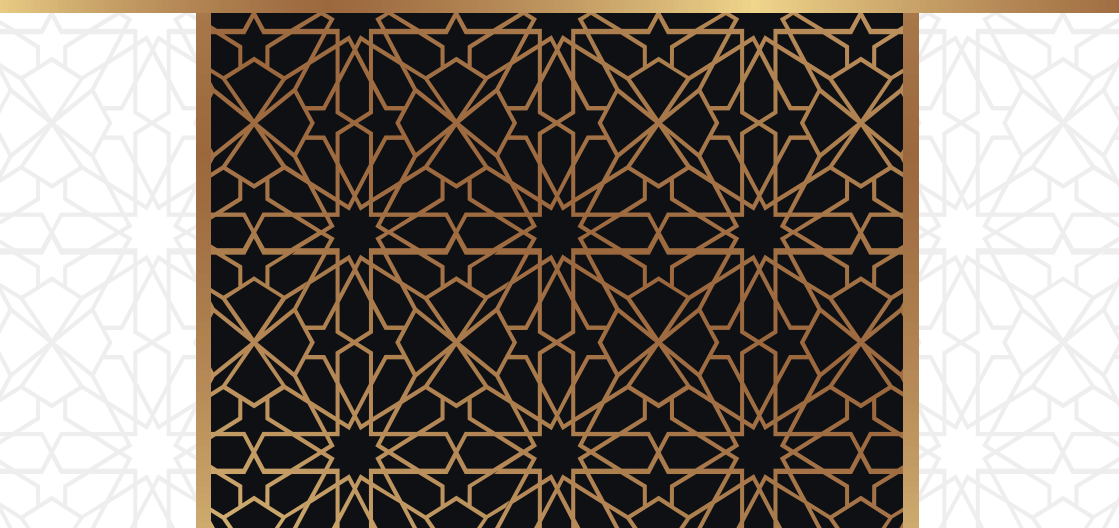


*A Primer of
Religious Knowledge*



—o——o—

A PRIMER OF RELIGIOUS
KNOWLEDGE

—o——o—

(Dīniyāt kā Pehlā Risālah)

Ḥaḍrat Maulānā Hakeem Noor-ud-Deen
may Allah be pleased with him



A Primer of Religious Knowledge

(Dīmiyāt kā Pehlā Risālah)

Written by Ḥaḍrat Maulānā Hakeem Noor-ud-Deen^{ra}

First Successor of the Promised Messiah^{as}

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Ḥaḍrat Maulānā Hakeem Noor-ud-Deen^{ra}

First Successor of the Promised Messiah^{as}

ABOUT THE AUTHOR



Ḥaḍrat al-Ḥāj Maulānā Ḥāfiẓ Hakeem Noor-ud-Deen (1841–1914), may Allah be pleased with him, was the first *Khalīfah* of the Promised Messiah—Ḥaḍrat Mirza Ghulam Ahmad^{as}. He was elected to this blessed office unanimously by the Community on 27 May 1908, shortly after the demise of the Promised Messiah^{as}.

Ḥaḍrat Maulānā Hakeem Noor-ud-Deen^{ra} was born in Bhera, India, and was the 34th direct male descendant of Ḥaḍrat Umar ibn al-Khattab^{ra}, the second *Khalīfah* of the Holy Prophet Muhammad^{sas}. He started studying the Holy Quran at an early age and travelled far and wide in pursuit of knowledge, including Makkah and Madinah. He mastered Arabic and Hebrew, Islamic jurisprudence and philosophy, commentaries on the Holy Quran, and Persian poetry. In addition to his international renown as an Islamic scholar, he was an accomplished physician serving as the Royal Physician of the Maharaja of Jammu and Kashmir.

Like so many renowned scholars of the time, he immediately recognised and accepted the Promised Messiah^{as}, who wrote the following about him:

Ever since I have been commissioned by Allah the Exalted and have been revived by the Ever-Living,

the Self-Subsisting One, I have been eager to meet distinguished helpers of the Faith, with an eagerness greater than that of a thirsty one seeking water. I supplicated day and night: ‘Lord, I am alone and helpless—who will be my helper and my assistant?’ When my hands rose repeatedly in supplication, and the atmosphere became charged with my prayer, Allah the Exalted hearkened my entreaty and the mercy of the Lord of the worlds was roused on my behalf and He bestowed upon me a sincere and faithful friend who is the very eye of my helpers and is the essence of those who are my faithful friends in the cause of the Faith. His name—like his shining qualities—is Noor-ud-Deen [Light of the Faith]. (*Ā’ina-e-Kamālāt-e-Islām*, Rūhāni Khazā’in, vol. 5, p. 581–582)

His profound insights of the Holy Quran have been compiled into a collection entitled *Ḥaqā’iq-ul-Furqān*. His countless services in the cause of Islam Ahmadiyyat include overseeing the compilation of the English translation of the Holy Quran, establishing the Community’s first foreign mission in the United Kingdom, and authoring numerous publications.

A significant aspect of his life was his endless dedication to educating the youth. This was accomplished throughout his life, often at his own expense. The fruit of these efforts culminated in some of the most towering scholarly figures in the history of Ahmadiyyat, including: Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalīfatul-Masiḥ II^{ra}; Ḥaḍrat Mirza Bashir Ahmad^{ra}; Ḥaḍrat Mirza Sharif Ahmad^{ra}; Ḥaḍrat Mir Muhammad

Ishaq^{ra}, Ḥaḍrat Ḥāfiẓ Roshan Ali^{ra}; and Ḥaḍrat Sufi Ghulam Muhammad^{ra}.

The Promised Messiah^{as} cherished his outstanding character and commitment, an expression of which is seen in the following Persian couplet:

چہ خوش بودے اگر ہر یک زامت نور دین بودے ہمیں بودے اگر ہر دل پر از نور یقین بودے
*How excellent would it be if everyone of the Community were
 a Noor-ud-Deen—*

*So would it be if every heart were filled with the light of the
 certainty of faith!*

Ḥaḍrat Khalīfatul-Masīḥ I^{ra} passed away in 1914 and was succeeded by Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalīfatul-Masīḥ II^{ra}.

FOREWORD



A Primer of Religious Knowledge is a translation of one of the earliest books written primarily for children and new converts in the Ahmadiyya Muslim Community. Ḥaḍrat Ḥakīm-ul-Ummah (Sage of the Ummah) Maulānā Ḥāfīz al-Ḥāj Noor-ud-Deen Khalīfatul-Masīḥ I^{ra} wrote this book in Urdu, and it was first published in May 1906, during the blessed era of the Promised Messiah, peace be upon him.

One of the significant features of the life of Ḥaḍrat Hakeem Maulawi Noor-ud-Deen Khalīfatul-Masīḥ I^{ra} was his dedication to education—particularly religious education—of the next generation. Throughout his life, he was committed to teaching and education, often at his own expense, imparting his invaluable insights. He continued this tradition even after becoming Khalīfatul-Masīḥ.

The book lays out the method of calling the *Adhān*, and the timings, etiquette, and manners of the five daily Prayers. The author also briefly mentions the articles of faith and

religion. The book concludes with some shorter chapters of the Holy Quran that can be memorised easily for recitation in *Ṣalāt*.

The book was translated by Faizan Mughni and reviewed by Waseem Ahmad Sayed. They were further assisted by Abdul-Quddus Arif, Sabahat Ahmad Cheema, Syed Sajid Ahmad, Bushra Shahid, Nasira Naseem, Naser-ud-Din Shams, Mirza Abdul-Wahab, and others. Valuable contributions were also made by Wakālat-e-Taṣnīf, Niẓārat-e-Ishā'at, and the Research Cell. May Allah the Almighty bless and reward all those who took part in the preparation and publication of this book. *Āmīn*.

Al-Hāj Munir-ud-Din Shams
Additional Wakilut-Taṣnīf, London
June 2023



*A Primer of
Religious Knowledge*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّى عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the Gracious, the Merciful
We praise Him and call down blessings upon
His Noble Messenger

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝
إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۖ وَلَذِكْرُ اللَّهِ أَكْبَرُ

Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of *the Quran in Prayer* at dawn. Verily, the recitation of *the Quran* at dawn is *especially acceptable to God*. (Sūrah Banī Isrāʾīl, 17:79)

Surely, Prayer restrains *one* from indecency and manifest evil, and remembrance of Allah indeed is the greatest *virtue*. (Sūrah al-ʿAnkabūt, 29:46)

A Primer of Religious Knowledge

Profound writing of

Ḥaḍrat Ḥakīm-ul-Ummah Maulānā Maulawī Ḥāfīz al-Ḥāj
Noor-ud-Deen, Khalīfatul-Masīḥ I^{ra}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَإِلَيْهِ مَعِ التَّسْلِيمِ

In the name of Allah, the Gracious, the Merciful. We praise Him and call down peace and blessings upon His Noble Messenger and his people.

Ṣalāt

Takbīr Taḥrīmah [Sacred Proclamation]

اللَّهُ أَكْبَرُ.

Allāhu Akbar—

Allah is the Greatest.

Thanā¹ [Glorification]

1. The recitation of the following supplication is also established from Authentic *Aḥādīth*:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ اللَّهُمَّ تَقَيَّنِي مِنْ خَطَايَايَ كَمَا يُتَقَيُّ الشُّبُّ الْأَبْيَضُ
مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالبَرْدِ

*Allāhumma bā'id baini wa baina khaṭāyāya kamā
bā'adta bain-al-mashriqi wal-maghribi, Allāhumma
naqqini min khaṭāyāya kamā yunaqq-ath-thaub-ul-ab-
yadu min-ad-danasi, Allāhummaghsilni min khaṭāyāya
bil-mā'i wath-thalji wal-barad.*

O Allah, distance my sins from me as You have distanced the East from the West. O Allah, purify me of my sins as a white garment is purified from filth. O Allah! Cleanse me of my sins with water, snow and ice. (*Musnad, al-Imām Abī Ya'la bin al-Mausūliyy, by Abi Ya'la Ahmad bin Ali bin al-Muthanna al-Mausiliyy, vol. 4, p. 507, hadith 6100, published by Dārūt-Tāṣil, 2017*)

Subsequent supplication in the main text is a narration from Ḥaḍrat Umar, may Allah be pleased with him (who was among the foremost and earliest of the migrant Companions^{ra}).

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

*Subhānaka Allāhumma wa biḥamdika wa tabāarakasmuka
wa ta‘ālā jadduka wa lā ilāha ghairuk—*

Holy are You, O Allah, and all praise is Yours; blessed is Your name, and exalted is Your state. There is none worthy of worship except You alone.

Ta‘awwudh

[Seeking Refuge]

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A‘udhu billāhi minash-shaiṭānir-rajīm—

I seek refuge with Allah from Satan, the accursed.

Tasmiyah

[Pronouncing God’s Name]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Rahmānir-Rahīm—

In the name of Allah, the Gracious, the Merciful.

Sūrah al-Fātiḥah

[The Opening Chapter]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ
نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا
الضَّالِّيْنَ ۝ (اٰمِيْنَ)

*Al-Hamdu lillāhi Rabb-il-‘ālamīn. Ar-Raḥmānir-Raḥīm.
Māliki yaum-id-dīn. Iyyāka na‘budu wa iyyāka nasta‘īn.
Ihdinaṣ-ṣirāṭ-al-mustaqīm. Ṣirāṭalladhīna an‘amta ‘alai-
him, ghairil-maghḍūbi ‘alaihim wa laḍ-ḍallīn. (Āmīn)*

In the name of Allah, the Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. You alone do we worship and You alone do we implore for help. Guide us in the right path—The path of those on whom You have bestowed Your blessings, those who have not incurred Your displeasure, and those who have not gone astray. *Āmīn.*

Sūrah al-Ikhlāṣ

[Chapter 112 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ لَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Bismillāhir-Raḥmānir-Raḥīm. Qul huwallāhu Aḥad. Allāh-uṣ-Ṣamad. Lam yalid, wa lam yūlad. Wa lam yakulāhū kufuwan aḥad—

In the name of Allah, the Gracious, the Merciful. Say, ‘He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten; And there is none like unto Him.’

Takbīr

[Proclaiming God’s Greatness]

اللَّهُ أَكْبَرُ.

Allāhu Akbar—

Allah is the Greatest.

Tasbīḥ of Rukū‘

[Extolling God’s Holiness while Bowing]

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

Subḥāna Rabbiyal-‘Azīm—
Holy is my Lord, the Most Great.

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

Subḥānak-Allāhumma Rabbanā wa biḥamdika
Allāhummaghfirli—

Holy are You, O Allah, our Lord and all praise is Yours;
O Allah, forgive me.

1. After the revelation of *Sūrah an-Naṣr* [Chapter 110 of the Holy Quran] the Holy Prophet^{ṣas} used to recite this second Tasbīḥ.

Tasmī‘

[Extolling the Praise of Allah]

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Sami-‘Allāhu liman ḥamidah—
 Allah hears him who praises Him.

Taḥmīd

[Praising]

رَبَّنَا لَكَ الْحَمْدُ¹
Rabbanā lakal-ḥamd—
 Our Lord, Yours is the praise.

Or

رَبَّنَا وَلَكَ الْحَمْدُ
Rabbanā wa lakal-ḥamd—
 Our Lord, and Yours is the praise.

1. Reciting the following [expression] after this is also proven from the Authentic *Aḥādīth*:

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ
[Ḥamdan kathīran ṭayyiban mubārakan fih—
 Praise that is abundant, pure, and full of blessings.]

[See *Ṣaḥīḥ al-Bukhārī*, Kitābul-Adhān, Bābu Fadhli Allahumma Rabbanā
 Laka al-Ḥamd Hadith 799]

Tasbīḥ of Sajdah¹

[Extolling God's Holiness while Prostrating]

سُبْحَانَ رَبِّيَ الْأَعْلَى.

Subḥāna Rabbiyal-A'la—

Holy is my Lord, the Most Exalted.

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

Subḥānak-Allāhumma Rabbanā wa bi ḥamdika

Allāhummaghfirli—

Holy are You, O Allah, our Lord and all praise is Yours;
O Allah, forgive me.

Takbīr

[Proclaiming God's Greatness]

اللَّهُ أَكْبَرُ.

Allāhu Akbar—

Allah is the Greatest.

1. Before going to *sajdah*, there is a *takbīr*: *Allāhu Akbar*—Allah is the Greatest. [Publisher]

Tashahhud

[Bearing Witness]

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ.¹

*At-tahīyyātu lillāhi, waṣ-Ṣalawātu wat-ṭayyibātu as-sal-
āmu ‘alaika ayyuhan-Nabiyyu wa raḥmat-ullāhi wa bar-
akātuhū; as-salāmu ‘alainā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn; ash-
hadu allā ilāha illAllāhu wa ash-hadu anna Muḥammadan
‘abduhū wa Rasūluh.*

All salutations are due to Allah and all Prayers and all things pure. Peace be upon you, O Prophet, and the mercy of Allah and His Blessings; and peace be upon us and on all righteous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger.

1. After this, by standing up and saying *Allāhu Akbar* the second *rak‘at* should be offered in the same way. Then, when one reaches this same point, one should recite the prayers set out next in order to complete the *Ṣalāt*. In the third and fourth *rak‘at*, only *Sūrah al-Fātiḥah* is recited before *Rukū‘*.

Durūd Sharīf [Ṣalāt ‘alan-Nabiyy]

[Praying for Blessings on the Holy Prophet]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔

*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli
Muḥammadin, kamā ṣallaita ‘alā Ibrāhīma wa ‘alā āli
Ibrāhīma innaka Ḥamīdum-Majīd. Allāhumma bārik ‘alā
Muḥammadin wa ‘alā āli Muḥammadin, kamā bārakta ‘alā
Ibrāhīma, wa ‘alā āli Ibrāhīma innaka Ḥamīdum-Majīd.*

O Allah, bless Muhammad and the people of Muhammad, as You did bless Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious. O Allah, prosper Muhammad and the people of Muhammad, as You did prosper Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

Supplications

[After Durūd]

First—

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
Rabbanā ātinā fid-dunyā ḥasanatan wa fil-ākhirati ḥasan-
atan wa qinā ‘adhāb-an-nār.

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.

Second—

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ. رَبَّنَا اغْفِرْ لِي
 وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

Rabbij‘alnī muqīmaṣ-Ṣalāti wa min dhurriyyatī. Rabbanā
wa taqabbal du‘ā’. Rabbanaghfirli wa liwālidayya wa lil-
mu’minīna yauma yaqūm-ul-ḥisāb.

My Lord, make me observe Prayer, and my children too. Our Lord! bestow Your grace on me and accept my prayer. Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.

Third—

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنَ ضَلَعِ الدِّينِ وَقَهْرِ الرِّجَالِ .

اللَّهُمَّ أَغْنِنِي بِحِلَالِكَ عَنِ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.¹

*Allāhumma innī a'ūdhu bika min-al-hammi wal-ḥazani,
wa a'ūdhu bika minal-'ajzi wal-kasali, wa a'ūdhu bika min
Ḍala'id-daini wa Qahrir-Rijāl. Allāhumma-akfinī biḥalā-
lika 'an ḥarāmika, wa aghninī bi-faḍlika 'amman siwāka.*

O Allah, I seek Your protection against problems and anxieties, and I seek Your protection against helplessness and idleness, and I seek Your protection against indebtedness and the tyranny of people. O Allah! Grant me enough

1. This [following] prayer is also established from *aḥādīth*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ
مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

*Allāhumma innī a'ūdhubika min 'adhābil-qabri wa a'ūdhu
bika min fitnat-il-Masiḥ-id-Dajjāl, wa a'ūdhu bika min fit-
nat-il-mahyā wa fitnat-il-mamāt. Allāhumma innī a'ūdhu
bika min-al-ma'thami wal-maghrami—*

O Allah, I seek Your protection from the punishment of the grave, and I seek Your protection against the mischief of the *Dajjāl* [Antichrist], and I seek refuge with You from the afflictions of life and death. O Allah, I seek Your protection from sins and from being in debt.

[See *Ṣaḥīḥ al-Bukhārī*, Kitāb-ul-Adhān, Bāb-ud-Du'ā,
Qablas-Salām, Hadith 832]

of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your grace to dispense with all but You.

Salām

[Salutation]

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

Assalāmu ‘alaikum wa rahmatullāh.

Peace be upon you and the mercy of Allah.

Du‘ā’-ul-Qunūt

[Prayer of Invocation]

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُتِنِّبُ عَلَيْكَ
الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَحْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ- اللَّهُمَّ إِنَّا نَعْبُدُ
وَلَكَ نُصَلِّيُ وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى
عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ.

Allāhumma innā nasta‘īnuka wa nastaghfiruka, wa nu‘minu bika wa natawakkalu ‘alaika, wa nuthnī

*‘alaikal-khair, wa nashkuruka wa lā nakfuruka, wa nakh-
la’u wa natruku man-yafjuruk. Allāhumma iyyāka nā‘budu
wa laka nuṣallī wa nasjudu, wa ilaika nas’ā wa nahfidu, wa
narjū rahmataka, wa nakhshā ‘adhābaka, Inna ‘adhābaka
bil-kuffāri mulḥiq.*

O Allah, we beseech Your help and ask Your protec-
tion and believe in You and trust in You and we praise
You in the best manner and we thank You and we are not
ungrateful to You, and we cast off and forsake him who
disobeys You. O Allah! You alone do we serve and to You
alone do we pray and make obeisance and to You we flee,
and we are quick and we hope for Your mercy and we fear
Your chastisement, for surely Your chastisement overtakes
the unbelievers.

اللَّهُمَّ اهْدِنِي فِي مَنْ هَدَيْتَ وَعَافِنِي فِي مَنْ عَافَيْتَ وَتَوَلَّنِي فِي مَنْ تَوَلَّيْتَ
وَبَارِكْ لِي فِي مَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى
عَلَيْكَ وَ إِنَّهُ لَا يَدُلُّ مَنْ وَايَيْتَ وَإِنَّهُ لَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا
وَتَعَالَيْتَ وَصَلَّى اللهُ عَلَى النَّبِيِّ.

*Allāhummahdini fi man hadaita wa ‘āfinī fi man ‘āfaita
wa tawallanī fi man tawallaita wa bārikilī fi mā aṭaita wa
qinī sharra mā qaḍaita fa innaka taqḍī wa lā yuqḍā ‘alaika
wa innahū lā yadhillu man wālaita wa innahū lā ya’izzu
man ‘ādaita tabārakta Rabbanā wa ta‘ālaita wa ṣallAllāhu
‘alan-Nabiyyi.*

O Allah, guide me with those whom You have guided, and safeguard me with those You have safeguarded, and strengthen me with those whom you have given strength. And bless me in what You have given me. And protect me from the evil You have created. Surely, You command and are not commanded, and none who have befriended You can be humiliated, and none who have transgressed against You can be honoured. You are blessed our Lord, and Exalted, and the blessings of Allah be upon the Holy Prophet^{sas}.

Supplications—After the Farḍ Rak‘āt

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.
Allāhumma antas-Salāmu wa minkas-salāmu, tabārakta ya Dhal-Jalāli wal-Ikrām.

O Allah! You are (the embodiment of) Peace. And true peace comes from You. Blessed are You, O Lord of Majesty and Bounty.

اللَّهُمَّ اعْنِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.
Allāhumma a‘innī ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatika.

O Allah, help me so that I can properly perform Your

remembrance and Your thanksgiving, and that I may worship You in the best possible manner.

أَسْتَغْفِرُ اللَّهَ. أَسْتَغْفِرُ اللَّهَ. أَسْتَغْفِرُ اللَّهَ.

Astaghfirullāha astaghfirullāha astaghfirullāha.

I seek forgiveness from Allah. I seek forgiveness from Allah. I seek forgiveness from Allah.

Manner of Performing Ablution

WUDŪ—When you are about to perform ablution, you should first recite بِسْمِ اللّٰهِ [Bismillāh—In the name of Allah]. Then wash both hands to the wrists. Then pour water into the mouth with your right hand, and cleanse your teeth by swishing water. You should rinse your mouth three times, and by pouring water into the nostrils cleanse the nose thoroughly. Then wash the face by pouring water on it three times. Then wash the arms up to the elbows three times each, first the right, then the left. Then, using fresh water, pass your hands over the head and ears once. At the very end, wash both feet up to the ankles three times each, the right foot first, followed by the left.

TAYAMMUM—SYMBOLIC ABLUTION—If water is not available, or there is fear of physical or financial distress, then you should perform *tayammum* instead, after declaring in your heart the intent to do so. This will be in place of both *Wudū* and taking a bath. Its method is as follows: First by

patting both hands on clean dust or on a surface with dust, rub the hands over your face once. Then the second time by patting hands on dust or on a surface with dust, rub both forearms up to the elbows.¹

And then, after *Wuḍū* or *tayammum*, recite this:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
*Ashhadu al-lāilāha illAllāhu waḥdahū lā sharīka lahū; wa
 ashhadu anna Muḥammadan ‘abduhū wa Rasūlubū.*

I bear witness that there is no one worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad is His servant and His Messenger.

In a hadith [see *Jamī‘ Tirmidhī*, Abwāb al-Taḥārat, Hadith 55], it is reported to also recite the following thereafter.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.
*Allāhummaj‘alnī minattawwābīna waj‘alnī
 minal-mutaṭahhirīn.*

O Allah, make me of those who seek forgiveness and make me of those who are cleansed.

1. It has been established from authentic *aḥādīth* [*Ṣaḥīḥ Bukhārī*, Kitāb-al-Tayammum, Bāb al-Mutayammamu, hal Yanfukhu fī-himā, Hadith 338] that after patting hands once on the ground [and] then doing *masah* [passing hands through/over] of the face and both the hands to the wrists is also permissible.

Adhān

At all five times of *Ṣalāt*, *Adhān* [the Call to Prayer] is raised from the mosque. The person raising the *Adhān* is called a *mu'adhdhin*. The *mu'adhdhin* should face towards the *Qiblah* and put his index fingers in the ears and call out with a loud voice.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

Allāhu Akbar. Allāhu Akbar. Allāhu Akbar. Allāhu Akbar.

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ¹

Ashhadu allā ilāha illAllāh

Ashhadu allā ilāha illAllāh.

I bear witness that there is no one worthy of worship except Allah. I bear witness that there is no one worthy of worship except Allah.

1. It is also proven from authentic *aḥadīth* (See *Sunan Ibn Mājāh*, *Kitāb-ul-Adhān*, was-Sunnah fiḥī Bāb al-Tarjī⁴, fi al-Adhān, Hadīth 709) that both the *Shahādahs* may be repeated after reciting once.

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ،

Ashhadu anna Muḥammad-ar-Rasūlullāh.

Ashhadu anna Muḥammad-ar-Rasūlullāh.

I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah.

Then after turning his face to the right, he should call out:

حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ،

Ḥayya ‘alaṣ-Ṣalāh. Ḥayya ‘alaṣ-Ṣalāh.

Come to Prayer. Come to Prayer.

Then after turning his face to the left, he should call out:

حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ،

Ḥayya ‘alal-falāh. Ḥayya ‘alal-falāh.

Come to success. Come to success.

Then again, turning his face towards the *Qiblah*, he should call out:

اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ.

Allāhu Akbar. Allāhu Akbar.

Allah is the Greatest. Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ.

Lā ilāha illAllāh.

There is no one worthy of worship except Allah.

In the morning *Ṣalāt*, after *حَيَّ عَلَى الْفَلَاحِ*—*Hayya ‘alal-falāḥ* he should call out twice:

أَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ.

Aṣ-Ṣalātu khairum-minan-naum.

Prayer is better than sleep.

Even if *Ṣalāt* is to be offered in congregation somewhere other than a mosque, the *Adhān* should first be called out.

When *Adhān* is being called out, you should leave off any playing of games or sport and everyday affairs and conversations, and listen carefully to the words of the one calling the *Adhān*, and you should gently recite the same words after him, but when he says *أَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ*—*Hayya ‘alaṣ-Ṣalah* and *حَيَّ عَلَى الْفَلَاحِ*—*Hayya ‘alal-falāḥ*, then you should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Lā ḥawla wa lā quwwata illāh billāh.

There is no power nor strength except from Allah.

After the *Adhān* has been called out, recite this prayer.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ
حَمِيدٌ مَجِيدٌ.

Ashhadu allā Ilāha illAllāhu waḥdahu lā sharīka lahū; wa ashhadu anna Muḥammadan ‘abduhū wa Rasūluhū. Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin, wa bārik wasallim innaka Ḥamīd-um-Majīd.

I bear witness that there is no one worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad is His servant and His Messenger. O Allah, bless, prosper and send down peace upon Muhammad and the people of Muhammad. You are indeed the Praiseworthy, the Glorious.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ.

Allāhumma Rabba hādhid-dā‘watit-tāmmati waṣ-Ṣalāt-il-qā’imati, āti Muḥammadan-il-wasilata wal-faḍīlata wad-darajat-ar-rafi‘ata, wab’ath-hu maqāmam-mahmūd-dan-illadhī wa’adttahū innaka lā tukhlif-ul-mī‘ad.

O Allah, Lord of this Perfect Call, and of the Congregational Prayer, make Muhammad a means of our

access to You, and bless him with excellence and the lofty office, and grant him the most exalted station You have promised him. Verily, You do not go back on Your promise.

Then offer Prayer with the congregation.

It is permissible for girls and women to offer Prayer at home and offer it in congregation.



Timings of *Ṣalāt*

Time of Fajr

Morning *Ṣalāt* is from the crack of dawn to the time of sunrise, and in it, first offer two *rak'āt*¹ of *Sunnah*² and then two *rak'āt* of *Fard* [Obligatory].

Time of Zuhr

Afternoon *Ṣalāt* is from after noon [after the start of declining of the sun] to the time when the shadow of everything

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1. *Rak'at*: One complete unit within Prayer, consisting of a number of different postures of the body with corresponding prescribed prayers, words of glorification and of praise of God. Plural is: *rak'āt*. [Publisher]
 2. *Sunnah*: One of the types or categories of Prayer; less compulsory than a *Fard* (Obligatory) Prayer, but more so than a *Nafl* (Supererogatory) one. [Publisher]

becomes equal to its length. In this [*Ṣalāt*] first there are four *rak'āt* of *Sunnah* and then four *rak'āt* of *Fard*. Then, offer two *rak'āt* of *Sunnah*, or four [by splitting them] into two and two.

Time of 'Aṣr

Late afternoon *Ṣalāt* is from after the expiry of the time for the *Zuhr Ṣalāt* till really the time when the sun starts to become yellow. Offering the '*Aṣr Ṣalāt* when the sun has started to turn yellow is deplored by the Shariah so much that it has not refrained even from referring to such a lazy person as a hypocrite. And if necessary the time to offer this Prayer lasts till the setting of the sun. It comprises of four *rak'āt* of *Fard* and after this no *Ṣalāt* is permissible till *Maghrib* [evening *Ṣalāt*]. But if you offer four *rak'āt* of *Sunnah* before the four *rak'āt* of *Fard* of '*Aṣr* then this is a very noble deed and a way of earning Paradise.

Time of Maghrib

Evening *Ṣalāt* is after the setting of the sun. In this *Ṣalāt* there are three *rak'āt* of *Fard* and two *rak'āt* of *Sunnah*. The last time of *Maghrib* is till the end of *shafaq*—evening twilight.

Shafaq also refers to the redness that appears from the west after the setting of the sun,¹ and it is also understood from the lexicons of the Arabic language that *shafaq* refers to the whiteness that can be seen from the west long after sunset.

Time of 'Ishā'

Night *Ṣalāt* starts from the end of evening twilight. *Muhaddithīn* [Hadith scholars] believe that the time for 'Ishā' Prayer lasts till midnight and according to some *Fuqahā* [scholars of Islamic jurisprudence] it is till dawn. It comprises of four *rak'āt* of *Fard* and after this there are either two *rak'āt* of *Sunnah* or four *Sunnah* that can be offered as a set of two *rak'āt* of *Sunnah* twice. And after these *Witr*² are performed that most probably are three *rak'āt*;

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1. This meaning is proved to be from Ḥaḍrat ibn Umar^{ra}.
 2. *Witr* literally means odd. One of the types or categories of Prayer; less compulsory than a *Fard* (Obligatory) Prayer, but more so than *Sunnah* and *Nafl*. There are three *rak'āt* in this Prayer. It is offered after the 'Ishā' Prayer. [Publisher]

these can be offered as three *rak'āt* together, or if desired, one can also offer two *rak'āt* and then one *rak'āt* separately. After the *Witr* one should offer two *rak'āt Ṣalāt* while sitting and after saying *salām*, should recite the following, twice in a gentle voice and the third time in a slightly loud voice:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

Subhān-al-Malik-il-Quddūs.

Holy is the Sovereign Lord, who is free from every imperfection.

The Way to Offer *Ṣalāt*

For *Ṣalāt*, the body, the clothes, and the place to offer the *Ṣalāt* should be clean. The body should be covered: For men, from the navel to the knees, and no part of a woman's body should be without clothes, except for the face, hands, and feet.

The Holy Prophet, peace and blessings of Allah be upon him, always used to offer the *Fard rak'āt* of the *Ṣalāt* in congregation. This is why every Muslim should try to follow his example and offer *Ṣalāt* in congregation. For congregational *Ṣalāt*, *Adhān* is called out first and then, when the people have gathered to offer the *Ṣalāt*, the *muadhhdhin* [the one who calls out the *Adhān*] or someone else with his permission, should stand behind the Imam in the first row, and while facing the *Qiblah* and without placing his hands on the ears, should say the *Iqāmat*¹. He should say the words of the *Adhān*, but a bit quicker and after saying حَيَّ عَلَى الْفَلَاحِ [*hayya 'alal-falāḥ*] 'Come to success', he should say twice قَدْ قَامَتِ الصَّلَاةُ [*Qad qāmatīṣ-Ṣalāḥ*]—'*Ṣalāt* is starting', and then continue to say the remaining words of the *Adhān*.

1. *Iqāmat* also *Iqāmah*: A shortened version of the *Adhān*, which is recited loudly to indicate that a congregational Prayer is about to start—also referred to as *Takbīr*. [Publisher]

While the *Takbīr* [another name for *Iqāmat*] is being said, the imam [one leading the *Ṣalāt*] should be standing at his [prescribed] place and the followers [those offering the *Ṣalāt* behind him] should straighten their lines and stand solidly close together. No one should be out of line, ahead or behind. Then the imam and the followers, while facing towards the *Qiblah*, should raise both hands and say, اللهُ أَكْبَرُ [Allāhu Akbar]—‘Allah is the Greatest.’ But the imam should say اللهُ أَكْبَرُ first and the followers should say it after him, and then fold their hands. For folding of the hands, it is established from the *aḥādīth* that hands may be folded on the chest and also the hands may be folded below the navel by putting the right hand upon the left (some Muslims also offer *Ṣalāt* with the hands left unfolded).¹ Then everyone should recite *Thanā* quietly. Then *Tāʾawwudh* and *Tasmīyah* should be recited and after it, the whole of *Sūrah al-Fātiḥah* should be recited. Then *āmīn* should be said. After this the imam should recite some short or long *Sūrah* after *Sūrah al-Fātiḥah*. In the whole *Ṣalāt* of *Zuḥr* and ‘*Aṣr*, and in the third *rakʿat* of *Maghrib*, and in the last two *rakʿat* of *Ishā*, everything should be recited quietly. And in the two *Fard rakʿat* of the [morning] *Fajr* Prayer and in the evening and *Ishā*’s first two *rakʿat*, the imam should recite with a loud voice. The imam should also recite in a loud voice in Friday Prayer and Eid Prayers, and while the imam is reciting loudly the followers should listen to him silently. However the followers should recite *Al-ḥamd Sharīf* [*Sūrah al-Fātiḥah*] quietly.

1. See *Sunan al-Kubrā* by Baihaqī, Abwāb Ṣifaṭiṣ-Ṣalāt, Bāb Waḍʿil-Yadain, ‘alā Ṣadri fiṣ-Ṣalāti minus-Sunnah, Part 2, p. 46, Hadith 2335; see also *Sunan Abi Dawūd*, Abwāb Tafrīʾ Istiftāḥ al-Ṣalāt, Bāb Waḍʿil-Yumnā ‘al-Yusrā fiṣ-Ṣalāti, Hadith 756. [Publisher]

Farā'id of Wuḍū

[Compulsory Parts of Ablution]

1. Washing the face once from the hair of the forehead to under the chin, and from one earlobe to the other.
2. Washing of both hands and forearms up to the elbows, once.
3. Washing both feet up to the ankles once.
4. Passing wet hands through/over the head.

Sunan of Wuḍū

(Excellences of Ablution)

1. Make a definitive intention in one's heart that Wudū is being done to offer *Ṣalāt*.
2. Recitation of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ [*Bismillāhir-Raḥmānir-Raḥīm*—In the name of Allah, the Gracious, the Merciful] when beginning the *Wudū*.
3. Brushing [the teeth].
4. Washing both hands up to the wrist.

5. Rinsing the mouth three times.
6. Pouring water into the nostrils three times and cleaning the nose.
7. Washing of the face three times.
8. Washing both hands and forearms up to the elbows three times.
9. Wiping the whole head.
10. Wiping both ears with the water used for the wiping of the head.
11. Washing the feet, including the ankles, three times.
12. Washing in [proper] sequence.
13. Carrying out these steps of *Wuḍū* contiguously to wash the next body part before the earlier one has dried.

Invalidators of Wudū

1. Urination
2. Defecation
3. So much bleeding and discharging of pus from any part of the body that it flows¹.
4. Sleeping on one's side or on one's back.
5. Sleeping with a support, in a way that if that support is removed the person sleeping would fall down. If a person falls asleep in *Ṣalāt* while standing or in *rukū'* or in prostration, then the *Wuḍū* would not be invalidated.
6. Unconsciousness
7. State of being intoxicated.
8. State of frenzy.
9. From some *aḥādīth* it is established that *Wuḍū* must be done [again] upon eating camel's meat.
10. Moreover, consorting with one's spouse also invalidates *Wuḍū*.

1. This issue is disputed.

Farā'id of Bathing

[Compulsory Parts of Bathing]

1. Rinsing the mouth.
2. Pouring water into the nose.
3. Pouring water once on all [parts of the] body.

Sunan of Bathing

[Excellences of Bathing]

1. Washing both hands after scrubbing them with dust [soap].
2. Cleaning the body of all impurities.
3. Performing the *Wuḍū*.
4. Pouring water three times on the whole body.

Permissible Conditions for Tayammum

1. When water is not available.
2. When use of water could lead to illness.
3. When there is the danger that the use of water may increase the intensity of the illness.
4. When there is fear from enemies or wild animals at the water source.
5. When only drinking water is available [due to scarcity of water]. There is not adequate equipment to draw water from the well or the cost is unreasonable or excessive.

Farā'id of Ṣalāt

[Compulsory Parts of Prayers]

There are six that come before starting the *Ṣalāt*, which are called *Sharā'it* [Prerequisites], and seven that are during the *Ṣalāt*, which are called *Arkān* [Components].

Sharā'īḥ of Ṣalāt

[Prerequisites of Prayers]

1. Cleanliness of the body.
2. Cleanliness of the clothes.
3. Cleanliness of the place where *Ṣalāt* is to be offered.
4. Covering the private parts.
5. Facing the *Qiblah*.
6. Making the intention to offer *Ṣalāt* but only in the heart, not by the tongue.

Arkān of Ṣalāt

[Components of Prayers]

1. Saying **الله أكبر** [*Allāhu Akbar*—Allah is the Greatest] in the beginning of *Ṣalāt*. This is called *takbīr-e-tehrīmah*.
2. Standing up, which is called *Qiyām*.
3. *Qir'at*, meaning reciting some parts of the Word of Allah [the Holy Quran].

4. *Rukūʿ*—Bowing.
5. *Sajdah*—Prostrating.
6. Last *Qaʿdah* meaning the final sitting posture before ending *Ṣalāt*.
7. Intentionally ending *Ṣalāt*.

Issues Regarding Sharāʿiṭ of Ṣalāt

[Prerequisites of Prayers]

1. *Ṣalāt* should not be abandoned if a wound bleeds continuously or the nose bleeds at all times or urine cannot be controlled. Under such circumstances one should perform the *Wuḍū* once and offer *Ṣalāt*.
2. It is compulsory for a man to cover his body from below the navel and to the knees. The knees are also included in it. For a woman the compulsory area of covering is the whole body except for the two hands, two feet, and the face. And if one fourth of the area required to be covered becomes exposed then the *Ṣalāt* would be rendered void.
3. If the clothes are not clean and there are no means available

for washing them, then offer *Ṣalāt* even with the unclean clothes. Do not abandon it [the *Ṣalāt*].

4. If *Ṣalāt* is to be offered at a place where the *Qiblah* cannot be determined, or there is darkness of night, or another person cannot be found who could be asked regarding the *Qiblah*, then, on such an occasion, ponder from the heart as to the direction in which the *Qiblah* may be, and in whichever direction the heart testifies, offer *Ṣalāt* facing in that direction.

Issues Regarding Arkān of Ṣalāt

[Components of Prayers]

- [1.] If the person offering *Ṣalāt* is not able to stand for some reason, then he may offer the *Ṣalāt* while sitting.
- [2.] In *Qir'at* [recitation of a portion from the Holy Quran] at least one long or three short verses should be recited.
3. It is compulsory to sit in *Qa'dah* for at least the time to be able to recite *at-tahiyāt*.

Wājibāt¹ of Ṣalāt

[Essentials of Prayers]

1. Reciting اَلْحَمْدُ [*alḥamdu*—the opening chapter of the Holy Quran].
2. After اَلْحَمْدُ² [*alḥamdu*] the recitation of some *Sūrah* [chapter of Holy Quran] or one long verse or three short verses.
3. Offering all the *Arkān* [Components] of *Ṣalāt* calmly, and attentively, this is called *tādīl-e-arkān* [proper carrying out of the components].
4. Sitting down after two *rak'at* in a *Ṣalāt* composed of three or four *rak'at*. This is called the first *Qā'dah*.
5. Reciting *at-tahiyyāt* in both *Qā'dahs* [sitting postures] whether it be first or last.
6. In *Jumu'ah*, the Eid prayers and *Maghrib* and *'Ishā* and morning *Ṣalāt*, the Imam must do *Qir'at* [recitation of Holy Quran] in a loud voice. One who is offering *Ṣalāt* by

1. From a practical point of view there is no difference between *Fard* [Obligatory] and *Wājib* [Essential].

2. *Al-Ḥamd* is a substitute for all words of Allah but apart from this no other words can serve as substitute for the words of *al-Ḥamd*.

oneself is allowed to do *Qir'at* [recitation of Holy Quran] quietly or audibly.

7. In *Zuhr* and '*Aṣr Ṣalāts*, *Qir'at* is done quietly.
8. The *Farḍ* [Obligatory] and *Wājib* [Essential] that come in *Ṣalāt* repeatedly must be carried out in the proper order.
9. The recitation of *Qir'at* in the first two obligatory [*Farḍ*] *rak'āt* is compulsory.
10. Offering *Salām* [salutation] at the end of *Ṣalāt*.
11. Apart from that, reciting the supplication of *Qunūt* in the third *rak'at* of *Witr*. Furthermore, saying اللهُ أَكْبَرُ [*Allāhu Akbar*—Allah is the Greatest] multiple times in the Eid prayers are also *Wājib* [Essential]. That is to say, three times before *Qir'at* in the first *rak'at* and in the second *rak'at* three times after *Qir'at*. From *aḥādīth* it is also learnt that it is permissible to say اللهُ أَكْبَرُ [*Allāhu Akbar*—Allah is the Greatest] seven times before *Qir'at* in the first *rak'at* and five times before the *Qir'at* in the second *rak'at*.

Sunan of Ṣalāt

[Excellences of Prayers]

1. Raising of the hands—that is to say, raising both hands up to the ears in a way that the thumb touches the earlobe, or comes parallel to it—and the rest of the fingers should not either be too open or close.
2. Offering Ṣalāt by folding both hands below the navel in a way that the right hand should be placed on the left hand, and hold the left hand with the right hand. From authentic *aḥādīth*, the placing of hands on the chest is also proven.
3. Reciting *Thanā* in the beginning of the Ṣalāt.
4. Reciting *T‘awwudh* after *Thanā*.
5. Reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ [*Bismillāhir-Raḥmanir-Raḥīm*—In the name of Allah, the Gracious, the Merciful], in the beginning of every *rak‘at*.
6. Saying *Āmīn*, after *al-Ḥamdu* [*Sūrah al-Fātiḥah*].
7. While transitioning from one *rukn* [Component] to another *rukn* except for *Qauma* [rising to stand up] one should say, اَللّٰهُ اَكْبَرُ [*Allāhu Akbar*—Allah is the Greatest]. These are called transitional *takbirāt*.

8. Reciting *سُبْحَانَ رَبِّيَ الْعَظِيمِ* [*Subhāna Rabbiyal-‘Azīm*—Holy is my Lord, the Most Great] three, five, or seven times in *Rukū‘*—the bowing posture.
9. The Imam [person leading the *Ṣalāt*] saying *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* [*Sami‘allāhu liman ḥamidah*—Allah hears him who praises Him] after standing up from the *rukū‘*; that is called *Tasmi‘* and followers should then say *رَبَّنَا لَكَ الْحَمْدُ* [*Rabbanā lakal-ḥamd*—Our Lord, Yours is the praise] and those offering *Ṣalāt* alone can either say just the *tasmi‘* or both.
10. Reciting *سُبْحَانَ رَبِّيَ الْأَعْلَى* [*Subhāna Rabbiyal-A‘lā*—Holy is my Lord, the Most Exalted] three, five, or seven times in the *sajdah*—prostration.
11. Reciting *Durūd-Sharīf* (*Ṣalāt ‘alan-Nabiyy*) after *at-tahīyyāt*.
12. Reciting any prayer¹ after *Durūd-Sharīf*. Every person may supplicate in his own language.

1. **Footnote:** It is established from authentic *aḥādīth* [See *Ṣaḥīḥ al-Bukhārī*, Kitāb-ul-Adhān, Bāb-ud-Du‘ā fir-Rukū‘, , Hadīth 794] that the Holy Prophet^{ṣas} also used to recite the following in the *Sajdah* and the *Rukū‘*:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

[*Subhānaka Allāhumma Rabbanā wa biḥamdika Allāhummaghfir lī*—Holy are You, O Allah, and our Lord, all praise is Yours; O Allah, forgive me.]

Indeed, this was what he would ultimately recite.

Invalidators of *Ṣalāt*

1. Talking while offering *Ṣalāt*.
2. Weeping loudly due to pain or affliction, albeit doing so involuntarily does not come under this decree; if someone weeps out of the fear of Allah, then the *Ṣalāt* will not be invalidated.
3. Correcting someone other than the Imam in the recitation of the Holy Quran invalidates one's *Ṣalāt*; to remind the Imam does not invalidate one's *Ṣalāt*.
4. Eating or drinking something during *Ṣalāt*. Any type of action carried out to such a degree that by looking upon it is generally known that one is not offering *Ṣalāt*.

Makruhāt during *Ṣalāt*

[Undesirable Acts during Prayers]

1. Putting a quilt or big shawl on the head or shoulders in a way that its hems are hanging, or wearing a coat or shirt without putting hands in the sleeves.
2. Wiping the dirt from the forehead.

3. Picking or rolling up clothes to save them from becoming covered by dust.
4. Offering Prayer without the head being covered.
5. Clearing pebbles and dirt etc. from the place of prostration without any necessity. However, if prostration is not possible, then clearing such items once is permissible.
6. The cracking of knuckles in the *Ṣalāt*.
7. Looking left or right, or towards the sky in the *Ṣalāt*.
8. As far as possible, one should suppress yawning and stretching.
9. During prostration spreading both forearms on the floor, or allowing the abdomen to touch the thighs.
10. Coughing unnecessarily; if coughing just cannot be stopped then it is not an issue. Do not offer Prayer in a state of urgency for going to the bathroom. One should offer *Ṣalāt* with calmness, after being free of such a need. Indeed, if food is ready one should eat it first, and then offer the *Ṣalāt*.

Essentials of Faith

1. Believing in Allah, the Exalted, and having conviction that He is One, free of all imperfections, endowed with all the perfect attributes, Sovereign Lord over All, Sustainer, the Most Gracious, the Ever Merciful, He is Unique and has no partners.
2. Believing in His angels that when they inspire your hearts towards virtue, you act upon it.
3. Believing in His Books.
4. Believing in His Prophets and that Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, is *Khātamun-Nabiyyīn* [Seal of the Prophets] and that he is the embodiment of all excellences of prophethood.
5. Believing in the resurrection—life after death.

6. Believing in *Taqdīr*—that Allah has established a measure for everything and a limit. So, a person will be rewarded in accord with one's deeds and Allah, the Exalted, has knowledge of all things and events.
 7. Believing in the reward and punishment [of the Day of Judgment].
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Essentials of Religion

1. Verbal declaration of belief in Allah the Exalted and His Messenger, peace and blessings of Allah be upon him.
2. Offering *Ṣalāt*.
3. Giving Zakat.
4. Observing the Fast.
5. Performing the Hajj [Pilgrimage to the House of Allah] if able to do so. Doing jihad for the sake of Allah (by the pen or the tongue).
6. If adversaries stop one from following the religion then to oppose this subject to strength and jurisdiction.

7. Worship Allah the Exalted as though you see Him or that He sees you.
8. Abide by high morals.
9. Abstain from vices.
10. Loving God Almighty and His Messenger, peace and blessings of Allah be upon him.
11. Rendering thanks for Divine favours.
12. Being courteous and humble.
13. Being respectful towards elders and merciful towards the young.
14. Abstaining from boasting and arrogance.
15. Abstaining from envy, malice, and ill-placed anger.
16. Reciting the Holy Quran and trying to understand it.
17. Avoiding frivolous and useless things.
18. Remaining clean and pure at all times.
19. Covering nakedness.

20. Being generous when required and feeding the people.
21. Fulfilling the rights of near and dear ones.
22. Keep on improving the state of morals of the people.
23. Striving and helping in the doing of good deeds and looking after and aiding the needy to the extent possible.
24. Being beneficent towards the neighbour.
25. Being straightforward in dealings.
26. Not being harsh in obtaining one's own rights. Not being deceitful and lazy in fulfilling the rights of others.
27. Spending wealth when needed. Not spending wealth extravagantly.
28. Replying to the greetings of others.
29. Visiting the sick.
30. When a Muslim sneezes and says اَلْحَمْدُ لِلّٰهِ [*Al-ḥamdu Lillāh*—All Praise belongs to Allah]; replying by saying يَرْحَمُكَ اللّٰهُ [*Yarḥamukallāh*—may Allah have mercy on you].
31. Removing harmful things from pathways.

Major Sins

1. Associating partners with God Almighty.
2. Committing murder.
3. Mistreating parents.
4. Wrongfully consuming the inheritance of orphans.
5. Drinking alcohol.
6. Oppressing
7. Backbiting
8. To curse someone without reason.
9. Without any reason considering one's own better than others.
10. Not fulfilling the promise made to someone.
11. Being unfaithful to a trust of someone.
12. Concealing true testimony.

13. Giving false testimony.
 14. Telling lies.
 15. Committing theft.
 16. Taking usury.
 17. Taking bribes.
 18. Going into someone's home without permission.
 19. Picking faults in someone.
 20. Believing in the predictions of astrologers.
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سُورَةُ الْعَصْرِ

Sūrah al-‘Aṣr [Chapter 103 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۝ إِلَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ ۝ وَتَوَّصُوا بِالصَّبْرِ ۝

Bismillāhir-Raḥmānir-Raḥīm. Wal-‘Aṣr. Innal-insāna lafi khusr. Illalladhīna āmanū wa ‘amiluṣ-ṣāliḥāti wa tawāṣau bil-haqq, wa tawāṣau biṣ-ṣabr.

1. In the name of Allah, the Gracious, the Merciful.
 2. By the *testimony* of time,
 3. Surely, man is in *a state of loss*,
 4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.
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سُورَةُ قُرَيْشٍ

Sūrah Quraish

[Chapter 106 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ لِإِيلَافِ قُرَيْشٍ ○ الْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ○ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ○ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ○ وَأَمَّنَهُمْ مِنْ خَوْفٍ ○

Bismillahir-Rahmanir-Rahim. Li-ilāfi Quraish. Īlāfihim riḥlatash-shitā'i waṣ-ṣaif. Faly'abudū Rabba hādhal-baitil-ladhī aṭ'amahum min jū'in-wa-āmanahum min khauf.

1. In the name of Allah, the Gracious, the Merciful.
2. To bind the Quraish together,
3. *And* to promote their alliance *We have devised* trade journeys of the winter and the summer—
4. Hence they should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.

سُورَةُ الْمَاعُونِ

Sūrah al-Ma'ūn

[Chapter 107 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۝ فَذَلِكَ
 الَّذِي يَدْعُ الْيَتِيمَ ۝ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝ فَوَيْلٌ
 لِلْبَصِيرِ ۝ الَّذِي هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ ۝ وَ
 يَنْعُونَ الْمَاعُونَ ۝

*Bismillāhir-Raḥmānir-Raḥīm. Ara'aitalladhī yukadh-
 dhibu bid-dīn. Fadhālik-alladhī yadu-'ul-yatīm. Wa lā
 yahuddu 'alā ṭā'am-il-miskīn. Fa wailul-lil-mušallīn.
 Alladhīna hum 'an ṣalātihim sāhūn. Alladhīna hum
 yurā'ūn. Wa yamna'ūnal-mā'ūn.*

1. In the name of Allah, the Gracious, the Merciful.
2. Have you seen him who rejects religion?
3. That is the one who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.
7. Those who show off.
8. And they deprive people of even small benefits.

سُورَةُ الْكَوْثَرِ

Sūrah al-Kauthar

[Chapter 108 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَ
انْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

*Bismillāhir-Raḥmānir-Raḥīm. Innā aʿṭainākal-kauthar.
Faṣalli li Rabbika wanḥar. Inna shāniʿaka huwal-abtar.*

1. In the name of Allah, the Gracious, the Merciful.
 2. Surely We have given you abundance of good;
 3. So pray to your Lord, and offer sacrifice.
 4. Surely, it is your enemy who is without issue.
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سُورَةُ الْكَافِرُونَ

Sūrah al-Kāfirūn

[Chapter 109 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا
تَعْبُدُونَ ۝ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا
أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

Bismillāhir-Raḥmānir-Raḥīm. Qul yā-ayyuhal-kāfirūn. Lā a'budu mā t'abudūn. Wa lā antum 'ābidūna mā a'bud. Wa lā ana 'ābidum mā a'badtum. Wa lā antum 'ābidūna mā a'bud. Lakum dīnukum wa liya dīn.

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not *going* to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

سُورَةُ النَّصْرِ

Sūrah an-Naṣr

[Chapter 110 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ○ وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ○ فَسَبِّحْ بِحَمْدِ رَبِّكَ ○ وَاسْتَغْفِرْ لَهُ ○ إِنَّهُ كَانَ
تَوَّابًا ○

Bismillāhir-Raḥmānir-Raḥīm. Idha jā'a naṣrullāhi wal-faṭḥ. Wa ra'aitan-nāsa yadkhulūna fi dīnillāhi afwājā. Fasabbih biḥamdi rabbika wastaghfirh, innahū kāna tawwābā.

1. In the name of Allah, the Gracious, the Merciful.
2. When the help of Allah comes, and the victory,
3. And you see men entering the religion of Allah in troops,
4. Glorify your Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning *with compassion*.

سُورَةُ الْاِخْلَاصِ

Sūrah al-Ikhlāṣ

[Chapter 112 of the Holy Quran]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَ
لَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۝

*Bismillāhir-Raḥmānir-Raḥīm. Qul huwallāhu Aḥad. Allāhuṣ-Ṣamad. Lam yalid wa lam yūlad. Wa lam yakul-
lahū kufuwan aḥad.*

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'He is Allah, the One;
3. 'Allah, the Independent and Besought of all.
4. 'He begets not, nor is He begotten;
5. 'And there is none like unto Him.'

سُورَةُ الْفَلَقِ

Sūrah al-Falaq

[Chapter 113 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝
 مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ
 حَاسِدٍ إِذَا حَسَدَ ۝

Bismillāhir-Raḥmānir-Raḥīm. Qul a'ūdhu bi Rabbil-falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin idhā waqab. Wa min sharrin-naffāthāti fil-'uqad. Wa min sharri ḥāsīdin idhā ḥasad.

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'I seek refuge with the Lord of cleaving,
3. 'From the evil of that which He has created,
4. 'And from the evil of the night when it overspreads,
5. 'And from the evil of those who blow into knots *to undo them,*
6. 'And from the evil of the envier when he envies.'

سُورَةُ النَّاسِ

Sūrah an-Nās

[Chapter 114 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ
النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ
النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

*Bismillāhir-Raḥmānir-Raḥīm. Qul a'ūdhu bi Rabbin-nās.
Malikin-nās. Ilāhin-nās. Min sharril-waswās-il-khannās.
Alladhī yuwaswisu fī ṣudūrin-nās. Minal-jinnati wan-nās.*

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of mankind,
3. 'The King of mankind,
4. 'The God of mankind,
5. 'From the evil of the sneaking whisperer,
6. 'Who whispers into the hearts of men,
7. 'From among the Jinn and mankind.'

سُورَةُ الْبَقَرَةِ

Sūrah al-Baqarah Verses 1–6

[Chapter 2 of the Holy Quran]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ أَلَمْ نَكْتُبْ لَكَ رَبِّبٌ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ ۝ وَالْآخِرَةَ
هُمُ يُوقِنُونَ ۝ أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۝ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

Bismillāhir-Raḥmānir-Raḥīm. Alif-Lām-Mīm. Dhālik-al-Kitābu lā raiba fih; hudalil-muttaqīn. Alladhīna yu'minūna bilghaibi wa yuqīmūnaṣ-ṣalāta wa mimmā razaqnāhum yunfiqūn. Walladhīna yu'minūna bimā unzila ilaika wa mā unzila min qablika wa bil-Ākhirati hum yūqinūn. Ulā'ika 'alā hudam-mir-Rabbihim wa ulā'ika humul-mufliḥūn.

1. In the name of Allah, the Gracious, the Merciful.
2. *Alif Lām Mīm* [I am Allah, the All-Knowing.]
3. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous,

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;
 5. And who believe in that which has been revealed to you, and that which was revealed before you, and they have firm faith in what is *yet* to come.
 6. It is they who follow the guidance of their Lord and it is they who shall prosper.
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PUBLISHER'S NOTE



Please note that, in the translation given herein, words given in parentheses () are the words of the author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it. The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *'alaihis-salām*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

ra *raḍiyallāhu 'anhu/'anhā/'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad^{ṣas} or of the Promised Messiah^{as}.

aba *ayyadabullāhu Ta‘āla binaṣrihil-‘azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.
- ط *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – strongly articulated *z*.
- ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
- ق *q* – a deep guttural *k* sound.
- ء ‘ – a sort of catch in the voice.

Long vowels by:

- ā* for $\text{—}^{\text{ا}}$ or $\text{ا}^{\text{—}}$ (like *a* in *father*).
ī for $\text{ع}^{\text{—}}$ or $\text{—}^{\text{ي}}$ (like *ee* in *deep*).
ū for $\text{و}^{\text{—}}$ (like *oo* in *root*).

Other vowels by:

- ai* for $\text{ع}^{\text{ـ}}$ (like *i* in *site*).
au for $\text{و}^{\text{ـ}}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء.

Terms which may not be familiar to the Western reader are italicized in the text and defined in the Glossary. We have not transliterated some Arabic words which have become part of the English language, e.g. Islam, Quran, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

It should be noted that wherever the author had not given the translation of a verse of the Holy Quran, we have generally taken the translation from Ḥaḍrat Khalīfatul-Masīḥ IV^{ra} or Ḥaḍrat Maulawī Sher Ali^{ra}, but have changed ‘Thou’ and ‘Thee’ to ‘You’, and ‘Thy’ and ‘Thine’ to ‘Your(s)’, etc.

GLOSSARY

Adhān: The Islamic call to Prayer.

‘Aṣr: The third of the five daily Prayer services, offered any time between the time when the sun starts declining and sunset.

Du‘ā-ul-Qunūt: Arabic name of the special prayer recited in the last *Rak‘at* of *Witr* Prayer.

Durūd Sharīf: Also *Ṣalāt ‘alan-Nabiyy*. Invocation of blessings upon the Holy Prophet of Islam, Muhammad^{ṣas}.

Eid Prayers: Offered on the occasion of Eid al-Fitr which occurs upon the end of Ramadan and Eid-ul-Adha two months and ten days later. The time for Eid Prayers is before noon. Like Friday Prayer, Eid Prayer is always offered in congregation. No *Adhān* or *Iqāmah* is called for Eid Prayers.

Fajr: The first of the five daily Prayer services, offered any time during the period starting from dawn and ending a few minutes before sunrise.

Fara’id: Plural form of *Faraḍ*.

Faraḍ (plural *Fara’id*): Compulsory or obligatory, used when describing categories of Prayers or constituent parts of Prayer.

Ḥajj: Pilgrimage to the Ka’bah in Makkah, Arabia; also known as the fifth pillar of Islam.

Imam: The person who leads a congregational Prayer service.

‘Ishā’: The fifth and last of the five daily Prayer services, offered any time between nightfall and midnight, or before going to bed.

Maghrib: The fourth of the five daily Prayer services, which can be offered any time in the period starting from immediately after sunset and ending when there is still some light left on the horizon.

Mu'adhhdhin: The person who says the *Adhān*, or Call to Prayer.

Nafl: Supererogatory worship/prayer.

Qa'dah: Sitting position adopted towards the end of the second *Rak'at* in Prayer.

Qiyām: The standing position in Prayer.

Rak'at: One complete unit within Prayer, consisting of a number of different postures of the body with corresponding prescribed prayers, words of glorification and praise of God.

Rak'āt: Plural of Rak'at.

Rukū': The Bowing down position in Prayer.

Sajdah: The position of Prostration in prayer.

Ṣalāt-ul-Jumu'ah: Or Friday Prayer is offered in congregation in place of *Zuhr* Prayer. It contains a *Khutbah* (Sermon) and the four regular *Fard rak'āt* are reduced to two. The recitation of the Quranic verses is aloud. There are two *Adhāns*, the first is just like that for *Zuhr* and the second one is just before the Imam stands to deliver the sermon.

Ṣalāt: Prayer in the prescribed form; also known as the second pillar of Islam.

Sunnah or Sunnat: One of the types or categories of Prayer; less compulsory than a *Fard* (obligatory) Prayer, but more so than a *Nafl* (supererogatory) one.

Sūrah: Arabic word for 'chapter', and used for designating the chapters of the Holy Quran.

Ta'awwudh: Set words for seeking the protection of God against Satan, recited at the beginning of Prayer.

Takbīr: A set formula, recited loudly in order to indicate that a congregational Prayer is about to start.

Takbīr Tahrimāh: The Arabic expression *Allahu Akbar* (God is the Greatest), proclaimed loudly by the Imam while he raises his two hands to his earlobes at the very beginning of a congregational Prayer service.

Tashahhud: A set prayer recited silently at the beginning of the *Qā'idah*, or second Sitting position, in Prayer.

