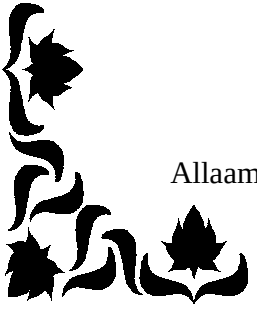



تَعْلِيم الإِسْلام

The Teachings of Islam

Workbook of Islamic Beliefs and Teachings
For Beginners and Children

PART III




English Version of
Ta'leemul-Islaam
by
Allaamah Mufti Muhammad Kifaayatullah

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تَعلِيم الإِسلام

Teachings of Islam*

PART III

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

In the name of Allah, the Beneficient, the Merciful

نَحۡمَدُ اللّٰهَ الۡعَلِيَّ الۡعَظِيۡمَ وَ نُصَلِّيۡ عَلٰى رَسُوۡلِهِ الۡكَرِيۡمِ

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

Tawheed (The Oneness of Allah)

Q. What is meant by *tawheed*?

A. Heartily believing in the oneness of Allah and proclaiming it verbally is called *tawheed*.

Q. How do human beings know that Allah is One?

A. First of all, the human wisdom (if it is true wisdom) believes that Allah is One and Omnipresent. That is why the great, wise and learned men and philosophers believe in the oneness of God. Secondly, all the prophets unanimously taught *tawheed* to human beings and said that there was none like Allah.

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* Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

Q. Does the Noble Qur'aan teach *tawheed*?

A. Yes, the Noble Qur'aan teaches *tawheed* in a most perfect and excellent way. The Noble Qur'aan is today the only Book which teaches the oneness of Allah. Though the previous heavenly books also taught *tawheed*, people made alterations in all those books and entered things against *tawheed* and have changed Allah's bestowed Divine Law. To reform this and to preach the real *tawheed* Allah sent Hadrat Muhammad (ﷺ) and revealed to him His Book, the Noble Qur'aan.

Q. Which *aayaat* (verses) of the Noble Qur'aan prove *tawheed*?

A. The Noble Qur'aan is full of lessons of *tawheed* from beginning to end. For instance:

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿١٦٣﴾

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

(*Surah* 2, *Aayat* 163)

Another verse is:

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَ
الْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَآ اِلٰهَ
اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾

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

(*Surah* 3, *Aayat* 18)

And:

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ ﴿١﴾

Say: He is Allah, the One.

(112: 1)

Q. What is the personal name of Allah?

A. "Allah." This is called *Ism dhaat* or *ism dhaati*.

Q. What are Allah's other names, such as *al-Khaaliq* (The Creator), *ar-Raaziq* (The Provider), etc. called?

A. These names of Allah are called *Ism Sifaati*.

Q. What is meant by *Ism Sifaati*?

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

Q. If Allah has only one personal name, "Allah," then how many qualitative names has He?

A. In the Holy Qur'aan, Allah says:

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

Allah's are the fairest names. Invoke Him by them.

(7: 180)

One of the *hadeeth* says:

﴿ اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِئَةً اِلَّا وَاحِدًا ۔ ﴾

Doubtless Allah has 99 names: 100 less one.

(Bukhari)

Angels

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

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

Q. What work do the angels do?

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

Q. Name some of the duties of the angels.

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

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

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

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

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

- Two angels are always with every man and woman. One writes the good deeds and the other records the bad ones. These two angels are called *kiraamun-kaatibeen.*
- Some angels guard the human beings from calamities. They look after the children, the old and the weak and any others whom Allah wants them to protect.
- Some angels question the dead in their graves. Two angels visit the grave of every individual. They are called *Munkar* and *Nakeer*.
- Some angels just keep roaming about the world. They attend places where people pray to Allah, where religious lectures are being given or the Holy Qur'aan is read, or where the *darood shareef* is recited, or where religious education is given. These angels testify to Allah the presence of those who attend such gatherings.
- Some angels are posted to look after the *jannah* (Paradise).
- Some angels look after *jahannam* (Hellfire).
- Some angels bear the *'arsh* (throne of Allah).
- Some angels keep worshipping Allah and praising His greatness all the time.

The duties of the angels working in the world keep on changing every morning and evening. The angels on night duty go back when morning prayers are said, and then the day angels take over. These go back at the time of the *'Asr* prayer and those having night duty return once again.

Q. How is it known that the angels do these jobs?

A. We know because these things are mentioned in the Holy Qur'aan and the *hadeeth shareef*.

Allah's Books

Q. How is it known that the *Tawraah* (Old Testament), *Zaboor* (Psalms), and *Injeel* (Gospel) are heavenly books?

A. The Holy Qur'aan says that all these three books are heavenly books. Allah has said about these books:

إِنَّآ أَنزَلْنَا التَّوْرٰىةَ فِيهَا هُدًى وَّ نُوْرٌ ۚ

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

(5: 44)

وَ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ۚ﴿۱۶۳﴾

And We imparted unto Dawood the Zaboor (Psalms).

(4: 163)

وَ قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ ۙ

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

(57: 27)

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

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

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

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

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

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

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

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

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

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

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

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

A. There are many reasons for the superiority:

- The Holy Qur'aan has been kept without the change of even a single word- there will not be any change in it till the *Qiyaamah*. In other previous Divine Books, people have made great alterations.
- The text of the Qur'aan is miraculous and is of such a high literary standard that even its smallest *surah* or verse cannot be matched.
- The Holy Qur'aan brought the last and final Commands of Allah and cancelled many Commands of the previous Books.
- The previous Books came all at once. The Holy Qur'aan took 23 years to complete and it came in parts as and when it was needed. This gradual revelation won it a place in the hearts of men. Hundreds and thousands of people accepted its orders and embraced Islam.
- The Holy Qur'aan has been learnt by heart, thus it is safe in the memory of millions of Muslims. This practice continues to this day since the time of the Prophet (ﷺ) and Allah-willing it will continue till the *Qiyaamah*. This way prevented the enemies of Islam from making changes or adding or taking out anything from the book or destroying it. Allah-willing, these people will not be able to do so up till the *Qiyaamah*.
- The Commands of the Qur'aan are so moderate and easy that they suit all people at all times. There are not any

people in the world who feel difficulty in adopting the orders of the Holy Qur'aan. Since these principles suit all times and all people, there is no need of a new *Shari'ah* or a new heavenly Book. The Prophethood of our beloved Prophet (ﷺ) was meant to be for the whole rest of the world and mankind up till the Day of Judgment.

Prophethood

Q. As nobody knows the number and the names of all the prophets, please give the names of some of the famous ones.

A. The names of some of the well-known prophets are: Hadrat Aadam, Hadrat Sheeth, Hadrat Idrees, Hadrat Nuuh, Hadrat Ibraaheem, Hadrat Is-maa'eel, Hadrat Is-haaq, Hadrat Daawud, Hadrat Ya'quub, Hadrat Yuusuf, Hadrat Sulaymaan, Hadrat Muusa, Hadrat Luut and Hadrat Muhammad, the last of all the prophets- peace be upon all their souls.

Q. From which tribe of Arabia did Hadrat Muhammad (ﷺ) come from?

A. The Holy Prophet (ﷺ) was from the Quraish tribe. The Quraish commanded the greatest respect of all the Arabian tribes and were held in the highest esteem. They were the chiefs of all the other clans in Arabia.

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

Q. Who was Haashim, whose clan was called *Haashimi*?

A. Haashim was the great-grandfather of our Holy Prophet (ﷺ). His family lineage runs thus: Muhammad *bin* (son of) 'Abdullah *bin* 'Abdul-Muttalib *bin* Haashim *bin* 'Abdu-Manaaf.

Q. Was there a prophet among the forefathers of Hadrat Muhammad (ﷺ) apart from Hadrat Adam (عليه السلام)?

A. Yes, there are several: The Holy Prophet (ﷺ) belonged to the family of Hadrat Ismaa'eel (عليه السلام), who was the son of Hadrat Ibraaheem (عليه السلام). Hadrat Nuh (عليه السلام), Hadrat Sheeth (عليه السلام) and Hadrat Shu'ayb (عليه السلام) also come in the lineage of the Prophet (ﷺ).

Q. At what age did the Prophet (ﷺ) get the prophethood?

A. Prophet Muhammad (ﷺ) was 40 years of age when *wahyi* (revelation) of Allah came to him.

Q. What is meant by *wahyi*?

A. *Wahy* means the coming of Allah's Commands, Orders and Messages to a prophet. The Angel Jibreel brought *wahy* to all prophets.

Q. How long did the Prophet (ﷺ) live after the first *wahy* came to him?

A. For twenty-three years. He lived for 13 years in Makkah and 10 years in Madinah.

Q. Why did he go to Madinah?

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

Madinah, these people gave him and his companions all help, assistance and protection. Some Muslims who had already left Makkah to escape the unbearable torture of *kaafir*s, when they came to know of the Prophet's (ﷺ) departure to Madinah, left also for Madinah. Some other Muslims were directed by the Prophet (ﷺ) himself to reach Madinah. The departure of Hadrat Muhammad (ﷺ) from Makkah to Madinah is called the *Hijrah*. The Muslims who came to Madinah, leaving their homes in Makkah, are called *Muhaajireen* (singular: *Muhaajir*). The people of Madinah who helped the Holy Prophet (ﷺ) are called *Ansaar*.

Q. What did the people of Arabia think of the character of Hadrat Muhammad (ﷺ) before and after his declaration as a prophet?

A. He was always looked upon as a man of stainless nobility and perfect virtue. The people always believed him to be truthful, pious and a trustworthy person. He was called *as-Saadiq*, *al-Ameen* which means "the truthful, trustworthy." Everyone respected him. Although the *kuffaar* opposed him, even then they had so much trust in him that they still deposited their money with him.

Q. What is the proof that the Holy Prophet (ﷺ) is the last of all the prophets and that no prophet will come after him?

A. First, because the Qur'aan has called him *Khaatimun-Nabiyyeen*, which means that he is "the last of all the prophets."

Secondly, the Holy Prophet (ﷺ) has said:

﴿ اَنَا خَاتَمُ النَّبِيّٖنَ لاَ نَبِيَّ بَعْدِیْ ﴾

I am the last Prophet, no Prophet is to come after me.

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

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

This day I have perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islaam.

(5: 3)

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

Q. What is the proof that the Holy Prophet (ﷺ) is the highest in the rank of all the prophets?

A. This is proved by many *aayaat* of the Holy Qur'aan. The Holy Prophet (ﷺ) has himself said:

﴿ اَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ ﴾

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

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

Sahaaba Kiraam

(The Noble Companions)

Q. What is a *Sahaabi* (companion)?

A. A *sahaabi* is a person who saw the Holy Prophet (ﷺ) or had been in his company as a Believer and died as one.

Q. How many *ashaab* (pl: companions) were there?

A. Thousands of people- all who came to the Holy Prophet (ﷺ) and became Muslims and later died as Muslims.

Q. Are all the companions of equal rank?

A. There are some who are of higher rank than the others. But they all rank higher than the rest of the *ummah*.

Q. Who stands highest in rank among all the Muslims?

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

Q. What is meant by *khaleefah*?

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

Walaayat and *Wali-ullaah*

Q. Who is a *waliy*?

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

Q. How to recognize a *waliy*?

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

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

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

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

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

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

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

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

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

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

A. None is exempted of worship as long as one is in his senses and has the necessary strength to perform religious duties. None is allowed to do even a single sinful thing. If one who

has the strength and is in his senses goes against the *Sharee'ah* or avoids his religious duties and says that he is right in doing this, he is a *kaafir*. A *kaafir* cannot be a *waliy*.

Mu'jiza and *Karaamat*
(Miracles and Miraculous Deeds)

Q. What is *mu'jiza*?

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

Q. What miracles did the prophets show?

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

- The stick of Hadrat Moosa (عليه السلام) turned into a python and swallowed all the snakes let loose on the Prophet by magicians. Allah gave Hadrat Moosa's (عليه السلام) hand such a light that it outshone the light of the sun. When Hadrat Moosa (عليه السلام) crossed the River Nile, the water split up letting him and his followers cross over. But when the army of Fir'awn (Pharoah) tried to cross by the same pathway and reached the midway, the waters came back and the Fir'awn and his army were drowned.
- Hadrat 'Eesa (عليه السلام) restored the dead to life on the orders of Allah. He could also restore the sight of those who were born blind, cure a leper and give life to birds made of mud and make them fly.
- The Holy Qur'aan is the great *mu'jiza* of our Holy Prophet Muhammad (صلى الله عليه وسلم). More than 14 centuries have passed but in this period nobody has been able to write a matching *Surah*, even an *aayah*, although many people did try very hard. Nobody will be able to reach that standard up till *Qiyaamah*. *Mi'raaj* is another *mu'jiza* of our Holy Prophet

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

Q. What is *Mi'raaj*?

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

Q. What is *Shaqqul-Qamar*?

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

Q. What is *karaamat*?

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

Q. What is the difference between *karaamat* and *mu'jiza*?

A. An unusual thing which is shown by a *Nabiy* or Prophet is called a *mu'jiza*, and the one who is pious and devoted to the *Sharee'ah*, if he does something uncommon or impossible it is

called *karaamat*. If an unusual thing is shown by a *kaafir* or by one who goes against the *Sharee'ah* it is called *Istidraaj*.

Q. Is it necessary that a *waliy* must perform some *karaamat*?

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

Q. *Faqeer*s who go against the *Sharee'ah* sometimes do an unusual thing which others cannot do- what is that called?

A. If one is against the *Sharee'ah* and performs an unusual thing, it is not *karaamat* but *istidraaj* or magic. To believe that such a person is a *waliy* or that what he does is *karaamat* is wrong and deceptive.

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

More About *Wudu'*

Q. How is it to say *salaah* without *wudu'* (ablution)?

A. It is a very sinful thing. Some *'ulamaa* (scholars) have called such a person a *kaafir* who knowingly performs prayer without *wudu'*.

Q. What is the proof of the necessity of *wudu'* before saying *salaah*?

A. An *aayah* of the Holy Qur'aan says:

يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَ
اَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ
اِلَى الْكَعْبَيْنِ ؕ

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

(*5:6*)

The Holy Prophet (ﷺ) has said:

﴿ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ ﴾

Cleanliness is the key to prayer.

Faraa'id-ul-Wuduu' (Remaining Rules)

Q. What is the minimum that may be called washing?

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

Q. How many times must the parts be washed whose washing is *fard* (compulsory)?

A. Washing once is *fard* (compulsory), washing three times is *sunnah*. More than that is not allowed. It is wastage and that is *makrooh*.

Q. Washing of what portion of the face is compulsory?

A. From the hairy part of the forehead to down under the chin and from one ear-lobe to the other.

Q. If some part, the washing of which is *farḍ*, remains dry, will *wuḍuu'* be all right?

A. The *wuḍuu'* will not be complete if a hair-breadth of space is left dry.

Q. If one has six fingers, is it *farḍ* to wash the sixth finger?

A. Yes. It is *farḍ*. If there is an overgrowth on any part whose washing is *farḍ*, the washing of the overgrowth also becomes *farḍ*.

Q. What is meant by doing *Masaḥ*?

A. Passing a wet hand over a part of the body is called *Masaḥ*.

Q. Is it necessary to wet one's hand afresh for *Masaḥ* of the head or does the wetness already existing suffice?

A. It is better to take fresh water, but if the hand is wet after washing, *Masaḥ* is allowed with it. It is not allowed to do *Masaḥ* with the hand with which *Masaḥ* has already been done. *Masaḥ* will not be allowed with the hand that was dry, but was moistened by any other part on which *Masaḥ* had been done or was washed.

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

A. Then the *Masaḥ* is done.

Q. Is it *farḍ* to wash inside the eyes in *wuḍuu'*?

A. It is not *farḍ* to wash inside the eyes.

Q. If one, after *wuḍuu'*, shaves his head or cuts his fingernails, will it be necessary to do fresh *Masaḥ* of the head or wash the fingernails again?

A. No.

Q. If one's hand is cut off from below the elbow, is it necessary to wash that hand?

A. Yes, if the elbow or any part below of it remains in the arm, the washing of the elbow and the remaining portion is *farḍ*.

The *Sunnat*s in *Wuḍuu'* (Remaining Rules)

Q. What is the ruling if one did not do *niyyah* before *wuḍuu'*?

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

Q. How to do *niyyah* for *wuḍuu'*?

A. *Niyyah* means to intend to do something. When someone begins to do *wuḍuu'*, he should have the intention of removing *najaasat* and becoming *ṭaahir* in order to say *ṣalaah*. This "intention" is the *niyyah* of *wuḍuu'*.

Q. Is it necessary to say the *niyyah* aloud or just thinking of it will be enough?

A. It is not necessary to say aloud. If one says, that too will be correct.

Q. If one has *wuḍuu'* but performs a new *wuḍuu'*, what should be his *niyyah*?

A. The *niyyah* should be that he is doing *wuḍuu'* over *wuḍuu'* to enhance the blessing of Allah and get more benefits.1

Q. In *wuḍuu'* should one say *Bismillaah*… in full?

A. Yes, reciting *Bismillaah*… in full or reciting the following is correct:

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1 Note: One should not repeat one's *wuḍuu'* if one already has *wuduu'* without praying at least two *rak'aat* of prayer with the first *wuḍuu'*.

﴿ بِسۡمِ الۡعَلِیِّ الۡعَظِیۡمِ وَ الۡحَمۡدُ لِلّٰہِ عَلٰی دِیۡنِ الۡاِسۡلَامِ ﴾

With the name of the High and Mighty One, and with praise to Allah for the religion of Islam.

Q. How is it to do the *miswaak* and what is the method of doing it?

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

Q. How is it to gargle?

A. Gargling is *sunnat* in *wu<u>d</u>uu'* and *<u>gh</u>usul*, but it should not be done when one is fasting. Water should be put into the mouth by the right hand.

Q. What is the method of putting water into the nose?

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

Q. To do *<u>kh</u>ilaal* of what part of the beard is *Sunnat*?

A. It is *sunnah* to do *<u>kh</u>ilaal* in the inner and lower parts of the beard. Washing of hair which grows on the face is *far<u>d</u>*.

Q. How to do *<u>kh</u>ilaal* of the fingers?

A. *<u>Kh</u>ilaal* of fingers means that the fingers of one hand should be put into the fingers of the other hand and then be pulled out

together. *Khilaal* of the toes is done by the little finger of the left hand, beginning from the little toe of the right foot and ending with the little toe of the left foot.

Q. How to do *masah* of the whole head?

A. Wet both hands and put them on each side of the forehead, below the hair. Then push your hands (palm along with fingers) up to the nape. Then bring them back to the forehead. Remember that they should have passed over the whole of the head.

Q. Should one take fresh water for *masah* of the ears?

A. No. The water for *masah* of the head will suffice. *Masah* inside the ears should be done by the first index fingers of both the hands and on the outside by the thumbs.

The *Mustahibbaat* in *Wudu'* (Remaining Rules)

Q. Is it *sunnah* or *mustahab* to begin *wudu'* from the right?

A. Some *'ulamaa* (scholars) say it is *sunnat* and some *mustahab*.

Q. How to do *masah* on the back of the neck?

A. *Masah* on the back of the neck should be done by the back of the fingers of both the hands. *Masah* on the front of the neck is a *bid'at* (innovation) and is not allowed.

Q. What are the other rules to be observed during *wudu'*?

A. There are many other rules to be observed in *wudu'*:

- To pass the wet tip of the little finger into the ears.
- To do *wudu'* before the time for *namaaz.*
- To rub the limbs while washing them.
- To revolve the ring on the finger if you have one.
- Not to talk unnecessarily while doing *wudu'*.
- Not to throw water forcefully on the face.
- Not to waste water.

- To say: *Bismillaah* when washing each part.
- To recite *darood shareef* and the following *du'aa* after *wuḍuu'*:

﴿ اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ.

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَ اجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ ﴾

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

- After *wuḍuu'* to stand up and drink the water left in the pot.
- To say two *rak'aat* of *ṣalaah* after *wuḍuu'* (*Tahiyyatul-Wuḍuu*).

Nawaaqiḍ-e-Wuḍuu' – Breakers of Ablution (Remaining Rules)

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

A. *Wuḍuu'* breaks if a little quantity of any *nijs* (dirty) thing comes out of the body and flows over the part, the washing of which is *farḍ* in *wuḍuu'* or *ghusal*.

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

A. *Wuḍuu'* will not break in this case, for it is not *farḍ* to wash the inner part of the eye.

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

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

Q. Does vomiting break the *wuḍuu'*?

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

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

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

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

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

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

A. Yes.

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

A. If the leech sucks the blood and after its removal the wound gives out no blood, the *wuḍuu'* breaks because the leech has already sucked so much blood that it would have flowed had that not been sucked into the stomach of the creature. *Wuḍuu'*

will not break if a mosquito or flea bites because they suck the blood in a very small quantity which cannot flow.

Q. What kind of sleep does not break the *wuḍuu'*?

A. If one sleeps standing or sitting without taking support of anything. If one sleeps in a posture of *namaaz* like *sajdah* or *qa'dah*, *wuḍuu'* will also not break.

Q. Is there any person whose *wuḍuu'* does not break by sleeping?

A. Yes, the *wuḍuu'* of *anbiyaa* (the prophets) (peace be upon them) did not break in their sleep. It was their special quality and superiority.

Q. What is meant by laughter? Does laughter break the *wuḍuu'* of everybody?

A. Laughter means laughing so loudly that a person near you can hear it. If the following conditions are all satisfied, then laughter will break the *wuḍuu'* during the prayer:

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

Q. Does *wuḍuu'* break by looking accidentally at others' *satar* (private part)?

A. *Wuḍuu'* does not break by looking at others' or one's own *satar*, whether consciously or unconsciously.

Ghusl

Q. How many types of *ghusl* are there?

A. There are three types: *farḍ*, *sunnah*, and *mustaḥab*.

Q. How many *fard ghusl* are there?

A. There are six. They will be described elsewhere in this book.

Q. How many *sunnat* types of *ghusl* are there and what are they?

A. They are four:

- *Ghusl* for Friday prayer.
- *Ghusl* for *'Eid* prayers.
- *Ghusl* before one puts on *Ihraam* for *Hajj*.
- *Ghusl* for *wuqoof* at *'Arafaat*.

Q. What sorts of *ghusl* is *mustahab* and what are they?

A. There are many *mustahab* (recommended) types. Some are:

- *Ghusl* on the night of 15th of the month of *Sha'baan*.
- *Ghusl* on the night of *'Arafah*, that is the night following the evening of the 8th of *Dhul-Hijjah*.
- *Ghusl* for the lunar or solar eclipse prayers.
- *Ghusl* for *Salaatul-Istisqaa* (prayers for rain).
- *Ghusl* before entering *Makkah Mu'azzamah* or *Madinah Munawwarah*.
- *Ghusl* for the person who has given bath to the dead.
- *Ghusl* of a *kaafir* at the time of his embracing Islaam.

Q. If there is necessity of *ghusl* and one stands in the rain or dives into a river so that water flows over the entire body, will it complete the *ghusl*?

A. Yes, if one also passes water into his mouth and nostrils, then the *Ghusl* will be completed.

Q. Is it necessary to face *qiblah* while doing *ghusl*?

A. It is not allowed to face the *qiblah* while one is naked. There is no harm, however, if the *satar* is covered.

Q. How to do *ghusl* with the *satar* uncovered?

A. It is all right to do so if it is done in a bathroom or at such place where no one else can see one's *satar*.

Q. How many things are *Makrooh* in *ghusl*?

A. (1) Waste of water; (2) talking or facing *qiblah* while the *satar* is not covered; (3) *wuḍuu'* done against *sunnah* is *makrooh*.

Q. If *wuḍuu'* is not done before the *ghusl*, is it necessary to do *wuḍuu'* after *ghusl* for prayers?

A. *Ghusl* completes *wuḍuu'*, so there is no necessity of doing *wuḍuu'* again.

More About *Masaḥ* Over Socks

Q. From what time is the duration of *masah* to be counted?

A. From the time *wuduu'* breaks, it should be counted one day and one night or three days and three nights. For example, one wears socks after *wuduu'* for morning prayers on Friday and this *wuduu'* breaks after the *Ẓuhr* prayers. Such a person, if he is at home, can do *masah* till the time of *Ẓuhr* prayers on Saturday and if he is in journey he can do *masah* till the *Ẓuhr* prayers of Monday.

Q. What things break *masah*?

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

Q. What if one takes off the socks or the time for *masah* expires while one has *wuduu'*?

A. In both these cases, it is enough to put on the socks after washing the feet. Doing full *wuduu'* is, however, *mustahab*.

Q. What if a traveller begins doing *masah* on socks but returns home after one day and night?

A. He should take off his socks and do *wuduu'* afresh.

Q. What if one is staying at home and is doing *masah* and then sets off on a journey?

A. If he has begun the travelling before the expiry of one day and one night, he can keep on the socks for three days and three nights and should continue on doing *masah*. If the journey begins after the expiry of one day and one night, then he should take off the socks and do *wuduu'* afresh.

Q. What if the socks have many small holes in them?

A. If the socks are torn at various places, add up the area of torn parts together. If it is equal to the breadth of three fingers, *masah* will not be allowed. If it is less, then it will be allowed. If both socks are torn and the area of torn portions of both equals three fingers but separately they are less, then *masah* is allowed.

Najaasat Haqeeqi and How to Clean It

Q. How to clean *najaasat*, mud and dirt from things of leather, such as leather socks, slippers, etc.?

A. Such dirt can be got rid of by rubbing it on the ground or with any other thing. However, no portion of dirt or its effect should remain on the surface.

Q. How to make these things *taahir* if urine, wine or anything of the kind falls on these things?

A. By water or any other clean liquid. Washing is necessary of the leather materials except when soiled with mud, dirt or feces.

Q. Can knives, swords or things of steel, silver, bronze and aluminium be cleaned by anything other than water?

A. Things of iron and metals like silver, gold, copper, aluminium, bronze or things of ivory or bone materials or clay pots when they are plain, stainless and have no carvings, can be made *t̲aahir* by rubbing off the *najaasat*. But the *najaasat* must not remain in carvings.

Q. How to clean the ground when urine or wine has fallen on it?

A. When the ground gets dry and the effect, colour, smell and taste of the *najaasat* goes away, it becomes clean.

Q. How to clean the *najaasat* from bricks, stony floor or walls of a house or mosque?

A. When the bricks or stones of such a building get dry and the effect of the *najaasat* goes, they become *t̲aahir*.

Q. How to make those things *t̲aahir* which cannot be squeezed, like pots or thick cushions and beddings?

A. Things which cannot be squeezed should be made *t̲aahir* by washing three times with water. After each washing leave it until it becomes dry. Then wash again. But while washing rub hard to get rid of the *najaasat*.

Q. Can earthen pots be made *t̲aahir*?

A. Earthen pots can be made *t̲aahir* by washing in the same way as the other things mentioned in the preceding question and answer.

Q. Will the ashes of a dirty thing, like cow-dung, be clean or unclean?

A. Any *nijs* thing, when burnt to ashes, becomes *t̲aahir*.

Q. What if a rat dies after falling into *ghee*?

A. If the *ghee* is frozen, the part where the rat lies and the nearby portion should be taken out and the rest will be *taahir*. If the *ghee* is in liquid condition, the whole thing will become *nijs*.

Q. How to clean *nijs ghee* or oil?

A. Mix an equal quantity of water in the dirty *ghee* or oil and boil it. Then take out the *ghee* or oil which comes on the surface of the water. Repeat this again two times. Thus *ghee* becomes *taahir*.

Other Rules About *Istinjaa*

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

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

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

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

Other Rules About Water

Q. Is *wudu'* allowed with water that is heated by the sun?

A. It is allowed but is not preferable.

Q. If drops of water fall into a pot full of water while one is doing *wudu'*, will *wudu'* be allowed with the water in the pot?

A. If no *najaasat* was washed with it, then this water is still clean. When used water mixes with fresh water and the quantity of fresh water is greater than the used water, *wudu'* will be allowed by such water. If, however, the quantity of the used and fresh water is equal or the used water exceeds in proportion, then *wudu'* and bathing with such water is not allowed.

Q. If anything otherwise *taahir*, e.g. soap or saffron, mixes with water, will *wudu'* be allowed with such water?

A. *Wudu'* will be allowed with such water if a *taahir* thing mixes with it. *Wudu'* will be allowed with the water that has changed two qualities out of three: color, smell and liquidity. *Wudu'* and *ghusl* is not allowed with water that has changed in all three qualities and become heavy.

Q. Will it be taken as "running water" if there is a tank or reservoir two yards broad and 25 yards long, or 5 by 50 yards?

A. Yes, it will be treated as "running water." Note: the "yard" fixed by *Sharee'ah* is about 21 inches long.

Q. Will it be treated as "running water" if the opening of the tank is smaller than as prescribed by *Sharee'ah* but is bigger at the bottom?

A. Such a tank will be taken as "running water" if it is 10 yards long and 10 yards broad and is covered from four sides or from one or two sides. The cover must be above the water and not in contact with the water. But if the cover touches the water, the tank will be regarded as a small tank and the rules