessings of completing the Holy Qur’aan twice or thrice depend on the fact that this much recitation does not cause inconvenience to the musallis. In completing it once, however, inconvenience of the worshippers is of no consideration (in that it should be done).

Q. Can we say Taraaweeh sitting?
A. It is makrooh to say Taraaweeh sitting if one has the strength of qiyaam (standing up) and can say them standing.
Q. While saying Taraaweeh, some people do not join the prayers from the beginning but at a time when the imam prepares to go into ruku‘- what sort of practice is this?
A. To do so is makrooh. One should join at the beginning.

Q. If one does not get the jamaa’ah for the fard of ‘Ishaa, is it allowed for him to say the fard alone and then join the jamaa’ah for Taraaweeh?
A. It is allowed.

Qadaa (Make-up) Prayers

Q. What is Adaa and Qadaa?
A. Adaa is to say prayers at the time fixed for them. Qadaa is saying fard or waajib prayers after the time for them has passed. For example, Zuhr prayers said at the time of Zuhr will be called Adaa; if said after the Zuhr time, they will be Qadaa.

Q. Qadaa of what prayers is waajib?
A. Qadaa of fard is fard; of waajib is waajib; and of sunnah is sunnah.

Q. What sort of practice is it to miss and to not say fard or waajib at the time fixed for it?
A. It is very sinful to intentionally not say the fard, waajib, or sunnah mu’akkadah prayers at the fixed time without any strong reason. The sin of not saying fard at the correct time is extremely great. Then comes the sin for missing sunnah. It is not, however, sinful if the time of prayers passed unknowingly- that is, if one is asleep or even just forgot to say the prayers.

Q. What is meant by takbeeraat-e-tashreeq?
A. Those takbeeraat which are said after the fard prayers during the days of Tashreeq.

Q. What are the days of Tashreeq?
A. The 11th, 12th, and 13th of Dhul-Hijjah are the days of Tashreeq.

Q. When are the takbeeraat-e-tashreeq waajib?
A. The day of ‘Arafah, the day of Nahr (sacrifice), and the three days of Tashreeq are the five days in all, during which they are waajib. The day of ‘Arafah is the 9th of Dhul-Hijjah and the day of Nahr is the 10th. The takbeer begins from the Fajr of the 9th of Dhul-Hijjah and it is waajib to say it after the fard of every prayer up until the ‘Asr of the 13th. The takbeer should be said aloud just after the salaam of the fard prayers. Women should not say it aloud. The muqtadis should say the takbeer even when the imaam forgets.

Q. What is the takbeer-e-tashreeq and for how many times is it waajib to say these?
A. Takbeer-e-tashreeq is:

\[
\text{اللهِ أَكْبَرُ،} \quad \text{اللهِ أَكْبَرُ،} \\
\text{لا إِلَإَّ الَّهَ،} \\
\text{اللَّهِ الْحَمْدُ،}
\]

Allāh is the greatest; Allāh is the greatest; There is no god except Allāh; And Allāh is the greatest; Allāh is the greatest; And for Allāh is all praise.

It is waajib to say this once after every fard prayer.
fard nor is it to be said before the prayers. The khutbah after the prayers is sunnah.

Q. How many rak‘aat are there for both the ‘Eid prayers and how are they said?
A. There are two rak‘aat in each of the two ‘Eid prayers. There is no adhaan or takbeer (iqaamah) before. First of all the niyyah should be made, for example, “I am going to say ‘Eid-ul-Fitr (or Adha) prayers, which are waajib, along with six extra takbeerat, behind this imam.” Fold the hands after the takbeer-e-tahreemah and say the thanaa. Then, raising both hands up to the ears, bring them down (let them hang), after saying another “Allaahu akbar.” Do the same a second time. For the third time, raise the hands up to the ears and while saying takbeer fold them again. The imam then reads ta’awwudh, tasmiyah, Surah Faatihah (aloud), and another surah (aloud) and then goes into ruku’.

When everyone stands up for the second rak‘ah, the imam should do the qiraa’ah and after that says takbeer. Everyone should raise their hands up to their ears and let them down, and again the hands should be raised up to the ears for the second takbeer and let down. For the third takbeer the hands should be raised to the ears and let down. Then, saying a fourth takbeer (without raising hands), everyone should go into ruku‘ and complete the prayer as usual. After the prayer is complete, the imam should stand up and say the khutbah and everyone should sit silently and listen.

There are two khutbahs also for the ‘Eid and the sitting of the imam for a little while in between the two is masnoon.

Q. What are the special instructions for ‘Eid-ul-Adha?
A. (1) Saying takbeer aloud on the way to the Eidgah.
(2) Not to eat anything before the prayers.
(3) The takbeerat-e-tashreeq are waajib.

Q. When should one say the Qadā for fard or waajib?
A. When one remembers or when one wakes up. It is a sin to delay. If one wakes up or remembers at a makrooh time (of prayer), then let the makrooh time pass and then say the Qadā.

Q. How to do niyyah for Qadā?
A. This should be done in this way: “It is my intention to say the Qadā of such-and-such day’s Fajr or Zuhr fard.” Merely intending to say Qadā of Zuhr (or whatever it is) prayer, without making it definite, is not enough.

Q. What to intend if there are plenty of missed prayers due and one does not remember the days? For example, one has not said any prayers for one or two months and he remembers only that some Fajr or Zuhr prayers are Qadā, yet he does not remember the month in which the prayers were missed.
A. In such a case, to say Qadā of Fajr prayers, he should will, “I am going to say the Qadā of the first or second or the last Fajr prayers from the dues of all the Fajr prayers from me.” Niyyah for all Qadā prayers should be like this.

Q. Where is it better to say Qadā prayers, in a mosque or at home?
A. When one has to say his Qadā prayers, it is better to say them at home. They can also be said in a mosque. But he should not tell others that he has said Qadā prayers. It is makrooh to talk to others about one’s Qadā prayers.

Q. What are those sunnahs whose Qadā is also sunnah?
A. If the sunnahs of Fajr along with the fard are Qadā, they should be said as Qadā along with the fard, but before the sun crosses the meridian (zawaal). If said after zawaal, only the Qadā of the fard will be said. If only the sunnahs are Qadā, there is no need to say them. It is makrooh to say them after the fard of Fajr but before the sunrise. If they are said
after sunrise, then it is not makrooh but they will be treated as nafl, not as sunnah.

Q. What is the order for the four Zuhr sunnahs if they are not said before the fard?
A. The sunnah of Zuhr or Jumu’ah prayers, if not said before the fard, can be said after it, either before the two sunnah following the fard or after them. Both of these ways are allowed. But it is better to say them after the two sunnah.

Mudrik, Masbooq and Laahiq

Q. Who is called a mudrik?
A. One who says full prayers from the first rak’ah to the last behind the imam is called a mudrik.

Q. Who is a masbooq?
A. Masbooq is one who has missed one or more rak’aat before he joined the jama’at behind the imam.

Q. Who is called laahiq?
A. Laahiq is one who joined the jama’at in the beginning, and later on missed one or more rak’aat. For instance, one fell asleep and slept so long that during this time the imam completed one or two more rak’aat.

Q. When and how should a masbooq say his missed rak’aat?
A. He should continue to say the prayers with the imam till the end. When the imam turns for salaam, the masbooq should not do so but stand up and complete the missed rak’aat. This should be done in a way as if he had begun the prayers afresh. For example, if you miss only one rak’ah, stand up after the imam turns for salaam and first read thanaa, ta’awwudh, and bismillaah, and recite Surah Faatihah and another surah. Then sit in qa’dah as usual. After completing one rak’ah, turn

Q. How many rak’aat are there in the fard prayer of Jum’ah?
A. Two rak’aat, whether one joins from the beginning or in the second rak’ah, or in the last qa’dah: In every case, only two rak’aat should be completed.

Prayers of the ‘Eidayn (Two Eids)

Q. What things are mustahab or sunnah on the ‘Eid days?
A. (1) To take a bath and do miswaak. (2) To put on one’s best clothes. (3) To use scent. (4) To eat dates or any other sweets before going for the ‘Eid-ul-Fitr prayer. (5) To give sadaqat-ul-fitr before going for the prayer. (6) To eat the meat of sacrifice of one’s own offering, after the ‘Eid-ul-Adha prayer. (7) To say the ‘Eid prayer at the Eidgah (the large place fixed for ‘Eid prayers). (8) To go on foot. (9) To go by one route to the prayer and return by a different one. (10) Not to say any nafl at home or at the Eidgah before the ‘Eid prayers, nor to say any nafl at the Eidgah after the ‘Eid prayers.

Q. How is it to say takbeer while going for ‘Eid-ul-Fitr prayers?
A. On ‘Eid-ul-Fitr, one should say takbeer in a low voice. It is mustahab (for men) to say takbeer aloud while going for ‘Eid-ul-Adha prayers.

Q. Are ‘Eid prayers waajib or sunnah?
A. Prayers for both the ‘Eid are waajib for all those on whom the Jum’ah prayers are fard. The conditions for ‘Eid prayers are the same as those for Jum’ah. But the khutbah for ‘Eid is not
Q. At what place should the adhaan for the khutbah be said?
A. In front of the khateeb (the one who gives the khutbah): near the mimbar, or from the second or third row of musallis, or at the end of the rows or from outside the mosque. It is allowed in all the ways (as long as it is in front of the khateeb).

Q. How is it to deliver the khutbah in English or any other language, or to quote in other languages during the khutbah?
A. Delivering the khutbah in any language except Arabic is makrooh. The fard is fulfilled but such practices result in great loss of blessings. ¹⁰

Q. What things are not allowed during the khutbah?
A. (1) Talking, (2) offering sunnah and nafl prayers, (3) eating, (4) drinking, (5) replying to any talk, and (6) reciting Qur’aan. All those things which disturb khutbah become makrooh from the minute the imaam prepares to deliver the khutbah.

Q. What is meant by the condition of jamaa’ah for saying Jum’ah prayers?
A. In Jum’ah prayers, it is compulsory to have at least three men and the imaam to offer the prayers, otherwise the Jum’ah prayers will not be valid.

Q. What is meant by idh-n-e-’aam?
A. Idh means permission. Idh-n-e-’aam means permission to everyone who wishes to join in with the prayers. It is not proper to say Jum’ah prayers at a place where only some particular persons, not everybody, are allowed to join the prayers. ¹¹

¹⁰ This is the most lenient ruling. According to many scholars, it is not permissible at all to deliver the khutbah in any language other than Arabic.
¹¹ Such as a private, closed residence or a prison.
Q. What and how should the laahiq complete his missed rak‘aat?
A. If the laahiq misses any rak‘aat due to certain reason, for example, sleep, he should say the rak‘aat he missed separately, when he wakes up, in the way as he is still saying his prayers behind the imaaam. That is, he should not read qiraa‘ah. After completing the missed rak‘aat he should join the imaaam and complete the remaining prayer. But if the imaaam has finished his prayers, then he should complete his remaining rak‘aat separately as if he was saying his prayers behind the imaaam. During this time, if he commits any mistake unknowingly, he should not do sajdah sahw, because he is still a muqtadi and no sajdah sahw is done by a muqtadi alone for any mistake.

Sajdah Sahw

Q. What is Sajdah Sahw?
A. Sahw means forgetting. Sometimes due to forgetfulness there is some addition or deletion which causes a deficiency in the prayer and to make up for the deficiency two sajdahs are done in the last qa’dah. This is called sajdah sahw.

Q. How is Sajdah Sahw done?
A. In the last qa’dah after tashahhud turn for salaam on the right, then say takbeer and do two sajdahs. Say tasbeeh three times in each sajdah. After the first sajdah raise the head saying takbeer. Sit up straight and then do the second sajdah. After saying takbeer and sitting up straight again, say at-tahiyyaat (tashahhud), darood shareef and du’aa and then turn for both the salaam.

Q. Will the prayers be valid if travelers, blind, maimed, or women join them?
A. It will be all right and those people will also be free from their responsibility of saying Zuhr prayers.

Q. What are the conditions for Jum’ah prayers?
A. There are several conditions for Jum’ah prayers:
1. The Jum’ah prayers should be conducted in a city, big village or a town like the city, or at a populated place surrounding a city having a cemetery attached or a cantonment. It is not proper to say the Jum’ah prayers in a small village.
2. Should be offered at Zuhr time.
3. Khutbah (address or speech by the imaaam) should be delivered before the prayer.
4. Should be offered in jamaa’ah (congregation).
5. There should be idh-n-e-’aam (open permission for anyone who wishes to attend and join).
If all these five conditions are found, the saying of the Jum’ah prayers will be valid.

Q. What is the masnoon method of delivering the khutbah?
A. Before the prayers, the imaaam should sit on the mimbar (pulpit- a raised platform in the mosque) and the mu’adhdhin should call out the adhaan in his presence. Then the imaaam should stand up and deliver the khutbah, facing the people. After the first khutbah, he should sit down for a while, then stand up again for the second khutbah. After this, the imaaam should step down from the mimbar and stand in front of the mihraab (arch). The mu’adhdhin should then say takbeer (iqaamah) and those present should stand up and offer the prayers with the imaaam.
Q. What if a musaafir says his prayers behind a muqeem (one who is in his home town)?
A. A musaafir saying prayers behind a muqeem imaam should say four rak’aat.

Q. What if the imaam is a musaafir and the muqtadi is muqeem?
A. The musaafir imaam should complete his prayers with salaam after two rak’aat and should tell the muqeem muqtadi to complete their prayers, saying, “Complete your prayers; I am a musaafir.” Then the muqtadi should stand up without salaam and complete the other two rak’aat. They should not recite Faatihah and another surah in these two rak’aat and no sajdah sahw should be done for any sahw.

Q. Is saying prayers allowed on a moving train or a ship?
A. It is allowed. If one can say prayers standing up without fear of wheeling or falling down, the prayers should be said standing up. If this is not possible, prayers can be said while sitting down. If the train or ship turns in a way that the musalli’s face is turned away from the qiblah, he should at once turn the face towards the qiblah, otherwise the prayers will not be accepted.

**Jum’ah (Friday) Prayers**

Q. Are Jum’ah (or Jumu’ah) prayers fard, waajib, or sunnah?
A. Jum’ah prayers are fard and more emphasis has been laid upon them than on Zuhr. There are no Zuhr prayers on Friday. The Jum’ah prayer has been fixed in place of Zuhr prayer.

Q. Are Jum’ah prayers fard on all Muslims?
A. They are fard on all free, adult, mentally fit, healthy, and muqeem (non-travelling) men. They are not obligatory upon

Q. How is it if one also says darood shareef and du’aa after tashahhud, before the salaam for sajdah sahw?
A. Some ‘ulamaa (scholars) consider as a precaution that one should say tashahhud, darood and du’aa all before sajdah sahw and then read all the three again after it. Thus, it is better to say them but there is no harm even if it is not done.

Q. Is Sajdah Sahw waajib in all prayers or only in fard prayers?
A. The ruling is the same for all the prayers.

Q. What if one does not turn for salaam even to one side before doing the sajdah sahw?
A. To do so is makrooh tanzeehi.

Q. What is the ruling if Sajdah Sahw is done after turning for both the salaams?
A. According to one narration it is allowed. But the more certain way is to turn for salaam only to one side. If one has turned to both sides then one should not do sajdah sahw but repeat the prayer.

Q. What makes Sajdah Sahw waajib?
A. If any waajib of the prayer is delayed or missed, or there is delay in a fard, or wrong priority was given to any fard or a fard was repeated (like doing rukuu’ twice), or by changing the manner of any waajib, sajdah sahw becomes waajib (necessary).

Q. What if these things which make Sajdah Sahw waajib are done knowingly?
A. If done knowingly, sajdah sahw will not remove the deficiency. It will be waajib to repeat the prayer.
Q. If a number of things, each of which causes sajdah sahw to become waajib, occur in a single salaah, then how many times should sajdah sahw be done?
A. Only once. The two sajdahs of sahw are enough (for all such deficiencies).

Q. What changes in qiraa’ah cause sajdah sahw to become waajib?
A. Sajdah sahw is waajib (1) if Surah Faatihah is left out in the first or second, or both the rak’aat of a fard prayer, or in one or more rak’aat of waajib, sunnah or nafl prayer. (2) By reciting all over again the Surah Faatihah or a large part of it in these rak’aat. (3) To read a surah before Surah Faatihah. (4) By not reciting a surah with Surah Faatihah in all the rak’aat of every fard, waajib, sunnah, or nafl, except the third and fourth rak’aat of fard prayer, on the condition that all these things mentioned have been done unintentionally.

Q. If one forgets to do ta’deel of arkaan, will sajdah sahw be waajib or not?
A. Sajdah will be waajib.

Q. What if the first qa’dah is forgotten?
A. If one is going to stand up but is almost in a sitting posture, then he should sit down and needs no sajdah sahw. If one has almost risen, he should leave the qa’dah and stand up. He should then do sajdah sahw in qa’dah akheerah. This will complete the prayer.

Q. What other things make Sajdah Sahw waajib?
A. (1) Doing ruku’ twice in one rak’ah. (2) Doing three sajdahs. (3) Leaving out tashahhud in the first or the last qa’dah. (4) To recite darood shareef after tashahhud in the first qa’dah up to or beyond “Allahumma salli ‘alaa muhammadin,” or by sitting silent up to this point. (5) If the imaam says the prayers in a low voice when it should be said aloud. (6) If the imaam

Q. In what ways are the musaafir’s prayers different?
A. The musaafir says only two rak’aat instead of four in Zuhr, ‘Asr, and ‘Ishaa. There is, however, no change in Fajr, Maghrib, and Witr prayers. They remain the same.

Q. What is saying of two rak’aat, instead of the prayer of four, called?
A. It is called Qasr (shortened).

Q. From when should a musaafir begin qasr?
A. From the time when he is out of his home town.

Q. For how long should a musaafir do qasr?
A. One should do qasr as long as he is traveling and does not intend to stay in a city or village for a period of 15 days. But from the very moment he intends to stay for 15 days (or more) at any place he should start saying prayers in full.

Q. What if one originally intended to stay for three or four days at a place, but the work did not finish and his stay was prolonged to two or three more days and again the work was not finished and he again intended to stay for two or three more days and in this way fifteen days elapsed?
A. Prolonged stay does not matter when the intention in the first instance was for less than fifteen days. One should continue qasr till he is sure that he will have to stay for more than fifteen days.

Q. What if the traveler says the prayer of four rak’aat in full?
A. If one sat in qa’dah after the second rak’ah, the prayers may be corrected by sajdah sahw in the qa’dah akheerah. But one who does it intentionally will be sinful. If done unknowingly, then there is no harm. In such cases the first two rak’aat will be treated as fard and the last two as nafl. But if one did not sit in qa’dah after the second rak’ah then all the four rak’aat will be treated as nawaafil. The fard should be said all over again.
prayer with gestures. But the better posture of these two is to lie down resting on the right side.

Q. What is the ruling if the patient has no strength even to move his head?
A. If the patient has no strength even to move his head for gestures, he should delay the prayers. If this condition continues for more than a day and night, he will not be bound to say qadāa for those prayers, but if within a day and night, or a lesser period than that, he gains the strength of moving his head for gestures, he will have to say qadāa for those (five or less) prayers.

Prayer of a Musafir (Traveler)

Q. What is the length of journey which makes a person a musafir (traveler)?
A. One who takes a journey which can be covered in three days walking is a musafir in the eyes of Sharee’ah. Three days do not mean that one travels all day long, but each day’s journey is taken from the morning till noon. The speed is normal and day means the smallest day.

Q. What is meant by normal speed and how many miles do the three days traveling make?
A. Normal speed means the speed of walking. It is right to calculate three days of traveling as three manzil, but to make it easy, this is regarded as equal to 48 miles.

Q. What if one travels by train, horse, car, etc. with the intention of going to a distance where one on foot reaches in three days?
A. He will be a musafir, however much faster he may reach that distance.

 Says the prayers aloud when it should be in a low voice. Sajdah sahw becomes waajib on the condition that any of these have happened unintentionally.

Q. What if the muqtadi commits a sahw in his prayers behind the imaan?
A. Sajdah sahw is not waajib on a muqtadi for his sahw (forgetfulness).

Q. What if a masboog commits a sahw in completing his remaining prayer?
A. It is waajib on him to do sajdah sahw in the last qa’dah of his prayer.

Sajdah Tilaawah

Q. What is Sajdah Tilaawah?
A. Tilaawah means recitation. There are certain points in the Noble Qur’aan the reading or hearing of which necessitates sajdah. This sajdah is called Sajdah Tilaawah.

Q. How many points are there, the hearing or reading of which makes a sajdah waajib?
A. There are fourteen points in the whole of the Holy Qur’aan. They are also called the Fourteen Sajdahs.

Q. If one reads an aayah of sajdah outside of prayer when and how should he do the sajdah?
A. It is better to do sajdah when the aayah of sajdah is read or heard, but it is not a sin if one does not do it at that time. Yet, much delay is makrooh.

The preferred way of doing sajdah outside of prayer is to stand up and then, saying takbeer, go into sajdah. Then stand up again, saying takbeer again. Sajdah will be complete even
Q. What are the conditions of *Sajdah Tilaawah*?
A. The conditions of *sajdah tilaawah* are the same as those of *salaah*:
   ♦ (1-3) Cleanliness of body, place and clothes;
   ♦ (4) Covering of *satar*;
   ♦ (5) Facing the *qiblah*; and
   ♦ (6) *Niyyah* for *sajdah tilaawah*.

Q. What makes *Sajdah Tilaawah faasid* (null and void)?
A. The same things which make the prayer *faasid* also make the *sajdah tilaawah faasid*.

Q. What is the ruling if one recites an *aayah* of *sajdah* two times or more than that?
A. If one reads or hears some particular *aayah* of *sajdah* two or more times in a gathering, only one *sajdah tilaawah* will be *waajib*.

Q. What if two *aayaat* of *sajdah* are read in one gathering or one *aayah* is read in two different gatherings?
A. A *sajdah* will be *waajib* for every different *aayah* of *sajdah* read in one gathering, or as many times as one *aayah* has been read in different gatherings.

Q. How is it if one skips the *aayah* of *sajdah* while reading the Holy Qur’aan and only reads the parts before and after it?
A. Such an act is *makrooh* (extremely hated).

**Prayer of a Sick Person**

Q. In what conditions is a sick person allowed to say his or her prayers sitting?
A. When the sick person has not strength enough to stand up or it causes him great pain, or it may aggravate the trouble, or he staggers and there is possibility of his falling down, or when he has the strength to stand up but cannot go into *rukuu’* or *sujood*: in all these conditions he can say the prayer sitting. And if one can do *rukuu’* and *sajdah* and not other things with *rukuu’* and *sajdah* then he can say his prayers by making gestures for *rukuu’* and *sajdah* by bending his head. For the gesture for *sajdah* he should bend his head more than for *rukuu’*.

Q. What if a person cannot do full *qiyaam* but can stand up for a while?
A. He should stand up as long as he can.

Q. What if a patient cannot say his prayers even sitting down?
A. He should say it lying down, like this: Lie down on your back with legs towards the *qiblah*. Do not stretch them. Knees should be vertical, with a pillow under the head to rest it at a higher level. Say your prayer by making gestures. Bend your head for *rukuu’* and *sajdah*. This is the best and preferred posture. It is also allowed to lie on the right side with face towards the *qiblah* or on the left side similarly and say the
2) What is the time for Fajr prayer?
3) When does the time for Zuhr prayer end and ‘Asr prayer start?
4) What is the time of Maghrib prayers?
5) When should Witr prayer be said?
6) Which direction is the Qiblah?

Homework 16 – Adhaan

1) Is Adhaan a fard or sunnah? Should both men and women call adhaan?
2) Which prayers is the adhaan for?
3) What is the person called who calls adhaan?
4) What is the second call to prayer called – the one that is said just before everyone stands up to pray together?
5) What is it called when people pray together as a group? What is the person called who leads the group?

Homework 17 – Prayer

1) What are the 6 things which are the most important parts (fard) of prayer? Give their Arabic names.
2) Write the Arabic phrase that is called takbeer. What does it mean in English?
3) How much Qur’ân should you recite in prayer?
4) What is the proper way to do ruku? What is the proper way to do sajdah?
5) What is the time for Fajr prayer?

Homework 1 – Allâh

1) What does the Arabic word kalimah mean?
2) Write the kalimah tawheed in Arabic (without looking) and its English meaning. What are some other names of this kalimah.
3) What are the five pillars of Islâm? Tell their names in Arabic as well as English.
4) Tell what the following words mean:
   Imaan
   Islâm
   Muslim
   Kaafir
   Tawheed
5) What are some of the names of Allâh and what do they mean?
Homework 2 – Angels

1) What are the 7 main things Muslims believe in that are mentioned in the imaam mufassal?

2) What are angels made of? How many are there?

3) Who created the angels?

4) Match up the names of the angels below with their jobs:

   1. Hadrat Israaefeel (ﷺ) a. Visit the graves and ask the dead people questions.
   2. Kiraamun-Kaatibeen b. Brought Allâh’s messages to the prophets.
   3. Hadrat Mika’eel (ﷺ) c. Write down everything good or bad that we do.
   4. Hadrat Jibra’eel (ﷺ) d. Looks after the clouds, wind, and rain.
   5. Munkar and Nakeer e. The angel of death.

Homework 3 – Books of Allâh

1) What is the difference between a kitaab and a saheefah?

2) Which prophets were these books revealed to:
   - Tawraah
   - Zaboor
   - Injeel
   - Qur’ân

3) Answer “true” or “false” to the following:
   a. The Holy Qur’ân is Allâh’s speech.
   b. The words of the Holy Qur’ân have changed since the Prophet Muhammad (ﷺ).
   c. The Holy Qur’ân took 23 years to come to the Prophet (ﷺ).
   d. Nobody knows the whole Qur’ân by heart and memory.
   e. The rules in the Holy Qur’ân do not make sense nowadays.

Homework 13 – Cleanliness

1) Which of these things can we use to make wudu’ or to wash ourselves with?
   a. Rain water
   b. Dirty water
   c. Water from a well
   d. Water from the ocean
   e. Wine
   f. Milk
   g. Water that someone else already used for wudu’.
   h. Water that a pig has drunk from.
   i. Water from melted snow.

2) What is it called when you clean and wash yourself after using the toilet?

3) What things should not be done when using the toilet?

Homework 14 – Tayammum

1) What do we use to do tayammum?

2) When can someone do tayammum?

3) What are the fard of tayammum?

4) When does tayammum break?

Homework 15 – Conditions of Prayer

1) What is the satar of a man? Of a woman?
i. Wash the right arm before the left arm.

j. Try to face the qiblah.

k. Talk a lot while making wudu.

Homework 10 – Wudu’ – II

1) What happens if your entire face does not get washed during wudu?’

2) What happens if you did not make niyyah (intention) before doing wudu’?

3) What is miswaak?

4) Write in Arabic the du’a to read before starting wudu’ and its English meaning.

Homework 11 – Wudu’ – III

1) Answer “true” or “false” to the following things about wudu’:
   a. You should waste water.
   b. You should try to face the Qiblah.
   c. You should wipe the front of your neck also.
   d. You have to make intention for the wudu’ to be valid.
   e. After wudu’, you can say two rak’at of prayer.
   f. Vomiting breaks the wudu’.
   g. If you sleep soundly, wudu’ does not break.

2) What happens if someone (who is adult) laughs during prayer?

3) Write the du’a for after finishing the wudu’ in Arabic and its English meaning.

Homework 12 – Ghusl (Bath)

1) When is it sunnah to make ghusl?

2) When are some other times when it is good to take a ghusl (bath)?

Homework 4 – Prophets of Allâh

1) What kind of creatures were the prophets – angels, jinn, or human beings?

2) Who sent the prophets?

3) Who was the first prophet? Who was the last prophet?

4) What other prophets were from the same family line as the Prophet Muhammad (ﷺ)?

5) Tell the names of seven prophets whose names are mentioned in the Holy Qur’ân.

Homework 5 – The Last Prophet (ﷺ)

1) What were the names of the parents of the Prophet Muhammad (ﷺ)? What was his grandfather’s name?

2) What cities did the Prophet (ﷺ) live in? Why did he have to move from one city to another?

3) Which tribe and family of Arabia did the Prophet (ﷺ) belong to?

4) How old was the Prophet (ﷺ) when he became a prophet? How long after that did he live?

5) The Holy Prophet (ﷺ) was ummiy. What does ummiy mean?

Homework 6 – Sahaabah and Awliyaa

1) Who were the sahaabah?

2) Tell the names of seven of the sahaabah.
3) **What does it mean to be a waliy-ullâh (friend of Allâh)?**

4) **Order the following people or types of people in order of their rank according to Islam.** For example, the first person in rank should be the Prophet Muhammad (ﷺ):

- Hadrat Abu Bakr (رضي الله عنه)
- Any of the prophets (peace be upon them)
- A waliy-ullâh who was not a sahaabah
- Hadrat ‘Uthmân (رضي الله عنه)
- Prophet Muhammad (ﷺ)
- Hadrat ‘Ali (رضي الله عنه)
- Any sahaabi
- Hadrat ‘Umar (رضي الله عنه)

5) **Who were the first four khaleefahs after the Prophet (ﷺ)?**

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**Homework 7 – Day of Judgment, Taqdeer and Life after Death**

1) **What is an Arabic name for the Day of Judgment?**

2) **What will happen on the Day of Judgment?**

3) **Who knows when the Day of Judgment will happen?**

4) **What are the two places that people will live in during the Life after Death?** How long will that Life after Death last?

5) **Does Allâh know everything that happens and everything that is going to happen?**

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**Homework 8 – Beliefs**

1) **How do we know what Muslims are supposed to believe in?**

2) **Match up the names of the prophets below with the miracles that they brought.** Some prophets had more than one miracle.

<table>
<thead>
<tr>
<th>Name of Prophet</th>
<th>Miracle Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hadrat Moosa (رسول الله)</td>
<td>a. Split the moon into two pieces.</td>
</tr>
<tr>
<td>Hadrat ‘Eesa (صلی الله علیه السلام)</td>
<td>b. His stick turned into a snake.</td>
</tr>
<tr>
<td>Hadrat Muhammad (صلى الله علیه وسلم)</td>
<td>c. Travelled from Makkah to Jerusalem and then to the Heavens in one night.</td>
</tr>
<tr>
<td>Hadrat ‘Ali (رضي الله عنه)</td>
<td>d. Made a dead person come alive.</td>
</tr>
<tr>
<td>Any sahaabi</td>
<td>e. His hand shone like the sun.</td>
</tr>
<tr>
<td>Hadrat ‘Umar (رضي الله عنه)</td>
<td>f. Caused blind people to see again.</td>
</tr>
<tr>
<td></td>
<td>g. Brought the Holy Qur’ân.</td>
</tr>
</tbody>
</table>

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**Homework 9 – Wuduu’ – I**

1) **What is wuduu’?**

2) **What are the four fard actions of wuduu’?**

3) **Which of these things should you do and which should you not do when making wuduu’?**

   a. Make intention (niyyah) before starting.
   b. Do wuduu’ in a dirty place.
   c. Wash each part of the body three times.
   d. Wipe the back of the neck.
   e. Wipe the front of the neck.
   f. Waste a lot of water.
   g. Brush the teeth with miswaak.
   h. Use the right hand to clean the nose.
2) When is the proper way of calling the adhaan?

3) Which prayers is the adhaan for?

4) What is the person called who calls adhaan?

5) What is the second call to prayer called – the one that is said just before everyone stands up to pray together?

6) What is it called when people pray together as a group? What is the person called who leads the group?

Homework 17 – Prayer I

1) What does it mean for something to be one of the arkaan of prayer?

2) What are the 6 things which are the arkaan of prayer? Give their Arabic names.

3) Write the Arabic phrase that is called takbeer. What does it mean in English?

4) What is the minimum amount of Qur’an that must be recited in prayer? How much is waajib?

5) What is the difference between fard and waajib?

6) What is the proper way to do ruku’? What is the proper way to do sajdah?

Homework 18 – Prayer II

1) What are the 14 waajib actions in prayer?

2) What happens if you forget to do one of the waajib things by mistake?

3) What are the 21 sunnahs of prayer?

4) What are the 5 mustahab of prayer?

5) What does it mean that Allâh has other names like ar-Rahmaan, al-Khaaliq, ar-Raaziq? What is the difference between these names and the name Allâh?

6) Why are the names of Allâh useful to know? Give at least two good reasons.
Homework 2 – Angels
1) Write the *imaan mufassal* in Arabic (without looking) and its English meaning (the seven beliefs).
2) What are angels? How many are there?
3) Who created the angels? Why were they created?
4) Who are the four famous angels and their jobs?
5) What other jobs do the angels do? Find places in Qur’ân which mention or describe these jobs.
   (Hint: Try looking in the following sūrah s: 82 (Infitaar), 74 (Muddath-thir), 40 (Ha-Mim, Mu’mîn), or the end of 39 (Zumar).)

Homework 3 – Books of Allâh
1) What is the difference between a *kitaab* and a *saheefah*?
2) Which prophets were these books revealed to:
   Tawraah
   Injeel
   Zaboor
   Qur’ân
3) Why can’t Muslims believe in what people nowadays call the Old Testament (Tawraah), the New Testament (Injeel), or the Psalms (Zaboor)?
4) How do we know that some prophets got smaller books called *suhuf*, or *saheefahs*?
5) Why do we believe completely that the Qur’ân we have is the perfect and actual revelation of Allâh? How was and is the Qur’ân preserved?
6) Why is the Qur’ân better than other books that Allâh revealed?

Homework 4 – Prophets of Allâh
1) What is the difference between a *rasool* and a *nabiy*? What kind of creatures were the prophets?
2) What kinds of water can be used for *wuduu*? What kinds of water cannot be used?
3) What is it called when you clean and wash yourself after using the toilet?
4) What things should not be done when using the toilet?

Homework 14 – *Tayammum*
1) What do we use to do *tayammum*? When can someone do *tayammum*?
2) What are the *fard* of *tayammum*?
3) What does it mean that the *niyyah* is a *fard* for *tayammum*? If you make intention of *tayammum* only for reading the Qur’ân, can you say prayers using the same *tayammum*?
4) When does *tayammum* break?
5) Where in the Qur’ân does it mention *tayammum*? (Hint: Look in the first 50 âyat (verses) of Sûrah 4 – Nisaa.)

Homework 15 – Conditions of Prayer
1) What is the *satar* of a man? Of a woman?
2) What is the correct time for Fajr prayer? When is the best time to say Fajr?
3) When does the time for Zuhr prayer end and ‘Asr prayer start?
4) What is the time of Maghrib prayers? When should Maghrib prayers be said?
5) When should Witr prayer be said?
6) Which direction is the Qiblah?
7) How should someone make *niyyah* for the prayer?

Homework 16 – *Adhaan*
1) Is *Adhaan* a *fard* or *sunnah*? Should both men and women call *adhaan*?
Homework 11 – *Wudu’* – III

1) Answer “true” or “false” to the following things about *wudu’*:

   a. You should waste water.
   b. You should try to face the *Qiblah*.
   c. You should wipe the front of your neck also.
   d. You have to make intention for the *wudu’* to be valid.
   e. After *wudu’*, you can say two rak’aat of prayer.
   f. Vomiting breaks the *wudu’*.
   g. If you sleep soundly, *wudu’* does not break.

2) What happens if someone (who is adult) laughs during prayer?

3) How much of bleeding causes the *wudu’* to break?

4) If you are wearing certain types of socks, you do not have to take them off when doing *wudu’*; instead you can wipe (masah) over them. What type of socks are these? How long can you keep doing *wudu’* without having to take off the socks? What happens if the socks have holes in them?

Homework 12 – *Ghusl* (Bath)

1) When is it *sunnah* to make *ghusl*?

2) When are some other times when it is good to take a *ghusl* (bath)?

3) What are the *fard* and *sunnah* parts of *ghusl*?

4) Can you take a bath in public? Should you face the *Qiblah* while taking a bath?

5) After making *ghusl* do you have to make *wudu’* also before you can pray?

Homework 13 – Cleanliness

1) What does *najaasat* mean? What is the difference between *haqeeqi* and *hukmi najaasat*?

2) What substance do we use to clean their body or clothes from *haqeeqi najaasat*?

Homework 5 – The Last Prophet (ﷺ)

1) What were the names of the parents of the Prophet Muhammad (ﷺ)? What was his grandfather’s name? Was his grandfather an important person in their city? Why? Who was his great-grandfather?

2) What cities did the Prophet (ﷺ) live in? Why did he have to move from one city to another?

3) Which tribe and family of Arabia did the Prophet (ﷺ) belong to?

4) How old was the Prophet (ﷺ) when he became a prophet? How long after that did he live?

5) What does ummiy mean? Why is it a miracle that the Holy Prophet (ﷺ) was ummiy?

6) What are the proofs that he is the last prophet (ﷺ)?

Homework 6 – *Sahaabah* and *Awliyaa*

1) How many *sahaabah* were there? Tell the names of seven of them.

2) What is the definition of a *sahaabi*?
3) Were the sahaabah only Arabs or were they from other countries and lands also?

4) What does it mean to be a waliy-ullâh (friend of Allâh)?

5) Order the following people or types of people in order of their rank according to Islâm. For example, the first person in rank should be the Prophet Muhammad (ﷺ):
   - Hadrat Abu Bakr (رضي الله عنه)
   - Any of the prophets (peace be upon them)
   - A waliy-ullâh who was not a sahaabah
   - Hadrat ‘Uthmân (رضي الله عنه)
   - Prophet Muhammad (ﷺ)
   - Hadrat ‘Ali (رضي الله عنه)
   - Any sahaabab
   - Hadrat ‘Umar (رضي الله عنه)

6) What is a khaleefah? Who were the first four khulafaa?

**Homework 7 – Day of Judgment, Taqdeer and Life after Death**

1) What are some of the Arabic names of the Day of Judgment and what do they mean?

2) What will happen on the Day of Judgment?

3) When will Qiyaamah come and what are some of the signs that will come before it?

4) What are the two places that people will be in during the life after death? How long will that life last?

5) What does Taqdeer mean, or what is it?

**Homework 8 – Beliefs**

1) What must a person believe in to be a Muslim?

2) How do we know what a Muslim is supposed to believe in?

3) Do we believe in the miracles of the prophets? If yes, then give some examples? How is it possible for miracles to happen?

4) Do other people perform unusual things like miracles as well? What can it mean if this happens?

5) Why is it important to act upon what you believe? If someone says they believe like a Muslim, but do not act according to it, what will happen?

**Homework 9 – Wudu‘ – I**

1) What are the 7 conditions of prayer – that you have to check before starting to pray?

2) What is wudu‘, briefly?

3) What are the four fard actions of wudu‘?

4) What are the 13 sunnah and 5 mustahab actions of wudu‘?

5) What does it mean for something to be makrooh? What things are makrooh in wudu‘?

6) What is the purpose of wudu‘? Why do you think we learn about wudu‘ before prayer?

**Homework 10 – Wudu‘ – II**

1) What happens if your entire face does not get washed during wudu‘?

2) What happens if you did not make niyyah (intention) before doing wudu‘?

3) What is miswaak?

4) What is khilaal and which parts does it apply to in wudu‘?

5) What is masah and which parts does it apply to in wudu‘?

6) Write in Arabic the du’a after wudu‘ and its English translation.