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ELEMENTARY TEACHINGS OF ISLAM

By

His Exalted Eminence
Maulana Shah Muhammad Abdul Aleem
Siddiqui Al Qadri Al Madni



Series - 2

A Publication of
World Islamic Mission
Pakistan (Trust)

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The World Islamic Mission
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Towards Bringing out this Publication May
the Almighty Allah Bless him with the
best reward for his dedicated service
to the cause of Islamic teaching as
enjoined by the Holy Quran and Sunnah.

A'AMEEN

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By

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Maulana Shah Muhammad Abdu Ameen
Siddiqui Al Qadri Al Madni
(Rahmatullah-e-Alaih)



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ABOUT OURSELVES

His Eminence Maulana Shah Ahmad Noorani Siddiqui, the Patron-in-Chief of the World Islamic Mission, a Worldwide Islamic Missionary Organization founded in the memory of his illustrious father His Exalted Eminence Maulana Shah Muhammad Abdul Aleem Siddiqui, who rendered yeoman service to the cause of spreading the Message of Islam to a worldwide audience especially the English speaking people of the United Kingdom, the United States, Canada, Holland and other European countries besides South Africa and the Far East where Maulana Noorani has dedicated himself to continue the Missionary work of his father. It is a matter of proud satisfaction that hundreds of thousands of non-Muslims have embraced Islam at the hands of Maulana Noorani.

Not only that under Maulana Noorani's spiritual guidance severel Mosques, Madressahs and Schools are functioning in countries where the World Islamic Mission has its headquarters.

The revised version of this pictorial Book has been

brought in deference to the wishes of Maulana Noorani so as to benefit his newly converted disciples in English speaking countries as well as in those areas where proper message of Islam has yet to reach the people.

The World Islamic Mission Pakistan (Trust) is distributing religious publications as well as the English Translation of the Holy Quran by Prof. Syed Shah Faridul Haque.

The aims and objectives of The World Islamic Mission is to enlighten the Muslim peoples on the true spirit of Islam as enjoined by the School of Ahle-Sunnat Wa Jama'at to prevent them from falling prey to the guile propaganda of the multifarious organizations which are propagating the cult of Al-Wahabiya. Last but not least, The World Islamic Mission Pakistan (Trust) is bringing out its official organ "The Message International a Bi-Monthly magazine in English language which features other thought-provoking articles on Islamic themes. It serializes the ten verses of the Holy Quran Translated by Prof. Syed Shah Faridul Haque together with the Explanatory Notes by Maulana Syed Naeemuddin Muradabadi.

The Publishers

Karachi

October, 1998

PREFACE TO THE THIRD EDITION

It is a living miracle of the Truth of Islam that, though it has neither a backing of huge missionary corporations, nor does it have any authentic literature in foreign languages, yet people after people, attracted to it by its inherent, magnetic force, keep on embracing this religion of love and universal brotherhood. For, whenever either by dint of personal research and study or by a chance contact with, and the consequent guidance of a real Muslim theologian, they learn the true facts about Islam, the invariable conclusion they arrive at is that Islam is a very simple religion and all its teachings are perfectly rational and in complete consonance with the laws of nature.

Islam is not a new religion, but a divinely-executed combination of all the old inspired ones and provides the via media, the golden means,. On the one hand, its comprehensively high code of ethics, which is unique for many reasons, equips its votary for his journey towards the ultimate goal of a sincere seeker after Truth, Allah; and, on the other, directs its followers to

foster and maintain fraternal relations with all the human beings and achieve the utmost progress in all the spheres of art and science and the material walks of life.

This is the only religion, the Sacred Book of which, the Holy Qur'an, is preserved intact in its pristine purity and an authentic record of the minutest details of the eventful life of its promulgator, Prophet Muhammad (May peace and blessings of Allah be on him), is extant to this day after a lapse of more than thirteen centuries.

The necessity of the presentation of "The elementary Teachings of Islam", explaining its Cardinal Articles of Faith and the Fundamental Principles in the simplest possible English language is, therefore, obvious; for such a publication would not only serve to acquaint the English knowing new Muslims with the essentials of Faith and the directions for engaging in devotion to Allah, but also supply the long felt need of a handy book for imparting the rudiments of Islam to the Muslim children of those countries where the English language rules supreme and children are sent away to school using English as medium of instruction, without having any knowledge, whatsoever, of their religion.

Realizing the urgency of publishing such a volume, I, during my itinerary of Ceylon, Singapore Penang. Java,

etc., drafted out a skeleton according to the Shafi'i School inspite of numerous preoccupations. My learned friend, Mr. M.I.M. Haniffa, B.A. (London), Advocate of Colombo, very kindly undertook to revise and touch it up, and it was due to his invaluable assistance that "A Short Catechism of the First Teachings of Islam" was published a few years ago, and has proved very beneficial.

About the same time an incomplete and imperfect draft, according to the Hanafi School, was released for publication in "The Real Islam" of Singapore on account of pressing demands. The present volume is a thoroughly revised and enlarged edition of that draft. While sending it to the press, I feel, I must acknowledge the co-operation, in this humble work, of Mr. K.S. Anwari, my Secretary, during the South and East African tour, and of my son-in-law Hafiz Muhammad Fazlur Rahman Ansari, B.A. (Alig.).

While expressing the hope that this little volume will serve the purpose in view and will meet the approval of all those concerned, I desire to record my sincere thanks to Al-Haj Muhammad Ibrahim of Trinidad for liberally undertaking the cost of printing and thus rendering a signal service to Islam and to the public.

If it pleases Allah, a second volume, in which common

sense arguments in support of the Cardinal Articles of Faith and a much more detailed treatment of the Principles of Islam and the laws governing society will be incorporated, will soon follow this modest attempt.

May it please Allah to accept this humble service,

Ameen!

MUHAMMAD ABDUL ALEEM S1DD1QUI

PREFACE TO THE 1954 EDITION

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

A brief reference to the compilation of the present book has been made in the Preface to the third edition, herein included. The first edition was published as soon as the original draft was serialized in the "Real Islam" of Singapore. The second edition was brought out in South Africa by Mr. Makki, who actually made it the inaugural step in his great and glorious campaign of service in the field of Islamic publications. Soon after that, it was thoroughly revised and enlarged and was published in the form in which it is being presented now. Thereafter its popularity grew by leaps and bounds and the demand for it became worldwide. Consequently, it was printed so many times and in such numbers that it is difficult for me to give the exact figures.

I have never sought any commercial gains either from my speeches or from my writings. Many of my speeches were recorded in different countries of the world, but I never got their records registered in my name. Similarly, as regards my writings, I have always refrained from reserving their copyright either in my own favour

or in the favour of any other individual or organization. This means that everyone is at liberty to publish any of my books, provided he does so for missionary purposes, — i.e., either to sell at moderate price or to distribute free among seekers of Islamic knowledge—and not for making money.

The present book could be no exception to this rule. Consequently, whenever anyone considered it necessary to print it, he did so, sometimes even without intimating me. Hence fresh editions continued to come out, though in some cases certain changes and deletions were also made without my permission or knowledge. Thus, for instance, its name was changed to "Genuine Islam" in the Australian edition while in the Egyptian edition, of which 5,000 copies were printed and distributed gratis in different parts of the world, all the questions were deleted and only their answers were retained and published.

Side by side with the English editions, Mr. Eshack Abdul Lateef, the indefatigable Secretary-General of the 'Halqa-e-Qaderiyyah Isha'ate-Islam', Mauritius, brought out his ably-executed French version, which was widely circulated among the French-speaking people by the Egyptian friends.

The demand for the book has, however, continued to

increase with its circulation, and recently it was stressed by many friends from different parts of the world that a substantially large edition of the complete English version, including Arabic passages, should be published. The appeals from Haji Muhammad Ibrahim of Trinidad (who had borne the expenses of the third edition) and the Anjuman-e-Ikhwān-us-Safā of Durban were specially pressing. Hence I search for a suitable publisher, and I am glad that my choice fell on the "Islamic Literature Publishing House" of Bangalore, Bharat, whose proprietor, Mr. A.J. Khaleel, B.A., B.L., accepted the job with the profoundest religious enthusiasm. In fact, he plans to publish not only the present English edition but also its translations in several languages. He has already distinguished himself in his great and noble scheme of publishing the translations of the Holy Qur'an in different languages of the world and of selling their copies at a very low price, and I have no doubt that in his hands the present job shall also be accomplished with glory and good name.

It has been decided that while the "Islamic Literature Publishing House" shall act as the publisher of the present edition, it shall supply the required number of copies at cost price to Haji Muhammad Ibrahim and the Ikhwān-us-Safā, who shall act as sole distributors in their respective spheres, i.e. the former in North,

Central and South America, and the latter in the continent of Africa and the adjoining islands, while the "Publishing House" itself shall work as sole distributor for the rest of the world.

This being so, there is a moral obligation that no one should print this book now so long as its copies are available with the above-mentioned parties, who have undertaken their present job solely for the sake of God and to whom any such step shall prove to be a source of undeserved financial difficulties.

The Second volume of the present book was promised in the Preface to the third edition. Its initial draft has been lying ready with me for sometime. But, formerly my missionary travels did not spare me the opportunity to give it final touches and made it ready for publication, while now that I am staying at Medina my health has not permitted me to take up the task. Anyway, I hope to deliver it to the Islamic Literature Publishing House for publication as soon as it is possible for me to do so. May Allah grant me the requisite health and strength. Amen!

Muhammad Abdul Aleem Siddiqui.

Bab-u-Salam,
Medina
14th Rajab, 1373 A.H.

THE PRINCIPLES OF ISLAM

I

Know, child, that God is only One,
And has no partner or son;
He has made us and everything,
All beasts, all fowls, all birds that sing,
The sun, the moon, the starry sky,
The land, the sea, the mountains high.
He knows whatever we think or act,
By Him is seen the real fact.
And only He does what He wills,
He makes, He keeps, He saves, He skills.
Forever the same, no age, no youth,
He is Perfection, He is Truth.
Almighty, All-Seeing, Wise,
He hath not form or shape or size.
But Self-Existing is our Lord,
And is always to be adored.



II

Our God is Just, and loves the right,
The wrong is hateful to His sight.

To all His creatures He is Kind,
He gave us reason that we might
Know good from bad, wrong from right.
This is the first to light our path,
To gain His grace and shun His wrath.
But gift of reason varies far,
Some wise and others foolish are.
The eyes of mind our passion dims,
And reason oft is quenched by whims.



III

For second guide we have the men
Of larger mind and wider ken,
Who could from God a message get,
His Law before the people set.
We call them Prophets, know you well,
Coming events they could foretell.
Mo nation was without such guide,
To warn them and from sins to chide.
Each Prophet taught in his own sphere,
To worship God and Him to fear.
But thousands of such Prophets came,

Of whom we know not the name,
Of some well-known I mention make,
The Lord God bless us for their sake!
Job, Jacob, Joseph, Abraham,
Elias, David, Solomon,
Lot, Moses, Aaron, Ishmael,
Hud, Noah, Jesus, Daniel;
With Adam first and Muhammad last,
Between the two all others pass.
Their minds were brighter than our own,
But otherwise all flesh and bone;
God did not in them incorporate.
They were but men and separate.



IV

The Books of God, a third guide form,
And us of His Commands inform,
God sent them through His Prophets great,
Repealing older by the late;
The Qur'an now the Law in force,
The other Books have run their course.



V

In all these Books 'tis plainly said,
 The graves will once give up their dead;
 A new life God will give to men.
 Who made us once will quicken again.
 That day we shall, to judgment brought,
 Be called to answer what we wrought,
 And shall be judged by Faith we had,
 And work we did good or bad.
 The good shall get a festive treat—
 Everlasting bliss and heavenly seat,
 Where such the pleasure, such the mirth,
 We've never dreamt of on this earth.
 The bad shall go to hell and fire,
 And suffer pains and torture dire.
 But sense of guilt to conscious mind
 Is more than all the pains combined
 While sense of having pleased our Lord
 Is greatest bliss and highest reward.



VI

The Qur'an teaches us to pray

Our Lord God five times a day;
 To fast the days of Ramadan lent,
 To give alms to the indigent;
 To visit Makka once in life,
 And to make for God every strife.
 Find here the Muslim Laws in brief,
 May God guide all to this belief.

—Sayyed Muhammad

THE PROPHET OF ISLAM

The crown of creation set with richest gems,
'Diamonds and rubies in value beyond ken,
Unequaled in brilliance, unique of kind,
Art thou, O Great Prophet! to all mankind.
Truthful by nature and of most saintly mien,
All called thee the Trusty, the Al-Ameen.
Most loving to children, courteous to all,
To animals tender, alike to great and small;
Never on earth a nobler soul had trod,
Never had another showed a true to God.

O sweetest flower that ever on earth did bloom,
Matchless alike in divine beauty and perfume,
O whitest lily human eyes have seen,
O loveliest rose that in the world has been,
All nature join in homage, all men adore
Thee who brought light to a darksome world;
Thee whose teachings are as a necklace of pearls,
Which when worn does radiant beauty impart,

Adding lustre to body, to soul and to heart.
Ya Rasoolallah! our dearest friend and guide,
May God's eternal blessings with thee abide.

From the Arabian deserts thou sounded thy call
To the worship of God, the Lord of all,
From the Arabian deserts thou taught mankind,
How the truest knowledge of God to find.
Thy words flew as lightning the whole world around,
Of Truth and Light they did fully abound,
And nations, acknowledging the power of their sway,
Did find and follow the most truthful way.
In the wake of thy words true piety did spring,
And great knowledge and virtue did truly bring.
Never on earth a better soul was born,
Never the world did a purer soul adorn.

Man was fast sinking in idolatry and sin
When thou thy great mission did first begin.
Then in place of darkness thou Light did give.
And taught mankind the noblest way to live;
And reformed the world as never before,

And unique blessings on it did bestow.
Praise be to Allah for this favour divine
In sending thee the wicked world to refine.
Search the world though we may from pole to pole
While the great ocean of time doth onward roll,
A more perfect Prophet never can we find,
Than thee who, thank God, gave Islam to mankind.
Yaa RasoolaUah! my homage I make to thee,
Yaa Nabiyyallah! my love I tender thee,
My life, my all, for thee I gladly give,
Thy Divine messages shall with me for ever live.
My love for thee no bounds doth know,
In my heart thy memory shall for ever glow.
May Allah shower His choicest blessings on thee,
May Allah grant thee peace for all eternity.

M. J. MAJID
Joint Secretary,
The Ceylon Muslim Missionary Society, Colombo.

INTRODUCTORY CHAPTER

Q. 1: Who created you and all the worlds?

A. Allah created me and all the worlds.

Q. 2: Who created Allah?

A. Allah created us all. He is not created by anyone.

Q. 3: What are yours duties to Allah (the Creator)?

A. My duties to Allah are to have complete Faith (Iman) in Him and to submit myself entirely to His commands.

Q.4: How can you have knowledge about Him and His commands?

A. I can have knowledge about Him and His commands through His Apostles and Prophets.

Q.5: What do you understand by an Apostle or a Prophet?

A. An Apostle or a Prophet is a very true and pious man. He is chosen by Allah as His Messenger. Allah inspires him with His commands, and he conveys them to humanity. In this way, we may

know the right path to lead a good life in this world and, thus pleasing Allah, may attain peace after death.

Q.6: Were Prophets sent by Allah to all nations?

A. Yes, Prophets were sent by Allah to all nations whenever and wherever there was a need for them. When all the nations were in need of one, Allah sent Prophet Muhammad for the whole world.

Q.7: What did Prophet Muhammad teach you?

A. Prophet Muhammad has taught me to render complete submission to the commands of Allah, which is called Islam.

Q.8: What are the Cardinal Articles of Faith in Islam?

A. The Cardinal Articles of Faith in Islam are seven in number, viz :-

- (1) To believe in the Oneness of Allah.
- (2) To believe in all His Angels.
- (3) To believe in all His Books.
- (4) To believe in all His Prophets.
- (5) To believe in the Day of Resurrection.
- (6) To believe in the Day of Judgment.

(7) To believe that the power of doing all actions (whether good or bad) proceeds from Allah, but that we are responsible for our actions.

Q.9: What are the Fundamental Principles of Islam?

A. The Fundamental Principles of Islam are five in number, viz:-

(1) The declaration of **Laa ilahaa illallaah Muhammadur-Rasoolullah**, meaning: There is no God but Allah, and Muhammad is His Prophet.

(2) The observance of the obligatory prayers five times a day.

(3) Distribution of **Zakat** (Islamic alms-fee) among the deserving amounting to one fortieth in one's possession for a complete year.

(4) The observation of fasts during the day time in the month of Ramadan.

(5) The performance of **Hajj** (Pilgrimage) to Makkah, at least once in a lifetime, if circumstances permit.

PART - I

Iman ایمان

(The Cardinal Articles of Faith in Islam)

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

Aamantu Billaahi wa Malaaikatihee wa Kutubihee wa
Rusulihee wal Yuamil Akhiree walquadri Khairihee wa
Sharree Minallaahi T'aalaa walb'athi Ba'dal maut.

*I affirm my belief in Allah and His Angels and His Books
and His Messengers and on the Day of Judgment and
all good things that come from Allah and those are
destined to me and all evil things that come from Allah
being destined to me and in the Resurrection that is
coming to life again after death.*

CHAPTER I

ONENESS OF ALLAH

Q.1: What do you mean by belief in the Oneness of Allah?

A. By belief in the Oneness of Allah, I mean that Allah is One and there is none like Him; He has no partner; He neither begets nor is He begotten; He is Indivisible in person; He is Eternal; He is Infinite; He has neither beginning nor end; He is Almighty, the All-Knowing, the All-just, the Cherisher of all worlds, the Patron, the Guide, the Helper, the Merciful, the Compassionate, etc.

Q.2: Where is Allah?

A. Allah is everywhere.

Q.3: Does Allah know all the actions you do on earth?

A. Certainly, Allah knows all the actions I do on earth, both good and bad. He even knows my secret thoughts.

Q.4: What has Allah done for you?

A. Allah has created me and all the worlds. He loves and cherishes me. He will reward me in

Heaven for all my good actions and punish me in Hell for all my evil deeds.

Q.5: How can you win the love of Allah?

A. I can win the love of Allah by complete submission to His Will and obedience to His Commands.

Q.6: How can you know the Will and Commands of Allah?

A. I can know the Will and Commands of Allah from the Holy Qur'an and from the Traditions of our Prophet Muhammad (May peace and blessings of Allah be upon him).

Q.7: What is Iman (Faith)?

A. Iman means "to believe in", i.e. to have a firm and sincere belief in the Cardinal Articles of Faith.

Q.8: What is Islam?

A. Islam means "complete submission", i.e. submitting to the orders of Allah and acting in accordance with His Commands.

Note:- One who professes **Iman** is called a **Mu'min** (The Faithful), and one who observes all the principles of **Islam** is called a **Muslim**.

CHAPTER II

THE ANGELS OF ALLAH

Q.1: What kind of creatures are the Angels?

A. Angels are spiritual creatures of Allah, ever obedient to His Will and Commands. They are neither males nor females; they have neither parents, nor wives, nor husbands, nor sons, nor daughters. They have no material bodies, but can assume any form they like.

Q.2: Do Angels eat and drink like human beings?

A. Angels do not eat and drink like human beings, nor do they enjoy sleep.

Q.3: Can you name some of the most important Angels of Allah?

A. Yes, the most important Angels of Allah are four in number, viz.,

(1) **Jibreel**

جِبْرِيلُ

(2) **Mika'il**

مِيكَائِيلُ

(3) **Israfeel**

إِسْرَافِيلُ

(4) 'Izra'eel

عِزْرَائِيل

Q.4: Are there any other Angels besides those enumerated?

A. Yes, there are many other Angels, some of whom mentioned in the Qur'an are known to us, but we have no knowledge about the number, names and duties of others, which are known only to Allah.

Q.5: What do you know about Angel Jibreel?

A. Angel Jibreel was employed by Allah to convey the Messages to His Chosen Ones on earth, the Apostles and the Prophets, who appeared in all ages and all climes. It was the Angel Jibreel who communicated the revelations of Allah to our Prophet Muhammad (May peace and blessings of Allah be upon him).

Q.6: Can you name some of the main qualities of Angels?

A. Yes, the main qualities of Angels are purity, righteousness, truthfulness and obedience to the Will and Commands of Allah.

Q.7: Can Angels do anything on earth without the express permission of Allah?

A. No, the Angels only act in obedience to the Commands of Allah; hence they cannot do anything on earth without His order.

Q.8: Do you worship Angels?

A. No, I do not worship the Angels at all. I adore and pray Allah Alone. Angels are the servants of Allah and they too worship Him. The Holy Qur'an explicitly says that we should neither worship anyone but Allah nor should we associate any partner with Him.

CHAPTER III

THE BOOKS OF ALLAH

Q.1: What do you mean by belief in all the Books of Allah?

A. By belief in all the Books of Allah I mean that Allah revealed Commandments and Codes of Religion to various Prophets at different stages of history for the guidance of mankind.

Q.2: Do you know the names of Codes of Religion or the Books of Allah?

A. Yes, the Codes of Religion or the Books of Allah are four in number, viz.,

(1) **Taurat** (Old Testament)

تورات

(2) **Zaboor** (Psalms)

زبور

(3) **Injeel** (New Testament)

انجيل

(4) **The Holy Qur'an**

قرآن مجيد

Q.3: What are the names of the respective Prophets to whom these books were revealed?

A. Taurat was revealed to Prophet Moosa (Moses), Zaboor to Prophet Dawood (David), Injeel to

Prophet 'Isa (Jesus), and the Holy Qur'an to Prophet Muhammad (may peace and blessings of Allah be upon them all!).

Q.4: Do the Taurat, Zaboor and Injeel exist in their original forms?

A. No, they do not exist in their original forms. The present-day editions are only interpretations by their respective followers of later ages.

Q.5: Which Code of Religion do you follow?

A. I follow the last Code of Religion, the Holy Qur'an.

Q.6: What is the Holy Qur'an?

A. The Holy **Qur'an** is the Gospel of the Religion of Islam. The previous Commandments and the Codes of Religion are also incorporated in it. Its verses were inspired and revealed by Allah to Prophet Muhammad through Angel Jibreel, and they are still preserved intact in their original form in the Arabic language.

Q.7: Were the verses of the Holy Qur'an revealed to Prophet Muhammad at one and the same time?

A. No, the verses of the Holy Qur'an were not revealed to Prophet Muhammad at one and

the same time. They were revealed to him either singly or in batches during the last twenty-three years of his life, and were written down at his dictation and arranged under his direction during his lifetime.

Q.8: What does the Holy Qur'an teach you?

A. The Holy **Qur'an** teaches me to worship Almighty Allah, Him and Him alone, to obey His orders contained therein, to follow the teachings and examples set by Prophet Muhammad, to do good to others, especially to my parents and relations, and to be honest and truthful in all my actions and dealings, in short, it gives me a complete Code for the rightful guidance of my life.

CHAPTER IV

THE PROPHETS OF ALLAH

Q.1: What do you mean by belief in all the Prophets of Allah?

A. By belief in all the Prophets of Allah I mean that at different stages of the history of mankind, Allah sent Prophets as His Messengers for the guidance of mankind. I believe in all of them in general, and in those whose names are mentioned in the Holy Qur'an in particular. I cannot personify anyone as a Prophet if his name is not so mentioned in the Divine Book, nor can I deny the Prophet hood of anyone whose name is so mentioned in the Divine Book.

Q.2: Do you know the names of all the Prophets who delivered the Message of Allah to mankind?

A. No, I do not know the names of all the Prophets who delivered the Message of Allah to mankind, but the names of the great Prophets are mentioned in the Holy Qur'an.

Q.3: Can you give a list of the Prophets whose

names are mentioned in the Holy Qur'an?

A. Yes, Among the Prophets whose names are mentioned in the Holy Qur'an are :- Adam, Idrees (Enoch), Noah, Hood, Saleh, Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob), Yusuf (Joseph), Ayyoob(Job), Shu'aib, Moosa (Moses), Haroon (Aaron), Loot (Lot), Yoonus (Jonah), Al-Yas'a, Zulkifl, Dawood (David), Sulaiman (Solomon), Ilyas (Elias), Zakaria (Zechariah), Yahya, Isa (Jesus) and Muhammad.

Q.4: Who are the most important from among these Prophets?

A. They are :- Adam, Noah, Ibrahim, Moosa, 'Isa and the last and the greatest of all Prophets, Muhammad (May peace and blessings of Allah be upon them all!).

Q.5: Who is a Prophet and what is his duty?

A. A Prophet is a Servant and Messenger of Allah who receives the Divine revelations. He is a model for human beings and teaches and practices the Commands of Allah.

Q.6: Do you worship any of the Prophets?

A. No, I do not worship any of the Prophets, but only love and revere them and consider them as models of conduct for myself as well as humanity at large. The Prophets themselves worshipped Allah and taught us to do the same.

Q.7: Can any of the Prophets be called God?

A. None of the Prophets can be called God, for they were all created by Allah Who is Self-Existing and has no partner.

Q.8: Did any of the Prophets claim Divinity?

A. None of the Prophets claimed Divinity, for, besides being Messengers and Servants of Allah, they themselves were human beings.

Q.9: To what land and to what nation did Prophet Muhammad proclaim the Message of Allah?

A. As all the nations of the world had either lost or forgotten the Messages delivered by the Prophets sent to them, Prophet Muhammad proclaimed the Message of Allah to all lands and to all nations. His Prophet hood is, therefore, not confined to any one land or one nation, but is universal, i.e. for the whole world and for all the nations.

Q.10: Is there any need of a Prophet after Prophet

Muhammad?

- A.** No, there is no need of a Prophet after Prophet Muhammad, for the Message, i.e. the Holy Qur'an (that he has brought for the whole world) is the final and the completes Code of Religion, and is and will be preserved for all time absolutely intact in its original form; besides the authentic record of the Prophet's eventual life covering all human activities is also extant, and will always remain as a model for mankind. Hence no Prophet either with code and commandments, or without, is required after him, and therefore the Holy Qur'an says that Prophet Muhammad is the last and the Seal of all Prophets.

CHAPTER V

THE DAY OF RESURRECTION AND JUDGMENT

Q.1: What do you know about the Day of Resurrection and Judgment?

- A.** It is the Day on which Allah will resurrect the dead, i.e. make the dead live again. He will then judge each person according to his good or bad actions on earth. He will reward those who have led a righteous life and pleased Him, by sending them to Heaven, and punish those who have disobeyed His Commands and incurred His displeasure by committing sins and bad actions, by consigning them to Hell.

Q.2: What are Heaven and Hell?

- A.** Heaven is an abode of peace and happiness where every wish is fulfilled. Hell is a place of torture, pain and agony.

Q.3: How long will a person remain in Heaven or Hell?

- A.** A person who dies with complete Faith in the Oneness of Allah and in the Prophets of Allah

will remain in Heaven for ever, while a person who dies without having any belief in the Oneness of Allah and in the Prophets of Allah or having belief in others as partners of Allah will remain in Hell for ever.

Q.4: What will be the fate of those who die with complete Faith in the Oneness of Allah and in the Prophets of Allah, but have committed sins?

A. Those who have firm belief in the Oneness of Allah and in the Prophets of Allah but die without atoning for and repenting sins they have committed in this world will be sent to Hell for a time, from where, after receiving due punishment, they will be liberated by the Mercy of Allah and sent to Heaven, where they will live for ever.

CHAPTER VI

THE POWER OF DOING GOOD OR EVIL

Q.1: What do you understand by your belief in the power of doing good or evil proceeding from Allah and Allah alone?

A. I mean that Allah has given me the power of action (good or bad), but He has also given me reason and a code of life to choose between good and evil, and therefore, I am responsible for my actions. For example, Allah has given me the power of speaking. It is for me to use the tongue for speaking the truth or abuse its power by speaking lies.

Q.2: How does Allah help you to do good acts?

A. Allah helps us to do good acts by sending Messengers to guide us all along the right path and Codes of Religion.

Q.3: What is a sin?

A. Any action against the Commands of Allah is a sin.

Q.4: Who can forgive sins?

A. Allah and Allah Alone can forgive sins.

Q.5. What should you do, so that Allah may forgive your sins?

A. In order that my sins be forgiven, I must pray to Allah with all my heart and, atoning for all my evil deeds, resolve never to commit any such or other misdeeds again.

Q.6: Which articles of food and drink have been decreed unlawful for a Muslim?

A. The articles of food and drink that have been decreed unlawful for a Muslim are:

1) All kinds of intoxicating wines, liquors and spirits.

2) Flesh of swine and all wild animals that employ claws or teeth for killing their victims, e.g. tigers, leopards, elephants, wolves, etc., and all birds of prey as hawks, eagles, vultures, crows, etc.

3) Rodents, reptiles, worms, etc.,

4) Flesh of dead animals that are other wise sanctioned as legitimate.

5) Flesh of animals and birds (sanctioned) that are not slaughtered or slayed in the prescribed manner.

6) Flesh of animals that are offered as sacrifice to idols.

Q.7: How should an animal or a bird whose flesh is sanctioned to be lawful for food be slaughtered or slayed?

A. One should say

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

"Bismillahi Allahu-Akbar" at the time of slaughtering or slaying an animal or a bird whose flesh is sanctioned to be lawful for food, and pass the knife over its throat in such a manner that the main arteries are cut as under, but the spinal chord is left alone for a while till all the blood oozes out.

Q.8: Can you name some of the acts that are major sins and are liable for severe punishment.

A. Yes, some of the acts that are major sins and are liable for severe punishment are:-

(1) To believe in anyone as partner of Allah.

(2) To disbelieve in Allah or His Prophets or His Books, or to deny any of the Fundamental Principles of Islam.

- (3) To lie.
- (4) To commit adultery or sodomy.
- (5) To rob or steal.
- (6) To cheat or deceive anyone.
- (7) To bear false witness.
- (8) To bring false charge against anyone.
- (9) To backbite.
- (10) To abuse anybody or injure anyone's feelings.

PART - II

Islam اسلام

(The Fundamental Principles of Islam)

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ
الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا.

Buniyal Islaamu'alaah Khamsin Shahaadati Al-laa-ilaaha Illallaahu wa Anna Muhammadar Rasoolullaahi wa Iqaamissalaati wa Ietaaizzakaati wa Saumi Ramadaana wa Hijjil Baiyti Manistataa'a Ilayhi Sabilaa.

The faith of Islam is based on five fundamental principles, first in the belief that there is no God but Allah and Muhammad Sallallaahu Alaihi wa wasallam is the Messenger of Allah, second to establish obligatory prayers (Salat), third to pay the Zakat (Poor-due), fourth to observe fast during the Holy Month of Ramadhan and fifth to perform Hajj that is Pilgrimage to the Holy Ka'aba in Makkah if one is financially capable of undertaking the journey to Makkah.

CHAPTER I

THE DECLARATION OF FAITH

Kalima-e-Tayyibah

كَلِمَةٌ طَيِّبَةٌ

Q.1: What is the first principle of Islam?

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

A. The first principle of Islam is to declare:
(1) Laa ilaaha illallaahu Muhammadur-rasoolullaah.

i.e. "There is no Deity but Allah, and Muhammad is the Apostle of Allah."

Q.2: Are there any other forms of the declaration of Faith?

A. Yes, there are four other forms, viz:-

2) Kalimatush-Shahaadat كَلِمَةُ الشَّهَادَةِ

Declaration or Submission of Evidence, viz.

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

Ashhadu al Laa ilaaha illallaahu wahdahu Laa shareeka lahu wa ashhadu anna Muhammadan 'abduhoo wa rasooluh.

i.e. 'I bear witness that there is no Deity but Allah, Who is without partner, and I bear witness that Muhammad is His Servant and Apostle.

(3) Kalimatut-Tamjeed كَلِمَةُ التَّمَجِيدِ

Declaration of the Glory of Allah, viz.

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

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Subhaanallaahi Walhamdu lillaahi wa laa ilaaha illallaahu wallaahu Akbar, wa laa haula wa laa quwwata illaa billaahil 'Aliyyil' Azeem.

i.e. 'Glory be to Allah and praise; there is no Deity but Allah; Allah is Most Great, there is no power, no might but from Allah, the Most High, the Great.'

(4) Kalimatut-Tahmeed كَلِمَةُ التَّحْمِيدِ

Declaration of the Oneness of Allah; viz.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ
 الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
 وَهُوَ حَيٌّ لَا يَمُوتُ أَلَدًا أَبَدًا وَهُوَ
 الْجَلِيلُ وَالْإِكْرَامُ بِيَدِهِ الْخَيْرُ وَهُوَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laailaaha illallaahu wahdahu Laa Shareeka laho
 Lahul mulku wa lahu Hamdu Yuhyee wa Yumeetu
 wa huwa Hayyullaah Yamootu Abadan Abadaa
 Zuljalaali wal Ikraam Biyadihil Khairu wa huwa 'alaa
 kulli Shai-in Qadeer.

There is none to be worshipped save Allah; He is Alone, none is to be associated to Him. His is the Kingdom (of whole Universe) and for Him is the entire Praise. Only He gives life and causes death, and He is Living and death will never come to Him. He is Majestic and All-Dignified. In His Hand is all good and He has power over all things.

(5)

Kalimatus-tighfaar

كَلِمَةُ اسْتِغْفَارٍ

أَسْتَغْفِرُ اللَّهَ رَبِّيَ مِنْ كُلِّ ذَنْبٍ أَنْ
 نَبْتُهُ عَمْدًا أَوْ خَطَاءً سِرًّا أَوْ عَلَانِيَةً
 وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي
 لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
 وَسَتَّارُ الْعُيُوبِ وَغَفَّارُ الذُّنُوبِ وَلَا
 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Astaghfirullaaha Rabbee Min Kulli Zambin
 Aznabtuhoo 'Amadan au Khataa'an Sir-ran Au
 'alaaniyanw wa Atoobu ilaiyhi minazzambillazee
 A'lamu wa minazzambillazee laa A'lamu Innaka Anta
 'Allaamulghuyoobi wa Sattaarul Uyoobi wa
 ghaffaaruzzunoobi walaa Haula walaa Quwwata illaa
 billaahil 'Aliyyil 'Azeem.

I ask forgiveness of Allah, Who is my Cherisher, for all the sins I committed knowingly or unknowingly, secretly or publicly and I repent towards Him of the sins which I am aware of and for the sins which I am not aware of. Undoubtedly You are the Best Knower of all unseen things and the Most Hider of the wrongdoings and the Best Forgiver of the sins; and there is no power, no

might (of doing all actions whether good or evil) but with the help of Allah, the Most Exalted, the Great.

(6) **Kalimatu-Raddi-kufr.** كَلِمَةٌ رَدِّ كُفْرٍ

Declaration of the Refutation of Disbelief, viz.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ
أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ
وَتَبَّرَاتُ مِنَ الْكُفْرِ وَالشِّرْكِ
وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ
وَالنَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ
وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

Allaahumma innee a'oozu bika min an ushrika bika shai'anw, wa anaa a'lamu wa astaghfiruka limaa laa A'alamu bihee tubtu anhu wa tabarraa'tu minalkufri washshirki wal kizbi wal gheebati wal bid'ati wan nameemati wal fawaahishi wal buh taani wal ma'aasi kulli haa wa aslam tu wa aqoolu laa ilaaha illailaahu

Muhammad-ur-rasool-ullaah.

i.e. O Allah! verily do I seek refuge in Thee from associating any partner with Thee knowingly; and I beseech the forgiveness for the sins which I am not aware of; and / repented of it. And / have been quit of infidelity and polytheism and falsehood and backbiting and sinful innovation and tale bearing and all sort of immodesty and false charge (Against someone), and all the sins, and I have entered the fold of Islam, and thereby declare:- There is no Deity but Allah, and Muhammad is the Apostle of Allah.

Q.3: Who is Muhammad?

A. Muhammad is the Rasool, i.e. the Messenger and Prophet of Allah who received the Message from Allah through Divine revelation and conveyed the same to humanity.

Q.4: Where was the Prophet Muhammad born?

A. Muhammad, the Messenger and Prophet of Allah, was born at Makka in Arabia.

Q.5: Do you know the genealogy (Lineage or Pedigree) of the Prophet Muhammad?

A. Yes, I can name up to his father's great grandfather, and know that he is descended from Prophet Abraham. He was the son of

"Abdullah, who was the son of 'Abdul Muttalib, who was son of Hashim, who was the son of 'Abd Manaf.

Q.6: How was the Prophet brought up?

A. 'Abdullah, the Prophet's father died before his birth, and he lost his mother, Amina, during his infancy. He was, then, for a short time under the care of his grandfather, 'Abdul Muttalib, who also expired a few years later. His uncle, Abu Talib, then, became his guardian.

Q.7: How was the Prophet Muhammad (Peace be upon him) educated?

A. He did not receive any instruction through human agency. His education was solely due to Divine Sources.

Q.8: When and where was the Message of Allah first revealed to our Prophet?

A. The Message of Allah was first revealed to our Prophet through angel Jibreel (Gabriel), at the age of forty, in the cave at the foot of Mt. Hira in Makka.

Q.9: What regard had the people of Makka for our Prophet before he announced his Prophet hood?

A. The people of Makka had a very great regard for him. They honoured and respected him for his integrity and honesty, and were so much impressed by them and the nobility and gentleness of his character that they conferred upon him the title of i.e. the Trustworthy, before he proclaimed his Prophet hood.

Q.10: Did the people of Makkah in general accept Muhammad as a Prophet when he first delivered to them the Message from Allah?

A. No, The people of Makka in general did not accept Muhammad as a Prophet, when he first delivered to them the Message of Allah against idols and idolatry. Only a few embraced Islam. Others persecuted him and his followers so much that he, along with his followers, was compelled to seek refuge in Medina.

Q.11: What is the migration of our Prophet from Makka to Medina called?

A. The migration of our Prophet from Makka to Medina is called AL HIJRA. The Muslim Calendar commences from the day of the migration.

Q.12: How did the people of Medina receive our Prophet?

A. Most of the people of Medina received our Prophet with kindness, believed in his teaching and mission and embraced Islam.

Q.13: When did our Prophet die and where was he buried?

A. Our Prophet died at the age of sixty-three and was buried in Medina, where his tomb now stands.

Q.14: Should we visit the tomb of our Prophet?

A. Yes, we should visit the tomb of our Prophet at Medina, preferably after the performance of Hajj (Pilgrimage) to Makka, for our Prophet has said:

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

i.e. Whoever (of my followers) visits my tomb it is binding on me to plead for (Mercy and Forgiveness) on his (or her) behalf (on the Day of Judgment).

Q.15: Should you love your Prophet?

A. Yes, I should love my Prophet and pay greater respect to him than to any other human being including my parents.

CHAPTER II

Prayer الصلوة

Q.1: What is the second Principle of Islam?

A. The second Principle of Islam is to offer the Obligatory Prayers five times a day.

Q.2: What do you understand by Prayer?

A. Prayer is the act of worshipping Allah according to the teachings of the Holy Prophet.

Q.3: What are the essential requisites for offering Prayer?

A. The essential requisites for offering Prayer are:-

- (1) The worshipper must be a Muslim.
- (2) The worshipper's clothes and body must be free from all impurities.
- (3) The place where the Prayer is to be offered should be pure and clean.
- (4) The part of the body between the navel and the knees of a male worshipper must be fully covered, and the whole body excepting the hands and face of a female worshipper.
- (5) The worshipper must face the Ka'ba in the

Great Mosque at Makka and the direction of Ka'ba outside Makka.

- (6) The worshipper must form the Niyat (i.e. intention) in his or her mind of the particular Prayer, Fard (Obligatory) or Sunnat or Nafil (Optional), he or she is about to offer.
- (7) The worshipper must observe the times and rules prescribed for the respective Prayers.
- (8) The worshipper must have performed the Wudu (i.e. ablution).
- (9) The worshipper must have performed Ghusl (i.e. the washing of the whole body), if he or she was in a state of grave impurity.

Note:- In order to keep the body clean from dirt and all minor impurities and to be ever ready for prayer, a Muslim must wash the private parts of his or her body with water whenever any impure matter issues from the body.

1. WUDU (ABLUTION) الوضوء

Q.1: What is Wudu?

A. Wudu is the act of washing those parts of the body which are generally exposed.

Q.2: How do you perform the Wudu?

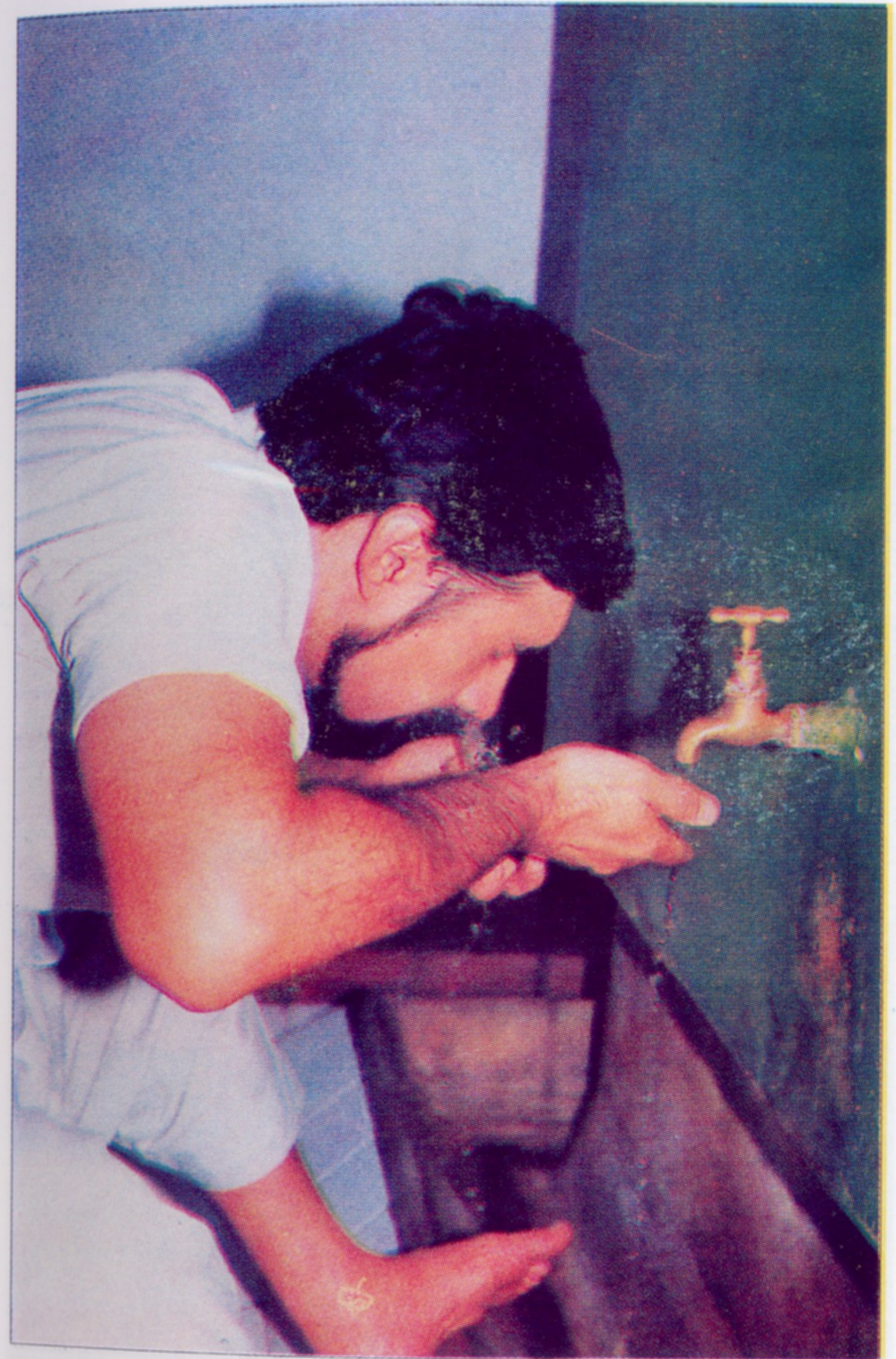
WUZOO (Step No. 1)



Wuzoo (Step No. 2)



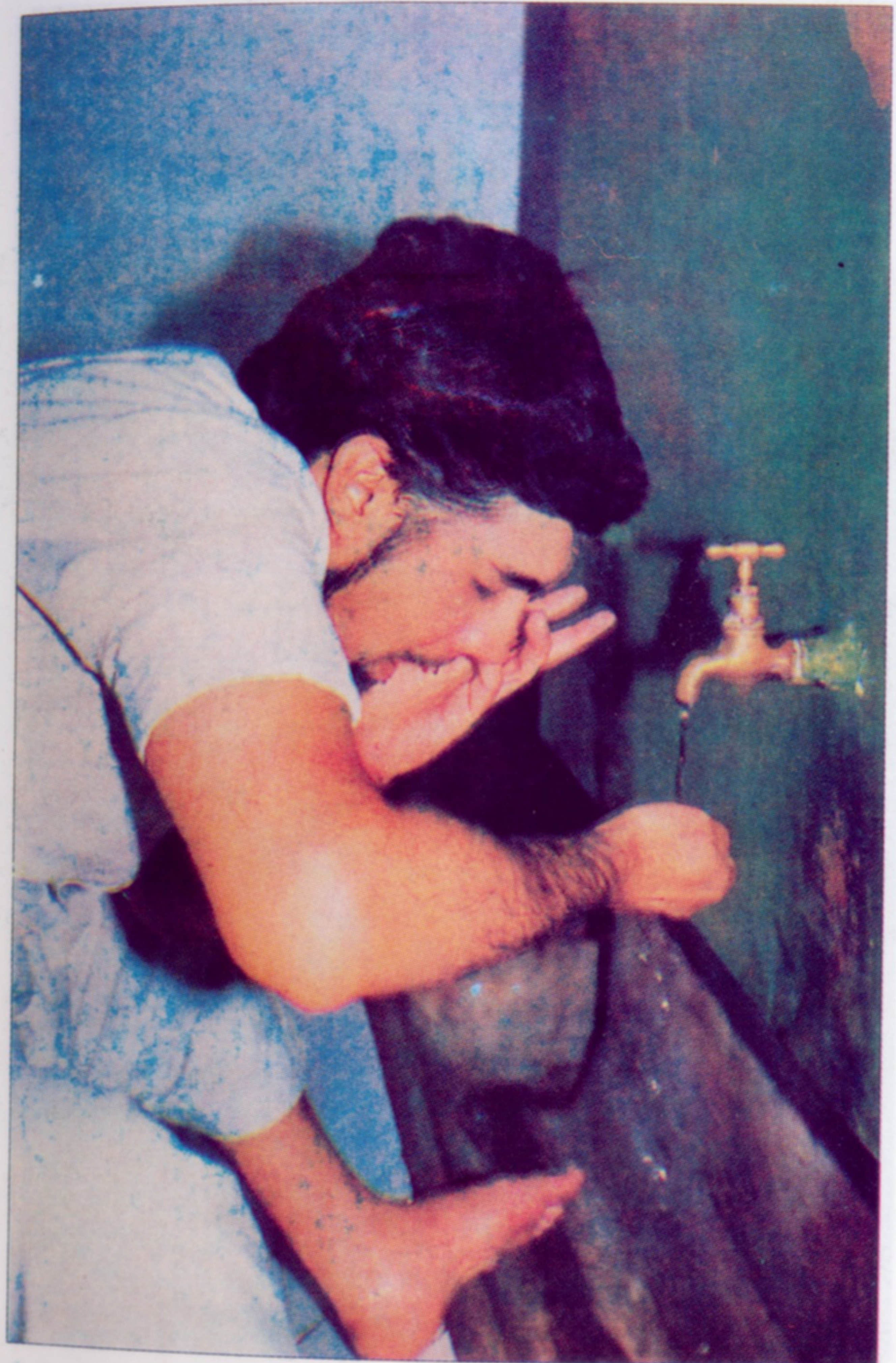
Wuzoo (Step No. 3-A)



Wuzoo (Step No. 3-B)



Wuzoo (Step No. 3-C)



Wuzoo (Step No. 4)



Wuzoo (Step No. 5-A)



Wuzoo (Step No. 5-B)



Wuzoo (Step No. 6-A)



Wuzoo (Step No. 6-B)



Wuzoo (Step No. 7-A)



Wuzoo (Step No. 7-B)



Wuzoo (Step No. 8-A)



Wuzoo (Step No. 8-B)



Takbeet Iqaamat



Legs must be 4 to 6 inches apart only and not more. Persons with physical disabilities are exempted in all the positions

Takbeere Tahreemah



The eyes of the worshippinger are pinned to the spot where the forehead would rest in Sajdah

Qiyaam



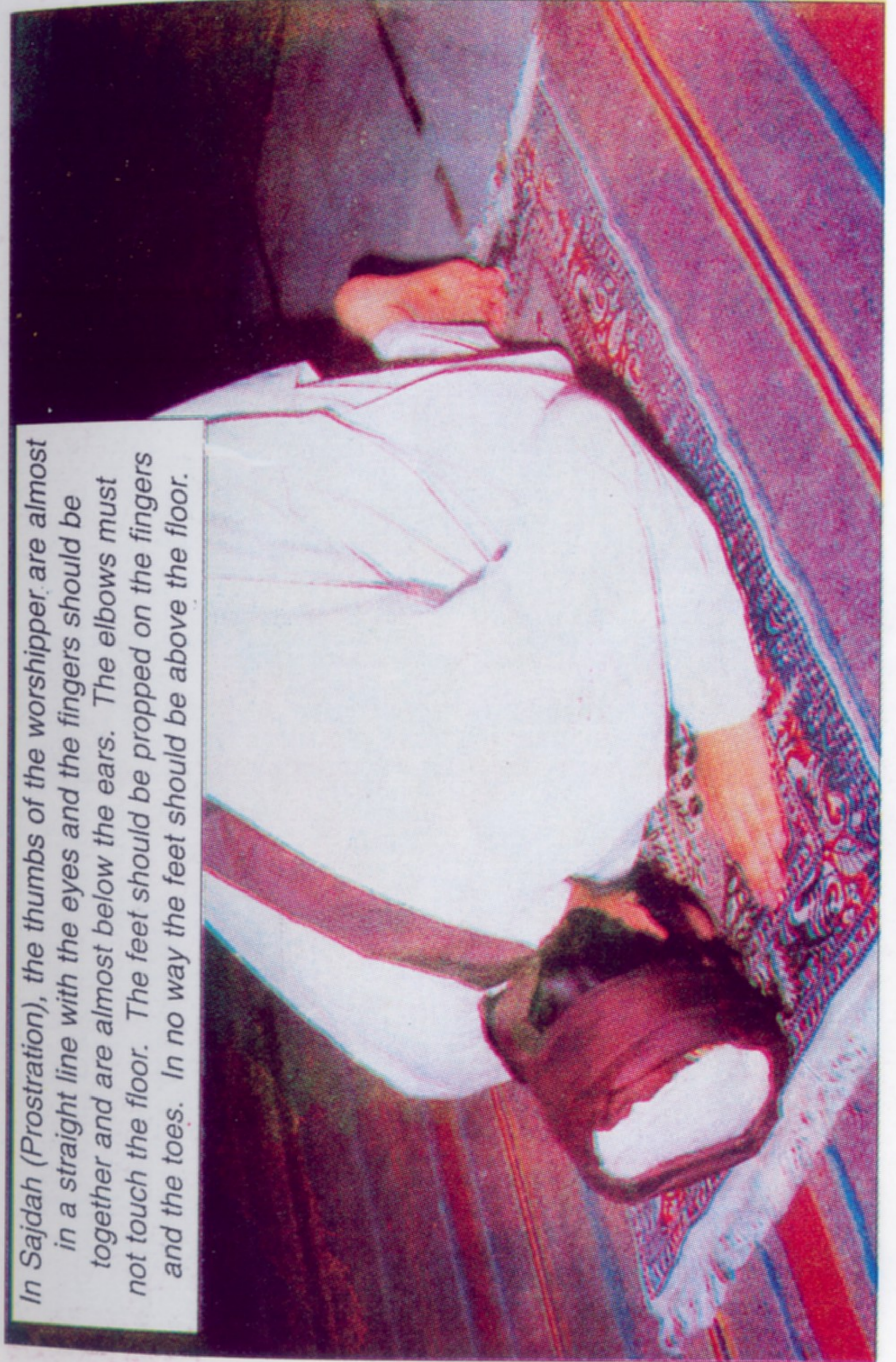
In Qiyaam (Standing position) hands are folded underneath the navel, the right palm resting on the left palm with fingers stretched in normal straight position.

Takbeer Ruku



In Ruku (Bowing position), the eyes of the worshipper are pinned to his toes. He is to bend himself in such a way that the legs and the thighs are in straight line flexed backward and the trunk and the head should be at right angle to the legs. He should not lean on the knees.

Sajdah



In Sajdah (Prostration), the thumbs of the worshipper, are almost in a straight line with the eyes and the fingers should be together and are almost below the ears. The elbows must not touch the floor. The feet should be propped on the fingers and the toes. In no way the feet should be above the floor.

Sajdah



In Sajdah (Prostration), the worshipper should first touch his nose on the floor and then the forehead.

Sajdah & Qa'dah



In Sajdah (Prostration), the worshipper's feet should rest on the fingers and the toes. In no way the feet should be raised above the floor. The fingers and the toes are so curved that the inner sides are firmly positioned on the floor.

Jalsah



In Jalsah (Sitting position), the eyes are on the lap and the hands rest on the thighs, the fingers not falling on the knees. It is important that one must sit in upright position fully before resuming the second Sajdah

Back view of Jalsah & Qa'dah



In Qa'dah (Sitting Position), the back should be in straight line with the head. The body should rest firmly on the left foot and the right foot should be propped on the fingers and then toes with the inner side touching the floor.

Qa'dah



In Qa'dah (Sitting position), while reciting (with the movement of the lips without raising the voice) the Tashahhud, the three fingers of the right hand should be folded slightly inside and the index finger should be pointed straight upward and at reaching ILLALLAAH in Tashahhud the right hand should come to its original position like the left one.

Right Salam



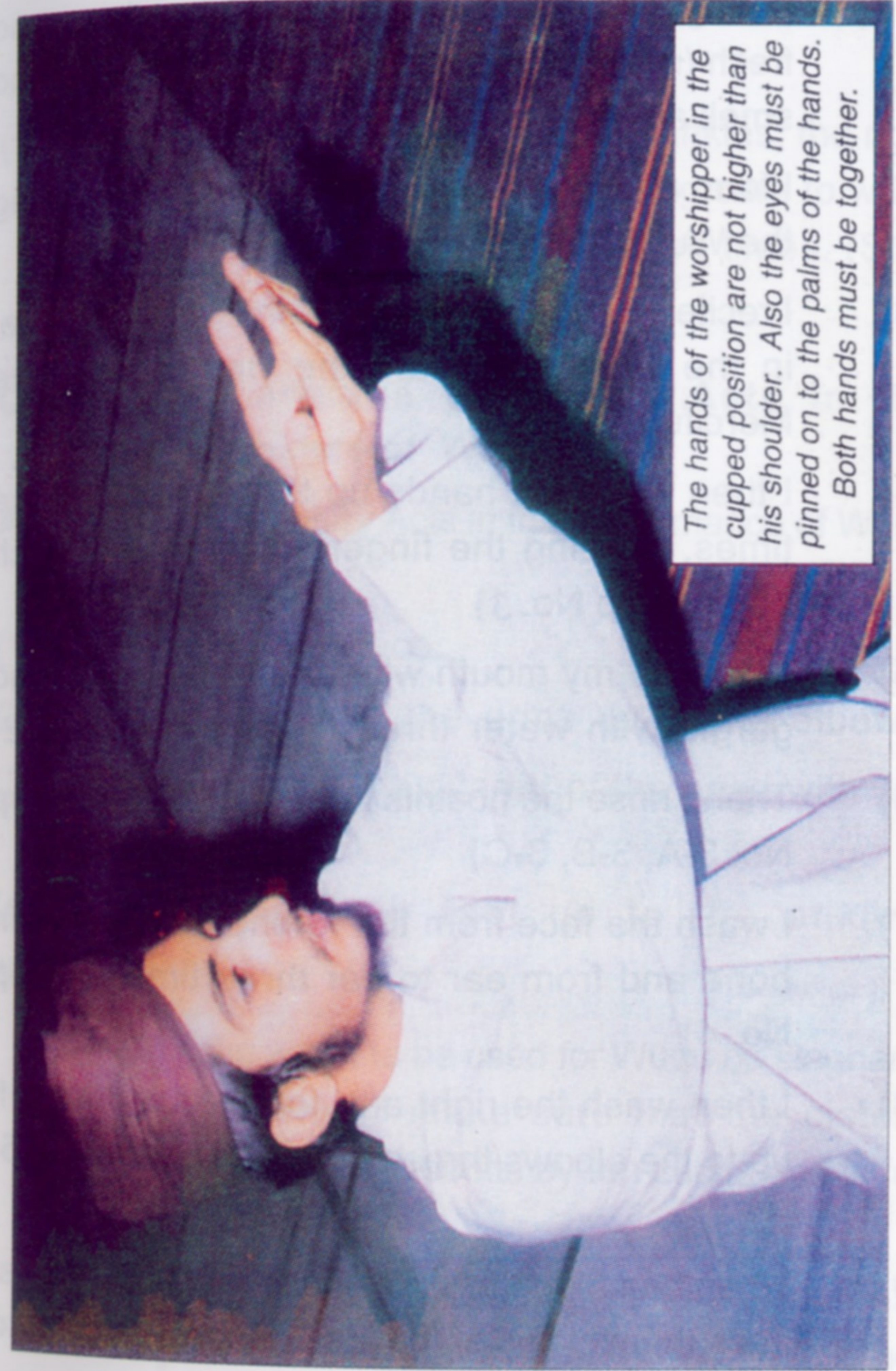
While turning the face towards the right side, the eyes of the worshipper are fixed on his right shoulder

Left Salam



While turning the face towards the left side, the eyes of the worshipper are fixed on the his left shoulder.

Dua



The hands of the worshipper in the cupped position are not higher than his shoulder. Also the eyes must be pinned on to the palms of the hands. Both hands must be together.

- A.** I perform the Wudu in the following manner:-
- (1) I make myself sure that the water with which I am going to perform Wudu is pure, clean and fresh (not used before) and its colour, taste and smell are unchanged.
 - (2) I form and have the full intention of performing the Wudu for offering prayer.
 - (3) I recite: "Bismillaahir-Rahmaamr-Raheem", i.e. in the Name of Allah, the Beneficent, the Merciful.
 - (4) I then wash my hands up to the wrists three times, passing the fingers in between each other (Step No. 1)
 - (5) I cleanse my mouth with brush or finger, and gargle with water three times, (Step No. 2)
 - (6) Then I rinse the nostrils thrice with water, (Step No. 3-A, 3-B, 3-C)
 - (7) I wash the face from the forehead to the chin bone and from ear to ear three times. (Step No. 4)
 - (8) I then wash the right arm followed by the left up to the elbows three times. (Step No. 5-A, 5-B)
 - (9) I then brush up the whole head with wet hands, pass the wet tips of the index finger inside and

- the wet tips of the thumb outside the ears, and pass over the other surface of the hands over the nape and the sides of the neck. (Step No. 6-A, 6-B, and 7-A, 7-B)
- (10) I then wash the feet up to the ankles, the right foot first and then the left, taking care to wash in between the toes, each three times. (Step No.8-A, 8-B).

Q.3: What are the Obligatory Acts in the performance of Wudu?

- A.** The Obligatory Acts in the performance of Wudu are four, viz.:
- (1) Washing the face.
 - (2) Washing both the arms up to the elbows.
 - (3) Brushing over a quarter of the head with wet hands.
 - (4) Washing both feet up to the ankles.

Notes:-

- (1) If the water to be used for Wudu be stagnant, one should make sure that the cistern measures ten cubits by ten cubits and is full of water.
- (2) If a person wears impermeable footwear after the performance of the Wudu, it is not

necessary to remove it for a fresh Wudu. One may just pass over it with wet fingers as if one were tracing lines on it. Travelers can take advantage of this concession for three days and three nights, others for one day and one night.

2. GHUSL (BATH) غسل

Q.1: When does Ghusl become obligatory?

A. Ghusl becomes obligatory after:

- (1) Sexual intercourse.
- (2) Discharge or effusion of semen.
- (3) Completion of menses and confinement.

Q.2: Can you name the obligatory conditions that must be fulfilled for a valid performance of an obligatory Ghusl?

A. The obligatory conditions that must be fulfilled for a valid performance of an obligatory Ghusl are:

- (1) To rinse the mouth thoroughly, so that all the parts are cleaned properly.
- (2) To rinse the nose right up to the nasal bone.
- (3) To wash all the parts of the body thoroughly,

including the hair.

Q.3: What is the best way of performing an obligatory Ghusl?

A. The best way of performing an obligatory Ghusl is:

- (1) The person should have the intention (Niyyat) to cleanse the body from grave impurity at the time of performing the bath.
- (2) He or she should wash the hands up to the wrists thrice.
- (3) Then the private parts must be washed thoroughly thrice.
- (4) Filth must be removed, if there be any, from any of the parts of the body.
- (5) One should then perform an ablution.
- (6) One should lastly wash thrice all the parts including the hair thoroughly.

3. TAYAMMUM تيمم

Q.1: What should a person do in place of Wudu or Ghusl, if one is sick or access cannot be had to water?

A. When a person is sick or access cannot be

had to water, one may perform what is called Tayammum in place of Wudu or Ghusl.

Q.2: What are the essential requisites for the performance of a Tayammum?

A. The essential requisites for the performance of a Tayammum are:

- (1) To have the intention in mind to perform the Tayammum for the removal of impurities.
- (2) To strike pure earth lightly with the palms of both the hands.
- (3) To pass the palms of the hands over the face once.
- (4) To strike again lightly pure earth with the palms of both the hands and rub alternately from the tips of the fingers to the elbows, the forearms and the hands.

3. (a) MISCELLANEOUS NOTES

Q.1: Do you know the acts or circumstances which make wudu void?

A. Yes, the acts or circumstances which make the Wudu void are:

- (1) Answering the call of nature, discharge of semen or issue of worm or sandy stone or

any impure matter from the front or the hind private parts.

- (2) The passage of wind from the hind private part.
- (3) The act of vomiting a mouthful of matter.
- (4) Emission of blood, pus or yellow matter from a wound, boil, pimple, etc., to such an extent that it passes the limits of the mouth of the wound, etc.
- (5) Loss of consciousness through sleep, drowsiness, etc.
- (6) Temporary insanity, fainting fit, hysteria or intoxication.
- (7) Audible laughter during prayer.

Q.2: Do the same occurrences nullify Tayammum also?

A. Yes, the same occurrences nullify Tayammum also, but in addition Tayammum is nullified as soon as the cause for performing it is removed, i.e. if the sick person recovers, or, if recourse has been taken to it for lack of water, and access to water becomes possible.

Q.3: What acts are forbidden without the performance of Wudu or the Tayammum as the case may be?

A. The following three acts are forbidden without the performance of Wudu or Tayammum as the case may be:

- (1) Prayer.
- (2) Walking round the Holy Ka'ba in Mecca.
- (3) Carrying or touching the Holy Qur'an.

Note:-

Children who have not attained the age of discretion i.e. about seven years, can carry the Holy Qur'an for the purpose of studying.

Q.4: Does Wudu convey any inner meaning besides the cleanliness of the body?

A. Yes, the primary object is cleanliness or purity, but spiritual cleanliness and purity, i.e. freedom from sins is the main object of religion. It is preferable, therefore, to recite the following prayer after the Wudu:-

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allaahummaj'alnee minattawwaabeen waj'alnee minal mutatahhireen.

O Allah! Make me from among those who repent for their sins and from among those who keep themselves pure.

4. AZAAN

اذان

Q.1: What is Azan?

A. Azan is the first call to Prayer.

Q.2: When and why is the Azan uttered?

A. The Azan is uttered in a loud voice to announce to the faithful that it is time for the Obligatory Prayer and to invite them to offer the same.

Q.3: How is Azan recited?

A. Azan is recited in a loud voice by the Muezzin (the crier) facing the direction of the Ka'ba in the following words which are said in the order mentioned:

(1) AllaahuAkbar i.e. **اللَّهُ أَكْبَرُ** "Allaah is Most Great" (four times).

(2) **Ash-hadu al al laa ilaaha illallaah.**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

i.e. "I bear witness that there is none worthy of being worshipped except Allah." (Twice)

(3) **Ash-hadu anna Muhammad-ar-rasoolullah**

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

i.e. "I bear witness that Muhammad is the Apostle of Allah" (Twice)

(4) **Hayya 'alas-Salaah**

حَيَّ عَلَى الصَّلَاةِ

i.e. "Come to Prayer" (turning the face alone to the right and saying it twice).

(5) **Hayya Alal-falaah**

حَيَّ عَلَى الْفَلَاحِ

i.e., "Come to Success" (turning the face alone to the left and saying it twice).

(6) **Allaahu akbar**

اللَّهُ أَكْبَرُ

i.e. "Allah is Most Great" (twice).

(7) **Laa ilaaha illallaah,**

لَا إِلَهَ إِلَّا اللَّهُ

i.e. "There is no Deity but Allah (once).

Notes: The following phrase is added after item (5) in the Azaan of the early morning prayer, viz. "As-salaatu khairum minannaum"

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

i.e. "Prayer is better than sleep" (to be said twice).

4. (a) **IQAAMAT** اقامة

Q.1: What is Iqamat and when is it uttered?

A. Iqamat is the second call to prayer and is uttered immediately before the beginning of the Obligatory Prayer (**fard**). It is similar to Azaan but with the addition of the sentence, "**Qad qaamatis-Salaah**"

قَدْ قَامَتِ الصَّلَاةُ

i.e. "Prayer has indeed begun", to be uttered twice after item (5) above.

5. **THE OBLIGATORY AND ESSENTIAL FACTORS OF PRAYER**

Q.1: What are the Obligatory (Fard) Factors In Prayer?

A. The Obligatory Factors in a Prayer are seven in number:

- (1) To say Takbeer-e-Tahreemah,
- (2) Qiyam, i.e. standing erect and placing the right hand upon the left below the navel.
- (3) To recite some verses from the Holy Qur'an.
- (4) Rukoo', i.e. bowing down in such a way as to grasp the knees with the hands keeping the back in a straight line so as to form a right angle with the legs.
- (5) Sajdah, i.e. prostrating in such a way that both the palms of the hands, the forehead, the nasal bone, the knees and the toes of both feet touch the ground; there must be sufficient space between the arms and the chest and the legs and the belly so that they do not touch each other but remain separate.
- (6) Qa'dah, i.e. sitting down in a reverential posture, keeping the right foot erect on the toes and the left one in a reclining position under the rumps.
- (7) To signify the completion of prayer by word or action.

Q.2: Can you name some of the Essentials (Waajib) of Prayer?

A. The observance of the following six points is very essential in any prayer.

- (1) To say takbir-e-tahrima, viz. "Allaahu-Akbar".
- (2) To recite the opening chapter of the Holy Qur'an (the Fatiha).
- (3) To recite any of the other chapters or at least three consecutive verses of the Holy Qur'an.
- (4) The recitation of the opening chapter must precede the recitation of any other chapter or three consecutive verses of the Holy Qur'an.
- (5) To avoid a pause between the recitation of the opening chapter and any other chapter or three consecutive verses of the Holy Qur'an.
- (6) To assume all the postures correctly, i.e. undignified haste must not be practiced in changing the postures and reasonable pauses must be observed at each stage.

6. PERFORMANCE OF PRAYER

Q.1: Can you give a complete description of the performance of Prayer?

A. Yes. A Prayer consists of either two, three or four Rak'ats, and a Rak'at is performed thus:-

(1) I stand erect, facing the direction of Ka'bah in Makkah, and after having the Niyyat, i.e. the intention in my mind of what prayer I am about to offer and preferably uttering it to myself,

(2) I raise both of my hands up to the ears and, saying "Allaahu Akbar", bring them down and place the right hand upon the left below the navel.

(3) I then recite:-

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ ط

(a) Subhaanakallaa-humma wa bihamdika wa tabaarakasmuka-wa ta'aalaa jadduka wa laa ilaaha ghairuk.

i.e. 'All Glory be to Thee, O Allah! and Praise be to Thee; blessed is Thy name and exalted Thy majesty; and there is none worthy of worship besides Thee.'

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(b) A-oozu billaahi minash shaitaanir-rajeem.
i.e. 'I betake my self to Allah for refuge from the accursed Satan.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(c) Bismillaahir Rahmaanir-Raheem.

i.e. '(I begin) in the name of Allah, the Beneficent, the Merciful.

(d) I then recite the Opening Chapter of the **Holy Qur'an (the Fatiha)**, viz.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
الَّذِي يَوْمِئِذٍ
نَسْتَعِينُ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ الضَّالِّينَ
آمِينَ

Alhamdu lillaahi Rabbil-'aalameen ar-Rahmaanir-Raheem, Maaliki Yaum-id-Deen, Iyyakana -budu wa iyyaka nasta'een; ihdinassiraatal-mustaqeema siraatalla-zeena an 'amta 'alahim ghairil maghdoobi 'alahim wa-lad-daalleen. Aameen!

i.e. 'All Praise is due to Allah, Lord of the worlds. The Beneficent, the Merciful, Owner of the Day of Judgment. Thee alone we worship and Thee alone we ask for help. Show us the straight path, the path of those who Thou hast favoured, not (the path of) those who earn Thine anger nor (of) those who go astray. Amen !'

(e) I immediately follow up this by reciting some passage from the Holy Qur'an, which should not consist of less than three consecutive verses. For this purpose any one of the small chapters may be selected, as for instance, the chapter termed "The Unity" viz.:-

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Qul huwallaahu Ah ad, Allaahus-Samad, lam yalid wa lam yoolad, wa lam yakul lahoo kufuwan ahad.

i.e. 'Say: He is Allah, the One,— Allah, the eternally

Besought of all! He begets not, nor is He begotten. And there is none comparable unto Him.

Note:- If a small chapter be recited, it is preferable to precede it by: "**Bismillaahir-Rahmaanir-Raheem.**"

(f) Then, saying "**Allaahu Akbar,**" I bow down in **Rukoo'** and say thrice:-

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbiyyal-'Azeem

i.e. 'How Glorious is my Lord, the Great !'

(g) I again assume the standing position, letting the hands remain on the sides and say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami'Allaahu liman hamidah.

رَبَّنَا لَكَ الْحَمْدُ

Rabbanaa lakal-hamd.

i.e. 'Allah has listened to him who has praised Him; Our Lord! Praise be to Thee.'

- (h) Then, saying "**Allaahu Akbar**", I prostrate myself and perform the **Sajdah**, saying thrice:-

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rabiyyal-A'laa.

i.e. "All glory be to my Lord, the Most High."

- (i) 1 then raise myself and, sitting for a while in a reverential posture, termed **Jalsah**, say once:-

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي

Allaahummaghfirlee warhamnni.

i.e. 'O Allah! forgive me and have mercy upon me.'

- (j) I then perform the second **Sajdah** exactly in the same way as the First one.

This finishes one **Rak'at**. I then say "**Allaahu Akbar**", and, standing erect once again, repeat all that I had done in the performance of the first **Rak'at** with the exception of items (a) and (b), which are meant to be recited in the first **Rak'at** only.

- (k) After the second **Rak'at's** second **Sajdah** is over, I, saying "**Allaahu Akbar**," sit down in the reverential posture called, **Qa'da-tul-Oolaa** (first

sitting) or **Qa'da-tul-Aakhirah** (last sitting) as the case may be, and recite **Tashahhud** alone in the former case, viz.:-

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ ۝ أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ ۝

At-tahiyyaatu lillaahi wassalaa-waatu wat taiyyibaatu
assalaamu 'alaika ayyu-hannabiyyu wa rahmatullaahi
wa barakaatuhu assalaamu 'alainaa wa 'alaa
"ibaadillaahis-saaliheen, ash-hadu al laa ilaaha
illallaahuwa ash-hadu anna Muhammadan 'abduhoo
wa rasooluh.

i.e. 'All reference, all worship, all sanctity are due to Allah. Peace be on you O Prophet! and the Mercy of Allah and His blessings. Peace be on us and all the righteous servants of Allah. I bear witness to the fact that none is deserving of worship except Allah and I

bear witness to the fact that Muhammad is His Servant and Apostle.)

- (1) If more than two **Rak'ats** are to be performed, I, saying "**Allahu Akbar**", stand up again, and completing one or two **Rak'ats**, as the case may be, sit down in the reverential posture called "**Qa'datul-Akhira**", which is also obviously adopted if the prayer consists of two **Rak'ats** only. In the reverential posture, I recite in addition to tashahhud, the **salawat**, viz.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ
عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ
سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ
عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ
سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaahumma salli 'alaa sayyidinaa Muhammadinw wa' alaa aali sayyidinaa Muhammadin kamaa sallaita alaa sayyidinaa Ibraahima wa 'alaa aali sayyidinaa Ibraahim innaka Hameedum Majeed. Allaahumma baarik 'alaa sayyidinaa Muhammadinw wa 'alaa aali sayyidinaa Muhammadin kamaa baarakta 'alaa sayyidinaa Ibraahima wa 'alaa aali sayyidinaa Ibraahim innaka Hameedum Majeed.

i.e. O Allah! Shower Thy blessings on our leader Muhammad and his descendants as Thou showeredest Thy blessings on our leader Abraham and his descendants; verily, Thou art the Praiseworthy, the Glorious.

O Allah! bless our leader Muhammad and his descendants as Thou blessedest our leader Abraham and his descendants: verily, Thou are the Praiseworthy, the Glorious.

- (m) I then recite the following du'aa:-

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا
وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَارْحَمْنِيْ
مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ
اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allaahumma innee zalamtu nafsee zulman kaseeranw,
wa Laa yaghfiruz-zunooba illaa anta faghfirlee
maghfiratam min 'indika warhamnee, innaka antal
Ghafoorur-Raheem.

i.e. O Allah! I have been extremely unjust to myself
and none grants forgiveness against sins but Thou;
therefore forgive me Thou with the forgiveness that
comes from Thee and have mercy upon me. Verily,
Thou art the Forgiver, the Merciful.

(n) I then turn my face to the right and say the
Salaam:-

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalaamu 'alaikum wa rahmatullaah,

i.e. 'Peace be upon you and the mercy of Allah'. Then
I turn my face to the left and repeat the same.

Here the Prayer is completed.

**Q.2: What should a worshipper do if he or she
unconsciously omits any of the essentials
of prayer or suspects that he or she has
performed more than the prescribed number
of ruku's, sajdahs, rak'ats, etc.?**

A. If a worshipper omits any of the essentials of

a prayer or suspects that he or she has performed
more than the required number of **Rukoo's,**
Sajdahs, Rak'ats, etc., he or she should
perform one **Salaam** after reciting **Tashahhud**
and, making two **Sajdahs,** should again recite
Tashahhud, Salawaat and **Du'aa** and complete
the prayer with the usual two Salaams. (This
is called **Sajdatus-Sahw**).

Q.3: What acts nullify a prayer?

A. The acts that nullify one's prayer are:

- (1) Talking.
- (2) Doing any three acts in succession.
- (3) Emission of impure matter from the body
or the annulment of Wudu in any way.
- (4) Drinking or eating during prayer.
- (5) Turning the chest away from the direction
of Ka'ba.
- (6) Committing breach of any of the obligatory
factors of a prayer.
- (7) If the body between the navel and the knees
becomes uncovered in the case of males,
or any part of the body excepting the hands
and the face in the case of females.

Q.4: What does the term Qa'da-tul-Oola mean?

A. The reverential sitting posture that one adopts after the completion of the two **Rak'ats** of a prayer, consisting of three or four, for reciting **tashahhud** is called **Qa'datul-Oolaa**.

Q.5: What is Qa'datul-Aakhirah?

A. The final reverential sitting posture which a worshipper assumes after the completion of the prescribed number of **Rak'ats** of any particular prayer, for the recitation of **tashahhud**, **salawat** and **du'a** is called **Qa'datui Akhirah**.

7. CLASSIFICATION OF PRAYER

Q.1: How many kinds of Prayers are there?

A. There are six kinds of Prayer? viz.

(1) **Fardul-'ain**, i.e. the compulsory prayer that must not be missed on any account whatsoever. This obligatory prayer must be offered at any cost for if one fails to do so he or she will be liable to severe punishment. The nature of its importance is evident from the fact that if one denies its obligatory nature, he or she is classed as an unbeliever.

(2) **Fardul-kifaayah** is the kind of prayer which should preferably be offered by all those

present at the time, but one at least out of the group must offer it to free the others from responsibility; for example, if any one individual from amongst the inhabitants of locality where death of a Muslim has taken place or from those who join the funeral procession to the cemetery offers the '**Funeral Prayer**', the obligation of all concerned is fulfilled.

(3) **Waajib** is a prayer which comes next in rank to Fardul-'ain in accordance with the importance attached to it by the Holy Prophet.

(4) **Sunnat-ul-mu'akkadah** is the class of prayer which the Holy Prophet used to offer daily without fail and has ordered his followers to do so. One is liable to be questioned for neglecting to offer the same without some very cogent reasons.

(5) **Sunnatu'ghairil-mu'akkadah** is the kind of prayer which the Prophet offered occasionally and desired his followers to do so.

(6) **Nafil** is a voluntary prayer and it is commended for the uplift of one's soul, and for the acquirement of spiritual benefits.

8. FARD PRAYERS

Q.1: How many kinds of Fard prayers are there?

A. There are only two kinds of Fard prayers, viz.

- (1) The daily obligatory Prayers.
- (2) The special congregational Prayers on Fridays.

Q.2: Can you name the daily Obligatory Prayers?

A. Yes, the daily Obligatory Prayers are five in number:

(1) **Salaatul-Fajr**, i.e. the early morning prayer which must be offered after dawn and before sunrise.

(2) **Salaatuz-Zuhr**, i.e. the early afternoon prayer, the time for which commences immediately after the sun begins to decline, and lasts till it is about midway on its course to setting.

(3) **Salaatul-Asr**, i.e. the late afternoon prayer which must be offered sometime after the sun is about midway on its course to setting, until a little before it actually begins to set.

(4) **Salaatul-Maghrib**, i.e. the evening prayer

which must be offered between the sunset and the disappearance of the light similar to the light at dawn, which follows when the red glow from the horizon in the West has vanished.

(5) **Salaatul-Ishaa**, i.e. the night prayer which must be offered any time after the time for Salaatul-Maghrib comes to an end, and before the break of dawn, but it should preferably be offered before midnight.

Q.3: How many Rak'ats are compulsory in each of the daily Obligatory Prayers?

A. The number of Rak'ats compulsory in the five daily Obligatory Prayers are:

(1) Two in Salaatul-Fajr (the early morning prayer).

(2) Four in Salaatuz-Zuhr (the afternoon prayer).

(3) Four in Salaatul-Asr (the late afternoon prayer).

(4) Three in Salaatul-Maghrib (the evening prayer).

(5) Four in Salaatul-Isha (the night prayer).

Q.4: How many Rak'ats of Sunnatul-mu'akkadah should be offered along with each of the

five daily Obligatory Prayers?

A. The number of Rak'ats is as follows:-

- (1) Two before the Fard of Saalatul-Fajr,
- (2) Four before and two after the Fard of Salaatuz-Zuhr.
- (3) None before or after the Fard of Saalatul-Asr.
- (4) Two after the Fard of Salaatul-Maghrib.
- (5) Two after the Fard of Salaatul-'Ishaa.

Note:-

Q.: What are the daily Sunnatu-ghairil-mu'akkadah Prayers?

A. They are:-

- (1) Four Rak'ats before the Fard of Salaatul 'Asr.
- (2) Four Rak'ats before the Fard of Salaatul 'Ishaa.

9. WAAJIB-UL-WITR

Q.1: When is Waajib-ul-Witr prayer to be offered?

A. It should be offered after the Fard and Sunnatul-

mu'akkadah of Salaatul-'Ishaa.

Q.2: Of how many Rak'ats does it consist?

A. It consists of three Rak'ats.

Q.3: How does it differ from other prayers?

A. It differs from other prayers in this respect, viz. that, in the third Rak'at, before one bows down for the performance of **Rukoo'**, one should say: "**Allaahu Akbar**", raising the hands up to the ears, and after placing them in the former position below the navel, one should recite the following **du'aa** called **Du'aa'-ul-Qunoot:-**

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ
وَنُوْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
وَ نَخْلَعُ وَنَتْرُكُ مِنْ يَّفْجُرُكَ ط اَللّٰهُمَّ
اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّيْ وَ نَسْجُدُ
وَ اِلَيْكَ نَسْعٰى وَ نَحْفِيْدُ وَ نَرْجُوْا

رَحْمَتِكَ وَنَخْشِي عَذَابَكَ إِنَّ
عَذَابَكَ بِالنُّكْفَاءِ مُلْحِقٌ ۝

Allaahumma innaa nasta'eenuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaika wa nusni alaikal khaira wa nashkuruka wa laa nakfuruka wa nakhla'u wa natruku manyyafjuruk; allaahumma iyyaaka na'budu wa laka nusallee wa nasjudu wa ilaika nas'aa wa nahfidu wa narjoo rahmataka, wa nakhshaa azaabaka inna azaabaka bilkuffaari mulhiq.

i.e. 'O Allah! we beseech Thy help and ask Thy pardon and believe In Thee and trust In Thee, and we praise Thee In the best manner and we thank Thee and we are not ungrateful to Thee, and we cast off and forsake one who disobeys Thee. O Allah! Thee alone do we serve and to Thee do we pray and make obeisance and to Thee do we flee and we are quick (in doing so), and we hope for Thy mercy and fear Thy chastisement; surely Thy chastisement overtakes the unbelievers'.

10. SALAATUL-'ANAAZAH

صلوة الجنائز

Q.1: How is Salaatul-Janaazah is offered?

A. Salaatul-Janaazah is offered with the congregation in the way as follows:-

(1) The body of the deceased is placed in a coffin with its face turned towards the Ka'ba and the Imam standing by its side with the intention (**Niyyat**) of offering **Salaat-ul-Janaazah** for that particular dead person raises both hands up to the ears and says "**Allaahu Akbar**", the congregation following his lead. The usual **Niyyat** for the **Salaatul-Janaazah** is:

نَوَيْتُ أَنْ أُؤَدِّيَ لِلَّهِ تَعَالَى أَرْبَعَ
تَكْبِيرَاتٍ صَلَاةِ الْجَنَازَةِ الشَّائِئِ لِلَّهِ
تَعَالَى وَالصَّلَاةِ لِلرَّسُولِ وَالِدُّعَاءِ
لِهَذَا الْمَيِّتِ (أَوْ لِهَذِهِ الْمَيِّتِ) إِقْتَدَيْتُ
بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ
الشَّرِيفَةِ ۝

Navaitu an uwaddiya lillaahi ta'aalaa arba'a takbeeraati saalatiijanaazati, ath-thanaau lillaahi ta'aalaa was-salaatulirrasooli wad-du-'aau lihaazaal mayyiti (lihaazihil mayyiti, in case the deceased is a female) iqtadaitu bihaazal- -Imaami mutawajjihan ilaa jihatil Ka'ba-tish-Shareefah.

i.e..'I intend to offer for Allah, the Sublime, four Takbeers of Funeral Prayer, Praise for Allah, the Sublime, and Blessings (of Allah) for the Apostle and prayer for this deceased person; I adopt the lead of this Imam, with my face turned in the direction of the honoured Ka'bah.'

(2) The Imam and the congregation then join their hands below the navel and recite:-

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَجَلَّ ثَنَّاؤُكَ وَلَا إِلَهَ غَيْرُكَ.

Subhaana Kallaahumma wa bihamdika wa tabaarakas-muka wa ta'aalaa jadduka wa jalla thanaa'uka wa laa ilaaha ghairuk.

(3) The Imam and the congregation then say "**Allaahu Akbar**" (this time without raising their hands), and recite the salawat as given

in (L) Item of 3rd part of question (L) in the section on "Performance of Prayer". (See page 48).

(4) The Imam and the congregation then say "**Allaahu Akbar**", as in (3) and recite:-

(a) If the deceased had attained the age of puberty, then the following "**Du'aa**":-

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا
وَعَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَأُنثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ.

Allaahummaghfir li hayyinaa wa mayyatinaa wa shaahidinaa wa ghaa'ibinaa wa saqheerinaa wa kabeerinaa wa zakarinaa wa unthanaa; Allaahumma man ahyaitahu minnaa fa ahyihee alalislamm waman tawaffai-tahoo minnaa fatawaffahu 'alal Imaan.

i.e. 'O Allah! Pardon our living and our dead, the present and the absent, the young and the old, the males and the females. O Allah! he (or she) to whom Thou

accorded life, cause him to live in the observation of Islam, and he (or she) to whom Thou givest death, cause him to die in the state of Iman.

(b) If the deceased is a minor and a boy, then the following Du'a:-

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا
وَزُخْرًا وَّاجْعَلْهُ لَنَا شَا فِعًا وَّ مُشَفَّعًا

Allaahummaj' 'alhu lanaa faratanw waj'alhulanaa ajranw wa zukhranw waj'alhu lanaa shaafi'anw wa mushaffa'aa.

i.e. 'O Allah! make him our forerunner, and make him, for us, a reward and a treasure, and make him, for us, a pleader, and accept his pleading.

(c) If the deceased is a minor and a girl, then the following Du'a:-

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا
وَزُخْرًا وَّاجْعَلْهَا لَنَا شَا فِعَةً وَّ مُشَفَّعَةً

Allaahummaj'alhaa lanaa faratanw waj'alhaa lanaa ajranw wa zukhranw waj'alhaa lanaa shaa-fi'atanw wa mushaffa'ah.

i.e. 'O Allah ! make her our forerunner, and make her, for us, a reward and a treasure, and make her, for us,

a pleader and accept her pleading.'

(5) Then the Imam and the congregation say "Allaahu Akbar", as in (3). Then turning their faces alone to the right they say: **Assalaamu 'alaikum wa rahmatullaah**". Then they turn their faces alone to the left and say: "Assalaamu 'alaikum wa rahmatullaah".

11. SALAAT-UL-MUSAAFIR (The Traveller's Prayer)

صَلوة المسافر

Q.1: When should one curtail the Obligatory Prayer?

A. When one is traveling with the intention of proceeding forty-eight miles or over from the home, one should offer two Rak'ats of Fard Prayers for those which comprise four, and continue to do the same after one's arrival at a destination if one does not intend to prolong his or her stay there for fifteen days or more.

12. SALAATUL-JUMU'A (Friday Prayers)

صَلوة الجمعة

Q.1: What is Salaat-ul-Jumu'ah?

A. It is a congregational Prayer only and cannot be offered alone. Consequently, an Imam (i.e. Leader) is necessary to lead the prayers. The Imam first of all delivers a **Khutbah** in two parts consisting of praise to Allah and Prayers of Blessing for the Holy Prophet, and some admonition to the congregation. He then prays to Allah for the welfare of all Muslims. After that he leads two Rak'ats of the Fard of Jumu'ah and all other follow him, as usual in congregational prayers.

Q.2: Who should be chosen to lead the Prayers?

A. The one most conversant with Islamic theology among those present should be requested to lead the Prayers.

Q.3: How is the Congregational Prayer offered?

A. The Imam stands in front of the congregation facing the direction of the Ka'bah, and all the other worshippers stand in lines behind him and follow his lead, i.e. they stand when he stands, perform **Ruku'** when he does it, and so on.

Q.4: Should a person offering his prayers with a congregation repeat all the requisite recitations?

A. Yes. One should recite everything excepting

the Opening Chapter of the Holy Qur'an followed by some other passage from it which the Imam recites on behalf of the congregation.

Notes:-

Q.1: What Prayers are offered in congregation in the daily Prayers?

A. Only the Fard of each Prayer is offered in a congregation, and not Sunnat or Nafl.

Q.2: What should one do if one misses the congregation for any Prayer (Fard)?

A. If one misses congregation for any Prayer, one should offer it alone or, if possible, join or arrange to have another congregation; but if one misses the congregation of Salaatul-Jumu'ah one should offer by oneself the usual Fard of Salaatuz-Zuhr.

13. SALAATUT-TARAAWEEH

Which consists of twenty Rak'ats and is offered in ten Salaams of two Rak'ats each, each night in the month of Ramadan only after the Obligatory 'Isha Prayers. It is very commendable to complete the whole Qur'an by reciting consecutive portions of it in each of its Rak'ats after the recitation of the Suratul-Fatiha, and thus finish

the whole Qur'an by the end of the month of Ramadan.

14. WAAJIBUL 'ID صلاة العيد (The 'ID Prayers)

Q.1: Of how many Rak'ats do the 'Eidul-Fitr and 'Eid-ul-Adha Prayers consist?

A. Each one of them consists of two Rak'ats.

2.Q: How are those two Rak'ats offered?

A. They are offered in the congregation thus:-

(1) The Imam as usual stands in front of the congregation, and facing the direction of the Ka'bah and having the intention of offering the particular prayers says, aloud: "**Allaahu Akbar**", and the congregation follows his lead.

(2) Then the Imam and the congregation place their hands below the navel as usual, and recite "**Subhaanakallaahumma**" (to the end) inaudibly, then, at short intervals, Perform three "takbeers", i. e. say "**Allaah-u-Akber**", thrice, raising the hands up to the ears and letting them remain at the sides at the end of each "takbeer". After the end of third "takbeer" the hands are placed below the

navel, then Imam recites **Suratul-Fatiha** (the Opening Chapter) and some other Chapter or Passage from the Holy Quran audibly and finishes the Rak'at in the prescribed manner.

(3) In the second **Rak'at**, the order is reversed, for the recitation of Qur'anic passages are made first and then the Imam and the congregation perform the three "**takbeers**" as in the first one, and then saying "**Allaahu Akbar**" for the fourth time, bow down in the **Ruku'** and complete the prayer as usual.

(4) After the prayer is over, the Imam mounts the pulpit and delivers two **Khutbas** or sermons. At the time of "**Eidul-Fitr**," the Imam explains the commandments regarding the payment or distribution of "**Sadaqaatul-Fitr**" and on the occasion of "**Eidul-Adha**," the commandments about the sacrifice of animals.

15. NAFL PRAYERS

نماز نفل

Q. What are the various special optional (Nafl) Prayers?

A. They are:-

(1) **Salaatul-Ishraaq**, which consists of two or four **Rak'ats** and may be offered after sunrise.

(2) **Salaatud-Duhaa**, which consists of two to eight **Rak'ats** and may be offered any time after the **Salatul-Ishraaq** till the Sun's declination.

(3) **Salaatu-Tahiyya-til-Masjid**, which consists of two **Rak'ats** and may be offered on entering a mosque.

(4) **Salaatut-Tahajjud**, which consists of four to twelve **Rak'ats** and may be offered after midnight preferably after having slept for some time. This prayer has been specially recommended in the Holy Qur'an for attaining spiritual progress.

(5) **Salaatul-Kusoofain**, which consists of two **Rak'ats** and may be offered during the eclipse of the sun or the moon.

16. FORBIDDEN TIMES FOR PRAYERS

اوقات مكروهه

Q.1: At what time is one prohibited to offer Fard, Sunnat or Nafl prayers?

A. One is forbidden to offer either Fard, Sunnat or Nafl prayers at:

- (1) The time when the Sun is rising.
- (2) The time when the Sun is at its zenith.
- (3) The time when the Sun is setting.

Q.2: Are there any other times when one should not offer the Nafl prayers?

A. Yes, One should not offer Nafl prayers during:-

- (1) The interval between the offering of the Fard of Salaatul-Fajr and the rising of the sun.
- (2) After the Iqaamat is called for any congregational prayer in a mosque.
- (3) The time between the offering of the Fard of Salaatul-'Asr and the setting of the sun.
- (4) The time between the setting of the sun and the offering of the Fard of Maghrib prayers.
- (5) The time between the Imam's getting up from his place for delivering the Khutbah, i.e. the sermon, and the completion of Friday congregational Prayers.

(6) At the time of any Khutbah, e.g. Friday, 'Id, etc.

(7) The time between the Fajr prayer and the 'Id prayers.

(8) After the 'Id prayers at the premises where the same have been offered.

(9) At the time of Hajj in 'Arafat after the Zuhr and 'Asr prayers are offered together.

(10) The time between the Maghrib and 'Ishaa prayers at Muzdalifa.

(11) When there is very little time left for offering the Fards of any of the daily prayers.

(12) When one feels the need to answer a call of nature.

17. MISCELLANEOUS

Q.: In which Rak'ats of the prayers is the recitation of the Holy Qur'an made audibly?

A. The recitation of **Suratul-Fatiha** and some other chapter or passage of the Holy Qur'an is made audibly in:

(1) The two **Rak'ats** of the **Fard** of **Salaatul-Fajr**.

(2) The First two **Rak'ats** of the **Fard** of **Salaatul-Maghrib**.

(3) The First two **Rak'ats** of the **Fard** of **Salaatul-Ishaa**.

(4) The two **Rak'ats** of **Salaatul-Jumu'ah**.

(5) The two **Rak'ats** of both 'Id Prayers.

(6) In all the twenty **Rak'ats** of the optional **Taraaveeh** Prayers in the month of Ramadan.

(7) In the three **Rak'ats** of the **Waajibul-Witr** Prayers in the month of Ramadan only.

Q.: In what Rak'ats and what Prayers is the recitation of the Holy Qur'an made inaudible?

A. In all the **Rak'ats** of the Fard of **Salaatul-Zuhr** and **Salaatul-Asr** and the last one and two **Rak'ats** respectively of the **Salaatul-Maghrib** and the **Salaatul-Ishaa**. The **Fatiha** alone is recited in these **Rak'ats** as also in the last two **Rak'ats** of **Salaatul-Zuhr** and **Salaatul-Asr**.

Q.: What Prayers should be offered in congregation?

A. The Prayers that should be offered in congregation are:-

(1) All **Fards** of the five Obligatory Prayers.

(2) The **Fard** of **Salaatul-Jumu'ah**.

(3) Both the 'Id Prayers.

(4) **Salaatut-Taraaveeh** in the month of Ramadan.

(5) **Waajib-ul-Witr** in the month of Ramadan only.

(6) **Funeral Prayer**.

(7) **Salaatul-Kusoof**.

Zakat الزكوة

(Islamic Alms-Fee)

Q.1: Can you give the definition of Zakat?

A. Yes, Zakat is the amount in kind or coin which a Muslim of means must distribute among the deserving every year.

Q.2: On whom is Zakat obligatory?

A. Zakat is obligatory on all Muslims who have in their possession for one complete year gold of the minimum weight of seven and a half tolas or silver of the minimum weight of fifty-two and a half tolas (a tola is equivalent in weight to 11.6363 gm.).

Q.3: What is the annual rate of Zakat on gold or silver?

A. The annual rate is 2.50%.

Q.4: Is Zakat obligatory on gold or silver only?

A. No. It is obligatory not only on gold or silver but also on camels, cattle, goats and all articles of trade.

Q.5: Is Zakat obligatory on pearls and precious stones?

A. They are exempted when used as ornaments for personal use but are liable to Zakat as articles of trade.

Q.6: How should Zakat be calculated on articles of trade?

A. It should be calculated on the net balance of the value of the articles of trade at the end of the year.

Q.7: Among what classes of Muslims and for what purposes is the Zakat to be distributed and utilized?

A. It is distributed among the following classes of Muslims for relieving respective wants:-

(1) The poor Muslims, to relieve distress.

(2) The needy Muslims, to supply to implements for earning their livelihood, and those whose hearts are inclined to embrace Islam, i.e. the converts to Islam, the new Muslims to enable them to settle down and meet their sudden needs.

(3) The Muslims in debt, to free them from their

liabilities incurred under pressing necessities.

4) The Muslim wayfarers, if any one of them be found to be stranded in a land foreign or strange to him and stands in need of help.

(5) Muslim prisoners of war, for liberating them by payment of ransom money.

(6) Muslim employees appointed by a Muslim Amir for the collection of **Zakat**, for the payment of their wages.

(7) Those engaged in the way of Allah, to defray the expenses for the defense and propagation of Islam.

Q.8: What conditions must be complied with for the fulfillment of the obligation of Zakat?

A. **Zakat** must be distributed among the classes of Muslims for the purposes enumerated with the **Niyyat** of fulfilling the obligation of **Zakat** and to see to it what the recipient is made the absolute owner in his or sole right of what is given to him or her.

9. Q. What moral does Zakat convey to you?

A. The moral that this institution conveys to me is that I must not be selfish and get too fond of worldly possessions, but must always be ready and willing to help my brethren by all means at my disposal.

SADAQATUL-FITR صدقة الفطر

Q.1: What is Sadaqatul-Fitr?

A. It is a charity, the annual distribution of which is essential (**Waajib**) for every Muslim who possesses on the last day of the month of Ramadan or the day of 'Eid-ul-Fitr good? of the value which makes them liable for **Zakat**. A muslim has to pay the **Sadaqatul-Fitr** for himself or herself and for his or her minor children.

Q.2: What is the amount of Sadaqatul-Fitr?

A. One hundred and seventy-five and a half tolas of wheat or its equivalent value per head is the minimum amount that a Muslim is enjoined to pay.

Q.3: To whom should Sadaqatul-Fitr be given?

A. Those who merit **Zakat** also deserve it.

Q.4: When should Sadaqatul-Fitr be distributed?

A. It should preferably be distributed before offering

the 'Eidul-Fitr Prayers, otherwise at any other time.

Q.5: Who are not entitled to receive Zakat or Sadaqatul-Fitr?

A. They are:

1. Those on whom payment of Zakat is obligatory.
2. The descendants of the Holy Prophet, however poor they may be,

Note:

The descendants of the Holy Prophet may accept or be given presents or simple charity but not Zakat or Sadaqat-ul-Fitr.

CHAPTER IV

The observation of fasts in the month of Ramadan

صوم رمضان

Q.1: What do you mean by observation of fasts?

A. By observation of Fasts I mean the act of abstaining from eating, drinking, smoking, allowing anything whatsoever to enter into what is understood to be the interior of the body, as also voluntary vomiting, self-pollution, sexual intercourse, etc. from the break of dawn till sunset.

Q.2: On whom is the observation of fasts obligatory?

A. The observation of fasts is obligatory on all Muslims excepting the Infants, the insane, and the invalid.

Q.3: Who is exempted from observing fasts?

A. Men and women too old and feeble to bear the hardships of a fast are exempted, but they should feed a poor and needy Muslim to satiation twice a day, or pay the amount of one

Sadaqatul-Fitr for every day.

Q.4: Cider what circumstances can one defer the observation of fasts?

A. One can defer the observation of fasts if:

- 1) One is so sick that the observation of fast is likely to increase his or her sickness.
- 2) A woman who is suckling a child, and there is a danger of reduction in the supply of milk if she observes fasts.
- 3) A traveler who has reason to fear that observing of fasts will make him or her unable to prosecute the journey.

Note: As soon as one is relieved of the respective disabilities, one must observe the fasts immediately.

Q.5: Cider what circumstances should a woman postpone the observation of fasts?

A. A woman should postpone the observation of fasts during the period of menses and when she is in the family way.

Q.6: Why is the observation of fasts is obligatory in the month of Ramadan?

A. The observation of fasts is obligatory in the month of Ramadan because it is blessed month of the year during which Holy Quran was revealed.

Q.7: Can we spread out the period of fasting and complete the observation of fasts for the required number of days 29 or 30, as the case may be at any time during the year?

A. No. The Holy Quran enjoins upon Muslims to observe the fasts consecutively for 29 or 30 days, as the case may be, during the month of Ramadan alone. Besides, the main purpose for which the observations of fasts has been made obligatory will not be served if the period were spread out, for the training that one receives for bearing with thirst and hunger, and incidentally realizing the distress of the starving poor and sympathizing with and helping them would not be acquired.

Q.8: What is the real significance of fasting?

A. The real significance of fasting consisting in the habit of self-control that it fosters and develops and thus enables one to save oneself from being an easy victim to temptation, and consequently minimizing the chances of committing sins, this in its turn will make the

practice of virtue easier and lead one nearer to the Kingdom of Allah.

Q.9: What should be done if one does not observe a fast without any cogent reason on any day during the month of Ramadan?

A. If one does not fast on any day during the month of Ramadan without any cogent reason, one will be committing a sin, but all the same he or she must fast on some other day to make amends for the omission.

Q.10: What are the main obligatory factors for the proper observation of fasts?

A. The main obligatory factors for the proper observation of fasts are:

1) Conception or utterance of Niyyat, i.e. intention to fast.

2) Abstinance from all things that would nullify the fast from the break of dawn to sunset.

Q.11: What is the usual form of Niyyat for fasting during the month of Ramadan?

A. The usual form of Niyyat for fasting during the month of Ramadan is:

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرِيضِ
رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

Nawaitu sauma ghadin an adaa'i fardi Ramadaana
haazihis-sanati-lillaahi ta'aalaa.

i.e. 'I intend to fast for this day in order to perform my
duty towards Allah in the month of Ramadan of the
present year'.

**Q.12: When should one conceive the Niyyat or
give utterance to it?**

A. The Niyyat (i.e. the intention) should be
conceived or given utterance to for each day
preferably before the break of dawn. If not, at
any time before midday, if in the meanwhile
one has maintained the state of fasting from
the time of dawn.

**Q.13: What are the main optional for the
observation of fast?**

A. The main optional for the observation of fasts
are:

- 1) Partaking of meals before the break of dawn.
- 2) Eating of three dates and drinking of water

after sunset for signifying the end of the fast.

3) And reciting, prior to breaking the fast, the
du'a.

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ
أَفْطَرْتُ

Allaahumma laka sumtu wa'alaaz rizqika aftartu.

i.e. 'O Allah! for Thy sake have I fasted, and (now) /
break the fast with the food that comes from. Thee'.

**Q.14: What is the penalty for doing anything
without any cogent reason that makes a fast
void?**

A. The penalty for doing anything that makes a
fast void without any cogent reason is to observe
sixty consecutive fasts or feed sixty persons,
besides observing the fast in place of one which
he or she has deliberately made void.

**Q.15: Is fast made void if by mistake one does
something that makes it so under the
impression that one is not observing a fast?**

A. No, if anyone by mistake does something that
makes a fast void under the impression that
one is not observing a fast, the fast is not
nullified, provided one stops doing it the moment
one recollects the same.

CHAPTER V

Al-Hajj

(Pilgrimage to Makkah)

الحج

Q.1: On Whom is the performance of Hajj (Pilgrimage to Makka) incumbent?

A. The performance of Hajj is incumbent on all Muslims, at least once in a lifetime, if circumstances permit, i.e. if they are in a position both physically and materially to undertake the journey to Makka, and make materially to undertake the journey to Makka, and make sufficient provision for their dependents during the period of their absence.

Q.2: How do you define Hajj?

A. The Pilgrimage to Makka in the state of Ihram to be adopted at the **Miqat** strictly carrying out all that it imposes, observing wuqoof at 'Arafat, performing the **Tawaf** at **Ka'bah**, etc. in accordance with the prescribed laws is called Hajj.

Q.3: What is 'Umra?

A. The visit to Makkah at any time of the year in

the state of Ihram to be adopted at Miqat, performing the Tawaf round Ka'ba in Makka and accomplishing sa'ee in accordance with the prescribed laws is called Umra.

Q.4: What do you mean by Ihram?

A. The removal of sewn clothes from the body and wrapping it up in a couple of seamless sheets at the Miqat with the intention of performing "Hajj" or "Umra", and abstaining from all things that are unlawful for those intending to perform Hajj or 'Umra signifies Ihram.

Q.5: What do you understand by "Tawaf"?

A. The performance of seven circuits round the Ka'bah (In Makkah) commencing from the Black Stone and having the Ka'bah on one's left is called "Tawaf".

Q.6: What does the term Sa'ee signify?

A. Sa'ee signifies the act of marching to and from between the two hills of Safa and Marwa (near Ka'bah) in accordance with the prescribed laws.

Q.7: What is Wuqoof?

A. The stay at 'Arafat', at least for a few

minutes, during the time between the declining of the sun from the meridian on the 9th of Zilhijja (the 12th lunar month) and before the dawn on the 10th of Zilhijja is called "**Wuqoof**".

Q.8: What territory does Haram constitute?

A. The City of Makka, in which the Ka'ba is situated along with a certain defined outlying territory on all its sides, is called "Haram".

Q.9: What are Miqats?

A. The boundary lines which the pilgrims or those who want to perform 'Umra should not cross without adopting the Ihram are called "Miqats".

Q.10: How many Miqats are there? What are their names and for whom do they indicate the boundary line of Haram?

A. There are five Miqats in all viz:

1) Zul-Hulaifa or Bi'r-e-Ali, which indicates the border line of Haram for those coming from the side of Medina.

2) Zatul-Iraq serves as Miqat for those coming from the side of Iraq or Mesopotamia.

3) Jahfa or Rabigh is the Miqat for those from

Syria.

4) Quarn for those from the side of Najd

5) Yalamlam for those from the direction of Yemen, Pakistan, India, etc.

Q.11: **How should a male pilgrim adopt the Ihram?**

A. When a male pilgrim is about to cross a Miqat, he should perform Ghusl, divest himself of sewn clothes, and wrap up the lower portion of his body in a seamless sheet and cover up the upper part with another one, keeping the head and face bare. The footgear must be such as to keep the central bones of the outer parts of his feet open. He must then offer two Rak'ats of Nafl, and lastly, he must form in his mind the Niyyat and give utterance to his intention as to the purpose of his adopting the Ihram.

Q.12: What is the form of Niyyat for Hajj?

A. The form of Niyyat for the Hajj is:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي
وَتَقَبَّلْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ
وَاحْرَمْتُ بِهِ مُخْلِصًا لِلَّهِ تَعَالَى .

Allaahumma innee ureedulhajja fayassirhu lee wa taqabbalhu minnee, nawaitul-hajja wa ahramtu bihee mukhlisal liilaahi Ta'aalaa.

i.e. 'O Allah! I intend to perform, the Hajj. Make, Thou, the same easy for me and accept it from me. / have conceived the Niyyat for Hajj, and} have adopted Ihram sincerely for Allah, the Sublime'.

Q.13: What is the form of Niyyat for 'Umra?

A. If one wants to perform only 'Umra he or she should say:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا
لِيْ وَتَقَبَّلْهَا مِنِّيْ نَوِيْتُ الْعُمْرَةَ
وَاحْرَمْتُ بِهَا مُخْلِصًا لِلّٰهِ تَعَالٰى ۝

Allaahumma innee ureedul 'Umrata fayassirhaa lee wa taqabbalhaa minnee, nawaitul 'Umrata wa ahramtu bihaa mukhlisal liilaahi Ta'aalaa

i.e. 'O Allah! I intend to perform 'Umrah. Make, Thou, the same easy for me and accept if from me. / have conceived the 'intention' for 'Umrah and have adopted the Ihram for it, sincerely for the sake of Allah, the Sublime'.

Q.14: What is the form of Niyyat for performing Hajj and 'Umra together?

A. It is:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ الْحَجَّ وَالْعُمْرَةَ
فَيَسِّرْهُمَا لِيْ وَتَقَبَّلْهُمَا مِنِّيْ نَوِيْتُ
الْحَجَّ وَالْعُمْرَةَ وَاحْرَمْتُ بِهِمَا
مُخْلِصًا لِلّٰهِ تَعَالٰى ۝

Allaahumma ureedulhajja wal 'Umrata fayassirhumaa lee wa taqabbalhumaa minnee nawaitul Hajja wal 'Umrata wa ahramtu bihimaa mukhlisal liilaahi ta'aalaa.

i.e. 'O Allah! I intend to perform both Hajj and ' Umrah. Make, Thou, the same easy for me and accept them from me. / have conceived the intention for both Hajj and 'Umra and have adopted the Ihram to perform both Hajj and 'Umra only for the sake of Allah, the Sublimed'.

Q.15: What should one do after one has given utterance to one of the appropriate Niyyats?

A. After one has given utterance to one of the Niyyats, one should say aloud (these words should be perfectly committed to memory as one will have to recite them again and again,

sitting, standing, mounting and dismounting):

لَبَّيْكَ يَا اللَّهُمَّ لَبَّيْكَ يَا رَبَّ الْعَالَمِينَ لَا شَرِيكَ لَكَ
لَبَّيْكَ يَا رَبَّ الْعَالَمِينَ الْحَمْدُ وَالنِّعْمَةُ
لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Labbaik Allaahumma labbaik; Labbaik: laa shareek a laka labbaik, innal-hamda wan ni'mata laka wal mulka laa shareeka lak.

i.e. 'Here I am at Thy service. O Allah! Here I am at Thy service. Here I am at Thy service; There is no partner unto Thee; Here I am at Thy service. Verily, to Thee the glory, the riches and the sovereignty of the world. There is no partner to Thee'.

Q.16: What things become unlawful for those adopting the Ihram?

A. The things that become unlawful for those adopting the Ihram and remain as such till the object for which the Ihram has been adopted is accomplished are :

- 1) Hunting or aiding and abetting it.
- 2) Sexual intercourse or its preliminaries.

- 3) Cropping or shaving of hair or paring of nails.
- 4) Covering of head or face in any way whatsoever.
- 5) Use of gloves or socks.
- 6) Wearing of any kinds of sewn clothes or underwear.
- 7) Using any perfume or perfumed preparation.
- 8) Deliberate smelling of perfume or applying it to any part of the body or the sheets covering it, or even keeping it in any manner on one's person. (If any aroma of perfumes applied before the conception of Niyyat remains, it does not matter, for it is permissible).
- 9) Killing or even dislodging and throwing away lice if they happen to find their way on one's person or the sheets covering it.

Q.17: What is the difference between the adoption of Ihram by men and women?

A. The points of difference between the adoption of Ihram by men and women are:

- 1) That a woman can wear sewn clothes.

2) She can cover her head (as matter of fact she should cover her head in the presence of all men excepting her husband, as also whilst offering prayers).

3) She should not put on a veil in such a manner that the fabric may touch her face.

4) She can put on socks or gloves.

5) All the other things which are unlawful for a man are also unlawful for her.

Note: A women should not utter 'labbaik' etc. aloud but should say the same in a subdued voice.

TAWAF

طَوَاف

Q.18: How is the Tawaf performed?

A. The points to be observed in the performance of Tawaf are:

1) The performer of **Tawaf** should stand towards that corner of the Ka'bah where the Black Stone is embedded in its wall in such a manner as to have it on one's right and then give utterance to the Niyat of performing it in the words:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ طَوَافَ بَيْتِكَ
الْمُحَرَّمِ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ ط

Allaahumma innee ureedu tawaafa baitikalmuharrami fayassirhu lee wa taqabbalhu minnee

i.e. 'O Allah! I intend to perform the Tawaf of Thy consecrated premises. Make. Thou, the same easy for me and accept it from me'.

2) Then facing the Black Stone and raising the hands with palm outwards, one should say:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ اَكْبَرُ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ۝

Bismillaahi walhamdu lillaahi wallaahu Akbar wassalaatu wassalaamu 'alaa Rassoolillaah.

i.e. "I begin in the name of Allah, and all Praise is due to Allah and Allah is Most Great, and peace and blessings be on Allah's Apostle."

3) If possible one should approach the Black Stone and give it a kiss, but if it be not feasible, then one should give it a flying kiss,

and recite the Du'a:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَطَهِّرْ لِيْ
قَلْبِيْ وَاشْرَحْ لِيْ صَدْرِيْ وَ
يَسِّرْ لِيْ اَمْرِيْ وَعَافِنِيْ فَيَمَنْ
عَافَيْتَ ۝

a) Allaahummaghfirlee zunoobee wa tahhir lee
qalbee Washrah lee sadree yassir lee amree wa
'aafinee fee man 'aafait

i.e. 'O Allah; forgive me my sins and purify my heart
and expand my chest (i.e. give me spiritual illumination)
and make my task easy and preserve me among Thou
hast preserved'.

b) Then one should proceed towards the Gate of Ka'ba
saying:

اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصَدِّقًا بِكِتَابِكَ وَ
وَفَاءً بِعَهْدِكَ وَ اِتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ
مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ
وَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا

شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنْ مُحَمَّدًا ا
عَبْدُهٗ وَرَسُوْلُهٗ اَمَنْتُ بِاللّٰهِ وَ كَفَرْتُ
بِالْجِبْتِ وَ الطَّاغُوْتِ ۝

Allaahumma imaanam bika wa tasdeeqam bikitaabika
wa wafaa'am bi 'ahdika wattibaa'al li sunnati nabiyyika
Muhammadin, sallallaahu ta'aalaa 'alaihiwasallama,
wa ashhadu al laa ilaaha ill-Allaahu wahdahoo laa
shareeka lahoo wa ashhadu anna Muhammadan
'abduhoo wa Rasooluhoo Aamantu billaahi wa kafartu
bil-jibti wattaaghoot.

i.e. 'O Allah! (I am performing this) with complete Faith
in thee and Belief in the Truth of Thy Book and in the
fulfillment of my pledge to Thee, and in the wake of
the Sunnat of Thy Prophet Muhammad, may peace
and blessing of Allah be upon him'. I bear witness to
the fact that there is no God but Allah, Who has no
partner, and that Muhammad is His bondman and
Prophet. I have faith in Allah and do not believe in evil
spirits and ghosts.

Note: The act of kissing the Black Stone and reciting
the du'a is called "**Istilam**".

4) Then, having the Ka'bah on one's left, one

should take a complete round of it, remembering Allah all the while or reciting du'aa (a and b of 3) in the same way as before. This completes one circuit.

Note: One may kiss, if possible the **south-west** corner of Ka'bah which is called **Rukne Yamani**.

5) One should perform seven rounds in the manner described.

6) After the completion of seven rounds one should stand near the gate of Ka'ba and pray for Allah's blessings.

7) Lastly, one should offer two Rak'ats of Sunnatut-Tawaf, preferably near Maqam-e-Ibrahim, a spot just near the Ka'bah.

Q.19: What acts are culpable during the performance of Tawaf?

A. The acts that are culpable during the performance of Tawaf are:

1) Being without ablution.

2) Uncovering of more than a quarter part of any limb of the body which must be kept covered.

3) Performing the Tawaf either by supporting oneself on someone's shoulder or mounted, without any cogent reason.

4) Performing the Tawaf in a sitting posture, without any cogent reason.

5) Performing the Tawaf with the Ka'ba on one's right.

6) Performing the Tawaf round the Ka'bah exclusive of Hatim (Hatim is the name for the portion of land in the North of Ka'bah which was left out when the Ka'bah was rebuilt).

7) Performing a lesser number of circuits than seven.

Q.20: What acts are not permissible during the performance of Tawaf?

A. Such acts are:

1) Discussion of mundane matters.

2) The performance of Tawaf in an impure garb.

3) The disregard of Ramal which signifies marching briskly, moving the shoulders with chest out, like the gait of a soldier, in the first three circuits of the Tawaf of 'Umra.

4) The disregard of Iztiba'a which denotes the act of removing the sheet from the right shoulder and passing it under the right armpit to place on the left shoulder, thus keeping bare the right arm in the Tawaf of 'Umra.

5) Omission of Istilam.

6) Pauses between the circuits of Tawaf (Of course if the Wudu is made void or a congregation of an Obligatory Prayer is ready, one may discontinue the circuits to perform the Wudu or to join the congregation and complete them later on).

7) The failure to offer two Rak'ats of Nafl after the completion of each Tawaf, i.e. seven circuits of the Ka'ba (if the time be, however, one when it is not permissible to offer the prayers, one is allowed to defer the same till

SA'EE

سعي

Q.21: How should the Sa'ee be performed?

A. In order to perform the Sa'ee one should betake himself to Safa and after arriving there recite:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصَّفَا

وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ

حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا
فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ۝

1) Abda'u bima bada' Allaahu bihee, innas-Safaawal Marwataminsha-'aa 'irillahi, faman hajj-al-baita awi tamara falaa junnaaha 'alaihi anyyat tawwafa bihimaa wa man tatawwa'a khairan fa innallaaha Shaakirun 'Aleem.

i.e. I commence with that with which Allah commenced. Surely **Safa** and **Marwa** are among prominent symbols of Allah. Hence there is no blame on one who performs the **Hajj** of the **House** (of God) or '**Umra**' if he (or she) marches to and from between them (Safa and Marwa), and one who does good of one's own accord. Verily Allah is Responsive, Aware'.

2) Then, raising the hands to the shoulders, one must say.

a) Allaahu Akbar (Thrice) and

b) Laa ilaaha illallaahu wallaahu Akbar wa lillaahilhamd.

3) Then one should give utterance to his or her

Niyyat in the words:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ السَّعْيَ بَيْنَ
الصَّفَا وَ الْمَرْوَةِ فَيَسِّرْهُ لِيْ
وَ تَقَبَّلْهُ مِنِّيْ ۝

Allaahumma innee ureedus-Sa'ya bainas-Safaa wal
Marwati fayassirhu lee wa taqabbalhu minnee

i.e. 'O Allah! I intend to perform the Sa'ee between
Safa and Marwa; make, Thou, the same easy for me
and accept it from me'.

4) Then one should march towards Marwa,
reciting du'as all the way.

5) When one reaches a green spot one should
march quickly till one reaches another green
spot, and in between those spots one should
recite the following Du'a:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَنِّيْ مَا
تَعْلَمُ وَتَعْلَمُ مَا لَا نَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ
الْاَكْرَمُ ۝ اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُورًا
وَ سَعْيًا مَشْكُورًا وَ ذَنْبًا مَغْفُورًا ۝

Rabbighfir warham wa tajaawaz 'ammaa ta'lamu
wata'lamu maalaa na'lam innakaantal A'azzul-Akram;
Allaahummaj-alhoo hajjammab-rooranw, wa sa
yammashkoooranw wa zam bammaghfoora.

i.e. 'O Allah! forgive me and have mercy upon me and
pass off (my sins) of which Thou are Aware, and Thou
knowest that of which we have no knowledge; verily
Thou art the Most Honourable, the Most Exalted. O
Allah! make it (for me) a Hajj that is acceptable (to
Thee) and an effort that is granted and (a means of)
forgiveness of sin!,

6) Arriving at Marwa one should face Ka'ba
and pray for blessings (this completes one
turn).

7) Then one must go back to Safa in the same
manner, marching quickly between the two
green spots, reciting du'as, etc., and when
Safa is reached one must again face the
Ka'ba and pray for blessing (this will complete
the second turn).

8) One must take seven such turns, and at the
accomplishment of the seventh, when one
arrives at marwa and offers up the prayer
one is said to have accomplished the Sa'ee.

THE PERFORMANCE OF HAJJ

Q.1: Can you describe the performance of Hajj?

A. Yes, in order to perform Hajj:-

- 1) As soon as a pilgrim approaches the boundary line of the Holy Land, i.e. the Miqat, he or she enters the state of Ihram with all its accompaniments.
- 2) On reaching Makkah the pilgrim goes to the Grand Mosque round the Ka'bah and then performs an optional Tawaf, called "Tawaf-ul-Qudoom".
- 3) On the 8th day of Zilhijja the pilgrim goes to Mina, before the time of Salatuz-Zuhr, a town three miles from Makka, and spends there the rest of the day and the whole night of the 9th Zilhijja.
- 4) After the early morning prayer of the 9th Zilhijja, the pilgrim proceeds to 'Arafat, a place about seven miles from Makkah, and stops anywhere in the Mauqafs (staying places) in the area surrounding the Jabale-Rahmat, (i.e. the Hill of Mercy) in the remembrance of Allah.

- 5) Just after the sunset of the 9th Zilhijja the pilgrim leaves the Mauqaf without offering Salaatul-Maghrib, and proceeds to Muzdalifa, a place between Mina and 'Arafat, where he or she offers Maghrib and 'Isha prayers'.
- 6) The pilgrim then proceeds from Muzdalifa after the early morning prayers of the 10th of Zilhijja (picking at least 49 pebbles from there) and comes to Mina.
- 7) The pilgrim then takes up seven Pebbles, and holding each between the index finger and the thumb of the right hand, throws them one by one at the pillar Jamra-tul-Uqubah on the same day, i.e. the 10th Zilhijja.
- 8) The pilgrim then, if he or she can afford, makes a sacrifice of a goat or a sheep or joins six others in the sacrifice of camel or a bull, and shaves off preferably the whole head or at least a quarter head, or crop the hair equally all over the head, if the pilgrim be male, and in the case of a female pilgrim, she should cut off at least an inch of her hair.
- 9) The pilgrim then leaves off the state of Ihram and proceeds to Makka on the same day

and performs the Tawaf, called Tawaful-Ifada, after which the pilgrim offers two Rak'ats of sunnat prayers.

10) The pilgrim then accomplishes the Sa'ee.

11) The pilgrim then returns to Mina and spends there the night of the 11th of Zilhijja.

12) After the midday of the 11th and the 12th of Zilhijja the pilgrim approaches in the order mentioned, the pillars called "Jamra-tul-Oola", "Jamratul-Wusta" and "Jamratul-Uqubah", and throws seven pebbles against each of them, reciting at each throw: "Bismillaahi Allaahu Akbar". If a pilgrim stays on the 13th of Zilhijja as well, he or she throws seven pebbles at the pillars as on the two previous days.

13) The pilgrim then returns to Makkah after the Salaatuz-Zuhr on the 12th of Zilhijja. Before leaving Makkah for one's own country, the pilgrim performs a departing Tawaf, called Tawaf-ul-Wida"

Notes:-

1) During one's stay at Makkah one may perform

as many Tawafs as one can, for the performance of Tawafs is the best form of worship during that period.

2) One can also perform 'Umra as many times as one likes by going out of Makkah to Tan'eem (a place about three miles from Makkah) and adopting the Ihram there, return to Makkah and perform the Tawaf and Sa'ee as is usual for Umra.

Q.2: How does one perform 'Umra'?

A. In order to perform the 'Umra' one should in the first instance:

1) Adopt the Ihram at the Miqat in accordance with the prescribed laws.

2) After preceding to Makkah one should betake himself or herself to Ka'ba and affecting the Iztiba'a, one should form and give utterance to the Niyat for Tawaf and commence the performance of the same.

3) One should take care to perform the first three circuits in the style of Ramal.

Notes: A woman is, however, exempt both from Iztiba'a and Ramal.

4) After the completion of the three circuits, the remaining four are performed in the normal manner and one should then offer two Rak'ats of Sunnattut-Tawaf.

5) One should then preferably proceed to the well of Zamzam and drink a little water.

6) From thence, betaking oneself to Safa, one should accomplish the Sa'ee according to the prescribed laws.

Notes: The performance of 'Umra is completed after the accomplishment of the Sa'ee. Now if one wants to perform the Hajj in the very Ihram, one may maintain the same, but if one does not want to do so, one should shave off at least a quarter or preferably the whole head or crop the hair all over the head. The pilgrim is then free from all the impositions and restrictions that the state of Ihram imposes.

Q.3: Can Hajj and 'Umra be performed in the same state of Ihram?

A. Yes, Hajj and 'Umra can be performed in the same state of Ihram, in which case the pilgrim should not leave off the state of Ihram after the performance of 'Umra till the completion of Hajj.

Q.4: What is Qiran?

A. When the "Hajj" and "Umra" is performed in the same state of Ihram, it is called "Qiran".

Q.5: What is Tamattu?

A. When the 'Umra' is performed in the month of Hajj and then Ihram is removed and re-donned on the 7th of Zilhijja at Makkah for the second time for Hajj it is called Tamattu'.

Note: One who performs "Qiran" or "Tamattu" is bound to sacrifice a goat or sheep or join six others in the sacrifice of a camel or a bull, or observe ten fasts, three before Hajj and seven after its performance.

6. Q. What is Ifrad?

A. If one performs Hajj alone and not 'Umra', it is called "Ifrad".

Note: The sacrifice of an animal is not obligatory on one performing the Hajj alone, i.e. Ifrad.

2) If anyone of the essential observances in connection with Ihram, Tawaf, and Sa'ee are transgressed, one is liable for penalties in the shape of either sacrificing a goat or a

sheep, or distributing alms. Further particulars in detail
w i l l b e
dealt with in our next volume.

7. Q. What should a pilgrim do after performing Hajj?

A. It is very commendable for a pilgrim to pay a visit to the Mausoleum of the Holy Prophet at Medina, and standing there in a reverential posture facing the Tomb of the Great Prophet, to say:-

اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ
اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ
اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللّٰهِ
اَلسَّلَامُ عَلَيْكَ يَا شَفِيْعَ الْمُدْنِيْنَ
اَلسَّلَامُ عَلَيْكَ وَعَلَىٰ اٰلِكَ
وَاصْحَابِكَ وَاُمَّتِكَ اَجْمَعِيْنَ

Assalaamu 'alaika ayyuhan Nabiyyu wa rahmatullaahi
wa barakaatuhu, Assalaamu'alaika yaa Rasoolallaah;
Assalaamu alaika yaa Nabi-Yailaah; Assalaamu 'alaika

Yaa Habeebullaahi Assalaamu alaika yaa khaira-
khaliqillaah; Assalaamu 'alaika yaa Shafi-al-muznibeen;
Assalaamu 'alaika wa 'alaa aalika wa as-haabika wa
ummatika ajma'een.

*I.e. 'Peace be on you, O Prophet (of Allah)! and His
mercy and His blessings. Peace be on you, O Apostle
of Allah! Peace be on you. O Prophet of Allah! Peace
be on you, O Beloved of Allah! Peace be on you O
Best in the (whole) Creation of Allah! Peace be on you,
O Pleader for the sinners (be fore Allah)! Peace be on
you and your descendants and your companions and
all your followers.*

وَآخِرُ دَعْوَانِ اَنْ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

The End

About the Author

His Exalted Eminence Maulana Shah Muhammad Abdul Aleem Siddiqui (Rahmatullah Ta'ala Alaih), a direct descendent of the first Caliph Syedna Siddiq-e-Akbar (Radiallaho Anhu) was born in Meerut, India in 1902. His father Maulana Abdul Hakeem was a great scholar of his period. Maulana Abdul Hakeem educated him with the religious as well as general knowledge. Among his teachers Maulana Shah Ahmad Raza Khan Brailvy worth mention. Maulana was a good poet and used to say Naat. Maulana was an excellent orator, he made his first speech at the age of 9. During his speech public used to maintain pin drop silence. His unique qualification was that he was capable of speaking all the important international languages viz Arabic, French, English, Persian, Swahili (African, German, Urdu etc. Besides all, Maulana was a great lover of the Holy Prophet.

After completing his education, Maulana decided to spread the light of Islam round the corners of the sphere. He undertook long and tiring tours of the different countries which were visited by Maulana time and again for the preaching of Islam and unity of Muslim World, following are the countries which were frequently visited by him. Burma, Belgium, Canada, Ceylon, China, Congo, Egypt, East Africa, East Indies, France,

Germany, Guiana, Italy, Indonesia, Iraq, Japan, Jordan, Lebanon, Malaysia, Mauritius, Madagascar, Nairobi, Portuguese, Palestine, Philippines, Reunion, Singapore, Syria, Saudi Arabia, South Africa, South America, Thailand, Tanzania, Uganda, U.K. U.S.A. Vietnam, West Indies, Zanzibar etc.

In his missionary tours His Eminence did not confine himself to the preaching of Islam but along with this he with the cooperation of local Muslims laid foundation of Mosques, Madrassahs, schools and colleges, orphanages, hospitals, hostels for converts, societies, libraries, scout groups, volunteer corpse etc. More than 50,000 non Muslims embraced Islam at the pious hands of His Eminence. He foresaw the challenge of communism and Atheism and to fight out the challenge he formed an Inter Religious Organization, in which all the important religions of the world got representation. In a meeting of the Inter Religious Organization the representatives of the various religions, unanimously gave him a title of His Exalted Eminence thus paying a tribute to his great services for the world peace.

His Eminence also rendered his services for the creation of Pakistan. He was the only person who fought the battle on Islamic World Front and through his tours, speeches, articles, discussions, press conferences and personal meetings with the leaders of Islamic

World he gained their support for Pakistan.

The credit of compelling the Saudi Government to abolish Hajj Tax goes undividedly to His Eminence. As several by which millions of Muslims have benefited and which has no parallel of its kind.

His Eminence had a conversation with the famous Irish Novelist George Bernard Shaw G.B. Shaw was so much impressed by Maulana's explanation that he went on to say that future religion of the educated, cultured and enlightened people will be Islam.

The most remarkable descendant is that of His Eminence is the great son who he had left behind him as a Siddiqui line age successor Maulana Shah Ahmad Noorani Siddiqui who had ably furthered the mission of his father and led the Ahl-e-Sunnah wa Jama'at on a straight path.

His late Eminence died at the age of 63 in the holy city of Madinatul Munawarrar and was buried under the foot steps of Bibi Ayesha Siddiqua (Radiallahu Anha) in Jannatul Baqee Al shareef which was his ideal place according to his wish and his dua. May Allah shower the most precious blessings upon his grave day and night and give him the best place in Janat.

Jannatul Firdous.

A'AMEEN SUMMA A'AMEEN.

THE HOLY QUR'AN

“The better person among you is that who learns and teaches Quran”.

(Al-Hadith Bukhari)

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