تَعلِيم الإسلام

Teachings of Islam*

PART IV

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

In the name of Allâh, the Beneficient, the Merciful

نَحۡمَدُ اللّٰهَ الۡعَلِيَّ الۡعَظِيۡمَ وَ نُصَلِّيۡ عَلٰى رَسُوۡلِهِ الۡكَرِيۡمِ

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

Ta'leem-ul-Imaan (*Islaami 'Aqaa'id*)

(Teachings of the Faith, or Islamic Beliefs)

Tawheed (The Oneness of Allâh)

Q. What is meant by the word Allâh?

A. **Allâh** is the name of the Being Who is *Waajibul-Wujood*, and Who is the embodiment of all the *Sifaat-e-Kamaaliyah*.

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

Q. What is meant by *Waajibul-Wujood*?

A. *Waajibul-Wujood* is the Eternal Being whose presence is necessary and whose absence is impossible. *Waajibul-Wujood* means one who has been from all time before and will remain for ever. There is no beginning for Him nor an end. He is self-existent, since anything which comes into being or is present due to another's creation cannot be *Waajibul-Wujood*.

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

Q. What is meant by *Sifaat-e-Kamaaliyah*?

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

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

A. Such a being is called *Qadeem*.

Q. What beings other than Allâh are *Qadeem*?

A. Only Allâh and His qualities are *Qadeem* and nothing else is *Qadeem*.

Q. When nothing except Allâh existed from all times, how did Allâh create the heaven, earth, and all other things?

A. The whole universe was created by the order of Allâh and His power. He did not need anything to create the earth and heaven. Had He stood in need of something, how could He be *Waajibul-Wujood*? Remember: Allâh is *Waajibul-Wujood* and He never requires anything for His work, nor any help from others.

Q. What are the *Sifaat-e-Kamaaliyah*, or the perfect qualities of Allâh?

A. Some of them are: *Wahdat, Qidam, Wujoob-e-Wujood, Hayaat, Qudrat, 'Ilm, Iraadah, Sam'a, Basar, Kalaam, Khulq, Takween,* and so on.

Q. What is *Sifat-e-Wahdat*?

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

Q. What is *Sifat-e-Qidam* and what is meant by *Wujoob-e-Wujood*?

A. *Qidam* is to be *Qadeem*, which means to existed from all times and for all times. *Wujoob-e-Wujood* means to be *Waajibul-Wujood*.

Q. What is meant by *Azali* and *Abadi*?

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

Q. What is *Hayaat*?

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

Q. What is *Sifat-e-Qudrat*?

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

Q. What is *Sifat-e-'Ilm*?

A. *'Ilm* means to know. That is, Allâh knows everything about everything. Nothing big or small is out of His knowledge. He

knows about every particle and He knows about everything before its being and after its extinction. He hears and sees fully well, even the movement of an ant in the darkness of the night. The ideas that creep into human beings' hearts are all known to Allâh. *'Ilm-e-Ghayb* (knowledge of the Unseen) is a quality of Allâh only.

Q. What is *Iraadah*?

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

Q. What is *Sifat-e-Sam'a* and *Sifat-e-Basar*?

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

Q. What is *Sifat-e-Kalaam*?

A. *Kalaam* means speech. Speaking is Allâh's proven quality, but He requires no tongue like His creatures.

Q. How does Allâh talk when He has no tongue?

A. Allâh's creatures cannot talk without a tongue- they depend on organs and provisions, but Allâh does not depend upon anything. He does not need a tongue to speak. Had He stood in need, He could not have been *Waajibul-Wujood*.

Q. What is *Sifat-e-Khalq* and *Takween*?

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

Q. Besides these qualities, are there any more qualities of Allâh?

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

Allâh's Books

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

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ

The month of Ramadaan in which was revealed the Qur'aan…[1]

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

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝١

Lo! We revealed it on the Night of Power.[2]

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

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

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

[1] Surah 2, Ayah 185.
[2] Surah 97, Ayah 1.

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

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

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

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

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

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۚ﴿۱﴾ خَلَقَ الْاِنْسَانَ
مِنْ عَلَقٍ ۚ﴿۲﴾ اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُ ۙ﴿۳﴾ الَّذِیْ عَلَّمَ
بِالْقَلَمِ ۙ﴿۴﴾ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ؕ﴿۵﴾

Read: In the name of thy Lord who created; Created man from a clot.
Read: And thy Lord is the Most Bounteous; Who teaches by the pen;
Teaches man that which he knew not.[3]

[3] Surah 96, Ayaat 1-5.

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

Q. If the revelation of the Holy Qur'aan began with these first lines of Surah 'Alaq, then was the Holy Qur'aan not revealed in the order in which we have it now?

A. No, the present order is not according to the order of the revelation of the Qur'aan. Revelation was according to the need and occasion. But when a *surah* was revealed, the Holy Prophet (ﷺ) would instruct that it should be written before and after certain *surah*s. In the same way, when an *ayaat* or many *ayaat* were revealed, he would instruct to write them before and after certain other *ayaat*. Thus, the present order in which the Holy Qur'aan appears is not in the order as it was revealed, but set according to the instructions, wishes and orders of the Holy Prophet (ﷺ).

Q. Did the Holy Prophet (ﷺ) maintain the order of the Holy Qur'aan and get it written however he wished, or did he give directions according to the order of Allâh?

A. The number of *surah*s, their beginning and end, the number of *ayaat* in every *surah*, and their beginning and end- and in the same way the complete present order of the Qur'aan- was made known to Hadrat Jibra'eel by Allâh. Hadrat Jibra'eel informed the Holy Prophet (ﷺ) and through the Prophet (ﷺ), the same was made known to us.

Q. It is more than 1400 years since the Holy Qur'aan was revealed- what is the proof that it is the same Qur'aan as was revealed to our Holy Prophet Muhammad (ﷺ)?

A. There are many proofs that the present Qur'aan is the same Book as was revealed to our Holy Prophet (ﷺ). Here we tell some of the obvious proofs:

First Proof: The *Tawaatur* of the Holy Qur'aan. It has continuity since the time of the Holy Prophet (ﷺ), without a change or break. A thing which is proved by such continuity is absolute and above suspicion.

Q. What is meant by *Mutawaatir* and *Tawaatur*?

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

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

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

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝٩

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.[4]

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

[4] Surah 15, Ayah 9.

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

Risaalah (Prophethood)

The Holy Qur'aan says:

وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝

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

At another place it is said:

وَّلِكُلِّ قَوْمٍ هَادٍ ۝

...and for every folk a guide.[6]

Q. These lines show that Allâh sent prophets to every country and every people. Did any prophets come to places like India and China and this land as well?

A. It is certainly proven by these verses that to every nation was sent a guide and warner from Allâh. It is thus quite in accordance with the plan of Allâh that the prophets must have been raised in all parts of the world including India and China and other places.

[5] Surah 35, Ayah 24.
[6] Surah 13, Ayah 7.

Q. Can we believe that the religious leaders of the Hindus, such as Krishanji and Ram Chandarji, were Allâh's prophets?

A. We cannot believe that. Prophethood is a special rank given by Allâh to His chosen and devoted creatures. As long as it is not proven by the Shari'ah that this privilege or rank was given to a certain person by Allâh, one cannot definitely call a person a prophet. If we call any person a prophet without proof and in reality he is not a prophet, we will be answerable to Allâh for this wrong belief.

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

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

Q. What beliefs should one have about the Holy Prophet Muhammad (ﷺ)?

A.

(1) That he was a human being and Allâh's creature.
(2) He is superior to all except Allâh.
(3) He is innocent of all sins.
(4) Allâh revealed the Holy Qur'aan to him.
(5) He was invited to the heavens by Allâh on the occassion of *Mi'raaj* and he was shown Heaven and Hell on that night.
(6) Many a miracle was performed at his hand by Allâh's favor.

(7) He worshipped and prayed to Allâh very much.
(8) His habits and morals were *par excellence*.
(9) He was given knowledge of many things pertaining to the past and future by Allâh, which he disclosed before his *ummah*.
(10) Allâh gave him greater knowledge than any other creature. But he was not *'Aalim-ul-Ghayb* (one who knows the unseen or unheard), because that is a special quality of Allâh only.
(11) No prophet will come after him and he is *Khaatim-un-Nabiy-yeen*, the last of all the prophets. Only Hadrat 'Isaa (عليه السلام) will again descend from Heaven, but even he will follow the Islamic Shari'ah.
(12) He is the prophet of all human beings and *jinn*.
(13) On Allâh's order, he will ask forgiveness for the sinners on the Day of Judgment. That is why he is called *Shaafi'-ul-Mudhnibeen*. Allâh will accept the request of our Holy Prophet (صلى الله عليه وسلم).
(14) It is necessary for the *ummah* to do what he (صلى الله عليه وسلم) has ordered and abandon what he has forbidden and also to accept and believe in their own context all his prophecies.
(15) It is necessary for all Muslims to regard and respect him, but this should be within the limits and rules of Shari'ah. To respect against these rules of Shari'ah, and then to think that it is an expression of love, is foolish.

Q. What is meant by "innocent"?

A. All the prophets were innocent. It means that our Holy Prophet (صلى الله عليه وسلم) committed no sins, minor or major, knowingly or unknowingly.

Q. Was the ascent, or going up for *Mi'raaj*, done bodily or was it only a dream in sleep?

A. The Holy Prophet (صلى الله عليه وسلم) went up for *Mi'raaj* with his body and so the ascent was bodily. Apart from this, he went several times on *Mi'raaj* in his dreams. These are called *Manaami Mi'raaj* (*Manaami* means in a dream), but the dreams of all

prophets are true and there is no doubt about them. Thus, one ascent of our Holy Prophet (ﷺ) was of body and four or five others happened in dreams.

Q. What is meant by *Shafaa'ah*?

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

Q. Pardon for what sorts of sins will be recommended?

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

Faith and Good Actions

Q. What is *Imaan*?

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

Q. What are the *A'maal-e-Saalihah*?

A. Virtuous actions, or good deeds and prayers as told by Allâh and taught to His creatures by Allâh's prophets. All these are called *A'maal-e-Saalihah* or *A'maal-us-Saalihah*.

Q. Do prayers and virtuous deeds also form the basis of *Imaan*?

A. Yes, virtuous deeds are included in *Imaan-e-Kaamil* (complete faith). Virtuous actions make *Imaan* bright and perfect. Without these, *Imaan* is incomplete.

Q. What is meant by *'Ibaadah*?

A. *'Ibaadah* means worship. One who worships is called an *'Abd* and the one who is worshipped is called *Ma'bood*. The only true object of worship is Allâh, Who created us and the whole universe. We all are His creatures. He has ordered us to worship Him and it is our duty to do so.

Q. Which of Allâh's creatures have been ordered to worship?

A. Human beings and *Jinn* have been ordered to worship Allâh. They are called *Mukallaf* (duty-bound). Angels and other creatures of the universe are not *Mukallaf*. (They have no alternative except to obey what Allâh has created them for.)

Q. Who are *Jinn*?

A. *Jinn* are also Allâh's creatures, born of fire. Their bodies are so fine that we cannot see them. They can be seen only when they take the shape of a man or animal. They have been given this power by Allâh- the power to change their shape and form and become man or animal. Jinn are both male and female and have children also.

Q. What are the ways of doing *'Ibaadah*?

A. There are many ways of worshipping: Prayer, fasting, giving charity, going for Hajj, sacrifice of animals, *I'tikaaf* (retiring to the mosque), teaching good things to Allâh's creatures,

restraining oneself and others from bad deeds, respecting parents and teachers, building mosques, running schools, acquiring and spreading knowledge and helping those who seek knowledge, helping the poor, fighting the enemies of Allâh in the name of Allâh, feeding the hungry, providing water to the thirsty, and so on. Many other acts which are ordered by Allâh or which are praised by Him are acts of worship. All these are also called *A'maal-e-Saalihah*.

Sin

Q. What is *Ma'siyah*?

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

Kufr and *Shirk*

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

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

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

Q. What is the sharing of Allâh's qualities in person?

A. Associating someone else in Allâh's Person is to believe in two or more gods. The Christians are *mushrik* as they believe in three gods. Fire worshippers are *mushrik* as they believe in two gods. Hindus, by believing in many gods, become *mushrik*.

Q. What is sharing in qualities?

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

Q. In what ways can the Divine qualities be shared?

A. Many. Here we shall mention some of them:

(1) *Shirk fil-Qudrat*. To attribute Allâh's quality of Power to anybody else. For example, to believe that a certain prophet or *wali* or martyr can bring about rains or cause the birth of babies or fulfil desires or give food or kill or bring anything into life or bring benefit or damage. All these things are *shirk*.

(2) *Shirk fil-'Ilm*. To attribute Allâh's power of Knowledge to others. For example, to say that a prophet or a pious man has the knowledge of the unseen, or knows about everything, of is aware of all of our affairs, or can tell what is happening far and near. All this is *Shirk fil-'Ilm*.

(3) *Shirk fis-Sam'a wal-Baṣar*. To attribute Allâh's power of Seeing and Hearing to others. For example, to believe that a certain prophet or a pious person could hear things far and near, or could see all of our own acts.

(4) *Shirk fil-Ḥukm*. To accept any other person as superior and obey him like Allâh. For example, if a pious person has told one to say certain prayers before 'Asr and one takes it

as necessary and does that and even delays the 'Asr prayer and performs it at the *makrooh* time, it will be *shirk*.

(5) *Shirk fil-'Ibaadah* is to accept any other person as worthy of worship like Allâh. For example, to do *sajdah* (prostration) or *rukuu'* (bow) before a grave or a pious person, or doing *rukuu'* likewise, or to keep fast, in the name of a prophet, *wali* or *imaam*, or to give *nadhr* (oath or vow) or to promise an offering like that, *etc*., or to go around a house or grave like one goes around the Ka'bah (*tawaaf*): all these are *Shirk fil-'Ibaadah*.

Q. Are there any more acts of *Shirk*?

A. Yes, there are many acts of *shirk* which must be avoided. Some of these are: to ask about heavenly secrets from astrologers; to show hands to a palmist to know about the future; to ask others for *faal* (which is another way of trying to know the future from omens); to treat diseases like smallpox, *etc.* as contagious and infectious which can be contracted without Allâh's permission; to make *Ta'aziya*s (floats or models of tombs) and *'Alam*s (banners); to offer as sacrifice sweets, flowers, *etc.* on graves; to swear in the name of someone other than Allâh; to put pictures and pay respects to them; to call any pious person one's rescuer or savior; to grow hair in the name of a *wali*; or to turn *faqeer* (beggars) in Muharram in the name of an *imaam*.

Bid'ah

Q. Which sin is the greatest after *shirk* and *kufr*?

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

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

Q. Give some examples of *Bid'ah*.

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

Other Sins

Q. What are the other sinful things besides *shirk*, *kufr*, and *bid'ah*?

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

Q. Does a Muslim who commits sins remain a Muslim?

A. One whose sin is *kufr* and *shirk* does not remain a Muslim. He becomes *Kaafir* and *Mushrik*. One who commits *bid'ah* remains a Muslim but with an incomplete and imperfect faith.

Such a person is called a *Mutabaddi'* or *Bid'ati*. One who commits other big sins, although he remains a Muslim, he will have a deficient and imperfect faith, and is called a *Faasiq*.

Q. If someone commits a sin, how can he save himself from punishment?

A. Allâh forgives if one asks His pardon. This is called *Tawbah*. It means repentance. When one repents and makes a vow not to commit the sin again, his *tawbah* may be accepted by Allâh. He should request Allâh with much humility to be pardoned and should make a vow not to repeat the sin again. Just saying it in one's heart does not complete the *tawbah*.

Q. Does repentance and asking forgiveness bring pardon for all sorts of sins?

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

Q. When is the request for forgiveness not granted?

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

Q. If a sinful person dies without asking for *tawbah*, will he go to Paradise?

A. Except for a *kaafir* and *mushrik*, all will go to Paradise after receiving punishment for their sins. If they have violated other people's rights, their rewards for good deeds will be taken from them and will be given to those whom they did wrong as compensation for their suffering. It is also possible that Allâh grants pardon and does not punish for all sins, except *kufr* and *shirk*, with or without intercession.

Q. What are the ways in which near relatives or friends can do good to the dead?

A. Such benefits can come to the dead by extra worship to Allâh, or through righteous use of money. For example, if a person reads the Holy Qur'aan, *Darood Shareef*, or gives away charity in the name of Allâh, or gives food to the hungry, he gets reward from Allâh. But Allâh has given the choice to pass on these rewards to another person. To obtain the rewards from Allâh, no time is fixed. No event or day must be given a particular shape, significance, or look for this purpose. Anything which is at hand can be given to a deserving person at any time and the rewards for such a deed can be passed on to the soul of a dead person. It is condemned to observe formalities or give feasts, sometimes beyond one's means, by taking loans, just for the sake of making show or for maintaining custom and family traditions.

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

(Islamic Actions)

Rules About *Qiraa'ah*

(Recitation in prayer)

Q. Is it *waajib* to recite *qiraa'ah* aloud in Fajr, Maghrib and 'Isha prayers even if one is saying them alone?

A. It is not *waajib* to read *qiraa'ah* loudly in these prayers in such case, but it is certainly better.

Q. What is the ruling if these prayers are said *qadaa* (makeup for missed prayers)?

A. The *imaam* should read them in a loud voice. For the *munfarid* there is a choice to say the *qadaa* aloud or in a low voice.

Q. How much *qiraa'ah* is *sunnah* in the *fard* prayers?

A. While on a journey, there is a choice to recite any small or big *surah*[7] after *Surah Faatihah*. For one who is in residence (that is, not on a journey), there is a quantity of *masnoon*[8] *qiraa'ah*.

Q. What is the *masnoon qiraa'ah* in prayers when one is in residence?

A. It is *sunnah* to recite *Tawaal-e-mufassal* in Fajr and Zuhr prayers, *Qasaar-e- mufassal* in Maghrib prayers, and *Awsaat-e- mufassal* in 'Asr and 'Isha prayers.

Q. What are *Tawaal-e-mufassal, Qasaar-e- mufassal*, and *Awsaat-e- mufassal*?

A. The *surah*s of the Holy Qur'aan from *al-Hujuraat* (49) to *al-Burooj* (85) are called *Tawaal-e-mufassal*. The *Awsaat-e-mufassal* includes *surah*s from *at-Taariq* (86) to *al-Bayyinah*

[7] Although commonly spelled "*surah*" in English, it is pronounced "*soo-rah*".
[8] "*Masnoon*" = established in the *Sunnah*.

(98). The *surah*s from *az-Zilzaal* (99) to the end of the Holy Qur'aan are in the *Qasaar-e- mufassal*.

Q. Is this *qiraa'ah* the *sunnah* for the *imaam* only or for the *munfarid* as well?

A. It is *sunnah* for both the *imaam* and the *munfarid*.

Q. What if one leaves this *sunnah qiraa'ah* while in residence?

A. It is allowed.

Q. Is a particular *surah* fixed for a particular prayer in such a way that *qiraa'ah* of any other *surah* is not permitted?

A. No. No *surah* is fixed in this way. The Shari'ah gives permission to recite whatever *surah* one likes. Fixing certain *surah*s for some particular prayers by someone is against the Shari'ah.

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

A. In the first *rak'ah* of *sunnah* the Holy Prophet (ﷺ) used to recite *Surah al-Kaafiroon* - قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝١ (109), and *Surah Tawheed* - قُلْ هُوَ اللّٰهُ اَحَدٌ (or *Ikhlaas* – 112) in the second *rak'ah*.

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

A. Reading in the first *rak'ah* of *Surah al-A'laa* - سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۝١ (87), *al-Kaafiroon* in the second *rak'ah*, and *Surah at-Tawheed* in the third *rak'ah* have been attributed to the Holy Prophet (ﷺ).

Description of *Jamaa'at* and *Imaamat*

Q. What is *Imaamat*?

A. *Imaamat* means to be at the head of something. One who leads the prayers with all others following him is called the "*Imaam*".

Q. What is *Jamaa'at*?

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

Q. Is *Jamaa'at* a *fard, waajib,* or *sunnah*?

A. *Jamaa'ah* is *Sunnah Mu'akkadah* (for men). It is very much emphasized. Some of the *'ulamaa* even consider it *fard* and some *waajib*. There is no doubt that *Jamaa'ah* is most beneficial.

Q. What are the benefits of performing prayers in *Jamaa'at*?

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

Q. Who are not required to attend the *Jamaa'at*?

A. Women, children, sick persons, those nursing the sick, the lame, the maimed, very old people and the blind are not bound to attend the *jamaa'at*.

Q. What are the excuses which permit healthy persons not to attend *Jamaa'at*?

A. Heavy rains, dirty and muddy roads, extremely cold weather, a stormy night, travel when the time for departure of the train or ship is near, the need to urinate or pass stool, and also when one is very hungry and food is served. All these excuses remove the emphasis of attendance in *jamaa'at*.

Q. In which prayers *Jamaa'at* is *sunnah mu'akkadah*?

A. It is *sunnah mu'akkadah* in all *fard* prayers. For *Taraaweeh* of Ramadaan it is *sunnah kifaayah*. *Jamaa'at* for the *Witr* prayer in Ramadaan is *mustahab*.

Q. What is the least number for *Jamaa'at*?

A. Two people- one to be the *imaam* and the other *muqtadi*. The *muqtadi* should stand to the right of the *imaam*. The *imaam* should stand ahead in front of the row when there are two or more *muqtadi*s.

Q. In what manner should people stand for *Jamaa'at*?

A. People should stand close to each other and in a straight row. There should be no space left in between. Small children should stand in the back row. It is *makrooh* to include children in the men's row. The women's row should come behind the children.

Q. If the *imaam*'s prayer becomes *faasid* (invalid), will the prayers of the *muqtadi*s be all right?

A. When the *imaam*'s prayer becomes *faasid*, the prayers of the *muqtadi*s also suffer the same result. It is necessary for the *muqtadi*s to repeat the prayers.

Q. Who deserves to be the *imaam*?

A. In order: first an *'aalim*, or a man who knows the rules of prayers best and is also a man of good deeds; then a person who can recite the Holy Qur'aan nicely; then a pious person;

then the oldest person; then the noblest and kindest; then the most dignified and best-looking; and last of all, the man of a high family.

Q. If there is a fixed *imaam* in a mosque and a better man turns up at the time of *jamaa'at*, who deserves to be the *imaam*?

A. The already in-charge *imaam* will deserve the honor.

Q. Saying prayers behind what sort of people is *makrooh*?

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

Q. Behind whom is prayer not acceptable at all?

A. The prayer is not accepted if it is offered following a mad or drunken person, or a *kaafir* or *mushrik*.

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

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

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

One who is saying *farḍ* prayers cannot say prayers behind one who is saying *nafl*. In the same way, one cannot say *farḍ* for Ẓuhr behind one who is saying the *farḍ* for ‘Aṣr.

Q. Is *Taraaweeh* allowed if said behind a minor boy?

A. It is not allowed. If a boy is 15 years old, even though without any outward signs of majority, both *Taraaweeh* and *farḍ* are allowed behind him.

Mufsidaat-e-Namaaz

Q. What are the *Mufsidaat* of *ṣalaah*?

A. *Mufsidaat-e-ṣalaah* are the factors which break the prayer (make it *faasid*), and make it necessary to be repeated.

Q. What are these *mufsidaat*?

A. They are:

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

(10) Eating or drinking, knowingly or unknowingly.
(11) To walk to the extent of the distance between two rows of *jamaa'ah*.
(12) To turn the chest away from the Qiblah without any reasonable excuse.
(13) Doing *sajdah* at an impure (dirty) place.
(14) Delay in covering the private parts of the body to the extent of doing one *rukuu'* if they become uncovered for some reason.
(15) Requesting Allaah for such a thing in *du'aa* as is generally asked from human beings. For example, to say "Oh Allaah! Give me $100 today!"
(16) Utterances of pain or trouble.
(17) The laughter of an adult (mature) person.
(18) To move ahead of the *imaam* during the prayer.

Makroohaat-e-Namaaz

Q. How many things are *makrooh* (detested) in prayers?

A. Some of the *makroohaat* in *salaah* are:

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

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

Witr Prayer

Q. Are *Witr* prayers *waajib* or *sunnah*?

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

Q. How many *rak'aat* are there in Witr prayer?

A. Three *rak'aat*. After two *rak'aat*, sit in *qa'dah* and stand up after reciting *at-tahiyyaat*. Then again sit in *qa'dah* (after the third *rak'ah*) and turn for *salaam* after *at-tahiyyaat*, *darood shareef* and *du'aa*.

Q. What is the difference between Witr and other prayers?

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

Q. Should *du'aa-e-qunoot* be said in a loud or low tone?

A. Whether the *imaam*, *munfarid*, or *muqtadi*, one should recite *du'aa-e-qunoot* in a low voice.

Q. What if one has not learnt *du'aa-e-qunoot* by heart?

A. One may say any other *du'aa*, for example,

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّ فِی الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

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

[9] *Surah* 2, *Ayaah* 201.

Q. If the *muqtadi* has not completed the *du'aa-e-qunoot* and the *imaam* goes into *rukuu'*, what should the *muqtadi* do?

A. He should leave it and go into *rukuu'* with the *imaam*.

Sunnah and *Nafl* Prayers

Q. How many prayers are *Sunnat-ul-Mu'akkadah*?

A. Two *rak'aat* before Fajr's *fard*; four *rak'aat* with one *salaam* before *fard* of Jumu'ah (Friday) and Zuhr prayers; two *rak'aat* after the *fard* of Zuhr; four *rak'aat* with one *salaam* after Jumu'ah prayers; two *rak'aat* after *fard* of Maghrib prayers; two *rak'aat* after 'Ishaa's *fard*; and twenty *rak'aat* of Taraaweeh in the month of Ramadaan are *Sunnat-ul-Mu'akkadah*.

Q. How many prayers are *Sunnat Ghayr Mu'akkadah*?

A. Four *rak'aat* before 'Asr; two *rak'aat* after 'Ishaa's *sunnat mu'akkadah*; six *rak'aat* after Maghrib's *sunnat mu'akkadah*; two *rak'aat* after Jumu'ah's *sunnat mu'akkadah*; two *rak'aat* of *Tahiyyat-ul-Wudu'*; two *rak'aat* of *Tahiyyat-ul-Masjid*; four or eight *rak'aat* of *Chaasht* (*Duhaa*) prayers; two *rak'aat* after Witr; four, six or eight *rak'aat* of *Tahajjud* prayers; *Salaat-ut-Tasbeeh*; *Salaat-ul-Istikhaarah*; *Salaat-ut-Tawbah*; *Salaat-ul-Haajah*; *etc.*- all these prayers are *Sunnat Ghayr Mu'akkadah*.

Q. Where is it better to say *sunnah* prayers – at home or in the mosque?

A. It is better to say all *sunnah* and *nawaafil* at home, except some like Taraaweeh, Tahiyyat-ul-Masjid, and prayers of solar eclipse.

Q. At what time is it *makrooh* to say *nafl* prayers?

A. After *subh-e-saadiq* and before the two *rak'aat* of *fard* of Fajr it is *makrooh* to say *nafl*: only two *rak'aat* of *sunnah* should be said before then.

After the *fard* of Fajr prayers until sunrise *nafl* are *makrooh*.

After the *fard* of 'Asr until the time of the fading of the sun all *nafl* are *makrooh*.

On all these three occasions, *qadaa* (makeup) for *fard* and *waajib* prayers, prayers for the dead, and *sajdah tilaawah* are allowed.

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

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

Q. What is meant by the changing of color, or the fading, of the sun?

A. When the sun's glow becomes red and one can fix one's eyes upon it without difficulty, it means the sun is fading.

Taraaweeh Prayers

Q. Is Taraaweeh prayer *sunnah* or *nafl*?

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

Q. What is the time of Taraaweeh prayers?

A. The time for Taraaweeh begins after 'Ishaa prayer and lasts until before Fajr prayer. It can be said before and after the Witr also (preferably before). If one fails to complete one's Taraaweeh along with the *imaam*, he can join the Witr prayer in *jamaa'ah* and complete the Taraaweeh after the Witr.

Q. How many *rak'aat* are there in Taraaweeh? Please explain in detail.

A. Twenty (20) *rak'aat* with ten (10) *salaam* are *masnoon*. That is, one should have *niyyah* for two *rak'aat* of Taraaweeh each time. And after every four *rak'aat* of Taraaweeh it is *mustahab* to sit a while and take a rest.

Q. Should one recite something or remain silent while one is sitting?

A. It is open to choice. One may remain silent or recite Qur'aan Shareef or the *tasbeeh* of Taraaweeh in a low voice, or say *nafl* prayers separately.

Q. How is it to complete the Holy Qur'aan in the *qiraa'ah* of Taraaweeh prayers?

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

Q. Can we say Taraaweeh sitting?

A. It is *makrooh* to say Taraaweeh sitting if one has the strength of *qiyaam* (standing up) and can say them standing.

Q. While saying Taraaweeh some people do not join the prayers from the beginning but at a time when the *imaam* prepares to go into *rukuu'*- what sort of practice is this?

A. To do so is *makrooh*. One should join at the beginning.

Q. If one does not get the *jamaa'ah* for the *farḍ* of 'Ishaa, is it allowed for him to say the *farḍ* alone and then join the *jamaa'ah* for Taraaweeh?

A. It is allowed.

Qaḍaa (Make-up) Prayers

Q. What is *Adaa* and *Qaḍaa*?

A. *Adaa* is to say prayers at the time fixed for them. *Qaḍaa* is saying *farḍ* or *waajib* prayers after the time for them has passed. For example, *Ẓuhr* prayers said at the time of *Ẓuhr* will be called *Adaa*; if said after the *Ẓuhr* time, they will be *Qaḍaa*.

Q. *Qaḍaa* of what prayers is *waajib*?

A. *Qaḍaa* of *farḍ* is *farḍ*; of *waajib* is *waajib*; and of *sunnah* is *sunnah*.

Q. What sort of practice is it to miss and to not say *farḍ* or *waajib* at the time fixed for it?

A. It is very sinful to intentionally not say the *farḍ*, *waajib*, or *sunnah mu'akkadah* prayers at the fixed time without any strong reason. The sin of not saying *farḍ* at the correct time is extremely great. Then comes the sin for missing *sunnah*. It is not, however, sinful if the time of prayers passed unknowingly- that is, if one is asleep or even just forgot to say the prayers.

Q. When should one say the *Qadaa* for *farḍ* or *waajib*?

A. When one remembers or when one wakes up. It is a sin to delay. If one wakes up or remembers at a *makrooh* time (of prayer), then let the *makrooh* time pass and then say the *Qadaa*.

Q. How to do *niyyah* for *Qadaa*?

A. This should be done in this way: "It is my intention to say the *Qadaa* of such-and-such day's Fajr or Ẓuhr *farḍ*." Merely intending to say *Qadaa* of Ẓuhr (or whatever it is) prayer, without making it definite, is not enough.

Q. What to intend if there are plenty of missed prayers due and one does not remember the days? For example, one has not said any prayers for one or two months and he remembers only that some Fajr or Ẓuhr prayers are *Qadaa*, yet he does not remember the month in which the prayers were missed.

A. In such a case, to say *Qadaa* of Fajr prayers, he should will, "I am going to say the *Qadaa* of the first or second or the last Fajr prayers from the dues of all the Fajr prayers from me." *Niyyah* for all *Qadaa* prayers should be like this.

Q. Where is it better to say *Qadaa* prayers, in a mosque or at home?

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

Q. What are those *sunnah*s whose *Qadaa* is also *sunnah*?

A. If the *sunnah*s of Fajr along with the *farḍ* are *Qadaa*, they should be said as *Qadaa* along with the *farḍ*, but before the sun crosses the meridian (*zawaal*). If said after *zawaal*, only the *Qadaa* of the *farḍ* will be said. If only the *sunnah*s are *Qadaa*, there is no need to say them. It is *makrooh* to say them after the *farḍ* of Fajr but before the sunrise. If they are said

after sunrise, then it is not *makrooh* but they will be treated as *nafl*, not as *sunnah*.

Q. What is the order for the four Zuhr *sunnah*s if they are not said before the *fard*?

A. The *sunnah* of Zuhr or Jumu'ah prayers, if not said before the *fard*, can be said after it, either before the two *sunnah* following the *fard* or after them. Both of these ways are allowed. But it is better to say them after the two *sunnah*.

Mudrik, Masbooq and *Laahiq*

Q. Who is called a *mudrik*?

A. One who says full prayers from the first *rak'ah* to the last behind the *imaam* is called a *mudrik*.

Q. Who is a *masbooq*?

A. *Masbooq* is one who has missed one or more *rak'aat* before he joined the *jamaa'at* behind the *imaam*.

Q. Who is called *laahiq*?

A. *Laahiq* is one who joined the *jamaa'at* in the beginning, and later on missed one or more *rak'aat*. For instance, one fell asleep and slept so long that during this time the *imaam* completed one or two more *rak'aat*.

Q. When and how should a *masbooq* say his missed *rak'aat*?

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

for *salaam*. This method is to be followed for every missed *rak'ah* of prayers.

And when you miss two *rak'aat* in Zuhr, 'Asr, 'Ishaa, or Fajr prayers, say *thanaa*, *ta'awwudh*, and *tasmiyah* and recite *Faatihah* and any other *surah* in the first *rak'ah*. In the second *rak'ah*, after *Faatihah* and another *surah*, perform *rukuu'*, *sajdah*, and *qa'dah* and turn for *salaam*.

If you got only one *rak'ah* in Zuhr, 'Asr, or 'Ishaa with the *imaam*, then perform your three *rak'aat* in this way: Say the first *rak'ah* with *Faatihah* and another *surah* and then do *qa'dah*. Then say the other *rak'ah* with *Faatihah* and any other *surah* and finish one more *rak'ah* with the recitation of only *Faatihah*. Then sit in *qa'dah* and turn for *salaam*.

If you get only one *rak'ah* in Maghrib with the *imaam*, then say one *rak'ah* with *Faatihah* and a *surah* and do *qa'dah* and then again say the second *rak'ah* with *Faatihah* and a *surah* and after performing *qa'dah*, turn for *salaam*.

So, if you get only one *rak'ah* with the *imaam* then do *qa'dah* after one more *rak'ah*, no matter what prayer it is.

Q. What should the *masbooq* do if he stands up as the *imaam* turns for *salaam* but the *imaam* does *Sajdah Sahw* (discussed next)?

A. He should return and join in *sajdah sahw* with the *imaam*.

Q. What is the order if the *masbooq* forgets and turns for *salaam* with the *imaam*?

A. If he does so with the *imaam* or even before, then no *sajdah sahw* is *waajib* on him and he should complete his prayer. But if he turns for *salaam* after the *imaam* has done so, it is *waajib* for him to do *sajdah sahw* at the end of completing his prayer.

Q. What and how should the *laahiq* complete his missed *rak'aat*?

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

Sajdah Sahw

Q. What is *Sajdah Sahw*?

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

Q. How is *Sajdah Sahw* done?

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

Q. How is it if one also says *darood shareef* and *du'aa* after *tashahhud,* before the *salaam* for *sajdah sahw*?

A. Some *'ulamaa* (scholars) consider as a precaution that one should say *tashahhud, darood* and *du'aa* all before *sajdah sahw* and then read all the three again after it. Thus, it is better to say them but there is no harm even if it is not done.

Q. Is *Sajdah Sahw waajib* in all prayers or only in *fard* prayers?

A. The ruling is the same for all the prayers.

Q. What if one does not turn for *salaam* even to one side before doing the *sajdah sahw*?

A. To do so is *makrooh tanzeehi*.

Q. What is the ruling if *Sajdah Sahw* is done after turning for both the *salaam*s?

A. According to one narration it is allowed. But the more certain way is to turn for *salaam* only to one side. If one has turned to both sides then one should not do *sajdah sahw* but repeat the prayer.

Q. What makes *Sajdah Sahw waajib*?

A. If any *waajib* of the prayer is delayed or missed, or there is delay in a *fard,* or wrong priority was given to any *fard* or a *fard* was repeated (like doing *rukuu'* twice), or by changing the manner of any *waajib, sajdah sahw* becomes *waajib* (necessary).

Q. What if these things which make *Sajdah Sahw waajib* are done knowingly?

A. If done knowingly, *sajdah sahw* will not remove the deficiency. It will be *waajib* to repeat the prayer.

Q. If a number of things, each of which causes *sajdah sahw* to become *waajib*, occur in a single *salaah*, then how many times should *sajdah sahw* be done?

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

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

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

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

A. *Sajdah* will be *waajib*.

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

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

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

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

says the prayers aloud when it should be in a low voice. *Sajdah sahw* becomes *waajib* on the condition that any of these have happened unintentionally.

Q. What if the *muqtadi* commits a *sahw* in his prayers behind the *imaam*?

A. *Sajdah sahw* is not *waajib* on a *muqtadi* for his *sahw* (forgetfulness).

Q. What if a *masbooq* commits a *sahw* in completing his remaining prayer?

A. It is *waajib* on him to do *sajdah sahw* in the last *qa'dah* of his prayer.

Sajdah Tilaawah

Q. What is *Sajdah Tilaawah*?

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

Q. How many points are there, the hearing or reading of which makes a *sajdah waajib*?

A. There are fourteen points in the whole of the Holy Qur'aan. They are also called the *Fourteen Sajdahs*.

Q. If one reads an *aayah* of *sajdah* outside of prayer when and how should he do the *sajdah*?

A. It is better to do *sajdah* when the *aayah* of *sajdah* is read or heard, but it is not a sin if one does not do it at that time. Yet, much delay is *makrooh*.

The preferred way of doing *sajdah* outside of prayer is to stand up and then, saying *takbeer*, go into *sajdah*. Then stand up again, saying *takbeer* again. *Sajdah* will be complete even

if one goes to *sajdah* while sitting and stands up after performing *sajdah*.

Q. What are the conditions of *Sajdah Tilaawah*?

A. The conditions of *sajdah tilaawah* are the same as those of *salaah*:

- (1-3) Cleanliness of body, place and clothes;
- (4) Covering of *satar*;
- (5) Facing the *qiblah*; and
- (6) *Niyyah* for *sajdah tilaawah*.

Q. What makes *Sajdah Tilaawah faasid* (null and void)?

A. The same things which make the prayer *faasid* also make the *sajdah tilaawah faasid*.

Q. What is the ruling if one recites an *aayat* of *sajdah* two times or more than that?

A. If one reads or hears some particular *aayah* of *sajdah* two or more times in a gathering, only one *sajdah tilaawah* will be *waajib*.

Q. What if two *aayaat* of *sajdah* are read in one gathering or one *aayah* is read in two different gatherings?

A. A *sajdah* will be *waajib* for every different *aayah* of *sajdah* read in one gathering, or as many times as one *aayah* has been read in different gatherings.

Q. How is it if one skips the *aayah* of *sajdah* while reading the Holy Qur'aan and only reads the parts before and after it?

A. Such an act is *makrooh* (extremely hated).