



Islam, Our Religion VOLUME I

MUFTĪ MUĤAMMAD KHALĪL KHĀN BARAKATĪ

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ISLĀM, OUR RELIGION



VOLUME ONE

BEGINNER'S ~ GUIDES

Islām, Our Religion

Translated from the Urdu Work 'Hamarā Islām'

VOLUME ONE

MUFTĪ MUĤAMMAD KHALĪL KHĀN BARAKATĪ

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Translation and Notes

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Islām, Our Religion: Volume One

Based on the compilation in Urdu by
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HONORIFICS

عَزَّ وَجَلَّ	<i>ázza wa jall</i>	Glorified, Hallowed and Exalted is He
سُبْحَانَهُ وَتَعَالَى	<i>subhānahu wa táālā</i>	Glorified and Exalted is He
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ﷺ	<i>ṣallAllāhu álayhi wa sallam</i>	May Allāh Bless him and upon him be peace
عَلَيْهِ السَّلَام ﷺ	<i>álayhi's salām</i>	Peace be upon him
عَلَيْهِمُ السَّلَام ﷺ	<i>álayhimu's salām</i>	Peace be upon them
رَضِيَ اللَّهُ عَنْهُ ﷺ	<i>raḍiyAllāhu ánhū</i>	May Allāh be Pleased with him
رَضِيَ اللَّهُ عَنْهُمَا ﷺ	<i>raḍiyAllāhu ánhumā</i>	May Allāh be Pleased with both
رَضِيَ اللَّهُ عَنْهَا ﷺ	<i>raḍiyAllāhu ánhā</i>	May Allāh be Pleased with her
رَضِيَ اللَّهُ عَنْهُمْ ﷺ	<i>raḍiyAllāhu ánhum</i>	May Allāh be Pleased with them all
رَضِيَ اللَّهُ عَنْهُنَّ ﷺ	<i>raḍiyAllāhu ánhunna</i>	May Allāh be Pleased with them all (fem.)
رَحِمَهُ اللَّهُ ﷺ	<i>rahimahullāh</i>	May Allāh táālā have mercy upon him

TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Letter	Latin Character
أ ء	a	ط	ṭ
ب	b	ظ	ẓ
ت ة	t	ع	á, í, ú, ý
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ	إ	i
ض	ḍ		

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

PREFACE

All praises be to Allāh ﷻ, the Lord and Creator of all the worlds. Blessings and peace upon our master Muḥammad ﷺ, the most beloved of Allāh in His entire creation, the chief of all Prophets and Messengers who was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us towards truth and keep us upon the path of truth.



Hamāra Islām is a simple and easy text for beginners in nine volumes, written by Muftī Khalīl Khān Mārahawī in Urdu. The fundamental concepts of Islām, the manner of worship and common rulings are presented without delving into detail, and is suitable for young readers and new Muslims.

While I have tried to remain faithful to the text as far as possible, I have also inserted additional explanations in parentheses and footnotes for clarity. In certain places, where the meaning could not be conveyed adequately by a simple and straightforward translation, or where confusion or ambiguity would ensue, I have rephrased the statement and conveyed the author's idea in my own words.

Given below is a summarised table of contents from each of the nine volumes. Basic information is covered in the first volume; more details and complex topics follow in subsequent volumes. Even though illustrations are not present in the original work, we have included sketches showing postures during prayer to aid beginners.

Volume 1:

Fundamental Tenets of Islām – Faith and Disbelief – Paradise – Hell – Our Prophet ﷺ – The Holy Qur’ān – Prayer (*Ṣalāt*) – Prayer Times – Cycles of Prayer – The Call to Prayer – Standing for Prayer – The Minor Ablution – What do We Say in Prayer (*Ṣalāt*) – How Do We Pray? – Prayers For Everyday.

Volume 2:

Islām – Our God, Allāh – Angels – Heavenly Books – Prophets and Messengers of Allāh – The Leader of all Prophets ﷺ – Judgement Day – Destiny – Death and the Grave – Resurrection – The Importance of Prayer – The First Condition for Prayer – Minor Ablution (*Wuḍū*) – Major Ablution (*Ghusl*) – On Water – Wells and Water Sources – Cleaning after Relieving Oneself – Prayers for Everyday.

Volume 3:

Tawḥīd [Monotheism] – Angels – Heavenly Books – Prophets and Messengers – The Seal of All Prophets ﷺ – Companions – The Prophet’s ﷺ Household – The Friends of Allāh (*Awliyā’a Allāh*) – Miracles – More on Minor Ablution (*Wuḍū*) – More on Major

Ablution (*Ghusl*) – On Cleaning Impurity – The Dry Ablution (*Tayammum*) – Conditions for Prayer – Obligatory Clothing – Facing the Qiblah – Times of Prayers – Intention to Pray – Obligatory Actions in Prayer – *Wājib* and *Sunnah* Actions in Prayer – The Manner of Prayer According to the *Sunnah* – Beautiful Sayings of our Beloved Prophet ﷺ – Prayers for Everyday.

Volume 4:

The Essence and Attributes of Allāh ﷻ – Concerning Prophets and Prophethood – The Master of the Universe ﷻ – The Four Rightly Guided Caliphs – Faith and Disbelief – Heresy, Major Sins and Minor Sins – Following Qualified Legal Opinion (*Taqlīd*) – Terminology – More on Purity & Purification – More on Recitation of the Qur’ān – On Leading the Prayer – Congregational Prayer – Things that Invalidate Prayer – Things Disliked in Prayer (*Makrūh*) – Etiquette in the Masjid – On *Witr* – Tarāwīh Prayer – Sunnah and Nafl Prayer – Beautiful Sayings of our Beloved Prophet ﷺ – Prayers for Everyday.

Volume 5:

On Destiny – On Intercession (*Shafā’ah*) – The Isthmus (*Barzakh*) – Praise of the Prophet ﷺ – Portents of Judgement Day – Resurrection and Assembly – More About the Hereafter – Voluntary Prayer (*Nafl*) – Expiation of Missed Prayers – The Prostration to Correct Errors (*Sahw*) – Prostration of Recitation – Prayer of an Ailing Person – Prayer of a Traveller – Friday Prayer – Eid Prayer – Death and Funeral Prayer – Visiting the Dead & Donating Reward – Beautiful Sayings of Our Beloved Prophet ﷺ – Prayers for Everyday.

Volume 6:

The Glorious Qur'ān – Exclusive Attributes of Muṣṭafā ﷺ – Merits of Reciting *Ṣalawāt* (Durud) – Giving Greetings – Mothers of Believers.

Volume 7:

Zakāt – Conditions that Make *Zakāt* Obligatory – *Zakāt* of Animals – *Zakāt* of Gold and Silver – *Zakāt* of Merchandise – *Zakāt* of Produce, Harvest and Fruit – Where *Zakāt* should be Given – *Sadaqah Fiṭr* – Charity.

Volume 8:

Fasting (*Ṣawm*) – The Intention to Fast – Sighting the New Moon – Things that do not Break the Fast – Things that Break the Fast – Things that Break the Fast without Expiation – Things that Break the Fast with Expiation Due – Prayer (*Ṣalāt*) – Expiation (*Kaffārah*) – Things Disliked While Fasting – The Dawn Meal and Breaking the Fast – Circumstances when one is Excused from Fasting – Fasts which are Wājib – Voluntary, Supererogatory Fasts (*Nafl*) – Seclusion (*Iyṭikāf*) – Thanking Allāh سُبْحَانَهُ وَتَعَالَى.

Volume 9:

The Major Pilgrimage (*Ḥajj*) – Conditions and Obligatory Actions – *Iḥrām* – Terminology of *Ḥajj* and Names of Places – The Method of Doing *Ḥajj* and *ʿUmrah* – The Superiority of the Two Sanctuaries – Visiting the Prophet ﷺ – Miscellaneous Matters – Beautiful Sayings of Our Beloved Prophet ﷺ – Some More Prayers.

Arabic phrases used in litanies and prayers are transliterated to assist beginners who cannot read the Arabic script. This should be seen as a stepping stone towards learning to read Arabic. Every Muslim should learn to read Arabic as much is necessary to recite the Qur'ān and be able to read prayers when marked with diacritics. Pronunciation cannot be learned from a book and one should learn it from a teacher and strive to get the pronunciation right.

I thank all those who have reviewed this book and made suggestions and corrections; may Allāh ﷻ reward them in this world and in the hereafter. Please write to us if you find any errors and we will rectify them in our next edition.

We ask Allāh ﷻ to forgive us our mistakes and guide us upon the Straight Path.

Abū Ḥasan

7th Dhu'l Qádah 1441 / 29th June 2020



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE SIX FUNDAMENTAL TENETS OF ISLAM

In the name of Allāh, the Most Beneficent, the Merciful. All praises be to Allāh, the Creator-Sustainer of the universe. Blessings and salutations upon our Master Muḥammad ﷺ, and upon his descendants and his companions.

THE FIRST: TENET *of* EXCELLENCE

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

lā ilāha illa'Allāhu Muhammadu'r rasūlullāh

There is no God except Allāh [and] Muḥammad is His Messenger ﷺ.



THE SECOND: TENET *of* BEARING WITNESS

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

*ash'hadu an lā ilāha illa'Allāhu waḥdahu lā sharīka lahu
wa ash'hadu anna Muhammadan ābduhu wa rasūluhu*

I bear witness that there is no God except Allāh; He is One and Alone; He has no partner; and I bear witness that Muḥammad is His slave and Messenger ﷺ.

THE THIRD: TENET of GLORIFICATION

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

***sub'hānAllāhi wa'l ḥamdu lillāhi wa lā ilāha illa'Allāhu
waAllāhu akbar; wa lā ḥawla wa lā quwwata illā billahi'l āliyyi'l āẓim***

Glory be to Allāh; praise be to Allāh. There is no God except Allāh, and Allāh is the Greatest. There is no power [to do good] or strength [to refrain from evil] except that granted by Allāh, the Most High, the Greatest.



THE FOURTH: TENET of DIVINE UNITY

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ – لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا دُؤَالْجَلَالِ وَالْإِكْرَامِ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

***lā ilāha illa'Allāhu waḥdahu lā sharīka lahu – lahu'l mulku wa lahu'l
ḥamdu yuḥ'yī wa yumītu wa huwa ḥayyun lā yamūtu abadan abadā.
dhu'l jalāli wa'l ikrām. bi-yadihi'l khayr wa huwa ālā kulli shay'yin qadīr***

There is no God except Allāh; He is Alone and has no partner. Everything belongs to Him and is in His Dominion, and every praise is due only to Him. He gives life and death [to everything] and He is Ever-Living and will never die – never ever. He is the Glorious, the Giver of honour, the Bestower of every goodness – and He has Power over everything.

THE FIFTH: TENET *of* REPENTANCE

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمْدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً
وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ
أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْعُيُوبِ وَعَقَّارُ الذُّنُوبِ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

***astaghfirullah rabbī min kulli dhanbin adhnabtuhu ámadan
aw khaṭa-an, sirran aw álāniyatan wa atūbu ilayhi mina'dh
dhanbi'l ladhī aálamu wa mina'dh dhanbi'l-ladhī lā aálamu;
innaka anta állāmu'l ghuyūbi wa sattāru'l úyūbi wa ghaffāru'dh
dhunūb. wa lā hawla wa lā quwwata illā billahī'l áliyyi'l áẓīm.***

I seek the forgiveness of Allāh, my Creator-Sustainer, for every sin that I have committed – whether willfully or in error; whether in private or in public. I turn to Him in repentance, from every sin that I have committed and am aware of; and from every sin I have committed unaware – O my Lord Almighty Allāh, indeed, You are the Knower of the Hidden and the One who hides the flaws [of His slaves] and the Pardoner of sins. There is no ability [to do good] nor any strength or firm will [to refrain from evil] except that which is granted by Allāh, the Most High, the Greatest.



THE SIXTH: TENET *of* REFUTING DISBELIEF

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

***Allāhumma innī a'ūūdhu bika min an ushrika bika shay'an wa ana
aālamu bihi wa astaghfiruka limā lā aālamu bihi * tubtu ānhu wa
tabarr'atu mina'l kufri wa'sh shirki wa'l kadhībi wa'l ghībati wa'l bid'āti
wa'l namīmati wa'l fawāhishi wa'l buhtāni wa'l māāshī kullihā wa aslamtu
wa āmantu wa aqūlu lā ilāha illa'Allāhu Muhammadun rasulullāh ﷺ.***

O Allāh! I seek Your refuge from assigning partners to You knowingly – and I seek Your forgiveness for that which I have committed unknowingly. I turn to You in repentance and I renounce and absolve myself from every form of disbelief and polytheism, from falsehood and backbiting, from heresy and gossip, from indulging in profanity, committing slander and [from committing] every kind of sin – and I believe in and declare [my belief that:] there is no God except Allāh and Muḥammad is His Messenger ﷺ.



THE **CONCISE** TENET *of* FAITH

آمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ
جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصَدِيقًا بِالْقَلْبِ

***aāmantu billāhi kamā huwa bi-asmā’ihi wa šifātihi wa qabiltu
jamī’á aḥkāmihi, iqrārun bi’l lisāni wa taṣdīqun bi’l qalb.***

I believe in Allāh as He is; as known by His Divine Names and Attributes and I submit to all His Commands – I acknowledge by uttering by my tongue and testify it to be true with all my heart.



THE **DETAILED** TENET *of* FAITH

آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

***aāmantu billāhi wa malā’ikatihi wa kutubihi wa rusulihi wa’l
yawmi’l aākhiri wa’l qadri khayrihi wa sharrihi minAllāhi táālā
wa’l baáthi baád-al-mawt***

I bear faith in Allāh, His Angels, His Books, His Messengers, in the Final Day [of Judgement] and in destiny – that the good and bad of it – are both from Allāh, the Exalted; and I bear faith in resurrection¹ after death.



¹ *Baáth*: Lit., ‘to send forth’, that is bring out from the grave. Belief in life after death.

A PRIMER ON ISLAMIC BELIEF

1. Allāh is One – He has no partner. He alone is worthy of being worshipped. He is Absolutely Independent and is not reliant on anyone or anything. The entire universe [and everything therein] is dependent on Him.
2. We bear faith in all the Prophets and Messengers, whom Allāh táālā has sent to guide humankind. It is obligatory on every Muslim to respect all the Prophets and Messengers. We believe that they are the beloved slaves of Allāh and hold a high rank and honour near Allāh táālā. Our master, Muḥammad ﷺ, the Chosen One [*Muṣṭafā*], is the leader and chief of all the Messengers [and Prophets].
3. Allāh táālā has given (Heavenly) Books and Scrolls [*ṣaḥīfah*] to many of His Prophets. All of those are Heavenly Books and the Divine Word [Message] of Allāh táālā. It is necessary to believe in all that was revealed in [the books]. The Glorious Qur’ān is the best among all the Divine Books, and given to the greatest Messenger, Muḥammad ﷺ. Allāh táālā has promised that He will preserve this Book Himself.
4. Angels are creatures made from light; they are neither male nor female. They are sinless, obedient slaves of Allāh táālā – they obey Allāh absolutely and do whatever they are asked to do. Their nourishment is remembrance and worship of Allāh táālā. [i.e., they do not eat or drink, and are created only for worship and obedience].

5. The Jinn² are created by Allāh tāālā from fire. They eat, drink, live and die like humans. There are Muslims, disbelievers [*kāfir*], heretics, good and evil ones among them, similar to humans. The evil ones among them are also termed as devils or *shayāṭīn* [sing. *shayṭān*].
6. People are born, they live and they die in this world and a number of things come into existence and are annihilated. One final day, everything that exists – this world, the angels, the mountains, animals, men, the earth, the skies and everything therein, will be annihilated [i.e. destroyed]. Only Allāh will exist and nothing else will remain. This is known as Judgement Day [*qiyāmah*]. After this, Allāh tāālā will recreate everything. The dead will rise from their graves – and everyone will be gathered in a large field. This is known as The Gathering [*ḥaṣhr*].

Then, the Scales [of Justice - *mīzān*] will be set up and everyone will be held accountable – deeds of Muslims and disbelievers, pious and sinners, will be weighed on these Scales [of deeds] and they will be rewarded or punished according to their deeds. Good people will be allowed to enter Paradise. Disbelievers will be sent to Hell.

7. There is a bridge above the pits of Hell known as *ṣirāṭ*. This bridge is thinner than a strand of hair and sharper than the edge of a sword. Everyone will have to cross this bridge; and only those who successfully cross the bridge will enter Paradise.

² These are creatures that are not perceived by human sight. For example, methanol fires cannot be seen in broad daylight even though they exist; similarly, electromagnetic fields cannot be ‘seen’ – but their presence or existence cannot be denied.

8. Allāh táālā has knowledge of every thing. He Knew³ everything in pre-eternity, long before humans were created and Knew what they would do. He had this written on the Tablet [*lawh*] and that is how it will come to pass. This is known as ‘destiny’ [*taqdīr*].



³ The past tense is in reference to the creation; the Creator is transcendent from space and time and His knowledge does not change.

DESCRIBING ISLAM

1. Who are you? What is your identity?

Answer: We are Muslims.

2. Who is a Muslim?

Answer: One who follows Islām is a Muslim.

3. What are the fundamentals of Islām?

Answer: The fundamentals of Islām are five:⁴

- a) To bear witness that there is no God⁵ except Allāh and that our master, Muḥammad ﷺ is His slave and Messenger. [*shahādah*]
- b) To pray five times a day [*ṣalāt*]
- c) To pay the obligatory charity [*zakāt*]
- d) To perform the pilgrimage [*ḥajj*]
- e) To fast in the month of Ramaḍān [*ṣawm*]

⁴ In the ḥadīth reported by ʿAbdullāh ibn ʿUmar ؓ: “I have heard the Prophet ﷺ say that Islām is based upon five fundamentals. That you bear witness that there is no God except Allāh and that Muḥammad is His slave and His Messenger; that you establish prayer, pay the obligatory charity, make pilgrimage to the house (of Allāh) and fast in the month of Ramaḍān.” [*Bukhārī*, #8; *Muslim*, #21].

⁵ *Mábūd*; one worthy of being worshipped.

4. What is the Primary Tenet or the *Kalimah* of Islām?

Answer: The Primary Tenet of Islām (*kalimah*) is:

lā ilāha illāʾAllāh Muḥammaduʾr RasūlʾAllāh ﷻ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is no God except Allāh [and]
Muḥammad ﷺ is the Messenger of Allāh.



FAITH AND DISBELIEF

5. What is Faith [*īymān*]?

Answer: Faith means to believe in everything conveyed by our Master, Muḥammad ﷺ, the Messenger of Allāh.

6. Will a person become a Muslim by merely repeating the words of the Primary Tenet [*kalimah*] without understanding its meaning?

Answer: It is enough for a person to affirm his belief in the religion of Muḥammad ﷺ and that it is true and valid, and accept it to be his religion. Such a person will be deemed a Muslim.⁶ If there is no one around to explain the meaning of this *kalimah*, or if there is someone who tries to explain but the person is unable to understand;⁷ even in such a case, the person will be considered a Muslim so long as he/she affirms and accepts the ‘religion of Islām’ or the ‘religion of Muḥammad ﷺ’.

⁶ There is some ambiguity in this answer. The author has clarified it in the second part of the book wherein he answers a similar question in the following words:

“Merely repeating the *kalimah* will not make one a Muslim. A true Muslim is one who affirms by the tongue and at the same time, accepts and attests to the truth [of Islām] and the validity of every *darūrī* precept by all his heart; and one who believes and attests to every word and command of RasūlAllāh ﷺ as the Truth; and one who does not deny or denigrate or disrespect Allāh and His Messenger ﷺ in any manner or form – whether in word or by deed.” [*Hamārā Islām*, Part Two, Lesson One].

Darūrī precept: are those issues that every Muslim knows, whether a commoner or a scholar, such as *tawḥīd* – that there is no God except Allāh.

⁷ Because he is incapable of understanding – such as an illiterate person or a simpleton.

7. What are people who do not accept Islām called?

Answer: Those who do not accept Islām as the true religion are known as disbelievers [*kāfir*].⁸

8. Who is an apostate [*murtadd*]?

Answer: A person who was a Muslim⁹ and then [voluntarily] uttered words that amount to disbelief [*kufr*] and he does not consider such words to be abhorrent; such a person is considered as an apostate.

9. Who is a hypocrite [*munāfiq*]?

Answer: A person who utters the *kalimah* of Islām and outwardly presents himself as a Muslim, but rejects it in his heart is known as a hypocrite.¹⁰

⁸ Islamophobes attempt to vilify Islām by equating this definition with racism – whereas such terms for non-believers exist in all faiths. The Jews call non-Jews as *goyim*; the Christians call non-Christians as *gentiles*; the Brahmins term Muslims as *Mleccha*. Every group has a name for those who do not belong to their group – those who consider homosexuality as a sin are termed as *homophobes*. Unlike racism or casteism, where one is born in a caste or a race which cannot be changed – a *kāfir* CAN certainly become a Muslim and vice-versa. Thus the term *kāfir* is a description to identify a non-Muslim in discussions and in the application of Islamic law. However, in the modern milieu, if a disbeliever finds the term *kāfir* as offensive, one is permitted to refer to them as “non-Muslims”. [See *Fatāwā ar-Ridāwiyyah*, 23/204-5, 21/285].

⁹ Whether a Muslim from birth, or became a Muslim by uttering the *kalimah* and believing in Islām.

¹⁰ It is not possible to know about such a hypocrite/*munāfiq* in our time – as we do not know what is in a person’s heart. Such people were identified in the Prophet’s ﷺ time, because Allāh tāālā informed him. In our time, when we call someone a *munāfiq* or a hypocrite, it is not the *sharāyī* meaning as explained above – but only a literal meaning.

10. Who is a polytheist [*mushrik*]?

Answer: Those who worship anything or anyone other than Allāh tāālā – or consider anyone else worthy of worship; or assign partners¹¹ to Allāh tāālā, are known as polytheists.

11. Name a few polytheistic communities in this world.

Answer: Hindus, who worship idols and consider them as gods are polytheists or idolators [*mushrik*]. Similarly, Parsis and Christians who believe in two or three gods. [The Christian belief in trinity is also polytheism, but they are considered as a special category of disbelievers – ‘The People of the Book’ – along with Jews].¹²

12. Can a Muslim also be a polytheist [*mushrik*]?

Answer: A Muslim cannot be a *mushrik*. A Muslim believes in only One God – Allāh tāālā – while polytheists believe in partners¹³ along with Allāh. Just as we cannot call polytheists as ‘Muslims’ – we cannot call a Muslim, as a polytheist.

¹¹ Believing that anyone else possesses the attributes that uniquely belong to Allāh, such as creating, giving sustenance, giving life or death.

¹² The author has mentioned Jews and Christians among polytheists. This is based on the Christian belief that Sayyidunā ʿĪsā ﷺ is the ‘son of God’ and the Jewish belief that Sayyidunā ʿUzayr ﷺ is the ‘son of God’. Jews deny that they ascribe a son to Allāh, and they claim that they are monotheists – in which case, only those Jews of Arabia whose belief was refuted in the Qurʾān, would be polytheistic Jews. In addition to Hindus, there are other communities such as Buddhists, Jains and many communities which associate other beings with Allāh as dieties.

¹³ Real or imaginary – whether things, idols, humans, animals or fantastical beasts.

13. Who terms Muslims as polytheists [*mushrik*]?

Answer: There are some new sects that have appeared among Muslims, who blame Muslims of having become polytheists and heretics [*bidátī*]. In fact, they are heretics themselves. One should keep away from such extremists.

14. Is it not permissible to call a disbeliever as a ‘disbeliever’ [*kāfir*]?

Answer: It is necessary to term and consider a Muslim as a Muslim, and a kāfir as a kāfir. It is an incorrect assumption that we should not call a disbeliever as a ‘kāfir’. The Qur’ān addresses disbelievers by terming them as ‘disbelievers’ [*kāfir*].

For instance, it is thus said in the Qur’ān referring to disbelievers:

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ

Say: O disbelievers!¹⁴



¹⁴ Sūrah Al-Kafirūn, 109:1.

PARADISE - JANNAH

15. What is Paradise [*jannah*]?

Answer: Paradise or *Jannah* is a place that has been created by Allāh tāālā and will be given to believers as a reward. It has a hundred levels, and the distance between each is like the distance between the skies and the earth.¹⁵ Every level is so vast that even if the entire world¹⁶ were to be placed on one level, there would still be room on that level.

16. What is there in Paradise?

Answer: Allāh has created every kind of pleasure and comfort for the body and the soul in Paradise.¹⁷ There are things therein that no eye has ever seen, nor has anyone heard of, nor has it crossed anybody's imagination. The luxuries and comforts given to the lowest among Paradise dwellers will be far greater than that which can be imagined by the greatest of kings, or by those who live in the grandest of palaces and in the most lavish and opulent manner in this world.

¹⁵ These were descriptions given to people in the time of the Prophet ﷺ for them to appreciate the vastness of Jannah.

¹⁶ This may include the sun, stars etc. in our galaxy as well as other galaxies. Scientists claim that there are galaxies far greater in size than our galaxy, the Milky Way, in which the solar system is but one system.

¹⁷ Some heretical sects believe that only the souls will enter Paradise and our bodies will perish. The belief of Ahl al-Sunnah is that our bodies will be resurrected; and we will enter Paradise with our souls in our resurrected bodies.

17. What will be the greatest reward or blessing [*niýmah*] that one will receive in *Jannah*?

Answer: The greatest blessing [*niýmah*] that Muslims will receive in Paradise is that they will be granted to see¹⁸ Allāh Almighty [with their eyes]. No other blessing equals this one – whoever sees Allāh táālā once, will never forget the Vision and will be forever drowned in the bliss of having beheld Allāh táālā.

18. How many people will enter *Jannah*?

Answer: Our Prophet ﷺ has said that 70,000 will enter *Jannah* without being questioned or held to account; and with each one of them, there will be another 70,000 allowed in Paradise without being questioned. In addition to these there will be three more groups and we do not know how many people will be in those groups. Only Allāh knows the count of all those who will enter *Jannah*, or His Messenger ﷺ [may know] by the knowledge bestowed upon him by Allāh.



¹⁸ This vision will be without modality; when we see Allāh, it will not be at a distance or in a direction. How can it be possible? It will be possible in a manner that we cannot understand in this world. The Mútazilah, a heretical cult, rejected this article of belief because they could not explain it within the constraints of the physical/material world.

5

HELL

19. What is Hell [*dozakh*, *jahannam*]?

Answer: Allāh táālā has prepared a place for the punishment of sinners and disbelievers, which is named Gehenna [*jahannam*].¹⁹ There are 70,000 wastelands in it and in each wasteland are 70,000 ravines, and 70,000 scorpions and serpents in each ravine.²⁰

20. Can you give a brief description of Hell?

Answer: There are various kinds of punishments in Hell, the mere thought of which will make one's hair stand on end. There is torment by fire, and by freezing cold; there are snakes, serpents, scorpions and various poisonous creatures. The sparks from hellfire will be high as palaces – and they will keep shooting continuously as if they were a train of yellow camels. The fuel of hellfire will be humans and stones. The fire will be dark and there will be no light in it.

21. Is it possible for a sinful Muslim to attain salvation?

Answer: A Muslim will attain salvation at some point in time, no matter how sinful he/she is, and will eventually enter Paradise.

¹⁹ Also known as *dozakh* in Urdu and Persian; and Hell in English.

²⁰ These numbers are only to indicate that they will be numerous.

This will happen for various reasons:

- ▶ Allāh táālā will Himself pardon the person, by His Grace.
- ▶ Allāh táālā will pardon the person by the intercession of our Prophet ﷺ.
- ▶ The person will spend some time in Hell as punishment for his sins [as a purgatory] and then be removed from Hell.

22. Will a disbeliever ever be pardoned?

Answer: Disbelief and polytheism [*kufr, shirk*] will **never be** forgiven. A disbeliever or a polytheist will remain in Hell forever and will be punished in many ways. The disbeliever will be put in a box of fire, which will be placed in another box of fire and a lock of fire will be placed on that box. The disbeliever thus imprisoned will expect this to be the final punishment; but in fact, he will be given [more] punishment from above and from below.



ABOUT OUR MASTER MUĤAMMAD ﷺ

23. Who is your Prophet? Whom do you follow?

Answer: We are the followers²¹ of the most beloved of Allāh, our Prophet, our master Muĥammad ﷺ.

24. Can you briefly describe the life of Prophet Muĥammad ﷺ?

Answer: The leader and liege-lord of the universe, our master Muĥammad ﷺ, the Chosen One [*muṣṭafā*], was born in the famous city of Makkah in Arabia.²² His father's name was **Ābdullāh**, his grandfather's name was **Ābdu'l Muṭṭalib** and his mother's name was Lady **Aāminah**.

The Lady **Ĥalimah**, was his foster mother who suckled him. His father Ābdullāh passed away [six months] before he was born. His mother passed away when he was six. He was then taken in the guardianship of his grandfather Ābdu'l Muṭṭalib, who also passed away when RasūlAllāh ﷺ was eight years old.²³

²¹ *Ummah*, nation, followers.

²² This was renamed as Saudi Arabia by a royal decree on 23rd September 1932; even though this was known as **Ĥijāz** or Arabia since the time of the Prophet ﷺ and even before him, for centuries.

²³ Specifically, 8 years, 2 months and 10 days old [See *Nūr al-Ūyūn* of Ibn Sayyid al-Nās]. Thereafter, his paternal uncle, Abū Ṭālib looked after him until adulthood and defended him in the early period of Islām.

25. When did he ﷺ become a Prophet?

Answer: He ﷺ was made a Prophet long ago, prior to any other Prophet. Allāh tāālā created his light before creating anything else. He was given prophethood at that time. However, he was sent forth²⁴ as a Prophet in this world, when he was **FORTY** years of age. The first revelation²⁵ came to him at this time, after which he proclaimed his prophethood.

26. How did our Prophet ﷺ spread Islām?

Answer: The whole world was steeped in ignorance and tyranny; especially, in the lands of Arabia, people were lawless pagans who worshipped many [false] gods and there was no place for truth or justice.²⁶ In the beginning, RasūlAllāh ﷺ preached among his own family, friends, relatives and acquaintances. In this early period, Muslims would pray and discuss Islām secretly; a father would hide his Islām from his son, and a son would conceal his Islām from his father and worship²⁷ Allāh in secret.

²⁴ This is known as *bi'ythah* or 'being sent forth' or 'commanded to proclaim'.

²⁵ The Holy Qur'ān. Specifically, the first five verses of Sūrah al-Ālaq [sūrah #96].

²⁶ *Jāhiliyyah*: The pagan times. A period in pre-Islamic Arabia when there was no rule of law and only might was right. The poor and the weak were subjugated, slaves and women were treated worse than animals and the culture of hedonism was rife. People were extremely ignorant, nurtured superstitious beliefs and engaged in meaningless rituals. Even the 'civilised' nations and superpowers of that age, such as the Persians and Romans, did not bother to invade or occupy the anarchic and barbarous desert dwellers.

²⁷ The author uses the word *namāz padhna*, lit. 'offer namāz' or 'offer the ṣalāt'; this was made obligatory in the 12th year of the advent Islām.

Slowly, the number of people who accepted Islām began to grow. Three years after the proclamation of prophethood, Allāh tāālā commanded him ﷺ to preach the Word of Truth openly to one and all. When the message of Islām was discussed openly, many people outside Makkah began to enter the religion.

27. Who were the first Muslims?

Answer: The first among men to accept Islām was **Abū Bakr al-Şiddīq**, who accepted the word of RasūlAllāh ﷺ without hesitation and became a Muslim; Lady **Khadijah** was the first among women to accept Islām; and **Ālī ibn Abū Ṭālib** was the first to accept Islām among children; **Zayd ibn Ḥārithah** was the first to accept Islām among slaves. May Allāh tāālā be well pleased with them all.

28. Where did the Prophet ﷺ live?

Answer: The Prophet ﷺ was born in Makkah and lived there until forty years, when he proclaimed his prophethood.

After proclaiming prophethood, he ﷺ [continued to] live in Makkah and propagated Islām for a period of **THIRTEEN** years and by then, the word had spread to other places. A few people from Madīnah²⁸ came to Makkah, learned about Islām from the Prophet ﷺ and upon their return, propagated it in Madinah. Islām thus reached every house in Madīnah. The Muslims of Makkah began to gradually emigrate to

²⁸ This city was known as *Yathrib* and was renamed as Madīnah by the Prophet ﷺ after his emigration.

Madīnah [as they were more welcome in Madīnah, when Makkan disbelievers had become extremely hostile and persecuted Muslims].

Eventually, upon the command of Allāh, our Prophet ﷺ also emigrated to Madīnah and lived in this radiant city for **TEN** years. He passed away in Madīnah and his blessed mausoleum is also in this city. Even though he is interred, he is alive²⁹ in his tomb [like all other Prophets]. His age at the time of passing from this world was **SIXTY THREE** years. ﷺ

29. What was the most special and unique gift, the Prophet ﷺ received from Allāh tāālā in Makkah?

Answer: In the twelfth year³⁰ of prophethood, he was taken on a miraculous night journey in a waking state [i.e. it was not a dream] and he went on this journey with his body. He began his journey from the Grand Mosque [or the Holy Sanctuary, *masjid al-ḥarām* in Makkah] to the Farthest Mosque [*masjid al-aqṣā*] in Jerusalem; and from there, he ascended to the seven heavens and beyond the Divine Throne and the

²⁹ Prophets also taste death, as the Divine Promise shall be fulfilled. After that instant, their lives are restored. The earth does not consume their blessed bodies and they are free to move wherever they like. Imām Bayhaqī, a great ḥadīth master, has compiled a short booklet, *Ḥayātu'l Anbiyā'a fī Qubūrihim*, in which he has collected authentic ḥadīth that explicitly state that Prophets are alive in their graves.

³⁰ The author has mentioned that it was in the **fifth year** of prophethood. Some scholars such as Qāḍī Īyāḍ, Qurṭubī and Imām Nawawī also held this opinion but the commonly held view among scholars of Prophetic biography [*siyar*] is that the event occurred one year after the passing of Sayyidah Khadijah, which is commonly held to be the 10th year. Another method of calculation is that it was 1 year and a few months prior to his emigration [*hijrah*] to Madīnah and thus it would be the **twelfth** year of prophethood.

Chair [*ársh - kursī*]. He beheld the Pool of Kawthar and visited Paradise; he was also shown Hell and what it contains. He then beheld Allāh táālā with his physical eyes without any barrier.³¹ He was shown everything in the heavens, the earth and the universe. It was here that the five prayers were made obligatory on Muslims. He then returned to Makkah the same night.

30. Can there be another prophet after the coming of our Prophet ﷺ?

Answer: Absolutely NOT. The succession of Prophets has ended with our Prophet ﷺ. There was never any prophet during the time or after the time of our Prophet ﷺ. Whoever believes in the coming of a new prophet after the time of our Prophet ﷺ, or even deems it possible, is a disbeliever.

31. Is our Prophet ﷺ greater than other Prophets sent by Allāh táālā?

Answer: Our Prophet ﷺ is the greatest of all Prophets; he is the leader of all Prophets [*sayyidu'l anbiyā'a* ﷺ]. All the special qualities and extraordinary attributes granted to any Prophet were also bestowed upon our Prophet ﷺ. In addition to those,³² he was given many more attributes which were not given to anyone else and are not shared by any other Prophet. In short, many high ranks and perfect attributes that were granted to him have neither been given to anyone, nor will be given to anyone.

³¹ This was without modality and it cannot be explained how.

³² In addition to special attributes given to individual Prophets.

32. What do you say about a person who says that the Prophet ﷺ is ‘a man like us’ or ‘similar to a brother’?

Answer: Whoever says such things actually denigrates the Prophet ﷺ; a Muslim would never say such a thing, and a person who says such things is misguided, and a heretic. The Qur’ān has mentioned that it is the habit of disbelievers [*kāfir*], who disrespected Prophets and denigrated them by describing them as: ‘*men like us*,’ and therefore remained in their heresy and disbelief.

33. What do we mean when we say: ‘we accept, we believe in Muḥammad Muṣṭafā ﷺ’?

Answer: This means that we should believe that he is truly the last Prophet of Allāh; and to believe that he was absolutely truthful and to accept every word he said as true. We should follow him in every action and love him far more than our own parents, children and every person in this world. In fact, the true meaning of ‘faith’ is to love him more than anyone or anything in the world.

34. What do we mean by the ‘loving the Prophet ﷺ’? What are the signs of loving him ﷺ?

Answer: Among the many signs of sincerely loving the Prophet ﷺ are:

- ▶ To remember him often and as much as possible.
- ▶ To recite ṣalawāt³³ [*durūd*] as often and as much as possible.

³³ To seek blessings of Allāh upon him and to greet him ﷺ; such as the phrase: *ṣallAllāhu ālayhi wa sallam* which means: ‘may Allāh bless him and greet him’

- ▶ When he is mentioned, one should listen attentively and with endearment and respect.
- ▶ Recite the ṣalawāt upon hearing or writing his blessed name.³⁴
- ▶ To love his descendants, his family, friends and companions.
- ▶ To bear enmity with the enemies of the Prophet ﷺ, and to hate them as one's own enemies.
- ▶ To use respectful words when speaking about him ﷺ and be mindful of his esteem.³⁵
- ▶ One should not call him by his name; rather one should address him respectfully as “O Prophet of Allāh!” or “O Messenger of Allāh!” [*yā nabiyya Allāh, yā rasūl Allāh*].
- ▶ To learn about the actions and habits of the Prophet ﷺ and follow his example.³⁶
- ▶ To commemorate the day of his birth³⁷ and to participate in gatherings in his remembrance with ardour and enthusiasm; to seek blessings upon him and recite *salām* with love and respect.

عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ



³⁴ One should write the *ṣalāt* in full and should not abbreviate it.

³⁵ One should not use words that may be ambiguous in meaning or such words that are used casually among peers.

³⁶ This is also known as ‘sunnah’ or the tradition of the Prophet ﷺ.

³⁷ *Mawlid al-Nabiyy*, or *Milād un Nabiyy*.

THE HOLY QUR'ĀN

35. What is the Qur'ān?

Answer: The Glorious Qur'ān is the Divine Speech [*kalām*] of Allāh tāālā, which was revealed to the most superior and the greatest of His Prophets, our master Muḥammad, the Chosen One ﷺ. It is necessary to believe in every word of the Qur'ān.³⁸

36. How do we know that the Noble Qur'ān is truly the Word of Allāh?

Answer: The Qur'ān is a proof³⁹ in itself that it is the Word of Allāh. The Qur'ān proclaims: “If you have any doubt in that book which We have revealed to our Chosen servant, Muḥammad ﷺ, then [compose and] bring a chapter [*sūrah*] like it.”⁴⁰ Disbelievers [from the time of the Prophet ﷺ] have tried hard to compose something similar to the Qur'ān but have been unsuccessful in making a single verse like that of the Glorious Qur'ān.

³⁸ We believe in every word of the Qur'ān. There are some verses which may **appear** to contradict other verses or authentic ḥadīth or empirically known facts, when taken literally. Such verses are interpreted by experts within linguistic and *sharāʿī* frameworks.

³⁹ Among the many signs of its being the Word of Allāh, is its linguistic beauty and miraculous nature which is expounded by scholars. There are other signs, such as information that could not have been known by humans 1400 years ago; or promises and guarantees, that the Book cannot be corrupted or that it is easy to memorise.

⁴⁰ Some modern day critics, try to copy the style of the Qur'ān or pick phrases from various verses of the Qur'ān, rearrange the words and claim that it is similar to the Qur'ān but this does not answer the challenge.

37. What is a special attribute of the Magnificent Qur'ān?

Answer: Divine Books were given to previous Prophets as well, but they could be memorised only by Prophets. One of the miracles of the Qur'ān is that it can be memorised by one and all. Every Muslim, even a child, memorises a few chapters of the Qur'ān and many people have memorised the book in its entirety.⁴¹

38. In how many years was the Majestic Qur'ān revealed?

Answer: The Qur'ān was revealed in a period of TWENTY-THREE years. The Qur'ān was revealed as individual verses or short chapters, according to need and circumstance.⁴²

39. What is the reward of reciting the Qur'ān?

Answer: Our Prophet ﷺ said: “Whoever recites one letter from the Book of Allāh will gain one good deed; Allāh tāālā multiplies every good deed tenfold. I do not say that *alif-lām-mīm* is one letter; rather, *alif* is a letter, *lām* is a letter and *mīm* is a letter.” [Thus one gets 30 good deeds upon reciting *alif-lām-mīm*].

⁴¹ Whether a short poem or a long ode, much less a 600 page book - no other literary work in the world has been memorised by so many people including little children or illiterate peasants. Nearly a billion people recite and memorise the Qur'ān, in part or in its entirety, word-to-word in Arabic, in spite of not knowing the language! Every Muslim is taught to pronounce the Qur'ān like the Arabs, which is a miracle in itself.

⁴² This is another miracle of the Qur'ān. The style of writing/composing of a human author changes over a period of time. The verses of the Qur'ān were NOT revealed in the same order as they are currently found in the book; yet, there is complete harmony and rhythm in the Book from the beginning to the end.

40. What do you say about a person who does not learn to read the Majestic Qur’ān?

Answer: Our Master ﷺ has said: “The person’s heart⁴³ which is bereft of the Qur’ān [even a small portion] is similar to a house that has fallen into disrepair and ruin”.

41. Can you briefly describe the etiquette of reading the Qur’ān?

Answer: The etiquette of reading the Qur’ān is thus:

- ▶ It is from the *sunnah* to sit in a clean place to recite the Qur’ān; sitting in a mosque to recite the Qur’ān is the best option.
- ▶ The reciter should sit facing the *qiblah*.⁴⁴
- ▶ One should read it with utmost humility and meekness, lowering one’s head and read with calmness and reserve.
- ▶ One should cleanse one’s mouth⁴⁵ from bad breath.⁴⁶
- ▶ The copy of the Qur’ān should be placed on a clean desk or a pillow or a stand.⁴⁷

⁴³ Literally, “the person’s chest”.

⁴⁴ *Qiblah* = The direction of Makkah; and within Makkah, it is the direction of the Grand Mosque, *Al-Masjid al-Ḥarām*.

⁴⁵ Rinse the mouth with water or gargle or use a toothbrush; it is *sunnah* to use a twig known as the *miswāk*, as a toothbrush.

⁴⁶ Particularly after eating smelly and pungent foods such as garlic and onions.

⁴⁷ Nowadays, many people hold the book in a casual manner or place it on their knees or ankles, or even place it on the floor while reading. This is a very disrespectful manner of handling the Qur’ān.

- ▶ One should say *‘ūdhu billāh*⁴⁸ and *bismillāh* before beginning to recite the Qur’ān.
- ▶ It is a sin to touch the Qur’ān without *wuḍū*.⁴⁹
- ▶ Those listening to the Qur’ān recitation should remain silent and listen to it attentively.

42. What should one do if a copy of the Qur’ān has become very old or worn or torn, such that one cannot read from it?

Answer: If a copy of the Qur’ān has become worn and torn and is not useable anymore, the copy should be wrapped in a clean cloth and buried in a place where people do not step on it.⁵⁰

43. Where can I find an authentic and accurate copy of the Qur’ān? Does an unaltered copy exist in our times?

Answer: Of course! The available copies of the Qur’ān, everywhere in the world, are authentic and accurate. Not a single letter has been altered [either added or omitted] from the Qur’ān which was revealed to the Prophet ﷺ, more than 1400 years ago. The Prophet ﷺ taught his companions, who preserved it and forwarded it to us. Allāh tāālā is the Protector of the Qur’ān and it will remain unchanged, just as it was revealed, forever.

⁴⁸ I seek Allāh’s refuge from the accursed devil.

⁴⁹ *Wuḍū* = minor ablution. This will be explained shortly. Also, *wuḍū* is necessary only to touch the Qur’ān; not for reciting it. One can read the Qur’ān from memory so long as one is in state of major purity and does not require the major ablution [*ghusl*].

⁵⁰ Nowadays, the verses of the Qur’ān are printed in newspapers and thrown about carelessly. Such fragments can be burned after erasing (if possible) or after shredding.

44. What was the purpose of the revelation of the Noble Qur'ān?

Answer: Allāh táālā revealed the Qur'ān and sent it as guidance to His slaves; so that people may recognise His Messenger ﷺ, so they may learn about the commandments of Allah and His Messenger ﷺ and so that they may live according to the Divine Pleasure of Allāh and abstain from indulging in things that are disliked and are forbidden by Allāh and His Messenger ﷺ.



PRAAYER – ŞALĀT

45. What is prayer [*namāz*, *ṣalāt*]?

Answer: *Ṣalāt* or *namāz*, is a prayer obligatory on all Muslims five times a day. It is a special manner of praying,⁵¹ comprising of specific actions and words that have been prescribed by Allāh tāālā and taught by the Prophet ﷺ, and mentioned in the Qur’ān and the ḥadīth.

46. Mention those upon whom ritual prayer is obligatory?

Answer: Prayer [*ṣalāt*] is obligatory on every sane⁵² man and woman, who has reached the age of puberty. Anyone who denies or rejects that it is obligatory [*farḍ*], is a disbeliever [*kāfir*].

47. Is prayer obligatory on children as well?

Answer: It is not obligatory upon boys and girls who have not yet reached the age of puberty. However, when children reach the age of seven, they should be taught to pray and when they reach the age of ten, they should be disciplined if they do not pray.⁵³

⁵¹ Unlike general prayer, which is not constrained by modality.

⁵² Prayer is not obligatory upon those who have lost their minds, or those who have cognitive disabilities, or people with cognitive disorders such as dementia or Alzheimers disease, etc. Such people are exempt from prayer.

⁵³ The author has mentioned, following the ḥadīth, that ‘beat them if they do not pray’. This does not mean that one should harm children or beat them mercilessly. It only

48. Mention a few virtues of prayer.

Answer: The Prophet of Allāh ﷺ has said:

- ▶ When a Muslim prays for the sake of Allāh, his sins fall like the leaves shed from the trees in autumn.
- ▶ When a slave stands for prayer, the doors of Paradise are opened for him.
- ▶ Prayer is the key to Paradise.
- ▶ Prayer is the pillar of religion; whoever established prayer firmly, has established his religion firmly and whosoever has abandoned it, has demolished his own religion.

It is mentioned in the Qur'ān that prayer prevents a man from sins and stops him from indulging in profanities. A person who prays regularly is beloved to Allāh and His Messenger ﷺ. Allāh tāālā gives prosperity and one's life, age and faith are increased on account of prayer.

49. What do you say about a person who does not pray?

Answer: Rasūl Allāh ﷺ said that the name of a person who deliberately omits prayer will be written on the door of Hell. Allāh and His Messenger ﷺ will not be pleased with such a man. And a man who does not pray regularly will be raised in the company of Firāwn.

means that we should impress upon children the importance of prayer and even punish them lightly, if need be, to stop them from ignoring or omitting prayers. This is certainly not a license to be violent or hurt children in the name of teaching them manners or religion. Corporal punishment is illegal in many countries and is deemed child abuse; also, forcing them to pray or punishing them for non-compliance may further alienate them from Islām.

50. How should we treat a person who does not pray in our times?

Answer: We should stop talking to them, eating and drinking with them, meeting them, greeting them, or socialising⁵⁴ with them. A social boycott of this kind may persuade him to become regular in prayer.⁵⁵

51. When does a boy or girl reach the age of puberty?

Answer: At the age of FIFTEEN,⁵⁶ both boys and girls are deemed to have attained puberty and are considered adults. Prayer [*ṣalāt*, *namāz*], fasting [*ṣawm*] and other obligations become binding upon them. They become liable and accountable according to Islamic Law.



⁵⁴ The author uses the word: smoking the hookah, or the water pipe. This was the equivalent of hanging around in coffee shops.

⁵⁵ This kind of hard approach may not work in our time. We live in a time when people will easily abandon religion if they feel uncomfortable or feel pressurised. Many people born in Muslim families seek to legitimise homosexuality or criticise Islamic concepts such as *ḥijāb* etc, citing individual freedom. Hence, we have to tread carefully and diplomatically, lest we push them from the frying pan into the fire. We seek Allāh's refuge.

⁵⁶ A boy becomes pubert when the first nocturnal emission is noticed; a girl becomes pubert at menarche. Usually, this is around 9-12 years for a girl and 13-14 for a boy. However, if this does not occur for some reason, the boy or girl is deemed pubert when they reach the age of 15, in the view of Islāmic Law.

PRAYER TIMES

52. How many times do we pray in 24 hours?

Answer: Prayer is obligatory five times a day [i.e. in 24 hours].

53. What are times prescribed for obligatory prayer?

Answer: The times of the five [obligatory] prayers are:

- ▶ *Fajr* – the dawn prayer
- ▶ *Zuhr* – the noon prayer
- ▶ *Āṣr* – the late noon prayer
- ▶ *Maghrib* – the prayer at sunset
- ▶ *Īshā* – the night prayer

*Five are the prayers, listen son | Pray on time and omit none –
Fajr is first, then Zuhr and Āṣr | Maghrib flies and Īshā is done.*

54. Describe the timings of each prayer:

Answer: The prayer timings are:

- ▶ *Fajr* prayer: From the break of dawn until sunrise.
- ▶ *Zuhr* prayer: From a short while after mid-day until the shadow becomes twice the length of the object.⁵⁷

⁵⁷ Technically: the shadow at midday [*fayy al-aṣlī*] + twice the length of the object.

- ▶ *Áṣr* prayer: From the time the *ẓuhr* prayer ends, until sunset.
- ▶ *Maghrib* prayer: From sunset until the white light fades from the horizon [about 90 minutes after sunset].⁵⁸
- ▶ *Íshā* prayer: After sunset, the light begins to recede from the horizon; the time of *íshā* starts when it completely disappears, [i.e. approximately 90 minutes after sunset] until the break of the dawn.



⁵⁸ In cities lying on the equator. The time in northern hemisphere may be lesser or more.

CYCLES OF PRAYER – RAK'ÁH

55. How many cycles⁵⁹ of prayer are obligatory [*fard/farz*] in each of the five prayers?

Answer: SEVENTEEN cycles of prayer are obligatory in a day [over the course of 24 hours].

	Prayer Time	Cycles of Fard
1	Fajr	2
2	Žuhr	4
3	Ářr	4
4	Maghrib	3
5	Íshā	4
	TOTAL	17

*Seventeen cycles, in prayers five / binding, when their times arrive
Two in Fajr and Maghrib three / Žuhr, Ářr, Íshā; four they be.*

⁵⁹ **Rakáh:** One cycle of prayer in which a set of actions are required to be done. Briefly, one recites the Qur'ān standing, then bows down, straightens, and then prostrates, raises the head sitting, and then prostrates for the second time. There are litanies prescribed that one should utter while doing these actions. This constitutes a single rak'áh or cycle of prayer.

56. How many cycles are *sunnah-mu'akkadah*⁶⁰ in the five prayers?

Answer: There are **TWELVE** cycles of *Sunnah Mu'akkadah* prayers in all of the five prayers in total. Two in *fajr*; six in *ẓuhr* – four before and two after *fard*; two after *maghrib*; and two after *ishā*.

	Prayer Time	Before Fard	After Fard	TOTAL
1	Fajr	2	-	2
2	Ẓuhr	4	2	6
3	Áshr	-	-	-
4	Maghrib	-	2	2
5	Íshā	-	2	2
TOTAL				12

Do you know how many cycles are sunnah?

They are twelve in all; before or after fard; hear from us:

Two before the fard of fajr; four before ẓuhr and two after

And two each after the fards of maghrib and ishā

⁶⁰ In the Ḥanafī madh'hab, there are two types of sunnah [pl. *sunan*] prayers: *sunnah-mu'akkadah* / emphasised upon; and *sunnah ghayr-mu'akkadah* also known as *sunan al-zawā'id*, not emphasised upon. It is a sin to miss the *mu'akkadah* prayers without a valid excuse; and a person who misses routinely is considered a *fāsiq*.

57. How many cycles are *sunnah ghayr-mu'akkadah* and *nafl*⁶¹ in the five prayers?

Answer: The *sunnah ghayr-mu'akkadah* and *nafl* cycles before or after each of the five prayers are thus:

- ▶ Two cycles post-fard of *ẓuhr* are *nafl*.
- ▶ Two or four prior to fard of *áṣr* are *sunnah ghayr mu'akkadah*.
- ▶ Two cycles post-fard of *maghrib* are *nafl*.
- ▶ Four cycles prior to fard of *íshā* are *sunnah ghayr mu'akkadah* and two cycles post-fard of *íshā* are *nafl*.

	Prayer Times	Sunnah Ghayr Mu'akkadah		Nafil	TOTAL
		Before Fard	After Fard	After Fard	
1	Fajr	-	-	-	-
2	Ẓuhr	-	-	2	2
3	Áṣr	2 or 4	-	-	2 or 4
4	Maghrib	-	-	2	2
5	Íshā	4	-	2	6

⁶¹ Supererogatory prayers, voluntary prayers. *Sunnah ghayr-mua'kkadah* is desirable but there is no blame on a person who omits this prayer.

58. In total, how many cycles are prescribed in all the five prayers?

Answer: The total number of cycles in the five prayers are **48**.

- ▶ **FOUR** in *Fajr*: 2 sunnah prior to fard and 2 fard.
- ▶ **TWELVE** in *Zuhr*: 4 sunnah prior to 4 fard; 2 sunnah and 2 nafl after fard.
- ▶ **EIGHT** in *Āṣr*: 4 sunnah (ghayr mu'akkadah) prior to fard and 4 fard.
- ▶ **SEVEN** in *Maghrib*: 3 fard; 2 sunnah and 2 nafl post fard.
- ▶ **SEVENTEEN** in *Īshā*: 4 sunnah (ghayr mu'akkadah); 4 fard; 2 sunnah; 2 nafl; 3 wājib; 2 nafl.

	Prayer Times	FAJR	ZUHR	ĀṢR	MAGHRIB	ĪSHĀ
1	Sunnah Mua'kkadah prior to <i>Fard</i>	2	4	-	-	-
2	Sunnah Ghayr Mu'akkadah prior to <i>Fard</i>	-	-	4	-	4
3	<i>FARD</i>	2	4	4	3	4
4	Sunnah Mua'kkadah after <i>Fard</i>	-	2	-	2	2
5	Sunnah Ghayr Mu'akkadah after <i>Fard</i>	-	-	-	-	-
6	Nafl after <i>Fard</i>	-	2	-	2	2
7	Wājib after <i>Fard</i>	-	-	-	-	3
8	Nafl after <i>Wājib</i>	-	-	-	-	2
	TOTAL	4	12	8	7	17

59. Is the prayer of *Witr* obligatory [*farḍ*] or *sunnah*?

Answer: The THREE cycles of *witr* prayer are neither obligatory [*farḍ*] nor *sunnah*; rather, they are **wājib**, and offered after the *sunnah* and *nafl* prayer following the *farḍ* of *ishā*.⁶²



⁶² Though it is permissible to pray after *witr*, it is better to pray all the *nafl* cycles prior to *witr*, as mentioned in the ḥadīth: *Make the witr the last prayer in the night* [Ṣaḥīḥ al-Bukhārī, #472; Ṣaḥīḥ Muslim, #751]. See *Fatāwā ar-Riḍāwiyyah*, 7/438.

ADHĀN – THE CALL TO PRAYER

60. What is meant by the Call to Prayer [*adhān*]?

Answer: A special kind of proclamation to announce the beginning of the time of each of the five prayers is known as *adhān*. This is to remind Muslims of the time of prayer, so that they hasten towards the mosque and make preparations to offer their prayers.

61. Are there any specific words to be said in the *adhān*?

Answer: Indeed. The words to be said in the *adhān* are fixed and they are:

Allāhu Akbar. Allāhu Akbar.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar. Allāhu Akbar.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

ash'hadu an lā ilāha ill'Allāh

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

ash'hadu an lā ilāha ill'Allāh

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

ash'hadu anna muḥammadan rasūl'Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

ash'hadu anna muḥammadan rasūl'Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

ḥayya āla's ṣalāh

حَيَّ عَلَى الصَّلَاةِ

ḥayya āla's ṣalāh

حَيَّ عَلَى الصَّلَاةِ

ḥayya āla'l falāh

حَيَّ عَلَى الْفَلَاحِ

ḥayya āla'l falāh

حَيَّ عَلَى الْفَلَاحِ

Allāhu Akbar. Allāhu Akbar.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

lā ilāha ill'Allāh.

لَا إِلَهَ إِلَّا اللَّهُ

Meanings of the words of the adhān:

Allāh is the Greatest. Allāh is the Greatest.

Allāh is the Greatest. Allāh is the Greatest.

I bear witness that there is no God except Allāh.

I bear witness that there is no God except Allāh.

I bear witness that Muḥammad ﷺ is the Messenger of Allāh.

I bear witness that Muḥammad ﷺ is the Messenger of Allāh.

Come to Prayer.

Come to Prayer.

Come to Success.

Come to Success.

Allāh is the Greatest. Allāh is the Greatest.

There is no God except Allāh.

62. Do we have to say the same words in the adhān of every prayer [i.e. each of the five prayers]?

Answer: Yes. However, in the *fajr* prayer, after saying *ḥayya āla'l falāḥ* twice, the mu'adh-dhin [*muezzin*: one who proclaims or says the *adhān*] says the following two times:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

aṣ-ṣalātu khayrun mina'n nawm

Translation: Prayer is better than sleep.

63. What is the manner in which the adhān should be said?

Answer: The person who calls out the adhān should:

- ▶ Be in the state of ritual purity [*wuḍū*]
- ▶ Stand facing the Qiblah
- ▶ Stand outside the masjid, preferably on a tall structure such as the minaret.⁶³
- ▶ Put his index fingers in each of his ears
- ▶ Say the words as loudly as possible.
- ▶ Say the words one after the other slowly and clearly.
- ▶ When the phrase *ḥayya āla'ṣ-ṣalāh* is said, one should turn his face towards his right looking over his right shoulder.
- ▶ When the phrase *ḥayya āla'l-falāh* is said, one should turn his face towards his left looking over his left shoulder.

64. What is the title given to the person who calls out the adhān?

Answer: The person who calls out the adhān is known as a *mu'adh-dhin*.

65. What should we do when we hear the adhān?

Answer: When the *adhān* is called out, and one hears the *adhān*, one should stop talking or walking and pause, if one is busy doing something. One should pause the recitation of the Qur'ān until the *adhān* is completed. One should listen to the adhān attentively and 'reply' to the adhān. It is feared that a person who does not pause to listen the adhān may meet an ugly end [i.e. may be deprived of faith at the time of death].

⁶³ This was preferable in an earlier age, but this requirement is obviated by loudspeakers.

66. How do we ‘reply’ to the *adhān*?

Answer: The person who hears the *adhān*, repeats the same phrases after the mu’adh-dhin, except after *ḥayya āla’-ṣ-ṣalāh* and *ḥayya āla’l falāh*. After these phrases one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

lā ḥawla wa lā quwwata illā billāh

Translation: There is no power [to do good] or strength [to refrain from evil] except that granted by Allāh, the Most High, the Greatest.

67. What should one do when they hear the name of our master, our Prophet ﷺ?

Answer: When the mu’adh-dhin says *ash’hadu anna muḥammadan rasūl’Allāh*, the one who hears the *adhān* should recite the ṣalāt/durūd [i.e. blessings and salutation on the Prophet ﷺ] and it is desirable to kiss one’s thumbnails and place them on the eyes and say:

قَرَرْتُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ

qarrat áynī bika yā rasūlAllāh

allāhumma mattiýnī bi’s samýi wa’l baṣar

Translation: My eyes are cooled by your mention O Messenger of Allāh! O Allāh make my hearing and sight beneficial to me.

68. What should one say when they hear the phrase: *aş-şalātu khayrun mina'n nawm*?

Answer: When the above phrase is said, one should reply thus:

صَدَقْتَ وَبَرَزْتَ وَبِالْحَقِّ نَطَقْتَ

şadaqta wa bararta⁶⁴ wa bi'l haqqi naṭaqta

Translation: You have spoken the truth, and you have done a good deed; and you have uttered the words of truth.

69. Which prayer should be recited after the adhān ends?

Answer: When the adhān is complete, the mu'adh-dhin and all those who hear the adhān should recite the following prayer:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ سَيِّدَنَا مُحَمَّدًا الْوَسِيلَةَ
وَالْفُضِيلَةَ وَالدرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ وَارْزُقْنَا
شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Allāhumma rabba hādhihi'd da'awati't tāmmati wa'ş salāti'l qā'imati aāti sayyidinā Muḥammada-ni'l wasīlata wa'l faḍīlata wa'd darajata'r rafīāta wa'b-āth-hu maqāman mahmūda-ni'lladhī wa-ād-tahu wa'rzuqnā shafāātahu yawma'l qiyāmati innaka lā tukhlifu'l mī-ād.

Translation: O Allāh, my Lord-Sustainer; this is a perfect call and prayer will be established. Grant our master Muḥammad ﷺ, the station of

⁶⁴ *Bararta* and *barirta* are both correct.

*wasīlah*⁶⁵ and superiority and the most elevated rank; and bring him forth upon the Praised Station,⁶⁶ which You have promised him; and grant us his intercession on the Day of Judgement – indeed, You do not renege on Your Promises.



⁶⁵ *Wasīlah*: An exalted station in Paradise that will be given to RasūlAllāh ﷺ.

⁶⁶ *Al-Maqām al-Mahmūd*: The praised station. In a ḥadīth it is said that this is the station of Intercession. That is RasūlAllāh ﷺ will be the first whose intercession will be accepted; and all others will request RasūlAllāh ﷺ to intercede for sinners. This is the Praised Station.

The following ḥadīth have been mentioned in this regard:

Reported by Jābir ؓ that the Prophet ﷺ said: Whoever beseeches Allāh at the conclusion of the call to prayer in these words: [*Allāhumma rabba hādhi'hid...*the prayer mentioned above], has earned my intercession on the Day of Judgement [Bukhārī, #614].

Reported by Ibn Ūmar ؓ from the Prophet ﷺ that he said: When you hear the *mu'adh-dhin* call for prayer, repeat what he says after him; then send blessings on me – because whosoever asks once for blessings upon me, Allāh will bestow ten blessings upon him. After this, ask for *Wasīlah* to be given to me, for *Wasīlah* is an exalted station in Paradise and nobody except one Believer will attain it and I hope that I will be that person. So whoever asks *Wasīlah* for me has earned my intercession [Bukhārī, #611]

IQĀMAH – CALL TO RISE FOR PRAYER

70. What is meant by Arising for Prayer [*iqāmah*]?

Answer: In a prayer-congregation [*jamā'ah*], just before the assembled worshippers rise to stand in ranks [*ṣaff*], a person [*muqīm*] begins reciting the words of the *adhān*, quickly and in a low voice. This is known as *iqāmah*, or *takbīr* or *Call to Rise for Prayer*.

71. What is the difference between Call to Rise for Prayer [*iqāmah*] and Calling for Prayer [*adhān*]?

Answer: There are a few differences between the Arising for Prayer [*iqāmah*] and the Call for Prayer [*adhān*], and they are:

- One places their fingers in their ears during *adhān*, but not in *iqāmah*.
- *Adhān* is called outside the masjid and from a height; *iqāmah* is said inside the masjid standing in the ranks behind the imām.
- In the *iqāmah*, the following phrase is said twice after saying *ḥayya āla'l falāḥ*.

قَدْ قَامَتِ الصَّلَاةُ

qad qāmatī'ṣ ṣalāh

Translation: Prayer is now about to commence.

72. How do we reply to the Call to Rise for Prayer [*iqāmah*]?

Answer: The reply to *iqāmah* is similar to that of the adhān. And the reply to the additional phrase: ***qad qāmati's ṣalāh*** is given thus:

أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

aqāmahAllāhu wa adāmaha mā dāmati's samāwātu wa'l ard

Translation: May Allāh allow [prayer] to abide and remain, so long as the heavens and the earth remain.

73. In what manner should one listen to the *takbīr* [*iqāmah*]?

Answer: It is disliked to keep standing while the *takbīr* is recited. Rather the *imām* and the followers [*muqtadī*] should be seated and rise when the *mukabbir* [the person reciting the *takbīr*/*iqāmah*] reaches the phrase: ***ḥayya āla'l falāḥ***.

74. What is the person who recites the *takbīr* or *iqāmah* called?

Answer: The person who recites the *takbīr* [or *iqāmah*] is known as ***mukabbīr***.

75. Whose right is it to recite the *takbīr*?

Answer: The right to recite the *takbīr* belongs to the person who called for prayer [*muadh'dīn* at that prayer time]. However, others can recite the *takbīr* by the permission of the *muadh'dīn*. If the *muadh'dīn* is not present, anyone in the congregation can recite the *takbīr*.



WUḌŪ – THE MINOR ABLUTION

76. What is meant by *wuḏū*?

Answer: *Wuḏū* is an ablution required for prayer [*ṣalāt/namāz*] and also other manners of worship.⁶⁷ It is a ritual ablution in which:

- one should wash the face, from ear to ear and from the forehead to the chin;
- wash both arms including the elbows;
- wash both the feet until the ankles and
- wipe [with wet hands] one's head.

77. Describe the manner of performing the *wuḏū*.

Answer: You should perform the *wuḏū* thus:

- Sit in a clean place, on a stool or some sort of elevation facing the *qiblah*.⁶⁸

⁶⁷ It is proper etiquette to do *wuḏū* for reciting the Qur'ān, even though it is not necessary. However, one must be in the state of ritual purity [i.e. with *wuḏū*] if one has to touch or hold the *muṣḥaf* [copy of the Qur'ān].

⁶⁸ The book was written in a time when people lived in single-storey houses and usually performed *wuḏū* in their courtyards or open areas; in such cases, one had to sit on a higher ground or a stool to avoid water from splashing on to one's clothes after falling on the ground.

- Make the intention of performing the ablution [*wuḍū*] to obey the Command of Allāh and to obtain reward for doing so.
- Recite the basmalah⁶⁹ and begin the *wuḍū*.
- First, wash your hands up to the wrists, three times.
- Then brush your teeth with a twig called *miswāk*. If you do not have a miswak, use your forefinger to clean your teeth instead.
- Then rinse your mouth three times, with a fresh handful of water each time. If you are not fasting, it is recommended to gargle as well.
- Then wash your nostrils three times; scoop water in your right hand and draw into the nostrils by breathing in; use your left hand to clean dried mucus from the nose or blow your nose to clean it.
- Wash your face three times such that at least two drops of water should flow across every spot, all over the face. Wash the brows and folds in the skin, behind the eyelids, etc. The ‘face’ is the area from the forehead to the chin and from one ear to another. One should wash a little higher up from the forehead. It is necessary to pour water (whether by scoopfuls or from a pitcher) on the face – merely wiping the face does not suffice and if water is not *poured* on the face, one’s ablution will not be valid. Wash your face in this manner three times.

⁶⁹ **Basmalah:** the phrase *Bismillāh’ir Raḥmāni’r Raḥīm*. In the name of Allāh, the Most Beneficent, the Merciful.

- Wash both your arms from the fingertips up until the elbows, including the elbows such that not a hair's breadth on the arms remains dry; otherwise the ablution will be incomplete. Wash the arms one after the other – wash the right arm thrice, and then the left arm thrice.
- [After washing your arms] wet your hands⁷⁰ and wipe over your head [details follow].
- And wipe the front side of the outer ear with the forefingers and the back of the ear with the thumbs.
- And wipe the nape of the neck with the back of your fingers.
- This wiping [*mas'h*] of the head, ears and neck should be done only once [not three times as in the case of washing].
- Wash both the feet including the ankles; wash each foot thrice, washing the right foot first and then the left. [It is recommended that one rubs the feet and the gaps between the toes to ensure that water flows properly].

78. How does one do the *mas'h* [wiping] of the head?

Answer: After moistening the hands, join the three fingers except the forefinger and the thumb; start from above the forehead [from the hairline] by pressing the joined fingers and wipe them straight across the head until the neck; then use your palms to touch the remaining portion [the sides] and wipe the head from the back to the forehead.

⁷⁰ By either dipping in the pitcher, the pool [*hawḍ*] or by holding them under a tap. The moist hands from previous washing will not be sufficient.

Then using the forefinger, wipe the inside of the outer ear, and using the thumb wipe the back of the ear; this is the method of wiping the ear. Wipe the back of the neck, with the back of both hands; however it is *bid'ah*⁷¹ to do mas'ḥ on the front of the neck.

79. What should we recite after completing the *wuḍū*?

Answer: After completing the *wuḍū*, one should say:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ
allāhumma'jálnī mina't tawwābīna wa'jálnī mina'l mutaṭahhirīn.

Translation: O Allāh! Make me amongst those who repent⁷² and make me amongst the clean and pure ones.

One should save a sip of water after completing the *wuḍū*, and drink it; then, look up at the sky and recite the kalimah shahadah:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
*ash'hadu an lā ilāha illa'Allahu waḥdahu lā sharīka lahu
 wa ash'hadu anna Muḥammadan ābduhu wa rasūluhu*

It is also recommended to recite the Sūrah al-Qadr after completing the *wuḍū*, as it merits a great reward.



⁷¹ A bad innovation – a practice which is not compatible with the sunnah.

⁷² *Tawbah*.

WORDS AND PHRASES RECITED IN ṢALĀT

Thanā'a [Praise of Allāh]

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

***sub'hānka'llāhumma wa biḥamdika wa tabāraka'smuka
wa táālā jadduka wa lā ilāha ḡhayruka***

Translation: Glory be to You, O Allāh, our Lord-Almighty; and praise to You and Hallowed is Thy name and Exalted is Thy Majesty and there is no God except You.

Taáwwudh

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

aúūdhu billāhi mina'sh shayṭāni'r rajīm

Translation: I seek the refuge of Allāh from the accursed satan.

Tasmiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillāh'ir rahmāni'r rahīm

Translation: In the name of Allāh, the most Beneficent, the Merciful.

Sūrah Fātiḥah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

**bismillāh'ir rahmāni'r rahīm * al-ḥamdu lillāhi rabbi'l ālamīn *
ar-rahmāni'r rahīm * māliki yawmi'd dīn * iyyāka na'budū wa
iyyāka nasta'yīn * ihdina's širāṭa'l mustaqīm * širāṭa'l ladhīna
anāmta ālayhim ghayri'l maghḏūbi ālayhim wala'dāllīn ***

Translation: In the name of Allāh, the Most Beneficent, the Merciful.⁷³ All praise is due to Allāh, the Sustainer of the worlds. The Most Beneficent (*Raḥmān*), the Merciful (*Raḥīm*). The Master of the Day of Judgement. You alone we worship and You alone we seek help from. Guide us on the straight path. The path of those upon whom you have

⁷³ The *basmalah* is not deemed a part of Sūrah Fātiḥah by some scholars, such as our Imām, Abū Ḥanīfah. The sūrah starts with *al-ḥamdu* and ends at *wa la'd dāllīn*. Some scholars such as Imām Shāfi'ī and the reciters such as Hafṣ narrating from Ā'ashim (which is the most famous and the prevalent recitation or *qirā'at* in the world today) consider *basmalah* as a part of the sūrah and is therefore numbered.

bestowed Your Favour, not [the path of] those upon whom is Your Anger, nor [the path of] those who went astray.

Sūrah Ikhḷāṣ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَكِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

***qul huwa'llāhu aḥad * Allāhu'ṣ ṣamad * lam yalid wa
lam yūlad * wa lam yakun'llahu kufuwan aḥad ****

Translation: Say: He is Allāh, the only One. Allāh is Absolutely Independent. He is not born [from anyone] nor did He give birth [to anyone]. And there is no one equal to Him.

Tasmīy

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

samiy Allāhu liman ḥamidah

Translation: Allāh tāālā hears those who praise Him

Taḥmīd

رَبَّنَا وَلَكَ الْحَمْدُ

rabbānā wa laka'l ḥamd

Translation: O our Lord Sustainer! All praise is due to You.

Tasha'hhud

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

***al-tahiyyātu lillāhi wa'ṣ ṣalawātu wa'tṭ tayyibātu as-salāmu ālayka
ayyuha'n nabiyyu wa raḥmatullāhi wa barakātuahu. as-salāmu
ālaynā wa ālā ibādillāhi'ṣ ṣaliḥīna ash-hadu an lā ilāha illa'llāhu
wa ash-hadu anna muḥammadan ābduhu wa rasūluhu***

Translation: All forms of worship, prayer and praise [hallowed words] belong to Allāh. Greetings of peace [*salām*] be upon you, O Prophet, and [upon you be] the Mercy of Allāh and His Blessings. Greetings of peace upon us and upon the righteous and pious slaves of Allāh. I bear witness that there is no God except Allāh and I bear witness that Muḥammad ﷺ is His slave and Messenger.

Ṣalāt ālā'n Nabīyy [Durūd]

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

***allāhumma ṣalli ālā sayyidinā muḥammadin wa ālā aāli
sayyidinā muḥammadin kamā ṣallayta ālā sayyidinā ibrahīma
wa ālā aāli sayyidinā ibrahīma innaka ḥamīdun majīd
allāhumma bārik ālā sayyidinā muḥammadin wa ālā aāli
sayyidinā muḥammadin kamā bārakta ālā sayyidinā ibrahīma
wa ālā aāli sayyidinā ibrahīma innaka ḥamīdun majīd***

Translation: O Allāh! Send Your blessings upon our master Muḥammad and upon the descendants of our master Muḥammad as You have sent blessings upon our master Ibrāhīm and upon the descendants of our master Ibrāhīm. Indeed You are Praised and the Glorious.

O Allāh! Bestow Your Grace upon our master Muḥammad and upon the descendants of our master Muḥammad as You have bestowed Grace upon our master Ibrāhīm and upon the descendants of our master Ibrāhīm. Indeed You are Praised and the Glorious.



Duáā

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ
فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمَنِيْ اِنَّكَ اَنْتَ الْعَفُوْرُ الرَّحِيْمُ

***Allāhumma innī ḡalamtu nafsī ḡulman kathīran wa innahu
lā yaghfiru'dh dhunūba illā anta fa'ghfir lī maghfiratan
min indika wa'rḡhamnī innaka anta'l ghafūru'r rahīm***

Translation: O Allāh! Indeed, I have wronged my soul; and oppressed my soul immensely. Indeed, there is no one who forgives sins except You. Forgive me, and grant me pardon from Your Grace and have mercy upon me. Indeed, you are Forgiving, the Merciful.



Another Duāā

اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

***Allāhumma rabbanā ātinā fi'd dunyā ḥasanatan wa
fi'l-aākhirati ḥasanatan wa qinā ādhāba'n nār***

Translation: O Allāh! Our Lord Almighty, give us goodness in this world and goodness in the Hereafter, and save us from the punishment of Hellfire.



Duāā Qunūt

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ
عَلَيْكَ الْحَمْدَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخَلِّعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ *
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَخْشٰى
وَنَرْجُو رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

***allāhumma innā nasta'yīnuka wa nastaghfiruka wa nu-minu bika wa
natawakkalu ālayka wa nuthnī ālayka'l khayr; wa nashkuruka wa lā
nakfuruka wa nakh-laú wa natruku man yafjuruka.***

***allāhumma iyyāka na'ābudu wa laka nuṣallī wa nasjudu wa ilayka
nasāā wa nahfidu wa narjū rahmataka wa nakhshā ādhābaka
inna ādhābaka bi'l kuffāri mulhiq.***

Translation: O Allāh! Indeed, we seek help from You [alone] and we seek Your forgiveness; we bear faith in You, we have put our trust in You and we praise You in the best manner. We thank You and we are not ungrateful to You; we renounce and forsake those who disobey you.

O Allāh! Thee alone we worship and we pray and prostrate only to You; and we strive to [gain] and we hope for Your mercy and we fear Your punishment; indeed Your punishment will be for the disbelievers.



81. What should one do if he/she has not memorised the duāā of qunūt?

Answer: If a person has not memorised the duāā of qunūt, they can recite this short duāā instead:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

***rabbanā aātinā fi'd dunyā hasanatan wa
fi'l-aāakhirati hasanatan wa qinā ādhāba'n nār***

82. What is the state called when one stands up after performing rukūú (bowing down)?

Answer: When one rises from the rukūú and stands straight, this state is named ***qawmah***.

83. What do we call the state in which one sits for a short while between the two sujūd (prostrations)?

Answer: The short sitting between the two prostrations is named ***jalsah***.

84. When a number of people pray together, what do we call them?

Answer: People praying together is known as *jamāāh* or congregational prayer. The person leading the prayer is known as the *imām*; and the rest of the people [in the congregation] who follow him are known as *muqtadiy*.

85. What do we call a person who prays alone?

Answer: The person who prays alone is called *munfarid*.

86. What is the reward of praying in the congregation?

Answer: The one who prays in a congregation will earn 27 times the reward (of the one who prays alone).

87. What should we recite when entering and exiting the masjid?

Answer: When one enters the masjid, one should enter placing their right foot first inside the masjid and say the following duā:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allāhumma'ftah lī abwāba rahmatika

Translation: O Allāh open for me the doors of Your mercy.

When one exits the mosque, one should place their left foot outside the masjid first and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allāhumma innī as'aluka min faḍlika

Translation: O Allāh, I ask You for Your Favour and Grace.

88. What should we do when we enter the masjid?

Answer: When one enters the masjid, one should greet [say *salām* to] the people already present in the masjid. A person should remember Allāh or do litanies [*dhikr*] so long as he is in the masjid. If the congregational prayer starts, one should join the congregation and pray with fellow Muslims. If the prayer is over or yet to begin, one should recite the Qur’ān, or recite the kalimah, or send blessings upon [*ṣalawāt/durūd*] the Prophet ﷺ.

One should not talk about worldly matters inside the masjid – this is forbidden. One should not pass in front of a person in prayer. One should not crack knuckles etc.⁷⁴



⁷⁴ These are deemed bad etiquette, though it is not a sin.

THE MANNER OF PRAYER

Describe the correct manner of prayer [*ṣalāt, namāz*].

The manner of prayer is as follows:

- ▶ Perform the ritual ablution (wuḍū) for prayer.⁷⁵
- ▶ Wear clean clothes for prayer.⁷⁶
- ▶ Stand in a clean place for prayer.⁷⁷
- ▶ Stand facing the Qiblah.⁷⁸
- ▶ Stand such that both your feet are four fingers apart.
- ▶ Make the intention to pray.
- ▶ Raise your hands until your earlobes with the fingers joined and palms turned towards the *qiblah* and say **Allahu Akbar**.

⁷⁵ If one is already in the state of ritual purity, that is, one has performed the wuḍū earlier, there is no need to do wuḍū again.

⁷⁶ If one is already wearing clean clothes, they can pray in those clothes. It is not necessary to change ones clothes for every prayer. When we say ‘clean’ we mean that there is nothing impure on the clothes. If they are merely soiled or have sweat on them, they are deemed ritually ‘clean’ and one is allowed to pray in such clothes. However, it is disliked to pray in smelly or dirty clothes (so long as there is no impurity on them). It is highly recommended to wear a set of clean clothes for prayer.

⁷⁷ That is, when there is no ritual impurity, or *najasaḥ*; which will be explained in the next volume of this book.

⁷⁸ The direction of Makkah; and inside the city of Makkah, the direction of *ḥaram*.

- After saying the *takbīr* [i.e. **Allāhu Akbar**], fold your hands below the navel such that you grasp the wrist of the left hand with the thumb and little finger of your right hand and the remaining three fingers of the right hand placed upon the left wrist and folded thus, held below the navel.
- After this, recite the *thanā* (praise):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

***sub'hānka'llāhumma wa biḥamdika wa tabaraka'smuka
wa tāālā jadduka wa lā ilāha ghayruka***

- Recite the *tá'wwuz*:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

aúūdhu billāhi mina'sh shayṭāni'r rajīm

- Recite the *basmalah*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillāh'ir raḥmāni'r raḥīm

- Recite the Sūrah Fātiḥah.
- After the Sūrah Fātiḥah is complete say **Āmīn** softly.
- Recite a short sūrah or three short verses of the Qur'ān.

- Then, saying **Allāhu Akbar**, bow down by bending at the waist such that your head and your back are at the same level. Place your hands on your knees and lower your sight, looking at your feet. This is known as **Rukūʾ**. In this position recite the following phrase thrice:

سُبْحَانَ رَبِّيَ الْعَظِيمِ
*sub'hāna rabbiya'l áẓīm*⁷⁹

- Straighten your back and stand upright saying the *tasmīy*:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
samiy Allāhu liman ḥamidah

- Stand in this position with both hands hanging by your sides, and say the *taḥmīd*:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ
Allāhumma rabbanā wa laka'l ḥamd

- Go down on all fours to prostrate saying **Allāhu Akbar**, such that your knees touch the ground first and then your palms; and then the bridge of your nose touches the ground and then the forehead. Merely touching the ground with the tip of the nose or the forehead is not sufficient. The arms should not be touching the flanks, and the stomach should [be a little higher] and should not touch the

⁷⁹ Glory be to my Lord, the Greatest.

thighs. All the toes of both the feet should be pressing on the ground such that they are curled outward and pointing towards the *qiblah*. The palms should be placed flatly on the ground and the fingers pointing towards the *qiblah*. In this position, say the following prayer three or five times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

*sub'hāna rabbiya'l aālā*⁸⁰

- After this, rise from the prostration saying **Allāhu Akbar** and sit up straight such that, you sit on the left foot and keep the right foot standing. Place your palms on your thighs and keep your eyes lowered looking at your lap.



⁸⁰ Glory be to my Lord, the Most Exalted.

- After this, saying **Allāhu Akbar**, bow down to do the second prostration and say the same prayer three or five times.
- After this, rise by placing your hands on your knees and springing upon your toes.

This completes the first *rak-áh* or the first cycle.

- In the second cycle, after standing up, start with *basmalah*, recite the *fatiḥah*, add a sūrah (or three short verses), and do the rukūú, stand up from the rukūú and do the prostration, sit up from the prostration and do the second prostration [*sajdah*].
- After the second cycle (*rak-áh*) sit for tasha'hhud and recite the **al-taḥiyyāt**. While reciting this prayer, when you reach **lā**, raise your index finger as shown in the picture, by making a circle with the middle finger and the thumb; after saying the word **illā**, drop the finger and straighten your fingers as before.



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

al-taḥiyyātu lillāhi wa'ṣ ṣalawātu wa't tayyibātu
as-salāmu ālayka ayyuha'n nabiyyu wa raḥmatullāhi
wa barakātuhi. as-salāmu ālaynā wa ālā ibādillāhi'ṣ ṣalihīna
ash-hadu an lā ilāha illa'llāhu wa ash-hadu anna
muḥammadan ābduhu wa rasūluhu

- After tasha'hhud, recite the *ṣalawāt* (*durūd*) upon the Prophet.
- Recite the duāa after *ṣalawāt*.
- Turn your face to your right side, looking at your right shoulder and say:

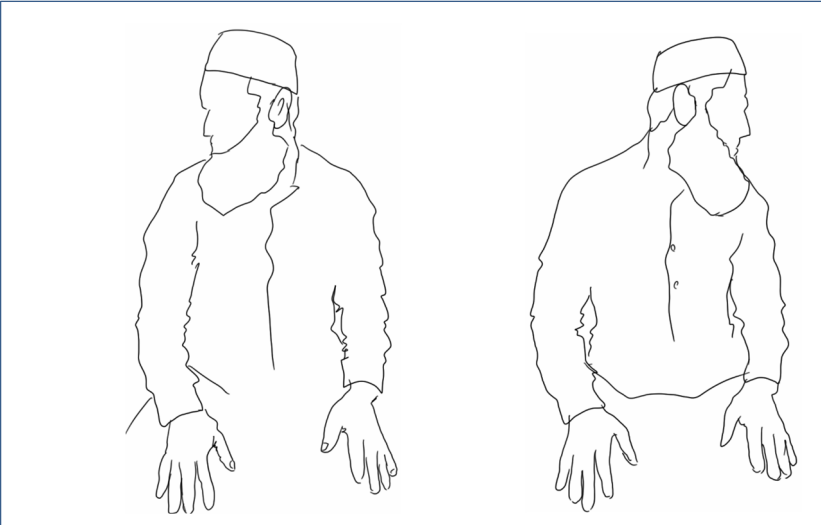
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

assalāmu álaykum wa rahmatullāh

- Turn your face to your left and looking at your left shoulder say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

assalāmu álaykum wa rahmatullāh



This completes the prayer of two cycles.



89. How do we pray 3-cycle and 4-cycle prayers?

Answer: If we have to pray 3 or 4 cycle prayers, one should recite only the *al-taḥiyyāt* [without reciting the *ṣalawāt* and *duāā*] and stand up for the third-fourth cycle as you would pray the first two.

However, in obligatory prayers [*farḍ*], one need not add a *sūrah* [or three short verses] after reciting the *Sūrah al-Fātiḥah* in the third and fourth cycles. In *wājib*, *sunnah* and *nafl* prayers, one should add the *sūrah* similar to the two-cycle prayers.

90. Is there any difference in the prayer of the leader [*imām*] and the follower [*muqtadīy*]?

Answer: The manner of prayer described above is for a person praying alone [*munfarid*] or the *imām*, who is leading a congregation [*jamāāh*]. However, if one is following the *imām*, there are a few things that one is not allowed to do as a follower:

- ▶ A follower [*muqtadīy*] does not recite the *Sūrah Fātiḥah*
- ▶ Nor does he recite another *sūrah*.
- ▶ A follower recites the *thanā'a* immediately after commencing the prayer and does not recite the *tā-wwudh* or *basmalah*.⁸¹
- ▶ When the *imām* rises from *rukūú*, the follower does not say the *tasmīý*. Instead, the follower only says: *Allāhumma rabbanā wa laka'l ḥamd*.

⁸¹ Because *tāwwudh* and *basmalah* are required and necessary etiquette for the recitation of the Qur'an.

91. If the toes are not touching the ground during prostration, will this invalidate prayer?

Answer: In prostration, it is obligatory for the big toe to touch the ground and wājib for three other toes of each foot [on the plantar side] to touch the ground. If one prostrates such that one or both feet are not touching the ground, *ṣalāt* will be deemed invalid, even if one touches the ground with only the tips of toes.⁸² Many people neglect this detail.

92. What is the duāā recited after every obligatory prayer?

Answer: The following duāā should be recited after obligatory prayers:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

***Allāhumma anta's salāmu wa minka's salāmu wa ilayka
yarjiú's salāmu * tabārakta rabbanā wa táālayta
yā dha'l jalāli wa'l ikrām***

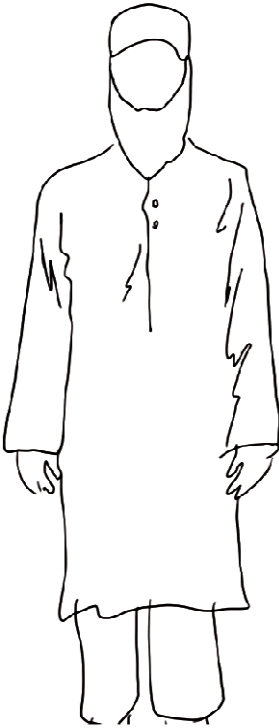
Translation: O Allāh! You are Salām,⁸³ safety is granted by You and safety returns to You. O our Lord-Sustainer, You give blessings and You are Glorious, the Giver of honour.



⁸² However, those with a valid excuse are exempt from this ruling – for example, people with long toes or some sort of pain in the feet, or because of being overweight, or any other physical disability, if one is unable to press their toes to the ground, etc. In such cases, one should make an effort to at least touch the ground with their toes if possible.

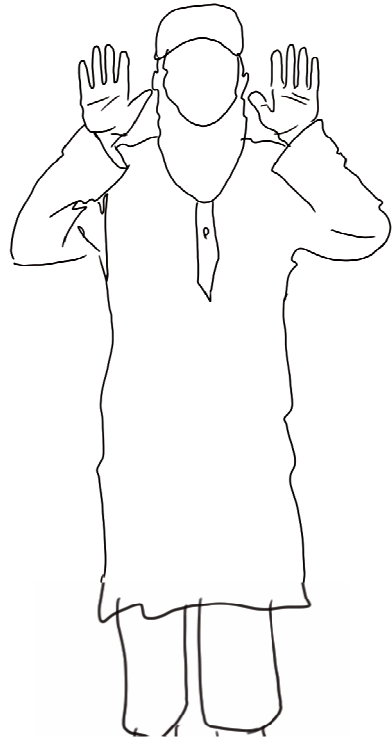
⁸³ The word 'salām' means peace; but when the word is used as the Divine Name of Allāh, *al-salām*, it means 'Giver of Peace' or 'He, whose attributes are free from flaws'.

POSTURES IN PRAYER (FOR MEN)



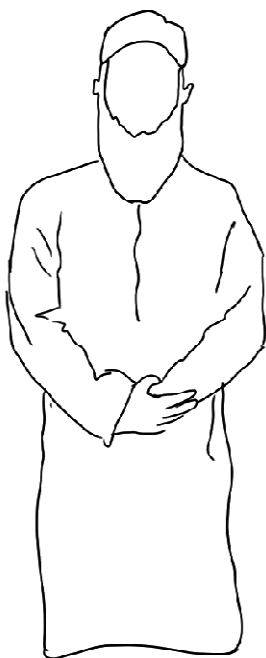
1

Stand facing the qiblah, in a clean place, wearing clean clothes with the feet placed about four inches apart.



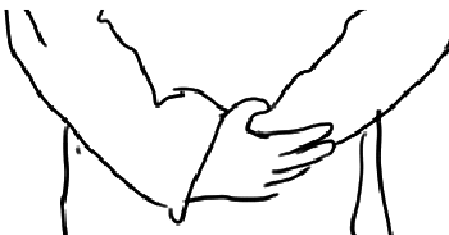
2

Takbīr: Raise your hands up until your thumbs are near the earlobes; with fingers together and palms turned towards the *qiblah*, say **Allāhu Akbar**.

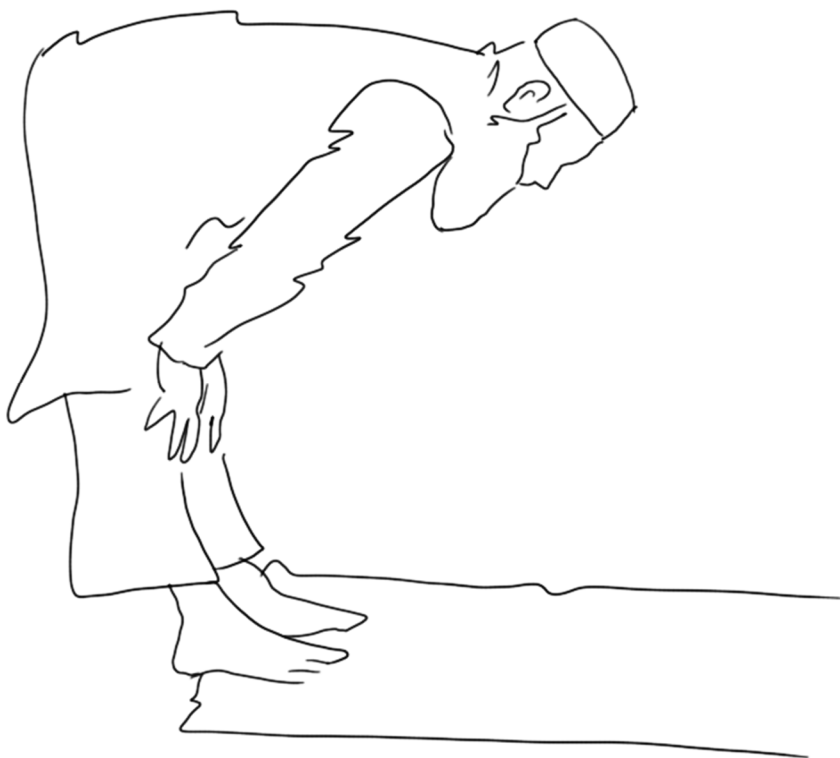


3

After *takbīr*, fold your hands. In this position, you recite the *Fātiḥah*, the additional *sūrah* or few verses.



Fold your hands below the navel such that you grasp the wrist of the left hand with the thumb and little finger of your right hand and the remaining three fingers of the right hand placed upon the left wrist and folded thus, held below the navel.



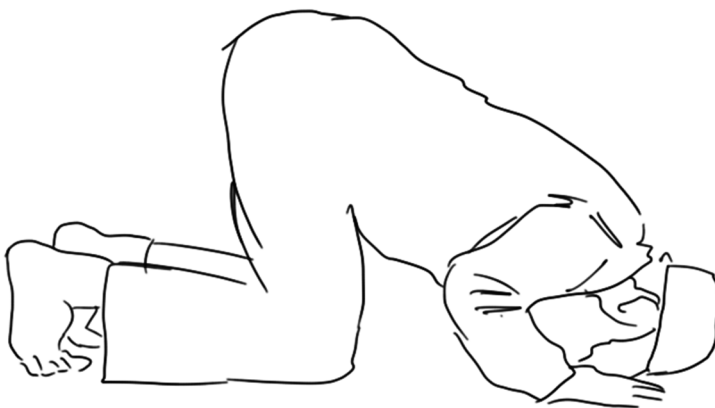
4

Rukūʾ: Then, saying **Allāhu Akbar**, bow down by bending at the waist such that your head and your back are at the same level. Place your hands on your knees and lower your eyes, looking at your feet. In this position recite **sub'hāna rabbiya'l āzīm** three or five times.



5

Tasmīy - Taḥmīd: Straighten your back and stand upright saying *samiy* *Allāhu liman ḥamidah*. In this position, whilst standing and with both hands hanging by your sides, say *Allāhumma rabbanā wa laka'l ḥamd*.

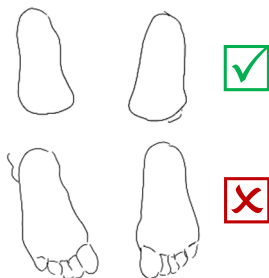


6

Sujūd: Go down on all fours to prostrate saying **Allāhu Akbar**, such that your knees touch the ground first and then your palms; and the bridge of your nose touches the ground and then the forehead. The arms should not touch the flanks, and the stomach should [be a little higher] and should not touch the thighs. In this position, say the prayer: **sub'hāna rabbiya'l aālā**, three or five times. The sujūd is done twice.



Both the bridge of your nose and the forehead should touch the ground. Merely touching with either the tip of the nose or the forehead is not sufficient.



All the toes of both the feet should be touching the ground such that they are curled outward pointing towards the qiblah.



7

Julūs: Rise from the prostration saying **Allāhu Akbar** and sit up straight such that, you sit on the left foot and keep the right foot standing. Place your palms on your thighs and keep your eyes lowered looking in your lap.



Place the left foot across and sit on the left foot; leave the right foot standing with toes pressed.



Place your palms on your thighs and keep your eyes lowered looking in your lap.



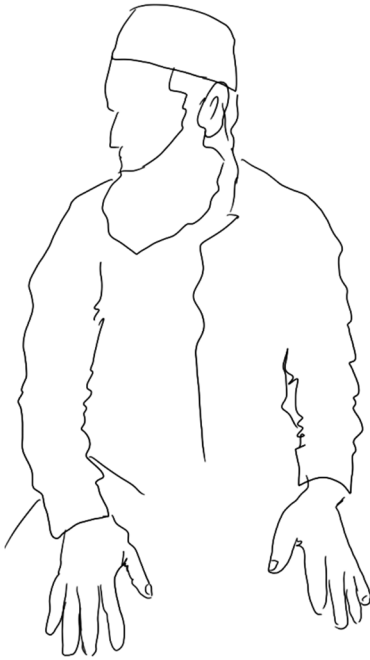
NOTE: After this, you do the second prostration like the first. If this is your first or third cycle where you do not sit for tasha'hhud, you stand up for the next cycle.



While reciting the tasha'hhud, when you reach the word **lā**, raise your index finger as shown in the picture, by making a circle with the middle finger and the thumb; after saying the word **illā**, drop the finger and straighten your fingers as before, placed on your thigh.

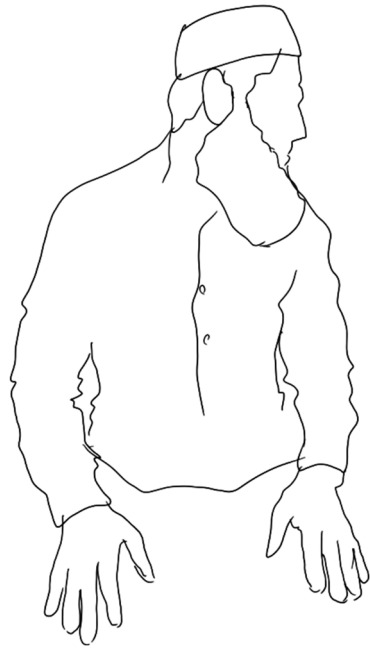
8

Tasha'hhud: In the 2nd or 4th cycle [or the 3rd cycle in maghrib and witr], after the second prostration sit upright saying **Allāhu Akbar** and recite the tasha'hhud; if it is the last cycle of your prayer, you will also recite the **ṣalawāt** and **duāā**.



9

Salām: Turn your face to your right side, looking at your right shoulder and say: *assalāmu ālaykum wa raḥmatullāh* with the intention of concluding your ṣalāt/namaz.



10

Turn your face to your left side, looking at your left shoulder and say: *assalāmu ālaykum wa raḥmatullāh* with the intention of concluding your ṣalāt/namaz.



PRAYERS FOR EVERYDAY

1. Prayer after waking up from sleep

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

al-hamdu lillāhi'l ladhī ahyānā baáda mā amātana wa ilayhi'n nushūr

Translation: Praise be to Allāh, who has revived us after giving us death – and everyone will have to return to assemble before Him.

2. Prayer before starting to eat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَبْدِلْنَا خَيْرًا مِنْهُ

***bismillāhi'r rahīmāni'r rahīm – allāhumma bārik lanā fihī
wa abdilnā khayran minhu***

Translation: In the name of Allāh, the most Compassionate, the Merciful. O Allāh give us blessings in this and replace this with that which is better.

3. Prayer after eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

al-hamdu lillāhi'l ladhī aṭámanā wa saqānā wa ja-álana mina'l muslimīn

Translation: Praise be to Allāh who has given us food and drink and has made us Muslims.

4. Prayer when wearing new clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَزَرَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

***al-ḥamdu lillāhi'l ladhī kasānī hādā wa razaqanīhī min
ghayri ḥawlin minnī wa lā quwwah.***

Translation: All praise to Allāh, who has clothed me in these [clothes] and bestowed upon me, without any ability or capability on my part.

5. Prayer when looking in the mirror ⁸⁴

الْحَمْدُ لِلَّهِ أَللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

al-ḥamdu lillahi allāhumma kamā ḥassanta khalqī fa-ḥassin khuluqī

Translation: All praise to Allāh. O Allāh, just as you have made my external appearance beautiful, make my character beautiful as well.

⁸⁴ A different prayer has been mentioned in the original Urdu. Even though the prayer is fine in itself and is gleaned from the Qur'ān, this is not the prayer prescribed in the sunnah. I have substituted the correct prayer as mentioned by Imām Nawawī in *Al-Adhkār* #891. The prayer mentioned by the author is thus:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ

allāhumma bayyiḍ waj'hī yawma tabyaḍḍu wujūhun wa taswaddu wujūh

Translation: O Allāh, make my face radiant and shining on that day, when some faces will be illuminated and some faces will be darkened.

6. Prayer when applying kohl in the eyes

اللَّهُمَّ مَتَّعْنِي بِالسَّمْعِ وَالْبَصَرِ

allāhumma mattiynī bi's sam'ī wa'l baṣar

Translation: O Allāh! Give me benefit in my hearing and sight.

7. Reciting the first two tenets after every ṣalāt begets a big reward

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

lā ilāha illa'Allahu Muhammadu'r Rasūlullāh

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

ash'hadu an lā ilāha illa'Allahu waḥdahu lā sharika lahu

wa ash'hadu anna Muhammadan ābduhu wa rasūluhu

8: When you see something good belonging to your Muslim brother, that appears good to you or is attractive, you should pray for it to be blessed and say the following

تَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ اللَّهُمَّ بَارِكْ لَهُ فِيهِ وَلَا تَضُرَّهُ

tabārak Allāhu aḥsana'l khāliqīn

Allāhumma bārik lahu fīhī wa lā taḍurruhu

Translation: Allāh is the Giver of bounty and blessings, who is the most Magnificent Creator. O Allāh, make it blessed and may it not harm him. [Or say in your own tongue: May Allāh make it blessed for you].

9. If you encounter something dislikeable or something you interpret as an ill-omen,⁸⁵ you should say

اللَّهُمَّ لَا يَأْتِي الْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

***allāhumma lā ya-tī'l ḥasanāti illā anta wa lā yadfaú's sayyi-ātī
illā antā wa lā ḥawla wa lā quwwata illā billāh***

Translation: O Allāh none gives goodness except You; and none wards off evil except You. There is no strength or power except by your grant.

10. When you see anyone in misery or affliction, you should say⁸⁶

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفَضُّلاً

***al-ḥamdu lillāhi áāfānī mimma'btalāka bihi wa faḍḍalanī
álā kathīrīn mimman khalaqa tafḍīlā***

Translation: All praise to Allāh who has protected me from the affliction which He has tested you with; and has favoured me immensely above many others in His creation.

⁸⁵ It is mentioned in the ḥadīth that a Muslim should not heed any evil omen. If he encounters something that forebodes harm, one should trust Allāh táālā and go ahead instead of avoiding it.

⁸⁶ It is said in the ḥadīth, that uttering this prayer will protect one from that disease/affliction.

A PRAYER

*Jamīl,⁸⁷ I am such a Sunni and a Qādirī, that even after I am dead
My dead body will invoke blessings and greetings of peace⁸⁸*



ANOTHER PRAYER

***dunyā meīñ har aāfat se bachānā mawlā
úqbā meīñ na kuch ranj dikhāna mawlā
baythūñ jo dar e pāk e payambar ke huzūr
īymān par us waqt uthāna mawlā⁸⁹***

Protect me from every calamity in this world
And let me not see any misery in the Hereafter
When I sit on the blessed doorstep of the Prophet
Raise me [to the heavens] as a believer, my Lord!



END OF PART ONE

⁸⁷ The poet's name.

⁸⁸ Blessings upon our master ﷺ and greetings of peace.

⁸⁹ This quatrain is composed by Alahazrat Imām Aḥmad Ridā Khān al-Baraylawī and can be found in his *Ĥadā'iq e Bakh-shish*.

وآخر دعوانا أن الحمد لله رب العالمين وصلى الله تعالى على خير خلقه
سيدنا محمد وآله وأصحابه أجمعين برحمتك يا أرحم الراحمين



One among Allāh's slaves

Muhammad Khalīl Khān al-Qādirī al-Barakātī al-Mārahawī

May Allāh forgive him

Teacher, Madrasah Aḥsan al-Barakāt, Hyderabad, Pakistan.



APPENDIX A

THE MANNER OF PRAYER (FOR WOMEN)

*This section does not exist in the original work and has been added upon the request of one of our reviewers. Information in this section is drawn from **Jannatī Zeywar** of Mawlānā Ábdu'l Muşţafā Aázamī.*



1. How different is the prayer of a woman from that of men?

Answer: The prayer of women is similar to that of men in all aspects of purity, ablution, reciting prayers etc., except that there is slight variation in some of the actions and postures in prayer [*ṣalāt / namāz*]. Additionally, there are a few exemptions for women in rulings specific to them, which will be discussed in later volumes. Other than few exceptions all other rulings apply to women as well as men.

2. What are these differences?

Answer: A woman's posture differs from men in the following actions:

- In *Takbīr Tahrīmah*, which is the commencement of prayer, a woman does not raise her hands until the ear lobes like men. Instead, she raises her hands until her shoulders with palms outwards facing the *Qiblah*.
- Men clasp their left hands with their right hands and hold them below the navel. A woman PLACES the left hand upon her bosom and PLACES the right palm upon the left palm [instead of clasping the hand].

- ▶ In the ***rukūʿ***, women do not bow down like men. Instead they bow slightly; only as much as they are able to TOUCH their knees.
- ▶ Women do not clasp their knees like men do. Instead they place their palms on their knees.
- ▶ In the ***sajdah***, women do not prostrate like men with arms spread out and thighs not touching their chest. Instead, women should prostrate drawn together such that their bellies touch their thighs and their arms close to their sides, and their shins laid down on the floor. Unlike men who should press their toes on the ground, a woman lets both her feet lying on the right side.
- ▶ In the ***tasha'hhud***, women do not sit like men – i.e. sit on the left foot and keep the right foot standing. Instead women should sit on the left hip and leave both their feet out on the right.

NOTE: In all cases, whether for men or women – the description of postures are for people who can do them comfortably. If any of these actions are difficult to perform due to physical issues [if the woman is overweight and cannot do a contracted *sajdah*] or due to injury or chronic pain, they are allowed to make adjustments as necessary.

Allāh táālā has said: ***Allāh wishes ease for you; Allāh does not wish hardship for you.***⁹⁰

In another verse, Allāh táālā says: ***[Allāh] has not made in this religion hardship for you.***⁹¹

⁹⁰ Sūrah al-Baqarah, 2:185.

⁹¹ Sūrah al-Ĥajj, 22:78.

RasūlAllāh ﷺ has said: ***[Following] religion is easy. If one is rigid and stern,⁹² it will overwhelm him.⁹³ Be earnest and forthright; and do as much as it is possible in your capacity.⁹⁴ Be optimistic and be hopeful.⁹⁵ Seek help [in success] by praying before noon, in the evening and for a short while in the later part of the night.⁹⁶***

Scholars have said that the meaning of this ḥadīth is prophetic advice on being gentle and choosing moderation in worship; and to do deeds that are in one's capacity and one can practise continuously and easily.



⁹² Needlessly harsh on oneself or in following the stricter opinion which is difficult to follow.

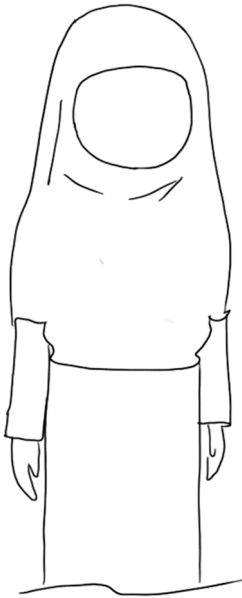
⁹³ One will be overwhelmed and feel that it is difficult to follow religious commands and practise one's Islām.

⁹⁴ Do not insist on being perfect and doing 100% as it may not be possible always. Instead try to do the best in your capacity and be earnest in what you do.

⁹⁵ Optimistic that in spite of not being perfect, you will still get reward. Allāh tāālā will accept your worship and deeds and give you reward far more than you deserve.

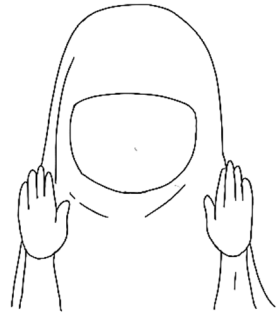
⁹⁶ *Bukhārī*, #39. The ḥadīth is in the context of not being stern and rigid in worship and adopt extreme positions in religious matters when easier alternatives are available and are accepted by scholars as permissible. This does not mean that one should always try to search for easier alternatives, even where none exist. Indeed, where there are constraints and genuine cases of difficulty, one should consult pious and upright scholars to investigate if any concessions are allowed in the Shariāh or whether easier alternatives exist. For example, a person who has an injured foot or knees that hurt if one sits down or squats in prayer is permitted to pray seated on a chair.

POSTURES IN PRAYER (FOR WOMEN)



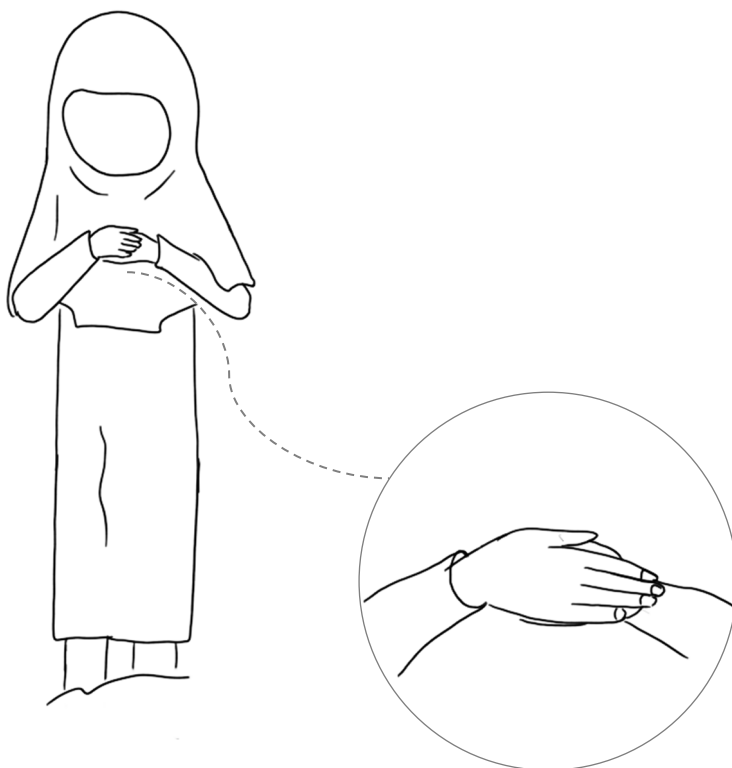
1

Stand facing the qiblah, in a clean place, wearing clean clothes with the feet placed close.



2

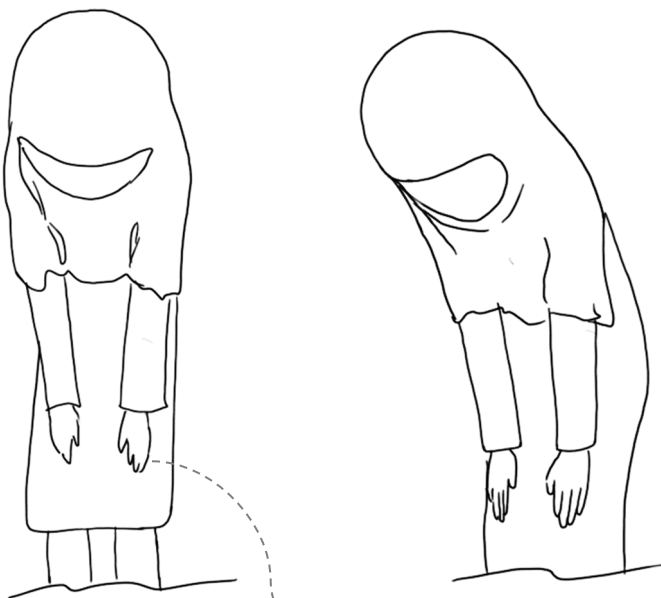
Takbīr: Raise your hands up until your shoulders; fingers together and palms turned towards the *qiblah*, say **Allāhu Akbar**.



3

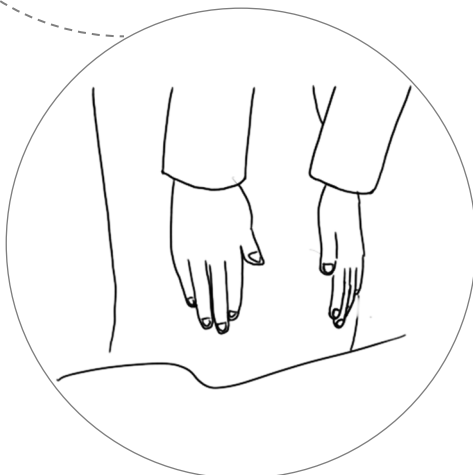
Women place their hands one above the other
unlike men who clasp the left with their right.

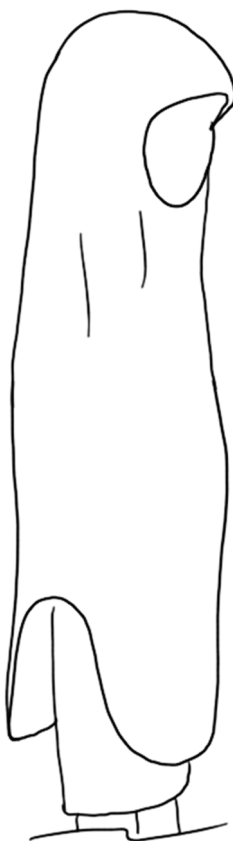
Also, women should place their hands upon the chest,
unlike men who hold them below the navel.



4

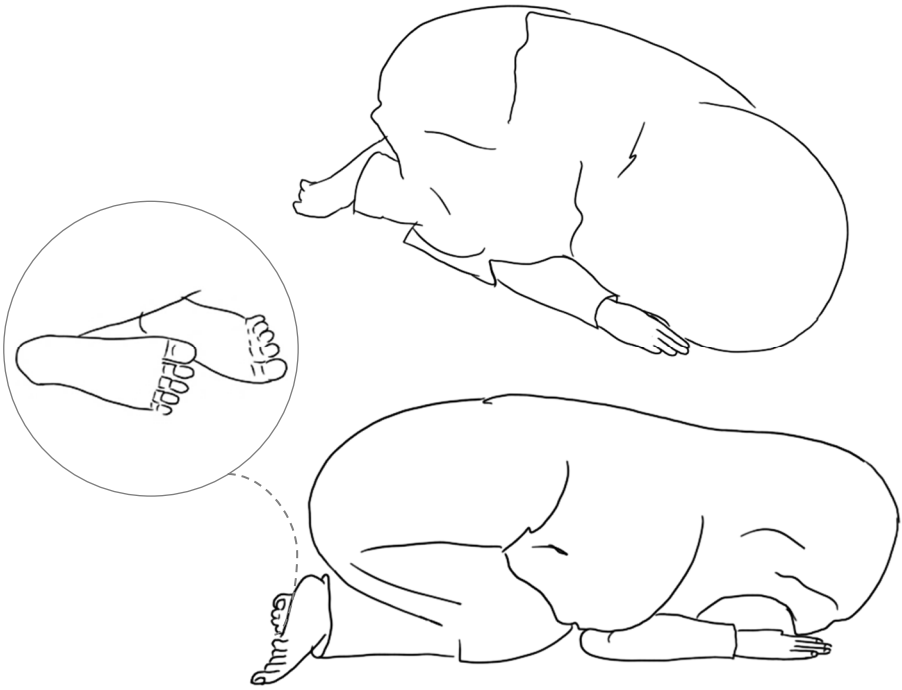
In **Rukūʾ**, women do not bend at the back like men. Instead they bow down slightly and **PLACE** their palms on their knees and not clasp the knees as men. Also, bend slightly at the knee. While in rukūʾ lower your sight and look at your feet. Recite ***sub'hāna rabbiya'l āzīm.***





5

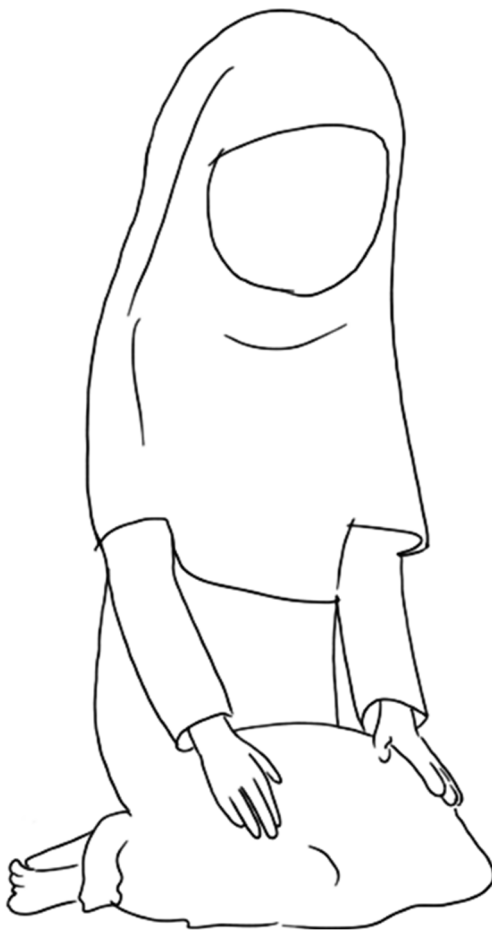
Tasmīy - Taḥmīd: Straighten your back and stand upright saying ***samiy Allāhu liman ḥamidah***. In this position, whilst standing and with both hands hanging by your sides, say ***Allāhumma rabbanā wa laka'l ḥamd***.



6

Sujūd: Go down on all fours to prostrate saying *Allāhu Akbar*, such that your knees touch the ground first and then your palms; and the bridge of your nose touches the ground and then the forehead.

Women do the sujūd by drawing in, stomach touches the thighs and both the arms are close to the flanks (naturally, the hands will be laid out on the floor). Both the feet are turned towards the right side. In this position, they recite the prayer: ***sub'hāna rabbiya'l aālā***, three or five times. The sujūd is done twice. The arms are touching the knees and the palms placed flatly with the fingers pointing towards the Qiblah. (See notes in the end for answers to objections on this posture).



7

Julūs: Rise from the prostration saying **Allāhu Akbar** and sit leaning on the left hip and both feet turned towards the right. Place your palms on your thighs and keep your eyes lowered looking in your lap.



8

While reciting the tasha'hhud, when you reach the word **lā**, raise your index finger as shown in the picture, by making a circle with the middle finger and the thumb; after saying the word **illā**, drop the finger and straighten your fingers as before, placed on your thigh.



9

Salām: Turn your face to your right side, looking at your right shoulder and say: ***assalāmu ālaykum wa rahmatullāh*** with the intention of concluding your ṣalāt/namaz.



10

Turn your face to your left side, looking at your left shoulder and say: ***assalāmu ālaykum wa rahmatullāh*** with the intention of concluding your ṣalāt/namaz.



Objections on Sujūd of Women in the Ḥanafī Madh'hab

Some people object to the manner of sujūd prescribed in the Ḥanafī madh'hab and say that it violates the following ṣaḥīḥ ḥadīth:

- Narrated by Anas ؓ, who said: RasūlAllāh ﷺ said: ***Do prostration with balance [or poise]. [Anyone amongst] you⁹⁷ should not spread his arms [laid out on the ground] like a dog.***⁹⁸
- In another report by Barā'a ibn Āzib ؓ: ***Let not any of you stretch his arms – like the [lying down] of a dog.***⁹⁹
- In yet another report by Barā'a ؓ: ***When you prostrate place your palms [on the ground] and raise your elbows.***¹⁰⁰
- In a longer ḥadīth reported by Sayyidah Āyishah ؓ the following part pertaining to *sujūd* is mentioned: “***...And he would prohibit that a man should lay down his arms – like the stretching of an animal***”¹⁰¹

The meaning of this ḥadīth – according to jurists – is that men should not spread their arms on the ground. The prohibition indicates that it is disliked [*makrūh tanzīhī*], but the ṣalāt is valid.¹⁰²

⁹⁷ Literally: ‘one of you’ but parantheses used to avoid double negative.

⁹⁸ Muslim, #493; Bukhārī, #822.

⁹⁹ Ibid.

¹⁰⁰ Muslim, #494.

¹⁰¹ Muslim, #498.

¹⁰² See commentary of Muslim by Imām Nawawī; and *Umdatul Qārī* under #822.

Jurists, however, have made an exception for women and said:

{And a woman lowers herself and joins her stomach with} i.e. her belly is touching **{ her thighs, because in that}** that is in lowering her body and parts close to each other **{is more concealing for her}** – because the basis [of ruling] in her situation is concealment.¹⁰³

In this position, it is difficult to raise the elbows and it is inevitable that the arms are laid down. This is also the opinion of Shāfiʿī scholars as mentioned by Imām Nawawī:

[Imām] Shāfiʿī said in *Al-Mukhtaṣar*: There is no difference in the manner of prayer between men and women except that a woman prostrates such that her body parts are all gathered and lowered to the ground – and that her belly touches her thighs [in prostration]. It is desirable that she does so in *rukūʾ* and in every prayer [i.e. *farḍ* or *nafl*]. And that her cloak [*jilbāb*] be thick, loose and flowing such that the outline of her body is not visible when she does *rukūʾ* or *sujūd*...¹⁰⁴

Imām Bayhaqī has mentioned the opinion of a *tābiʿī* that support the view of *fuqahāʾ*:

Ibrāhīm al-Nakhaʿī said: A woman is commanded to prostrate such that her belly is touching both her thighs, so that her posterior [*ʾajuz*] is not raised up – and she does not prostrate stretched like men.¹⁰⁵

Thus, the manner of prostration prescribed by Ḥanafis does not contradict the ḥadīth – as the description in ḥadīth is meant for men – and thus it is explicitly mentioned in the ḥadīth of Sayyidah ʿĀyishah ؓ.

¹⁰³ Imām al-ʿĀynī in *Al-Binayah*, 2/289. Text in brackets is from *Al-Hidāyah*.

¹⁰⁴ *Al-Majmūʾ*, 3/495.

¹⁰⁵ Bayhaqī in *Sunan al-Kubrā*, #305, 2/314; also ḥadīth #3197-3201.

ABOUT THE AUTHOR

Muftī Muḥammad Khalīl Khān Nūrī ibn ʿAbdu'l Jalīl Khān ibn Ismāʿīl Khān ibn Sardār Khān ibn Fayḍullāh Khān Lodhi was born in 1920 (1338) in Khirīrī, a village in the Aligarh principality. Six days after his birth, his father passed away. His grandfather took him in his care, but he too passed away after a few years. After a short period, his mother passed away and thus he came to live in Marahrah with his paternal uncle. Muftī Khalīl was enrolled in an English-medium school and thereafter in Islamic schools. He studied under Ṣadr al-Sharīah Mawlānā Amjad Ālī and obtained authorisation in Ḥadīth from Muftī Aẓam Hind Mawlānā Muṣṭafā Riḍā Khān al-Baraylawī. Shāh Awlād e Rasūl Sayyid Muḥammad Miyān Qādirī (d.1375) is his spritual guide (bayāt at his hand). He migrated to Pakistan in 1952. He passed away in Hyderabad, Sindh, in 1985 (1405). May Allāh have mercy on him. He has written and translated many books, among which are:

- ***Fatāwā Khalīliyyah***, juridical rulings in 3 volumes.
- ***Sunni Bihishti Zeywar*** in five fascicles.
- ***Bahār e Niswān*** – on juridical issues pertaining to women.
- Urdu translation of ***Sabā Sanābil*** by Imām Mīr ʿAbdu'l Wāḥid Bilgramī.
- ***Hamāri Namāz***
- ***Nūrun ālā Nūr***, a commentary on Hājī Imdādullāh Muhājir Makkī's monograph 'Fayṣlah e Haft-Mas'alah'.
- ***Mawt ka Ṣafar***.
- ***Jamāl e Khalīl***, a collection of devotional poems.
- ***Āqīdah al-Ḥasanah***, Urdu translation and an extensive commentary on Shāh Walīyullāh Dihlawī's short epistle of the same name in Arabic in a few pages.
- ***Hamara Islām*** in nine fascicles.



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*Abu Hasan is a student of Islamic sciences and Sacred Law. He is a Ḥanafī–Māturīdī, an aspirant to the Qādirī path, and an ardent admirer and devoted follower of Imām Aḥmad Ridā Khān al-Baraylawī رَحْمَةُ اللهِ عَلَيْهِ. He translates bits and pieces from classical texts in the course of his learning and for his own edification, which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on **tanwir.org** and **ridawi.org**; he has been writing on the Islamic forum, **sunnipoint.com** since 2004. His books, translations and infographics can be found on **ridawipress.org**.*



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