

ISLAM, OUR GLORIOUS RELIGION

ENGLISH TRANSLATION OF "HAMARA ISLAM"

VOLUME 3 (OF 9)

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WWW.AHLESUNNAT.BIZ TEAM.

WE THANK THEM ALL, AND PRAY FOR THEIR SUCCESS.

Volume - III / CHAPTER - 1 - ON ISLAMIC BELIEFS

Volume - III / CHAPTER - 1 / LESSON - 1

ISLAMIC BELIEFS

"TAUHEED" (MONOTHEISM)

Q 1: How many fundamental beliefs are there in Islam?

A. There are three fundamental beliefs of Islam i.e. Oneness of Allah (Monotheism), Prophethood and the Resurrection Day. The remaining beliefs are subsidiary to these fountain-heads of Islam.

Q 2: What does Tauheed mean?

A. Tauheed means to believe with all heart and express by the tongue that Allah alone is the Creator of all the worlds and everything therein. He has no partner, neither in His Own self, in His Attributes, in His Kingdom or in His worship.

Q 3: What is the proof about Allah's Existence?

A. The Existence of Allah is brighter than the sun. The belief in His Existence is ingrained in everybody's nature which is evident from the fact that even deniers (of Allah) take ultimate recourse to God when afflicted by any distress and disease and spontaneously call God for help on death-bed.

Q 4: Which things of the world are reflective of Allah's Existence?

A. The sky, earth, stars, planets, human beings and animals and all other creatures are a clear proof to convince one of an average sense that all these giant and tiny things have not come into existence on their own but have been created by some "most powerful authority" who is the real Creator (Allah). How convincing are the words of a Bedouin who said: droppings of a camel lead one to acknowledge the existence of camel and footprints lead to the existence of a walker. The creation of the earth, the sky, the sun, the moon and other planets their movement and function and alternation of the night with the day and vice versa in harmony and perfection are the potent proofs of the existence of One Creator i.e. Allah Who is All-powerful, Omnipotent, Supreme and All-wise. Nothing can go out of the control of this Mightiest Controller.

Q 5: What are the proofs in respect of Tauheed?

A. The first proof of the Oneness of God (Allah) is the human sense provided it is inclined to acknowledge the truth. Almost all the prominent scholars and philosophers believe in monotheism. The other proofs to this effect are adduced from the Holy Qur'an.

Q 6: What are the Qur'anic proofs for monotheism?

A. There are many Qur'anic verses which prove the Oneness of God (Allah). For example: 1. "Wa Ilaahukum Ilaahun Waahid. Laaa Ilaaha Illaa Huwar Rahmaan-ur-Raheem" (And your God is One God, there is no God but He, the Most Affectionate, the Most Merciful). 2. "Shahidal Laahu Annahu Laaa Ilaaha Illaa Hoo. Wai Malaaa-ikatu wa Ulul-'Ilme Qaaa-Imaam Bilqist" (There is the witness of Allah that there is none to be worshiped but He (Allah) alone and the angels and the men of learning are witness and His dispensation is based on justice). 3. "Lau Kana Feehimaa Aalihatum Illal Laahu Lafasadataa" (If there were other gods on the earth and in the sky other than Allah, they would have ruined). 4. "Izal Lazahaba Kullu Ilaahin Bimaa Khalafaq Wala'ala Ba'duhum 'Alaa Ba'd. Subhaanal Laahe 'Ammay Yasefoon" (If there were many gods, every god would have taken its creature and swooped on the other. Glorified is Allah above all that which they say).

Q 7: What are the cardinal points of Tauheed?

A. The cardinal points of Tauheed are four:

1. Allah alone is Eternal.
2. Allah alone is the Creator of all the celestial and terrestrial worlds.
3. Allah alone is the Supreme, Final and Ultimate Sovereign, Master, Fashioner and Controller of

the earth, the sky and everything therein.

4. Allah alone is worthy of worship.

Q 8: What is meant by "Waajib-ul-Wujood"?

A. Waajib-ul-Wujood is the entity which is Self-existent, Eternal and Which has no beginning and no end. He has created and creates everything but nobody created Him. This Sublime entity is of Allah alone.

Q 9: What does "Qadeem" mean?

A. Qadeem means eternally existing.

Q10: What is meant by "Baaqi"?

A. Baaqi means eternal – having no end. It is also called “Abadi” which means ever-lasting (eternal). All these attributes are the proved ones for Allah.

Q11: What other things are eternal like the Sublime Person of Allah?

A. The attributes of Allah are also eternal in the beginning and in the end like His Sublime Person. All other things are "Haadis" (created ones). The one who considers anything excepting Allah and His Attributes, as eternal and is doubtful about any "Haadis" or considers soul or any other matter as eternal like Aryans, is undoubtedly an infidel and a polytheist.

Q12: What does "Haadis" mean?

A. Haadis means a thing which had no existence but was created by anyone. It is also called "Mumkin" (possible to be created).

Q13: What are the Proper (Personal) and Attributive names of Allah?

A. The proper (personal) name of Allah is "Allah" and all other names which indicate His one or the other quality are attributive names.

Q14: How many names of Allah are there?

A. There are innumerable names of Allah. A saying of the Holy Prophet gives glad tidings of paradise to the believer who memorizes ninety-nine names of Allah.

Q15: Can Allah be remembered by other names besides these ones or not?

A. Remembering Allah by the names which are inconsistent with the Holy Qur'an and Sunnah like "Sakhi" (generous) or "Rafiq" (companion) is not allowed. Similarly those names which have been fixed by other nations for Allah and carry bad meanings like "Raam" or "Parmaatama" are also forbidden.

Q16: Can human beings be named by the name of Allah?

A. Some names of Allah can be given to His servants like 'Alee, Rasheed, Kabeer etc.: since such names are not taken to mean for man what they signify for Allah. However, such names should not be distorted i.e. to deliberately pronounce them incorrectly.

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'MALAAEKAH" (ANGELS)

Q 1: What is meant by Malaaekah?

A. Malaaekah is plural of Malak, which means angel.

Q 2: What are angels?

A. Angels are Noori (luminous, ethereal) creatures and totally obedient. They scrupulously comply and carry out the commands of Allah and are, in fact, His chosen ones.

Q 3: Do angels have any particular figure?

A. No, angels do not have any particular figure. However, Allah Almighty has empowered them to adopt any form or appearance. The Holy Qur'an proves that angels possess wings.

Q 4: Which angels are the highest and choicest ones?

A. Hazrat Gabriel, Hazrat Michael, Hazrat Israfeil and Hazrat Izraeel are the choicest and highest of all angels.

Q 5: Which other angels are next to these four highest angels in status?

A. The other higher angels after the four highest ones are: Hamalaat al-Arsh (four angels holding the highest Throne), angels who are taking circuit of Allah's throne, angels of throne (in Divine presence), angels (status-wise) of all the seven skies, angels who arrange air, clouds and water, angels posted on mountains and then are the other angels.

Q 6: Are human beings superior to angels or vice versa?

A. Pious human beings (Allah's saints) are superior to the ordinary angels and the Messengers among the angels are superior to common men whereas the Messengers/ Prophets of mankind are superior to Messengers among angels.

Q 7: What is Jinn (genie)?

A. Genies are creatures, like human beings, which were produced from fire. They have souls, bodies, intellect and also eat and drink. They also reproduce themselves and are noted for their longevity.

Q 8: What appearance or figure do genies have?

A. Some genies have been empowered to adopt any appearance or figure. It is proved by traditions that some of them possess wings and fly in the air. Some live like human beings and some wander in the figures of snakes and dogs. Their habitations are mostly deserts, forests, mountains and desolate buildings.

Q 9: What is Iblis (Satan)?

A. Mischievous genies are called devils and their leader is Iblis (Satan). Iblis was such a devout servant of Allah that he was counted among the angels, but he was driven out and cursed forever due to his arrogance i.e. when Allah Almighty commanded angels to prostrate before Prophet Adam, all obeyed Him but he stood haughtily. The Satan has off-spring who are all accursed like him. His only job is to lead mankind astray.

Volume - III / CHAPTER - 1 / LESSON - 3

DIVINE BOOKS

Q 1: What is a Divine Book?

A. Divine Books are those books or Suhuf (little books) which Allah Almighty revealed to His Prophets for the guidance of His creatures (particularly mankind). These Divine Books are "Kalaam Allah" (Speech of Allah) and whatever these books contained is the truth. It is obligatory to believe in all of them.

Q 2: Which one of these Divine Books is the most distinguished?

A. Of all these Divine Books, four are prominent ones: Torah (old Testament), Zaboor (the original Psalms), Bible (new Testament) and the Holy Qur'an. The Glorious Qur'an is the most distinguished of all Divine Books.

Q 3: In which languages were these prominent Divine Books sent down?

A. Torah and Zaboor were sent down in Hebrews' language, Bible in Syriac and the Holy Qur'an in Arabic.

Q 4: What is meant by the distinction of the Holy Qur'an when all the Divine Books are "Kalaam Allah"?

A. One thing is superior to the other in "Kalaam Allah" means the Holy Qur'an carries more reward for us.

Q 5: Can we follow Torah and Bible etc. or not?

A. No, we cannot follow other Divine Books except the Holy Qur'an because, firstly the Jews and Christians have interpolated them thus these divine books are no more in their original condition. Secondly most of the injunctions contained in the past books have been annulled (Mansookh) by the Holy Qur'an. Hence, if it is supposed that these books are original ones even then we cannot follow them. Besides, the Glorious Qur'an contains all the things which are necessary for mankind.

Q 6: What is meant by "Mansookh" (annulled)?

A. "Naskh" means that certain injunctions are for certain conditions or period. After the said period is over, the other injunction is sent down which annuls the previous one(s) but, in fact, the new injunction speaks of the fact that the period of the previous injunction is over. Thus the former is called "Mansookh" (annulled) and the latter "Naasikh" (annulling injunction).

Q 7: It means that the annulled injunction is not "Baatil" (false) so what about him who says it "Baatil"?

A. "Mansookh" (annulled injunction) should not be taken as "Baatil" (false) as some people do. Use of such words is derogatory. Every divine injunction is the truth.

Q 8: Was the Holy Qur'an sent down in the same composition in which it is at present?

A. The verses of the Holy Qur'an were sent down either singly or in batches (as the need arose) during the span of 23 years. Its composition was not that which is at present.

Q 9: How then was the Holy Qur'an arranged in the present form?

A. The Holy Qur'an was sent down in verse (singly or in batches). If the verses of one chapter descended at one time the verses of the other chapter descended the other time and then the verses of the former descended. At each time (Hazrat) Gabriel told the Holy Prophet about the chapter to which the verses pertained and also their place in the chapter and in turn the Holy Prophet told his companions that the verses descended belonged to such and such chapter and to be put before that verse and after that one. Thus the verses of the Holy Qur'an were placed in the concerned chapters. The Holy Prophet used to recite the Holy Qur'an so arranged, within his prayers and out of the prayers and his great companions followed the Holy Prophet to this effect. In short, the verses and chapters of the Glorious Qur'an were arranged in the present form by the command of Allah, (revealed through Hazrat Gabriel) as it was

preserved in "Lauh Mahfooz" (protected tablet) during the life time of the Holy Prophet.

Q10: What is meant by "Makki" verses and "Madani" verses?

A. The verses which were revealed to the Holy Prophet in Holy Makkah and its adjoining areas are called "Makki" and the verses which were sent down in Holy Madinah and its surrounding areas are called "Madani".

Q11: What is the difference between the topics of Makki and Madani verses?

A. The difference between Makki and Madani verses in respect of topics is that Makki verses generally explain the cardinal beliefs i.e. Tauheed (monotheism), Risaalat (Prophethood), resurrection, Doomsday etc.: whereas the Madani verses are the elucidation of actions i.e. injunctions to perfect behaviour and manners and how to conduct life affairs in a decent way etc.

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THE PROPHETS & MESSENGERS

Q 1: What are the traits not found in Prophets?

A. Six things are not found in Prophets i.e. 1. Being of illegitimate birth. 2. Ugliness. 3. Foolishness. 4. Cowardice. 5. Hopelessness, and 6. Impotency.

Q 2: Can a Prophet commit major sin or not?

A. Prophet is endowed with innocence and an impeccable nature. He cannot commit things which Allah Almighty dislikes. He is divinely protected even at such a critical juncture where a man cannot help erring. He does not do even a thing which is against decency what to talk of committing a major sin.

Q 3: Can a Prophet commit minor sins?

A. A Prophet cannot commit even a minor sin intentionally irrespective of pre or post-prophethood period. Any sort of mistake even a lapse in the communication of his mission is absolutely impossible. However, as a human being, they can forget: however even this is impossible in matters of preaching or conveying the divine message.

Q 4: Can we talk about the lapses of the Prophets?

A. Talking about the lapses of the Prophets, excluding the recitation of Qur'anic verses or Holy Prophet's sayings to this effect, is "Haraam" (strictly forbidden). All Apostles, Messengers and Prophets are "chosen servants" of Allah and He is their Lord and Master. Nobody has the got right to speak of their lapses on the excuse of Allah's words in the Holy Qur'an. Such person will render himself "accursed" before Allah. Let us take an example of a father who admonishes his son and calls him "disrespectful" on any mistake. Can any younger use such words for him that which his father did? No one can indeed. If does so, he will be considered insolent. In view of the given instance, it is easy to understand that those who willingly talk about the lapses of the Prophets are "accursed" and will be consigned to the worst kind of torment in hell. The believers must exercise great care and circumspection in such matters to save their "Eimaan" (Islamic faith).

Q 5: Has any Prophet been deposed by Allah Almighty?

A. No, absolutely not. Prophethood is the highest rank which Allah Almighty conferred upon His chosen servants who are made capable of carrying out greatest responsibility in the best manner. He who believes that any Prophet was deposed, is an infidel because he indirectly denigrates the Omniscience and Omnipotence of Allah Almighty.

Q 6: Which Prophets are living?

A. All Prophets are alive. A tradition in this context says: "Allah Almighty has made it "Haraam" (strictly forbidden) for the earth to harm or spoil the bodies of the Prophets". So they are alive with their Sovereign Lord (Allah) and divinely fed. The death had touched them for a moment just to prove the Qur'anic promise of death and thereafter they were endowed with the real spiritual life, which we cannot conceive. However, four Prophets have not yet received the taste of death i.e. Prophet Khider (Khizr) and Prophet Ilyas who are on the earth and Prophet Idrees and Prophet Jesus who are in the skies/heavens. They will also meet the death.

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THE LAST PROPHET

Q 1: What does "Khaataman Nabi-yeen" mean?

A. "Khaataman Nabi-yeen" or "Khatamal Mursaleen" means the "Last Prophet" i.e. Allah Almighty has finished the succession of Prophets on Hazrat Muhammad Mustafa (may Allah's choicest blessing & peace be upon him). No new Prophet will succeed him. The institution of Prophethood / Messengership attained its pinnacle in him.

Q 2: Is the Prophethood of our Holy Prophet meant for a particular nation or for all (is general)?

A. The Prophethood of our Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is general for all creatures from the first humankind (Prophet Adam) to the end of time (Doomsday). The Islamic scholars and savants say that the Prophethood / Messengership of the Holy Prophet encircles all mankind, genies and angels and even all animate and inanimate creatures. The obedience to the Holy Prophet is not only obligatory upon human beings but also upon all creatures. All these living and lifeless creatures are included in his Ummah (community).

Q 3: Are all Apostles, Messengers and Prophets included in the Holy Prophet's Ummah?

A. Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is the Prophet of all creatures of Allah with no exception. That's why all Apostles, Messengers and Prophets are, in fact, included in his Ummah.

Q 4: How many excellences and traits has Allah Almighty gifted to the Holy Prophet?

A. Some excellences and traits of the Holy Prophet are:

1. He was the first to receive the Prophethood.
2. He will be the first to rise from his (blessed)grave on the Doomsday.
3. He will cause the commencement of the proceedings of the Day of Judgement.
4. First of all he will be granted permission to intercede with Allah Almighty for his Ummah.
5. He will be provided with "Liva-ul-Hamd"(the banner of praise) under which all believers right from the time of Prophet Adam to the Doomsday will gather.
6. The entire earth was declared "pure" and mosque for him. It means his Ummah can worship Allah anywhere.
7. Spoils of war (Maal-e-Ghanimat) were made Halaal (permitted) for him.
8. He is the leader and chief of all the Apostles, Messengers and Prophets.
9. He will lead mankind on the Day of Reckoning.
10. He will be the first to lead his Ummah and cross "Siraat" (narrow pathway over hell).
11. All Apostles, Messengers and Prophets were sent for their respective groups, nations and time but the Holy Prophet came for all creatures and time.
12. Allah Almighty will make him stand on "Maqaam-e-Mahmood" (the station of praise) on the Day of Judgement. Seeing this all human beings (creatures) will praise and glorify him.
13. He attained "Me'raaj" (ascension to heavens) with the body (not mere spiritual).
14. Allah Almighty took a covenant from all Apostles, Messengers and Prophets that they would believe in him and help him, if he (Holy Prophet) came in their time.
15. The title of "Habeeb Allah" (Beloved of Allah) was conferred on him. All the worlds seek Allah's pleasure but He seeks the pleasure of His Beloved.

The Holy Prophet possesses myriad of excellences and traits which can be read in other books on his impeccable life.

Q 5: Which family did the Holy Prophet hail from?

A. The Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) hailed from a noble and prominent family of Arabia i.e. Quraysh. The Quraysh family was an acknowledged leader of all the Arab families. This family had many branches and the most esteemed of those branches was "Bani Hashem" to which our Holy Prophet belonged. The Holy Prophet has himself said that Allah Almighty chose "Kanaanah" from amongst the posterity of Prophet Ishmael, Quraysh from amongst the Kanaanah, Bani Hashem from amongst the Quraysh and I (Prophet) was chosen from amongst Bani Hashem. Once the Chief Angel Gabriel told the Holy Prophet that he had visited the east and the west but did not find (see) any family more prominent than that of Bani Hashem. The Holy Prophet is called Hashmi due to being a descendent of Bani Hashem.

Q 6: Who was Hashem whose posterity is called Bani Hashem?

A. Hashem was the (paternal) great grand father of the Holy Prophet. He was the son of Abd-e-Manaaf. Hashem's real name was Umro. He was very hospitable. Once during drought, he bought dry breads from Syria and soaking them in the soup of camels' flesh, fed all people in Makkah to their fill. Since that day he was called "Hashem" (the one who crumbles dry breads). He was highly respected because "Noor-e-Muhammadi" (the light of the Holy Prophet) shone in his forehead.

Q 7: Who was Abdul Muttalib?

A. (Hazrat) Abdul Muttalib was (paternal) grand father of Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). Noor-e-Muhammadi shone in his forehead and a musk-like fragrance emanated from his body.

The Quraysh people used to make "Du'aa" (supplication) through him, if afflicted by any calamity, which was answered. Once Hazrat Abdul Muttalib prayed to Allah Almighty that he would sacrifice his one son if he was graced with ten sons whom he also saw grown up in his lifetime. The supplication was answered. He took all his ten sons to the precincts of holy Ka'bah to fulfill his vow. Lots were cast to choose one son for sacrifice which fell to the name of Abdullah, the youngest and the dearest son of Abdul Muttalib. The Quraysh people did not want to sacrifice Abdullah and advised Hazrat Abdul Muttalib to spare him paying the price of life which was then ten camels.

At last, Hazrat Abdul Muttalib agreed to the proposal with the condition that lots should be drawn for the sacrifice of ten camels in lieu of Abdullah. Hence, the lots were cast. The answer again came in the name of Abdullah. Ten more camels were added to the former ten. In brief, the lots were kept casting until it fell to the animals' name and by then the number of camels swelled to one hundred by adding ten more camels on every draw. Thus one hundred camels were sacrificed to save Abdullah, the father of the Holy Prophet. The Holy Prophet, therefore, once said: "Ana ibnu zZabeehaien" (I am the son of two "Zabeehein" [Prophet Ismail & Hazrat Abdullah] who were [to be] sacrificed for Allah).

Q 8: How did Arabs regard the Holy Prophet?

A. Though the Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) had not yet disclosed his Messengership yet the Arabs held him in high esteem because of his honesty, integrity, trustworthiness, unblemished character and impeccable life. He was famed as "trustworthy". During the construction of Holy Ka'bah a difference developed amongst the prominent clans and every clan wanted their leader to put "Hajr-e-Asvad" (black heavenly stone) on its place. After much debate it was decided that the person who would enter into the precincts of the Holy Ka'bah next morning first, would resolve the issue. The first man who entered the Ka'bah next morning was Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). Seeing him all shouted "he is the truthful" and desired him to settle the matter. The Holy Prophet spread a sheet and placed the heavenly stone on it and then asked the chieftains to lift the sheet grasping its four corners up to the level of the wall of Holy Ka'bah. They did so and the Holy Prophet put the stone in the wall himself. Thus a bloody conflict brewing up among the clans was averted and all were satisfied with the decision.

Volume - III / CHAPTER - 1 / LESSON - 6

THE PROPHET'S COMPANIONS

Q 1: Who is called "Sahaabi"?

A. The one who saw the Holy Prophet in the state of Islamic faith and also died as believer, is called "Sahaabi" (companion of the Holy Prophet). Muhaajirs and Ansaar are also among the Prophet's companions.

Q 2: Which companions are Muhaajirs?

A. Muhaajir companions (Sahaabi pl: Sahaabah) are those who left their homes and family for the sake of Allah and His Messenger Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and migrated to holy Madinah.

Q 3: Which companions are "Ansaar"?

A. The companion (permanent residents of Madinah) who welcomed and helped the Holy Prophet and his Mohaajir companions in Madinah are called Ansaar.

Q 4: What beliefs should we have about Sahaabah (companions)?

A. All companions of the Holy Prophet are devoted servants and staunch lovers of Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and we must speak good of them with due respect. What the Holy Qur'an and Holy Prophet say about them is that they all would be admitted into paradise and would have all their desires fulfilled. The angels would welcome them in heavens. The dread of the Doomsday and hell would not touch them. A saint even of the highest rank is no match for any Sahaabi.

He who scoffs at or harbors malice for any Sahaabi is a heretic and deserves to be consigned to hell.

Q 5: Which Sahaabah are superior?

A. Hazrat Abu Bakr Siddique (may Allah be pleased with him) is superior to all mankind except Apostles, Messengers and Prophets. Next to him are Hazrat 'Umar-e-Farooq (may Allah be pleased with him), Hazrat 'Usman-e-Ghani (may Allah be pleased with him) and Hazrat 'Alee (may Allah be pleased with him) respectively. Hazrat Abu Bakr Siddique (may Allah be pleased with him) was elected the first "Khalifah" (Caliph) after (the apparent) passing away of the Holy Prophet.

Q 6: What does "Khalifah" mean?

A. The one who runs and conducts all religious and temporal affairs of Muslims in consonance with the teachings of Qur'an and Sunnah and whose rightful orders are to be followed by Muslims, is called "Khalifa-e-Rasool" (i.e. vicegerent of the Holy Prophet).

Q 7: Who was the first Caliph after the Holy Prophet?

A. Hazrat Abu Bakr Siddique (may Allah be pleased with him) was elected the first "Caliph of the faithful" with the harmonious consensus of all Muslims. Therefore, he is called "Khalifa-e-Rasool". After him, Hazrat 'Umar-e-Farooq (may Allah be pleased with him) was elected the second Caliph. Hazrat 'Usman-e-Ghani (may Allah be pleased with him) was elected the third Caliph after Hazrat 'Umar (may Allah be pleased with him) was martyred. Hazrat 'Alee (may Allah be pleased with him) succeeded Hazrat 'Usman (may Allah be pleased with him) and became the fourth Caliph. After him, his eldest son Hazrat Imam Hasan (may Allah be pleased with him) was Caliph for only six months.

These devout personages are called "Khulfaa-e-Raashideen" (the Rightly Guided Caliphs) and their ruling period of Caliphate is called "Khilaafat-e-Raashidah" (the true Caliphate), as they acquitted well with the heavy responsibility of being the vicegerent of the Holy Prophet.

Q 8: Who are superior after Khulfaa-e-Raashideen?

A. After the four true Caliphs, Hazrat Talaha, Hazrat Zubair, Hazrat Abdul Rehmaan bin Auf, Hazrat Sa'ad bin Waqas, Hazrat Saeed bin Zaid and Hazrat Abu Obeidah bin Jarrah (may Allah be pleased with them all) respectively are superior to the other faithful.

Q 9: Which companions are "Ashrah Mubash-Sharah"?

A. The above-mentioned six companions of the Holy Prophet and four true Caliphs are "Ashrah Mubash-Sharah" i.e. those ten companions who were graced with salvation and given glad tidings of paradise during their lifetime. All these ten pious personages are undoubtedly the inhabitants of paradise.

Q10: Which other companions besides the afore-mentioned ones, are certain to be entered into paradise?

A. Besides the afore-mentioned ten companions, the following ones were also given the glad tidings of being admitted into paradise: Ummul Mu'mineen Hazrat Khadija-tul-Kubra and Ummul Mu'mineen Hazrat Aisha Siddiqah (pious wives of the Holy Prophet and revered mothers of the faithful), Hazrat Faatemah (beloved daughter of the Holy Prophet) and her two sons Hazrat Imaam Hasan and Imaam Husain, two paternal uncles of the Holy Prophet - Hazrat Hamzah and Hazrat Abbaas (may Allah be pleased with them all) and As-haab-e-Badr (the companions who participated in the battle of Badr) and As-haab-e-Baie'at Ridwaan" (the companions who reaffirmed their allegiance to [the blessed hands of] the Holy Prophet at the place of Ridwaan to fight against infidels and disbelievers). All these companions are also the certain inhabitants of paradise.

Q11: Who is Ameer Mu'aawi-yah?

A. Hazrat Ameer Mu'aawi-yah (may Allah be pleased with him) is also a companion of the Holy Prophet. He was the first king in the history of Islamic kingdom. However, he was king as a companion of Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). Hazrat Imam Hasan (may Allah be pleased with him) had abdicated his caliphate to him and had also taken oath of allegiance to him. To speak ill of him or his father Hazrat Abu Sufiyyan or his mother Hazrat Hindah is an extreme insolence and amounts to hurting the Holy Prophet because they are all "Sahaabi".

Q12: How long did the "Khilaafat-e-Raashidah" last?

A. According to a saying of the Holy Prophet the Khilaafat-e-Raashidah lasted for 30 years that ended on the completion of six months' Caliphate of Hazrat Imam Hasan (may Allah be pleased with him). Later, Hazrat Umar bin Abdul Aziz (may Allah be pleased with him) was Caliph. In the last time (towards the end of the world) Hazrat Syeduna Imam Mehdi (may Allah be pleased with him) will be Caliph whose Caliphate will also be "Khilaafat-e-Raashidah".

Q13: Who are called "Taabeyeen"?

A. Taabeyeen are those believers who enjoyed the company of the companions of the Holy Prophet and those believers who had the company of Taabeyeen are called Taba Taabeyeen. Taabeyeen (Successors to the Holy Prophet's Companions) are superior to all other Muslims save "Sahaabah", and "Taba Taaba'een" (Successors to the Companions' Successors) rank next to them.

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AHL-E-BAYT

Q 1: Which personages are included in "Ahl-e-Bayt"?

A. Posterity of the Holy Prophet and his near relatives for whom "Sadaqa" (alms) is unlawful, his pious wives (revered mothers of believers), Hazrat Faatemah, Hazrat 'Alee, Hazrat Imam Hasan and Hazrat Imam Husain (may Allah be pleased with them all) are included in Ahle Bayt.

Q 2: What is the status of the Holy Prophet's wives?

A. It is proven by the Holy Qur'an that the pious wives of the Holy Prophet are superior to all women. No woman is like them in any way. Their virtues and good deeds earned them more reward than other women (i.e. twenty fold for them and ten fold for others) owing to their submission to and worship of Allah and their services and obedience to the Holy Prophet.

Q 3: Which personages are called "Panj-tan-Pak"?

A. "Panj-tan-Pak (five revered personages) means the Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him), Hazrat Faatemah, Hazrat 'Alee, Hazrat Imam Hasan and Hazrat Imaam Husain (may Allah be pleased with them all).

Q 4: What are the excellences of Ahle Bayt?

A. The Qur'anic verses and sayings of the Holy Prophet concerning Ahl-e-Bayt indicate that their excellences are numerous. Some of them are:

1. Allah Almighty has cleansed them of impurity and purified them well. They have been protected from such things which are unbecoming of their status.
2. Hell-fire is Haraam (forbidden) for them.
3. Sadaqah (charity, alms) is unlawful for them because it is the dirt of the property/ wealth.
4. The first group of believers for whom the Holy Prophet will intercede on the Day of Judgement is of Ahle Bayt.
5. To love them is one of the obligatory duties of Islam and to harbor ill-will or malice against them is hypocrisy.
6. The case of "Ahle Bayt" is like Noah's Ark that the one who boarded it was safe and annihilated was he who avoided it.
7. Believers have been emphasized upon to hold fast to the rope of Ahle Bayt.

A tradition to this effect says: I am leaving among you two things i.e. the Holy Qur'an and my "Aal" (progeny), you will never go astray unless you abandon them. Another saying stresses the believers to equip their off-spring with three qualities i.e. love of the Holy Prophet, love of Ahle Bayt and regular recitation of the Holy Qur'an.

Q 5: What are the excellences of Hazrat Faatemah (may Allah be pleased with her)?

A. The Holy Prophet is reported to have said: (1). I have named my daughter "Faatemah" because Allah Almighty has protected her and those believers who love her, against hell-fire. (2). Hazrat Faatemah is chaste and hell is "Haraam" (forbidden) for her and for her posterity. (3). She is from me. I like what she likes and dislike what she dislikes. (4). Addressing Hazrat Faatemah, the Holy Prophet once said: O' Faatemah! Allah's anger lies in your anger and His pleasure lies in your pleasure. (5). On another occasion, he said: O' Faatemah! Are you not pleased with the grace that Allah has made you the leader of all female believers in paradise? (6). The Holy Prophet said (Hazrat) Faatemah is dearest to me of all my family members.

Q 6: What are the excellences of Hazrat Imam Hasan and Imam Husain (may Allah be pleased with them)?

A. The Holy Prophet said: (1) [Hazrat] Hasan and Husain are my two flowers in the world. (2). He who

loves them actually loves me and he who harbors malice against them actually harbors malice against me. (3). [Hazrat] Hasan and Husain are the leader of all youths in paradise. (4) He who loves me and loves Hasan and Husain and their parents [Hazrat 'Ali and Bibi Fatimah] will be in paradise with me. In short, the Ahle Bayt are Muqtadaa (leaders) of Ahle-Sunnat-wa-Jama'at (true followers of Sunnah). He who does not love them is, indeed, an accursed one. Hazrat Imam Hasan and Imam Husain are the "martyrs of high rank". Denial of their martyrdom is misguidance and heresy.

Q 7: Will the love of Ahle Bayt be of any avail to believers without the love of Prophet's companions?

A. It is obligatory upon every believer to love and respect "Aal-o-Ashaab" (progeny and companions) of the Holy Prophet. One is not true believer unless he loves Aal-e-Rasool. Similarly one's belief is also defective until he loves the Prophet's companions. If Aal-e-Rasool is a boat for the Muslim Ummah, the companions are stars. So the help of boat and stars is must to achieve the goal of Islamic faith. A tradition runs in this respect which says: "the love of Hazrat 'Alee and malice against Hazrat Abu Bakr Siddique and Hazrat 'Umar-e-Farooq can not stay together in the heart of a believer". It means that it is against Islamic faith to love one companion and to hate the other.

Q 8: Who was Yazeed?

A. Yazeed belonged to Bani Umaiyyah family whose hands are stained with the blood of Hazrat Imam Husain and his family members. His crime will keep him earning hatred and scorn of the Muslim Ummah till the end of time.

Yazeed was born to Hazrat Amir Mu'aawi-yah (may Allah be pleased with him). He was awkwardly fat, ill-tempered, a drunkard, immoral and a tyrant. He re-enforced usury and desecrated the Holy Ka'bah and Holy Madinah.

Despite all these ill and offensive activities by him, believers should not call him "Kaafir" (infidel, disbeliever), as Imam-e-Azam Abu Hanifa's (may Allah be pleased with him) creed is "Sukoot" (silence) to this effect which means that we can call him "Faasiq-o-Faajir" (transgressor and sinful) but should neither call him "Kaafir" nor a Muslim.

Now-a-days some misguided people say that Hazrat Imam Husain and Yazeed were both princes and we got no right to speak about their dispute, such people are Kharijites (those who dissented from Hazrat Ali) and render themselves liable to be cast into hell-fire.

Q 9: Who are twelve Imams of Ahle Bayt?

A. Twelve Imams (religious leaders) of Ahle Bayt are: (1) Hazrat 'Alee (2) Hazrat Imam Hasan (3) Hazrat Imam Husain (4) Hazrat Imam Zain-ul-Abideen (5) Hazrat Imam Baqar (6) Hazrat Imam Jaffar Sadiq (7) Hazrat Imam Musa Kaazim (8) Hazrat Imam 'Alee Musa Raza (9) Hazrat Imam Muhammad Taqi (10) Hazrat Imam Naqi (11) Hazrat Imam Hasan Askari and (12) Hazrat Imam Mehdi who will come towards the end of the world.

Note: The Ahle Sunnah Jama'ah believe these noble personalities to be leaders among the Ummah, and high ranking in Allah's sight: However, their status cannot be higher than any prophet – not even equal to any prophet. The "Twelver" Shias (Rafidis) believe them equal to or even higher than most prophets, and this is outright disbelief (Kufr).

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"AULIYA ALLAH" (SAINTS)

Q 1: What is a Wali (Saint)?

A. The believers who suppress their carnal and temporal desires and devote themselves to the love of Allah and His Messenger Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) are called "Auliya Allah" (singular Wali).

Q 2: How is "Wilaayat"(sainthood) attained?

A. Wilaayat (Sainthood) is an exceptional divine gift which Allah Almighty grants to His pious servants. However, sometimes worship and remembrance of Allah earns the believer Wilaayat and some are born as saints.

Q 3: Can an ignorant believer be Wali?

A. No, an ignorant believer cannot attain Sainthood. Islamic knowledge is must for Wilaayat whether he acquires it or he is divinely graced with it.

Q 4: Can a man be called "Wali" who does not follow Shari'ah?

A. No believer is exempt from Shari'ah till such time he is sane. He who claims to be free from Shari'ah is not a Wali but an imposter. Such concept is misguidance and disbelief. However, Shari'ah is not applicable to that believer who has lost himself in the love of Allah (Majzoob) i.e. he is no more in his senses. But it should be borne in mind that he will also not oppose the Shari'ah.

Q 5: What are the excellences of Auliya (Allah's saints)?

A. Auliya Allah are the true vicegerents of the Holy Prophet whom Allah Almighty has endowed with marvelous power to demonstrate "Karaamat (pl: Karaamaat). These are wondrous events that can occur through them, and cannot be done by normal human beings. Allah Almighty answers the supplications of His servants and meets their needs by the means of His saints. Their supplications benefit Allah's creatures and their love earn believers the good in this world and the next world and Allah's pleasure too. Visiting their shrines and attending their "Urs" (death anniversaries) bring blessings to the believers provided no act is done against the Shari'ah.

Q 6: Is it lawful or not to seek help from Auliya Allah?

A. Asking Allah's Saints for help which is called "Istimdaad" and "Ista'anat" (help-seeking) is undoubtedly lawful provided help is sought in permissible words. By the grace of Allah they help the needy. Calling them and seeking their help (irrespective of distance) is proved by our pious ancestors.

Q 7: Is "Nazar-o-Neyaaaz" for Saints lawful or not?

A. "Eisaal-e-Sawaab" (conveying of reward of virtuous deeds) which is called "Nazar-o-Neyaaaz" in Persian is lawful for Auliya Allah. Eisaal-e-Sawaab i.e. recitation of the Holy Qur'an, remembrance of Allah's names and attributes, recitation of Durood Sharif (invocation of Allah's blessings on the Holy Prophet), alms etc. is not only lawful but is also a commendable act and proved by the traditions. This is prevalent among Muslims since ages. "Geyarwin Shareef" (Nazar-o-Neyaaaz of Hazrat Shaikh Abdul Qadir Jilani [may Allah be pleased with him], the founder of Qadria mystic fraternity is highly blessed one.

Q 8: What about one who dissuades from Nazar-o-Neyaaaz of Awliyaa Allah?

A. This practice is proven by traditions of the Holy Prophet- so he who dissuades from Nazar-o-Neyaaaz of Allah's Saints, in fact, opposes the traditions and such person is misguided.

Q 9: What about placing floral wreaths or sheets on shrines of Awliyaa Allah?

A. Placing floral wreaths or sheets on the shrines of Muslim scholars, sages, saints and righteous servants of Allah with the intention of respecting them and seeking Allah's grace through their means is lawful.

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MIRACLES & WONDERS

Q 1: What is "Mu'jezah"?

A. A wonder done by the claimant of Prophethood, which stupefies all, to substantiate his Prophethood is called "Mu'jezah" (miracle). For example, the staff of Prophet Moses turned into snake, Prophet Jesus resurrected the dead ones and our kind master Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) was endowed with umpteen miracles. His miracle of the "Me'raaj" (ascension to heavens) is very famous.

Q 2: Can any imposter prophet show a miracle?

A. A Prophet shows miracle to prove his Prophethood which disgraces the enemies and deniers and motivates and convinces the men of faith to believe in the claimant of Prophethood. An imposter who claims to be a prophet cannot demonstrate any miracle as per his claim otherwise there will be no difference between the truth and falsehood.

Q 3: What is "Karaamat"?

A. The wondrous spellbinding event demonstrated by Allah's Saints (Awliyaa Allah) which no other man can do, is called Karaamat. Emanation of Karaamat from Awliyaa Allah is the truth and its denial is misguidance.

Q 4: Which type of mini-miracles emanate from Awliyaa Allah?

A. Every kind of Karaamat can emanate from Allah's Saints - except those miracles of the Prophets which are forbidden for the saints of their respective nations. For example they can reach the west (from the east) within no time, walk on the surface of the water, levitate, gain knowledge of distant places, resurrect the dead, cure the congenital blind and leprosy-afflicted ones etc. However, no Wali can bring about a like of Qur'anic verse. Karaamaat of Awliyaa Allah are, in fact, the replica of the miracles of those Prophets whose Ummah (community) they belong to.

Q 5: Is he Saint or not from whom Karaamat does not emanate?

A. Karaamat is no standard for a believer to be Wali. Awliyaa Allah usually hide their reality and avoid to show Karaamat except with the command of Allah. So it is not necessary that he who does not demonstrate any Karaamat is not a saint. Karaamaat also emanate from Awliyaa Allah after their death.

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ISLAMIC WORSHIPS

REMAINING REGULATIONS OF WUDU

Q 1: What about offering prayer without Wudu (ablution)?

2 A. Offering prayer without Wudu (ablution) is "Haraam" (unlawful) and an extremely sinful act. Some Muslim scholars term the offering of prayer without - "Tahaarah" (purification) as "Kufr" (infidelity, disbelief) and it is so, because to offer prayer without ablution or bath is disrespect and an insult to the most important worship. This is, of course, disbelief. The Holy Prophet has said that "Prayer is key to Paradise and Tahaarah (purification) is the key to prayer.

Q 2: How many times are the requisite parts of the body washed during Wudu?

A. A tradition of the Holy Prophet says: To wash all the requisite parts of the body once during Wudu is Fard (obligatory), to wash twice earns double reward and to wash thrice is the way of mine (his Sunnah) and of the past Prophets.

Q 3: What is the excellence of "Miswaak"(tooth-stick) and how to use it?

A. Use of Miswaak (soft tooth stick) during Wudu is "Sunnat-e-Muakkadah" (emphasised,regular Sunnah). The Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) has said that the ablution done with Miswaak carries seventy-fold reward compared to Miswak-less ablution. Islamic savants maintain that regular use of Miswak causes remembrance of "Kalima-e-Taie-yib" (the Holy Code) at the time of death. Miswak should be of "Peeloo" or "Neem" (medicinal trees mostly found in Indian subcontinent) or any other bitter tree. It should be rubbed on the teeth holding in the right hand (from right to left and back) thrice and washed every time. It should not be thicker than the little finger and longer than a span. After use it should be washed and placed vertical with brush-side up. The use of Miswaak not only washes the mouth but also earns believer the pleasure of Allah.

Q 4: Will ablution remain valid if blood is frequently wiped from a wound?

A. If the blood was frequently wiped from a wound then it should be judged would the blood have flowed if it was not wiped. If so the ablution is nullified, otherwise not. The same formula applies to the case in which dust or ash is put on the wound to stop bleeding.

Q 5: What injunction is there about small vomit?

A. If one vomits small and total quantity of the vomit comes to the mouthful, the Wudu will be nullified and in case one vomits a little and get relief and after a while feels nausea and vomits a little again in the same sitting, the Wudu will not be void. However, it is desirable to perform ablution afresh.

Q 6: Will ablution remain valid if gums(mouth) bleed?

A. If the spit is overwhelmed (turns crimson) by the blood oozing from the gums (mouth), the ablution will be nullified otherwise not.

Q 7: What about the blood which oozes from any part of the body but does not flow?

A. Ablution will not be nullified by the blood or pus which oozes so little that it can not flow. So is the case with the blood which tinges tooth-stick or finger during teeth-rubbing or anything is tinged with the blood when it was bitten with the teeth or finger gets tinged when inserted into nostrils for wash or blood clot comes out on blowing the nose.

Q 8: Which sleep does not nullify Wudu?

A. Sleep in the following states does not nullify ablution: (1).Sitting position provided the buttocks are not well placed on the ground. (2). Standing position. (3). Bowing and (4). Prostration (of male style)during prayer, but in all these conditions sleep should not be sound but drowsy.

Q 9: Does sleep of the Prophets nullify their Wudu or not?

A. Sleep of the Prophets does not nullify their ablution, since their eyes sleep but their hearts are awake. However, their Wudu is nullified by those things excepting sleep which render ablution ineffective and this is on account of their high position not because of impurity of the thing in question.

Q10: What injunction is there for laugh in prayer?

A. If one laughs involuntarily so loudly like laughter (in regular prayer and that too not in drowsy state) that others hear the sound, both his ablution and prayer will be vitiated and in case, he does so in prayer (while drowsy) or in funeral prayer or "Sajdah-e-Tilaawat" (to prostrate on reading the verse of prostration) his prayer or prostration as the case may be, will be vitiated but ablution will not be affected. A laugh, whose sound was not audible to others but to the laugher only, will also not affect ablution. However, prayer will be vitiated. A soundless smile in which only the teeth were exposed, would neither affect the prayer nor ablution.

Q 11: Does the stain of pimple (pustule) on cloth render it impure?

A. If there is no blood and puss but only sticking matter comes out from pimples or scabies, it will not render cloth impure. However, it is desirable to wash it.

Q12: Will doubt nullify ablution or not?

A. If one is in the state of ablution but he doubts whether his Wudu is still in order or not, in such situation he needs no fresh ablution. However, it is better to perform Wudu afresh. In case, he faces "Waswasa" (evil whispering, tempting) to this effect, it is only devilish trick which should be cast off.

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REMAINING REGULATIONS OF "GHUSL" (BATH)

Q 1: What is "Junbi" and "Janaabat"?

A. The person upon whom "Ghusl" (bath) has become obligatory, is called "Junbi" (polluted) and causes due to which Ghusl becomes essential are called "Janaabat" (pollution).

Q 2: Is it sinful for "Junbi" to delay bath?

A. Junbi (polluted person) should take bath without delay. A tradition in this context says: the angels of mercy do not enter the house in which there is a "Junbi". It is sinful to delay Ghusl so much so that the prayer time runs out.

Q 3: What injunction is there for one who owes different sorts of bath?

A. If one owes different sorts of bath, he should take bath making intention of all. He will be relieved of all baths and will also earn reward.

Q4: How many kinds of Ghusl are there?

A. Ghusl are of three kinds i.e. Fard (obligatory), Sunnat and Mustahab (commendable).

Q 5: Which things make Ghusl compulsory?

A. There are several things which make Ghusl compulsory. Other books may be consulted in this respect.

Q 6: Is it Fard or Sunnat to bathe a corpse of Muslim?

A. Bathing a dead Muslim is "Fard-e-Kifaayah" i.e. if a few Muslims do the job all will be relieved of the obligation otherwise all will be sinful.

Q 7: Which Ghusls are Sunnat?

A. Sunnat Ghusls are five i.e. for Jumu'ah prayer, Eid-ul-Fitr, Eid-ul-Adha, Hajj and Umrah.

Q 8: How many Mustahab Ghusls are there?

A. There are several Mustahab Ghusls (commendable baths).

Some of them are: 1. On the 15th night of Sha'baan i.e. Shab-e-Bara-at (night of salvation and fulfillment of fair wishes). 2. 'Arafah night which follows the 8th day of Hajj. 3. For the prayer of solar and lunar eclipses. 4. For Mehfil-e-Milaad (the celebrations of the Holy Prophet's birth day) and similar blessed gatherings. 5. To seek forgiveness of Allah. 6. To wear a new dress. 7. To enter the Holy Mecca and Holy Madinah. 8. To beg forgiveness of Allah against any calamity or storm or pitch darkness. 9. On reaching the destination after journey. 10. To purify the body from any impurity when it is not sure to which part it is stuck.

Q 9: Which things are forbidden for a Junbi (polluted person)?

A. To enter a mosque, touch the Holy Qur'an or read it (seeing the text), write an amulet or touch an amulet which carries the Qur'anic verses is Haraam (unlawful) for a polluted person who owes Ghusl. However, he can touch an encased Qur'an or touch it with some clean cloth like handkerchief only in case of need.

Q10: Can one touch the Holy Qur'an without Wudu?

A. To touch the Holy Qur'an without ablution is Haraam (unlawful). However, he can read without touching it. Coins, pots, glasses or other objects on which the Qur'anic verses are engraved or printed should not be touched without ablution nor by a Junbi (polluted person).

Q 11: Can a Junbi or a person without ablution recite Durood Shareef or Du'aa (supplication)?

A. A Junbi (polluted person) and a person who has no ablution can recite Durood Shareef and make Du'aa. However, it is better to do Wudu or at least to rinse the mouth.

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METHOD TO WIPE THE IMPURITY

Q 1: How many methods are there to purify the impure things?

A. There are different methods of purifying the impure things. For example:

1. Washing: To wash with the water or any other liquid matter.
2. Wiping: To wipe the objects like knife or table-knife which are not rusty and carry no impression. Similarly, other metallic objects can be wiped. However, rusty and impressions containing objects will have to be washed also.
3. Scraping: For example to scrape the filth like faeces, dung etc: from shoe.
4. Drying-up: For example the earth dries up due to air or heat and no trace of impurity and stench is left. Such place is pure with which "Tayammum"(dry ablution) can be made and prayer can also be offered thereon.
5. Melting: Lead and tin are purified by melting.
6. Baking or burning: Pots made of impure earth are purified if baked or burnt in the fire.
7. Transformation: For example the wine which turns vinegar or an animal falls and dies in salt mine and becomes salt is pure.

Q 2: How to purify a thing which cannot be squeezed after wash?

A. A thing which cannot be squeezed after wash for purification like mats, thick cotton carpet, shoe etc. should be hung after wash and when it ceases to drop water, wash it second and third time similarly. Likewise deal with the silk cloth which cannot be squeezed owing to its delicacy.

Q 3: What is the method of purifying metallic objects(like copper, brass etc) and glazed pots?

A. Metallic objects (like copper, brass, iron etc) and glazed pots which cannot absorb impurity should be washed thrice only. No need of letting them to cease drops of water every time. However, it is better to rub them clean with the earth.

Q 4: How to purify a cloth about which one is not sure as to which portion of it was polluted?

A. If one is not sure as to which portion of the cloth was polluted, he should better wash the whole cloth. Washing a determined portion of the cloth after well consideration will also purify it.

Q 5: How to purify oil or ghee if polluted?

A. The method of purifying liquid stuff like oil, ghee etc. is that the water equal to the quantity of liquid matter should be poured into it and then stir up well and leave for a while. After the oil or ghee has surfaced take it out and do the second and third time similarly. Thus liquid matter will be purified.

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OF TAYAMMUM (DRY ABLUTION)

Q 1: What is Tayammum?

A. Doing "Masah" of the face and hands with the clean soil in a specified way to purify oneself from invisible impurity is called Tayammum (dry ablution).

Q 2: Who should perform Tayammum?

A. He should perform Tayammum (dry ablution) who owes Wudu or Ghusl but cannot attain to the water despite striving hard.

Q 3: In what condition is one helpless to attain to or use the water?

A. There are several conditions in which one is helpless either to use or attain to the water:

1. One is sure that his sickness will aggravate if he uses water for Wudu or Ghusl,
2. Water is not available within the radius of one mile (1.6 km).
3. Chilling cold may cause death or serious sickness.
4. Fear of being seen and killed by enemy or will be looted or any animal or beast will attack or kill or chastity will be outraged.
5. There is no can and rope to draw the water from well which is located in jungle.
6. One has water but fears that he or his fellow or his animals will face thirst if the water is used for Wudu or Ghusl and that water is not available in the area he is travelling.
7. Water is available but sold at exorbitant price which one cannot afford.
8. Fear of missing caravan or train if one tries to search for the water.
9. One is sure to miss Eid prayer if he performs Wudu or Ghusl.
10. One fears (excepting guardian) to miss funeral prayer i.e. all four Takbeers if he performs Wudu or Ghusl.

In all these conditions and circumstances the performance of Tayammum is lawful.

Q 4: What is meant by "one is sure that his sickness will aggravate or prolong if he uses water"?

A. He should have experienced himself that use of water for Wudu or Ghusl has either aggravated or prolonged his sickness or any reliable Muslim physician (who should not be Faasiq [transgressor]) advises him to perform Tayammum instead of Wudu or Ghusl. Mere apprehension or an advice by any non-Muslim or Faasiq physician is not lawful for Tayammum.

Q 5: How many obligatory acts (Fard) are there in Tayammum?

A. There are three obligatory acts (Fard) in Tayammum: (1). Intention: If one strikes his hands on the pure earth and rub them on the face and hands without making "Niyah"(intention) his Tayammum will not be in order. (2). Passing the hands over the whole face in such a way that no spot remains untouched. (3). Doing "Masah" of both the hands upto elbows. No spot should remain untouched otherwise Tayammum will not be valid.

Q 6: What are the Sunnat acts in Tayammum?

A. The Sunnat acts in Tayammum are: (1). To recite Bismillah.(2). To strike both the hands on pure earth lightly. (3).To keep fingers apart from one another. (4). To strike the hands against each other to shake off the excess dust. (5). To do "Masah" first of the face then of the hands. (6). To do "Masah" of the face and hands in succession. (7). To do "Masah" first of the right hand and then of the left. (8). To pass fingers through the beard and (9)."Khilaal" of fingers: to run the fingers of one hand through the fingers of the other. If dust does not reach the spaces between the fingers, then "Khilaal" is Fard (obligatory).

Q 7: What is the method of Tayammum?

A. The method of performing Tayammum is that one should strike his hands with the fingers outstretched and wide open, lightly on anything of the earth's genre, shake off the excess dust and wipe the

whole face with them and then strike the hands on the earthen object again and rub the palms on the hands alternately from the tips (nails) of the fingers to the elbows.

Q 8: How to do "Masah" of the hands?

A. The method of doing "Masah" of the hands is that one should run four fingers (except thumb) of his left hand on the outer side of the right hand from the tips of the fingers upto the elbow and then rub the palm on the inner side of the right hand from the elbow down to the wrist-joint. Pass the thumb of the left hand on the upper side of the right hand's thumb. Deal with the left hand in the same manner.

Q 9: With which things the performance of Tayammum is lawful?

A. Tayammum is lawful with the things which are of the genre of the earth. Such things which neither burn to ashes nor melt and nor soften – such as sand, lime, antimony (collyrium), arsenic, sulphur, red ochre, stone, salt which is obtained from mines and jewels like emerald, carnelian etc.

Q10: With which things is Tayammum unlawful?

A. Tayammum is not lawful with the things which burn to ashes like wood, grass etc. or which melt or soften like silver, gold, copper, brass and iron etc.

Q11: Is Tayammum lawful with the wood which has dust thereon?

A. Tayammum is lawful with wood, grass, lead, gold, silver and iron etc. provided they have so much dust thereon that it sticks to the hands when one strikes on them.

Q12: What is the difference between the Tayammum of Wudu and Ghusl?

A. Tayammum is the same for Wudu and Ghusl.

Q13: With which Tayammum is prayer lawful?

A. Prayer will be in order with the Tayammum which is performed for (with the intention of) prayer or purifying oneself or for such worship that cannot be done without Tahaarah (purification). Prayer cannot be offered with the Tayammum which is performed for entering or coming out of mosque or touching the Holy Qur'an or uttering Azaan (call to prayer) or visiting grave or burying the dead. Only that worship or work can be done with the Tayammum for which it is performed. Besides, the practical demonstration of the method of Tayammum to others will also not enable the demonstrator to offer prayer with the Tayammum he demonstrated for education purpose.

Q14: Is prayer lawful with the Tayammum done for funeral prayer or Sajda-e-Tilaawat (to prostrate for the verse of prostration)?

A. If Tayammum is performed for funeral prayer or Eid prayer due to serious sickness or non-availability of water, the obligatory prayer and other worships can be offered with the said Tayammum. In such conditions, the obligatory prayers can be offered even with the Tayammum done for Sajda-e-Tilaawat.

Q15: Will prayer be in order if one offers with Tayammum without searching for the water?

A. There are two conditions in this regard i.e. (1) If one has an idea that the water is available within the radius of one mile (1.6 km), he should search for it otherwise Tayammum will not be lawful. (2) If one is sure that the water is not available within the radius of one mile (1.6 km) then he should not search for it provided there is none from which he could enquire about the water. In case, somebody was there who knew about the availability of water nearby but he did not ask of him then he will have to repeat his prayer after performing Wudu.

Q16: Can many prayers be offered with one Tayammum?

A. Yes, Tayammum to us is the substitute of Wudu and Ghusl so we can offer many obligatory and optional prayers with one Tayammum as we do with one Wudu or Ghusl.

Q17: Can several persons perform Tayammum with one clod of the earth or can one person do several times with the same clod?

A. Earth does not fall within the parameter of rules meant for the water, hence several persons can or one person can use the same clod of the earth several times for Tayammum.

Q18: Which things make Tayammum void?

A. Tayammum is nullified by the things which render Wudu void or make Ghusl obligatory. Besides, attainment to the water or physical fitness to use the water also render Tayammum void. For example, one performed Tayammum for Ghusl being seriously ill but afterwards he recovers and now he is fit to use water, then he will have to do Ghusl as his Tayammum has gone void.

Q19: How long can one keep performing Tayammum?

A. One can keep doing Tayammum unless the water is available or the disability is removed. No matter if one has to practice it for years under compulsion.

Q20: Is Tayammum lawful for one whom the cold water harms but the hot water suits him?

A. If the cold water harms one in sickness and the hot water does not, then he should use hot water. Tayammum is not lawful for him. However, he can do Tayammum if he is at such a place where the water is not available.

In case Wudu or Ghusl harms one in the cold climate but does not harm in hot climate then he should perform Tayammum in the cold climate and when it turns hot (feasible to him) he should do Ghusl or Wudu as the case may be. If water harms the head he should begin Ghusl from the neck (throat) downwards and do "Masah" of the head i.e. pass the fingers of both the hands over it.

Q 21: Is Tayammum lawful for one who is in possession of "Zam Zam" water?

A. If one is in possession of a sufficient quantity of Zam Zam, with which he can perform Wudu, then Tayammum is not lawful for him. It does not matter if he is taking it as a gift or for a patient.

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IMPORTANT CONDITIONS FOR "SALAAT"(PRAYER)

Q 1: How many conditions are there for the soundness of prayer?

A. There are six conditions for the soundness of prayer i.e. (1). One's body and dress in which he is attired should be free from visible and invisible impurities. (2). Clothes and place of worship should be free from every sort of filth. (3). "Satr-e-Aurat"(covering the body from navel to knees). (4). "Istiqaal-e-Qiblah" (to face the Qiblah). (5). Prayer time has come. (6). "Niyah" (intention of prayer).

Q 2: What condition is there about clothes being free from impurity?

A. Clothes in which one offers prayer should be as much free from impurity as needed by the Shari'ah. For example if filth sticks larger than the size of a "Dirham" (depression of a palm) or an impurity pollutes the body or cloths more than 1/4th then prayer will not be lawful in such condition.

Q 3: How much a place should be clean and pure to offer prayer?

A. A clean and pure place for prayer means the spots of the ground which come under the feet (during "Qiyaam" [standing posture]) and toes, knees, palms, nose and the forehead (during prostration) must be clean and pure.

Q 4: Will prayer be in order if offered placing a cloth on an unclean and impure place?

A. Prayer will be in order if a thick piece of cloth is placed on the unclean and impure place provided the color and stench of the impurity is not felt during the prayer and in case the piece of cloth is so thin that the impure place gives off stench and the color also appears then the prayer will not be valid.

Q 5: Will prayer be valid if offered on a double-folded piece of cloth whose one fold is polluted by impurity?

A. Prayer offered on the clean fold of cloth will not be in order if the cloth is sewn in two folds, otherwise it can be offered thereon.

Q 6: Will prayer be lawful on an unclean and impure plank?

A. If one side of the plank (which is so thick that it can be cut or sawed into two) is polluted then the prayer can be offered on the unpolluted side, otherwise not.

Q 7: Will prayer be lawful if offered on the ground smeared with dung?

A. Prayer will not be in order if offered on the ground smeared with dung even though it has dried up. However, prayer can be offered on a thick piece of cloth placed on the ground.

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COVERING OF THE BODY FROM NAVEL TO KNEES

Q 1: What does "Satr-e-Aurat" mean?

A. "Satr-e-Aurat" means to cover those parts of the body which are necessarily covered during prayer.

Q 2: Which parts of the body are to be covered by man and woman during prayer?

A. It is obligatory (Fard) upon man to cover himself from the navel to the knees (exclusive of navel and inclusive of knees) and woman (not slave-girl) to cover her entire body except face, palms and soles of the feet. Her hair (plaited on the back or loose), neck and wrists are also included in "Satr-e-Aurat". The face of woman is not included in Satr-e-Aurat but even then it should not be exposed to strangers.

Q 3: Will prayer be in order or not if any covered part of the body gets exposed?

A. Prayer will be in order if any covered part of the body (Satr-e-Aurat) gets exposed less than 1/4th or gets exposed more than 1/4th but is immediately covered. In case, the covering of the exposed part is delayed for such an interval that one could easily say "Subhaan Allah" thrice or any part was deliberately exposed even though covered immediately, the prayer will be void in such condition.

Q 4: What injunction is there for a person who is in darkness and offers prayer naked?

A. Prayer will not be lawful if one offers naked even in a lonely house in darkness despite possessing a piece of cloth to cover his "Satr-e-Aurat". There is a consensus of Muslim scholars on "Satr-e-Aurat" for prayer without any exception.

Q 5: Is "Satr-e-Aurat" to be observed even in loneliness?

A. The observance of Satr-e-Aurat is Waajib (essential) in all conditions (within or without the prayer even one is alone). It should not be exposed in loneliness unless permitted by the Shari'ah.

Q 6: What should one do if he has no cloth for Satr-e-Aurat?

A. He who has no cloth to cover necessary parts of his body should use whatever is available for the purpose like canvas, grass, leaves etc. and even any of these things is not possible then it is better for him to offer prayer in sitting posture and gesture for Rukoo and Sujood (bowing and prostrations) placing hands on his private parts.

Q 7: Can a naked man use silk or not?

A. If one has no cloth for Satr-e-Aurat except silk then he should use it for prayer, otherwise silk is Haraam (unlawful) for men and prayer in silk is "Makrooh Tahreemi" (odious and will have to be repeated).

Q 8: Can thin cloth be used for Satr-e-Aurat?

A. Wearing such thin clothes that the body is visible (see-through dress) is Haraam for both man and woman. Prayer will not be lawful in such dress. Even the hair of woman should not be visible from her sheet of cloth in which she is wrapped-up.

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"ISTIQAAL-E-QIBLAH" (FACING THE QIBLAH)

Q 1: What does "Istiqbaal-e-Qiblah" mean?

A. Istiqbaal-e-Qiblah means to orientate oneself towards the direction of Qiblah (to face the Qiblah) for prayer. Qiblah means the Holy Ka'bah which is situated in the prominent city of Saudi Arabia, the sacred Makkah. Millions of Muslims perform Hajj there every year.

Q 2: What signs and indications are there to know the direction of the Qiblah?

A. Mosques are the signs and indications of the direction of the Qiblah in cities, towns and other populated places. Graves of Muslims are the signs outside the populated areas. The moon, sun and stars lead in forests, rivers and oceans. Polestar appears on the right shoulder of Muslim worshipper in some cities of India, thus the Qiblah will be in his front. However, in case, one is uncertain about the direction of the Qiblah, he should confirm from any reliable person in the area. Nowadays, software applications smartphones offer Qiblah directions too.

Q 3: Which direction should one face for prayer if he does not know the exact direction of the Qiblah?

A. If one is at such a place where there is no mosque and minarets nor the moon, sun and stars are visible or if any of them is visible but he can not ascertain the direction of the Qiblah with the help of that and even no man is there to guide him, then he should guess utilising his brain faculties and with which direction his heart feels satisfied he should offer prayer facing that direction.

Q 4: Will prayer be in order if one offers without conscious guess in the given situation?

A. If one offers prayer without guessing at the direction of the Qiblah in the given situation, his prayer will not be valid even though he faces the right direction of the Qiblah at random.

Q 5: How should one offer prayer in case he is helpless to turn his face towards the Qiblah?

A. A person who is helpless due to serious illness and weakness and also there is none to help him, should offer prayer in the position and direction he is.

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PRAYER TIMINGS

Q 1: What is meant by "condition of time for prayer"?

A. Condition of time for prayer means every prayer must be offered within its prescribed Time limit. Prayer will not be in order if offered before time and if offered after time that will be "Qadaa or Qazaa" (late time prayer). It is sinful to offer prayer after due time is over.

Q 2: How many times' prayer is obligatory?

A. Five times' prayer in a day (day & night) is obligatory upon every sane and mature male and female Muslim i.e. Fajr (early morning prayer), Zuhr (after-noon prayer), 'Asr (late after-noon prayer), Maghrib (evening prayer) and 'Ishaa (night prayer).

Q 3: When does the Fajr time begin and end?

A. The time for Fajr prayer begins at dawn and lasts until the rays of the sun are resplendent.

Q 4: What is "Mustahab" (commendable) time of Fajr?

A. Offering Fajr prayer at the time when the light of dawn has spread well is "Mustahab" (commendable). Prayer should be started at such a time during the stipulated period that one could offer it in accordance with Sunnah i.e. to recite about forty to sixty Qur'anic verses and after the prayer is over there is enough time left to repeat the prayer if need be.

Q 5: What does "Subh-e-Saadiq" (dawn) mean?

A. Subh-e-Saadiq (dawn) is the light which appears in the sky (in the east) and gradually spreads the whole sky sending light to the earth. Prior to this, there appears a pillar-like whiteness in the sky beneath which the entire horizon is black. At the time of Subh-e-Saadiq this whiteness vanishes which is called "Subh-e-Kaazib" (brief light before dawn).

Q 6: What is the Zuhr time?

A. The time of Zuhr prayer begins when the sun has passed meridian and lasts till shadow of everything doubles barring the real shadow.

Q 7: What is the "Mustahab" (commendable) time of Zuhr?

A. Offering Zuhr prayer in the early hours of the stipulated time during winter and in the late hours in the summer is Mustahab (commendable). It is better to offer Zuhr prayer (individually or in Jama'at) when shadow of anything becomes equal to the original one. However, one should not miss Jama'at (congregation) if held in the early hours during summer for Mustahab time.

Q 8: When does the Asr time begin and end?

A. The Asr time begins at where the Zuhr time ends (i.e. when shadow of every thing has become fully double excepting real shadow) and lasts till sun-set.

Q 9: What is the Mustahab (commendable) time of Asr?

A. Offering Asr prayer in the last hour of the stipulated time in all seasons is Mustahab. However, it should not be so delayed that the sun reaches the point of setting and its light becomes yellow. The sunlight becomes yellow when there are (about) 20 minutes left in its setting. It is Makrooh (odious) time for prayer.

Q10: What is the Maghrib time?

A. The time of Maghrib prayer begins at the sun-set and lasts till the setting of "Shafaq" (evening twilight). The span of time during which the Fajr and Maghrib prayers are permissible will always be equal daily.

Q 11: What is "Shafaq"?

A. According to Imaam 'Azam Abu Hanifah (may Allah be pleased with him) "Shafaq" is the whiteness which spreads in the sky like dawn after the redness has set in the west.

Q12: What is the Mustahab time of Maghrib?

A. Offering Maghrib prayer in the early hour of the stipulated time is Mustahab if the sky is clear. Delaying it without any proper reason is Makrooh (undesirable). In case the sky is overcast then it is Mustahab to delay the prayer.

Q13: What is the 'Ishaa time?

A. The time for 'Ishaa prayer begins after the evening twilight has set and lasts till (just before) the dawn of Fajr.

Q14: What is the Mustahab time of 'Ishaa?

A. Offering Isha prayer after the one-third of night has passed is Mustahab and till mid-night is "Mubaah" (permitted) but offering it after the midnight has passed is Makrooh.

Q15: What is the time of Witr prayer?

A. The time for 'Ishaa and Witr prayer is the same but the maintenance of sequence in the prayer is obligatory (Fard). For example, if one offers Witr prayer before 'Ishaa his Witr will not be deemed to have been offered but unlawful. It is better for one to offer Witr prayer in the last part of night if he is punctual in waking up otherwise he should offer before going to bed.

Q16: Which timings are there during which no prayer can be offered?

A. The timings during which no prayer is lawful are three i.e. sun-rise, sun-set and meridian. The duration of the sun-rise and sun-set is of (about) 20 minutes and the meridian is of 35-40 minutes. During these timings no obligatory, essential, optional and missed (Qaza) prayer and no prostration (Sajda-e-Tilaawat and Sajda-e-Sahv) is permitted.

Q17: During which timings is Nafil (voluntary) prayer unlawful?

A. There are twelve timings during which Nafil (voluntary, optional) prayer is not permitted:

1. From dawn to sun-rise (No Nafil prayer except for two Sunnats of Fajr is permitted).
2. Iqaamah (call for the commencement of prayer).
3. After Asr prayer.
4. From sun-set to Maghrib prayer.
5. When Imaam (leader of prayer) has ascended the pulpit for sermon.
6. During sermon.
7. Before 'Eid prayer.
8. After 'Eid prayer, if one is in mosque or prayer field. However it is not Makrooh (odious) at home.
9. In 'Arafaat between Zuhr and Asr time.
10. When time of Fard (obligatory) prayer is running out. No prayer – not even the emphasized Sunnats of Fajr and Zuhr are permitted.
11. Anything which distracts attention and concentration. If one can get rid of that he should do, like pressing need to urinate or defecate.

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"NIYYAH" (PRAYER'S INTENTION)

Q 1: What is "Niyyah"?

A. "Niyyah" means to have firm intention to offer prayer. Mere intention will not serve the purpose unless one resolves and forms "Niyyah" in the heart.

Q 2: What about the expression of "Niyyah" by the tongue?

A. It is Mustahab (commendable) to express "Niyyah" by the tongue (in whatever language it may be) but if one has the intention of Zuhr prayer at heart and inadvertently utters "Asr prayer" then it will be Zuhr prayer not 'Asr.

Q 3: What things are essential for "Niyyah"?

A. One should form "Niyyah" in the heart for whichever prayer he is about to offer. For example: I make Niyyah to offer four Rakahs' Fard (obligatory) prayer of Zuhr or Asr. In case of congregation (Jama'at) also say under the leadership of (following) this Imaam (leader of prayer). Similarly, one should offer missed prayers (if owes) saying: I intend to offer such and such missed prayer of so and so day. In Nafil and Sunnat prayer it is enough to say: I intend to offer prayer. However, it is better to speak the word of "Sunnat" for Sunnat prayer.

Q 5: Please illustrate full Niyyah?

A. Example: I intend to offer two Rakahs' obligatory prayer of Fajr of today for the sake of Allah Almighty and I am facing the Qiblah Shareef. Then he should recite Takbeer-e-Tahreemah and fold his hands below the navel. In case of Jama'at, he should also say "following (behind) this Imaam".

Q 6: How shall we make Niyyah for Sunnat prayer?

A. If one has to offer four Sunnats of Zuhr, should say: I intend to offer four Rakahs1 Sunnat prayer of Zuhr for the sake of Allah, Sunnats of the Holy Prophet and I am facing Ka'bah Shareef or Qiblah Shareef.

Q 7: How to intend for Waajib prayer?

A. In Waajib prayer one should make Niyyah for Waajib and also say (for example) prayer of Eid- ul-Fitr Waajib or Eid-ul-Azha (Adha) Waajib or Witr Waajib.

Q 8: Is it necessary to mention number of Rakahs in Niyyah?

A. Mentioning number of Rakahs is not necessary while making Niyyah for prayer. However, it is commendable.

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OBLIGATORY ACTS OF PRAYER

Q 1: What does "Arkaan-e-Salaat" mean?

A. Arkaan is the plural of Ruk'n which means "fundamental" or "obligatory" act. Thus Arkaan-e- Salaat stands for the obligatory acts in prayer. Salaat will not be valid if any of the obligatory acts is left out.

Q 2: How many obligatory acts are there in prayer?

A. There are Seven obligatory acts in prayer:

1. Takbeer-e-Tahreemah (first utterance of the words of "Allaahu Akbar" (Allah is the Most Great) to commence prayer).
2. Qiyaam (standing erect).
3. Qira'at (recitation from the Holy Qur'an).
4. Rukoo (bowing of the head with the hands grasping the knees).
5. Sujood: [singular: Sajdah] (prostrations with the forehead, nose, palms of the hands, knees and insides of toes of both the feet firmly placed on the ground).
6. Qa'adah-e-Akheera (last sitting posture).
7. Khurooj-e-Bisun'ihce (to end prayer with his own action or intention).

Q 3: Takbeer-e-Tahreemah is called condition of prayer and also obligatory act. Why is it so?

A. Takbeer-e-Tahreemah and Arkaan-e-Salaat are interrelated, that's why Takbeer-e-Tahreemah is also counted among Arkaan-e-Salaat, and otherwise it is, in fact, a condition of prayer.

Q 4: What does Takbeer-e-Tahreemah mean?

A. The act to commence prayer by raising the hands upto the ears and bringing them down saying Allaahu Akbar and then put them below the navel is called "Takbeer-e-Tahreemah". It means that all other things are now forbidden than the prayer.

Q 5: Can Takbeer-e-Tahreemah be uttered in sitting posture or only in standing state?

A. It is Fard (obligatory) to say Takbeer-e-Tahreemah standing in Fard, Witr, Eids' prayers and Sunnat prayer of Fajr in which Qiyaam is obligatory. Prayer will not commence if Takbeer-e-Tahreemah is uttered in sitting position and then stand erect. However, in Nafil it can be recited sitting.

Q 6: Will prayer be in order if one joins Imaam (Jama'at) in Rukoo saying Takbeer-e-Tahreemah?

A. If one finds Jama'at in Rukoo and hastens to join it uttering Takbeer-e-Tahreemah without standing upright, his prayer will not be valid and in case, he recites Takbeer-e-Tahreemah i.e. Allah-o-Akbar in standing (upright) position and then goes into Rukoo, his prayer will be lawful even though he might not have folded his hands below the navel.

Q 7: What does "Qiyaam" mean?

A. Qiyaam means to stand upright in prayer. However, the minimum standing posture is that one should not bend so much that his hands (if let them go) reach the knees.

Q 8: How much Qiyaam is obligatory and in which prayer?

A. Qiyaam is obligatory in Fard and Waajib prayer and also in Sunnats of Fajr prayer. All about Qiyaam hinges on Qira'at (recitation from the Holy Qur'an) in prayer. If Qira'at in prayer is Fard (obligatory) then it is Fard, if Qira'at is Waajib (essential) it is Waajib and so long as Qiraat is Sunnat then Qiyaam is also Sunnat.

Q 9: What should one do if he cannot stand in prayer?

A. Qiyaam is obligatory in Fard prayer. Therefore one should do his utmost to stand in prayer. For example, he may take support of wall, stick or servant and observe Qiyaam at least to such an extent that he could say Allah-o-Akbar and then sit. If it is also impossible due to serious illness or fatal wound then he is compelled to offer prayer sitting. However, Qiyaam is not obligatory in Nafil prayer.

Q10: Can Fard prayer be offered in boat and train in sitting posture?

A. One can offer prayer in boat sitting if he feels giddy in standing posture or he can not disembark from the boat for prayer, but in train that is in motion, Fard, Waajib and Fajr Sunnat prayers cannot be offered. One should offer prayer in train when it stops. However, in case the appointed time of prayer is about to run out then one should offer in the train in motion but repeat it on the first feasible opportunity.

Q11: What does Qira'at mean?

A. Qira'at means recitation from the Holy Qur'an. During Qira'at each and every word must be uttered clearly and distinctly. Recitation from the Holy Qur'an should be in low pitch but not so low that one could not listen to his own voice, otherwise prayer will not be valid.

Q12: What injunction is there about Qira'at in prayer?

A. Recitation of (at least) one Qur'anic verse in two Rakahs of Fard and in every Rakah of Witr and Nafil is obligatory (Fard) upon Imaam and Mufrid (he who offers prayer by himself). Recitation of Surah Faatehah and one small Surah (Qur'anic chapter) or three small verses or one or two verses which is/are equal to three small verses in length are Waajib (essential) in the first two Rakahs of Fard and in every Rakah of Nafil and Witr. Muqtadi (follower) should not make Qira'at in Jama'at (congregation). Imaam's Qira'at is enough for him.

Q13: Is recitation of Surah Faatehah Waj ib in every Rakah of every prayer?

A. Surah Faatehah is Waajib in every Rakah of every prayer irrespective of Waajib, Sunnat, Nafil and Fard prayer except the third and fourth Rakahs of Fard prayer. Recitation of Surah Faatehah in the said third & fourth Rakahs of Fard prayer is optional. Prayer will be in order if one recites SubhaanAllah or keeps silence (which must be avoided) in lieu of Surah Faatehah in these Rakahs. However, it is commendable to recite Surah Faatehah.

Q14: How many Qur'anic chapters or verses should a Muslim commit to his memory?

A. It is obligatory (Fard) upon every Muslim to commit at least one Qur'anic verse to his memory and commitment of Surah Faatehah and another small chapter or three small verses or one big verse to memory is Waajib for every Muslim. Besides, it is incumbent upon every male and female believer to have knowledge of the basic religious matters.

Q15: In which prayers is Qira'at Waajib aloud?

A. Aloud recitation from the Holy Qur'an i.e. Qira'at in Fajr (obligatory prayer), first two Rakahs of Maghrib and 'Ishaa, Jumau'ah and Eids' prayers and Taraawih and Witr prayers in the holy month of Ramadaan is Waajib (essential). It is called Salaat-ul-Jahr. The voice of Imaam in Salaat-ul-Jahr should be so loud that it could be heard at least in the first row of Jama'at.

Q16: In which prayers should Qira'at be in a soft voice?

A. Qira'at in soft voice in the third Rakah of Maghrib, third and fourth Rakahs of Isha and in all four Rakahs of Zuhr and Asr prayers is Waajib. Similarly, Qira'at in Nafil prayers in day time should be at low pitch. However, one can, if wishes, recite Qur'anic chapter or verses loudly in Nafil prayers at night. Soft voice should not be so low that one could not hear his own voice otherwise prayer will not be in order.

Q17: What are called those prayers in which Qira'at is made loudly?

A. Prayers in which Qira'at is done aloud are called "Salaat-ul-Jahr" and those in which Qira'at is made in soft voice are called "Salaat-ul-Sirr".

Q18: Should one who offers prayers by himself make Qira'at aloud in Salaat-ul-Jahr?

A. It is optional for individual (he who offers prayer by himself) to recite Qur'anic chapter or verses loudly or in soft voice in Salaat-ul-Jahr, but it is better to make aloud Qira'at. However, Qira'at at low pitch is Waajib in missed (Qaza, Qada) prayers.

Q19: What is the minimum posture of Rukoo?

A. The minimum posture of Rukoo is that the hands should reach the knees when one bends and full bowing posture is that one's back should be straight.

Q20: What is "Masnoon" (accepted) method of Rukoo?

A. In Rukoo one should grasp his knees with the hands and the fingers are spread well on the knees; hands (elbows) should be aloof from the ribs and belly and the back and head should be so straight in level that the water does not brim over if a bowl full of water is placed on the back.

Q21: How should a hunch-backed man perform Rukoo?

A. A man whose hunch has bent his back to the extent of "Rukoo posture" should perform Rukoo with the gesture of his head. So is the case with the old man whose back has become bent due to old age. He should also do Rukoo gesturing with his head.

Q22: What is Sajdah?

A. Placing the forehead firmly on the ground is called Sajdah. Placing the inside(s) of respective one toe of both the feet on the ground is an important condition of Sajdah, of three toes is Waajib and of all the ten toes is Sunnah.

Q23: Is only one Sajdah obligatory in a Rakah or another too?

A. Two Sujood (singular: Sajdah) are obligatory in every Rakah.

Q24: Will Sajdah be lawful if made only on the nose or only on the forehead?

A. One can observe Sajdah by placing only his nose on the ground if he cannot touch his forehead with the ground due to some distress. However, the nose should be placed so firmly on the ground that its bone touches the ground. The observance of Sajdah only on the nose without any valid reason renders prayer void and it is Makrooh to make Sajdah only on the forehead if one has no difficulty in placing his nose on the ground.

Q25: What should one do if his forehead and nose are wounded?

A. He whose forehead and nose are wounded should observe Sajdah by gesture.

Q26: How long should one pause between two prostrations?

A. After having performed the first Sajdah one should sit erect well and then perform the second Sajdah. A pause (sitting erect well) between two prostrations is Waajib.

Q27: Will prayer be valid or not if Sajdah is made on a soft thing?

A. Observance of Sajdah on any soft thing like grass, cotton carpet etc. is lawful provided the forehead is pressed thereon to the hilt otherwise not. Similarly the nose should also be pressed to the extent of its bone; otherwise prayer will have to be repeated.

Q28: Will prayer be in order if one is at a low place but prostrates on a raised place?

A. Prayer will not be in order if the place on which he prostrates is twelve fingers higher than the place under his feet. Otherwise prayer will be valid.

Q29: How long should one sit in Qa'ada-e-Akheera?

A. It is Fard to sit in Qa'ada-e-Akheera (last sitting posture in prayer) so long that one could recite complete "Attahyaat" (Tashah-hud) up to "wa Rasooluh".

Q30: What does "Khurooj-e-Bisun'ihce" mean?

A. To end the prayer with intent after having completed all recitations in "Qa'ada-e-Akheera" is called "Khurooj-e-Bisun'ihce". One must say "Assalaam-o-Alaikum wa Ramatullah" otherwise the prayer will have to be repeated.

Volume - III / CHAPTER - 2 / LESSON - 20

ESSENTIAL, SUNNAT & COMMENDABLE ACTS OF PRAYER?

Q 1: What does "Waajibaat" of prayer mean?

A. Waajibaat is plural of Waajib (essential act). Essential acts of prayer have to be observed necessarily. Sajdah Sahv (prostration for forgetfulness) will make up for any Waajib left out by mistake. However, prayer will have to be repeated in case one does not observe Sajdah Sahv despite having left out any Waajib by mistake or leaves any Waajib deliberately.

Q 2: How many Waajibaat are there in prayer?

A. There are twenty-six essential acts of prayer:

1. To say "Allah-o-Akbar" in Takbeer-e-Tahreemah.
2. To recite Al-Hamd Sharif i.e. Surah Faatehah.
3. To recite one small Surah (Qur'anic chapter) or one big Qur'anic verse or three small verses after Surah Faatehah in the first two Rakahs of Fard prayer and in every Rakah of Waajib, Sunnat and Nafil prayers.
4. To determine the first two Rakahs of Fard prayer for Qira'at.
5. To recite Al-Hamd Shareef before any Surah.
6. To observe Rukoo immediately after completing Qira'at.
7. To follow the first Sajdah by the second Sajdah i.e. to make two prostrations in succession.
8. To stay in Rukoo, Sujood, Qaumah, Qa'adah (pl. Qu'ood) and Jalsah for a span in which one could say Subhaan Allah with ease.
9. To stand erect in Qaumah (after performance of Rukoo).
10. To sit in "Jalsah" (between two prostrations).
11. To sit in "Qa'ada-e-Ulaa" (first sitting posture) in three and four Rakahs' prayer (irrespective of Nafil) for such a time that one could recite Tashah'hud.
12. To recite complete Tashah-hud in both the Qu'ood (Qa'ada-e-Ulaa and Qa'ada-e-Akheerah).
13. To say "Assalaam-o-Alaikum wa Rahmatul Laah" twice.
14. To recite Du'aa-e-Qunoot and say Takbeer-e-Qunoot in Witr prayer.
15. To utter six Takbeers of Eid-ul-Fitr and Eid-ul-Adha (Azha) respectively (three at the outset of prayer and the remaining three in the second Rakah before going into Rukoo) in the words of "Allah-o-Akbar".
16. Aloud recitation from the Holy Qur'an (Qira'at) by Imaam in Salaat-ul-Jahr i.e. Fajr, Maghrib, Isha, Jumu'ah, both Eid prayers and Taraawih and Witr prayers in Ramadaan and Qira'at in low voice by Imaam in Salaat-ul-Sirr i.e. Zuhr and Asr prayers.
17. Muqtadi should follow Imaam silently in Jama'at i.e. not to do Qira'at.
18. To follow Imaam in all Waajibat (essential acts) except the Qira'at.
19. To observe Sajdah on reciting the verse of prostration.
20. To observe Sajdah Sahv on any "Sahv" (omission, forgetfulness) in prayer.
21. To observe every Waajib and Fard at their respective appointed places.
22. To observe Rukoo only once in every Rakah.
23. To observe two Sujood (prostrations) in every Rakah.
24. To recite nothing after recitation of Tashah'hud in Qa'ada-e-Ulaa of Fard, Witr and Sunnat-e-Muakkadah prayers.
25. Not to observe Qa'adah before completing two Rakahs and not to observe Qa'adah after third Rakah in four Rakahs' prayer.
26. Not to delay the observance of "Faraid" (obligatory acts) and Waajibaat (essential acts) in succession for a span in which one could recite Tasbih (Subhaan Allah) thrice.

Q 3: What does Sunan-us-Salaat mean?

A. Sunan is plural of Sunnah. Sunan-us-Salaat means those things and acts which were practiced by the Holy Prophet (may Allah's choicest blessings & peace be upon him) in prayer. Their importance is not like that of Fard and Waajib. Therefore, Sajdah Sahv is not observed if any Sunnah is left out by mistake. However to leave any Sunnat act deliberately is very bad and to treat it with contempt is a worst sin – in fact it is infidelity.

Q 4: How many Sunan are there in prayer?

A. There are thirty Sunan in prayer:

(1). To raise the hands for Takbeer-e-Tahreemah. (2). To keep the fingers of the hands in their natural condition i.e. open and the palms must face the Qiblah.(3). Not to lower the head while saying Takbeer. (4). To utter Takbeer before raising the hands. Similarly recite Takbeer-e-Qunoot and Takbeers in Eids' prayers after having lifted the hands upto the ears. It is not Sunnahto raise hands on any occasion in prayer besides these ones. (5).Aloud utterance of "AllaahuAkbar", "Sami Allahu Liman Hamidah", Salaam and other Takbeers by Imaam. (6). To fold thehands below the navel immediately after saying Takbeer. (7). To recite Sana i.e. Subhaana-kallaa-humma.... (8). To recite Ta'awuz i.e. Aa'oozu-Billahi.... (9). To say "Aameen" at the endof Surah Faatehah. (10). To utter all these glorifications in low voice. (11). To recite only SurahFaatehah in the second two Rakahs of Fard prayer. (12). To say Allah-o-Akbar while going intoRukoo. (13).To utter Subhaana Rabbi-yal Azeem at least thrice in Rukoo. (14). To hold fast tothe knees with the fingers well-spread thereon in Rukoo. (15). While rising from Rukoo, Imaamshould say Tasmee i.e. Sami Allahu- liman-Hamida and Muqtadi(follower) should say Tahmeedi.e. Rabbanaa-Lakal-Hamd. Individual (he who offers prayer by himself) should say bothTasmee and Tahmeed. (16). To keep the head and back at level with each other in Rukoo. (17).To say Allah-o-Akbar while going into Sajdah and rising from it. (18). To place first the kneesthen the palms of the hands followed by nose and the forehead on the ground while performingSajdah and to raise first the forehead then the nose followed by the hands and the knees whilerising from Sajdah. (19). To recite "Subhaana Rabbi-yal 'Alaa" at least thrice whilst in prostration. (20). To keep the arms away from the sides, belly aloof from the thighs and elbowsoff the ground but not to keep the arms apart from the sides in Jama'at (congregation). (21). Tosit between two prostrations like that of sitting for "Tashah-hud" i.e. to sit with one's left footunder him and the right foot standing (insides of the toes firmly placed on the ground) and thehands rest on the thighs. (22). To keep the fingers of the hands joined up (pointing towards theQiblah) and the insides of all the ten toes of the feet firmly placed on the ground facing theQiblah during prostrations. (23). To sit on the left foot (spreading it on the ground) with the rightfoot standing on the insides of the toes which should face the Qiblah and keep the hands on thethighs near the knees after having completed two prostrations of the second Rakah.(24).Toindicate on the recitation of Kalimah-e-Shahaadat in Qa'adah i.e. to raise the forefinger of theright hand on the word "La" (coupling the middle finger with the thumb and the ring and littlefingers are bent towards the palm and lower it on reaching the word "Ila" and then let all thefingers free to rest on the thigh. (25). To recite Durood Shareef(invocation of Allah's blessingson the Holy Prophet) after having recited Tashah-hud in the second Qa'adah (Qa'ada-e-Akheera).Recitation of Durood Sharif in the first Qa'adah of Nafil prayer is commendable. (26). To makeDua(supplication) in Arabic for oneself, parents, Muslim teachers and for all Muslims afterhaving recited Durood Sharif. (27). To say Salaam turning the face first towards the right sideand then to the left. (28). To say "Assalaam-o-Alaikum wa Rahmatul Laah" twice. (29). Tointend "Salaam" for the worshipping believers, Kiraaman Kaati-been and those angels who areposted for one's protection on each side.

Q 5: What are "Mustahabbaat" in prayer?

A. Desirable acts which beautify and perfect the performance of Salaat are called "Mustahabbaat; singular Mustahab" like: (1). To focus the look on the spot of prostration during Qiyaam, on theinsteps of the feet during Rukoo, in the lap during Qa'adah and Jalsah, on the point of the noseduring prostration and on the shoulders while saying Salaam. (2). To restrain yawning bypressing the lower lip under the upper teeth and even then it is not controlled, put the back of theright hand over the mouth during Qiyaam and in other conditions use the left hand for thepurpose. The best way to resist yawning is that the believer should recall in his heart that all theProphets were "protected" from yawning, it will immediately vanish. (3). Not to cough noisily.(4). Man should take his hands out if wrapped up in sheet of cloth, for Takbeer-e-Tahreemah. (5).All Muqtadies (followers) and Imaam should stand for prayer on "Haieyaa 'Alal Falaah". It isagainst Sunnah to stand for Iqaamah before it is uttered or is not uttered until Imaam reaches his"Musallaa"(the place where from the Imaam leads prayer). (6). To keep the feet four toes apartduring Qiyaam. (7). Muqtadi should begin his prayer following the Imaam i.e. should notprecede the Imaam.

Q 6: Which things are Sunnat for women in prayer?

A. Ten things are Sunnat for women in prayer: (1). To lift her hands up to the shoulders for Takbeer-e-Tahreemah.(2). To keep the hands in sheet of cloth in which she is wrapped-up while uttering Takbeer-e-Tahreemah. (3). To place the palm of the left hand on the chest under the breast and put the palm of the right hand on the back of the left's palm.(4). Not to grasp but simply place the hands on the knees without opening up the fingers during Rukoo. (5). To bow only to an such extent that the hands reach the knees in Rukoo. (6). Bend her knees unlike man.(7). To observe Sajdah in close manner i.e. to join the arms with the sides, the belly with the thighs, the thighs with the calves and shins with the ground. (8). To spread out both the hands on the ground during prostration. (9). To sit on the left haunch jutting out her feet to the right side in Qa'adah. (10). To keep the fingers of the hands joined up in Qa'adah and Jalsah.

"MASNOON" (ACCEPTED) MODE OF OFFERING PRAYER

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The mode of offering prayer is that the believer should, in the state of ablution, stand upright facing the Qiblah with a gap of four toes between his feet and express intention (in the heart and by the tongue as well) for whichever prayer he has to offer. He should raise his hands up to the ears in such a way that the palms face the Qiblah and that the fingers remain in their normal condition (neither separated nor close together) and then bring them down after the thumbs have touched the lobes, while saying Takbeer-e-Tahreemah i.e. Allaahu Akbar (Allah is the Most Great) and put them below his navel. The right hand should be placed on the wrist of the left hand with the thumb and the little finger encircling the wrist and the remaining three fingers resting on it and then recite Sanaa, Ta'awuz, Tasmiyah and Al-Hamd Shareef (Surah Faatehah) followed by any Surah or three verses or a verse which is equal in length to three small verses. Say "Aameen" at the end of Surah Faatehah in soft voice. Now he should perform Rukoo saying "Allaahu Akbar" (method): bow down and grasp the knees with the fingers well-spread thereon (neither all fingers inclusive of the thumb are joined-up nor all fingers, putting the thumb aside, are one-sided). The head should be at level with the back, neither low nor high.

In this posture, he should recite "Subhaana Rabbi-yaal Azeem"(Glory be to my Nourisher, the Most Great) at least thrice and then stand erect while saying "Sami Allahu-liman Hamida"(Allah has listened to him who has praised Him). Also say "Rabbanaa Lakal-Hamd"(O' our Sustainer! All praise is due to You alone) if offering the prayer by himself.

And then observe Sajdah saying "Allaahu Akbar" (method):first the knees should be placed on the ground then the hands and thereafter the head be placed between the hands. The bone of the nose should touch the ground and the forehead be placed firmly. The arms should be off the sides, the belly aloof from the thighs and the thighs apart from the calves. His feet should firmly rest on the insides of all the toes on the ground facing the Qiblahh and palms of the hands should rest on the ground with the fingers pointing towards the Qiblahh.

In this state, he should recite "Subhanaa Rabbi-yaal 'Aalaa" (Glory be to my Nourisher, the Most High) at least three times and then raise his head while saying "Allah-o-Akbar" followed by the hands and then sit upright with his left foot under him and the right foot standing (resting on the insides of the toes, facing the Qiblah). He should put his palms on the thighs near the knees (fingers pointing towards the Qiblah and then do second Sajdah saying "Allah-o-Akbar" on the style of the first one. After performing the second Sajdah, he should rise placing his hands on the knees (stressing on the tiptoes) and stand erect.

Now in this second Rakah, he should recite Surah Fatehah preceded by Tasmiyah and followed by any Surah as he had done in the first Rakah. Thereafter, he should observe Rukoo and Sujood like those of the previous ones and sit with his left foot under him for Qa'adah in which he should recite complete Attahyaat (Tashah-hud) without omitting or adding any word and on reaching the word "Laa" he should raise his index finger (joining the middle finger with the thumb to make a circle with the little and ring fingers bent towards the palm) and lower it on uttering "Ilaa" and then let all the fingers rest straight like that of the left hand.

If he has to offer more Rakahs, he should stand up and complete the remaining Rakah(s) like those of the preceding ones. In case of Fard prayer, Surah Faatehah (Al-Hamd Sharif) should not be followed by any other Surah.

Now, in the next Qa'adah (Qa'ada-e-Akheera), he should recite Durood Shareef (invocation of Allah's blessings on the Holy Prophet) after having recited Tashah-hud and then make "Maasoorah Du'aa"(authentic supplication) for example:"Allaa-humma Innee Zalamtu Nafsee Zulman Kaseeran wa Innahu Laa Yaghfiruz Zunooba Illaa Anta Faghfirlee Maghfiratam Min 'Indika warhamnee Innaka Antal Ghafoorur Raheem" (O' Allah! I have greatly oppressed my soul and that there is no forgiver except You. Therefore, You forgive my sins with Your particular blessing and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful).

This Du'aa was taught to Hazrat Abu Bakr Siddique (may Allah be pleased with him) by the Holy Prophet (may Allah's choicest blessings & peace be upon him). Or recite this: "Allaa-humma Rabbanaa Aatinaa fid-Dunyaa Hasanah, wa fil-Aakhirate Hasanah wa Qinaa 'Azaaban-Naar" (O' Allah! Grant us good in this world and the next world and protect us from the torment of Hell). And then say "As-Salaamu Alaikum-wa-Rahmatul Laah" (peace be on you and the mercy of Allah) turning the face towards the right side and then towards the left.

This mode of saying prayer is meant for Imaam and individual (he who offers prayer alone) as well. However, a Muqtadi (follower) should not recite Surah Faatehah and any other Surah while following Imaam in Jama'at.

After the Fard prayer is over, the Imaam should turn himself either to the right side or to the left (right side is desirable) and even towards his Muqtadees (followers) if no Muqtadi is busy in prayer, for making Du'aa. An individual can make Du'aa at the place where he offered prayer. Imaam should not make lengthy but brief Du'aa after Zuhr, Maghrib and 'Ishaa prayers and offer Sunnat prayers as it is Makrooh (odious) to delay the offering of Sunnat prayer. One should change the place to offer Sunnat prayer.

Imaam can make lengthy Du'aa after Fajr and Asr prayers, but he must care about his Muqtadis.

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BEAUTIFUL SAYINGS OF THE HOLY PROPHET

The Messenger of Allah, Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) says:

1. No one of you will become a true believer unless I am dearer to him than his parents, children and all human beings.
2. He who has love and hatred and gives and withholds giving only for the sake of Allah, has perfected his Eimaan(faith) indeed.
3. A man is on the faith of his friend. Therefore, he must care about the person with whom he cultivates friendship. The man is (will be) with him whom he loves.
4. The best companion is he who helps you in remembrance of Allah and reminds you when you forget Allah's glorifications.
5. By God, that person is not "believer" whose neighbors are not safe from his mischief.
6. The best family in Muslims is that one which has an orphan and he/she is loved and treated well and the worst family is that which has an orphan and he/she is mal-treated.
7. The best Jahaad (holy crusade) is to speak the truth in the face of a tyrant ruler.
8. The nation which is immersed in sins but the influential ones among them do not forbid them, then the torment of Allah is likely to overtake them all soon.
9. The elder brother has as much right over his younger brother as a father has over his children.
10. Three things are constructive and three are destructive:
Constructive ones are: (1). To be afraid of Allah in secret and in open. (2). To speak the truth in pleasure and displeasure. (3). To be moderate in the richness and in indigence.
Destructive ones are:(1). To follow the sensual desires. (2). To practice miserliness.(3).To be proud of oneself which is the worst of all.

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EXCELLENCES OF DUROOD SHAREEF (INVOCATION OF ALLAH'S BLESSINGS ON THE HOLY PROPHET

The Prophet of Allah, Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) said:

1. If a believer invokes Allah's blessings on me once, Allah grants him ten blessings, ten sins are remitted from him and his ten grades raised.
2. A complete miser is he who hears about me (my name) but does not send blessings upon me.
3. Allah Almighty will command all His creatures to pray for the forgiveness of the believer who invokes most blessings on me, after his death.
4. Nearest me on the Doomsday will be the believer who invokes the most blessings on me.
5. Recite Durood Shareef in great numbers because it is source of welfare and absolution for you.

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SOME GOOD SUPPLICATIONS CONCERNING WUDU

1. While rinsing the mouth: "*Allaa-humma A'innee 'Alaa Zikreka wa Shukreka wa Husne 'Ibaadatik*" (O' Allah! Help me, I will remember You and be thankful to You and worship You in a good manner).
2. While sniffing up the water into nostrils: "*Allaa-humma Arehnee Raa-ihatal Jannati walaa Turehnee Raa-ihatan Naar*" (O' Allah! Let me have the fragrance of paradise and protect me from the stench of hell).
3. While washing the face: "*Allaa-humma Baie-yid Wajhee Yauma Yabyaddu Wujuhoon wa Taswaddu Wujooh*" (O' Allah! Grace my face with light on the day [Doomsday] when some faces will be bright and some black).
4. While washing the right hand: "*Allaa-humma A'tinee Kitaabee Bi-yameenee wa Haasibnee Hisaaban Yaseeraa*" (O' Allah! Give me my "record of deeds" in the right hand [on the Doomsday] and show leniency to me in reckoning).
5. While washing the left hand: "*Allaa-humma Laa Ta'tinee Kitabee Bishimaalee walaa Mioon wa-Raaa-i Zahree*" (O' Allah! Give me my "record of deeds" neither in the left hand nor from my back).
6. While doing "Masah" of the head: "*Allaa-humma Azillanee Tahta ' Arshika Yauma Laa Zilla Illaa Zillu 'Arshik*" (O' Allah! Put me under the shade of Your empyrean on the day when there will be no shade except the shade of Your throne).
7. While doing "Masah" of the ears: "*Allaa-hummaj'alnee Minal Lazeena Yastame'oonal Qaula Fayattabe'oona Ahsanah*" (O' Allah! Make me of those who heed to the good point and act upon it).
8. While doing "Masah" of the neck: "*Allaa-humma A'tiq Raqabatee Minan Naar*" (O' Allah! Free my neck from the fire[of hell]).
9. While washing the right foot: "*Allaa-humma Sabbit Qadamee 'Alas-Siraate Yauma Tazillul Aqdaam*" (O' Allah! Make me steady on "Siraat" (narrow pathway passing over the Hell to Paradise) on which others will be trembling).
10. While washing the left foot: "*Allaa-hummaj'al Zanbee Maghfooran wa Sa'yee Mashkoooran wa Tijaaratee Lan Taboor*" (O' Allah! Forgive my sin, bless my (good) effort with success and a trade that may not ruin).
11. Soon after finishing Wudu: "*Allaa-hummaj'alnee Mina at-Tawwabeen waj-alnee Minal Muta-tah-hireen*" (O' Allah! Make me of those who have repented and of those who are purified).
12. Recite it standing and looking to the sky: "*Subhaana-kAllaahumma Wabe Hamdeka Ash-hadu Allaa Ilaaha Illaa Anta Astaghfiruka wa Atoobu Ilaiek*" (All Glory be to You, O' Allah! and I praise You. I bear witness that there is no god but You alone. I seek Your forgiveness and repent to You).

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