Other Rules About Water

Q. Is wudu’ allowed with water that is heated by the sun?
A. It is allowed but is not preferable.

Q. If drops of water fall into a pot full of water while one is doing wudu’, will wudu’ be allowed with the water in the pot?
A. If no najaasat was washed with it, then this water is still clean. When used water mixes with fresh water and the quantity of fresh water is greater than the used water, wudu’ will be allowed by such water. If, however, the quantity of the used and fresh water is equal or the used water exceeds in proportion, then wudu’ and bathing with such water is not allowed.

Q. If anything otherwise tahir, e.g. soap or saffron, mixes with water, will wudu’ be allowed with such water?
A. Wudu’ will be allowed with such water if a tahir thing mixes with it. Wudu’ will be allowed with the water that has changed two qualities out of three: color, smell and liquidity. Wudu’ and ghussl is not allowed with water that has changed in all three qualities and become heavy.

Q. Will it be taken as “running water” if there is a tank or reservoir two yards broad and 25 yards long, or 5 by 50 yards?
A. Yes, it will be treated as “running water.” Note: the “yard” fixed by Sharee’ah is about 21 inches long.

Q. Will it be treated as “running water” if the opening of the tank is smaller than as prescribed by Sharee’ah but is bigger at the bottom?
A. Such a tank will be taken as “running water” if it is 10 yards long and 10 yards broad and is covered from four sides or from one or two sides. The cover must be above the water and not in contact with the water. But if the cover touches the water, the tank will be regarded as a small tank and the rules of “running water” will not apply, despite any great quantity of water it may have.

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

Other Rules About the Well

Q. What is the ruling for the excreta of birds like sparrows, pigeons, etc., falling into the well?
A. The falling of excreta of pigeons or birds or one of two pieces of the excreta of goat, sheep or camel do not make a well nijs.

Q. What about the well if a kaafir dives into the well to find a bucket?
A. If a kaafir takes a bath and puts on tahir clothes before he dives into the well, the well will remain clean. If he went into the well without bathing and wearing his usual clothes, the whole water of the well will be taken out because the kaafir’s body and clothes usually are nijs.

Q. If there is no particular bucket for the well and water is taken out by all kinds of buckets, big and small, what bucket should be used for taking out the water of such a well to make it tahir?
A. In such a case, the middle-sized bucket will be preferred. Middle-sized means a bucket which can easily hold 3½ seer (about 7 lbs.) of water.

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

**Q.** What is *Ta-yam-mum*?

**A.** To clean *najaasat hukmi* using *taahir* (clean) clay or earth or the like is called *Tayammum*.

**Q.** When is *tayammum* valid?

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

**Q.** What is meant by water being “not available”?

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

**Q.** When should the danger to health be considered?

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

**Q.** What is meant by water being at least a mile away?

**A.** When a man is at a place where there is no water but is told or he himself knows that water is available at a mile’s distance, it will be necessary for him to go get the water and do *wudu*.

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

Other Rules About *Istinjaa*

**Q.** What things are *makrooh* in *istinjaa’*?

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

**Q.** What things are *makrooh* while one is urinating or passing stool?

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

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

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

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

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

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

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

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

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

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

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

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

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

Q. On what things is tayammum allowed?
A. Tayammum is allowed on clean, pure earth or sand, stone or lime-stone, baked earthen pots which are not glazed, baked or unbaked bricks, walls of mud, stone or lime-stone or yellow clay. Tayammum on clean dust is also allowed.
Q. On what things is *tayammum* not allowed?
A. *Tayammum* is not allowed on wood, metals, glass, wheat, barley or other food grains, cloth and ashes. *Tayammum* is not allowed on things which may melt or burn to ashes if put in a fire.

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

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

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

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

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

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\(^2\) The *niyyah* for *Tayammum* is *fard*. 

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Najaasat Haqeeqi and How to Clean It

Q. How to clean *najaasat*, mud and dirt from things of leather, such as leather socks, slippers, etc.?
A. Such dirt can be got rid of by rubbing it on the ground or with any other thing. However, no portion of dirt or its effect should remain on the surface.

Q. How to make these things *taahir* if urine, wine or anything of the kind falls on these things?
A. By water or any other clean liquid. Washing is necessary of the leather materials except when soiled with mud, dirt or feces.
Q. How to do ghusl with the satar uncovered?
A. It is all right to do so if it is done in a bathroom or at such place where no one else can see one’s satar.

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

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

More About Masah Over Socks

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

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

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

Fard ‘ayn is compulsory on every individual Muslim. One who leaves it is faasiq and will be punished.

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

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

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

Sunnat ghayr mu’akkadah is the one which was often done by the Prophet (ﷺ) but was left sometimes without any excuse. This sunnat is more rewarding than something which is mustahab but there is no sin if it is left. These are also called Sunan-e-Zawaa-id.

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

Makrooh tahreemi is next to haraam. It is forbidden and proved to be so by daleel-e-zanni but one who does not accept it as such is not a kaafir but is very sinful.

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

Q. How many sunnat types of ghusl are there and what are they?
A. They are four:
♦ Ghusl for Friday prayer.
♦ Ghusl for ‘Eid prayers.
♦ Ghusl before one puts on Ihraam for Hajj.
♦ Ghusl for wuqoof at ‘Arafat.

Q. What sorts of ghusl is mustahab and what are they?
A. There are many mustahab (recommended) types. Some are:
♦ Ghusl on the night of 15th of the month of Sha’baan.
♦ Ghusl on the night of ‘Arafah, that is the night following the evening of the 8th of Dhul-Hijjah.
♦ Ghusl for the lunar or solar eclipse prayers.
♦ Ghusl for Salaatul-Isisqaa (prayers for rain).
♦ Ghusl before entering Makkah Mu’azzamah or Madinah Munawwarah.
♦ Ghusl for the person who has given bath to the dead.
♦ Ghusl of a kaafer at the time of his embracing Islaam.

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

Q. Is it necessary to face qiblah while doing ghusl?
A. It is not allowed to face the qiblah while one is naked. There is no harm, however, if the satar is covered.
will not break if a mosquito or flea bites because they suck the blood in a very small quantity which cannot flow.

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

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

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

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

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

Ghusl

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

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

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

Second Condition of Salaah: Taahir Clothes

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

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

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

Q. **What is meant by a *taahir* place?**

A. The places where the person performing prayer puts his feet, where he puts down his knees and hands and where he does *sajdah* must all be clean.

Q. **What if the other side of a thing on which *salaah* is being said is *nijs***?

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

Q. **What if the cloth is double-folded and the upper part is *taahir* and the lower part is *nijs***?

A. Prayer is allowed if the folds are not sewn together and the upper part is so thick that the *najaasat* or smell from the under part is not noticeable. If the folds are sewn together, as a precaution it is better not to say prayer on it.

Q. **What is the ruling if one says *salaah* on a cloth spread on a ground or floor which is *nijs***?

A. The prayer is allowed if the smell or color of the *najaasat* underneath does not come on the upper part of the cloth.

Q. **Will *namaaz* be all right if the place where *namaaz* is said is clean but bad smell comes from the dirt nearby?**

A. *Namaaz* will be all right. But it will be better not to say prayers in such a place.

Q. **If blood comes out of a wound and one rubs it off by cloth or finger, and it comes out again, and again is rubbed, and this is done many times, will the *wudu’* break?**

A. Look at the quantity of blood. If the blood came out in such a quantity that it would have flowed had it not been rubbed off, then the *wudu’* breaks, otherwise not.

Q. **Does vomiting break the *wudu’*?**

A. Yes, if blood, food, water or bile comes out in a mouthful of vomit, the *wudu’* breaks. If only phlegm comes out, *wudu’* will not break.

Q. **If one vomits again and again but a little quantity each time, what is the order for that?**

A. If vomiting happens due to a single nausea and then, if collected, it makes a mouthful, the *wudu’* will break. If there is only a small amount of vomit from two different nauseas, then do not add up the two vomits. If the individual vomits are not as much as a mouthful then *wudu’* will not break.

Q. **If there is a boil on the body and some of its blood or pus soils the cloth, will such a cloth be *taahir* or not?**

A. If the quantity of blood or pus is such that it cannot flow but only soils the cloth, and leaves a mark, such a cloth will remain clean. But it is better to wash the cloth.

Q. **If one does not vomit a mouthful, does one remain *taahir*?**

A. Yes.

Q. **If a leech sticks to the body and sucks the blood or a mosquito or flea bites, will *wudu’* break?**

A. If the leech sucks the blood and after its removal the wound gives out no blood, the *wudu’* breaks because the leech has already sucked so much blood that it would have flowed had that not been sucked into the stomach of the creature. *Wudu’*
The Teachings of Islam – Part III

♦ To say: *Bismillaah* when washing each part.
♦ To recite *darood sharief* and the following *du’aa* after *wudu’*:

> أَسْتَعِينُونَ نِعْمَتَكَ وَأَسْتَعِينُونَ عِلْمَكَ وَأَسْتَعِينُونَ نَعْمَتَكَ
> وَأَسْتَعِينُونَ عِلْمَكَ أَنْ تَأْنِئَنَّ لِلَّهِ وَأَنْ تَأْنِئَنَّ لِلَّهِ رَبِّيَّكَ

> “I bear witness that there is no god except Allah, Who is Alone and has no partners; and I bear witness that Muhammad is His servant and messenger. Oh Allah! Make me of those who are repentent and make me of those who are purified.”

♦ After *wudu’* to stand up and drink the water left in the pot.
♦ To say two *rak’aat* of *salah* after *wudu’* (Tahiyyatul-Wudu’).

### Nawaaqid-e-Wudu’ – Breakers of Ablution (Remaining Rules)

**Q.** How much of blood, pus, etc. must flow out of the body to break the *wudu’*?

**A.** *Wudu’* breaks if a little quantity of any *nijs* (dirty) thing comes out of the body and flows over the part, the washing of which is *fard* in *wudu’* or *ghusal*.

**Q.** Will *wudu’* break if blood comes out inside the eye but does not flow out?

**A.** *Wudu’* will not break in this case, for it is not *fard* to wash the inner part of the eye.

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

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

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

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

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

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

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

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

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The Teachings of Islam – Part III

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

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

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

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

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

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

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

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

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

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

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

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

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

Q. Explain the timings of namaaz-e-Zuhr.
A. The time for Zuhr begins as the sun crosses the meridian or just after the noon-time. The time for Zuhr passes when the sunlight has left the meridian and the sun has just crossed the meridian.

The Mustahibbat in Wudu’ (Remaining Rules)

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

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

Q. What are the other rules to be observed during wudu’?
A. There are many other rules to be observed in wudu’:
♦ To pass the wet tip of the little finger into the ears.
♦ To do wudu’ before the time for namaaz.
♦ To rub the limbs while washing them.
♦ To revolve the ring on the finger if you have one.
♦ Not to talk unnecessarily while doing wudu’.
♦ Not to throw water forcefully on the face.
♦ Not to waste water.
With the name of the High and Mighty One, and with praise to Allah for the religion of Islam.

Q. How is it to do the miswaak and what is the method of doing it?
A. Miswaak is sunnat-mu‘akkadah. There are great blessings for it. It is also very beneficial. The miswaak should be of a bitter taste from a Neem tree or a Piloo tree. It should not be more than eight inches long. Miswaak should be washed before and after use. Miswaak should be applied, first to the right side of the teeth and then to the left. It should be done three times, each time fresh water should be taken.

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

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

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

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

3 Excluding the length of the shadow at noon.

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

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

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

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

Q. What is the mustahab time for Maghrib?
A. The beginning time is preferable. To delay the prayer with no excuse is makrooh.
Q. **What is the timing for ‘Ishaa prayers?**
A. The time for ‘Ishaa comes after the fading of shafaq abyad and lasts till just before subh saadiq (true dawn).

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

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

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

**Sixth Condition of Salaah: Facing the Qiblah**

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

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

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

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

**The Sunnats in Wudu’ (Remaining Rules)**

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

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

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

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

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

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1 Note: One should not repeat one’s wudu’ if one already has wudu’ without praying at least two rak’aat of prayer with the first wudu’.
Q. If some part, the washing of which is *fard*, remains dry, will *wudu*’ be all right?
A. The *wudu*’ will not be complete if a hair-breadth of space is left dry.

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

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

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

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

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

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

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

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

Seventh Condition of *Salaah*: *Niyyah*

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

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

Q. What about expressing the *niyyah* in words?
A. It is *mustahab*. If one does not express his intention in words, there is no harm but it is better to do it verbally.
Q. What is the niyyah for nafl prayers?
A. To say “I am saying nafl salaah.” is enough—just this type of intention to say sunnah or taraaweeh prayers is also enough.

Adhaan

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

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

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

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

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

O you who believe! When you rise up for prayer, wash your faces and your hands up to the elbows and lightly rub your heads and (wash) your feet up to the ankles.

(5:6)
The Holy Prophet (صلى الله عليه وسلم) has said:

فَيْتَمَّ الْصَّلَوَةِ الطُّهُورُ

Cleanliness is the key to prayer.

Faraa‘id-ul-Wudhu’ (Remaining Rules)

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

Q. How many times must the parts be washed whose washing is fard (compulsory)?
A. Washing once is fard (compulsory), washing three times is sunnah. More than that is not allowed. It is wastage and that is makrooh.

Q. Washing of what portion of the face is compulsory?
A. From the hairy part of the forehead to down under the chin and from one ear-robe to the other.
called karaamat. If an unusual thing is shown by a kaafir or by one who goes against the Sharee’ah it is called Istidraaj.

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

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

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

**More About Wuduu’**

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

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

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

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

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

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

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

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

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

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4 They are makrooh for women.
Q. Is it allowed if one person says *Adhaan* and another says *Iqaamah*?
A. If one who said *Adhaan* is not present or if he is there and he does not mind it, then another person may say *Iqaamah*. If the person who said *Adhaan* minds it, then it is *makrooh* for any other person to say *Iqaamah*.

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

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

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(َلاَ حَرْثَ ﻻَ أَفْوَهَ إِلَّاَ بِاللَّهِ)
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There is no power and no strength, except with Allah.

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

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(صَدْقَتَ وَ بَرَّتَ)
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You have spoken the truth and spoken well.

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

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(َأَقَامَهَا اللَّهُ وَ أَدَامَهَا)
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May Allah establish it and keep it forever.

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*Shaqqul-Qamar* (the splitting of the moon) is the third important *mu’jiza*. This is also a *mu’jiza* that *Hadrat Muhammad* (*N.N.*) predicted many things to come which have happened just as he said. One common *mu’jiza* was that food prepared for one or two persons sufficed for hundreds of men due to the blessings and the prayers of *Hadrat Muhammad*. There are many more *mu’jiza* of the *Prophet* (*N.N.*) which will be dealt with in other parts of *Taleem-ul-Islam*.

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

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

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

Q. What is the difference between *karaamat* and *mu’jiza*?
A. An unusual thing which is shown by a *Nabi* or Prophet is called a *mu’jiza*, and the one who is pious and devoted to the *Sharee’ah*, if he does something uncommon or impossible it is
has the strength and is in his senses goes against the Sharee’ah or avoids his religious duties and says that he is right in doing this, he is a kaafer. A kaafer cannot be a waliyy.

**Mu’jiza and Karaamat**

(Miracles and Miraculous Deeds)

Q. What is mu’jiza?

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

Q. What miracles did the prophets show?

A. Prophets showed numerous miracles under Allah’s orders. Here we describe some:

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

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

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

Q. What prayer should be read after the completion of the Adhhaan?

A. After Adhaan this du’aa (supplication) should be said:

اللَّهُمَّ رَبُّ هَذِهِ الدَّعَوَةِ التَّامَةٌ وَالصَّلْوَةِ القَابِلَةٍ

اتِ مُحَمَّدًا الْوَسَيِّمَةَ وَالْفَضِّيَّةَ وَالْدَرَجَةِ الرَّفيعةَ

وَابْعَثْ مَقَامًا مَحْمُودًا دَلَّى وَعَدْتِه وَأَرْزُقْنَا شَفَاعَتَهُ

يَوْمُ الْقِيَامَةِ إِنَّكَ لا تُخْلِفُ الْمِيعَادَ

Oh Allah! Lord of this perfect call, and of the prayer to be offered presently. Grant to Muhammad the way of approach unto You, and also eminence and high position, and raise him to the glorious position which You have promised him, and give us his intercession on the Day of Judgment. And You do not go back on Your promise.
**Arkaan of Salaah**

**Q.** What are the arkaan of salaah?

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

**Q.** How many things are fard in namaaz?

(Things that are fard to observe before saying namaaz are called Sharee’ah, we have discussed the seven of them above. Things that are fard to observe during performance of the prayer are called Arkaan-e-namaaz.)

A. Six things are fard in prayer:

- Takbeer Tahreemah.
- Qiyaam or standing up.
- Qiraa’ah or recitation of the Qur’aan.
- Rukuu’.
- Sujood.
- Qa’dah aakhirah or the sitting at the end of the prayer.

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

**Q.** If takbeer tahreemah is a condition of the prayer, why was it not dealt with when the previous seven conditions were being discussed?

A. As there is no interval between takbeer tahreemah and the other arkaan of the prayer, and the prayer begins with it, it is more appropriate to discuss takbeer tahreemah with the arkaan of salaah.

**Q.** How to recognize a waliy?

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

**Q.** Can a Sahaabi be called a waliy?

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

**Q.** Could a Sahaabi or Waliy stand equal to a Nabiy?

A. No, never. A sahaabi or waliy, however great, cannot stand equal to a nabiy.

**Q.** Could a waliy who was not a sahaabi stand equal to, or rise above, the rank of a sahaabi?

A. No, a sahaabi is more superior. A waliy who is not a sahaabi cannot be higher, even equal, to a sahaabi.

**Q.** Some people contravene the rules of the Sharee’ah and do not observe salaah and shave their beards but people call them Awliyaa (pl. waliy). Is this correct?

A. No. It is absolutely wrong to regard such people as Awliyaa. Always remember that one who goes against the Sharee’ah cannot be a waliy.

**Q.** Are there Awliyaa who are exempted from saying salaah or keeping fasts?

A. None is exempted of worship as long as one is in his senses and has the necessary strength to perform religious duties. None is allowed to do even a single sinful thing. If one who
Q. Are all the companions of equal rank?
A. There are some who are of higher rank than the others. But they all rank higher than the rest of the *ummah*.

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

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

**Walaayat and Wali-ullaah**

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

**Takbeer Tahreemah**

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

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

**First Rukn of Prayer: Qiyaam**

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

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

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

Q. What is the ruling for *Qiyaam* in *nafl* prayer?
A. *Qiyaam* is not *fard* in *nafl*. One is allowed to say *nafl* while sitting even without an excuse. But one gets only half blessings if one says *nafl* while sitting without an excuse.
Second Rukn of Prayer: Qiraa’ah

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

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

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

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

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

It is proved by this that Allah perfected the religion through the Holy Prophet (saw) and there is no need for sending more prophets after him.

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

آَنَا سَيِّدٌ وَلَدَ أَدَمَ بُوْمَ الْقِيَامَةَ

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

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

Sahaaba Kiraam
(The Noble Companions)

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

Q. How many ashaab (pl: companions) were there?
A. Thousands of people- all who came to the Holy Prophet (saw) and became Muslims and later died as Muslims.
Madinah, these people gave him and his companions all help, assistance and protection. Some Muslims who had already left Makkah to escape the unbearable torture of kaafirs, when they came to know of the Prophet’s (ﷺ) departure to Madinah, left also for Madinah. Some other Muslims were directed by the Prophet (ﷺ) himself to reach Madinah. The departure of Hadrat Muhammad (ﷺ) from Makkah to Madinah is called the Hijrah. The Muslims who came to Madinah, leaving their homes in Makkah, are called Muhaajireen (singular: Muhaajir). The people of Madinah who helped the Holy Prophet (ﷺ) are called Ansaar.

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

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

Secondly, the Holy Prophet (ﷺ) has said:

آنا خاتم الْبَيِّنَاتِ لا نَبِيٍّ بَعْدِي
I am the last Prophet, no Prophet is to come after me.

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

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

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

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

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

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

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

Q. What is the least extent of Ruku’u’?
A. The least extent is bowing so much that the hands touch the knees.
Q. What is the sunnat method of ruku’?
A. Bowing so much that the head and the waist come to the same level. The hands be away from the ribs and knees held firmly by the hands.

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

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

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

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

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

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

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

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

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

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

Q. Why did he go to Madinah?
A. The people of Makkah became his enemies when he started teaching them Tawheed and asked them to give up idol-worship and to believe in one god. They worshipped idols and treated them as their gods. They began giving all sorts of trouble to our Prophet (ﷺ) and were very cruel to him. The Prophet (ﷺ) kept on preaching Tawheed in spite of their enmity and cruelty. When these cruelties became boundless and the enemies of Hadrat Muhammad (ﷺ) made a plan to kill him, Hadrat Muhammad (ﷺ) left Makkah for Madinah at the command of Allah. Many people of Madinah had already embraced Islam and were very eager to have the Holy Prophet (ﷺ) among them in their city. When the Prophet (ﷺ) reached
Prophethood

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

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

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

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

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

Fifth Rukn of Prayer: Qa’dah al-Aakhirah

Q. Sitting how long in Qa’dah-e-Aakhirah (final sitting) is fard?
A. Sitting up to the last words of at-Tahiyyahaat: that is, up to “…’abdulhu wa rasooluh”, is fard.

Q. In which prayers is Qa’dah-e-Aakhirah a fard?
A. In all types of prayers—fard, waajib, sunnat and nafl.

Waajibaat-e-Namaaz

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

Q. How many waajibaat are in a namaaz?
A. These are fourteen:
- Fixing the first two rak’aat of the fard_galaah for qira’ah.
- Reading Surah Faatihah in all the rak’aat of every prayer (except in the third and fourth rak’aat of a far_d prayer.)
- To recite a Surah or a long aayah or three shorter aayaat after Surah Faatihah in the first two rak’aat of fard_galaah and in all the rak’aat of waajib, sunnah and nafl prayers.
To read the Surah Faatihah before any other surah or aayah.

To maintain the order of Qira’ah, ruku’, sujood, etc.

Qawmah or standing up straight after ruku’.

Jalsah or sitting between the two sajdahs.

Performing ta’deeli arkaan, that is ruku’, sajdah, etc. patiently and serenely.

Qa’dah-e-Oolaa or sitting to the extent of saying Tashahhud after two rak’aat in a prayer of three or four rak’aat.

To read Tashahhud in both Qa’dahs.

For the imaam to real Qira’ah aloud in Fajr, Maghrib, ‘Ishaa, Jumu’ah (Friday prayer), ‘Eid, and the Taraaweeh prayers during Ramadaan. The imaam should say Zuhr and ‘Asr in a low voice.

To disperse after salaam of the prayer.

To say takbeer for Qunoot in Witr prayers and to read Du’aa-e-Qunoot.

To say the additional takbeeraat in the ‘Eid prayers.

**The Sunnat in Salaah**

Q. What is sunnat in prayer?

A. Things which have been proved to be performed during prayer by the Prophet (ﷺ) but not so much stress has been laid upon them as is laid on things that are fard and waajib: those things are called the sunnat. If anyone of these things is missed unknowingly, it does not break the prayer nor is Sajdah Sahw a waajib in such case. If these things are intentionally missed, then the prayer is not invalidated nor is Sajdah Sahw necessary but it brings condemnation to the one who does so.

Q. How many sunnats are there in salaah?

A. There are 21 sunnats in prayer:

- To raise hands up to the ears before takbeer tahreemah.

Q. Is the Holy Qur’aan Allah’s book or His speech?

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

Q. Which stands highest among the Tawraah, Zaboor, Injeel and the Qur’aan?

A. The Holy Qur’aan is the highest and the best.

Q. How is the Holy Qur’aan superior to all the previous Divine Books?

A. There are many reasons for the superiority:

- The Holy Qur’aan has been kept without the change of even a single word- there will not be any change in it till the Qiyaamah. In other previous Divine Books, people have made great alterations.

- The text of the Qur’aan is miraculous and is of such a high literary standard that even its smallest surah or verse cannot be matched.

- The previous Books came all at once. The Holy Qur’aan took 23 years to complete and it came in parts as and when it was needed. This gradual revelation won it a place in the hearts of men. Hundreds and thousands of people accepted its orders and embraced Islam.

- The Holy Qur’aan has been learnt by heart, thus it is safe in the memory of millions of Muslims. This practice continues to this day since the time of the Prophet (ﷺ) and Allah-willing it will continue till the Qiyaamah. This way prevented the enemies of Islam from making changes or adding or taking out anything from the book or destroying it. Allah-willing, these people will not be able to do so up till the Qiyaamah.

- The Commands of the Qur’aan are so moderate and easy that they suit all people at all times. There are not any
The Teachings of Islam – Part III

Lo! We did reveal the Tawraah, wherein is guidance and a light.

(5: 44)

And We imparted unto Dawood the Zaboor (Psalms).

(4: 163)

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

(57: 27)

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

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

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

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

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

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

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

♦ While raising hands for takbeer, to keep the fingers of both the hands raised and facing towards the Qiblah.

♦ Not to bend the head while saying the takbeer.

♦ Saying takbeer tahreemah and other takbeers aloud by the imaam.

♦ To fold the right hand on the left hand below the navel.

♦ Saying thanaa’.

♦ To recite ta’awwudh.

♦ To recite the complete bismillaah.

♦ To recite only Surah Faatihah in the third and fourth rak’aat of a fard prayer.

♦ To say Aameen.

♦ To recite thanaa’, ta’awwudh, and “Aameen” in a low voice.

♦ To recite as much Qira’ah as is the sunnah for each prayer.

♦ To say tasbeeh three times each in ruku’ and sajdah.

♦ To keep the waist and head at the same level while holding the knees with the fingers of both the hands in ruku’.

♦ Saying by the imaam: “Sami’allaahu liman hamidahu” in qawmah followed by “Rabbanaa lakal hamd” by the muqtadi. The munfarid should say tasmii’ah and tahmeed both.

♦ While going into sajdah, to first put the knees, then the hands, then the forehead on the ground.

♦ In Qa’dah or Jalsah, lying the left foot on the ground horizontally and sitting upon it and putting the right foot vertically so that its toes are towards Qiblah and putting both the hands on thighs.

♦ To point out by the right hand’s index finger as one says “Ash-hadu a(n)l-laa ilaaha” in tashahhud.

♦ To recite darood shareef in qa’dah-i-aakhirah after tashahhud.

♦ To read du’aa after darood shareef.

♦ To turn the face for salaam, first towards the right and then to the left.
Mustahabbaat of Salaah

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

Method of Saying Namaaz

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

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

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

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

Allah’s Books

Q. How is it known that the Tawraah (Old Testament), Zaboor (Psalms), and Injeel (Gospel) are heavenly books?
A. The Holy Qur’aan says that all these three books are heavenly books. Allah has said about these books:
Angels

Q. Apart from the four famous angels who are near and dear to Allah, are all angels equal or is there some difference in their ranks?

A. You have already learnt about the four well-known angels in Part II of this book. They stand above others. The rest are either inferior or superior to each other. Some are nearer and dearer to Allah than others.

Q. What work do the angels do?

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

Q. Name some of the duties of the angels.

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

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

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

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

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

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

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

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

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

Say the tasbeeh of sajdah three or five times. Then get up, saying the takbeer, first raising the forehead, then the nose and finally the hands.
Sit up straight, then do the second sajdah after takbeer. Then stand up again saying takbeer.

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

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

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

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

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

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

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

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

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

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

\[
\text{وَيَلُوا الْأسمَاءُ الْحَسَمَيْنَ, فَأَدْعُوهُ بِهِمْ}
\]

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

One of the hadeeth says:

\[
\text{إِنَّ لَهُ تَعالَى تَسْمَعُ وَ يُسْمَعُ إِسمَهُ مِنَ الْوَاحِدَةِ,}
\]

Doubtless Allah has 99 names: 100 less one. (Bukhari)
Q. Does the Noble Qur’aan teach tawheed?
A. Yes, the Noble Qur’aan teaches tawheed in a most perfect and excellent way. The Noble Qur’aan is today the only Book which teaches the oneness of Allah. Though the previous heavenly books also taught tawheed, people made alterations in all those books and entered things against tawheed and have changed Allah’s bestowed Divine Law. To reform this and to preach the real tawheed Allah sent Hadhrat Muhammad ( ﷺ) and revealed to him His Book, the Noble Qur’aan.

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

وَإِنَّكَ لَلَّهُ وَلَا إِلَٰهَ إِلَّا أُنفُقُ ۖ وَلَيْسَ مَكَّةً ۖ وَلَيْسَ مُجَدِّفَةً نَّزْحَتِيَّ.

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

(Surah 2, Aayat 163)

Another verse is:

شَهِيدُ اللَّهُ أَنَّ اللَّهُ إِلَّا اللَّهُ إِلَّا هُوَ الْمَلِكُ الْعَظِيمُ

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

(Surah 3, Aayat 18)

And:

قُلْ هُوَ اللَّهُ أَحَدُ

Say: He is Allah, the One.

(112: 1)

After the salaam, recitation of any of the following du’aas is sunnah:

اللَّهُمَّ أَنتَ السَّلَامُ وَ مَنْكَ السَّلَامُ

بَارَكَتُ يَا ذَا الْجَاهِلِيَّةِ وَ الْكَفَّارَ

O Allah! You are the bestower of peace, and from You comes peace. Blessed are You, O Lord of Glory and Honor.

اللَّهُمَّ اعْتَبِّثَ عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

O Allah! Help me towards performing Your remembrance and towards showing gratitude to You and towards the best worship.

لاَ إِلَٰهَ إِلَّا اللَّهَ وَحَدَّٰهُ لَا شَرِيكَ لَهُ الْمَلِكُ

وَ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ

There is no god except Allah, the One Who has no partners; For Him is the dominion and for Him is all praise and He is able to do all things.

اللَّهُمَّ لَا مَانِعٌ لِّمَا أعْطِيتَ وَ لَا مُعْطِيَ

لِمَا مَنَعْتُ وَ لَا يَنْفَعُ ذَٰلِكَ الْحَدُودُ مِنْكَ الْحَدُودُ

O Allah! There is no one who can hold back what You have given. And there is no one who can give what You have held back. And no person’s wealth will save him from Your punishment.

THE END OF PART III