Anwār-e-Dīn

Lights of the Faith

مدرسہ عزیزیہ، سعیدآباد کالونی
Madrasa Azizia . Saidabad Colony . Hyderabad

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ENGLISH EDITION

بسم الله الرحمن الرحيم

Contents

No.	Topics	Page
1.	The Kalimas, Imān-e-Mujmal and Imān-e-Mufassal	3
2.	Prophetic Ahādīth ﷺ	7
3.	Supplications (Duʿās)	17
4.	Remembrances of the Prayer (Adhkār-e-Namāz)	24
5.	Religious Knowledge (Questions and Answers)	30
6.	Tajwīd of the Qurʾān	47

Madrasa Azizia . Saidabad Colony

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلوة والسلام على سيد الانبيآء و المرسلين وعلّى اله الطيبين و اصحابه الا كرمين اجمعين ۔ اما بعد۔

My dear Maulvi Mohammed Abdul Rasheed Junaid, ʿĀlim of Jamia Nizamia, has compiled a book for children comprising essential religious knowledge, in which the subjects of beliefs (ʿaqāʾid), character (akhlāq), supplications and the blessed Sīrah have been covered.

It is essential to be acquainted with these matters for everyday life. Muslims today have drifted away from religious education; at times, even by the time they have grown up, they have not acquired familiarity with these matters, which becomes a cause of embarrassment. It is the responsibility of parents to adorn their children with religious education.

It is my prayer that Allah Taʿālā grant the compiler an excellent reward and bless this book with widespread acceptance. Āmīn, by the honour of the Master of the Prophets and Messengers ﷺ, and upon his family and Companions.

Shaikh al-Jāmiʿa, Jamia Nizamia

Hyderabad, India

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْاَنْبِيَآءِ وَ الْمُرْسَلِيْنَ وَعَلٰٓى اٰلِهٖ وَ اَصْحَابِهٖ اَجْمَعِيْنَ اَمَّا بَعْدُ۔

It was my wish to compile a concise syllabus of religious education for boys and girls studying in English-medium schools, comprising the Kalimas with translation, Prophetic aḥādīth ﷺ, Sunnah supplications, the remembrances of the prayer, religious knowledge, and the essential rules of Tajwīd.

Through the special grace of Allah Taʿālā, the aḥādīth, supplications and a brief account of the blessed Sīrah used in everyday life have been brought together from the books of ḥadīth and Sunnah supplications compiled by the learned scholars. If Allah Taʿālā wills, this book, "Anwār-e-Dīn", will prove beneficial and useful for the general public, and especially for innocent young students. I pray to Allah, the Lord of Honour, that He accept this humble effort of mine through His special grace and for the sake of the Noble Messenger ﷺ. Āmīn.

I am grateful to His Eminence, the Thinker of Islam, Ḥaḍrat al-ʿAllāma Maulana Mufti Khaleel Ahmad Sahib (may his shadow endure), Amīr of Jamia Nizamia Hyderabad, who, on the occasion of his journey for ʿUmrah, encouraged this humble servant by writing a commendation (a written endorsement) for the book. May Allah Taʿālā spread the scholarly benefit of the honourable Ḥaḍrat far and wide and accept his religious and communal services. Āmīn.

I pray for my noble parents, whose upbringing and devotion inspired me to undertake this great service. May Allah Taʿālā forgive my noble parents (may Allah have mercy on them both) and my brother Hafiz Muhammad Abdul Razzaq Naveed (may Allah's mercy be upon him); may He grant them the great intercession of the Master of both worlds, the Mercy to the Worlds ﷺ, and bestow upon all of them a lofty and exalted station in Jannat al-Firdaws. Āmīn, O Lord of the Worlds, by the honour of the Master of the Messengers ﷺ, and upon his family and all his Companions.

Ḥaḍrat Maulana Mufti Hafiz Syed Sadiq Mohiuddin Faheem, former Mufti of Jamia Nizamia Hyderabad, Maulana Qazi Muhammad Khwaja Arifuddin and Maulana Hafiz Muhammad Irfan Nizami Raichuri reviewed and corrected this book and favoured me with their valuable counsel. Likewise, I am grateful to Maulana Hafiz Muhammad Jafar Mohiuddin Qadri Naqshbandi Mujaddidi, Engineer Maulvi Muhammad Abdul Haleem Chishti Qadri, Janab Muhammad Kaleemuddin and my son Muhammad Abdul Aziz Fuzail, who drew my attention to, and assisted with, the fifth printing of this book, "Anwār-e-Dīn". May Allah Taʿālā grant my benefactors, my respected teachers, my dear companions and my son a magnificent reward, and bestow upon them a high rank and station in this world and the Hereafter. Āmīn.

Dr. Mohammed Abdul Rasheed Junaid

Founder and Director, Madrasa Azizia, Saidabad Colony, Hyderabad

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعَالَمِيۡنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الۡاَنۡبِيَآءِ وَ الۡمُرۡسَلِيۡنَ وَعَلٰٓى اٰلِهٖ وَ اَصۡحَابِهٖ اَجۡمَعِيۡنَ اَمَّا بَعۡدُ۔

The First Kalima — Ṭayyib (Purity):

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوۡلُ اللّٰهِ

The First Kalima, Ṭayyib (the Pure Word): There is none worthy of worship except Allah; Muhammad ﷺ is the Messenger of Allah.

The Second Kalima — Shahādah (Testimony):

اَشۡهَدُ اَنۡ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحۡدَهٗ لَا شَرِيۡكَ لَهٗ وَاَشۡهَدُ اَنَّ مُحَمَّداً عَبۡدُهٗ وَرَسُوۡلُهٗ۔

Shahādah means to bear witness: I bear witness that there is none worthy of worship except Allah; He is One and has no partner; and I bear witness that Muhammad ﷺ is His servant and His Messenger.

The Third Kalima — Tamjīd (Glorification):

سُبۡحَانَ اللّٰهِ وَالۡحَمۡدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكۡبَرُ وَلَا حَوۡلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الۡعَلِيِّ الۡعَظِيۡمِ۔

Tamjīd means to declare Allah's greatness: Glory be to Allah, all praise is for Allah, there is none worthy of worship except Allah, and Allah is the Greatest. There is no strength (to avoid sin) and no power (to do good) except with the help of Allah Taʿālā, the Most High, the Most Great.

The Fourth Kalima — Tawḥīd (Oneness):

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗط لَهُ الْمُلْکُ وَ لَهُ الْحَمْدُ يُحْيِیْ وَيُمِيْتُ وَ هُوَ حَیٌّ لَّا يَمُوْتُ اَبَداً اَبَداً ط ذُوالْجَلَالِ وَالْاِکْرَامِ بِيَدِهِ الْخَيْرُط وَهُوَ عَلٰی کُلِّ شَیْءٍ قَدِيْرٌ۔

Tawḥīd means to know Allah as One: There is none worthy of worship except Allah; He is One and has no partner. To Him belongs the dominion and to Him belongs all praise. He alone gives life and death; He is Ever-Living and shall never perish. He is the Possessor of majesty and honour; in His hand is all good, and He has power over all things.

The Fifth Kalima — Radd-e-Kufr (Rejection of Disbelief):

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ اَنْ اُشْرِکَ بِکَ شَيْئاً وَّاَنَا اَعْلَمُ بِهٖ وَاَسْتَغْفِرُکَ لِمَا لَا اَعْلَمُ بِهٖ تُبْتُ عَنْهُ وَتَبَرَّاْتُ مِنَ الْکُفْرِ وَالشِّرْکِ وَالْکِذْبِ وَالْغِيْبَةِ وَالْبِدْعَةِ وَالنَّمِيْمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِیْ کُلِّهَا وَ اَسْلَمْتُ وَ اٰمَنْتُ وَ اَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ۔

Radd-e-Kufr means the rejection of disbelief: O Allah! I seek Your refuge from knowingly associating anything with You, and I seek forgiveness for any (sin) that I may have committed unknowingly. I repent from it, and I disown disbelief, polytheism, lying, backbiting, innovation, tale-carrying, indecencies, slander and all sins. I have accepted Islam and I have believed, and I declare that there is none worthy of worship except Allah; Muhammad ﷺ is the Messenger of Allah.

IKHFA IKHFA MEEM SAKIN QALQALA QALB IDGHAAM IDGHAAM MEEM SAKIN GHUNNA

The Sixth Kalima — Istighfār (Seeking Forgiveness):

اَسْتَغْفِرُ اللّٰهَ رَبِّیْ مِنْ كُلِّ ذَنْبٍ اَذْنَبْتُهٗ عَمَدًا اَوْ خَطَأً سِرًّا اَوْ عَلَانِيَةً وَّاَتُوْبُ اِلَيْهِ مِنَ الذَّنْبِ الَّذِیْ لَا اَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ وَ سَتَّارُ الْعُيُوْبِ وَ غَفَّارُ الذُّنُوْبِ وَلَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِيْمِ۔

Istighfār means to seek forgiveness: I seek forgiveness from Allah, who is my Lord, for every sin I have committed knowingly or unknowingly, in secret or in the open, and I repent from the sin of which I am unaware. Indeed, You are the Knower of the unseen, the Concealer of faults and the Forgiver of sins. There is no strength and no power except with Allah, the Most High, the Most Magnificent.

Imān-e-Mujmal (Faith in Brief):

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَ صِفَاتِهٖ وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ۔

I believe in Allah as He is, with His Names and Attributes, and I accept all His commandments.

Imān-e-Mufassal (Faith in Detail):

اٰمَنْتُ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ وَ الْقَدْرِ خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط۔

I believe in Allah, in His angels, in His Books, in His Messengers, in the Day of Judgement, and in Divine Decree — that its good and its evil are from Allah Taʿālā — and in being raised again after death.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

Prophetic Ahādīth ﷺ

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيۡهِ وَسَلَّمَ

The Messenger of Allah ﷺ said

Deeds:

اِنَّمَا الۡاَعۡمَالُ بِالنِّيَّاتِ • (Agreed upon)

Deeds are judged by their intentions.

Rising early:

نَوۡمُ الصُّبۡحَةِ يَمۡنَعُ الرِّزۡقَ • (Musnad Aḥmad)

Sleeping in the early morning hinders one's sustenance.

Salām:

اَلسَّلَامُ قَبۡلَ الۡكَلَامِ (Tirmidhī)

Give salām before you speak.

Purity and cleanliness:

اَلطُّهُوۡرُ شَطۡرُ الۡاِيۡمَانِ (Musnad Aḥmad)

Purity is half of faith.

Neatness and refinement:

تَنَظَّفُوۡا فَاِنَّ الۡاِسۡلَامَ نَظِيۡفٌ (Ibn Ḥibbān)

Keep yourselves clean, for Islam is a clean religion.

Wuḍūʾ:

اَلۡوُضُوۡءُ مِفۡتَاحُ الصَّلٰوةِ (Daylamī)

Wuḍūʾ is the key to prophet.

Wuḍūʾ:

اَلْوُضُوْءُ يُكَفِّرُ مَا كَانَ قَبْلَهٗ مِنْ ذَنْبٍ (Abū Dāwūd)

Wuḍūʾ wipes away all the minor sins committed before it.

Prayer (Ṣalāh):

اَلصَّلٰوةُ عِمَادُ الدِّيْنِ (Al-Muwaṭṭaʾ)

Prayer is the pillar of the religion.

Prayer (Ṣalāh):

اَلصَّلٰوةُ مِعْرَاجُ الْمُؤْمِنِيْنَ (Zurqānī)

Prayer is the ascension (miʿrāj) of the believers.

Supplication:

اَلدُّعَآءُ مُخُّ الْعِبَادَةِ (Tirmidhī)

Supplication is the essence of worship.

Abandoning supplication:

تَرْكُ الدُّعَآءِ مَعْصِيَةٌ (Tirmidhī)

Abandoning supplication is a sin.

Recitation of the Qurʾān:

اَفْضَلُ الْعِبَادَةِ قِرَاءَةُ الْقُرْاٰنِ (Tirmidhī)

Reciting the Qurʾān is the finest form of worship.

The best person:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَ عَلَّمَهٗ (Bukhārī)

The best of you is the one who learns the Noble Qurʾān and teaches it to others.

Beautiful recitation:

زَيِّنُوا الْقُرْاٰنَ بِاَصْوَاتِكُمْ (Abū Dāwūd)

Adorn the Noble Qur'ān with your beautiful voices.

Respect for bread and food: اَكْرِمُوا الْخُبْزَ (Al-Ḥākim)

Honour bread.

The prohibition of eating in the marketplace:

اَلْاَكْلُ فِي السُّوْقِ دَنَآءَةٌ (Daylamī)

Eating in the marketplace is a sign of lowliness.

The blessing of eating together:

اِجْتَمِعُوْا عَلٰى طَعَامِكُمْ يُبَارَكْ لَكُمْ فِيْهِ•

(Ibn Mājah) Eat your food together, for there will be blessing in it for you.

Etiquette of eating:

بِسْمِ اللّٰهِ وَ كُلْ بِيَمِيْنِكَ وَ كُلْ مِمَّا يَلِيْكَ . (Agreed upon)

Begin eating with Bismillāh, eat with your right hand, and eat from what is in front of you.

The manner of drinking water:

اِشْرَبُوا الْمَآءَ أَعْيُنَكُمْ (Muslim)

Look at water before you drink it.

The leftover of a believer:

اَلشُّرْبُ مِنْ فَضْلِ الْمُؤْمِنِ شِفَآءٌ (Daylamī)

The leftover drink of a believer is a means of healing.

Acquiring knowledge:

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ (Ibn Mājah)

Seeking knowledge is obligatory upon every Muslim man and woman.

The finest worship:

أَفْضَلُ الْعِبَادَةِ طَلَبُ الْعِلْمِ (Ibn Ḥibbān)

Acquiring knowledge is the finest form of worship.

Deprived of knowledge:

مَااسْتَرْذَلَ اللّٰهُ عَبْداً اِلَّا حَرَّمَهُ اللّٰهُ الْعِلْمَ (Ibn ʿAsākir)

Whichever servant Allah Taʿālā wishes to disgrace, He deprives of knowledge.

The guarantee of sustenance:

مَنْ طَلَبَ الْعِلْمَ تَكَفَّلَ اللّٰهُ لَهٗ بِرِزْقِهٖ۔

Whoever seeks knowledge, Allah Taʿālā takes responsibility for his sustenance.

Modesty and shyness:

اَلْحَيَآءُ مِنَ الْاِيْمَانِ (Tirmidhī)

Modesty is a part of faith.

اَلْحَيَآءُ عَشَرَةُ أَجْزَآءٍ فَتِسْعَةٌ فِي النِّسَآءِ وَوَاحِدٌ فِي الرِّجَالِ

(Daylamī)

Modesty has ten parts; nine of them have been placed in women and one in men.

The station of the mother

اَلْجَنَّةُ تَحْتَ اَقْدَامِ الْاُمَّهَاتِ ـ: (Muslim)

Paradise lies beneath the feet of mothers.

The rank of the father:

اَلْوَالِدُ اَوْسَطُ اَبْوَابِ الْجَنَّةِ (Musnad Aḥmad)

The father is the middle gate among the gates of Paradise.

The ranks of the paternal uncle and maternal aunt:

اَلْعَمُّ وَالِدٌ اَلْخَالَةُ وَالِدَةٌ (Ibn Sa'd)

The rank of the paternal uncle is equal to that of the father, and the rank of the maternal aunt is equal to that of the mother.

The right of the neighbour: لِلْجَارِ حَقٌّ (Daylamī)

The neighbour too has a right.

Respect for elders:

فَلَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيْرَنَا (Ṭabarānī)

Whoever does not respect his elders is not one of us.

Brotherhood:

اَلْمُسْلِمُ اَخُ الْمُسْلِمِ (Abū Dāwūd)

A Muslim is the brother of a Muslim.

Gentle speech:

اَلْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ (Bukhārī)

A good word is also an act of charity.

Foul speech: مَنْ بَذَا جَفَا (Musnad Aḥmad)

Whoever speaks foully has committed oppression.

Good character:

حُسْنُ الْخُلُقِ نِصْفُ الدِّيْنِ (Daylamī)

Good character is half of the religion.

The consequence of showing no mercy:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ (Agreed upon)

Whoever does not show mercy is not shown mercy.

The benefit of forgiving: خَيْرُ الْمَالِ الْعَفْوُ (Daylamī)

Forgiveness is a great treasure.

The consequence of arrogance:

مَنْ تَكَبَّرَ وَضَعَهُ اللّٰهُ (Daylamī)

Whoever is arrogant, Allah Taʿālā brings him low.

The blessing of humility:

مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ (Abū Nuʿaym)

Whoever humbles himself for the sake of Allah Taʿālā, Allah Taʿālā raises him high.

The harm of excessive laughter:

كَثْرَةُ الضِّحْكِ تُمِيْتُ الْقَلْبَ (Daylamī)

Excessive laughter deadens the heart.

The emphasis on truthfulness:

قُلِ الْحَقَّ وَ اِنْ كَانَ مُرًّا (Musnad Aḥmad)

Speak the truth, even if it seems bitter.

The harm of lying:

اَلْكِذْبُ يَنْقُصُ الرِّزْقَ (Musnad Aḥmad)

Lying diminishes one's sustenance.

The emphasis on not becoming angry: لَا تَغْضَبْ (Bukhārī)

Do not become angry.

Backbiting:

اَلْغِيْبَةُ اَشَدُّ مِنَ الْقَتْلِ (Daylamī)

Backbiting is worse than murder.

The consequence of tale-carrying:

لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ (Al-Muwaṭṭaʾ)

The tale-carrier shall not enter Paradise.

The benefit of patience: اَلنَّصْرُ مَعَ الصَّبْرِ۔

(Allah's) help comes with patience.

The reward of trustworthiness: اَلْاَمَانَةُ عِزٌّ (Daylamī)

Trustworthiness is a means of honour.

Promises: اَلْعِدَةُ دَيْنٌ (Abū Nuʿaym)

A promise is like a debt.

The reward of generosity:

اَلْجَنَّةُ دَارُالْاَسْخِيَآءِ (Ibn Ḥibbān)

Paradise is the home of the generous.

The harm of miserliness:

اَلشَّحِيْحُ لَا يَدْخُلُ الْجَنَّةَ (Ṭabarānī)

The miser shall not enter Paradise.

The harm of skipping the evening meal:

تَرْكُ الْعَشَآءِ مَهْرَمَةٌ (Daylamī)

Sleeping hungry at night makes one weak.

The recompense of deeds: كَمَا تَدِيْنَ تُدَانُ (Ibn ʿAdī)

As you sow, so shall you reap.

The instruction for sleeping at night: تَوَضَّأْ وَارْقُدْ۔

Sleep in a state of wuḍūʾ.

The entry of angels:

لَا تَدْخُلُ الْمَلٰئِكَةُ بَيْتًا فِيْهِ كَلْبٌ اَوْ تَصَاوِيْرُ (Agreed upon)

The angels of mercy do not enter a house in which there is a dog or pictures.

Concealing faults:

مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ (Agreed upon)

Whoever conceals the faults of a Muslim, Allah Ta'ālā will conceal his faults on the Day of Judgement.

The rights of a Muslim:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ وَ عِيَادَةُ الْمَرِيْضِ وَ اِتِّبَاعُ الْجَنَائِزِ وَ اِجَابَةُ الدَّعْوَةِ وَ تَشْمِيْتُ الْعَاطِسِ• (Agreed upon)

A Muslim has five rights over another Muslim: returning his salām, visiting him when he is ill, following his funeral, accepting his invitation, and responding to his sneeze.

Severing ties:

لَا يَحِلُّ لِمُؤْمِنٍ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ (Agreed upon)

It is not lawful for a Muslim to sever ties with his Muslim brother for more than three days.

The right of a Muslim brother:

لَا يُؤْمِنُ عَبْدٌ حَتّٰى يُحِبَّ لِاَخِيْهِ مَا يُحِبُّ لِنَفْسِهٖ (Agreed upon)

No servant can be a complete Muslim until he loves for his brother what he loves for himself.

The virtue of Durūd Sharīf:

مَنْ صَلَّ عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرَ صَلَوٰتٍ وَ حُطَّتْ عَنْهُ عَشْرُ خَطِيْئَاتٍ وَ رُفِعَتْ لَهٗ عَشْرُ دَرَجَاتٍ (Ṣaḥīḥ Sunan al-Nasā'ī)

Whoever sends Durūd upon me once, Allah Taʿālā will send down mercy upon him ten times, forgive ten of his sins and raise him ten ranks.

Durūd Sharīf:

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَاوَشَفِيْعِنَا وَمَوْلٰنَا مُحَمَّدِ نِالنَّبِيِّ الْاُمِّيِّ وَ عَلَى اٰلِهٖ وَ اَصْحَابِهٖ وَ بَارِكْ وَ سَلِّمْ۔

Two beloved phrases:

كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِي الْمِيْزَانِ حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ (Agreed upon)

Two phrases are light upon the tongue, heavy on the Scale, and beloved to the Most Merciful.

سُبْحَانَ اللّٰهِ وَ بِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ۔

•••••

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Supplication before sleeping:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا (Bukhārī)

Supplication upon waking from sleep:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَمَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ (Agreed upon)

Before entering the lavatory:

اَللّٰهُمَّ اِنِّىْ أَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ (Abū Dāwūd)

Supplication after leaving the lavatory:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ أَذْهَبَ عَنِّى الْاَذٰى وَ عَافَانِىْ (Ibn Mājah)

When beginning wuḍū':

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Supplication during wuḍū':

اَللّٰهُمَّ اغْفِرْلِىْ ذَنْبِىْ وَوَسِّعْ لِىْ فِىْ دَارِىْ وَبَارِكْ لِىْ فِىْ رِزْقِىْ (Nasā'ī)

Upon completing wuḍū':

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ (Muslim)

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ (Tirmidhī)

Supplication when putting on clothes:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا وَ رَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ

(Tirmidhī)

Supplication when alighting at a halting place:

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ (Muslim)

Supplication before eating:

اَللّٰهُمَّ بَارِكْ لَنَا فِیْمَا رَزَقْتَنَا وَارْزُقْنَا خَیْرًا مِّنْهُ بِسْمِ اللّٰهِ وَ عَلٰی بَرَكَةِ اللّٰهِ۔

If you forget the supplication before eating, recite this supplication:

بِسْمِ اللّٰهِ اَوَّلَهٗ وَ اٰخِرَهٗ۔ (Tirmidhī, Abū Dāwūd)

After eating:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مِنَ الْمُسْلِمِیْنَ (Tirmidhī)

Supplication when drinking milk:

اَللّٰهُمَّ بَارِكْ لَنَا فِیْهِ وَ زِدْنَا مِنْهُ (Tirmidhī)

When drinking water:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ۔

Supplication to be recited in the morning:

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ

اسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ وَهُوَالسَّمِیْعُ

الْعَلِيْمُ (Tirmidhī)

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حَسْبِيَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ (Ibn Mājah)

Supplication when leaving the home:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ۔

Supplication when entering the home:

اَللّٰهُمَّ اِنِّیْ أَسْئَلُکَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا۔

Supplication when beginning a new task:

اَللّٰهُمَّ خِرْلِیْ وَاخْتَرْلِیْ (Tirmidhī)

Upon meeting one another:

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ۔

Supplication after the Adhān:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَ ابْعَثْهُ مَقَاماً مَّحْمُوْدَنِالَّذِیْ وَعَدْتَّهٗ اِنَّکَ لَا تُخْلِفُ الْمِيْعَادِ۔

Supplication when entering the masjid:

بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ.

Supplication when leaving the masjid:

بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ اَللّٰهُمَّ اِنِّيْ أَسْئَلُكَ مِنْ فَضْلِكَ وَ رَحْمَتِكَ (Muslim)

Supplication when mounting a conveyance:

بِسْمِ اللّٰهِ اَلْحَمْدُ لِلّٰهِ سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَ اِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ (Abū Dāwūd)

Upon looking at one's face in the mirror:

اَللّٰهُمَّ أَنْتَ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ.

When shaking hands with a Muslim:

يَغْفِرُ اللّٰهُ لَنَا وَ لَكُمْ.

Upon sighting the new moon:

اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَ السَّلَامَةِ وَالْاِسْلَامِ وَ الْعَافِيَةِ الْمُجَلَّلَةِ مِنَ الْاَسْقَامِ رَبِّيْ وَ رَبُّكَ اللّٰهُ (Tirmidhī)

Supplication when eating as someone's guest:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ وَارْحَمْهُمْ۔

Supplication for protection from calamities:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ زَوَالِ نِعْمَتِکَ وَ تَحَوُّلِ عَافِيَتِکَ وَ فُجَاءَةِ نَقْمَتِکَ وَ جَمِيْعِ سَخَطِکَ (Muslim)

Supplication upon seeing someone afflicted:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاکَ بِهٖ وَ فَضَّلَنِیْ عَلٰی کَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلاً (Tirmidhī)

Supplication for seeking Allah's refuge from fright and fear in sleep:

اَعُوْذُ بِکَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَ عِقَابِهٖ وَ شَرِّعِبَادِهٖ وَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَ اَنْ يَّحْضُرُوْنَ (Tirmidhī)

Supplication for seeking refuge from the evil of the self:

اَللّٰهُمَّ اَلْهِمْنِیْ رُشْدِیْ وَ اَعِذْنِیْ مِنْ شَرِّنَفْسِیْ (Tirmidhī)

Supplication for protection from bad character:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الشِّقَاقِ وَ النِّفَاقِ وَ سُوْٓءِ الْاَخْلَاقِ۔

(Tirmidhī)

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When sneezing

The one who sneezed: اَلْحَمْدُ لِلّٰهِ (Bukhārī)

The one who hears it: يَرْحَمُكَ اللّٰهُ۔

The one who sneezed:

يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ (Bukhārī)

Supplication for the good of this world and the Hereafter:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ۔

Supplication when drinking Zamzam:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ عِلْماً نَافِعاً وَّ رِزْقاً وَّاسِعاً وَّ شِفَآءً مِّنْ كُلِّ دَآءٍ۔

Supplication at the time of breaking the fast:

اَللّٰهُمَّ لَكَ صُمْتُ وَ بِكَ اٰمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ عَلٰى رِزْقِكَ اَفْطَرْتُ فَتَقَبَّلْ مِنِّيْ۔

Upon a loss, hardship, or hearing bad news:

اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رَاجِعُوْنَ۔

Supplication when visiting the sick:

لَا بَاْسَ طَهُوْراً اِنْ شَآءَ اللّٰهُ۔ (Bukhārī)

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اَسْاَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ۔ (Tirmidhī, Abū Dāwūd)

Supplication for protection from every illness:

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنَ الۡبَرَصِ وَ الۡجُذَامِ وَ الۡجُنُوۡنِ وَ مِنۡ سَیِّءِ الۡاَسۡقَامِ (Abū Dāwūd, Nasā'ī)

A comprehensive supplication for protection from grief, sorrow, miserliness and the like:

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنَ الۡهَمِّ وَ الۡحُزۡنِ وَ الۡعَجۡزِ وَ الۡکَسَلِ وَ الۡجُبۡنِ وَ الۡبُخۡلِ وَ ضَلَعِ الدَّیۡنِ وَ غَلَبَةِ الرِّجَالِ• (Agreed upon)

When entering the graveyard:

اَلسَّلَامُ عَلَیۡکُمۡ دَارَ قَوۡمٍ مُّؤۡمِنِیۡنَ وَاِنَّآ اِنۡ شَآءَ اللّٰهُ بِکُمۡ لَاحِقُوۡنَ نَسۡأَلُ اللّٰهَ لَنَاوَ لَکُمُ الۡعَافِیَةَ•

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

Remembrances of the Prayer

Supplication upon the prayer mat:

اِنِّیۡ وَجَّهۡتُ وَجۡهِیَ لِلَّذِیۡ فَطَرَ السَّمٰوٰتِ وَالۡاَرۡضَ حَنِیۡفاً وَّمَآ اَنَا مِنَ الۡمُشۡرِکِیۡنَ۔

Thanā':

سُبۡحَانَکَ اللّٰهُمَّ وَ بِحَمۡدِکَ وَ تَبَارَکَ اسۡمُکَ وَ تَعَالٰی جَدُّکَ وَ لَا اِلٰهَ غَیۡرُکَ۔

Tashahhud:

اَلتَّحِیَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّیِّبَاتُ اَلسَّلَامُ عَلَیۡکَ اَیُّهَا النَّبِیُّ وَ رَحۡمَةُ اللّٰهِ وَ بَرَکَاتُهٗ اَلسَّلَامُ عَلَیۡنَا وَ عَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیۡنَ ط اَشۡهَدُ اَنۡ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشۡهَدُ اَنَّ مُحَمَّداً عَبۡدُهٗ وَ رَسُوۡلُهٗ۔

Durūd-e-Ibrāhīm:

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا صَلَّیۡتَ عَلٰٓی اِبۡرَاهِیۡمَ وَ عَلٰٓی اٰلِ اِبۡرَاهِیۡمَ اِنَّکَ حَمِیۡدٌ مَّجِیۡدٌ۔اَللّٰهُمَّ بَارِکۡ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا بَارَکۡتَ عَلٰٓی اِبۡرَاهِیۡمَ وَ عَلٰٓی اٰلِ اِبۡرَاهِیۡمَ اِنَّکَ حَمِیۡدٌ مَّجِیۡدٌ۔

Duʿāʾ-e-Maʾthūra:

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْماً كَثِيْراً وَّ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ۔

Duʿāʾ-e-Qunūt:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَنُثْنِیْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّیْ وَ نَسْجُدُ وَ اِلَيْكَ نَسْعٰی وَ نَحْفِدُ وَ نَرْجُوْا رَحْمَتَكَ وَ نَخْشٰی عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ۔

Supplication after the prayer:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَاالْجَلَالِ وَ الْاِكْرَامِ اَللّٰهُمَّ اَعِنِّیْ عَلٰی ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ۔ (Abū Dāwūd)

Supplication in the funeral prayer for an adult:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَآئِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثَانَااَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ۔

IKHFA IKHFA MEEM SAKIN QALQALA QALB IDGHAAM IDGHAAM MEEM SAKIN GHUNNA

Supplication in the funeral prayer for a minor boy:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطاً وَّاجْعَلْهُ لَنَا اَجْرًا وَّ ذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعاً وَّمُشَفَّعاً ط ۔

Supplication in the funeral prayer for a minor girl:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطاً وَّ اجْعَلْهَا لَنَا اَجْرًا وَّ ذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً ط

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The Obligatory Acts (Farāʾiḍ) of Wuḍūʾ

There are four obligatory acts in wuḍūʾ: (1) washing the face; (2) washing both arms up to and including the elbows; (3) wiping (masḥ) a quarter of the head; (4) washing both feet up to and including the ankles.

The Sunnahs of wuḍūʾ: (1) making the intention; (2) taking the name of Allah, that is, reciting

بِسْمِ اللّٰهِ الْعَظِيْمِ وَ الْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ

or

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

; (3) washing both hands up to the wrists; (4) rinsing the mouth; (5) using the miswāk; (6) putting water into the nose; (7) passing wet fingers through the beard (khilāl).

(8) passing the fingers of both hands through one another (khilāl); (9) wiping the whole head once; (10) wiping both ears once; (11) passing water between the toes of both feet; (12) washing each limb three times; (13) washing the limbs of wuḍūʾ in succession without pause; (14) performing wuḍūʾ in the prescribed order.

There are three obligatory acts of ghusl: (1) rinsing the mouth; (2) drawing water into the nose; (3) pouring water over the entire body.

The Sunnahs of ghusl: There are five Sunnahs in ghusl: (1) washing both hands up to the wrists; (2) washing the private parts; (3) removing any impurity from the body (wherever it may be); (4) performing wuḍūʾ; (5) pouring water over the entire body three times.

The Obligatory Acts of Tayammum

There are three obligatory acts in tayammum: (1) making the intention of tayammum; (2) striking both hands on clean earth and wiping the face; (3) striking both hands on clean earth and wiping both arms up to and including the elbows.

Five prayers are obligatory upon Muslims in a day and night

Fajr – Ẓuhr – ʿAṣr – Maghrib and ʿIshāʾ

Fajr — four rakʿahs: two rakʿahs Sunnah Muʾakkadah; two rakʿahs Farḍ.

Ẓuhr — twelve rakʿahs: four rakʿahs Sunnah Muʾakkadah; four rakʿahs

Farḍ; two rakʿahs Sunnah Muʾakkadah; two rakʿahs Nafl.

ʿAṣr — eight rakʿahs: four rakʿahs Sunnah Ghayr Muʾakkadah; four rakʿahs Farḍ.

Maghrib — seven rakʿahs: three rakʿahs Farḍ; two rakʿahs Sunnah Muʾakkadah; two rakʿahs Nafl.

ʿIshāʾ — seventeen rakʿahs: four rakʿahs Sunnah Ghayr Muʾakkadah; four rakʿahs Farḍ; two rakʿahs Sunnah Muʾakkadah; two rakʿahs Nafl; three rakʿahs Witr (Wājib); two rakʿahs Nafl.

Jumuʿah — fourteen rakʿahs: four rakʿahs Sunnah Muʾakkadah; two rakʿahs Farḍ; four rakʿahs Sunnah Muʾakkadah; two rakʿahs Sunnah Muʾakkadah; two rakʿahs Nafl.

The conditions for the validity of prayer, or its external obligations, are seven: (1) purity of the body; (2) purity of the clothes; (3) purity of the place; (4) covering the satr (parts of the body that must be covered); (5) facing the Qiblah; (6) the intention; (7) the time of the prayer having begun.

The pillars of prayer, or its internal obligations, are seven: (1) the opening Takbīr (Takbīr al-Taḥrīmah); (2) standing (qiyām); (3) recitation (qirāʾah); (4) bowing (rukūʿ); (5) prostration (sajdah); (6) the final sitting (qaʿdah akhīrah); (7) ending the prayer by one's own deliberate act.

The necessary acts (Wājibāt) of prayer: (1) reciting Sūrah al-Fātiḥah; (2) ضَمّ adding a sūrah; (3) designating the first two rakʿahs for recitation; (4) observing the proper sequence; (5) performing each posture with composure (taʿdīl al-arkān); (6) the first sitting (qaʿdah ūlā); (7) the Tashahhud; (8) the imām reciting aloud in the audible prayers; (9) the imām reciting quietly in the silent prayers; (10) ending the prayer with the word "salām"; (11) the Qunūt in Witr; (12) the additional Takbīrs of the two ʿĪds.

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بسم الله الرحمن الرحيم

Who are we? What is our religion?

We are Muslims. Our religion is Islam.

How many pillars does Islam have?

Islam has five pillars: the Kalima, Prayer, Fasting, Zakāh and Ḥajj.

The Kalima:

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Prayer: How many prayers are obligatory upon Muslims in a day and night?

Five prayers are obligatory upon Muslims in a day and night.

Fajr – Ẓuhr – ʿAṣr – Maghrib – ʿIshāʾ

Fasting: Which fasts are obligatory upon Muslims?

The fasts of the blessed month of Ramaḍān are obligatory upon Muslims.

Zakāh: Upon whom is Zakāh obligatory?

Zakāh is obligatory upon one who possesses the niṣāb (the minimum threshold of wealth).

Ḥajj: Upon whom is Ḥajj obligatory?

Ḥajj is obligatory once in a lifetime upon every sane, adult Muslim who has the means to perform it.

Who is the One we worship?

The One we worship is Allah.

Who is the final Messenger of Allah Taʿālā?

The final Messenger of Allah Taʿālā is Ḥaḍrat Muhammad Muṣṭafā ﷺ.

Which is the final revealed Book of Allah Taʿālā?

The final revealed Book of Allah Taʿālā is the Glorious Qurʾān.

Upon whom was the Glorious Qurʾān revealed?

The Glorious Qurʾān was revealed upon Ḥaḍrat Muhammad Muṣṭafā ﷺ.

Over how many years was the Glorious Qurʾān revealed?

The Glorious Qurʾān was revealed gradually over a period of 23 years, portion by portion, as the need arose.

Through whom was the Glorious Qurʾān revealed?

The Glorious Qurʾān was revealed through Ḥaḍrat Jibrīl (peace be upon him).

Who is Ḥaḍrat Jibrīl (peace be upon him)?

Ḥaḍrat Jibrīl (peace be upon him) is a chosen angel of Allah Taʿālā.

When was the blessed birth of Ḥaḍrat Muhammad Muṣṭafā ﷺ?

The blessed birth of Ḥaḍrat Muhammad Muṣṭafā ﷺ took place on Monday, the 12th of Rabīʿ al-Awwal, in the city of Makkah al-Muʿaẓẓamah.

What is the name of the tribe and the family of Ḥaḍrat Muhammad Muṣṭafā ﷺ?

The tribe is Quraysh and the family is Banū Hāshim.

What are the names of his ﷺ honoured father and honoured mother?

The honoured father of our Messenger, Ḥaḍrat Muhammad Muṣṭafā ﷺ, is Ḥaḍrat ʿAbdullāh, and his honoured mother is Bībī Āminah.

What is the name of his ﷺ grandfather?

His ﷺ grandfather is Ḥaḍrat ʿAbd al-Muṭṭalib.

What is the name of his ﷺ uncle, under whose care he was raised?

His ﷺ uncle, under whose care he was raised, is Ḥaḍrat Abū Ṭālib.

What is the name of his ﷺ wet-nurse?

His ﷺ wet-nurse is Bībī Ḥalīmah al-Saʿdiyyah.

How many purified wives did our beloved Messenger, Ḥaḍrat Muhammad Muṣṭafā ﷺ, have?

Our beloved Messenger, Ḥaḍrat Muhammad Muṣṭafā ﷺ, had eleven purified wives.

What is the relation of his ﷺ purified wives to the Muslims?

His ﷺ purified wives are the mothers of the Muslims; that is why they are called Ummahāt al-Muʾminīn (the Mothers of the Believers).

What are the noble names of his ﷺ purified wives, the Mothers of the Believers?

(1) Mother of the Believers Ḥaḍrat Khadījah al-Kubrā (may Allah be pleased with her).

(2) Mother of the Believers Ḥaḍrat Sawdah (may Allah be pleased with her).

(3) Mother of the Believers Ḥaḍrat ʿĀʾishah al-Ṣiddīqah (may Allah be pleased with her).

(4) Mother of the Believers Ḥaḍrat Ḥafṣah (may Allah be pleased with her).

(5) Mother of the Believers Ḥaḍrat Zaynab bint Khuzaymah (may Allah be pleased with her).

(6) Mother of the Believers Ḥaḍrat Umm Salamah (may Allah be pleased with her).

(7) Mother of the Believers Ḥaḍrat Zaynab bint Jaḥsh (may Allah be pleased with her).

(8) Mother of the Believers Ḥaḍrat Juwayriyah (may Allah be pleased with her).

(9) Mother of the Believers Ḥaḍrat Umm Ḥabībah (may Allah be pleased with her).

(10) Mother of the Believers Ḥaḍrat Ṣafiyyah (may Allah be pleased with her).

(11) Mother of the Believers Ḥaḍrat Maymūnah (may Allah be pleased with her).

He ﷺ had two bondswomen: Ḥaḍrat Māriyah al-Qibṭiyyah (may Allah be pleased with her), who bore Ḥaḍrat Ibrāhīm (may Allah be pleased with him), and Ḥaḍrat Rayḥānah (may Allah be pleased with her); they too hold the rank of mothers for us.

How many sons and daughters did Ḥaḍrat Muhammad Muṣṭafā ﷺ have?

He ﷺ had three sons and four daughters.

Ḥaḍrat al-Qāsim, Ḥaḍrat ʿAbdullāh (al-Ṭayyib and al-Ṭāhir), Ḥaḍrat Ibrāhīm (may Allah be pleased with them), Ḥaḍrat Zaynab,

Ḥaḍrat Ruqayyah, Ḥaḍrat Umm Kulthūm

and Ḥaḍrat Fāṭimah al-Zahrāʾ (may Allah be pleased with them).

What was our Messenger ﷺ called before the declaration of Prophethood?

Before the declaration of Prophethood, our Messenger ﷺ was called "al-Amīn" (the Trustworthy) and "al-Ṣādiq" (the Truthful).

At what age did Ḥaḍrat Muhammad Muṣṭafā ﷺ declare his Prophethood?

Ḥaḍrat Muhammad Muṣṭafā ﷺ declared his Prophethood at the age of forty.

Where, and in which month, was the first revelation sent down?

The first revelation was sent down in the Cave of Ḥirāʾ, in the blessed month of Ramaḍān.

What is the Hijrah?

The Hijrah is the emigration of Ḥaḍrat Muhammad Muṣṭafā ﷺ, by the command of Allah Taʿālā, from the city of Makkah al-Muʿaẓẓamah to Madīnah al-Munawwarah.

What was his ﷺ blessed age at the time of the Hijrah?

At the time of the Hijrah, his ﷺ blessed age was 53 years.

Who accompanied Ḥaḍrat Muhammad Muṣṭafā ﷺ at the time of the Hijrah?

Ḥaḍrat Abū Bakr al-Ṣiddīq (may Allah be pleased with him) accompanied Ḥaḍrat Muhammad Muṣṭafā ﷺ at the time of the Hijrah.

During the Hijrah, where and for how many days did Ḥaḍrat Muhammad Muṣṭafā ﷺ stay?

During the Hijrah, Ḥaḍrat Muhammad Muṣṭafā ﷺ stayed in the Cave of Thawr for three days.

At the time of the Hijrah, beside the house of which Companion did the she-camel of the Prophet ﷺ stop?

At the time of the Hijrah, the she-camel of the Prophet ﷺ stopped in front of the house of Ḥaḍrat Sayyidunā Abū Ayyūb al-Anṣārī (may Allah be pleased with him).

Which Companion was first honoured with hosting the Messenger of Allah ﷺ in Madīnah al-Munawwarah?

Ḥaḍrat Abū Ayyūb al-Anṣārī (may Allah be pleased with him) was the first to be honoured with hosting the Messenger of Allah ﷺ in Madīnah al-Munawwarah.

What was the name of his ﷺ she-camel?

His ﷺ she-camel was named al-Qaṣwāʾ.

What are the names of the two uncles of the Prophet ﷺ who accepted Islam?

The two uncles of the Prophet ﷺ who accepted Islam are the Master of the Martyrs, Ḥaḍrat Amīr Ḥamzah, and Ḥaḍrat Sayyidunā al-ʿAbbās (may Allah be pleased with them).

When did the Holy Prophet ﷺ undertake the bodily Miʿrāj?

The Holy Prophet ﷺ undertook the bodily Miʿrāj on the 27th of Rajab, in the 10th year of Prophethood.

What is the Isrāʾ?

The Isrāʾ is the night journey of the Holy Prophet ﷺ from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, and from al-Masjid al-Aqṣā back to al-Masjid al-Ḥarām.

What is the Miʿrāj?

The Miʿrāj is the ascension of Ḥaḍrat Muhammad ﷺ from al-Masjid al-Aqṣā through the seven heavens, his being shown Paradise and Hell, and his return after being honoured with meeting Allah Taʿālā.

When did the Holy Prophet ﷺ perform Ḥajj?

The Holy Prophet ﷺ performed Ḥajj in 10 AH.

When did Allah Taʿālā bestow the gift of the prayers upon Muhammad ﷺ?

Allah Taʿālā bestowed the gift of the prayers upon Muhammad Muṣṭafā ﷺ on the Night of the Miʿrāj.

When did he ﷺ depart from this world?

He ﷺ departed from this world on Monday, the 12th of Rabīʿ al-Awwal, 11 AH.

What was his ﷺ blessed age at that time?

At that time his ﷺ blessed age was 63 years.

Where does he ﷺ rest?

He ﷺ rests beneath the Green Dome, in al-Masjid al-Nabawī, Madīnah al-Munawwarah.

The Angels

Who are the angels?

They are a creation of Allah Taʿālā made of light.

What are the names of the four great angels?

Ḥaḍrat Jibrīl (peace be upon him), Ḥaḍrat Mīkāʾīl (peace be upon him),

Ḥaḍrat ʿIzrāʾīl (peace be upon him) and Ḥaḍrat Isrāfīl (peace be upon him).

With what task was Ḥaḍrat Jibrīl (peace be upon him) entrusted?

Ḥaḍrat Jibrīl (peace be upon him) was entrusted with conveying the message of Allah to the Prophets.

With what task is Ḥaḍrat Mīkāʾīl (peace be upon him) entrusted?

Ḥaḍrat Mīkāʾīl (peace be upon him) is entrusted, by the command of Allah, with sending down rain and delivering sustenance to the servants.

With what task is Ḥaḍrat ʿIzrāʾīl (peace be upon him) entrusted?

Ḥaḍrat ʿIzrāʾīl (peace be upon him) is entrusted with taking the souls of the servants.

With what task is Ḥaḍrat Isrāfīl (peace be upon him) entrusted?

Ḥaḍrat Isrāfīl (peace be upon him) is entrusted with blowing the Trumpet on the Day of Judgement by the command of Allah Taʿālā.

Who are the Kirāman Kātibīn?

The Kirāman Kātibīn are two angels entrusted with recording the good deeds and sins of the servants.

With what task are Munkar and Nakīr entrusted?

Munkar and Nakīr are entrusted with asking the servant three questions in the grave.

Who is Mālik?

Mālik is the keeper of Hell.

Who is Riḍwān?

Riḍwān is the guardian of Paradise.

The Revealed Books

Name the four famous Books.

The Tawrāh, the Zabūr, the Injīl and the Glorious Qurʾān.

Upon whom was the Tawrāh revealed?

The Tawrāh was revealed upon Ḥaḍrat Mūsā (peace be upon him).

Upon whom was the Zabūr revealed?

The Zabūr was revealed upon Ḥaḍrat Dāwūd (peace be upon him).

Upon whom was the Injīl revealed?

The Injīl was revealed upon Ḥaḍrat ʿĪsā (peace be upon him).

Upon whom was the Glorious Qurʾān revealed?

The Glorious Qurʾān was revealed upon our beloved Messenger, Ḥaḍrat Muhammad Muṣṭafā ﷺ.

Which verses of the Glorious Qurʾān were revealed first?

The first five verses of Sūrah al-ʿAlaq were revealed first.

How many manzils does the Glorious Qurʾān have?

The Glorious Qurʾān has seven manzils.

How many juzʾ (pāras) does the Glorious Qurʾān have?

The Glorious Qurʾān has 30 juzʾ (pāras).

How many sūrahs are there in total in the Glorious Qurʾān?

There are 114 sūrahs in total in the Glorious Qurʾān.

How many rukūʿs are there in the Glorious Qurʾān?

There are 540 rukūʿs in the Glorious Qurʾān.

How many verses are there in the Glorious Qurʾān?

According to the majority of scholars, there are 6,666 verses in the Glorious Qurʾān.

How many prostrations (sajdahs) are there in total in the Glorious Qurʾān?

There are 14 prostrations in total in the Glorious Qurʾān.

How many Makkan sūrahs are there in total in the Glorious Qurʾān?

There are 86 Makkan sūrahs in total in the Glorious Qurʾān.

How many Madinan sūrahs are there in total in the Glorious Qurʾān?

There are 28 Madinan sūrahs in total in the Glorious Qurʾān.

What are Makkan sūrahs?

The sūrahs revealed before the Hijrah are called Makkan sūrahs.

What are Madinan sūrahs?

The sūrahs revealed after the Hijrah are called Madinan sūrahs.

How is the Glorious Qurʾān divided into manzils?

(1) The first manzil: Sūrah al-Fātiḥah to Sūrah al-Nisāʾ; (2) the second manzil: Sūrah al-Māʾidah to Sūrah al-Tawbah;

(3) the third manzil: Sūrah Yūnus to Sūrah al-Naḥl; (4) the fourth manzil: Sūrah Banī Isrāʾīl to

Sūrah al-Furqān; (5) the fifth manzil: Sūrah al-Shuʿarāʾ to Sūrah Yā Sīn; (6) the sixth manzil: Sūrah al-Ṣāffāt to Sūrah al-Ḥujurāt; (7) the seventh manzil: Sūrah Qāf to Sūrah al-Nās.

How many words are there in the Glorious Qurʾān?

The number of words in the Glorious Qurʾān is eighty-six thousand four hundred and thirty (86,430).

How many letters are there in total in the Glorious Qurʾān?

The total number of letters in the Glorious Qurʾān is three hundred and twenty-three thousand seven hundred and sixty (323,760).

Who is a Rasūl (Messenger)?

Those upon whom a Book of Allah Taʿālā was revealed are called Rasūls (Messengers).

Who is a Nabī (Prophet)?

Those special servants upon whom no Book of Allah Taʿālā is revealed, but who convey the message of Allah for the guidance of people, are called Nabīs (Prophets); they act upon the Books of the Messengers who came before them. Messengers and Prophets are sinless (maʿṣūm).

Is every Messenger also a Prophet?

Yes, every Messenger is also a Prophet.

Is every Prophet also a Messenger?

Not every Prophet is a Messenger.

The names of which Prophets are mentioned in the Glorious Qurʾān?

Ḥaḍrat Ādam – Ḥaḍrat Nūḥ – Ḥaḍrat Idrīs

Ḥaḍrat Hūd – Ḥaḍrat Ibrāhīm – Ḥaḍrat Ismāʿīl

Ḥaḍrat Isḥāq – Ḥaḍrat Ṣāliḥ – Ḥaḍrat Lūṭ

Ḥaḍrat Yaʿqūb – Ḥaḍrat Yūsuf – Ḥaḍrat Shuʿayb

Ḥaḍrat Hārūn – Ḥaḍrat Mūsā – Ḥaḍrat Yūnus

Ḥaḍrat Dāwūd – Ḥaḍrat Sulaymān – Ḥaḍrat Ayyūb

Ḥaḍrat Ilyās – Ḥaḍrat al-Yasaʿ – Ḥaḍrat Zakariyyā

Ḥaḍrat Yaḥyā – Ḥaḍrat Dhu'l-Kifl – Ḥaḍrat ʿUzayr

Ḥaḍrat ʿĪsā (peace be upon them all) – Ḥaḍrat Muhammad Muṣṭafā ﷺ.

The Noble Companions (may Allah be pleased with them all)

Who is a Ṣaḥābī (Companion)?

One who saw the Noble Prophet ﷺ in a state of faith and died upon faith is called a Ṣaḥābī.

Who are the Muhājir Companions?

Those who emigrated from Makkah al-Muʿaẓẓamah as Muslims are the Muhājir Companions.

Who are called the Anṣār Companions?

The Companions of Madīnah al-Munawwarah who helped the Muhājir Companions are called the Anṣār Companions.

Who became the Caliph of the Muslims after the passing of the Holy Prophet ﷺ?

After the passing of the Holy Prophet ﷺ, Ḥaḍrat Abū Bakr al-Ṣiddīq (may Allah be pleased with him) became the Caliph of the Muslims; that is why he is called the First Caliph.

Who is a Khalīfah (Caliph)?

Those who, after the Prophet ﷺ, guided and led the Muslims in accordance with the pure Sharīʿah for their betterment in this world and the Hereafter are called Khalīfahs.

Who are the four Rightly-Guided Caliphs who assumed the momentous office of the Caliphate after the passing of the Prophet ﷺ?

Ḥaḍrat Abū Bakr al-Ṣiddīq, Ḥaḍrat ʿUmar al-Fārūq,

Ḥaḍrat ʿUthmān al-Ghanī and Ḥaḍrat ʿAlī (may Allah ennoble his face) — may Allah be pleased with them all.

Who are the ʿAsharah Mubashsharah (the Ten Given Glad Tidings) among the Noble Companions (may Allah be pleased with them all)?

The ʿAsharah Mubashsharah (may Allah be pleased with them all) are the ten Companions who were given the glad tidings of Paradise in this very world.

Name the ten Companions given the glad tidings of Paradise.

Ḥaḍrat Abū Bakr al-Ṣiddīq, Ḥaḍrat ʿUmar al-Fārūq,

Ḥaḍrat ʿUthmān al-Ghanī, Ḥaḍrat ʿAlī (may Allah ennoble his face),

Ḥaḍrat Ṭalḥah ibn ʿUbaydillāh, Ḥaḍrat al-Zubayr ibn al-ʿAwwām,

Ḥaḍrat ʿAbd al-Raḥmān ibn ʿAwf, Ḥaḍrat Saʿd ibn Abī Waqqāṣ,

Ḥaḍrat Saʿīd ibn Zayd and Ḥaḍrat Abū ʿUbaydah ibn al-Jarrāḥ — may Allah be pleased with them all.

Who were the first to accept Islam?

Among women, the Mother of the Believers Sayyidah Khadījah al-Kubrā (may Allah be pleased with her);

among men, Ḥaḍrat Abū Bakr al-Ṣiddīq; among children, Ḥaḍrat ʿAlī; and among freed slaves, Ḥaḍrat Zayd ibn Ḥārithah (may Allah be pleased with them) — they accepted Islam on the very first day.

How many years after the Prophethood did Ḥaḍrat ʿUmar al-Fārūq (may Allah be pleased with him) accept Islam?

Ḥaḍrat ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) accepted Islam in the sixth year of Prophethood.

Since when did the Muslims begin offering prayers at the House of Allah (the Kaʿbah)?

After Ḥaḍrat ʿUmar al-Fārūq (may Allah be pleased with him) accepted Islam, the Muslims began offering prayers openly at the Noble House of Allah.

Since when has the Adhān been established?

The Adhān was established in 2 AH.

When did the fasts of the blessed month of Ramaḍān become obligatory?

The fasts of the blessed month of Ramaḍān became obligatory in 2 AH.

When did Zakāh become obligatory?

Zakāh became obligatory in 2 AH.

What is a Ghazwah?

A battle or military expedition in which the Noble Prophet ﷺ personally took part is called a Ghazwah.

What is the total number of Ghazwahs?

Including the Conquest of Makkah, the total number of Ghazwahs is 28.

Which were the first and the last Ghazwahs?

The first Ghazwah was Waddān (al-Abwāʾ), which took place in Ṣafar 2 AH, while the last was the Ghazwah of Tabūk, which took place in Rajab 9 AH.

What is a Sariyyah?

A battle undertaken under the command of one of the Companions of the Messenger ﷺ is called a Sariyyah. The plural of Sariyyah is "Sarāyā".

What is the total number of Sarāyā?

The total number of Sarāyā, including the expeditions against Kaʿb ibn al-Ashraf and Sallām ibn Abi'l-Ḥuqayq , is 55.

When did the first and the last Sariyyah take place?

The first Sariyyah was that of Ḥamzah (Sīf al-Baḥr), which took place in Ramaḍān 1 AH, while the last was that of ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) to Yemen, which was undertaken in Ramaḍān 10 AH.

When did the Battle of Badr take place?

The great Battle of Badr took place on Friday, the 17th of the blessed month of Ramaḍān, 2 AH.

How many Companions fought in the Battle of Badr?

Only 313 Companions (may Allah be pleased with them) fought in the Battle of Badr.

What was the strength of the army of Quraysh?

The army of Quraysh numbered 950 and was led by Abū Jahl.

Who was victorious in the Battle of Badr?

Allah Taʿālā granted the Muslims a magnificent victory in the Battle of Badr.

In which year of the Hijrah did the Battle of Uḥud take place?

The Battle of Uḥud took place in the month of Shawwāl, 3 AH.

Which uncle of the Holy Prophet ﷺ was martyred in the Battle of Uḥud?

The uncle of the Prophet ﷺ, the Master of the Martyrs, Ḥaḍrat Ḥamzah (may Allah be pleased with him), was martyred.

In which Ghazwah was the Noble Prophet ﷺ severely wounded?

In the Battle of Uḥud the Noble Prophet ﷺ suffered great hardship; his blessed teeth were broken and he received several wounds.

When was Makkah al-Muʿaẓẓamah conquered?

Makkah al-Muʿaẓẓamah was conquered on the 20th of the blessed month of Ramaḍān, 8 AH.

What was the strength of the Muslim army at the Conquest of Makkah?

At the Conquest of Makkah the Muslim army numbered ten thousand.

Who led the Muslim army at the Conquest of Makkah?

The Noble Prophet ﷺ himself led the Muslim army at the Conquest of Makkah.

What was the most significant step taken by the Noble Prophet ﷺ at the Conquest of Makkah?

At the Conquest of Makkah, the Noble Prophet, the Mercy to the Worlds ﷺ, proclaimed a general amnesty.

May disbelievers and polytheists enter the Two Noble Sanctuaries?

Disbelievers and polytheists are not permitted to enter the Two Noble Sanctuaries, because Allah Taʿālā has declared them impure and has barred their entry.

When did Ḥajj become obligatory?

Ḥajj became obligatory in Islam in 9 AH.

After Ḥajj became obligatory, who was appointed the first Amīr al-Ḥujjāj (leader of the pilgrims)?

The Prophet ﷺ appointed Ḥaḍrat Abū Bakr al-Ṣiddīq (may Allah be pleased with him) as Amīr al-Ḥujjāj and sent three hundred Companions with him, so that he might lead them all in performing Ḥajj.

The Four Imāms (may Allah have mercy on them)

What is the derivation of rulings through understanding the Qurʾān and Ḥadīth called?

The derivation of rulings through understanding the Qurʾān and Ḥadīth is called Fiqh.

Name the Four Imāms.

Imām al-Aʿẓam Ḥaḍrat al-Nuʿmān ibn Thābit Abū Ḥanīfah (may Allah's mercy be upon him)

Ḥaḍrat Imām Muhammad ibn Idrīs al-Shāfiʿī (may Allah's mercy be upon him)

Ḥaḍrat Imām Mālik ibn Anas (may Allah's mercy be upon him)

Ḥaḍrat Imām Aḥmad ibn Ḥanbal (may Allah's mercy be upon him)

The Noble Muḥaddithūn (may Allah have mercy on them all)

Who is a Muḥaddith?

Those who narrate aḥādīth with their chains of transmission (isnād) are called Muḥadditḥs. The plural of Muḥaddith is Muḥaddithūn.

What is a Ḥadīth?

The sayings and actions of Ḥaḍrat Muhammad Muṣṭafā ﷺ, or his silent approval of a saying or action of a Companion, are called Ḥadīth.

Did the Noble Companions (may Allah be pleased with them all) compile the Ḥadīth?

Yes, the Noble Companions (may Allah be pleased with them all) would memorise or write down the aḥādīth during the very lifetime of the Prophet ﷺ; in this way the compilation of the aḥādīth was accomplished.

Which are the most famous books of Ḥadīth?

The Ṣiḥāḥ Sittah — the six books of Ḥadīth — are the most authoritative books after the Glorious Qurʾān.

Name these six books.

(1) Ṣaḥīḥ al-Bukhārī, (2) Ṣaḥīḥ Muslim, (3) Sunan Abī Dāwūd, (4) Jāmiʿ al-Tirmidhī, (5) Sunan al-Nasāʾī,

(6) Sunan Ibn Mājah

Name the noble Muḥaddithūn who compiled the Ṣiḥāḥ Sittah.

Ḥaḍrat Imām al-Bukhārī – Ḥaḍrat Imām Muslim

Imām al-Tirmidhī – Imām Abū Dāwūd al-Sijistānī

Imām al-Nasāʾī – Imām Ibn Mājah (may Allah's mercy be upon them all)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Taʿawwudh and Tasmiyah: Before beginning the Noble Qurʾān, reciting the Taʿawwudh, that is,

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

is necessary, and reciting

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

is Sunnah. At the beginning of every sūrah, too, reciting

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

is Sunnah, except for Sūrah al-Tawbah.

Definition of Tajwīd: Literally, Tajwīd means to embellish and beautify; in the terminology of the Qurrāʾ (reciters), Tajwīd is the beautiful recitation of the Glorious Qurʾān observing all of its established rules.

The ruling on Tajwīd: Learning Tajwīd is necessary and obligatory upon every Muslim man and woman; whoever does not recite the Glorious Qurʾān with Tajwīd will be sinful.

The Letters of the Alphabet: The Arabic alphabet has twenty-nine (29) letters.

Apart from alif, the remaining 28 letters are sometimes voweled (mutaḥarrik) and sometimes vowelless (sākin). Alif is always without a vowel mark and is preceded by a fatḥah. If a vowel mark or jazm appears on an alif, it is not an alif but a hamzah, and it is pronounced firmly, whereas alif is always pronounced softly.

Makhraj: The point from which a letter is articulated is called its makhraj. The plural of makhraj is makhārij. All the letters together have seventeen makhārij.

The rule for identifying a makhraj: To find the makhraj of a letter, make it sākin, place a voweled hamzah before it and pronounce it; the point where the sound stops is its makhraj. For example, اَبْ , اَتْ , اَمْ and so on.

The first makhraj — Jawfī (the oral cavity): The three letters of madd "و ی ا" are articulated from the empty space of the throat and mouth.

The second makhraj — Ḥalqī (the throat): The two letters "ء ہ" are articulated from the deepest part of the throat, towards the chest.

The third makhraj — Ḥalqī: The letters "ع ح" are articulated from the middle of the throat.

The fourth makhraj — Ḥalqī: The letters "غ خ" are articulated from the nearest part of the throat, towards the mouth.

The fifth makhraj — Ghalṣamī: One letter, "ق", is articulated from the base of the tongue and the inner part of the soft palate.

The sixth makhraj — ʿAkadī: One letter, "ک", is articulated from the base of the tongue and the outer part of the soft palate.

The seventh makhraj — Shajarī: Three letters, "ج ش ی", are articulated from the middle of the tongue and the middle of the palate.

The eighth makhraj — Ḍirsī: "ض" is articulated from the side edge of the tongue and the upper right or left molars.

The ninth makhraj — Dhalqī: One letter, "ل", is articulated from the tip of the tongue and the gums of the upper teeth.

The tenth makhraj — Dhalqī: One letter, "ن", is articulated from the tip of the tongue and the gums of the upper front teeth.

The eleventh makhraj — Dhalqī: One letter, "ر", is articulated from the back of the tip of the tongue and the gums of the upper front teeth.

The twelfth makhraj — Niṭʿī: Three letters, "ط د ت", are articulated from the tip of the tongue and the roots of the upper front teeth.

The thirteenth makhraj — Asalī: Three letters, "ص ز س", are articulated from the tip of the tongue just above the lower front teeth.

The fourteenth makhraj — Lithawī: Three letters, "ظ ذ ث", are articulated from the tip of the tongue and the edges of the upper front teeth.

The fifteenth makhraj — Shafawī: One letter, "ف", is articulated from the inner part of the lower lip and the edges of the upper front teeth.

The sixteenth makhraj — Shafawī: Three letters, "م و ب", are articulated from both lips.

The seventeenth makhraj — Khayshūmī: "م – ن" are articulated from the root of the nose in the state of ghunnah and ikhfāʾ.

The letters of madd: There are three letters of madd, "و ا ی", when they are sākin and preceded by a corresponding vowel — that is, a ḍammah before a sākin wāw, a kasrah before a sākin yāʾ, and

a fatḥah before alif; for example, بَا ـِيْ ـُوْ The letters of madd are lengthened for the duration of one alif, that is, two counts (ḥarakāt).

The letters of līn: There are two letters of līn, "و ی", when they are sākin and preceded by a fatḥah. The letters of līn are pronounced quickly and softly.

For example: اَوْ، اَیْ and so on.

Nūn Sākinah: A nūn bearing a sukūn is called nūn sākinah.

Tanwīn: The double fatḥah, double kasrah and double ḍammah are called tanwīn.

There are four rules of nūn sākinah and tanwīn.

Iẓhār: Pronouncing a letter clearly and distinctly without ghunnah is called iẓhār. There are six letters of iẓhār, which are called the throat letters (ḥurūf ḥalqiyyah): "ء ہ ع ح غ خ".

The rule of iẓhār: If any of the throat letters comes after a nūn sākinah or tanwīn, the nūn sākinah or tanwīn should be pronounced clearly; for example, ۞ اَنْعَمْتَ مَنْ اٰمَنَ ـَ مِنْهُمْ

عَلِيْمٌ حَلِيْمٌ and so on.

Idghām: Merging one letter into another and pronouncing it with a shaddah is called idghām. There are six letters of idghām, collected in the word (یَرْمَلُوْن).

Idghām is of two kinds:

(1) Idghām with ghunnah (maʿa al-ghunnah); (2) Idghām without ghunnah (bilā ghunnah).

Ghunnah: Pronouncing a sound through the nose is called ghunnah. It is held for the duration of one alif, that is, two counts.

The rule of idghām with ghunnah: If, after a nūn sākinah or tanwīn, any of the four letters of idghām with ghunnah — "ی و م ن" (یُؤمِنۡ) — comes, idghām with ghunnah will apply; for example:

مِنۡ نَّفۡعِهِمَا, اُنَاسٍ مَّشۡرَبَهُمۡ, مِنۡ وَّالٍ, مَنۡ يَّعۡمَلَ and so on.

Idghām without ghunnah: If, after a nūn sākinah or tanwīn, any of the letters "ر ل (لَرْ)" comes, idghām without ghunnah will apply; for example,

مَنۡ لَّمۡ, مِنۡ رَّبِّكَ and so on.

The rule of iqlāb: Changing one letter into another in pronunciation is called iqlāb. If "ب" comes after a nūn sākinah or tanwīn, iqlāb will apply — that is, the nūn sākinah or tanwīn is pronounced as a mīm; for example, مِنم بَعۡدِ۔

خَبِيۡرٌ ۢ بِمَا يَصۡنَعُوۡنَ

and so on.

The rule of ikhfāʾ: Concealing one letter in the next with ghunnah is called ikhfāʾ.

If any of the fifteen (15) letters of ikhfāʾ comes after a nūn sākinah or tanwīn, the nūn sākinah or tanwīn should be concealed in the following letter with ghunnah; for example, اِنۡ كُنۡتُمۡ :۔, مِنۡ دُوۡنِ اللّٰهِ and so on.

The fifteen letters of ikhfāʾ are:

ت – ث – ج – د – ذ – ز – س – ش – ص – ض – ط – ظ – ف – ق – ک

There are three rules of mīm sākinah

(1) Idghām Shafawī; (2) Ikhfāʾ Shafawī; (3) Iẓhār Shafawī

Idghām Shafawī: If a mīm comes after a mīm sākinah, idghām shafawī will apply.

For example: اِلَيْكُمْ مُّرْسَلُوْنَ and so on.

Ikhfāʾ Shafawī: If "ب" comes after a mīm sākinah, ikhfāʾ shafawī will apply.

For example: بَعْضُكُمْ بَعْضاً and so on.

Note: In idghām shafawī and ikhfāʾ shafawī, the sound should be held for the duration of a ghunnah.

Iẓhār Shafawī: If any of the remaining (26) letters — other than "ب", "م" and alif — comes after a mīm sākinah, iẓhār shafawī will apply.

For example: مِنْهُمْ قُوَّةً and so on. In particular, when a mīm sākinah is followed by "ف" or wāw, iẓhār should be emphasised; otherwise there is a risk of ikhfāʾ.

For example: فَهُمْ فِيْ ,

قُلُوْبُهُمْ وَالصّٰبِرِيْنَ

and so on.

The Rules for Pronouncing the Lām of Majesty Heavy and Light

Lām al-Jalālah: The lām of the word "الله" is called the lām of majesty (lām al-jalālah). There are two rules for pronouncing it.

The first rule: If a fatḥah or ḍammah precedes the lām of majesty, it is pronounced heavy (full-mouthed).

For example: رَسُوْلُ اللّٰهِ ۰ اَللّٰهُ and so on.

The second rule: If a kasrah precedes the lām of majesty, it is pronounced light.

For example: لِلّٰهِ بِسْمِ اللّٰهِ and so on.

Note: Apart from the lām of majesty, every other lām (ل) is pronounced light in all cases. For example: اَلَمَ ، رَسُوْلٌ and so on.

There are five rules for pronouncing rāʾ heavy

1. If rāʾ bears a fatḥah or ḍammah, it is pronounced heavy. For example: رُبَمَا ۰ الرَّحْمٰنُ and so on.

2. If a sākin rāʾ is preceded by a fatḥah or ḍammah, it is pronounced heavy.

For example قُرْاٰنٌ , وَانْحَرْ :ـ and so on.

3. If the letter before a rāʾ on which one stops is sākin, and is itself preceded by a fatḥah or ḍammah, the rāʾ is pronounced heavy. For example: فَجْرْ ، يُسْرْ and so on.

4. If a sākin rāʾ is preceded by an original kasrah and followed, in the same word, by one of the elevated letters (ḥurūf mustaʿliyah) — (خُصَّ ضَغْطٍ قِظْ) — the rāʾ is pronounced heavy. For example: فِرْقَةٌ , مِرْصَادُ , قِرْطَاسْ and so on.

5. If a sākin rāʾ is preceded by an incidental (non-original) kasrah, it is pronounced heavy. For example: اِرْتَابُوْا , اِرْتَضٰى اَمِرِ and so on.

There are four rules for pronouncing rāʾ light

1. If rāʾ bears a kasrah, it is pronounced light. For example: رِيْحٌ , رِجَالٌ and so on.

2. If a sākin rāʾ is preceded by a kasrah, it is pronounced light. For example اَنْذِرْ: , فِرْعَوْنَ and so on.

3. If the letter before a rāʾ on which one stops is sākin, and is itself preceded by a kasrah, the rāʾ is pronounced light. For example: حِجْرْ, سِحْرْ and so on.

4. If a sākin rāʾ is preceded by a yāʾ of līn, it is pronounced light.

For example: خَيْرْ, غَيْرْ and so on.

مَجْرِيهَا — in the narration of Sayyidunā Ḥafṣ, imālah is reported at only this one place in the Glorious Qurʾān; it should be read like the "e" in the Urdu word "sitāre". And in Sūrah al-Shuʿarāʾ, the word فِرْقٍ — its rāʾ may be read both light and heavy, but reading it light is preferable. Likewise, اَلْقِطْرْ — reading its rāʾ light is preferable, and اَلْمِصْرْ — reading its rāʾ heavy is preferable.

Alif: Alif is always vowelless and is preceded by a fatḥah. Alif follows the letter before it: if the preceding letter is pronounced heavy, the alif is pronounced heavy, and if it is pronounced light, the alif is pronounced light. For example: عَصٰى, قَالَ, كَمَا، عَلٰى and so on.

On Madd (Prolongation)

Definition of madd: Madd means to prolong a sound in recitation. Madd is of two kinds.

(1) Madd Aṣlī; (2) Madd Farʿī

Madd Aṣlī: It is the madd in which the letter of madd is followed by neither of the causes of madd — neither a hamzah nor a sukūn. Madd aṣlī is also called madd ṭabīʿī (natural) and madd dhātī (intrinsic). For example: نُوْ حِيْهَا

Duration: Madd aṣlī is held for the duration of one alif, that is, two counts.

(2) Madd Farʿī: It is the madd in which the letter of madd is followed by a cause of madd — a hamzah or a sukūn. There are two causes: hamzah and sukūn. With respect to the cause hamzah, madd farʿī is of two kinds: (1) madd muttaṣil (connected); (2) madd munfaṣil (separated).

Madd Muttaṣil: If the letter of madd and the hamzah both occur in the same word, it is madd muttaṣil. For example: جَآءَ جِيْٓءَ سُوْٓءٌ and so on.

Madd Munfaṣil: If the letter of madd is at the end of one word and the hamzah at the beginning of the next, it is madd munfaṣil. For example: فَفِرُّوْٓا اِلٰى, بِمَآ اُنْزِلَ and so on.

Note: Madd muttaṣil is also called madd wājib (necessary) and madd munfaṣil madd jāʾiz (permissible). Prolonging madd muttaṣil (wājib) for two alifs, that is, four counts, is necessary; madd munfaṣil (jāʾiz) should be prolonged for two alifs, that is, four counts, though prolonging it for one alif, that is, two counts, is also permissible.

With respect to the cause sukūn, madd farʿī is of two kinds: madd lāzim and madd ʿāriḍ.

Madd Lāzim: If the letter of madd is followed by an original sukūn, it is called madd lāzim. Madd lāzim is of four kinds.

1. Madd Lāzim Kalimī Mudgham: In a word, the letter of madd is followed by a shaddah; for example ـضَآلِّيْن , دَآبَّة 2. Madd Lāzim Kalimī Ghayr Mudgham: In a word, the letter of madd is followed by a sukūn. For example: ٱلْـَٔنَ

3. Madd Lāzim Ḥarfī Mudgham: In the disjointed letters (ḥurūf muqaṭṭaʿāt), the letter of madd is followed by a shaddah.

For example: الٓمّٓ

4. Madd Lāzim Ḥarfī Ghayr Mudgham: In the disjointed letters, the letter of madd is followed by a sukūn. For example: صٓ نٓ قٓ

Duration: Madd lāzim is held for the duration of three alifs, that is, six counts.

Madd ʿĀriḍ: If the letter of madd is followed by an incidental sukūn (due to stopping), it is called madd ʿāriḍ. For example:

نَسْتَعِيْنُ becomes نَسْتَعِيْنْ O تَعْلَمُوْنَ becomes تَعْلَمُوْنْ O

Note: Three ways are permissible in madd ʿāriḍ: ṭūl, tawassuṭ and qaṣr.

(1) Ṭūl — three alifs, that is, six counts; (2) tawassuṭ — two alifs, that is, four counts; (3) qaṣr — one alif, that is, two counts; but ṭūl is preferable.

Waqf: Waqf is to pause by breaking off both the breath and the sound. Its rules are as follows.

1. If the letter on which one stops bears any vowel other than a double fatḥah, one should stop by making it sākin. For example: اَحَدٌ becomes اَحَدْ , نَسْتَعِيْنُ becomes نَسْتَعِيْنْ and so on.

2. If it is already sākin, one should stop on it as it is. For example: وَانْحَرْ and so on.

3. If the letter on which one stops bears a double fatḥah, one should stop by changing it to an alif.

For example: اَحَدًا becomes اَحَدَا and so on.

4. When stopping, the round tāʾ (ۃ) changes to hāʾ. The round tāʾ is called tāʾ marbūṭah or mudawwarah. For example: جَنَّةٌ becomes جَنَّهْ, اَلصَّلٰوةُ becomes الصَّلٰوه and so on.

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