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Elementary Teachings of Islam

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By

His Exalted Eminence
Moulana Mohammed Abdul-Aleem
Siddiqui

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَ نُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

PREFACE TO THE THIRD EDITION

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

It is not a new religion, but a divinely-executed combination of all the old inspired ones and provides the via media, the golden mean. On the one hand, its comprehensively high code of ethics, which is unique for many reasons, equips its votary for his journey towards the ultimate goal of a sincere seeker after Truth, Allah, and on the other directs its followers to foster and maintain fraternal relations with all the human beings and achieve the utmost progress in all the spheres of arts and sciences and the material walks of life.

This is the only religion, the Sacred Book of which, the Holy Qur'an, is preserved intact in its

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the South and East African tour, and of my son-in-law, Hafiz Muhammad Fazlur Rahman Ansari, B.A., (Alig).

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

If it pleases Allah, a second volume, in which commonsense arguments in support of the Cardinal Articles of Faith and a much more detailed treatment of the Principles of Islam and the laws governing society will be incorporated, will soon follow this modest attempt.

May it please Allah to accept this humble service. Amen!

MOHAMMED ABDUL ALEEM SIDDIQUI.

268 Mashaikhan Street,
Meerut City (India).

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pristine purity and an authentic record of the minutest details of the eventual life its promulgator, Prophet Muhammad (May peace and blessings of Allah be on him), is extant to this day after a lapse of more than thirteen centuries.

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

Realising the urgency of publishing such a volume, I, during my itinerary of Ceylon, Singapore, Penang, Java, etc., drafted out a skeleton according to the Shafi'i School in spite of numerous pre-occupations. My learned friend, Mr. M. I. M. Haniffa, B.A.(London), Advocate of Colombo, very kindly undertook to revise and touch it up, and it was due to his invaluable assistance that "A Short Catechism of the First Teachings of Islam" was published a few years ago, and has proved very beneficial.

About the same time an incomplete and imperfect draft, according to the Hanafi School, was released for publication in "The Real Islam" of Singapore on account of pressing demands. The present volume is a thoroughly revised and enlarged edition of that draft. While sending it to the press, I feel, I must acknowledge the co-operation, in this humble work, of Mr. K. S. Anwari, my Secretary during

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without intimating me. Hence fresh editions continued to come out, though in some cases certain changes and deletions were also made without my permission or knowledge. Thus, for instance, its name was changed to "Genuine Islam" in the Australian edition, while in the Egyptian edition, of which 5,000 copies were printed and distributed gratis in different parts of the world, all the questions were deleted and only their answers were retained and published.

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

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

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PREFACE TO THE 1954 EDITION

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

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

I have never sought any commercial gains either from my speeches or from my writings. Many of my speeches were recorded in different countries of the world, but I never got their records registered in my name. Similarly, as regards my writings, I have always refrained from reserving their copyright either in my own favour or in the favour of any other individual or organisation. This means that everyone is at liberty to publish any of my books, provided he does so for missionary purposes, —i.e., either to sell at moderate price or to distribute free among seekers of Islamic knowledge—and not for making money.

The present book could be no exception to this rule. Consequently, whenever anyone considered it necessary to print it, he did so, sometimes even

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THE PRINCIPLES OF ISLAM

I

Know, child, that God is only one,
And has no Partner or a Son;
He has made us and everything,
All beasts, all fowls, all birds that sing,
The Sun, the Moon, the Starry Sky,
The land, the sea, the mountains high.
He knows whate'er we think or act,
By Him is seen the real fact.
And only He does what He wills,
He makes, He keeps, He says, He kills.
Fore'er the same, no age, no youth,
He is Perfection, He is Truth.
Almighty, All-seeing, Wise,
He hath not form or shape or size.
But Self-existing is our Lord,
And is always to be adored.

II

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

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It has been decided that while the "Islamic Literature Publishing House" shall act as the publisher of the present edition, it shall supply the required number of copies at cost price to Haji Muhammad Ibrahim and the Ikhwan-us-Safa, who shall act as sole distributors in their respective spheres, *i.e.*, the former in North, Central and South America, and the latter in the continent of Africa and the adjoining islands, while the "Publishing House" itself shall work as sole distributor for the rest of the world.

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

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

Mohammed Abdul Aleem Siddiqui.

Bab-us-Salam,
MEDINA:
14th Rajab, 1373 A.H.

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Who made us once will quicken again.
That day we shall to judgment brought
Be called to answer what we wrought,
And shall be judged by Faith we had,
And work we did good or bad.

The good shall get a festive treat—
Everlasting bliss and heavenly seat,
Where such the pleasure, such the mirth,
We've never dreamt of on this earth.
The bad shall go to hell and fire,
And suffer pains and torture dire.
But sense of guilt to conscious mind
Is more than all the pains combined,
While sense of having pleased our Lord
Is greatest bliss and highest reward.

VI

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

—*Sayyed Mohammed.*

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III

For second guide we have the men
Of larger mind and wider ken,
Who could from God a message get,
His Law before the people set.
We call them Prophets, know you well,
Coming events they could foretell,
No nation was without such guide,
To warn them and from sins to chide,
Each Prophet taught in his own sphere,
To worship God and Him to fear.
But thousands of such Prophets came,
Of whom we now know not the name,
Of some well-known I mention make,
The Lord God bless us for their sake!
Job, Jacob, Joseph, Abraham,
Elias, David, Solomon,
Lot, Moses, Aaron, Ishmael,
Hod, Noah, Jesus, Daniel;
With Adam first and Muhammad last,
Between the two all others pass.
Their minds were brighter than our own,
But otherwise all flesh and bone;
God did not in them incorporate.
They were but men and separate.

IV

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

V

In all these Books 'tis plainly said,
The graves will once give up their dead;
A new life God will give to men.

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In the wake of thy words true piety did spring,
And great knowledge and virtue did truly bring,
Never on earth a better soul was born,
Never the world did a purer soul adorn.

Man was fast sinking in idolatry and sin
When thou the great mission did first begin.
Then in place of darkness thou Light did give,
And taught mankind the noblest way to live;
And reformed the world as never before,
And unique blessings on it did bestow.
Praise be to Allah for this favour divine
In sending thee the wicked world to refine.
Search the world though we may from pole to pole
While the great ocean of time doth onward roll,
A more perfect Prophet never can we find
Than thee who, thank God, gave Islam to mankind.
Ya Rasool-Allah! my homage I make to thee,
Ya Nabi-Allah! my love I tender thee,
My life, my all, for thee L gladly give,
Thy divine messages shall with me for ever live.
My love for thee no bounds doth know,
In my heart thy mem'ry shall for ever glow.
May Allah shower His choicest blessing on thee,
May Allah grant thee peace for all eternity.

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

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THE PROPHET OF ISLAM

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

O sweetest flower that ever on earth did bloom,
Matchless alike in divine beauty and perfume,
O whitest lily that human eyes have seen,
O loveliest rose that in the world has been,
All nature join in homage, all men adore,
Thee who brought light to a darksome world;
Thee whose teachings are as a neklace of pearls,
Which when worn does radiant beauty impart,
Adding lustre to body, to soul and to heart.
Ya Rasool-Allah! our dearest friend and guide,
May God's eternal blessings with thee abide.

From the Arabian deserts thou sounded thy call
To the worship of God, the Lord of all,
From the Arabian deserts thou taught mankind,
How the truest knowledge of God to find.
Thy words flew as lightning the whole world around,
Of Truth and Light they did fully abound,
And nations, acknowledging the pow'r of their sway,
Did find and follow the most truthful way.

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

A. The cardinal Articles of Faith in Islam are seven in number, viz.:—

(1) To believe in the oneness of Allah.
(2) To believe in all His Angels.
(3) To believe in all His Books.
(4) To believe in all His Prophets.
(5) To believe in the Day of Resurrection.
(6) To believe in the Day of Judgment.
and (7) To believe that the power of doing all actions (whether good or bad) proceeds from Allah, but that we are responsible for our actions.

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

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

(1) The declaration of **La ilaha iallallah Muhammad-ur-rasoolullah,** meaning: There is no God but Allah, and Muhammad is His Prophet.
(2) The observance of the obligatory prayers five times a day.
(3) The distribution of **Zakat** (Islamic alms-fee) among the deserving amounting to one fortieth part of gold or silver that has remained in one's possession for a complete year.
(4) The observation of fasts during the day time in the month of Ramadan.
(5) The performance of **Hajj** (Pilgrimage) to Mecca, at least once in a lifetime, if circumstances permit.

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INTRODUCTORY CHAPTER

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

A. Allah created me and all the worlds.

2. Q. **Who created Allah?**

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

3. Q. **What are your duties to Allah (the Creator)?**

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

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

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

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

A. An Apostle or a Prophet is a very true and pious man. He is chosen by Allah as His Messenger. Allah inspires him with His commands, and he conveys them to humanity. In this way, we may know the right path to lead a good life in this world and, thus pleasing Allah, may attain peace after death.

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

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

7. Q. **What did Prophet Muhammad teach you?**

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

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PART I

Iman إِيمَانْ

(Th Cardinal Articles of Faith in Islam)

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ

وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ

بَعْدَ الْمَوْتِ

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CHAPTER I

ONENESS OF ALLAH

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

A. By belief in the Oneness of Allah, I mean that Allah is one and that there is none like Him; He has no partner; He neither begets nor is He begotten; He is indivisible in person; He is eternal; He is infinite; He has neither beginning nor end; He is the All-Mighty, the All-Knowing, the All-Just, the Cherisher of all worlds, the Patron, the Guide, the Helper, the Merciful, the Compassionate, etc.

2. Q. **Where is Allah?**

A. Allah is everywhere.

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

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

4. Q. **What has Allah done for you?**

A. Allah has created me and all the worlds. He loves and cherishes me. He will reward me in Heaven for all my good actions and punish me in Hell for all my evil deeds.

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

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

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

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CHAPTER II

THE ANGELS OF ALLAH

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

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

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

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

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

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

(1) **Jibreel** (جِبْرِيْلُ)

(2) **Mika'il** (مِيْكَآئِيْلُ)

(3) **Israfeel** (اِسْرَافِيْلُ)

(4) **'Izra'eel** (عِزْرَآئِيْلُ)

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

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

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

7. Q. **What is Iman (Faith)?**

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

8. Q. **What is Islam?**

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

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

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CHAPTER III

THE BOOKS OF ALLAH

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

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

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

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

(1) **Taurat** (Old Testament)
(2) **Zaboor** (Psalms)
(3) **Injeel** (New Testament)
(4) The Holy **Qur'an.**

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

A. **Taurat** was revealed to Prophet **Moosa** (Moses), **Zaboor** to Prophet **Dawood** (David) **Injeel** to Prophet **'Isa** (Jesus), and the Holy Qur'an to Prophet Muhammad (May peace and blessings of Allah be upon them all!).

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

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

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

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

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

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

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

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

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

8. Q. **Do you worship Angels?**

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

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CHAPTER IV

THE PROPHETS OF ALLAH

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

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

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

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

3. Q. **Can you give a list of the Prophets whose names are mentioned in the Holy Qur'an?**

A. Yes. Among the Prophets whose names are mentioned in the Holy Qur'an are:—

Adam, Idrees, Noah, Hood, Saleh, Ibrahim (Abraham) Isma'il (Ishmael), Ishaq (Issac), Ya'qoob (Jacob), Yusuf (Joseph), Ayyoob, Shu'aib, Moosa (Moses), Haroon (Aaron), Loot (Lot), Yoonus (Jonas), Al-Yas'a, Zulkifl, Dawood (David)

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

6. J. **What is the Holy Qur'an?**

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

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

A. No, the verses of the Holy Qur'an were not revealed to Prophet Muhammad at one and the same time. They were revealed to him either singly or in batches during the last twenty-three years of his life, and were written down at his dictation and arranged under his direction during his lifetime.

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

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

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to all nations. His prophethood is, therefore, not confined to any one land or one nation, but is universal, i.e., for the whole world and for all the nations.

10. Q. Is there any need of a Prophet after Prophet Muhammad?

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

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Sulaiman (Solomon), Ilyas (Elias), Zakaria (Zacharias), Yahya, 'Isa (Jesus) and Muhammad.

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

A. They are:—

Adam, Noah, Ibrahim, Moosa, 'Isa, and the last and the greatest of all prophets. Muhammad (May peace and blessings of Allah be upon them all!).

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

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

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

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

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

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

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

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

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

A. As all the nations of the world had either lost or forgotten the Messages delivered by the Prophets sent to them, Prophet Muhammad proclaimed the Message of Allah to all lands and

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atoning for and repenting sins they have committed in this world, will be sent to Hell for a time, from where, after receiving due punishment, they will be liberated by the Mercy of Allah and sent to Heaven, where they will live for ever.

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CHAPTER V

THE DAY OF RESURRECTION AND JUDGMENT

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

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

2. Q. **What are Heaven and Hell?**

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

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

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

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

A. Those who have firm belief in the Oneness of Allah and in the Prophets of Allah, but die without

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

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

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

(3) Rodents, reptiles, worms, etc.

(4) Flesh of dead animals that are otherwise sanctioned as legitimate.

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

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

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

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

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

A. Yes. Some of the acts that are major sins and are liable for severe punishment are:—

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

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CHAPTER VI

THE POWER OF DOING GOOD OR EVIL

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

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

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

A. Allah helps us to do good acts by sending Messengers to guide us all along the right path, and to teach us His ways through His Commands and Codes of Religion.

3. Q. **What is a sin?**

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

4. Q. **Who can forgive sins?**

A. Allah and Allah alone can forgive sins.

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

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

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

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PART II

Islam إِسْلَامْ

(The Fundamental Principles of Islam)

بُنِيَ الْإِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ
مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ وَصَوْمِ
رَمَضَانَ وَحَجِّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

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

(3) To lie.

(4) To commit adultery or sodomy.

(5) To rob or steal.

(6) To cheat or deceive anyone.

(7) To bear false witness.

(8) To bring false charge against anyone.

(9) To backbite.

(10) To abuse anybody or injure anyone's feelings.

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CHAPTER I

THE DECLARATION OF FAITH

(كَلِمَةُ)

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

A. The first principle of Islam is to declare:

La ilaha ill-Allah, لَآ اِلٰهَ اِلَّا اللّٰهُ

Muhammad-ur-rasool-ullah. مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

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

2. Q. **Are there any other forms of the Declaration of Faith?**

Yes, there are four other forms, viz.:—

(1) Kalimatush-Shahadat (كَلِمَةُ الشَّهَادَةِ)

Declaration or Submission of Evidence, viz.,

Ashhadu an la ilaha ill-Allahu wahdahu la sharika lahu wa ashhadu anna Muhammadan 'abduhu wa rasooluh.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

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

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(4) Kalimatu raddil-kufr Declaration of the Refutation of Disbelief viz.,

(كَلِمَةُ رَدِّ الْكُفْرِ)

Allahumma inni a'oozu bika min an ushrika bika shai'an wa ana a'lamu wa astaghfiruka lima la a'lamu innaka anta 'Allam ul-ghuyoob; tubtu 'anhu wa tabar-ratu 'an kulli deenin siwa deen il-Islami wa aslamtu wa aqoolu la ilaha ill-Allahu Muham-mad-ur-rasool-ullah.

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ وَ اَسْتَغْفِرُكَ لِمَا لَآ اَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ تُبْتُ عَنْهُ وَ تَبَرَّاْتُ عَنْ كُلِّ دِيْنٍ سِوٰى دِيْنِ الْاِسْلَامِ وَاَسْلَمْتُ وَاَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ○

i.e., 'O Allah! verily do I seek refuge in Thee from associating any partner with Thee knowingly; I beseech Thy forgiveness for the sins which I am not aware of; verily, Thou art the Best Knower of all secrets. I repent for all the sins and make myself proof against all teachings except the teachings of Islam. I have entered the fold of Islam, and I hereby declare:—There is no deity but Allah and Muhammad is the Apostle of Allah.

3. **Q. Who was Muhammad?**

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

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(2) Kalimatut-tamjeed (كَلِمَةُ التَّمْجِيْدِ)

Declaration of the Glory of Allah, viz.,

Subhana-Allahi walhamdu lillahi wa la ilaha ill-Allahu wallahu Akbar, wa la haula wa la quwwat illa billahil 'aliyyil-'Azeem.

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

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

(3) Kalimatut-tauhid (كَلِمَةُ التَّوْحِيْدِ)

Declaration of the Oneness of Allah: viz.,

La ilaha ill-Allahu wahdahu la sharika lahu, lahul mulku wa lahul hamdu, Yuhyi wa Yumeetu, biyadihil-khairu, wa huwa 'ala kulli shai'in Qadeer.

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِ وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

i.e., "There is none worthy of worship but Allah; He is One and has no partner; His is the Kingdom (of the whole universe) and untu Him is due all Praise; He gives life and He causes death; In His hand is all good, and He has power over all things.

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title of اَلْاَمِيْنُ *i.e.*, the Trustworthy, before he proclaimed his Prophethood.

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

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

11. Q. **What is the Flight of our Prophet from Mecca to Medina called?**

A. The Flight of our Prophet from Mecca to Medina is called AL-HIJRA. The Muslim Calendar commences from the day of the Flight.

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

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

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

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

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

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

مَنْ زَارَ قَبْرِىْ وَجَبَتْ لَهٗ شَفَاعَتِىْ

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4. Q. **Where was the Prophet Muhammad born?**

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

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

A. Yes. I can name up to his father's great-grand-father, and know that he is descended from Prophet Abraham. He was the son of 'Abdullah, who was the son of 'Abdul Muttalib, who was the son of Hashim, who was the son of 'Abd Manaf.

6. Q. **How was the Prophet brought up?**

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

7. Q. **How was the Prophet Muhammad** (peace be upon him) **educated?**

A. He did not receive any instruction through human agency, and, as such, he did not know how to read or write. His education was solely due to Divine Sources.

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

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

9. Q. **What regard had the people of Mecca for our Prophet before he announced his Prophethood?**

A. The people of Mecca had a very great regard for him. They honoured and respected him for his integrity and honesty, and were so much impressed by them and the nobility and gentleness of his character that they conferred upon him the

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CHAPTER II

PRAYER (الصَّلٰوةُ)

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

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

2. Q. **What do you understand by Prayer?**

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

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

A. The essential requisites for offering Prayer are:—

(1) The worshipper must be a Muslim.

(2) The worshipper's clothes and body must be free from all impurities.

(3) The place where the Prayer is to be offered should be pure and clean.

(4) The part of the body between the navel and the knees of a male worshipper must be fully covered, and the whole body excepting the hands and face of a female worshipper.

(5) The worshipper must face the Ka'aba in the Great Mosque at Mecca and the direction of Ka'aba outside Mecca.

(6) The worshipper must from the **Niyyat** (i.e., intention) in his or her mind of the particular Prayer **Fard** (Obligatory) or **Sunnat** or **Nafl** (Optional) he or she is about to offer.

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

15. Q. **Should you love your Prophet?**

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

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(4) I then wash my hands upto the wrists three times, passing the fingers in between each other.

(5) I cleanse my mouth with brush or finger, and gargle with water three times.

(6) Then I rinse the nostrils thrice with water.

(7) I wash the face from the forehead to the chin bone and from ear to ear three times.

(8) I then wash the right arm followed by the left upto the elbows three times.

(9) I then brush up the whole head with wet hands, pass the wet tips of the index fingers inside and the wet tips of the thumbs outside the ears, and pass over the other surface of the hands over the nape and the sides of the neck.

(10) I then wash the feet upto the ankles, the right foot first and then the left, taking care to wash in between the toes, each three times.

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

A. The Obligatory Acts in the performance of **Wudu** are four, viz.:

(1) Washing the face.

(2) Washing both the arms upto the elbows.

(3) Brushing over a quarter of the head with wet hands.

(4) Washing both feet up to the ankles.

Notes:—

(1) If the water to be used for **Wudu** be stag-

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(7) The worshipper must observe the times and rules prescribed for the respective Prayers.

(8) The worshipper must have performed the **Wudu (i.e., ablution).**

(9) The worshipper must have performed **Ghusl (i.e.,** the ablution of the whole body), if he or she was in a stat. of grave impurity.

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

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1. WUDU (ABLUTION) (الوُضُوءُ)

1. **What is Wudu?**

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

2. Q. **How do you perform the Wudu?**

A. I perform the **Wudu** in the following manner:—

(1) I make myself sure that the water with which I am going to perform **Wudu** is pure, clean and fresh (not used before) and its colour, taste and smell are unchanged.

(2) I form and have a full intention of performing the **Wudu** for offering prayer.

(3) I recite: **"Bismillahir-Rahmanir-Rahim"**, i.e., in the Name of Allah, the Beneficent, the Merciful.

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

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

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3. TAYAMMUM تَيَمُّمٌ

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

A. When a person is sick or access cannot be had to water, one may perform what is called **Tayammum** in place of **Wudu or Ghusl.**

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

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

(1) To have the intention in mind to perform the **Tayammum** for the removal of impurities.
(2) To strike pure earth lightly with the palms of both the hands.
(3) To pass the palms of the hands over the face once.

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nant, one should make sure that the cistern measures ten yards by ten yards by one foot and is full of water.

(2) If a person wears impermeable foot-gear after the performance of the **Wudu,** it is not necessary to remove it for a fresh **Wudu.** One may just pass over it wet fingers as if one were tracing lines on it. Travellers can take advantage of this concession for three days and three nights, others for one day and one night.

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2. GHUSL (BATH). غُسْلٌ

1. Q. **When does Ghusl become obligatory?**

A. **Ghusl** becomes obligatory after:

(1) Sexual intercourse.

(2) Discharge or effusion of semen.

(3) Completion of Menses and confinement.

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

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

(1) To rinse the mouth thoroughly, so that all the parts are cleansed properly.

(2) To rinse the nose right upto the nasal bone.

(3) To wash all the parts of the body thoroughly, including the hair.

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

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

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

Note:—

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

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

A. Yes, the primary object is cleanliness or purity, but physical cleanliness and purity remind us of spiritual cleanliness and purity, **i.e.**, freedom from sins which is the main object of religion. It is preferable, therefore, to recite the following after the **Wudu:—**

Allahummaj'alni minattawwabeena waj'alni minal mutatahhireen.

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ ○

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

---

4. AZAN. (اَذَانٌ)

1. Q. **What is Azan?**

A. **Azan** is the first call to Prayer.

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

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

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(4) To again strike lightly pure earth with the palms of both the hands and rub alternately from the tips of the fingers to the elbows, the forearms and the hands.

3. (a) MISCELLANEOUS NOTES

1. Q. **Do you know the acts or circumstances which make Wudu void?**

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

(1) Answering the call of nature; discharge of semen or issue of worm or sandy stone or any impure matter from the front or the hind private parts.

(2) The passage of wind from the hind private part.

(3) The act of vomiting a mouthful of matter.

(4) Emission of blood, puss or yellow matter from a wound, boil, pimple, etc., to such an extent that it passes the limits of the mouth of the wound, etc.

(5) Loss of consciousness through sleep, drowsiness, etc.

(6) Temporary insanity, fainting fit, hysteria or intoxication.

(7) Audible laughter during prayer.

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

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

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

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(7) La ilaha ill-Allah (لَآ اِلٰهَ اِلَّا اللّٰهُ)

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

Note:—The following phrase is added after item (5) in the **Azan** of the early morning prayer, **viz., "As-salatu khairum minannaum"**

(اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ) **i.e.,** "Prayer is better than sleep" (to be said twice).

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4. (a) IQAMAT (اِقَامَةٌ)

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

A. **Iqamat** is the second call to prayer and is uttered immediately before the beginning of the Obligatory Prayer (**fard**). It is similar to **Azan** but with the addition of the sentence, **"Qad qama-tis-Salah"** قَدْ قَامَتِ الصَّلٰوةُ **i.e.,** "prayer has indeed begun", to be uttered twice after item (5) above.

5. THE OBLIGATORY AND ESSENTIAL FACTORS OF PRAYER

1. Q. **What are the Obligatory (Fard) Factors in Prayer?**

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

(1) To say **takbir-i-tahrimah.**
(2) **Qiyam, i.e.,** standing erect and placing the right hand upon the left below the navel.
(3) To recite some verses from the Holy Qur'an.

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3. Q. **How is Azan uttered?**

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

(1) Allahu Akbar (اَللّٰهُ اَكْبَرُ) i.e., "Allah is Most Great" (four times).

(2) **Ash-hadu an la ilaha ill-Allah**

(اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ)

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

Ash-hadu anna Muhammad-ar-rasoolullah

(اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ)

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

(4) Hayya 'alas-Salah (حَيَّ عَلَى الصَّلٰوةِ)

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

(5) Hayya 'alal-falah (حَيَّ عَلَى الْفَلَاحِ)

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

(6) Allahu Akbar (اَللّٰهُ اَكْبَرُ), *i.e.*, "Allah is Most Great" (twice).

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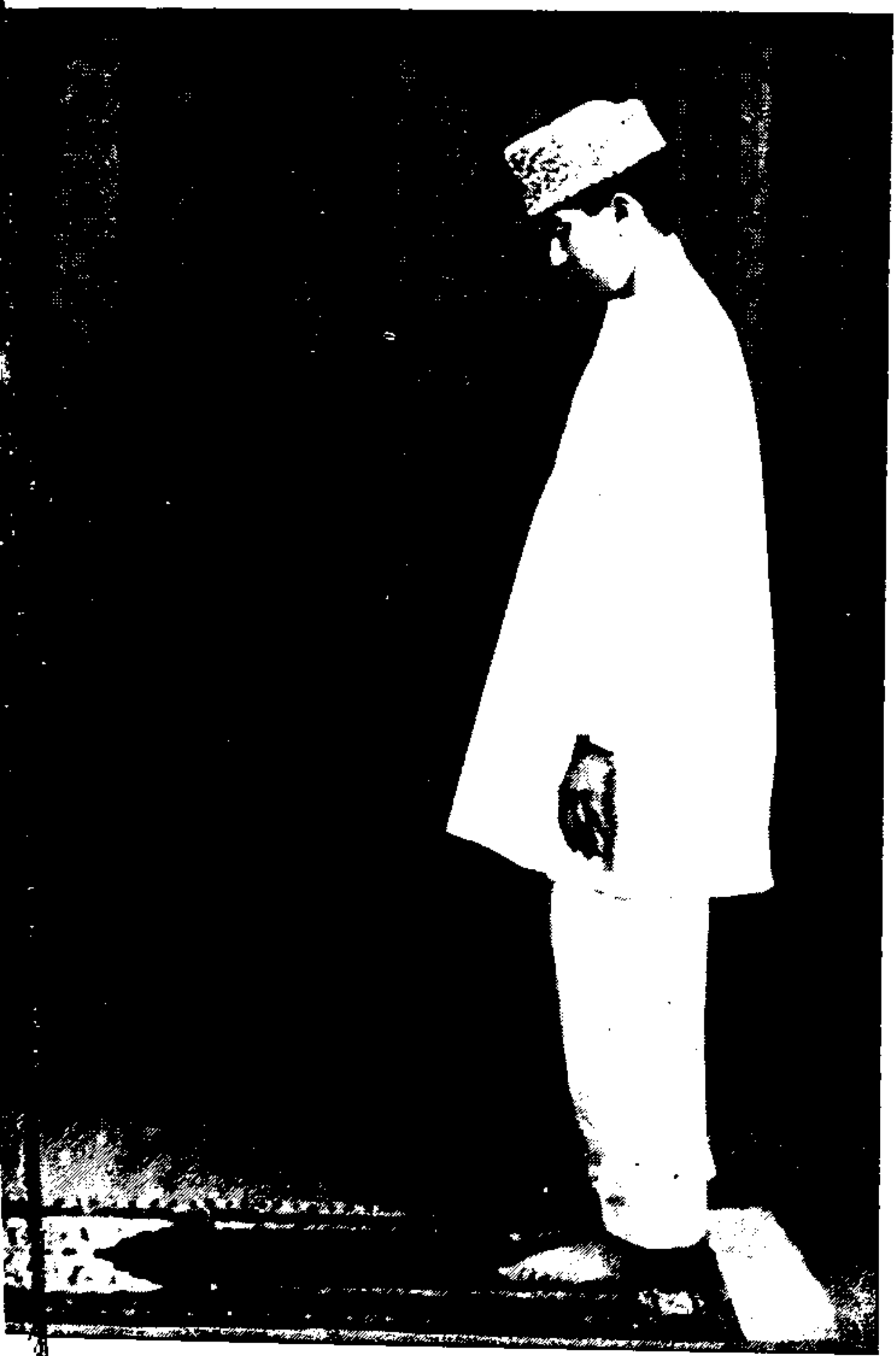
ILLUSTRATION No. 1



IQAMAT

Off: Legs must be 4 to 6 inches apart only and not more.

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(4) **Ruku'**, **i.e.**, bowing down in such a way as to grasp the knees with the hands keeping the back in a straight line so as to form a right angle with the legs.

(5) **Sajdah**, **i.e.**, prostrating in such a way that both the palms of the hands, the forehead, the nasal bone, the knees and the toes of both feet touch the ground; there must be sufficient space between the arms and the chest and the legs and the belly so that they do not touch each other but remain separate.

(6) **Qa'dah**, **i.e.**, sitting down in a reverential posture, keeping the right foot erect on the toes and the left one in a reclining position under the rumps.

(7) To signify the completion of prayer by word or action.

2. Q. **Can you name some of the essentials (Wajib) of Prayer?**

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

(1) To say **takbir-i-tahrima**, **viz.**, **"Allahu-Akbar."**

(2) To recite the opening chapter of the Holy Qur'an (the **Fatiah**).

(3) To recite any of the other chapters or at least three consecutive verses of the Holy Qur'an.

(4) The recitation of the opening chapter must precede the recitation of any other chapter or three consecutive verses of the Holy Qur'an.

(5) To avoid a pause between the recitation of the opening chapter and any other chapter or three consecutive verses of the Holy Qur'an.

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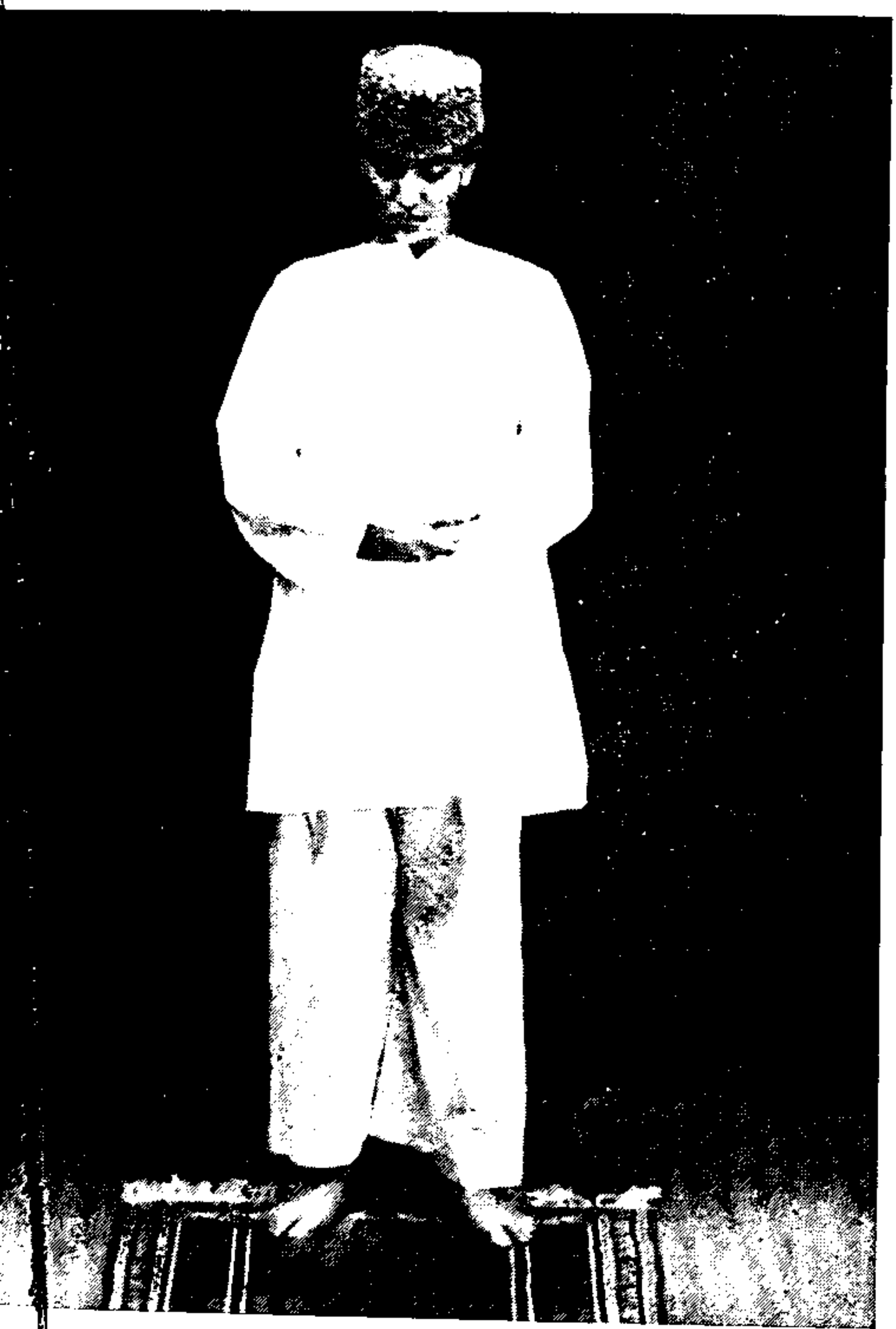
ILLUSTRATION No. 3



QIYAM

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ILLUSTRATION No. 2

TAKBIRE TAHRIMAH

NOTE : The eyes of the worshipper are pinned to the spot wh
the forehead would rest in Sajdah.

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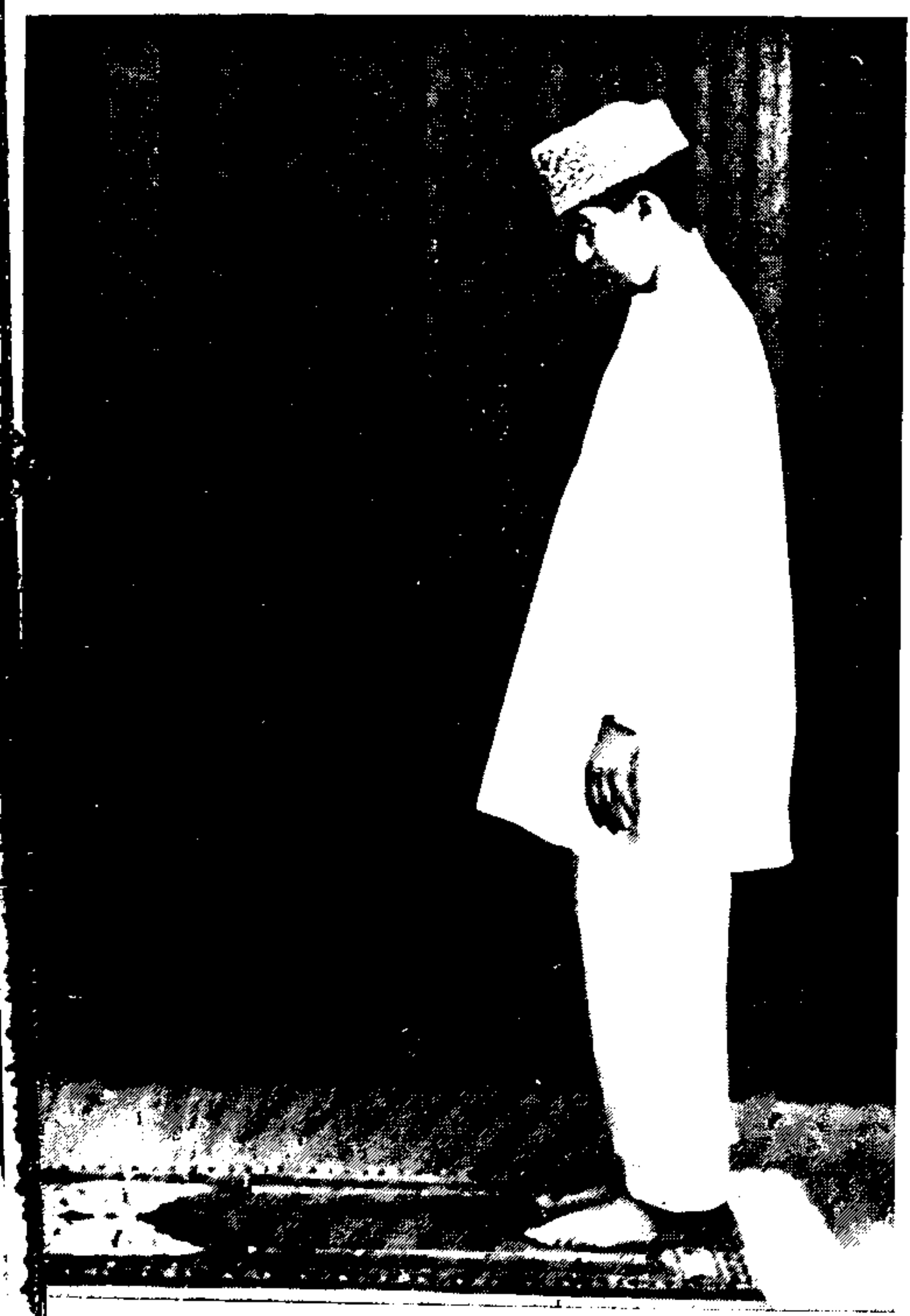
ILLUSTRATION No. 5



QUAMAH

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ILLUSTRATION No. 4

RUKU

NOTE: The eyes of the worshipper are pinned on to his toes. is not to bend too much down or keep raised up should

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JALSA

The eyes are on the lap and the hands rest on the thighs the fingers not falling on the knees. It is important that one must sit straight fully before resuming the second Sajdah.

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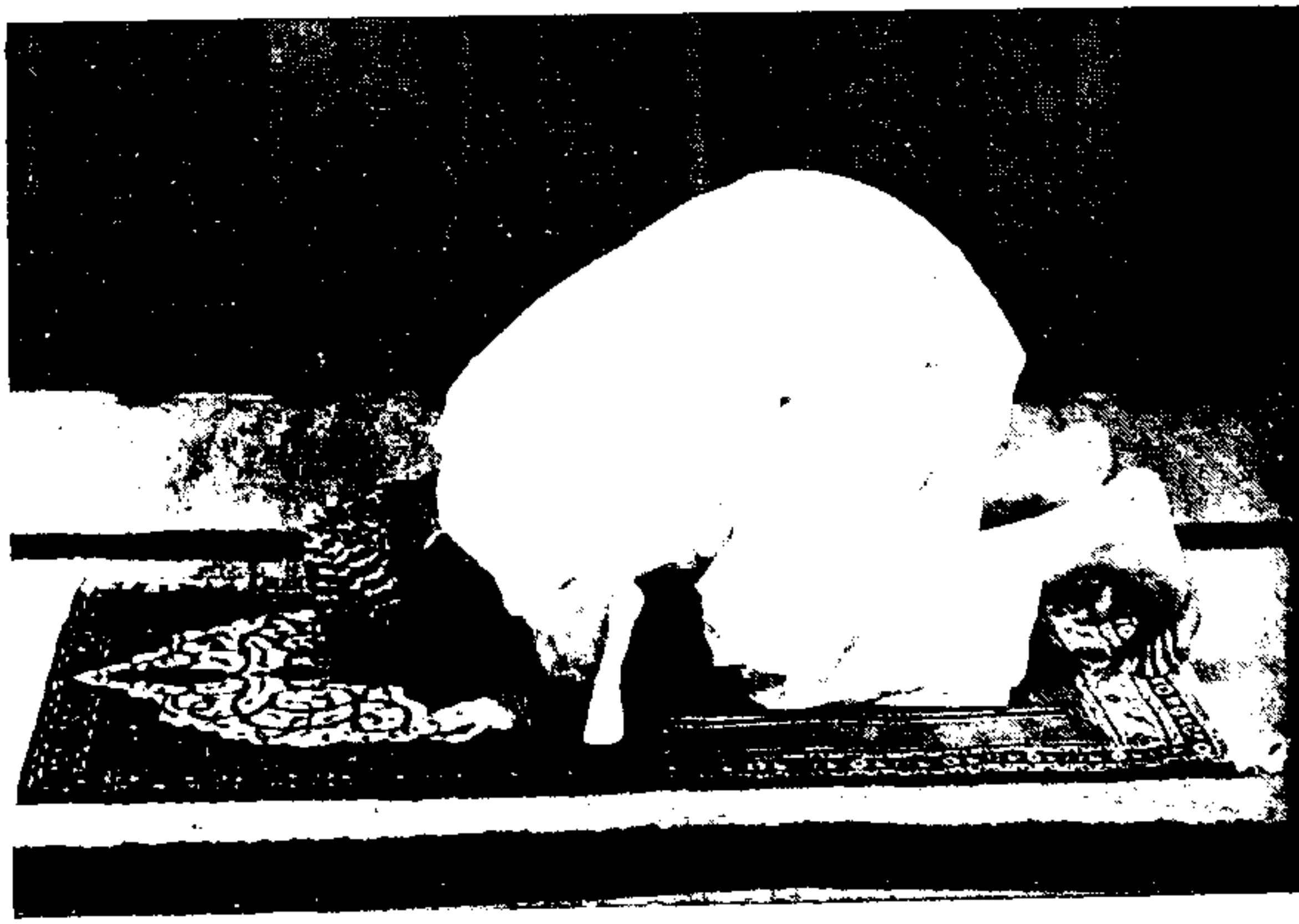
ILLUSTRATION No. 6



SAJDAH

NOTE : The thumbs of the worshipper are almost in a straight lin the eyes and the fingers are all closed together and below the ears. The elbows must not touch the floor.

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SECOND SAJDAH

NOTE: The second rak'at is performed in the same mann described and illustrated for the first rak'at. (See illustra Nos. 1 to 9.)

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BACK VIEW OF JALSA AND Q'ADAH

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RIGHT SALAM

NOTE: That the eyes of the worshipper are focussed on to his right shoulder.

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QA'DAH

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DUA

NOTE: The hands of the worshipper are not higher than his che
and not more than 6 inches away from the chest. Als
the eyes must be pinned on to the palms of the hand
Both hands must be together as illustrated.

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ILLUSTRATION No. 12

LEFT SALAM

NOTE That the eyes of the worshipper are focussed on to his left shoulder.

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ILLUSTRATION No. 15

QIYAM

OTE: How the palm of the right hand is placed on the left, the three fingers are kept together whilst the thumb and the little finger are used to hold the other hand.

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ILLUSTRATION No. 14

To perform Namaz in the sitting position here are some of the differences from that of the standing posture.

TAKBIRE-TAHRIMA

NOTE: The eyes of the worshipper are pinned on the spot where the forehead would rest in Sajdah.

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(6) To assume all the postures correctly, *i.e.*, undignified haste must not be practised in changing the postures and reasonable pauses must be observed at each stage.

6. PERFORMANCE OF PRAYER

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

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

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

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

(3) I then recite:—

(a) Subhanak-Allahumma wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka.

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبٰرَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ ○

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

(b) A'oozu billahi minash-shaitanir-rajeem.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ○

i.e., 'I betake myself to Allah for refuge from the accused Satan.'

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ILLUSTRATION No. 16

RUKU

NOTE: The eyes of the worshipper are pinned to the spot w
the forehead would rest in Sajdah.

The succeeding postures are to be performed as illustr
and explained in illustrations: Nos. 6 to 13.

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of the small chapters may be selected, as for instance, the chapter termed "The Unity" **viz.:—**

Qul huw-Allahu Ahad, Allahus-Samad, lam yalid wa lam yoolad, wa lam yakun lahoo kufuwan ahad.

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ۝ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

i.e., 'Say: He is Allah, the One,—Allah, the eternally besought of all! He begets not, nor is He begotten. And there is none comparable unto Him.'

Note:—If a small chapter be recited, it is preferable to precede it by: "**Bismillah-ir-Rahman-ir-Raheem.**"

(f) Then, saying "**Allahu Akbar**", I bow down in **Ruku'** and say thrice:—

Subhana Rabbiyal-'Azeem

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

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

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

Sami' Allahu liman hamidah.
Rabbana lakal-hamd.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ
رَبَّنَا لَكَ الْحَمْدُ

i.e., 'Allah has listened to him who has praised him; Our Lord praise be to Thee.'

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

Subhana Rabbiyal-a'la.

سُبْحَانَ رَبِّيَ الْاَعْلٰى

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

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(c) Bismillah-i-Rah-man-ir-Raheem.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

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

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

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ الرَّحْمٰنِ الرَّحِيْمِ ○ مٰلِكِ يَوْمِ الدِّيْنِ ○ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ○ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○ (اٰمين)

Alhamdu lillahi Rabbil-aalameen ar-Rahman-ir-Rahim, Maliki yaum-id-deen, iyyaka na'-budu wa iyyaka nas-ta'een; ihdinas-sirat-al-mustaqeema sirat-alla-zeena an'amta 'alaihim ghairil maghdoobi 'alai-him wa-lad-dalleen.

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

(e) I immediately follow up this by reciting some passage from the Holy Qur'an, which should not consist of less than three consecutive verses. For this purpose any one

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

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

Allahumma salli 'ala sayyidina Muhammadin wa 'ala ali sayyidina Muhammadin kama sallaita 'ala sayyidina Ibrahima wa 'ala ali sayyidina Ibrahim innaka Hamidun Majeed.	اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَآ اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ سَيِّدِنَآ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○
Allahumma barik 'ala sayyidina Muhammadin wa 'ala ali sayyidina Muhammadin	اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰٓى اٰلِ سَيِّدِنَا مُحَمَّدٍ

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

Allahummaghfirli' war-hamni.

اَللّٰهُمَّ اغْفِرْلِىْ وَارْحَمْنِىْ

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

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

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

(k) After the second **Rak'at's** second **Sajdah** is over, I, saying **"Allahu Akbar,"** sit down in the reverential posture called, **Qa'da-tul-Oola** (first sitting) or **Qa'da-tul-Akhira** (last sitting) as the case may be, and recite **Tashahhud** alone in the former case, **viz.:—**

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰةُ
وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ
اَيُّهَا النَّبِىُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ
اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ
الصَّالِحِيْنَ ۝ اَشْهَدُ اَنْ لَّآ اِلٰهَ
اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ ○

At-tahiyyatu lillahi was-salawatu wat-taiyyabatu assalamu 'alaika ayyu-hannabiyyu wa rahma-ullahi wa barakatuhu assalamu 'alaina wa 'ala 'ibadillah-is-sali-heen, ash-hadu an la ilaha ill-Allahu wa ash-hadu anna Muhamma-dan 'abduhoo wa rasooluh.

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

(n) I then turn my face to the right and say the sa'lam:— اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

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

Here the Prayer is completed.

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

A. If a worshipper omits any of the essentials of a prayer or suspects that he or she has performed more than the required number of **Ruku's, Sajdahs, Rak'ats,** etc., he or she should perform one **salam** after reciting **Tashahhud** and, making two **Sajdahs,** should again recite **Tashahhud, Salawat** and **Du'a** and complete the prayer with the usual two **Salams.** (This is called **Sajdatus-Sahv**).

3. Q. **What acts nullify a prayer?**

A. The acts that nullify one's prayer are:
(1) Talking.
(2) Doing any three acts in succession.
(3) Emission of impure matter from the body or the annulment of **Wudu** in any way.
(4) Drinking or eating during prayer.
(5) Turning the chest away from the direction of Ka'ba.
(6) Committing breach of any of the obligatory factors of a prayer.

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كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ
وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

kama barakta 'ala sayyidina Ibrahima wa 'ala ali sayyidina Ibrahima innaka Hamidun Majeed.

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

'O Allah! bless leader Muhammad and his descendants as Thou blessedest our leader Abraham and his descendants; verily, Thou art the Praise-worthy, the Glorious'.

(m) I then recite the following **du'a**:—

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا
كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّآ
اَنْتَ فَاغْفِرْ لِىْ مَغْفِرَةً مِّنْ
عِنْدِكَ وَارْحَمْنِىْٓ اِنَّكَ اَنْتَ
الْغَفُوْرُ الرَّحِيْمُ ○

Allahumma inni zalamtu nafsi zulman kaseeran wa la yaghfiruz-zunooba illa anta faghfirli maghfiratan min'indika war-hamni, innaka antal-Ghafoor-ur-Raheem.

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to the cemetery offer the **'Funeral Prayer,'** the obligation of all concerned is fulfilled.

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

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

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

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

8. FARD PRAYERS

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

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

(1) The daily obligatory Prayers.

(2) The special congregational Prayers on Fridays.

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

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

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

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(7) If the body between the navel and the knees becomes uncovered in the case of males, or any part of the body excepting the hands and the face in the case of females.

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

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

5. Q. **What is Qa'datul-Akhira?**

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

7. CLASSIFICATION OF PRAYERS

Q. **How many kinds of Prayers are there?**

A. There are five kinds of Prayers, **viz.,**

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

(2) **Fard al-kifayah** is the kind of prayer which should preferably be offered by all those present at the time, but one at least out of the group must offer it to free the others from responsibility; for example, if any one individual from amongst the inhabitants of a locality where Death has taken place or from those who join the funeral procession

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

(1) Two before the **Fard** of **Salatul-Fajr.**

(2) Four before and two after the **Fard** of **Salatuz-Zuhr.**

(3) None before or after the **Fard** of **Salatul-'Asr.**

(4) Two after the **Fard** of **Salatul-Maghrib.**

(5) Two after the **Fard** of **Salatul-'Isha.**

9. WAJIB-UL-WITR.

1. Q. **When is Wajib-ul-witr prayer to be offered?**

A. It should be offered after the **Fard** and **Sunnatul-mu'akkadah** of **Salatul-'Isha.**

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

A. It consists of three **Rak'ats.**

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

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

Allahumma inna nasta'eenuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaika wa nusni 'alaikal khaira wa nashkuruka wa la nakfuruka wa nakhla'u wa natruku manyyafjuruka; Allahumma iyyaka	اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ

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

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

(4) **Salatul-Maghrib, i.e.,** the evening prayer which must be offered between the sunset and the disappearance of the light similar to the light at dawn, which follows when the red glow from the horizon in the West has vanished.

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

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

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

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

(2) Four in **Saltuz-Zuhr** (the afternoon prayer).

(3) Four in **Salatul-'Asr** (the late afternoon prayer).

(4) Three in **Salatul-Maghrib** (the evening prayer).

(5) Four in **Salatul-'Isha** (the night prayer).

4. **How many Rak'ats of Sunnatul-mu'akkadah should be offered along with each of the five daily Obligatory Prayers ?**

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gation following his lead. The usual **Niyyat** for the **Salat-ul-Janazah** is:

Navaito an uwaddiya lillahi ta'ala arba'a takbiraati salatiljanazati, ath-thanaau lillahi ta'ala was-salat'u lirrasooli wad-du'au lihazal mayyiti (lihazihil mayyiti, in case the deceased is a female), iqtadaitu bihaz al-Imami mutawajjihan ila jihatil Ka'ba-tish-Sharifah.

نَوَيْتُ اَنْ اُوَدِّىَ لِلّٰهِ تَعَالٰى
اَرْبَعَ تَكْبِيْرَاتِ صَلٰوةِ الْجَنَازَةِ
اَلثَّنَآءُ لِلّٰهِ تَعَالٰى وَ الصَّلٰوةُ
لِلرَّسُوْلِ وَالدُّعَآءُ لِهٰذَا الْمَيِّتِ
(اَوْ لِهٰذِهِ الْمَيِّتِ) اِقْتَدَيْتُ
بِهٰذَا الْاِمَامِ مُتَوَجِّهًا اِلٰى جِهَةِ
الْكَعْبَةِ الشَّرِيْفَةِ ○

i.e., 'I intend to offer for Allah, the Sublime, ur **takbirs** of Funeral Prayer, Praise for Allah, the ublime, and Blessings (of Allah) for the Apostle nd prayer for this deceased person; I adopt the ad of this Imam, with my face turned in the rection of the honoured Ka'ba.'

(2) The Imam and the congregation then join eir hands below the navel and recite:—

Subhanak - Allahumma wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa jalla thana'uka wa la ilaha ghairuka.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ
وَجَلَّ ثَنَاؤُكَ وَلَآ اِلٰهَ غَيْرُكَ

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إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَ
نَسْجُدُ وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ
وَنَرْجُوْا رَحْمَتَكَ وَ نَخْشٰى
عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ
مُلْحِقٌ ○

na'budu wa laka nu-salli wa nasjudu wa ilaika nas'aa wa nah-fidu wa narjoo rah-mataka, wa nakhsha 'azabaka inna 'aza-baka bilkuffari mulhiq.

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

10. SALAT-UL-JANAZAH (FUNERAL PRAYERS).

1. Q. **How is Salat-ul-Janazah offered?**

A. **Salat-ul-Janazah** is offered in the congrega-tion as follows:--

(1) The body of the deceased is placed in a coffin with its face turned towards the Ka'ba and the Imam standing by its side with the intention **(Niyyat)** of offer-ing **Salat-ul-Janazah** for that particular dead person raises both hands upto the ears and says **"Allahu Akbar"**, the congre-

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'alhu lana shafi'an wa mushaffa'an.

وَاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

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

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

Allahummaj'alha lana fartan waj'alha lana ajran wa zukhran waj-'alha lana shafi'atan wa mushaffa'atan.

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّ
اجْعَلْهَا لَنَآ اَجْرًا وَّ ذُخْرًا
وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

i.e., 'O Allah! make her our fore-runner, and make her, for us, a reward and a treasure, and make her for us a pleader and accept her pleading.'

(5) Then the Imam and the congregation say **"Allahu Akbar"**, as in (3). Then turning their faces alone to the right they say: **"Assalamu 'alaikum wa rahmatullah"**. Then they turn their faces (alone) to the left and say: **"Assalamu 'alaikum wa rahmatul-lah'**.

11. THE CURTAILMENT OF OBLI-GATORY PRAYERS.

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

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

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(3) The Imam and the congregation then say "**Allahu Akbar**", (this time without raising their hands), and recite the **salawat** as given in (1) item of 3rd part of question (1) in the section on "Performance of Prayer". (See page 47).

(4) The Imam and the congregation then say "**Allahu Akbar**", as in (2) and recite:—

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

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا
وَشَاهِدِنَا وَغَآئِبِنَا وَصَغِيْرِنَا
وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثٰنَا
اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ
عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ
مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ

Allahummaghfir li hayyina wa mayyatina wa shahidina wa gha'ibina wa saghirina wa kabirina wa zakarina wa unthana ; Allahumma man ahyaitahu minna fa-ahyihi 'alal Islam, wa man tawaffaitahu minna fatawaffahu 'alal Iman.

i.e., 'O Allah! Pardon our living and our dead, the present and the absent, the young and the old, the males and the females. O Allah! he (or she) to whom Thou accordest life, cause him to live in the observation of **Islam**, and he to whom Thou givest death, cause him to die in the state of **Iman**.'

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

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ
اجْعَلْهُ لَنَآ اَجْرًا وَّ ذُخْرًا

Allahummaj'alhu lana fartan waj'alhu lana ajran wa zukhran waj-

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

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

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

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

13. SALAT-UL-JUMU'A (FRIDAY PRAYERS).

1. Q. **What is Salat-ul-Jumu'a?**

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

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

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

3. Q. **How is the Congregational Prayer offered?**

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

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12. FORBIDDEN TIMES FOR PRAYERS

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

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

(1) The time when the Sun is rising.

(2) The time when the Sun is at its zenith.

(3) The time when the Sun is setting.

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

A. Yes. One should not offer **Nafl** prayers during:—

(1) The interval between the offering of the **Fard** of **Salatul-Fajr** and the rising of the sun.

(2) After the **Iqamat** is called for any congregational prayer at a mosque.

(3) The time between the offering of the **Fard** of **Salatul-'Asr** and the setting of the sun.

(4) The time between the setting of the sun and the offering of the **Fard** of **Maghrib** prayers.

(5) The time between the Imam's getting up from his place for delivering the **Khutba, i.e.,** the sermon, and the completion of Friday congregational Prayers.

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

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

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

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at short intervals perform three "**takbeers**", i.e., say "**Allahu Akbar**", raising the hands to the ears and letting them remain at the sides at the end of each "**takbeer**". After the end of third "**takbeer**", the hands are placed below the navel, and the Imam recites **Subhanak Allahumma,** etc.," inaudibly, followed by the audible recitation of **Suratul-Fatiha** (the Opening Chapter) and some other chapter or passage from the Holy Qur'an and finishes the **Rak'at** in the prescribed manner.

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

(4) After the prayer is over, the Imam mounts the pulpit and delivers two **Khutbas** or sermons. At the time of **'Idu-ul-Fitr,** the Imam explains the commandments regarding the payment or distribution of **Sadaqat-ul-fitr** and on the occasion of **'Id-ud-Duha,** the commandments about the sacrifice of animals.

Note:—

Q. What are the daily Sunnatu-ghair-il-mu'akkadah Prayers?

A. They are:—

(1) Four **Rak'ats** before the **Fard** of **Salatul-'Asr.**

(2) Four **Rak'ats** before the **Fard** of **Salatul-'Isha.**

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

A. Yes. One should recite everything excepting the Opening Chapter of the Holy Qur'an followed by some other passage from it which the Imam recites on behalf of the congregation.

Notes:—

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

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

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

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

14. WAJIBUL-'ID (THE 'ID PRAYERS).

1. Q. **Of how many Rak'ats do the 'Id-ul-Fitr and 'Id-ud-Duha Prayers consist?**

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

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

A. They are offered in the congregations thus:—

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

(2) Then the Imam and the congregation place their hands below the navel as usual, and

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

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

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

(3) The First two **Rak'ats** of the **Fard** of **Salatul-'Isha.**

(4) The two **Rak'ats** of **Salatul-Jumu'a.**

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

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

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

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

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

Q. What Prayers should be offered in congregation?

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

(1) All **Fards** of the five Obligatory Prayers.
(2) The **Fard** of **Salatul-Jumu'a.**
(3) Both the **'Id** Prayers.
(4) **Salatut-Taraveeh** in the month of Ramadan.
(5) **Wajib-ul-Witr** in the month of Ramadan only.
(6) Funeral Prayer.
(7) **Salatul-Kusuf.**

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15. NAFL PRAYERS

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

A. They are:—

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

(2) **Salat-ud-Duha,** which consists of two to eight **Rak'ats** and may be offered any time after the **Salat-ul-Ishraq** till the Sun's declination.

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

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

(5) **Salatul-Kusufain,** which consists of two **Rak'ats** and may be offered during the eclipse of the Sun or the Moon.

(6) **Salat-ut-Taravih,** which consists of twenty **Rak'ats** and is offered in ten **Salams** of two **Rak'ats** each, each night in the month of Ramadan only after the Obligatory **'Isha** Prayers. It is very commendable to complete the whole Qur'an by reciting consecutive portions of it in each of its **Rak'ats** after the recitation of the **Surat-ul-Fatiha,** and thus finish the whole Qur'an by the end of the month of Ramadan.

16. MISCELLANEOUS

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

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

(1) The poor Muslims, to relieve their distress.
(2) The needy Muslims to supply the implements for earning their livelihood, and those whose hearts are inclined to embrace Islam, i.e., the converts to Islam, the new Muslims to enable them to settle down and meet their sudden needs.
(3) The Muslims in debt, to free them from their liabilities incurred under pressing necessities.
(4) The Muslim wayfarers, if any of them be found to be stranded in a land foreign or strange to her or him and stands in need of help.
(5) Muslim prisoners of war, for liberating them by payment of ransom money.
(6) Muslim employees appointed by a Muslim **Amir** for the collection of **Zakat,** for the payment of their wages.
(7) Those in the way of **Allah,** to defray the expenses for the defence and propagation of Islam.

8. Q. **What conditions must be complied with for the fulfilment of the obligation of Zakat?**

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

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

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

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CHAPTER III

ZAKAT (Islamic Alms-Fee) (اَلزَّكٰوةُ)

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

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

2. Q. **On whom is Zakat obligatory?**

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

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

A. The annual rate is 2½%.

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

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

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

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

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

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

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

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CHAPTER IV

THE OBSERVATION OF FASTS IN THE MONTH OF RAMADAN

(صَوْمُ رَمَضَانَ)

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

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

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

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

3. Q. **Who is exempted from observing fasts?**

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

4. Q. **Under what circumstances can one defer the observation of fasts?**

A. One can defer the observation of fasts if:

(1) One is so sick that the observation of fast is likely to increase his or her sickness.

(2) A woman who is suckling a child, and there is a danger of reduction in the supply of milk if she observes fasts.

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SADAQAT-UL-FITR.

Q. **What is Sadaqat-ul Fitr?**

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

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

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

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

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

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

A. It should preferably be distributed before offering the **'Id-ul-Fitr** Prayers, otherwise at any other time.

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

They are:--

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

Note:—

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

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This in its turn will make the practice of virtue easier and lead one nearer to the Kingdom of Allah.

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

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

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

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

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

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

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

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

Navaitu sauma ghadin 'an ada'i fardi Ramadana hazihis-sunnati lillahi ta'ala.	نَوَيْتُ صَوْمَ غَدٍ عَنْ اَدَآءِ فَرْضِ رَمَضَانَ هٰذِهِ السَّنَةِ لِلّٰهِ تَعَالٰى

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

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

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(3) A traveller who has reason to fear that observing of fasts will make him or her unable to prosecute the journey.

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

5. Q. **Under what circumstances should a woman postpone the observation of fasts?**

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

6. Q. **Why is the observation of fasts obligatory during the month of Ramadan?**

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

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

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

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

A. The real significance of fasting consists in the habit of self-control that it fosters and develops, and thus enables one to save oneself from being an easy victim to temptation, and consequently minimising the chances of committing sins.

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CHAPTER V

PILGRIMAGE TO MECCA (اَلْحَجُّ)

1. Q. **On whom is performance of Hajj (Pilgrimage to Mecca) incumbent?**

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

2. Q. **How do you define Hajj?**

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

3. Q. **What is 'Umra?**

A. The visit to Mecca at any time of the year in the state of **Ihram** to be adopted at **Miqat,** performing the **tawaf** round Ka'ba in Mecca and accomplishing **sa'ee** in accordance with the prescribed laws is called **'Umra.**

4. Q. **What do you mean by Ihram?**

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

5. Q. **What do you understand by Tawaf?**

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

13. Q. **What are the main optionals (سُنَّةٌ) for the observance of fast?**

A. The main optionals for the observance of fasts are:

(1) Partaking of meals before the break of dawn.

(2) Eating of three dates and drinking of water after sunset for signifying the end of the fast.

(3) And reciting, prior to breaking the fast, the **du'a**:—

اَللّٰهُمَّ لَكَ صُمْتُ وَ

Allahumma laka sumtu

عَلٰى رِزْقِكَ اَفْطَرْتُ

wa 'ala rizqika aftartu.

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

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

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

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

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

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

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

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

A. The form of **Niyyat** for the **Hajj** is:—

Allahumma inni uridulhajja fayyassirhu li wa taqabbalhu minni. navaitul-hajja wa ahramtu bihi mukhlisan lillahi ta'ala.

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِىْ وَتَقَبَّلْهُ مِنِّىْ نَوَيْتُ الْحَجَّ وَاَحْرَمْتُ بِهٖ مُخْلِصًا لِلّٰهِ تَعَالٰى

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

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

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

Allahumma inni uridul 'Umrata fayassirha li wa taqabbalha minni,

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِىْ وَتَقَبَّلْهَا مِنِّىْ

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A. The performance of seven circuits round the Ka'ba (in Mecca) commencing from the Black Stone and having the Ka'ba on one's left is called **Tawaf.**

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

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

7. Q. **What is Wuqoof?**

A. The stay at 'Arafat, at least for a few minutes, during the time between the declining of the sun from the meridian on the 9th of Zilhijja (the 12th lunar month) and before the dawn of the 10th of Zilhijja is called **Wuqoof.**

8. Q. **What territory does Haram constitute?**

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

9. Q. **What are Miqats?**

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

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

A. There are five **Miqats** in all, viz:—

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

(2) Zat-al-Iraq serves as **Miqat** for those coming from the side of Iraq or Mesopotamia.

(3) Jahfa or Rabigh is the **Miqat** for those from Syria.

(4) Quarn for those from the side of Nedjd.

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

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should be perfectly committed to memory as one will have to recite them again and again, sitting, standing, mounting and dismounting):

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ
لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ
لَاشَرِيْكَ لَكَ

Labbaik Allahumma labbaik; labbaika la sharika laka labbaik; innal-hamda wan ni'-mata laka wal mulk; la sharika lak.

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

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

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

(1) Hunting or aiding and abetting it.
(2) Sexual intercourse or its preliminaries.
(3) Cropping or shaving of hair or paring of nails.
(4) Covering of head or face in any way whatsoever.
(5) Use of gloves or socks.
(6) Wearing of any kinds of sewn clothes or underwear.
(7) Using any perfume or perfumed preparation.

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navaitul-'Umrata wa ahramtu biha mukhlisan lillahi ta'ala.

نَوَيْتُ الْعُمْرَةَ وَاَحْرَمْتُ بِهَا مُخْلِصًا لِلّٰهِ تَعَالٰى

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

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

A. It is:—

Allahumma inni uridulhajja wal 'Umrata fayassirhuma li wa taqabbalhuma minni, navaitul Hajja wal 'Umrata wa ahramtu bihima mukhlisan lillahi ta'ala.

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِىْ وَتَقَبَّلْهُمَا مِنِّىْ نَوَيْتُ الْحَجَّ وَالْعُمْرَةَ وَاَحْرَمْتُ بِهِمَا مُخْلِصًا لِلّٰهِ تَعَالٰى

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

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

A. After one has given utterance to one of the **Niyyats,** one should say aloud (these words

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right and then give utterance to the **Niyyat** of performing it in the words:

Allahumma inni uridu tawafa baitikalmuharrami fayassirhu li wa taqabbalhu minni.

اَللّٰهُمَّ اِنِّيْٓ اُرِيْدُ طَوَافَ بَيْتِكَ الْمُحَرَّمِ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ

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

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

Bismillahi walhamdu lillahi wallahu Akbar wassalatu was-salamu 'ala Rasoolillah.

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

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

(3) If possible, one should approach the Black Stone and give it a kiss, but if it be not feasible, then one should give it a flying kiss, and recite the **Du'a:—**

(a) Allahummaghfirli zunoobi wa tahhir li qalbi washrah li sadri wa yassir li amri wa

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَطَهِّرْ لِيْ قَلْبِيْ وَاشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْٓ اَمْرِيْ وَ

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(8) Deliberate smelling of perfume or applying it to any part of the body or the sheets covering it, or even keeping it in any manner on one's person. (If any aroma of perfumes applied before the conception of **Niyyat** remains, it does not matter, for it is permissible).

(9) Killing or even dislodging and throwing away of lice if they happen to find their way on one's person or the sheets covering it.

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

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

(1) That a woman can wear sewn clothes.

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

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

(4) She can put on socks or gloves.

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

Note: A woman should not utter **"labbaik"**, etc., aloud but should say the same in a subdued voice.

18. Q. **How is the Tawaf performed?**

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

(1) The performer of **Tawaf** should stand towards that corner of the Ka'ba where the black stone is embedded in its wall in such a manner as to have it on one's

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mad, may peace and blessings of Allah be upon him. I bear witness to the fact that there is no God but Allah and that Muhammad is His Prophet. I have faith in Allah and do not believe in evil spirits and ghosts.

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

(4) Then, having the Ka'ba on one's left, one should take a complete round of it, remembering Allah all the while or reciting **du'as** (**a** and **b** of 3) in the same way as before. This completes one circuit.

Note: One may also kiss, if possible, the South-West corner of Ka'ba, which is called **Rukn-i-Yamani.**

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

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

(7) Lastly, one should offer two **Rak'ats** of **Sunnatut-tawaf,** preferably near Maqam-i-**Ibrahim,** a spot just near the Ka'ba.

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

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

(1) Being without ablution.

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

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

(4) Performing the **tawaf** in a sitting posture without any cogent reason.

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'afini fi man 'afait.

عَافِنِيْ فِيْمَنْ عَافَيْتَ

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

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

Allahumma imanam bika wa tasdiqam bikitabika wa wafa'an bi-'ahdika wa ittiba'an li sunnati nabiyyika Muhammadun, sallallahu ta'ala 'alaihi wa sallama, wa ashhadu an la ilaha ill-Allahu wahdahu la sharika lahu wa ashhadu anna Muhammadan 'abduhu wa rasooluhu, amantu billahi wa kafartu bil-jibti wattaghoot.

اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا
بِكِتَابِكَ وَوَفَآءً بِعَهْدِكَ وَ
اِتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ مُحَمَّدٍ
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ
وَاَشْهَدُ اَنْ لَّآ اِلٰـهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ
اٰمَنْتُ بِاللّٰهِ وَكَفَرْتُ
بِالْجِبْتِ وَالطَّاغُوْتِ

i.e., 'Oh Allah! (I am performing this) with complete Faith in Thee and Belief in the Truth of Thy Book and in the fulfilment of my pledge to Thee, and in the wake of the **sunnat** of Thy Prophet Muham-

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seven circuits of the Ka'ba (if the time be, however, one when it is not permissible to offer the prayers, one is allowed to defer the same till the completion of the second **Tawaf**).

SA'EE

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

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

(1) Abbd'u bima bada' Allahu bihi, innas-Safa wal Marwata min sha-'a-' irillah, faman hajj-al-baita awi'tamara fala junaha 'alaihi any-yat-tawwafa bihima, wa man tatawwa'a khairan fa inn-Allah Shakirun 'Aleem.

أَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهِ إِنَّ
الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللّٰهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا
فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيمٌ ○

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

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

(a) **Allahu Akbar** (thrice),

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(5) Performing the **tawaf** with the Ka'ba on one's right.

(6) Performing the **tawaf** round The **Ka'ba** exclusive of **Hatim** (**Hatim** is the name for that portion of land in the North of Ka'ba which was left out when the Ka'ba was rebuilt).

(7) Performing a lesser number of circuits than seven.

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

A. Such acts are:—

(1) Discussion of mundane matters.

(2) The performance of **Tawaf** in an impure garb.

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

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

(5) Omission of **Istilam.**

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

(7) The failure to offer two **Rak'ats of Nafl** after the completion of each **Tawaf, i.e.,**

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

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

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

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

THE PERFORMANCE OF HAJJ

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

A. Yes, in order to perform **Hajj:—**

(1) As soon as a pilgrim approaches the boundary line of the Holy Land, **i.e.**, the **Miqat**, he or she enters the state of **Ihram** with all its accompaniments.

(2) On reaching Mecca the pilgrim goes to the Grand Mosque round the Ka'ba and then performs an optional **tawaf**, called **Tawaf-ul-Qudoom.**

(3) On the 8th day of Zilhijja the pilgrim goes to Mina, before the time of **Salatuz-Zuhr**, a town three miles from Mecca, and

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and (b) **La ilaha illallahu wallahu Akbar wa lillahilhamd.**

(3) Then one should give utterance to his or her **Niyyat** in the words:—

اَللّٰهُمَّ اِنِّىْٓ اُرِيْدُ السَّعْىَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَسِّرْهُ لِىْ وَتَقَبَّلْهُ مِنِّىْ

Allahumma inni uridus-Sa'ya bainas-Safa wal Marwati fayyassirhu li wa taqabbalhu minni.

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

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

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

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ وَتَعْلَمُ مَا لَا نَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّسَعْيًا مَّشْكُوْرًا وَّذَنْبًا مَّغْفُوْرًا

Rabbighfir warham wa tajawaz 'amma ta'lam wa ta'lamu ma la n'a-lam innaka antal-A'az-zul-Akram; Allahum-maj'alhu hajjammab-rooran, wa sa'yam-mashkooran, wa zam bammaghfoora.

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ul-Ifada, after which the pilgrim offers two **Rak'ats** of **Sunnat** prayers.

(10) The pilgrim then accomplishes the **Sa'ee.**

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

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

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

Notes:

(1) During one's stay at Mecca one may perform as many **tawafs** as one can, for the performance of **tawafs** is the best form of worship during that period.

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

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

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

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

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spends there the rest of the day and the whole night of the 9th Zilhijja.

(4) After the early morning prayer of the 9th Zilhijja, the pilgrim proceeds to 'Arafat, a place about seven miles from Mecca, and stops anywhere in the **Mauqafs** (staying places) in the area surrounding the **Jabal-i-Rahmat, (i.e.,** the Hill of Mercy) in the remembrance of Allah.

(5) Just after the sunset of the 9th Zilhijja the pilgrim leaves the **Mauqaf** without offering **Salatul-Maghrib**, and proceeds to Muzdalifa, a place between Mina and 'Arafat. where he or she offers **Maghrib and 'Isha** prayers.

(6) The pilgrim then proceeds from Muzdalifa after the early morning prayers of the 10th of Zilhijja (picking at least 49 pebbles from there) and comes to Mina.

(7) The pilgrim then takes up seven pebbles, and holding each between the index finger and the thumb of the right hand, throws them one by one at the pillar called **Jamra-tul-'Uqubah** on the same day, **i.e.,** the 10th Zilhijja.

(8) The pilgrim then, if he or she can afford, makes a sacrifice of a goat or a sheep or joins six others in the sacrifice of a camel or a bull, and shaves off preferably the whole head or at least a quarter head, or crop the hair equally all over the head, if the pilgrim be male, and in the case of a female pilgrim, she should cut off at least an inch of her hair.

(9) The pilgrim then leaves off the state of **Ihram** and proceeds to Mecca on the same day and performs the **Tawaf,** called **Tawaf**

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

5. Q. **What is Tamattu'?**

A. When the **'Umra** is perfomed in the months of **Hajj** and then **Ihram** is removed and redonned on the 7th of Zilhijja at Mecca for the second time for **Hajj** it is called **Tamattu'.**

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

6. Q. **What is Ifrad?**

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

Notes (1) The sacrifice of an animal is not obligatory on one performing the **Hajj** alone, i.e., **Ifrad.**

(2). If anyone of the essential observances in connection with **Ihram, Tawaf** or **Sa'ee** are transgressed, one is liable for penalties in the shape of either sacrificing a goat or a sheep, or distributing alms. Further particulars in detail will be dealt with in our next volume.

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

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

Assalamu 'alaika ayyuhan-Nabiyyu wa rah- اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ

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(2) After proceeding to Mecca one should betake himself or herself to Ka'ba and affecting the **Iztiba'a,** one should form and give utterance to the **Niyyat** for **Tawaf** and commence the performance of the same.

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

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

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

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

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

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

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

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

4. Q. **What is Qiran?**

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وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ
اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ
اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ
اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ
اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ
اَلسَّلَامُ عَلَيْكَ يَا شَفِيْعَ
الْمُذْنِبِيْنَ اَلسَّلَامُ عَلَيْكَ وَ
عَلٰى اٰلِكَ وَ اَصْحَابِكَ وَ اُمَّتِكَ
اَجْمَعِيْنَ

matullahi wa barakatuhu, Assalamu 'alaika ya Rasoollallah! Assalamu 'alaika ya NabiAllah! Assalamu 'alaika ya HabibAllah Assalamu 'alaika ya khaira-khalqillah ! Assalamu 'alaika ya Shafi' al-muznibeen ! Assalamu 'alaika wa 'ala alika wa as-habika wa ummatika ajma'een

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

:o: ———

The End

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