Teachings of Islam*

PART IV

In the name of Allâh, the Beneficient, the Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

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

Tawheed (The Oneness of Allâh)

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

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

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

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

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

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

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

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Note on Transliteration

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

Guide to Transliteration

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Earnest Appeal

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

Q. What are the Sifaat-e-Kamaalih, or the perfect qualities of Allâh?
A. Some of them are: Wahdat, Qidam, Wujoob-e-Wujood, Hayaat, Qudrat, ‘Ilm, Iraadah, Sam’a, Basar, Kalaam, Khulq, Takween, and so on.

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

Q. What is Sifaat-e-Qidam and what is meant by Wujoob-e-Wujood?
A. Qidam is to be Qadeem, which means to existed from all times and for all times. Wujoob-e-Wujood means to be Waajibul-Wujood.

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

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

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

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

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

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

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

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

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

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

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

Q. What things and what quantities must be paid for the *sadaqat-ul-fitr*?
A. All kinds of foodgrains or their equivalent price may be paid as *sadaqat-ul-fitr*. It is detailed like this: if wheat, or its flour, is given it should be 3 ½ lbs. per person. And if barley, or its flour, is given it should be 7 lbs. per person. If any other foodgrains – rice, millet, etc. – in place of wheat and barley is given, then that grain should be equal to the price of either 3 ½ lbs. of wheat, or of 7 lbs. of barley. If it is given in cash it should be equal to the price of 3 ½ lbs. of wheat or 7 lbs. of barley.

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

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

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**Allâh’s Books**

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

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Q. It has been said previously that the Holy Qur’aan took 23 years to be revealed completely. In the Holy Qur’aan, Allâh says:

Surah 2, Ayah 185.

Lo! We revealed it on the Night of Power.¹

In another place, in the Holy Qur’aan, it is said:

Surah 97, Ayah 1.

Lo! The month of Ramadaan in which was revealed the Qur’aan...²

These three statements seem to contradict each other. Which of these is correct?

A. All these three things are correct. There were two stages of the revelation of the Holy Qur’aan.

First, the Holy Qur’aan was sent as a whole to the first Heaven from *Lawh-e-Mahfooz* (the Protected Tablet), then it was sent to our Prophet (ﷺ) in parts from time to time as the need arose. Thus, in these two Ayaat of the Holy Qur’aan, the first stage of revelation is the one in which the Holy Qur’aan was sent from *Lawh-e-Mahfooz* to the first Heaven. This was a

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

Q. **When did the revelation of the Holy Qur’aan begin and at what place did the revelation of the Holy Qur’aan commence?**

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

Q. **How did the revelation of the Holy Qur’aan begin?**

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

> إِفْرَأْ إِنَّمَا يَسَّرُ مَـنْ خَلَقَ الْإِنْسانَ خَلَقَهُ مِنْ عَلَقٍ إِفْرَأْ مَـنْ خَلَقَ الْأَرْمَامَيْنَ أَلْبَيْنَ عَلَّمَ بِالْقُرْآنِ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

Read: In the name of thy Lord who created; Created man from a clot.

Read: And thy Lord is the Most Bounteous; Who teaches by the pen;

Teaches man that which he knew not.\(^3\)

Q. **On whose behalf is the payment of *sadaqat-ul-fitr* *waajib*?**

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

Q. **It is generally said that *sadaqat-ul-fitr* is not *waajib* on a person who did not keep fast. Is this correct or wrong?**

A. It is wrong. It is *waajib* on every individual who holds *nisaaab* whether they kept the fast or not.

Q. **What is the time of *sadaqat-ul-fitr* being *waajib*?**

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

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

Sadaqat-ul-Fitr

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

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

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

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

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

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

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

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

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

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

![Surah 15, Ayah 9.](image)

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

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

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(1) A wealthy person- a person on whom *zakaah* is *fard*, or he has some property over and above his personal necessity to the amount of *nisab*. For example, he has some copper utensils other than those required by him for daily use, valued to the amount of *nisab*. It is not *halal* for such a person to accept *zakaah*.

(2) A Sayyid and Banu Haashim. *Banu Haashim* means the descendents of Hadrat Ja’far, Hadrat ‘Aqeel, Hadrat ‘Abbaas, and Hadrat ‘Ali (may Allâh be pleased with them all).

(3) To one’s father, mother, maternal or paternal grandfathers and grandmothers, and to those above them in the lineage.

(4) To one’s son, daughter, paternal or maternal grandson and granddaughter, and to those in the lineage below that.

(5) The husband to his wife and the wife to her husband can not give *zakaah*.

(6) To a *kaafir*.

(7) To a minor child to a wealthy person.

It is not allowed to give *zakaah* to any of these people.

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

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

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

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

The Maasarif of Zakaah

Q. What is meant by Maasarif of zakaah?
A. The people to whom zakaah is allowed to be given are called maasarif. Maasarif is the plural of Masraf. The maasarif of zakaah are those people to whom zakaah may be given.

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

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

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

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

Risaalah (Prophethood)

The Holy Qur’aan says:

...and there is not a nation but a warner has passed among them.5

At another place it is said:

...and for every folk a guide.6

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

13 The Qur’aan actually mentions 8 fixed categories- only 4 are listed here.
6 Surah 13, Ayah 7.
Q. Can we believe that the religious leaders of the Hindus, such as Krishanji and Ram Chandarji, were Allâh’s prophets?
A. We cannot believe that. Prophethood is a special rank given by Allâh to His chosen and devoted creatures. As long as it is not proven by the Shari’ah that this privilege or rank was given to a certain person by Allâh, one cannot definitely call a person a prophet. If we call any person a prophet without proof and in reality he is not a prophet, we will be answerable to Allâh for this wrong belief.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Giving Zakaah

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

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

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

**Faith and Good Actions**

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

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

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

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

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

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

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

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

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

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

Property for Zakaah and the Nisaab

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

**Sin**

**Q.** What is Ma’siyah?

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

**Kufr and Shirk**

**Q.** What are kufr and shirk?

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

**Q.** Is qadaa of I’tikaaf necessary when it becomes faasid?

A. The qadaa of waajib I’tikaaf is waajib, but for sunnah or nafl there is no qadaa.

**Nadh or Vows**

**Q.** How is it to make a vow that if one succeeds he will offer such and such a thing?

A. It is allowed and after making the vow, it is waajib to fulfill it.

**Q.** Is it waajib to fulfill every vow?

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

**Q.** What are the conditions for a valid vow?

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

**Q.** How is it to make a vow in the name of a spiritual father or a waliy?

A. A vow observed in any name other than Allâh’s is haraam. A *nadh* is a kind of worship and none other than Allâh deserves to be worshipped.
advance that 4 rak’aat of sunnah can be said before the khutbah. (3) To come out beyond the area of the mosque to call the adhaan.

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

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

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

Makroohaat and Mufsidaat of I’tikaaf

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

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

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

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

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

Q. In what ways can the Divine qualities be shared?
A. Many. Here we shall mention some of them:
(1) Shirk fil-Qudrat. To attribute Allâh’s quality of Power to anybody else. For example, to believe that a certain prophet or wali or martyr can bring about rains or cause the birth of babies or fulfil desires or give food or kill or bring anything into life or bring benefit or damage. All these things are shirk.
(2) Shirk fil-‘Ilm. To attribute Allâh’s power of Knowledge to others. For example, to say that a prophet or a pious man has the knowledge of the unseen, or knows about everything, of is aware of all of our affairs, or can tell what is happening far and near. All this is Shirk fil-‘Ilm.
(3) Shirk fis-Sam’a wal-Bas. To attribute Allâh’s power of Seeing and Hearing to others. For example, to believe that a certain prophet or a pious person could hear things far and near, or could see all of our own acts.
(4) Shirk fil-Hukm. To accept any other person as superior and obey him like Allâh. For example, if a pious person has told one to say certain prayers before ‘Asr and one takes it
The Teachings of Islam – Part IV

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

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

The Timings for I’tikaaf

Q. **What is the minimum period for I’tikaaf?**
A. It is necessary to keep fast in the waajib I’tikaaf, so the least time for it is a day. Thus, to vow for I’tikaaf of less than a day, for a few hours or for the night, is not right.

The time limit for I’tikaaf which is sunnah mu’akkadah is the last 10 days of Ramadaan.

For nafl I’tikaaf there is no limit. It may even be for 5 or 10 minutes. If one when entering the mosque makes the niyyah for I’tikaaf each time, it will bring plenty of blessings for several I’tikaaf each day.

Permitted Actions During I’tikaaf

Q. **On what grounds is a mu’takif allowed to come out of the mosque?**
A. (1) For the toilet. (2) For fard bath. (3) To go out for the Jum’ah prayer at zawaal (when the sun crosses the meridian), or to reach the jaami’ mosque at least for such a time in

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**Bid’ah**

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

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Q. **Are there any more acts of Shirk?**
A. Yes, there are many acts of shirk which must be avoided. Some of these are: to ask about heavenly secrets from astrologers; to show hands to a palmist to know about the future; to ask others for faal (which is another way of trying to know the future from omens); to treat diseases like smallpox, etc. as contagious and infectious which can be contracted without Allâh’s permission; to make Ta’aziya (floats or models of tombs) and ‘Alam (banners); to offer as sacrifice sweets, flowers, etc. on graves; to swear in the name of someone other than Allâh; to put pictures and pay respects to them; to call any pious person one’s rescuer or savior; to grow hair in the name of a wali; or to turn faqeer (beggars) in Muharram in the name of an imaam.
Q. What are the benefits of I’tikaaf?
A. These are: (1) One doing I’tikaaf dedicates his whole being and time to the ‘ibaadah (worship) of Allāh. (2) One remains safe from sins and evils of the worldly life. (3) One gets the blessings of prayer all the time while one is in I’tikaaf because in I’tikaaf a person is always eagerly waiting to join prayers and jamaa’ah. (4) One is like the angels who worship and remember Allāh all the time. (5) A mosque is “Allāh’s house,” so a mu’takif (one who is performing I’tikaaf) is Allāh’s neighbor and His guest.

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

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

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

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

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

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

Other Sins

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

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

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

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

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

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

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

I’tikaaf

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

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

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

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

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

**Kaffaarah** (Compensation)

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

First, keeping fast daily continuously for two months.

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

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

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

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

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

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

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

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The Qadaa of Fasting

Q. What are the conditions in which qadaa for fasts becomes waajib?
A. (1) If fard or waajib mu’ayyan fasts were not kept without an excuse. (2) Some fasts were missed due to some excuse. (3) Fast was kept but broken, whether with or without excuse. In these cases, it becomes fard to do qadaa (makeup) of these fasts.

Q. When should the qadaa of fasts be done?
A. It is better to do it as soon as possible. To delay without an excuse is bad.

Q. Is it necessary to keep qadaa fasts continuously, without any break?
A. They can be kept either continuously or with intervals. Both ways are allowed.

Q. What to do if another Ramadaan month comes and the qadaa of the last Ramadaan is still due?
A. Keep the fasts of this Ramadaan now, and after Ramadaan, observe the makeup for the previous fasts.

Q. What if one keeps and breaks a nafl fast?
A. Its qadaa will be necessary because nafl fasts or prayers, once begun, become waajib and must be completed.

Q. What to do if one has no strength to keep qadaa fasts?
A. One can give fidyah if he is too old to keep fasts and there is no hope of his gaining strength in the future, or if one is so ill that there is no hope of regaining health.

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

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

Q. **In what conditions are both qadaa and kaffaarah waajib?**

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

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

Q. **If one’s Ramadaan fast is broken, is it right for him to eat and drink?**

A. No, it is necessary for him to wait until the evening. In the same way, if a traveller arrives at home or the minor becomes major, the woman having monthly period becomes clean, or the insane person becomes sane, they should wait until the evening like all those who are fasting.

Q. **Is kaffaarah necessary for breaking any fast other than that of Ramadaan?**

A. No, it is waajib only in breaking the fard Ramadaan fast. Kaffaarah is not waajib for breaking any fast other than that of Ramadaan. Breaking even the qadaa of Ramadaan fast does not make the kaffaarah waajib.

Q. **Recitation of what surahs is masnoon in the sunnah prayers of Fajr?**

A. In the first rak’ah of sunnah the Holy Prophet (ﷺ) used to recite Surah al-Kaafiroon - (109), and Surah Tawheed - (or Ikhlaas – 112) in the second rak’ah.

Q. **Recitation of what surah is sunnah in Witr?**

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

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

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

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

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

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

Mufsidaat of Fasting

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

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

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

**Mustahibbaat of Fasting**

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

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

**Makroohaat of Fasting**

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

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

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

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

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

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

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

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

**Niyyah**

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

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

For qadaa fasts for Ramadaan, kaffaarah, or nadhr ghayr mu’ayyan, the niyyah should be expressed before subh saadiq.

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

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

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

Q. Will the news about the visibility of the moon be reliable if it comes from a far off city?
A. The news will be reliable, no matter what the distance is. For example, if the Burmese people have not seen the moon but a Bombay man gives evidence before them of having seen it, then qadaa of one day’s fast will become due from these people. But the source should be reliable from the viewpoint of Shari’ah. A telegram12 is not a reliable source.

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12 Or telephone, TV, radio, computer networks, etc. And Allâh knows best.

Mufsidaat-e-Namaaz

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

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

One who is saying fard prayers cannot say prayers behind one who is saying nafl. In the same way, one cannot say fard for ‘Asr behind one who is saying the fard for ‘Asr.
(10) Eating or drinking, knowingly or unknowingly.
(11) To walk to the extent of the distance between two rows of jamaa’ah.
(12) To turn the chest away from the Qiblah without any reasonable excuse.
(13) Doing sajdah at an impure (dirty) place.
(14) Delay in covering the private parts of the body to the extent of doing one ruku’ if they become uncovered for some reason.
(15) Requesting Allaah for such a thing in du’aa as is generally asked from human beings. For example, to say “Oh Allaah! Give me $100 today!”
(16) Utterances of pain or trouble.
(17) The laughter of an adult (mature) person.
(18) To move ahead of the imaam during the prayer.

Makroohaat-e-Namaaz

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

Visibility of the Moon and its Testimony

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

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

### Fasting During Ramadāan

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

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

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

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

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

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

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

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

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

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⁹ Surah 2, Ayah 201.

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Q. What fasts are fard ghayr mu’ayyan?
A. If one leaves fasting with or without an excuse during Ramadaan, the duty to make up these afterwards is fard ghayr mu’ayyan (non-time-specific obligation).

Q. What fasts are waajib mu’ayyan?
A. Fixed offering, or the pledge to fast on a fixed day or date (which is called nadhr mu’ayyan) makes fasting on those dates waajib. For example, one promises to keep fast for Allâh as nadhr on a particular date, say on the first of Rajab, for the success in an examination.

Q. What fasts are waajib ghayr mu’ayyan?
A. The compensatory fast for redressing a wrong, or the fasts for nadhr ghayr mu’ayyan are waajib ghayr mu’ayyan. For example, one promises to fast for Allâh for three days (but does not specify the exact days) if one comes first in an examination.

Q. What fasts are sunnah?
A. No fast is sunnah mu’akkadah. But the fasts which the Holy Prophet (ﷺ) kept or are proven that he induced others to keep are called sunnah. For example, fasts for the two days of ‘Ashoora (the 9th and 10th of Muharram), or on ‘Arafah on the 9th of Dhul-Hijjah, or on Ayyaam abiaad (13th, 14th, and 15th of every month).

Q. What fasts are mustahab?
A. After fard, waajib, and sunnah, all fasts are mustahab. But there are certain fasts which carry more blessings. For example, six days of fasting in Shawwaal, fasting on the 15th of Sha’baan, fasting on Mondays, Thursdays, and Fridays.
salaam in a loud voice and the muqtadis in a low voice, first to the right and then to the left.
(Note, the entire prayer is said standing.)

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

Islamic Duty of Fasting

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

Q. How many types of fasts are there?

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

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

Sunnah and Nafl Prayers

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

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

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

After the fard of Fajr prayers until sunrise nafl are makrooh. After the fard of `Asr until the time of the fading of the sun all nafl are makrooh. On all these three occasions, qadaa (makeup) for fard and waajib prayers, prayers for the dead, and sajdah tilaawah are allowed.

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

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

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

Taraaweeh Prayers

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

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

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

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

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

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

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

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

Q. What are the conditions for saying the prayer for the dead?
A. (1) The dead person should be Muslim.
(2) The body should be taahir.
(3) The kafan (shroud) should be taahir.
(4) The satar should be covered.
(5) The body of the dead person should be in front of the musallis.
These are the conditions for the dead person’s body. For the one who says these prayers, all the conditions of ordinary prayers hold, except for any specific time.

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

وَ جَالِلَ ْتَنَا أَكَّلَكَ
wa jalla thanaa-uka
“And exalted be Your praise,”

after “وَ تَعَالَى جَدَّلَكُ،” Then the imam should say the takbeer aloud and the muqtadis in a low voice, this time without raising the hands. The imam and muqtadis

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

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

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

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

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

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

Qadan (Make-up) Prayers

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

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

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

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

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

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

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

 Аллăх ăкăрв, Аллăх ăкăрв, лă Аллăх ăлăллăг, лă Аллăх ăлăллăг

 حمدллăг, Аллăх ăкăрв, Аллăх ăкăрв, Оллăх ăкăрв, Аллăх ăкăрв

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

It is waajib to say this once after every fard prayer.
Q. How many rak‘aat are there for both the ‘Eid prayers and how are they said?
A. There are two rak‘aat in each of the two ‘Eid prayers.

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

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

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

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

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

Mudrik, Masbooq and Laahiq

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

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

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

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

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

Prayers of the ‘Eidayn (Two Eids)

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

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

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

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

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

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

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

10 This is the most lenient ruling. According to many scholars, it is not permissible at all to deliver the khutbah in any language other than Arabic.
11 Such as a private, closed residence or a prison.
Q. **What and how should the laahiq complete his missed rak’aat?**

A. If the laahiq misses any rak’aat due to certain reason, for example, sleep, he should say the rak’aat he missed separately, when he wakes up, in the way as he is still saying his prayers behind the imaaam. That is, he should not read qiraa’ah. After completing the missed rak’aat he should join the imaaam and complete the remaining prayer. But if the imaaam has finished his prayers, then he should complete his remaining rak’aat separately as if he was saying his prayers behind the imaaam. During this time, if he commits any mistake unknowingly, he should not do sajdah sahw, because he is still a muqtadi and no sajdah sahw is done by a muqtadi alone for any mistake.

Sajdah Sahw

Q. **What is Sajdah Sahw?**

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

Q. **How is Sajdah Sahw done?**

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

Q. **Will the prayers be valid if travelers, blind, maimed, or women join them?**

A. It will be all right and those people will also be free from their responsibility of saying Zuhr prayers.

Q. **What are the conditions for Jum’ah prayers?**

A. There are several conditions for Jum’ah prayers:

1. The Jum’ah prayers should be conducted in a city, big village or a town like the city, or at a populated place surrounding a city having a cemetery attached or a cantonment. It is not proper to say the Jum’ah prayers in a small village.
2. Should be offered at Zuhr time.
3. *Khutbah* (address or speech by the imaaam) should be delivered before the prayer.
4. Should be offered in *jamaa’ah* (congregation).
5. There should be idh-n-e-’aam (open permission for anyone who wishes to attend and join).

If all these five conditions are found, the saying of the Jum’ah prayers will be valid.

Q. **What is the masnoon method of delivering the khutbah?**

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

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

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

**Jum’ah (Friday) Prayers**

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

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

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

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

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

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

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

Q. What if these things which make Sajdah Sahw waajib are done knowingly?
A. If done knowingly, sajdah sahw will not remove the deficiency. It will be waajib to repeat the prayer.
Q. If a number of things, each of which causes *sajdah sahw* to become *waajib*, occur in a single *salaah*, then how many times should *sajdah sahw* be done?

A. Only once. The two *sajdahs* of *sahw* are enough (for all such deficiencies).

Q. What changes in *qiraa’ah* cause *sajdah sahw* to become *waajib*?

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

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

A. *Sajdah* will be *waajib*.

Q. What if the first *qa’dah* is forgotten?

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

Q. What other things make *Sajdah Sahw* *waajib*?

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

Q. In what ways are the *musaaafir*’s prayers different?

A. The *musaaafir* says only two *rak’aat* instead of four in Zuhr, ‘Asr, and ‘Ishaa. There is, however, no change in Fajr, Maghrib, and Witr prayers. They remain the same.

Q. What is saying of two *rak’aat*, instead of the prayer of four, called?

A. It is called *Qasr* (shortened).

Q. From when should a *musaaafir* begin *qasr*?

A. From the time when he is out of his home town.

Q. For how long should a *musaaafir* do *qasr*?

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

Q. What if one originally intended to stay for three or four days at a place, but the work did not finish and his stay was prolonged to two or three more days and again the work was not finished and he again intended to stay for two or three more days and in this way fifteen days elapsed?

A. Prolonged stay does not matter when the intention in the first instance was for less than fifteen days. One should continue *qasr* till he is sure that he will have to stay for more than fifteen days.

Q. What if the traveler says the prayer of four *rak’aat* in full?

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

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

Prayer of a Musaafir (Traveler)

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

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

Q. What if one travels by train, horse, car, etc. with the intention of going to a distance where one on foot reaches in three days?
A. He will be a musaafir, however much faster he may reach that distance.

Sajdah Tilaawah

Q. What is Sajdah Tilaawah?
A. Tilaawah means recitation. There are certain points in the Noble Qur’aan the reading or hearing of which necessitates sajdah. This sajdah is called Sajdah Tilaawah.

Q. How many points are there, the hearing or reading of which makes a sajdah waajib?
A. There are fourteen points in the whole of the Holy Qur’aan. They are also called the Fourteen Sajdahs.

Q. If one reads an aayah of sajdah outside of prayer when and how should he do the sajdah?
A. It is better to do sajdah when the aayah of sajdah is read or heard, but it is not a sin if one does not do it at that time. Yet, much delay is makrooh.

The preferred way of doing sajdah outside of prayer is to stand up and then, saying takbeer, go into sajdah. Then stand up again, saying takbeer again. Sajdah will be complete even
Q. **What are the conditions of Sajdah Tilaawah?**
A. The conditions of *sajdah tilaawah* are the same as those of *salaah*:
   ♦ (1-3) Cleanliness of body, place and clothes;
   ♦ (4) Covering of *satar*;
   ♦ (5) Facing the *qiblah*; and
   ♦ (6) *Niyyah* for *sajdah tilaawah*.

Q. **What makes Sajdah Tilaawah faasid (null and void)?**
A. The same things which make the prayer *faasid* also make the *sajdah tilaawah faasid*.

Q. **What is the ruling if one recites an aayah of *sajdah* two times or more than that?**
A. If one reads or hears some particular *aayah* of *sajdah* two or more times in a gathering, only one *sajdah tilaawah* will be *waajib*.

Q. **What if two aayaat of *sajdah* are read in one gathering or one *aayah* is read in two different gatherings?**
A. A *sajdah* will be *waajib* for every different *aayah* of *sajdah* read in one gathering, or as many times as one *aayah* has been read in different gatherings.

Q. **How is it if one skips the *aayah* of *sajdah* while reading the Holy Qur’aan and only reads the parts before and after it?**
A. Such an act is *makrooh* (extremely hated).

Q. **How is it if a person reading the Holy Qur’aan is sitting at a place where many people can hear him, and he reads the *aayah* of *sajdah* in a low voice so that the other people do not hear?**
A. It is allowed and in such a situation it is even better to read it in a low voice.

**Prayer of a Sick Person**

Q. **In what conditions is a sick person allowed to say his or her prayers sitting?**
A. When the sick person has not strength enough to stand up or it causes him great pain, or it may aggravate the trouble, or he staggers and there is possibility of his falling down, or when he has the strength to stand up but cannot go into *rukuu’* or *sujood*: in all these conditions he can say the prayer sitting. And if one can do *rukuu’* and *sajdah* and not other things with *rukuu’* and *sajdah* then he can say his prayers by making gestures for *rukuu’* and *sajdah* by bending his head. For the gesture for *sajdah* he should bend his head more than for *rukuu’*.

Q. **What if a person cannot do full *qiyaam* but can stand up for a while?**
A. He should stand up as long as he can.

Q. **What if a patient cannot say his prayers even sitting down?**
A. He should say it lying down, like this: Lie down on your back with legs towards the *qiblah*. Do not stretch them. Knees should be vertical, with a pillow under the head to rest it at a higher level. Say your prayer by making gestures. Bend your head for *rukuu’* and *sajdah*. This is the best and preferred posture. It is also allowed to lie on the right side with face towards the *qiblah* or on the left side similarly and say the