

AHLAN WA SAHLAN

Welcome to Islam

Welcome to love and guidance

Shaykh Yusuf Bhikhoo

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Ahlan Wa Sahlan

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P.O. Box 1000

Lenasia

1820

Johannesburg

South Africa

+27 83 705 9268 / +27 83 310 2629

info@mmwa.co.za

www.mmwa.co.za

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Cover Photo: Arches of the mosque (masjid) at Dhul Ḥulayfā in Madīnah Munawwarah

AHLAN WA SAHLAN

Welcome to Islam

Welcome to Love and Guidance

A HEAVENLY GIFT

>>>>>>>>>> • <<<<<<<<<<<

To

From

All are invited to endow English-speaking readers with this gift!

Contents

Foreword: Shaykh Muftī Muhammad Saeed Motara حفظه الله	18
Foreword: Shaykh Muftī Zubair Bayat حفظه الله	21
Foreword: Shaykh Dr Ashraf Dockrat حفظه الله	23
Editor’s Preface: Shaykh Zeyad Danka حفظه الله	27
Why Ahlan Wa Sahlan and why now?	28
Presenting true Islām – Clearing misconceptions.....	28
In preparedness for the Divine Prophecy	28
About the author - A specialist on revert-Muslims.....	30
Some outstanding and thoughtful passages from Ahlan wa Sahlan..	31
Acknowledgement	33
Preface: Shaykh Yusuf Bhikhoo حفظه الله	35
Backdrop and inception of the Īmāni A‘māl and Ahlan Wa Sahlan	35
Early days	35
A deep concern and a deep focus on Allāh	36
Divine aid - A combo blessing	36
The Īmāni a‘māl	36
Ahlan Wa Sahlan in South America	37
Introduction	39
The desperate need for Ahlan Wa Sahlan	39
Some distinctive merits and specialities of Ahlan Wa Sahlan	40
AN INTRODUCTION TO ISLĀM	45
Islām and Muslims	45
Continuity of the message	45
The Oneness of the Almighty	46
The Qur’ān	48
The Prophet Muḥammad ﷺ	49

Jesus (‘Isā) ﷺ and Mary (Maryam) ﷺ	50
The Islamic way of Life	52
What is Sharī‘ah law	53
Islām for a better life	54
The procedure for embracing Islām	56
MY FIRST DAYS AS A MUSLIM	59
Belief in Allāh and His Messenger ﷺ	60
The five pillars of Islām and the importance of ṣalāh	64
Ṣalāh postures for males	66
Ṣalāh postures for females	68
AHLAN WA SAHLAN PART 1	75
Introduction	76
LESSON 1	78
The significance of knowledge	78
LESSON 2	82
Basic beliefs	82
LESSON 3	85
The articles of faith	85
LESSON 4	88
Using the toilet	88
LESSON 5	90
Method of bathing	90
LESSON 6	90
The procedure of wuḍu	90
LESSON 7	94
The five pillars of Islām	94

LESSON 8	95
Pre-requisites of ṣalāh [Part 1]	95
LESSON 9	98
Pre-requisites of ṣalāh [Part 2] and times of ṣalāh	98
LESSON 10	101
The method of performing ṣalāh.....	101
LESSON 11	105
Method of performing a two rak‘āt ṣalāh	105
LESSON 12	106
A summary of the various units of ṣalāh.....	106
LESSON 13	107
Focusing one’s gaze in ṣalāh and the ṣalāh of women	107
Ṣalāh postures of men and women similarity and disparity	108
LESSON 14	111
Basic terms related to ṣalāh	111
LESSON 15	112
Distribution of the units of ṣalāh in sequence	112
LESSON 16	113
Rules concerning ṣalāh	113
LESSON 17	115
Ṣalāh In congregation [Part 1]	115
LESSON 18	118
Ṣalāh in congregation [Part 2]	118
LESSON 19	120
Joining the congregation after the ṣalāh has commenced	120

LESSON 20	122
Jumu'ah Ṣalāh	122
LESSON 21	124
The third pillar of Islām: Fasting in the month of Ramadān	124
LESSON 22	126
Zakāh.....	126
LESSON 23	129
Character of a Muslim	129
LESSON 24	132
No person is superior to another	132
AHLAN WA SAHLAN PART 2	139
LESSON 1	140
Developing the fervour of Īmān..	140
LESSON 2	144
Hijrah	144
LESSON 3	147
The intention of a believer is superior to his action	147
LESSON 4	150
Khushū' (Devotion and concentration) in ṣalāh.....	150
LESSON 5	151
Essential qualities and actions to preserve Islām.....	151
LESSON 6	154
Kalimah Shahādah	154
LESSON 7	156
The sublime conduct of Nabī ﷺ	156

LESSON 8	157
Definition of sunnah.....	157
LESSON 9	160
Dhikr – Remembrance of Allāh.....	160
LESSON 10	163
The significance of ṣalāt alan Nabī ﷺ	163
LESSON 11	165
Four selected forms of ṣalāt alan Nabī ﷺ.....	165
LESSON 12	168
Istighfār – Repenting and seeking forgiveness	168
LESSON 13	171
The seven articles of faith.....	171
A few majestic names of Allāh	171
LESSON 14	173
Additional names of Allāh Ta‘ālā	173
LESSON 15	175
The second article of faith	175
LESSON 16	177
The third article of faith	177
LESSON 17	179
The Qur’ān	179
LESSON 18	185
The fourth article of faith.....	185
LESSON 19	187
The Companions of Muhammad ﷺ.....	187

LESSON 20	189
The fifth article of faith	189
LESSON 21	191
The sixth article of faith.....	191
LESSON 22	192
The seventh article of faith	192
LESSON 23	195
Classification of divine laws.....	195
LESSON 24	198
Relieving oneself and cleansing	198
LESSON 25	201
Cleansing oneself from impurities	201
LESSON 26	203
General rules pertaining to impurities	203
LESSON 27	204
The laws of menstruation, post-natal bleeding and dysfunctional uterine bleeding	204
LESSON 28	206
Prohibitions during menstruation and postnatal bleeding.....	206
LESSON 29	208
Types of water	208
LESSON 30	210
Wuḍu – Ablution	210
LESSON 31	214
Additional information concerning wuḍu.....	214

LESSON 32	216
Masaḥ upon leather socks.....	216
LESSON 33	218
Ghusl – Bath.....	218
LESSON 34	220
Miscellaneous rules pertaining to ghusl.....	220
LESSON 35	222
Tayammum – Purification without water	222
LESSON 36	225
Miscellaneous rules pertaining to tayammum	225
LESSON 37	227
Laws pertaining to hair and nails	227
LESSON 38	229
The call to ṣalāh	229
LESSON 39	231
Adhān for the Fajr ṣalāh	231
LESSON 40	234
Iqāmah – The final call to ṣalāh.....	234
LESSON 41	234
Ṣalāh – The greatest obligation upon every Muslim.....	234
LESSON 42	238
The seven pre-requisites of ṣalāh	238
LESSON 43	241
The pre-requisites of ṣalāh [Part 1]	241
LESSON 44	244
The pre-requisites of ṣalāh [Part 2]	244

LESSON 45	246
The time for Ṣuḥr ṣalāḥ	246
LESSON 46	248
Pre-requisites for ṣalāḥ.....	248
LESSON 47	250
The maṣjid	250
LESSON 48	253
Sanctity and etiquette of the house of Allāḥ	253
LESSON 49	256
The method of performing ṣalāḥ	256
LESSON 50	260
Miscellaneous aspects of ṣalāḥ.....	260
LESSON 51	263
Composition of the rakʿāts of ṣalāḥ	263
LESSON 52	265
A description of the postures and components of ṣalāḥ [Part 1]	265
LESSON 53	268
Sūrah al-Fātiḥah	268
LESSON 54	271
A description of the postures and components of ṣalāḥ [Part 2]	271
LESSON 55	274
Jalsah – The sitting posture between two sajdahs	274
LESSON 56	276
Invalidating the wuḍu in the congregational ṣalāḥ.....	276
LESSON 57	277
Actions that nullify ṣalāḥ	277

LESSON 58	279
Jumu‘ah.....	279
LESSON 59	281
The Friday Prayer.....	281
LESSON 60	284
The ṣalāh of a musāfir – traveller	284
LESSON 61	287
Sunan pertaining to travelling and travelling with a companion	287
LESSON 62	291
Masnūn (Sunnah) supplications after the farḍ ṣalāh	291
LESSON 63	294
Nawāfil (non-obligatory) ṣalāh	294
LESSON 64	296
Salah al-Istikhārah – Seeking good from Allāh.....	296
LESSON 65	298
Salah al-Ḥājāh – A specific prayer at the time of need or distress	298
LESSON 66	301
The Month of Ramadān.....	301
LESSON 67	304
‘Īdul - Fiṭr	304
LESSON 68	307
The ‘Īd Ṣalāh	307
LESSON 69	309
Additional laws of fasting.....	309
LESSON 70	311
Zakāh.....	311

LESSON 71	313
Detailed Zakāh calculation worksheet.....	313
LESSON 72	316
Ḥajj – Pilgrimage to Makkah.....	316
LESSON 73	318
Procedure of Ḥajj.....	318
LESSON 74	320
Marriage in Islām	320
LESSON 75	324
The husband/wife relationship.....	324
LESSON 76	326
Zinā (Fornication)	326
LESSON 77	328
The major sins	328
LESSON 78	334
Earning lawful sustenance.....	334
LESSON 79	337
Remembrance of Allāh in the morning and in the evening	337
LESSON 80	339
Significance of the sunnah	339
LESSON 81	343
The concept of friendship [Part 1].....	343
LESSON 82	347
The concept of friendship [Part 2].....	347
LESSON 83	350
How do we relate to non-Muslim relatives?.....	350

LESSON 84	353
The status of parents in Islām	353
LESSON 85	356
Ḥalāl (permissible) and ḥarām (impermissible) foods	356
LESSON 86	358
Method of slaughter.....	358
LESSON 87	362
Evils of ḥarām, its warnings and punishment	362
LESSON 88	365
Illness and death	365
LESSON 89	369
In the presence of a dying person	369
LESSON 90	369
Bathing the deceased.....	369
LESSON 91	372
Kafn	372
LESSON 92	376
The stillborn child.....	376
LESSON 93	379
Janāzah Ṣalāh.....	379
LESSON 94	382
Rules at the cemetery.....	382
LESSON 95	385
Do's and don'ts at the deceased's house.....	385
LESSON 96	387
Islamic law of succession and inheritance.....	387

Prayers for a beginner to memorize and a collection of essential verses	393
The last ten sūrahs of the Qur'ān Majīd	401
Basic du'ās.....	412
Du'ās to be recited in the various postures of ṣalāh & Janazah Ṣalāh du'ās	413
Daily Supplications	420
A special request.....	442

HONORIFICS

[Phrases of Reverence]

Hereunder follow the Arabic phrases that appear in Ahlan Wa Sahlan in miniaturized Arabic script. These phrases appear after the names of revered personalities to convey esteem, courtesy and respect for their position and rank.

ARABIC PHRASE	TRANSLITERATION	TRANSLATION
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ	Ṣallallāhu ‘Alayhi Wasallam	Allāh’s peace and blessings be upon him
عَلَيْهِ السَّلَام	‘Alayhis Salām	Peace be upon him
عَلَيْهِمُ السَّلَام	‘Alayhimus Salām	Peace be upon them
عَلَيْهَا السَّلَام	‘Alayhas Salām	Peace be upon her
رَضِيَ اللّٰهُ عَنْهُ	Raḍiyallāhu ‘Anhu	May Allāh be pleased with him
رَضِيَ اللّٰهُ عَنْهَا	Raḍiyallāhu ‘Anhā	May Allāh be pleased with her
رَضِيَ اللّٰهُ عَنْهُمَا	Raḍiyallāhu ‘Anhumā	May Allāh be pleased with them both
رَضِيَ اللّٰهُ عَنْهُمْ	Raḍiyallāhu ‘Anhum	May Allāh be pleased with them
رَحِمَهُ اللّٰهُ	Raḥimahullāhu Ta‘ālā	May Allāh have mercy on him
حَفَظَهُ اللّٰهُ	Ḥafizahullāh	May Allāh keep him protected

TRANSLITERATION GUIDE

ا	a
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z

س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	‘a ‘i ‘u
غ	gh
ف	f
ق	q
ك	k

ل	l
م	m
ن	n
و	w
ه	h
ء	’
ي	ī,y
آ	ā aa
إِى	ī ee/ii
أُو	ū oo

’ - Indicates a slight pause as in : Qur’ān (قُرْآنٌ)

‘ - Indicates an ع as in: ‘Abdullāh / ‘Ibādah / ‘Umar

‘ - Indicates an ع as in: Sa’d (سَعْدٌ)

Foreword

By: Shaykh Muftī Muḥammad Saeed Motārā

(Ḥafīẓahullāh – Allāh keep him protected)

Senior Scholar & Renowned Muftī of South Africa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

The kitāb (book) that you, O reader, hold in your hands is indeed a very handy reference for those wishing to be acquainted with the basic laws of Islām. The book begins with a concise discussion on ‘aqāid (articles of faith) and then takes the reader through various laws governing a Muslim’s day to day life, including ṭahārah, ṣalāh, zakāh and a range of other topics.

One of the main drives of the book however, is ṭahārah and ṣalāh. The importance and significance of ṭahārah and ṣalāh in a Muslim’s life cannot be overemphasised. The role that these two factors play in the daily life of a Muslim is evident, in that five times a day, every day of his or her life a Muslim is required to turn to his or her Creator to attend to these integral functions.

The Qur’ān has in many places, given the command to establish ṣalāh and the prerequisite for its validity is ṭahārah. Time and again the Qur’ān beckons us to fulfil this major form of worship and servitude by issuing the injunction of اقيموا الصلاة (establish the ṣalāh). Its importance is also highlighted in many aḥādīth (traditions) of Rasūlullāh ﷺ.

In a ḥadīth of Tirmidhī (also recorded in Nasā’ī and Abū Dāwūd), Rasūlullāh ﷺ warns us:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ

Indeed, the first action that man will be questioned about on the Day of Qiyāmah will be his ṣalāh.

It is no wonder that Rasūlullāh ﷺ said:

وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

The coolness of my eyes lies in (the performance) of ṣalāh.

Since the validity of ṣalāh rests on ṭahārah (cleanliness), ṭahārah is emphasised in both the Qur'ān and aḥādīth:

Allāh Ta'ālā issues a command in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ ، وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

O you who believe! When you stand up to (perform) ṣalāh, wash your faces, and your hands up to the elbows, wipe your heads (with wet hands - masah) and (wash) your feet up to the ankles.

[The Qur'ān, Surah al-Māidah, 6:8]

A ḥadīth of Rasūlullāh ﷺ in Sunan Tirmidhī states:

مِفْتَاحُ الصَّلَاةِ الطُّهُورُ

The key of ṣalāh is (in attaining) cleanliness.

In yet another ḥadīth recorded by Imām Muslim رحمه الله we are told:

الطُّهُورُ شَطْرُ الْإِيمَانِ

Cleanliness is half of faith.

A chain of books dedicated to these two integral components of a Muslim's duties can be found. And, one of the links of this chain is the book that you, O reader hold in your hands.

Shaykh Yusuf Bhikhoo حفظه الله and his team have done a sterling job in compiling this book. It has been written in simple flowing language, making it understandable for any Muslim and Muslimah who wish to acquaint themselves with the laws governing ṣalāh and ṭahārah.

I have cast a cursory glance at the contents of the booklet and have found it to be extremely useful and informative. May Allāh Ta'ālā grant immense reward to all those who were instrumental in letting this book reach fruition and bringing it into the public domain. May He make it beneficial not only for those who wish to acquaint themselves with the basic laws of Islām but also for those who wish to improve, especially the quality of their ṣalāh and ṭahārah.

May Allāh Ta‘ālā make this publication a means of maghfīrah (divine forgiveness), a means of ṣadaqah jāriyah (perpetuating reward) and a means of elevation of stages in the ākhirah for the compiler, the publisher and whoever else was instrumental in rendering this sublime service of Dīn. Āmīn.

Muḥammad Saeed Motārā

11 Ramaḍān 1441

5 May 2020

Foreword

By: Shaykh Muftī Zubair Bayāt

(Ḥafīzahullāh – Allāh keep him protected)

Ameer and CEO of Dārul Ihsān Humanitarian Centre

Durban, South Africa

Those human beings whom Allāh guided to the true religion and faith - Islām - are indeed extremely fortunate, for Allāh has destined for them eternal success and bliss in the Hereafter and peace and serenity in this worldly life.

However, many new Muslims find the onward journey difficult for a number of reasons. The two main reasons being - lack of full inner conviction (yaqīn) in Allāh the Almighty and the lack of suitable, comprehensive literature that covers aspects necessary for a revert Muslim.

This book titled *Ahlan Wa Sahlan* is an amazing guide for new Muslims in that it fulfils both of the above needs simultaneously! This is what makes this book so unique in comparison to the thousands of guidebooks on Islām for new Muslims!

A very unique and outstanding feature of this book - which is in fact a complete basic Islamic Studies Course - is the structuring of its content. It doesn't commence in the conventional style of introducing detailed aspects of worship such as wuḍu, tayammum, ṣalāh, etc. in detail. In fact, it commences with what is a most important priority in a new Muslim's life in the first few days - the simple, basic, practical issues. Once a new Muslim becomes comfortable with these and begins to actually 'feel' Islām and get the 'taste' of Islām, the next phase is introduced in Part 1. This covers the very basics in a simple and easy format, but infused with an īmāni and spiritual flavour so it doesn't become mere information to be learned, but is motivated with the fervour of acting upon and practicing. Thereafter, Part 2 introduces more detailed aspects utilising the same captivating method and style!

Through this approach, a new Muslim feels like a Muslim already from the very beginning, and grows in Islām with knowledge and practice, infused with conviction and spirituality until the book (course) is complete. By then a person is well grounded and deeply rooted in the Dīn. May Allāh keep us all steadfast on the Dīn.

May Allāh reward the author, Shaykh Yusuf Bhikhoo حفظه الله for this very unique and effective course and programme that he has introduced, after years of toil, struggle, tears and sighs. Many years of effort and experience in the field of da'wah has culminated in this unique book. May Allāh reward him abundantly and accept his untiring efforts for Dīn.

I would strongly recommend this book *Ahlan Wa Sahlan* for all institutions that are actively involved in the fields of da‘wah and ta‘līm (education) of new Muslims to introduce it as a primary textbook.

May Allāh make it extremely beneficial for all Muslims until the end of time. May it be translated in all languages of the world.

Was salaam

Zubair Bayāt

Dārul Ihsān

Durban, South Africa

17 Ramaḍān 1441

10 May 2020

Foreword

By: Shaykh Dr Muḥammad Ashraf Dockrāt

(Ḥafīzahullāh – Allāh keep him protected)

Madrasah Dārus Salām and Madrasah Rahmāniyyah – Pretoria, South Africa

Soon after the first revelation of ‘iqra’ [read!] the Prophet Muḥammad ﷺ was commanded by Allāh Ta‘ālā to begin his mission of calling mankind to the Almighty. Allāh Ta‘ālā clearly instructs him:

O you wrapped in a shawl! Stand up and warn!

(The Qur’ān, Surah al-Muddath-thir, 74:1-2)

The teachings of the Qur’ān are replete with clear instructions all making the da‘wah a bounden duty on all believers. Allāh Ta‘ālā says:

Who is better in speech than one who calls to Allāh, does righteous deeds and says: “Indeed I am among the Muslims.”?

(The Qur’ān, Surah Fuṣṣilat, 41:33)

You are the best nation raised up for humankind. You enjoin righteousness, forbid corruption and you believe in Allāh.

(The Qur’ān, Surah Āl-‘Imrān, 3:110)

Let there arise among you a group inviting to all that is good, enjoining righteousness and forbidding evil. Those are the successful ones.

(The Qur’ān, Surah Āl-‘Imrān, 3:104)

Call to the way of your Lord with wisdom and good preaching.

(The Qur’ān, Surah al-Nahl, 16:125)

The Prophet’s ﷺ call to Islām which started from his immediate family and relatives and then extended onto and beyond the whole of the Arabian Peninsula continued throughout his life with enormous achievement. The methods he implemented in his invitation to Islām were consistent, reasonable, systematic, and realistic and they yielded success.

Following this path, the Prophet Muḥammad ﷺ established around him a group of believers and then created the community who would spread his call onto other lands. He sent letters of invitation to the heads of neighbouring states as the Messenger of

Allāh, and thus he began to spread his call at a universal level, which accelerated in an unprecedented fashion over the following centuries.

In all the while the Prophet ﷺ provided support to his new companions as they embraced the faith. In the hostile, idol worshipping milieu¹ of Makkah he gathered the early companions in Dār al-Arqam. The house of Arqam not only provided a sense of belonging to the nascent² community but was also the place where the first revelations were rehearsed and taught and learnt. Makkah served as a crucible³ of faith and conviction. Guidance to the new adherents as they faced the very worst and vile opponents was the need of the day. The Prophet ﷺ and the early companions made it their duty to provide support at every turn. History is testimony to this, and the Qur'ān echoes the solace that the Prophet ﷺ provided his people as they learnt the new faith.

The Prophet ﷺ was keen that the people of near-by Ṭāif accept his message so that he and his companions would have support and refuge for their mission.

When the opportunity to first migrate to Abyssinia presented itself, it was in the interest of the new believers, the opportunity to establish a base for da'wah and the support of a benevolent king that the Prophet ﷺ allowed his companions to leave.

Before migrating to Madīnah, the Prophet Muhammad ﷺ sent his young Companion Mus'ab ibn 'Umayr (رضي الله عنه) as a preacher, teacher and Imām to the people of Madīnah. This support meant that, historians' record, well before the Prophet and his people reached Madīnah there was a Muslim in every household.

The Prophet ﷺ continued to provide the necessary support to new believers throughout his career. Following in his path, the companions did the same and the *salaf* (pious predecessors) not only strengthened the call to Islām but provided the reciprocal⁴ assistance to the new believers.

Throughout ages, leaders of the Muslim communities and the Caliph of the time made it his duty to help all Muslims that lived under his watch. In our own country, South Africa, the Ottoman Caliph sent the learned scholar Shaykh Abū Bakr Effendī (رحمه الله), and his *Bayān al-Dīn* and other writings not only provided the necessary instruction for the Muslim community but also contributed significantly to the Afrikaans language.

Muslims all around the world have continued to rise to the challenge of the day and provide guidance for their new brothers and sisters. Islamic literature for new Muslims has proliferated over the last few years.

1. Environment

2. Developing

3. Central hub

4. Required

This book comes out of the experiences of my dear friend Shaykh Yūsuf Bhikhoo. I have fond memories of our student days where during our breaks we would house-visit other young people in the zeal for spreading the Dīn. This exceptional concern of Shaykh Yusuf for the *hidāyah* (guidance) of all mankind has translated into a number of worthwhile projects locally and abroad.

It is timeous that he has been able to reflect some of his experiences in the compilation of this comprehensive and important book for new Muslims. I am sure that it is not only our new Muslims who will find what is contained in these pages useful. I am also convinced that this book will Inshā Allāh see further editions, improvements and reprints.

Alḥamdulillāh, Shaykh Yusuf Bhikhoo has been kind enough to let me have a look at this book before its publication.¹ It is clear that much thought has gone into the preparation of the book which reflects the experience that has been garnered over years of working in the field.

A salient feature of this manual is that when the reader embarks on his learning he is immediately exposed to important lessons of *imāniyyāt* (faith and conviction) and those good deeds (*a'māl*) which one should do to strengthen *īmān* and *yaqīn* (faith and conviction).

Based on real life experiences and driven by the context that many new Muslims find themselves in, the book not only provides laws of Islām but also useful guidance on coping with relations with non-Muslim family members, friends, earning ḥalāl, slaughter of animals, the kind of friends to have and other Islamic laws and regulations concerning monetary dealings and social etiquette.

Spiritual development should accompany the learning journey. To this end each section of the book concludes with relevant, short du'ās (invocations/prayers) from the sunnah² which not only strengthens the awareness of the Creator but also is a passionate plea of the new Muslim that Allāh Ta'ālā guides them and blesses them with the good fortune (*tawfīq*) to practice on what they have learnt.

This book is user friendly and the compilers have considered the needs of the learner. An innovative approach adopted has been to group all the sūrahs and du'ās that have to be memorized in a section at the end of the book thus facilitating for the memorisation at one's own pace.

1. These are modest words of Shaykh Dr Muḥammad Ashraf. Otherwise, apart from a thorough proofread, Shaykh has provided invaluable guidance towards the publication of Ahlan Wa Sahlan. [The Editor]

2. The practical way of life of Prophet Muḥammad ﷺ.

As for the authenticity of the material that is contained in this manual, it is good to know that most of the laws are referenced to the Qur'ān and ḥadīth. This is apart from the rigorous review from internationally acclaimed scholars.

It is clear from reading the text that there is a constant and enduring emphasis on the fact that it is essential to bring the sunnah into our lives. What is also significant is that the virtues and lofty status of the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ (the Companions) are extolled early on together with the articles of faith.

For those who have not embraced Dīn al-Islām and are only showing an interest then there is a well-crafted introduction and clear invitation to accept Allāh's final message for mankind.

It is my heartfelt prayer that Allāh Ta'ālā in his wisdom grants this book the *qubūliyyat* (acceptance) that comes with sincere acts done in His name.

Muḥammad Ashraf Dockrāt

4 Ramaḍān 1441

27 April 2020

Editor's Preface

By: Shaykh Zeyad Danka

(Ḥafīzahullāh – Allāh keep him protected)

Editor and Coordinator of Ahlan Wa Sahlan

Every praise and gratitude has always, and will always truly belong to Allāh Ta'ālā - the Bestower of countless favours, the Most Generous.

May Almighty Allāh continue to downpour His special *ṣalawāt* and *salām* (blessings & peace) on the most splendid of Allāh's creation; our beloved Rasūl, Sayyidunā Muḥammad.

Almighty Allāh has favoured human beings with an *earthly life* with a purpose to secure peace and prosperity for the *heavenly life*. Simply, this world is the *only place* and the *only chance* where humanity can achieve success for the next world! This is Allāh's divine system. Every person's life mission should therefore be fixed on searching for the '*divine pathways*' that lead to one's eternal peace and prosperity.

To aid in achieving this, Almighty Allāh throughout the ages, selects certain of His servants and inspires them to present Islām - the 'true way of life' – to people in a manner that is most appropriate and needed at the time. In humble words, Shaykh Yusuf Bhikhoo's unique book before you, *Ahlan Wa Sahlan* is also a fitting model by which humanity can be guided to understand and follow the true path of Islām.

Alḥamdulillāh, there are innumerable books detailing the teachings of Islām throughout the globe, and much more is being written on Islām daily. May Almighty Allāh reward every author well, as all have the interest of Dīn in sight.

Ahlan Wa Sahlan is a comprehensive book that touches on the various topics, yet it is not an exhaustive study on every aspect of Islām. However, *Ahlan Wa Sahlan* stands out for this reason, apart from others, as it features the 'īmān building process' with it. Meaning, as the respected author gradually presents a new law or topic to increase the *reader's knowledge*, simultaneously he presents a faith (īmān) related dimension related to the action to enhance the *reader's spirituality (īmān)*. In crux, *Ahlan Wa Sahlan* is not just a syllabus or textbook that fires a load of information on the reader especially since its audience are reverts to Islām.

Other positive credits of *Ahlan Wa Sahlan* have also been detailed by the Respected 'Ulamā – erudite and devout Scholars - in their respective forewords.

WHY AHLAN WA SAHLAN AND WHY NOW?

Presenting true Islām – Clearing misconceptions

It is no secret that although the *faith of Islām* has entered the homes of almost a third of the global population, the *talk of Islām* has probably entered every single dwelling on earth. However, this ‘talk’ is sometimes mixed with negative information, presenting Islām in all that it isn’t, stemming commonly from unsuspecting haters of Islām on print media, electronic media, etc.

Ironically, a common adage reads, ‘All publicity is good publicity.’ Meaning, although Islām may sometimes be negatively represented, this constant publicity actually *markets Islām to a people who were probably unaware of its concept; arousing with it a curiosity and inquisitiveness in them to actually learn about Islām.*

Interestingly, of recent, Islām has taken the spotlight on all media fronts, the spin off from this is that translations of the glorious Qur’ān are increasingly being sold off bookstore shelves, online searches on Islamic blogs and websites have recorded highest hits, media forums have been inundated with requests for literature and, the cherry on top, is all this has led to an unparalleled number of reverts to Islām, placing Islām as the fastest growing religion in the world, alḥamdulillāh.

In preparedness for the Divine Prophecy

Current scholars of Islām foresee us heading into a divinely prophesised era regarding which, Almighty Allāh and His Messenger (Allāh’s peace and blessings be upon him) said with marked words:

Allāh says in the glorious Qur’ān,

They desire to extinguish the (guiding) light of Allāh with their mouths. But Allāh shall perfect His light, even if the disbelievers hate (it). He (Allāh) is the One who has sent His Messenger (Muḥammad – Allāh’s peace and blessings upon him) with the guidance (of the Qur’ān) and the religion of truth, that He may cause it (Islām) to prevail (on its own merit) over every religion, even if the idolaters hate (it).

[The Qur’ān, Surah al-Şaff, 61:8-9]

And in equally explicit words, Allāh’s Messenger Muḥammad (Allāh’s peace and blessings be upon him) said,

“This matter (Islām) will undoubtedly (keep spreading until it will) reach as far as the night and day reach, and Allāh will neither leave a bricked house (an urban

dwelling) nor a tent (a rural dwelling) except that Allāh will cause this faith (Islām) to enter it..."¹

Alḥamdulillāh, *Ahlan Wa Sahlan* has been in development for over 20 long years, but it seems that it was Allāh's will that the publication coincides this era when humanity is to embrace Islām in great numbers. We pen our hope in Allāh that *Ahlan Wa Sahlan* meets this pressing need of the time; by unveiling the true lustre of Islām to its 'thirsty' readership, clearing misgivings on Islām, educating its readers about life as a Muslim 'from the first breath of being a Muslim until the last', educating the readers regarding the eternal peace and prosperity that every heart, deep down, yearns for. May Almighty Allāh bring this milestone sooner and spare us good life to witness this glorious prophesy. Āmīn.

This maiden publication of *Ahlan Wa Sahlan* is in the English language, the most widely spoken language in the world. By this, it is hoped that this important book will garner extra 'mileage' in reaching and benefitting a much wider readership, Inshā Allāh (Allah willing). May Allāh Ta'ālā inspire persons across the continents of the world to translate *Ahlan Wa Sahlan* in their respective languages, filling every nook and cranny of the world with the nūr (spiritual lustre) of Islām. As a humble start, alḥamdulillāh, you will be glad to know that *Ahlan Sahlan* is currently being translated into the Spanish, Portuguese and the Arabic language. May Allāh bring these works to fruition soon, Āmīn.

Ahlan Wa Sahlan is designed such that anyone, familiar or unfamiliar with Islām, or anyone in the remotest part of the world, can find sufficient necessary guidance on Islām. Stating this, we do not completely encourage self-study, neither do we mean to negate the need for a teacher, because the best learning process is, and will always be, a one on one process. However, in a circumstance where one is unable to immediately identify a teacher or guide then *Ahlan Wa Sahlan* is in general self explanatory.

Ahlan Wa Sahlan strives to introduce Islām by ushering the reader into the environment of Makkah and Madīnah and into the lives of the Saḥābah (may Allāh be pleased with them). It describes how the Saḥābah (may Allāh be pleased with them) passionately and tactfully carried out the practices of Dīn and, besides diligently practicing Islām; they also became flag bearers of Dīn, conveying it far and wide. It is hoped that through the above conscientizing of the lives of the Saḥābah (may Allāh be pleased with them), the reader will also take courage and emulate the Saḥābah (may Allāh be pleased with them) as best as he or she can.

When *Ahlan Wa Sahlan* introduces a deed, the deed is introduced by its virtue and not just theory, because the author desires the reader to not just practice but to *practice with*

1. Musnad Aḥmad, Musnadush Shāmiyyīn #16509

motivation. This thoughtful technique is meant to create a feeling and attachment for the divine, a yearning for the afterlife and its rewards, and to inculcate Allāh-consciousness in an individual. Elsewhere, 'the harms of *doing evil deeds*' and the 'harms of *leaving out good practices*' are described, to dispel the misnomers that Islām is 'just a religion of spirituality' and 'mere love for Islām and good deeds' is sufficient, without the need to practically implement these when necessary. Remember, Islām needs to be proven, not just embraced; Islām needs to be seen and not just heard!

By repeatedly discussing the merits (faḍāil) of implementing deeds, this technique of *Ahlan Wa Sahlan* 'puts the spirit back into the action' by harnessing the faith (īmān) of the reader lesson by lesson; since īmān itself has become the direct onslaught of shayṭān (satan – the accursed) and his allies.

Ahlan Wa Sahlan lays the foundation for future books in the series by the same author, Inshā Allāh. Forthcoming books relate specifically to the sunnah practices of Allāh's Messenger (Allāh's peace and blessings be upon him), a detailed project on the akhlāq (character) of Allāh's noble Messenger (Allāh's peace and blessings be upon him), and so on, Inshā Allāh.

ABOUT THE AUTHOR

A specialist on revert-Muslims

Alḥamdulillāh, Shaykh Yusuf Bhikhoo (may Allāh protect him) has ever since completing his tertiary Islamic studies some 30 years ago, been involved in the field of da'wah; particularly among revert Muslims. Dedicating this span of years is indicative of the expertise the Shaykh occupies in the field. Additionally, Shaykh Yusuf has garnered a rare touch of experience as the Shaykh constantly deals with reverts from various standings in society, in terms of racial, ethnic and financial backgrounds across various continents.

For example, in Soweto, the Shaykh dealt first hand with the poor and racially discriminated class; individuals who hardly took any initiative to progress in life and Islām. Soweto was notorious for its challenges of poverty, delinquent youth, etc. Later, the professional class from the same region would be tutored by the Shaykh. Currently, the Shaykh's efforts are concentrated in South America, the demographics being amongst others a mixture of Europeans, Arabs, Amerindians, Marranos, Africans, South Asians (South Asian Subcontinent) and so on. The language and background differences are some of the factors that complicate the situation. Nevertheless Shaykh Yusuf has been able to come up with innovative solutions within these contexts all along, alḥamdulillāh.

Teacher, advisor, and director

Initially, the Shaykh would personally tutor revert Muslims and with this, gain first-hand (not just hearsay information) ground experience of his pupils, *as a teacher* would. Later, when Shaykh Yusuf initiated more educational institutes and began employing more assistants, the Shaykh garnered more experience and now serves an oversight role as an *advisor and principal*. Currently, the Shaykh holds the sole mandate of recruiting 100's of families and helpers, who in their own mandate convene *hifz* (Qur'ān memorization) classes, primary and adult-based education classes and so on. In coordinating this and receiving constant feedback from the educators, the Shaykh provides supportive advice and strategies to them, *as every good and dedicated director and leader would*.

In the span of these years, while the Shaykh was dealing with this broad spectrum of the Ummah, *Ahlan Wa Sahlan* was being constantly revised. This is enough for any reader to understand the deep know how, effectiveness and style adopted in *Ahlan Wa Sahlan*.

The title and sub title '*Ahlan Wa Sahlan: Welcome to Islām - Welcome to Love and Guidance*' by itself is a sufficient da'wah to Islām and a reflection to the compassionate and yearning heart the author possesses for Islām and reverts.

SOME OUTSTANDING AND THOUGHTFUL PASSAGES FROM AHLAN WA SAHLAN

1) PART 2 – LESSON 1

Īmān in Allāh and the desire for the spread of Dīn

With the continuous *mudhākarah* (revising) of īmān and the *ta'līm of faḍāil*, such īmān permeated the hearts of the Ṣaḥābah رضي الله عنهم that their hearts became completely reliant upon Allāh. Gold and sand were equal to them as they realized that both were the *makhlūq* (creation) of Allāh, and inherently had no ability to affect their lives positively or negatively. Ease and adversity both ushered them closer to Allāh as they learnt that in both conditions one should respond by negating the circumstance and the means that support it, and rather rely upon Allāh. It was as if the heart of every man, woman and child resounded with, "*Aḥadun! Aḥadun!* (There is only one Allāh! There is only one Allāh!)"

2) PART 2 – LESSON 17

About the Messenger, Muḥammad (Allāh's peace and blessings be upon him), *Sir Alphonse de Lamartine* (d. 1869) says: "Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas¹ of a cult without images, the founder of

1. Beliefs

twenty terrestrial¹ empires and of one spiritual empire, that person is Muḥammad². As regards to all the standards by which Human greatness may be measured, we may ask, *'Is there anyone greater than he?'*³

3) Part 2 – LESSON 41

The heart of a human being is the core of his existence. A healthy heart denotes a healthy body and an ailing heart is indicative of an ailing body. The human heart has enough energy to nourish and sustain every cell in the human being. ṣalāh occupies precisely the same position in the life of a Muslim. If performed with concentration, constancy and devotion, ṣalāh would sustain and nourish one's īmān. Since it is a comprehensive physical display of worshipping Allāh, it ushers every limb of the body into submission over time.

While *Lā ilāha il-lallāh* is a *declaration* of submission to Allāh, acknowledging His supremacy and sovereignty, ṣalāh is a *practical* demonstration thereof. In ṣalāh, every limb is in exclusive submission to Allāh, avoiding every other creation and discarding its own needs as well.

4) PART 2 – LESSON 47

Rasūlullāh (Allāh's peace and blessings be upon him) said, "When a person performs a proper wuḍu, completing it to perfection, and leaves for the masjid with the sole motive to perform ṣalāh, *Allāh Ta'ālā is so overjoyed with him (at his arrival), as the family is overjoyed upon the return of a distant relative.*"⁴

5) PART 2 – LESSON 60

When someone offers ṣalāh in a forest or in an uninhabited location with correct ruku and sajdah, *the reward of his ṣalāh is multiplied fifty times.*⁵

6) PART 2 – LESSON 63

Offering optional ṣalāh was a standard practice of Rasūlullāh (Allāh's peace and blessings be upon him) and the Messengers that preceded him. *Since ṣalāh is a direct communication with Allāh Ta'ālā, the Messengers of Allāh offered ṣalāh excessively.*

1. Earthly.

2. Allāh's special peace and blessings upon him.

3. Alphonse de Lamartine, *Histoire de La Turquie*, Paris, 1854, vol. II, pg. 276-277.

4. *Sahīḥ Ibn Khuzaymah* v. 2, pg. 374.

5. *Sunan Abū Dāwūd*.

ACKNOWLEDGEMENT

My deep heartfelt appreciation to every person who has kindly assisted, in any way towards the publication of *Ahlan Wa Sahlan*. I say to you a special '*Jazākallāhu khayrā*' - May Allāh reward you generously - yet the full recompense of your contribution and sincerity lies with Allāh.

A very special gratitude:

To my dear ustādh, a master and renowned editor, Shaykh Ebrahim Mohammed-Allāh protect him and endow him further expertise – through whose arrangement, encouragement, and guidance afforded me the opportunity to be a part of this magnificent project, *alḥamdulillāh*.

To Shaykh Yusuf Bhikhoo – Allāh protect and continue to favour him – for allowing me to be a part of this venture and for also bearing all my shortcomings in all the enjoyable years of learning from this excellent book and from the Shaykh directly; especially witnessing first hand the Shaykh's resoluteness, his constant *fikr*¹, great reliance on Allāh and selflessness for the Dīn of Islām, *Māshā Allāh*.

My modest dua is that Allāh Ta'ālā, by a special favour and through His limitless compassion and mercy, accords my feeble effort divine acceptance (*qubūliyyah*). May Allāh, through His immeasurable tolerance and forgiveness, forgive all my incompetence and inability in not just the academic aspect, but even the lack of zeal, sincerity, loyalty and dedication to this noble kitāb and towards Dīn on a whole, *Āmīn*.

Ah...! What sort of editing can we undertake in the work of a grand *dā'ī* (caller to Allāh) like Shaykh Yusuf (Allāh protect him) and what recommendation of Dīn can I make in *Ahlan Wa Sahlan* when until now, I have not even achieved elementary levels in the practical aspects of Dīn and in the recognition of Allāh Ta'ālā!

Yet, however, we resign our hope in Allāh and beg Allāh to allow our efforts to be counted amongst the works done sincerely for Him. May Allāh cause the contents of this book to become a reality in my life, and all, and may it be a means of my salvation and the salvation of the entire ummah. *Āmīn*.

May Allāh Ta'ālā grant me and us all a pleasant death, and a direct entry into Jannatul Firdows (paradise) with warm welcoming words from Him, of love and peace, *Āmīn*.

Also, just as *Ahlan Wa Sahlan*, with the sheer *karam* (favour) of Allāh, sets a new tone and advancement in the *da'wah* (propagation), *ta'līm* (education) and publication field, may Allāh bring about other such needed solutions in the other works of Dīn; that will

1. Contextually, *fikr* refers to the practice of giving thought and deliberating to bring about solutions for the advancement of Islām and the Muslims.

be pleasing to Allāh and His Messenger (Allāh's peace and blessings be upon him) and engender further harmony in the global ummah.

As Allāh Ta'ālā will soon enter Islām into the houses of the world, may Allāh also bring about total Islām into our daily lives, Āmīn.

Further, each person (reader) of Ahlan Wa Sahlan may have his or her own experience and journey of how they came to interact with this book and, Islām in general; some arriving here with extreme yearning, enthusiasm and perseverance. Our appreciation and du'ā (supplication to Allāh) for you is that, may your learning and reading experience exceed your expectations and may you be blessed, honoured and find fulfilment and conviction of the absolute truth of Islām in these informative pages.

For existing Muslims who may perhaps be frustrated with their laxity, stagnation or negligence about Islām yet are eager to achieve more as a Muslim, then we whisper the very same supplication for you and we trust that, Inshā Allāh (Allāh willing), Ahlan Wa Sahlan will be your fresh start and your rejuvenation of Islām.

Dear reader! May I also be privileged to earn a share in your fervent constant du'ā (supplication). Āmīn.

Again, every praise and gratitude has always, and will always truly belong to Allāh Ta'ālā - the Bestower of countless favours, the Most Generous.

May Almighty Allāh continue to downpour His special *ṣalawāt* and *salām* (blessings & peace) on the most splendid of Allāh's creation; our beloved Rasūl, Sayyidunā Muḥammad.

Zeyad Danka

Camperdown, South Africa

18 Shawwal 1441

11 June 2020

Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى عَبْدِهِ وَرَسُولِهِ مُحَمَّدٍ وَآلِهِ
وَأَتْبَاعِهِ إِلَى يَوْمِ الدِّينِ



All praise and gratitude are to Allāh - the Bountiful and Generous - for favouring Shaykh Yusuf Bhikhoo to compile this monumental work before you. The realisation of this treatise *Ahlan Wa Sahlan* culminates a great dream and a focus of decades of effort and supplication (du‘ā).

Ahlan Wa Sahlan is centred entirely on the life journey of the Muslim revert. More specifically, it is designed to instil and ignite the recognition and love of Allāh in the heart of the new Muslim and in the same breath to enable him or her to become a practical Muslim.

Backdrop and inception of the Īmāni A‘māl and Ahlan Wa Sahlan

Early days

In the early days, as a young ‘ālim (Islamic scholar), Shaykh Yusuf would travel afar to Soweto (a cluster of townships in Johannesburg – South Africa) in an endeavour to establish traditional Islamic learning centres (makātib). It is here that the Shaykh began to realise the many challenges faced by both, the new Muslim learner and teacher alike. Initially, Shaykh Yusuf began teaching a few university students; and that being outside the house of one of the learners, in the garden. A while later the mother of this student although Christian, offered them the use of her garage. [Subhānallāh! This small initiative in a humble setting, has now given rise to a concern (fīkr) that has impacted thousands in other continents].

As Shaykh Yusuf’s teaching progressed, he witnessed firsthand the plight of those young boys. The youth sat throughout the week with Shaykh in the gardens of knowledge learning the words of the Qur’ān and sunnah, yet on the weekend, due to their socio-

economic background they had to earn their way in life. At the weekends the learners would frequent the local shebeen¹ and sell liquor from wheelbarrows. They would also wash the vehicles of the clientele who drank at the shebeen.

A deep concern and a deep focus on Allāh

This socio-economic background of the students was a source of great worry to the Shaykh. At this point, the Shaykh longed for something more for his students; he yearned to leave them with more than just theoretical knowledge! Shaykh Yusuf would constantly reflect; would the mere acquisition of general Islamic education sufficiently influence and assist these youth against the harsh environment they were so much a part of?

Many a time, these students could not attend class and so, Shaykh Yusuf would personally gather them, driving from house to house. Often, Shaykh would sit for the entire class duration, being two and two and half hours, all alone with this intense worry and being engaged in du‘ā. It was unlike a formal ‘clock-in and clock-out’ madrasah²-setting. The entire focus was to constantly engage in supplication (du‘ā) and concern for the īmān of the students and constantly ‘run’ behind them to present them to class.

While engaged in these areas, Shaykh Yusuf discovered that his students needed to be self motivated as they were not in the position to receive encouragement from home. Shaykh came to the great realization that his students did not have a supportive environment and therefore they needed a deep connection with Allāh to support them. In crux, if a student is made only to focus on general Islamic education, he would constantly rely on an ‘environment of Dīn’ to allow himself to practice upon ‘Dīn’.

Divine aid – A combo blessing

1) The Īmāni A‘māl

It was in this dilemma and environment, between the years 1993 and 2005 that actually marked the turning point for Shaykh Yusuf. Back then, Allāh Ta‘ālā guided Shaykh to understand the importance and effect of ‘Īmāniyāt’ and the ‘īmāni a‘māl’ for both the student and teacher:

- Īmāniyāt [The īmān-boosting & īmān-building process] – An educational system of refreshing, developing and preserving firm belief in Allāh.

1. A place where people engage in social drinking.

2. This generally refers to any type of Islamic educational institute, whether for elementary or higher learning. It is often spelled as medresa, medrese, madrassa, etc.

- Īmāni A‘māl - refers to four practices in particular that are applied and rehearsed as part of achieving the Īmāniyāt (the Īmān building process).

N.B: Īmāniyāt is later discussed in detail in Part 2, Lesson 5

2) Ahlan Wa Sahlan

Therefore, theoretical knowledge and Īmāniyāt were integrated in order for Shaykh’s students to cope with the ‘outside world’. This methodology was introduced to the learners and formed Shaykh’s syllabi for his learning centres. By the sheer faḍl (grace & favour) of Allāh Ta‘ālā, this breakthrough technique worked miracles in bringing about transformations for Shaykh - with the help of Allāh! This educational material, with major subsequent development has evolved into the current Ahlan Wa Sahlan before you, dear reader!!

In crux, the challenges that the Shaykh faced during the early days in Soweto, lead to the methodology of the Īmāni a‘māl. Thereafter, the need arose for a kitāb (book) that would be used to educate the revert on the basics of Islām. In this fate, Ahlan Wa Sahlan came to fruition.

At this point, it became evident that Allāh Ta‘ālā favoured the concern of Shaykh Yusuf, and one indication to this was that, again with Allāh’s favour – this madrasah project expanded rapidly to other areas. To cater for this boom, Shaykh Yusuf was pressed to recruit even more ustādhs (teachers).

However, from the year 2005 onwards, the management of these centres in South Africa was delegated to others, due to Shaykh Yusuf shifting his focus entirely towards the dīni efforts in South America. Shaykh assumed full responsibility over the continent and his energies, until this day, are consumed in the mammoth and immensely rewarding task of reviving dīni efforts there.

Ahlan Wa Sahlan in South America

Currently, Ahlan Wa Sahlan is introduced in South America as part of the curriculum for grade six maktab learners, i.e. 11 to 12 year olds who have already completed the primary maktab syllabus. Ahlan Wa Sahlan therefore serves as a secondary maktab syllabus. Boys who are pursuing ḥifẓ¹ (Qur’ān memorization classes) and girls engaged in tarbiyah classes,² who are about 12 to 15 years old, carry out an in depth study of Ahlan Wa Sahlan.

1. Classes dedicated to the memorization of the Glorious Qur’ān, entirely.

2. Classes dedicated to spiritually nurture teenagers or young adults.

Ahlan Wa Sahlan then forms the main course material in adult classes for existing Muslims and revert Muslims mainly to equip an individual to confidently tutor other adults and children, and to lead others in ṣalāh. Interestingly, any person engaged in this system that has studied a sufficient portion of Ahlan Wa Sahlan and is practically displaying their knowledge, that person is also taken on to formally teach children and sometimes adults. So a girl who has completed just one year of tarbiyah class or a boy who is simply one year into his ḥifẓ studies is sufficiently equipped to become a teacher! In short, Ahlan Wa Sahlan has aided in producing teachers in a very short time.

An attestation is that, a good few revert Muslims who initiated the above course are now some of the best mu‘allim’s¹ and mu‘allima’s² the system has produced. According to Shaykh Yusuf, this is solely due to combining īmāniyāt and jurisprudence together with the sunnah way of life of Nabī Muḥammad ﷺ, and according all of it due importance, from birth to death.

As a Ṣahābī رضي الله عنه profoundly said, “We learnt īmān before learning the Qur’ān.”³ One cannot learn the Dīn and hope to be a practical Muslim and one who possesses a deep understanding of spiritual matters without working on strengthening one’s īmān and without adopting the a‘māl which Nabī ﷺ guided the Ṣahābah رضي الله عنهم towards to achieve perfection in their īmān.

May Allāh Ta‘ālā mould us on īmān and may He allow us to practice according to the life of Nabī ﷺ and the Ṣahābah رضي الله عنهم, Āmīn.

-
1. Male teachers.
 2. Female teachers.
 3. Sunan ibn Mājah.

Introduction

By: Shaykh Yusuf Bhikhoo

(Ḥafīẓahullāh - Allāh Protect Him)

A tireless Dā‘ī (caller to the truth) and co-ordinator of Islamic institutes in South America

In the name of Allāh, the Exalted, the Being in whose Hands is the kingdom of the heavens and the earth. All praise is to Allāh, Al Karīm¹ who has allowed this treatise to come to fruition. At the very outset, the desire (du‘ā) of the author is that every person who studies this book should be imbued with this sound motive and life goal:

لَا مَقْصُودَ إِلَّا اللَّهُ وَلَا مَطْلُوبَ إِلَّا إِعْلَاءُ كَلِمَةِ اللَّهِ

Lā Maqsūda Il-lallāh Wa lā Maṭlūba Il-la I‘ilā-i Kalimatillāh’

I have no *purpose and aspiration* besides *Allāh*...

and, I have no **motive** but to exhaust my life in spreading the *Dīn of Allāh* (globally)!

THE DESPERATE NEED FOR AHLAN WA SAHLAN

Influencing factors

Though many reverts do embrace Islām with much support and enthusiasm, there are many factors that inhibit their journey to become practicing Muslims in a short span of time.

- The first and main problematic area was that each mu‘allim/ustādh (teacher) would educate the new Muslim according to his or her understanding of what he (the teacher) deemed important. This meant that some reverts would spend months dedicated to memorizing supplications while the spiritual dimension of connecting with Allāh Ta‘ālā or other fundamental aspects may have been lost.
- Another factor was that many embraced Islām as adults. This meant that those who were, for example employees or parents, would not cope with their hectic schedules and learning Islām, both at the same time. This led to reverts attending classes just once weekly or once in every few weeks.

1. Literally meaning the Most Generous, Most Kind – This refers to Allāh bestowing His lofty blessings to recipients who are most unworthy of receiving them.

A foresighted and strategic layout

Therefore, the need arose for a *structured syllabus* which would prioritise the important aspects of Islām for the New Muslim. The *classroom structure* too could not be the same as the general makātib (traditional Islamic seminaries, otherwise known as Madrasahs) and the traditional Islamic Universities. It was essential to create a syllabus that targeted a general class, yet each student could then work at his or her own pace and demands of his or her schedule.

Segments

The syllabus that is structured in *Ahlan Wa Sahlan* allows the student to work through his or her inception days allowing him or her to gradually cover the basic material required to understand and worship Allāh Ta‘ālā. Thereafter, the student can move onto more detailed yet required aspects of Dīn over a set period, covered in Part 1 and Part 2.

The table below serves as a simple overview to Ahlan Wa Sahlan.

BOOK / COURSE	COURSE LEVEL	COURSE DURATION	ADD-ON
<i>MY FIRST DAYS</i>	Essentials of Islām	3 to 4 days	-----
<i>PART 1</i>	Basic details of Islām	3 months	Revision
<i>PART 2</i>	Main aspects of Islām in detail	12 months	Constant Revision

Some distinctive merits and specialites of Ahlan Wa Sahlan

- The lessons are sequenced *in order of priority and relevance*, allowing the revert to learn & practice aspects of Islām that are required of him or her from Day 1.
- The content is designed to *perfectly suit both, the new and existing Muslim's* educational needs; imparting the essence (spirit) and essentials (practicals) of Islām.
- Forms a *basis for adult based education*, or as a source for basic revision (ta‘līm).
- A deliberate focus in Ahlan Wa Sahlan is the *constant repetition of masā'il* (Islamic laws) to deepen the student's understanding of the subject matter and to strengthen his or her resolve to implement its teaching.

Fiqhi (jurisprudence) aspects go beyond mere mention of the particular rule, but the student is also *deeply connected to the spiritual dimension of the action*.

For example, while outlining the rules of the adhān, the student is guided to its meaning, to the sayings of the Prophet ﷺ (aḥādīth) as well as to the lives of the Ṣaḥābah رضي الله عنهم that pertain to the adhān; again, so that the student discovers the spiritual connection.

- The standard of English and layout is *user-friendly*. Bombastic word and sentence structure has intentionally been avoided. The intricate rulings (*masā'il*) have been explained in simple terms yet endeavouring to keep the text formal. All this has been done to cater for just about anyone conversant with the English language, throughout the globe.
- All or most quotations¹ and citations² have been *authenticated* and backed with explicit references from the Qur'ān, aḥādīth literature, and classical works of reliable scholars.

Alḥamdulillāh, with Allāh's favour, a great portion of this book was *revised and edited in the blessed lands of Al Ḥaramain Al Mubārak* (the blessed cities of Makkah and Madīnah). Even simple corrections and additions were deliberately scheduled until a subsequent visit to the Ḥaramain.

- *Appended to some lessons are a unique and a purposeful insert.* We have included du'ās (phrases of supplication) of Rasūlullāh ﷺ and the honourable Ṣaḥābah رضي الله عنهم by which they had specifically addressed their pleas to Allāh directly.

In other words, the author wishes to imbibe within the reader the concept of directing issues, related to this life or the next, and resolving them with Allāh directly. Some of the examples are: begging Allāh's tawfīq for concentration in ṣalāh, steadfastness in Dīn, perfection in wuḍu, seeking cure and safety from leprosy and blindness, barakah in earning, and so on.

- Alḥamdulillāh, Ahlan Wa Sahlan has to date become a part of the teaching methodology and syllabi *throughout the South American continent*.

Earlier versions

The initial modest version of Ahlan Wa Sahlan was edited by Shaykh 'Abdur Raḥmān Koliā of Roshnee (Johannesburg), while Shaykh Muftī Muḥammad Amīn Qāsim of Benoni (Johannesburg) undertook the reference check. At the time, Shaykh Muftī

¹ Quotation, simply, refers to where 'the exact words of another author or source' is used.

² Citation, simply, is where the source of the information is stated without using the exact words of the source.' This is also called paraphrasing.

Muḥammad Saeed Motārā, حفظه الله, the renowned scholar and prominent Muftī of South Africa, reviewed the book completely.

Latest complete edition

However, this most recent advanced edition was managed by Shaykh Zeyad Dankā of Stanger/Camperdown – South Africa, who undertook the great task of collating and formulating the book until completion. In this, the text of Ahlan Wa Sahlan was revised completely for a more formal presentation.

Additionally, Shaykh Zeyad with the great support of Shaykh Muftī Masood Varachiā (Lenasia), conducted intensive reference checks (authenticating) of almost every ḥadīth and fiqhī ruling that is found throughout the book.

Shaykhul Ḥadīth Muḥammad Abbasomer, حفظه الله, of Camperdown and his team were also instrumental with the aḥadīth authentication.

Lastly, a thorough edit and painstaking proofread was carried out by Shaykh Moosā Kājee حفظه الله of Azadville, by teacher Fayyāz of Canada and by the two expert editors, Shaykh Dr Muḥammad Ashraf Dockrāt حفظه الله and Shaykh Ebrāhīm Muḥammad (Johannesburg) حفظه الله.

An important note to the teacher

The lessons in Ahlan Wa Sahlan are thoughtfully sequenced in order of priority and relevance; allowing the new Muslim to learn and practice aspects of Islām that are required of him or her from Day 1. However, we leave it to the teacher's discretion in regards to following the sequence of lessons.

At times, it would be appropriate or even necessary for the student to be taught a lesson or section that may be placed towards the end of the kitāb.

For example, a teacher may currently be teaching a lesson on dhikr but the need arises to highlight to the new Muslim aspects of ḥalāl and ḥarām food, or some injunctions of Islamic slaughter, or even emphasize regarding intoxicants, or perhaps teach the lesson on Ḥajj during the season of Ḥajj, etc.

To successfully achieve the above, the teacher should adhere to two aspects:

1. The teacher should be fully cognizant of the various topics in Ahlan Wa Sahlan to be able to select and impart what is most necessary and relevant for the academic and spiritual need of the student at any time. Doing so would be fulfilling a great objective of knowledge.

2. The teacher should be able to simplify and be able to adapt the relevant lesson to the level of education and understanding of the student at that point in time.

ACKNOWLEDGEMENT

I would like to send out a heartfelt appreciation to all the special individuals who assisted towards the publication of this book in any way, namely, the **mu'allims** (male teachers) and **mu'allimahs** (female teachers) in South America who offered their invaluable suggestions and appreciation. Also to brother Yakooob Mahomed who with unwavering dedication typesetted *Ahlan Wa Sahlan* entirely.

A special appreciation:

To my wife and children for their constant support and who, with great pains assisted in the revising of *Ahlan Wa Sahlan*.

To my ustādhs and seniors who apart from their support, their special attention and du'ās were always with the work.

By Allāh enabling me to be a part of the work of Dīn and to prepare this book, this is a reflection of His mercy and independence. He can use a sinner and a hypocritical transgressor for the spread of His Dīn and nobody can question Him. To this effect, Allāh's Messenger ﷺ said, 'Allah may support this Dīn (Islām) even with a disobedient man'¹, and, 'When matters of importance are handed over to those who are unworthy, then wait for the last hour.'¹

With this, I humbly request the special du'ās of the *imāms, shaykhs and scholars* who are and who will be teaching this kitāb, and I request the du'ās of the reader or any person who comes into contact with this book; that Allāh showers this book with **qubūliyyat** (divine acceptance). Āmīn.

Dear reader, this sinful slave of Allāh is requesting your du'ās, and requesting you to ask others to offer the same, that Allāh Ta'ālā makes this book a means of *hidāyat* (divine guidance) for myself and all humanity until the Last Day, Āmīn.

Yusuf Bhikhoo
 Madrasah al-Muhājireen wal Ansaar (Madrasah Hāzmī)
 Johannesburg
 South Africa

1. This paragraph is an expression of humbleness of the honourable Shaykh Yusuf Bhikhoo. As with true men of Allāh, despite their great Allāh given achievements, they always hold themselves in contempt and consider themselves and their efforts for Dīn insignificant. [The Editor]



AN INTRODUCTION TO ISLĀM

Islām and Muslims

The word Islām is an Arabic word denoting submission to the will of the Almighty Creator. This word is derived from the same root as the Arabic word *salām*, which means peace. As such, the religion of Islām teaches that in order to achieve true peace of mind and surety of heart, one must submit to the Almighty and live according to His divinely revealed Law. The most important truth that the Almighty revealed to humankind is that there is nothing divine or worthy of being worshipped except for the Almighty Creator; thus all human beings should submit to Him.

The word *Muslim* implies *one who submits to the will of the Almighty*, regardless of one's race, nationality or ethnic background. Being a Muslim entails willful submission and active obedience to the Creator so as to ultimately live in accordance with His message.

Some people mistake Islām to be a religion exclusive to Arabs, but nothing could be further from the truth. Not only are there converts to Islām in every nook and corner of the world, especially in England and America, but by casting a cursory glance at just the Muslim World extending from Bosnia to Nigeria, and from Indonesia to Morocco, one will evidently observe that Muslims hail from varying races, ethnic groups and nationalities. It is also interesting to note that more than 80% of all Muslims are non Arabs; there are more Muslims in Indonesia than the entire Arab world! So even though it is true that *most* Arabs are Muslims, the *large majority* of Muslims are *not* Arabs.

Continuity of the message

Islām is neither a new nor an unfamiliar religion because *submission to the will of the Almighty*, i.e. Islām, has always been the only acceptable religion (culture and way of living) in the sight of the Almighty. It is the same eternal message revealed through the ages to all of the Almighty's Messengers. Muslims believe that all of the Almighty's Prophets, which include Abraham, Noah, Moses, Jesus and Muḥammad (peace be upon them), conveyed the identical message of pure monotheism. For this reason, Islām is identified as the true natural religion. The Prophet of Allāh, Muḥammad (Allāh's peace and blessing be upon him) was not the *founder* of a new religion, as misconstrued by many; rather he was the *final* prophet of *Islām*.

Furthermore, by the Almighty revealing His final message to Muḥammad (Allāh's peace and blessings be upon him), being the eternal and universal message for all

of mankind, He ultimately fulfilled the covenant that He solemnized with Abraham¹ (peace be upon him), one of the earliest and greatest prophets. Suffice it to say, the methodology and approach of Islām is identical to that of Prophet Abraham, since both the Bible and the Qur’ān portray Abraham as a towering figure; one who submitted himself to the Creator totally and worshipped Him without intermediaries.

Once this is realized, it stands clear that Islām has the most continuous and universal message of any religion, for all prophets and messengers were *Muslims*, i.e. those who submitted to the Almighty Creator’s will, and who preached *Islām*, i.e. submission to the will of the Almighty.

The Oneness of the Almighty

The foundation of Islamic faith is belief in the Oneness of the Almighty; the Creator of Abraham, Noah, Moses, Jesus and the like (peace be upon them). Islām teaches that a pure belief in One deity is intuitive to human beings and thus fulfils the natural inclination of the soul. As such, Islām’s concept of an Almighty Creator is straightforward, unambiguous and easy to understand. Islām teaches that the hearts, minds and souls of human beings are fitting receptacles for clear divine revelation, and that the Almighty’s revelations to man are not clouded by self-contradictory mysteries or irrational ideas. Islām teaches that even though the Almighty cannot be fully comprehended and grasped by our finite human minds, He also does not expect us to accept absurd or demonstrably false beliefs about Him. According to the teachings of Islām, the Almighty Creator is absolutely One and His Oneness should never be compromised by associating partners with Him; neither in worship nor in belief. Hence, Muslims are required to maintain *a direct relationship* with the Almighty, and in so doing, all intermediaries are absolutely forbidden.

From the Islamic standpoint, believing in the Oneness of the Almighty means to realize that all prayer and worship should be exclusively for Him, and that He alone deserves such titles as *Lord* and *Saviour*. Some religions even though they believe in *One deity*, do not devote all of their worship and prayers entirely to Him. They simultaneously award the title of *Lord* to beings that are not All-Knowing, All-Powerful and Un-Changing; this fact emerges quite evidently from their own scriptures as well. Suffice it to say, according to Islām, mere belief in One deity is not adequate; one must however actualize and match this belief with conforming conduct.

1. This covenant is captured in the Holy Qur’ān with the specific words of Prophet Abraham being: “Our Lord! And send forth among (our descendents) a messenger from their own (midst) who shall recite to them Your verses, and teach them the (revealed) book and the (way of prophetic) wisdom, and purify them. Indeed, it is You, You (alone) who are the Overpowering (One), the All-Wise.” [The Qur’ān, Sūrah al-Baqarah, 2:129]

In short, in the Islamic concept of a deity, there remains no ambiguity on issues based entirely on divine revelation, especially divinity; the Almighty is the Almighty, and man is man. Since the Almighty is the only Creator and continuous Sustainer of the universe, He is transcendent above His creation; the Creator and the creation never mix. Islām teaches that the Almighty has a unique nature and that He is free from gender, human weaknesses and beyond anything which human beings can possibly imagine. The Qur’ān elucidates that the signs and proofs of the Creator’s Wisdom, Power and Existence are evident in the world around us. As such, the Almighty calls on man to reflect over the creation in order to build a better understanding of his Creator.

Muslims believe that the Almighty Creator is Loving, Compassionate and Merciful, and that He is concerned with the daily affairs of human beings. In this, Islām strikes a unique balance between false religions and philosophical extremes. Some religions and philosophies portray the Almighty as just an impersonal *Higher Power* who is uninterested, or unaware of the life of each individual human. Other religions tend to assimilate human qualities to the Almighty and profess that He is present *in* His creation, by being incarnate in someone, something or even everything.

In Islām however, the Almighty Creator has clearly elucidated that though He is Compassionate, Merciful and Loving (attributes common with His creation), the Almighty has emphasized that *there is nothing like unto Him* and that He is high above time, space and His creation. In other words, the Almighty’s Compassion, Mercy, and His other Noble Attributes are of an ultimate and superior degree incomparable and incomprehensible by man; hence, though “similar”, it is unique in every way..

Finally, it should be borne in mind that the deity which Muslims worship is the same deity that Jews and Christians claim to worship; because there is *only* One deity. It is unfortunate that some people mistakenly believe that Muslims worship a different deity than Jews and Christians, and that *Allāh* is just the “Deity of the Arabs”. This myth, which has been propagated by the enemies of Islām, is completely phony since the word *Allāh* is simply the Arabic name for *Almighty Creator*. The word *Allāh* is used by the Arabic-speaking Jews and Christians when referring to the Creator.

However, it should be clear that even though Muslims worship the same deity as Jews and Christians, the Muslim concept of a deity differs somewhat from the beliefs of other religions; mainly because it is based completely on divine revelation from the Almighty. For example, Muslims reject the Christian belief that the Almighty is a Trinity, not only because the Qur’ān rejects it, but because, if this was the Creator’s true nature, He would have clearly revealed it to Abraham, Noah, Jesus and all of the other prophets; however, this is not the case.

The Qur'ān

The Arabic word *al-Qur'ān* literally means *The Recitation*. When used in the Islamic context, the word Qur'ān implies the Almighty's *final message to mankind which was revealed to the Prophet Muḥammad* (Allāh's peace and blessings be upon him). The Qur'ān, sometimes spelt as "Koran", is the *literal word of the Almighty*; as it clearly professes time and time again. Unlike other sacred scriptures, the Qur'ān has been perfectly preserved in both its words and meaning in a living and existing language. The Qur'ān is a living miracle originally revealed in the Arabic language and is known to be inimitable in its style, form and spiritual impact. the Almighty's final revelation to mankind, the Qur'ān, was revealed to the Prophet Muḥammad (Allāh's peace and blessings be upon him) over a period of 23 years.

The Qur'ān, in contrast to many other religious books, was *always* considered to be the Word of the Almighty by those who believed in it, i.e. its authenticity wasn't verified and endorsed by some religious council many years subsequent to being written. Also, the Qur'ān was recited publicly in front of both the Muslim and non-Muslim communities during the life of the Prophet Muḥammad (Allāh's peace and blessings be upon him). The entire Qur'ān was also completely transcribed in the lifetime of the Prophet (Allāh's peace and blessings be upon him), while numerous of his companions memorized it entirely, word-for-word, as it was revealed. So unlike other scriptures, the Qur'ān was always in the hands of the common believers, it was always known to be the Almighty's Word and, due to wide-spread memorization, it was perfectly preserved.

In regards to the teachings of the Qur'ān - it is a universal scripture, addressed to all of mankind, and not restricted to a particular tribe or to a "chosen people". The message it conveys is nothing foreign. It echoes the very same message conveyed by all the prophets – submit to the Almighty Creator and worship Him alone. As such, His revelation in the Qur'ān focuses on teaching human beings the importance of believing in the Unity of the Almighty and molding their lives upon the guidance which He has sent. The Qur'ān also contains the stories of the previous prophets, such as Abraham, Noah, Moses and Jesus, in addition to the many commands and prohibitions sanctioned from the Creator.

In modern times wherein multitudes of people are mired in doubt, spiritual despair and "political correctness", the Qur'ānic teachings offer solutions to the emptiness of our lives and the turmoil that firmly clenches the world. In short, the Qur'ān is the book of guidance par excellence.

The miracle of the Qur'ān

Peace be upon Allāh's noble Messengers, who left no stone unturned in conveying His message in its pristine form.

To prove his prophethood, every prophet of Allāh was endowed miracles. Miracles are supernatural deeds that are impossible for any human being to ever induce or affect by his own accord, whether through intelligence, strength, trickery or magic. The miracle bestowed to every prophet was of a nature that simplified the truth for the people enabling them to realize the truth and readily accept it.

Examples of such miracles are the pregnant she-camel of Prophet Ṣālih¹ (peace be upon him) which emerged from a solid rock, and gave birth immediately thereafter. The manifestation of his miracle was precisely in accordance to the request of his people.

During the era of Prophet Moses (Mūsā - peace be upon him), the science of magic peaked. Accordingly, he was endowed with a staff which would transform into a serpent, and vice versa. Its miraculous nature was so vivid and distinct that, even the magicians who contested him submitted and embraced his faith. They did so right before the spectatorship of the king, his courtiers and the general citizens, despite them jeopardizing their lives.

The miracles of Prophet Jesus (ʿĪsā - peace be upon him), were also of a unique nature. During his era, medical research reached its climax. Prophet ʿĪsā (peace be upon him) produced such miracles that even the medical experts of his era were compelled to admit that they were beyond human ability. He would simply pass his hand over the blind who would immediately be cured (with the Almighty's permission), and so on.

The last and final Prophet of Allāh was Muḥammad (Allāh's peace and blessings be upon him). His prophethood was to last up to the Day of Judgement. Therefore, unlike other prophets whose miracles only served for those present to witness it, he was granted a lasting miracle that would live up to the end of time. That miracle is the Qur'ān.

The Prophet Muḥammad (Allāh's peace and blessings be upon him)

Unlike the “founders” of many religions, the final prophet of Islām is indeed a real documented and historical figure. He lived in the full light of history, and the minutest details of his life are known. Not only do Muslims have *the complete text of the Almighty's Words* that were revealed to Prophet Muḥammad (Allāh's peace and blessings be upon him), they have also preserved his, i.e. the Prophet Muḥammad's sayings and teachings in what is called *ḥadīth* literature.

Having stated this, it should be understood that Muslims believe that the Prophet Muḥammad (Allāh's peace and blessings be upon him) was only a man chosen by the

1. Ṣālih (commonly written as Saleh) is sometimes equated with the Shelah of the Hebrew Bible. However, there is almost nothing in common between the Qur'ānic narrative of Saleh and the Biblical narrative of Shelah.

Almighty and that he is not divine (godly or celestial) in any way. In order to avoid the misguided wish to deify him, the Prophet Muḥammad (Allāh's peace and blessings be upon him) taught Muslims to refer to him as "Allāh's Messenger and His Slave". The mission of the last and final prophet of the Almighty was to simply teach that "there is nothing divine or worthy of being worshipped except for Almighty Creator", as well as being a living model and personification of the Almighty's revelation. In simple terms, the Almighty sent the revelation to Muḥammad (Allāh's peace and blessings be upon him), who in turn adopted its teachings, implemented it and conveyed it to others.

In this way, Muḥammad (Allāh's peace and blessings be upon him) was more than just a "prophet" in the sense of many of the biblical prophets, since he was also a statesman and ruler. He was a man who lived a humble life in the service of the Almighty, and established an all-encompassing religion, rather, a way of life. He personally demonstrated the art of being an ideal friend, a husband, a teacher, a ruler, a warrior, a judge and so on. Consequently, Muslims follow him in obedience to the Almighty, because Muḥammad (Allāh's peace and blessings be upon him) not only showed us how to interact with our fellow human beings, but more importantly, he demonstrated to us the manner of relating to the Almighty and of worshiping Him in the *only* way pleasing to Him.

Like other prophets, Prophet Muḥammad (Allāh's peace and blessings be upon him) was avalanched with opposition and persecution during his mission. However, he was always patient and just and still treated his enemies well. His mission was a roaring success even though it commenced in one of the most backward and remote places on earth; within a hundred years of his demise, Islām had spread from Spain in the west to China in the east and from North Africa up to Bukhāra (Uzbekistan). The Prophet Muḥammad (Allāh's peace and blessings be upon him) was the greatest of all the Almighty's prophets. This achievement was not due to introducing new doctrines or greater miracles, nay, but by simply abiding and preaching the fundamental, pure and proper monotheistic beliefs advocated by all the previous prophets. His efforts have thus *attracted more human beings to the true faith than any other prophet*.

Jesus (ʿĪsā) and Mary (Maryam) [Peace be upon them both]

Jesus (peace be upon him)

In Islām, the concept of Lord (the Almighty), religion, prophethood, revelation, humanity is all clearly defined; this allows Muslims to contextualise and accept Jesus (peace be upon him), otherwise known in Islām as the Messiah, ʿĪsā and son of Mary, as one of the five most distinguished and revered *messengers* of the Almighty. This belief of a Muslim in no way belittles the role of Jesus, or underestimates his character or degrades his great personality. On the contrary, Islamic beliefs *place him as high in*

status as Allāh Himself has placed him. It should be remembered that acceptance of Jesus by Muslims is a fundamental article of Islamic faith.

The Qur'ān reiterates the miracles performed by Jesus through the permission and will of the Almighty; Jesus would heal the born-blind and the leper, breathe life into a clay figure of a bird, bring the dead back to life and even inform his people of what they stored and consumed in their houses; in all this, Jesus would unequivocally attribute these phenomena as the *exclusive workings and ability (tawfīq) granted by the Almighty*. In other words, when the Almighty decided these miracles, they would occur via the medium of Jesus, ʾĪsā peace be upon him. Jesus would then say,

Indeed, Allāh (Almighty) is my Lord and your Lord. So worship Him (alone). This is a straight way (to salvation).

[The Qur'ān, Surah Āl-ʾImrān, 3:51]

Again, Muslims do not face a difficulty reconciling the fact that Jesus was mortal even though he performed miracles. A Muslim believes that the greatness of Jesus arose from the fact that he was chosen by the Almighty, honoured with His Word, entrusted as a prophet, received His revelations and adequately conveyed His message; that he fought hypocrisy and blasphemy; and he was distinguished in the beginning at the time of his birth and in the end at the time of his ascension; and that he was a sign to the people and a mercy from the Almighty.

The Almighty says in the Qur'ān that Jesus was neither crucified nor killed; rather he was honoured by being raised to the heavens. Jesus was the second to last messenger of (Allāh) and foretold the imminent coming of Prophet Muḥammad (Allāh's peace and blessings be upon him). When Jesus descends to earth towards the end of time, he will be a part of this ummah – a follower of Muḥammad (Allāh's peace and blessings be upon him) – and establish complete Islām on earth.

Mary (peace be upon her)

In the verses of the Qur'ān, Mary is respectfully addressed and described as:

The angels said: O Mary! Indeed, Allāh has chosen you (to serve Him) and purified you. And He has chosen you above (all) the women of the world.

[The Qur'ān, Surah Āl-ʾImrān, 3:42]

The daughter of ʾImrān, who (admirably) safeguarded her chastity. (One who) confirmed the (revealed) words of her Lord and His (Heavenly) Books. She was ever of those who are devoutly obedient.

[The Qur'ān, Surah al-Taḥrīm, 66:12]

***And his (Jesus) mother (too) was a (mortal) woman of (faith and) truth.
Both of them used to eat food (to sustain themselves).***

[The Qur'ān, Surah al-Māidah, 5:75]

Mary, Maryam as in the Qur'ān, is the mother of Jesus and is honoured by being the only woman named in the Qur'ān. Almighty Allāh recounts how He provided her with out-of-season fruit, and narrates in fascinating detail the miraculous conception of Jesus without the agency of a father, and his eventual birth though she was a virgin.

The Islamic way of life

In the glorious Qur'ān, the Almighty apprises human beings of their purpose of creation, being solely to worship Him, and that the basis of all true worship is consciousness of the Almighty. Since the teachings of Islām encompass all aspects of life and ethics, consciousness of the Almighty is prescribed in all human affairs. Islām makes it clear that all human performances are considered acts of worship if enacted for the Almighty alone and in accordance to His divine law. As such, worship in Islām is *not* limited to *religious rituals*.

The teachings of Islām act as a mercy and a healing for the human soul, and attributes such as humility, sincerity, patience and charity are strongly advocated. Additionally, Islām condemns pride and self-righteousness, since the Almighty Creator is the only judge of human righteousness.

The Islamic view on the nature of man is also realistic and well-balanced. Human beings are not believed to be inherently sinful, and rather, are seen as equally capable of both good and evil. Islām also teaches that faith and action go hand-in-hand. the Almighty has provided man free-will, and so the measure of one's faith is one's deeds and actions. However, human beings have also been created weak and regularly fall into sin. This is the nature of the human being as created by the Almighty in His Wisdom, and it is neither inherently "corrupt" nor in need of repair. This is because the avenue of repentance is always open and accessible to all human beings, and the Almighty Creator loves those who repent after sinning. The true balance of an Islamic life is established by having a healthy fear of the Almighty as well as a sincere hope in His infinite Mercy. A life without fear of the Almighty leads to sin and disobedience, while believing that mans' sins are so excessive that the Creator will not possibly forgive us only leads to despair. In light of this, Islām teaches that,

Only the disbelieving people despair of Allāh's mercy.

[The Qur'ān, Surah Yusuf, 12:87]

Whoever commits a sin or wrongs his own soul, then seeks forgiveness from Allāh, will find Allāh All-Forgiving, Most-Merciful

[The Qur'ān, Surah al-Nisā', 4:109]

Additionally, the Glorious Qur'ān, which was revealed to Prophet Muḥammad (Allāh's peace and blessings be upon him), contains a great deal of teachings about the Hereafter and specifically, the Day of Judgement. With this, Muslims believe that all human beings will ultimately be judged by the Almighty for their beliefs and actions of their earthly lives. In judging human beings, The Almighty will be both merciful and just, and people will only be judged for what they were capable of. Simply, Islām teaches that *life is a test*, and that all human beings will be accountable before the Almighty Creator. A sincere belief in the Afterlife is the key to leading a well-balanced moral and social life. Otherwise, life in this world is viewed as conclusive and the ultimate, spurring man to become increasingly selfish, materialistic and immoral.

What is Sharī'ah law

We have sent down (revealed) to you, (O Muhammad), the Scripture (of the Quran) with the truth, as a confirmation of (all) the scriptures that preceded it, and as a guardian over it. So judge between them by what Allāh (The Almighty) has sent down. And do not follow their desires; over (leaving aside) what has come to you. For each (community of prophets) among you We have appointed a Divine Law and a way of life.

[The Qur'ān, Surah al-Mā'idah, 5:48]

A lot has been said about the word "Sharī'ah" but very few are familiar with the correct definition of Sharī'ah and what it actually means. Sharī'ah is the word that is often used for Islamic law. Similarly, other religions may also have a set of divine laws, for example the Mosaic law and the Biblical law. These laws can be viewed as the 'Sharī'ah' of those religions. Divine law is generally based on divine scripture and the teachings of a Prophet.

Sharī'ah, meaning 'clear path' or 'way', is a code of conduct and legal system used in the Islamic way of life. Western law confines itself largely to matters relating to crime, business, civil relationships and individual rights. Sharī'ah law on the other hand encompasses all aspects of one's life, from purification to prayer, marriage to divorce, birth to burial, etc. It is derived primarily from the Qu'rān, the Word of Allāh (The Almighty), and the sunnah, the example of the life of Prophet Muḥammad (Allāh's peace and blessings be upon him). Sharī'ah rulings have been developed to help Muslims understand their faith and make it easier for them to observe their daily

lives within the legal framework of their faith while still maintaining the ‘law of the land’.

He (Almighty Allah) has not placed on you any (undue) hardship in (your) religion.

[The Qur’ān, Surah al-Ḥaj, 22:78]

To explain, Islamic law endorses the ‘uphold of the law of the land.’ Therefore, Sharī‘ah law can run parallel to Western law and not in opposition to it, unless a law of the land compels him to do an act which is prohibited in the Sharī‘ah. Muslim minorities living in non-Muslim countries should diplomatically address the respective authorities of their countries to facilitate their concerns as Muslims or use other avenues that will accommodate their religious (dīnī) necessities. The greatest criticisms against Sharī‘ah law is that it prescribes cruel and harsh punishments. The reality is that although the set punishments may seem cruel, they are rarely exercised due to the fact that they act as effective deterrents against crimes of all nature. This can be compared to capital punishment in countries across the globe in Asia, Africa and the United States. Islamic Sharī‘ah teaches us to live life in a way that no one is harmed, whether it be physical, verbal or emotional.

Finally, the laws of Islamic Shariah are primarily applied to only those who believe in it.

Islām for a better life

Islām teaches that true happiness can only be achieved by living a life full of consciousness of the Almighty and being satisfied with what the Almighty has bestowed man. Additionally, in essence, *true* freedom is liberation and independence from being controlled by our base human desires and being ruled by man-made ideologies (those conflicting divine ones). This stands in stark contrast to the outlook of many in the modern world who consider freedom to be the ability to satisfy all of one’s desires without inhibition (restriction). The clear and comprehensive guidance of Islām provides human-beings a well-defined purpose and direction in life.

In addition to being members of the human-brotherhood of Islām, its well-balanced and practical teachings are a source of spiritual comfort, guidance and morality to the believers. A direct and clear relationship with the Almighty Creator, as well as the sense of purpose and belonging that one feels as a Muslim, unburdens one from the load of worry of everyday life. In short, the Islamic way of life is pure and wholesome. It builds self-discipline and self-control through regular prayer and fasting, and frees human-beings from superstition and all sorts of racial, ethnic and national prejudices. By accepting to live a life conscious of the Almighty and realizing that the only element that distinguishes people in the sight of the Almighty is their consciousness of Him, a person’s true human dignity is realized.

The Prophet Muḥammad (Allāh's peace and blessings be upon him), once deputed someone to invite Waḥshī (the assassin of the Prophet's uncle, Ḥamzah – Allāh be pleased with him) to Islām. While considering this proposal, Waḥshī sent a message back to him, "O Muḥammad! How do you invite me towards Islām, whereas you say that the murderer, polytheist and adulterer shall meet the penalty of sin (by being cast into hell), torment will be multiplied on the Day of Judgement (for him), and he shall abide there, disgraced forever. I have committed all these (sins). Is there any way (of salvation) for me in spite of all this?" Upon this, the optimistic and hope-giving verse of the Qur'ān was revealed:

Except for whoever repents, and believes, and does righteous deeds. For (the likes of) them, then, Allāh will substitute their misdeeds with good deeds. And Allāh is always all-forgiving, mercy-giving.

[The Qur'ān, Surah al-Furqān, 25:70]

To this Waḥshī replied, "O Muḥammad! This condition, 'Except for whoever repents, and believes, and does righteous deeds' is very hard for me. Perhaps I may not be able to remain steadfast on it."

Then Allāh revealed the following verse,

Indeed, Allāh will not forgive associating any deity with Him. But He forgives anything less than this for whomever He so wills.

[The Qur'ān, Surah al-Nisā', 4:116]

Waḥshī again said, "O Muḥammad! This (forgiveness) is purely at Allāh's will. I am not certain whether I will be (among the) forgiven or not. Tell me whether there is any other way?"

Another verse was then revealed,

Say (O Prophet, on My behalf), 'O My servants! Those (of you) who have (recklessly) committed (sins in great) excess against their own souls, never despond of the mercy of Allāh. For, indeed, Allāh forgives sins, one and all. Indeed, it is He (alone) who is the All-Forgiving the Mercy-Giving.'

[The Qur'ān, Surah Az-Zumar, 39:53]

Hearing this Waḥshī (was overwhelmingly satisfied and wholeheartedly) said, "This is good." And he embraced Islām.¹

THE PROCEDURE FOR EMBRACING ISLĀM

When someone shows an interest in Islām (but is not yet ready to embrace the faith), the person should be afforded a detailed explanation on the *articles of faith* and the *fundamental components of Islām*. This is to ensure that he is well-informed about the commitment he may undertake. If the prospective revert requests some time to think over the matter, he should certainly be allowed to. In so doing, he should have access to someone knowledgeable, should any misconception or need for clarification arise. *The responsibility of providing information and guidance to a potential revert is an incumbent duty upon every Muslim in the community.* It is equally important to ascertain and to guide the prospective revert such that he or she has no ulterior agenda or ill-motive for embracing Islām.

On the other hand, if a person shows a keen interest and is certain that he wants to embrace Islām, the initiation (to Islām) should begin immediately with no undue delay as any delay could have disastrous implications. Upon initiating the rituals of *iqrār bil lisān* (verbal profession of faith), one could briefly outline the fundamentals and important articles of faith so that *taṣdīq bil qalb* (heart-felt conviction) is also strengthened.

It is not a pre-requisite that the formality be carried out in the *masjid* (Muslim place of worship); it could be enacted in any suitable place. Similarly, the person executing the formality does not require any qualification whatsoever, other than being a Muslim. However, if a scholar is available, he should be requested to carry out the procedure as he could also share the responsibility in arranging the educational requirements for the prospective revert.

The prospective revert should preferably take a bath and don clean clothes. However, this is not always a necessity.

The prospective revert should be afforded a brief explanation of the *Shahādah* before being made to recite it. To *affirm the meaning of the Shahādah with the heart* and to *express it verbally* (in any language) is the only requirement for embracing Islām or to enter a person into the fold of Islām.

The revert should be congratulated upon his reversion to Islām. He should be informed that embracing Islām purifies him of ‘*all*’ the sins and transgression that he may have committed previously, irrespective of the nature of the crime; and that he returns to a state of complete purity like a new-born baby.¹ He should be motivated to reflect on his good-fortune of being selected by Allāh from billions of individuals to embrace this true faith. Islām is the key to paradise (*jannah*) and only those who depart as Muslims from this earthly abode will enter paradise.

1. However, it is mandatory that monetary rights and usurped items, etc. be fulfilled and returned to the lawful recipients.

The commandments of Allāh, the Almighty, are directed to a person from the moment he embraces Islām. Therefore, acquiring knowledge of Islām is of immense importance. Acquisition of knowledge commences from the cradle up to the grave. Since ṣalāh is the most important obligation upon a Muslim, education should commence with ṣalāh and its pre-requisites. The learning process would be gradual, but it is essential that knowledge be imparted according to its priority and significance.

One should structure a suitable time-table enabling the revert to gradually apprise himself with Islamic knowledge and the injunctions of Allāh, the Almighty. One should motivate the brother or sister to desist from any evil practices which he or she may be accustomed to, especially if these practices are categorized as major sins in Islām. Such major sins could include fornication, adultery, gambling, consuming alcohol or other drugs, womanizing, consuming unlawful (*ḥarām*) foods, listening to music, and so on.

Assist the brother or sister to acquire an affidavit stating that they have embraced Islām by their own free will. This will facilitate an Islamic burial and distribution of the estate according to the Islamic law of succession and inheritance. If the revert is married, he or she should be advised about the necessary regulations, since it is not possible for a Muslim to be in wedlock with a polytheist or one who disbelieves in Allāh.



Rasūlullāh ﷺ said, “The person who embraces Islām becomes free from his sins, as he was the day his mother gave birth to him.”²

Rasūlullāh ﷺ said, “If Allāh employs you to draw (even) a single person to Islām, it is more rewarding for you than gaining possession of the riches of the entire world.”³

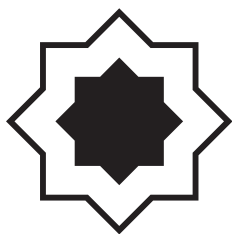
It is Allāh (alone) who chooses (to draw near) to Himself whomsoever He so wills – thus He guides to Himself whoever turns (to Him) in penitence (because the repent shows the willingness to be close to Allāh).

[The Qur’ān, Surah al-Shūrā, 42:13]

Rasūlullāh ﷺ said, “When Allāh decrees goodness (fortune) for someone, He endows the individual with the (proper) understanding of (the dictates of) Islām.”⁴

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3. Ṭabarānī; Majma‘uz-Zawāid 5:334, #930.
4. Bukhārī, Bāb man yuridillāhu bihī khayran #71.



MY FIRST DAYS AS A MUSLIM



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the All-Merciful (to the creation),
the Mercy-Giving (to the Believers)

Belief in Allāh and His Messenger ﷺ

All praise is due to Allāh (Lord), the All-Merciful, and the Mercy-Giving. Allāh is the true guide and it is by His guidance alone that a person embraces Islām. Upon embracing Islām, one returns to the pure and innocent state like the day his mother bore him; for Allāh Ta‘ālā (the Almighty) exonerates all the sins committed prior to reverting.

All Muslims indiscriminately belong to one brotherhood; the noblest among them in the sight of Allāh being one who submits more to His will.² Consequently, our purpose in life is to submit to Allāh in totality.

Our Key To Being A Muslim

The Kalimah (The Declaration of Faith)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

**Lā ilāha illallā-hu Muḥam-madur
Rasū-lul-lāh**

There is none worthy of worship besides Allāh and Muḥammad ﷺ
is the Messenger of Allāh.

This declaration is the essence of Islām. It must be memorized and recited with conviction; firmly believing it to be the absolute truth.

A brief explanation to the articles of faith in the Kalimah

- **ALLĀH** - Allāh is the Supreme Being. He has no partner or equal. He has neither offspring nor parents. He is the sole Creator and Owner of everything. Everything in this universe is subject to Allāh's command and authority. He has the power to act as He wishes with none to challenge His authority; therefore, in Allāh alone do we place our trust. We only submit to Allāh and fully understand that He alone will fulfill all our needs in this world and in the Hereafter.
- **MUḤAMMAD** – Muḥammad ﷺ is the slave of Allāh and is Allāh's final Messenger to humankind. Salvation in this life and in the next is dependent upon emulating the teachings of Muḥammad ﷺ and adopting his way of life.

N.B. When we utter the name of Allāh's Noblest Messenger, Muḥammad, or hear his name, we invoke Allāh to confer His blessings and peace upon him by saying:

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Ṣallallāh-hu 'alay-hi wa sal-lam

May Allāh continuously shower His special blessings
and peace upon Muḥammad

Purity is half of faith – 'cleanliness is next to godliness'

Cleanliness and purity occupy a focal position in Islām. After all, the object of Islām is to promote purity of the heart, mind, and body. Therefore, one must ensure that one's body and clothing is at all times free of impurities, such as urine, faeces and blood. Care should be taken when relieving oneself to avoid droplets of urine soiling the body or clothing. Nonetheless, if the body and clothes are soiled, the soiled part should be washed immediately. To stay clear from impurities, adhere to the following:

3. Do not stand and urinate.
4. Use a squat toilet (commonly known as the flat-pan toilet, Turkish toilet, Indian toilet or Eastern toilet). If this is not possible, cautiously utilize the high pan toilet (western toilet) staying clear from splashes of urine and impure toilet water.
5. After passing urine, ensure that the bladder is completely empty by waiting a while for all the droplets of urine to exit the body.

6. Having relieved oneself, use water and toilet paper, or suffice on toilet paper in the case when water is not available to cleanse the private area (organs); remember to use the left hand when doing so. Similarly, water must also be used after passing stool eliminating the trace and odour of the impurity.

When is it compulsory to take a bath?

It is *recommended* to take a bath prior to embracing Islām. However, it is *compulsory* to take a bath in the following instances:

- a. Upon engaging in sexual intercourse.³
- b. When semen is discharged due to any sort of sexual excitement, such as experiencing a wet dream.⁴
- c. Upon termination of the monthly menstrual flow.⁵
- d. Upon termination of post-natal bleeding.⁶

The procedure of a bath

- Insert water into the mouth, then rinse and gargle thoroughly. Do this three times.
- Insert water into the nostrils with the right hand and blow the nose with the left hand, cleaning and removing any dirt that may emit.

[N.B. Islām teaches that the left hand be utilized when cleaning dirt, cleansing the body after relieving oneself and for other similar tasks.]

- Wash the entire body in such a way that no part of the body including the hair remains dry. To achieve this, one will consciously have to rub the water onto the body.

[N.B: There are areas of the body where water cannot reach easily, like inside the navel, behind the earlobes and under the armpits. Care should be taken that water reaches these areas.]

- Do not bath with, or in water, that has already been used.

[N.B: It is generally discouraged to bath in a bathtub (also known as a tub or bath) or anything similar because one would inevitably be bathing and sitting in impure unhygienic water as the external impurities come off the body. However, if one does use a bathtub, one must rinse the entire body with new clean water after emerging from the tub or bath, or after draining the water away.]



Keep your clothes (and yourselves) purified from all forms of dirt (external purity compliments internal purity).

[The Qur'ān, Surah al-Muddassir, 74:4]

Indeed, Allāh loves those who are ever penitent (seek forgiveness excessively), and He loves those who purify themselves (remain pure).

[The Qur'ān, Surah al-Baqarah, 2:222]

He (Allāh) sent down (rain) water upon you from the sky to purify you (body and surroundings) thereby.

[The Qur'ān, Surah al-Anfāl, 8:11]

Ḥadīth

“To remain clean is a part of faith (in Allāh).”⁷



Ask Allāh for Guidance and Steadfastness

O Allāh, make us the ones who guide aright and are guided aright, who are neither misguided nor do they lead others astray!⁸

O Allāh, adorn us with the beauty of īmān and make us proper guides for others.⁹



The Five Pillars of Islām and the Importance of Ṣalāh

Islām is essentially based on five fundamentals, commonly referred to as *the five pillars of Islām*. These must be observed by every Muslim, both male and female, and never be compromised at any time. The five pillars are:

- Īmān – (Faith) belief in Allāh and Muḥammad ﷺ.
- Ṣalāh - The five daily Prayers.
- Zakāh - Spending 2.5 % of one's wealth on the poor annually.
- Ṣawm - Fasting in the month of Ramaḍān.
- Ḥajj – The pilgrimage to Makkah.

Ṣalāh – The greatest obligation upon every Muslim

Praying to Allāh five times daily, known as ṣalāh, is the most crucial obligation upon every Muslim. It is the greatest pillar of Islām. The procedure of ṣalāh will be outlined shortly. Ṣalāh can only be performed after cleansing certain parts of the body in a certain manner. This process is known as *wuḍu* (ablution).

The method of wuḍu¹⁰

1. Wash both hands until the wrists, three times.
2. Use a miswāk (a raw toothbrush twig) if available. Insert water into the mouth and gargle. Repeat this three times.
3. Place water into the nose with the right hand and clean the nose with the left hand (as will be explained in Lesson 6 of Part One). The nostrils may be cleaned with the thumb and the little finger of the left hand. Repeat this procedure three times.
4. Cup the palms of both hands, gathering water into them and wash the entire face, from the top of the forehead to below the chin and from one earlobe to the other. Do this three times.
5. Wash the right arm up to the elbow and slightly beyond three times. Wash the left arm three times in the same manner.
6. Wet the fingers and palms of both hands and pass them over the head.
7. Wash the right foot up to the ankle and slightly beyond, three times. Then wash the left foot in a similar manner three times.

Acts that nullify the wuḍu

The wuḍu will be annulled if *any* of the following occur:

1. Passing urine, stool, or wind.¹¹
2. When blood or pus *flows* from any part of the body.¹²
3. When one vomits equivalent to, or more than a mouthful.¹³
4. When one falls asleep while laying down or resting against something, even if one just momentarily dozed off.¹⁴

The five daily prayers

The five daily ṣalāh comprise of two, three or four units. Each unit is called a *rakʿah* (in Arabic), and the plural *rakʿāt*.

NAME	TIME/DURATION	OBLIGATORY UNITS
Fajr	From true dawn up until sunrise (approximately eighty minutes).	2
Zuhr	From after midday (zawāl) up until the shadow of an object reaches twice its length including its original shadow at midday.	4
ʿAṣr	From the ending time of Zuhr (when the shadow of an object is double) up until sunset.	4
Maghrib	From immediately after sunset up until the white glow of twilight on the western horizon disappears (approximately eighty minutes).	3
ʿIshāʾ	From the expiry time of Maghrib up until the appearance of true dawn.	4 + 3 (Witr)

Ṣalāh Postures for Males



Fig 1. Face towards the qiblah and form the intention.

Fig 2. Raise both hands to the height of the ears. The palms should face the qiblah and the fingers should be kept in their normal positions (naturally apart).

Fig 3. Fold the hands below the navel; right hand over the left [qiyām].

Fig 4. Bow forward with the back straight and fingers clasping the knees [rukūʿ].

Fig 4a. Stand upright, with hands to the side [qawmah].

Fig 5. Kneel with forehead, nose, palms, knees and toes touching the ground. Hands to the side of the head in line with the ears [sajdah].

Fig 5a. Toes on the ground with both feet erect.

Fig 6. Sit with the back upright and the palms placed on the lower thigh, just above the knees [jalsah].

Fig 7. Same as Fig 5.

Fig 8. Same as Fig 6.

Fig 8a. Left foot will be flush on the ground, right foot will be erect.

Fig 9. Same as Fig 6; In addition, raise the right index finger when reciting a phrase of the tashah-hud.

Fig 10. Turn the face to gaze at the right shoulder [salām].

Fig 11. Fig 10 – Turn the face to gaze at the left shoulder.

Refer to Lesson 13 of Part 1, for detailed references on the ṣalāh postures for men and women



Beg Allāh for Perfection in Ṣalāh

O Allāh, I beseech You for completeness of wuḍu (ablution) and perfection in ṣalāh.¹⁵



Ṣalāh Postures for Females



Fig 1. Face towards the qiblah and form the intention.

Fig 2. Raise both hands to the height of the shoulders.

Fig 3. Place the hands over the chest; with the right hand over the left [qiyām].

Fig 4. Bow forward slightly, just enough to allow the fingers to touch the knees [rukūʿ].

Fig 4a. Stand upright, with hands to the side [qawmah].

Fig 5. Kneel with forehead, nose, palms, knees and toes touching the ground. Body and limbs must be close together and close to ground [sajdah].

Fig 5a. Both feet should point out to the right.

Fig 6. Sit with the back upright and the palms placed on the lower thigh, just above the knees [jalsah].

Fig 7. Same as Fig 5.

Fig 8. Same as Fig 6.

Fig 8a. Both feet point out to the right.

Fig 9. Same as Fig 6; In addition, raise the right index finger when reciting a phrase of the Tashah-hud.

Fig 10. Turn the face to gaze at the right shoulder [salām].

Fig 11. Turn the face to gaze at the left shoulder.

Refer to Lesson 13 of Part 1, for detailed references on the ṣalāh postures for men and women

Method of ṣalāh for a new Muslim

Once a person enters Islām, irrespective of the time of day, the current or next ṣalāh would be compulsory upon the new Muslim and thereafter, all the five daily ṣalāh that follow.

There are specific supplications to recite in each posture of ṣalāh. A new Muslim may suffice with reciting the Arabic phrase mentioned hereunder *three times* in every posture, until he memorizes the appropriate recitals:¹⁶

سُبْحَانَ اللَّهِ

Sub-hā nal-lāh

Allāh is highly exalted, above all weakness.

It is important to pronounce the above phrase slightly audibly so as to at least hear oneself.

Before commencing the ṣalāh, ensure the following:

- One's body, clothing and the place of ṣalāh is clean and pure.
- One is facing towards the sacred House of Allāh, the Ka'bah, situated in Makkah (Fig 1).
- One should form a specific intention in the heart and mind for the ṣalāh that is to be performed. One could have this intention in mind, *"I intend performing the two rak'āt of Fajr Ṣalāh, for the pleasure of Allāh (behind the Imām – if applicable)."*

Method of performing a two rak‘āt (unit) ṣalāh (such as the Fajr Ṣalāh)

Form an intention to perform a two-rak‘āt ṣalāh (Fig 1).

Rak‘āt 1 - Commence Fig 2 by saying:

اللَّهُ أَكْبَرُ

Allāhu Akbar

Allāh is (the) greatest.

Continue until Fig 7.

Rak‘āt 2 – Rise directly to Fig 3 and complete until Fig 10 and Fig 11.

N.B: Fig 10 and Fig 11 are only executed to terminate the ṣalāh.

N.B: One will utter “*Allāhu Akbar*” when proceeding to every posture except in Fig 4a. Here, when rising up after bowing, one should say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami ‘al-lā-hu liman ḥami-dah

Allāh hears the one who praises Him.

N.B. During Fig 10 and Fig 11 one will say *Assalāmu ‘Alaykum wa Raḥmatullāh*. *Allāhu Akbar* will not be said.

Method of performing a three rak‘āt ṣalāh (such as Maghrib Ṣalāh)

- Form an intention to perform a three rak‘āt ṣalāh (Fig 1).
- **Rak‘āt 1 & 2** - Follow the above procedure of a two-rak‘āt ṣalāh except in the second unit, complete until Fig 9.
- **Rak‘āt 3** – Rise directly to Fig 3 to commence the third rak‘āt, and complete until Fig 10 & Fig 11.

Method of performing a four-rak'āt ṣalāh

- Form an intention for the ṣalāh you wish to perform (Fig 1).
- **Rak'āt 1 & 2** - Follow the procedure of a two-rak'āt ṣalāh except in the second unit, complete until Fig 9.
- **Rak'āt 3** - rise directly to Fig 3 and complete until Fig 7.
- **Rak'āt 4** - rise directly to Fig 3 and complete until Fig 10 & Fig 11.

N.B: On Fridays, the four-rak'āt Ṣalāh performed in congregation, is replaced with the two-rak'āt Jumu'ah Ṣalāh. If the Jumu'ah Ṣalāh is not performed congregationally, the usual four-rak'āt Ṣalāh will be performed instead.



A few prohibitions in Islām

- Listening to music.
- Consumption of alcohol and wine.
- Consuming forbidden (ḥarām) food such as meat from animals which have not been slaughtered Islamically.
- Taking or utilizing people's possessions without permission, such as stealing.
- Sexual intercourse with anyone besides one's spouse.



Ask Allāh for Safety from Sinning

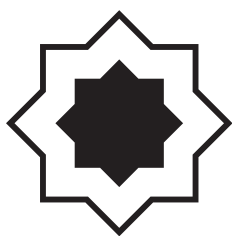
O Allāh, we beg You for all those (actions and) means that would (allow us to) earn Your forgiveness.¹⁷

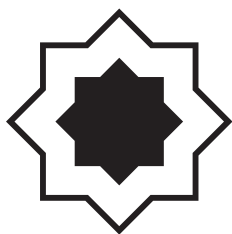


REFERENCES

Note: W in the references refers to the book ‘The Accepted Whispers’ (Munājāt Maqbūl)

- 1 Muslim #297
- 2 The Qur’ān, Sūrah Hujurāt, 49:13
- 3 Bukhārī #291, Bābu Izāl Taqal Khitānān, 28
- 4 Abū Dāwūd #236/237; Musnad Aḥmad #120, v.1
- 5 Bukhārī #46, v.1
- 6 Mustadrak Ḥākim #176, v.1
- 7 Muslim #223, Virtues of Wuḍu
- 8 W #143, Kanzul ‘Ummāl
- 9 W #72, Sunan an Nasāī 1289
- 10 Bukhārī #39, v.1 (Minal Amīriyyah, Tab’a Misr); Abū Dāwūd #17, v.1 (Minat Tāziyah, Tab’a Misr); Tirmidhī #52, v.1 (Tab’ul Azhar, Bi Sharhi ibnīl ‘Arabī)
- 11 Jāmiut Tirmidhī #74; Narrated by Nasāī wabnu Khuzaymah
- 12 Dār Qutnī #560
- 13 Dār Qutnī #570
- 14 Abū Dāwūd
- 15 W #152, Kanzul ‘Ummāl 26993
- 16 Muslim
- 17 W 44, Mustadrak Ḥākim #157, #1957





AHLAN

WA SAHLAN



Part 1

PART 1 INTRODUCTION

BY: SHAYKH YUSUF BHIKHOO [Ḥafīzahullāh]

All praise and gratitude belongs to Allāh Ta‘ālā alone, whether His slaves praise and offer gratitude to Him or not. And, even if we do praise and thank Allāh, we are unable to offer praises and appreciation that behove Allāh’s lofty being.

May Allāh’s choicest mercies, blessings and peace cascade upon Muḥammad ﷺ, his family, his companions and those who tread their path of guidance, Āmīn!

It seems like the many nights of the Great Battle of Badr are slowly bringing a colour to this world, only witnessed in the era of the Messenger of Allāh ﷺ and his companions. The drowning masses are increasingly turning back from turbulent seas to the shores of Islām.

Part 1 of the book in review, has been prepared to educate a revert about Islām in the shortest possible time, by providing lessons on the Pillars of Islām, physical hygiene, ṣalāh and other pertinent aspects. This would enable the revert to confidently carry out the fundamental practices of Islām until this stage.

The material in Part 1 has been carefully simplified to record only the essential aspects of the various practices of Islām. Then, later in Part Two, the same subject matter is discussed in greater detail.

Please note that the section on memorization that contains the daily supplications (du‘ās), verses of the Glorious Qur’ān and so on, is placed separately at the end of the book and should be memorized as and when the reader studies the related topic in the main text.

A note to the teacher

Part 1 contains primary elementary information with the *masā’il* (laws of Islām) outlined concisely. The educator will therefore be required to provide adequate explanations where necessary.

For example, **sleep** is listed as a factor that nullifies wuḍu. The educator should explain to the student that not all types of sleep nullify wuḍu. Similarly, it has been stated that it is necessary to pare the nails and remove pubic hair on a **regular basis**. The educator should advise the learner how often these practices ought to be carried out, as delaying them would render one sinful.

Concurrently, the educator should allocate time, weekly or so, to physically demonstrate the practical aspects outlined in Ahlan Wa Sahlan, such as those of wuḍu and ṣalāh. The students would in turn perform the same and be rectified by the educator where necessary. The practical aspects of Islām have always been taught by demonstration.

We resign our hope in Allāh alone to forgive all the shortcomings in this work, and that He benefits mankind through it. Your du‘ās too are much needed by us.

May Allāh Ta‘ālā make it a successful learning experience, Āmīn!

Yusuf Bhikhoo

Madrasah al-Muhājireen wal Ansaar (Madrasah Hāzmī)

Johannesburg

South Africa

LESSON 1

The Significance of Knowledge

It is incumbent upon every Muslim to know what Allāh requires of him at any given situation. Allāh Ta‘ālā has conveyed this guidance to us in the sacred Qur’ān and in the teachings of Muḥammad ﷺ.

There is a distinct difference between *worldly knowledge* and *religious knowledge*.

Worldly knowledge is somewhat based on the concept ‘*seeing is believing*’. Those who pursue this course are motivated primarily to acquire wealth, status and prominence.

Religious (Islamic) knowledge on the contrary is based on a sound belief and conviction that the words of Allāh and His Messenger ﷺ are the absolute truth, even in matters related to the unseen. The primary purpose of acquiring religious knowledge is to identify what pleases Allāh Ta‘ālā and what displeases Him, so that one can implement the former and abstain from the latter (even though it counters one’s desires).

Knowledge (*ilm*, being the Arabic equivalent) Islamically refers specifically to that knowledge and information which draws one close to Allāh; it directs the seeker to the avenues of attaining Allāh’s pleasure and guides one in his preparation for the after-life.

Teachers and books are a mere agency to acquire knowledge; primarily, it is Allāh Ta‘ālā who bestows the insight of knowledge to an individual in proportion to the degree of sincerity and one’s willingness to learn.

Religious insight is conferred to one imbued with the following virtues:

- Respect and fine manners (in general).
- Acquisition of knowledge with sacrifice.
- Abstention from sins.

Respect and fine manners

A. Respect your teacher

Respect your teacher as he serves as a bridge connecting you to Allāh Ta‘ālā. Always create an atmosphere where you display want for your teacher. Consider yourself in need of him and display a thirst for knowledge. Serve and revere your teacher when and where possible. Never talk back to or disrespect your teacher in his presence or absence.

B. Respect the instruments of knowledge

The reverence of the Qur'ān demands that the Qur'ān be placed on an elevated platform during recitation. Do not place the sacred Qur'ān or other religious material on the floor, as this is a mark of disrespect.¹ When stacking books, ensure that the sacred Qur'ān or its commentary is placed on top, the words of Muḥammad ﷺ, i.e. ḥadīth literature, beneath that, and one's personal writing material at the bottom.² Endeavour to be in the state of wuḍu during lessons and when in contact with religious material, especially when carrying and touching them.

C. Respect one's colleagues and the place of learning

Anyone seeking religious knowledge is a friend of Allāh Ta'ālā and therefore harming the friend of Allāh invites the displeasure of Allāh Ta'ālā. Take it upon yourself to keep the place of learning clean and tidy at all times. Endeavour to adopt the sitting posture of ṣalāh when learning or in the presence of one's teacher as this was personally demonstrated to us by Rasūlullāh ﷺ.

Acquire knowledge with sacrifice

A person intent on seeking religious knowledge may face various obstacles in his pursuit. If he persists despite all odds, he will be endowed with true guidance as promised in the sacred Qur'ān - Sūrah al-'Ankabūt, 29:69.

Furthermore, true knowledge is accorded in proportion to one's sacrifice; hence, one should not lose heart by the obstacles encountered. The most valuable sacrifice for any student is punctuality on his lessons.

Abstention from sin

Knowledge is a spiritual light (*nūr*, in Arabic) from Allāh Ta'ālā which does not illuminate a heart tainted with the darkness of sins. Abstention from sin prepares the heart and mind to bear knowledge; allowing one to easily retain his lessons and then to comfortably implement them. Therefore, avoid sin and repent to Allāh Ta'ālā for one's shortcomings on a regular basis.

N.B. The most effective method of acquiring knowledge is to seek it from a teacher and not be satisfied with self-study. One should not shirk in seeking a teacher, even if it means travelling a considerable distance. This is the noble method taught to us by Rasūlullāh ﷺ and his illustrious Companions, the Ṣaḥābah رضي الله عنهم.

Seek guidance from Allāh Ta‘ālā constantly

Only Allāh Ta‘ālā can guide an individual and keep him steadfast on the path of guidance. The combined riches of the world and the good wishes of people are of no avail if Allāh has not determined guidance for one. The pre-requisite of securing guidance is to strive for it with one's life and wealth. Allāh Ta‘ālā says in the Glorious Qur’ān,

Those who strive (exert themselves) in Our cause (for Our Dīn), We shall definitely guide them to Our avenues (of guidance, the avenues of salvation).

[The Qur’ān, Surah al-Rūm, 29:69]

He also says,

He (Allāh) guides to Himself whoever's heart inclines to Him (i.e. Allāh will guide a heart that continuously seeks and yearns for guidance).

[The Qur’ān, Surah al-Ra‘d, 13:27]

Hence, one should constantly beg Allāh Ta‘ālā to guide one to His obedience and to that which would secure Allāh's eternal pleasure. It is essential to acknowledge and confess one's helplessness and weakness before Allāh Ta‘ālā in order to draw His special mercy and compassion.

A few quotations exhibiting the excellence of knowledge

Qur’ān:

Allāh Ta‘ālā says,

(Indeed) Allāh's grace upon you has been magnificent as He has revealed the Qur’ān to you, gave you wisdom and taught you that which you did not know.

[The Qur’ān, Surah al-Nisā', 4:113]

And say (O Messenger!), 'My Lord! Increase me in knowledge.'

[The Qur’ān, Surah Ṭā-Hā, 20:114]

Say (to humankind, O Prophet!): Can those with (spiritual) knowledge be equal to those who do not have knowledge?

[The Qur’ān, Surah al-Zumar, 39:9]

Significance of knowledge

Aḥādīth:

“The best amongst you is the one who learns the Qur’ān and teaches it.”³

“A believer’s (thirst to) acquire knowledge is never quenched. He continues (to hear and learn) until he enters paradise.”⁴

“When Allāh decrees goodness (fortune) for someone, He endows him with the (proper) understanding of (the dictates of) Islām. I (Muḥammad ﷺ) am only a distributor (of knowledge), while Allāh is the (actual) bestower (of its understanding, i.e. the true understanding of that knowledge).”⁵

Allah’s Messenger ﷺ said, “Seeking knowledge is obligatory upon every Muslim.”⁶

Rasūlullāh ﷺ also said, “... and Indeed, the ‘ulamā’ (i.e. devout scholars) are the inheritors of the prophets. The inheritance of the prophets was not (material gain the like of) gold and silver; rather their legacy was knowledge. Whoever acquires it has (indeed) acquired abundant goodness.”⁷

Rasūlullāh ﷺ said, “Whoever travels on a path to acquire knowledge, Allāh will enable him to travel on one of the paths of paradise.”⁸



Beseech Allāh for Beneficial Knowledge

O Allāh, I beg You for beneficial knowledge.⁹

O Allāh, cause me to benefit from what You have taught me and teach me what will benefit me.¹⁰



LESSON 2

Basic Beliefs

Īmān implies belief in certain facts and realities relating to the unseen world. If one disbelieves or doubts any of them, it will expel him from the fold of Islām. These facts and realities are explained in lesson 2 and 3.

The Kalimah (Proclamation of faith)

The *Kalimah* is a proclamation of the two most essential beliefs of a Muslim. The first part declares that there is none worthy of worship but Allāh and, the second part asserts that Muḥammad ﷺ is His Final Messenger.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Lā ilā-ha¹ illallāh-hu Muḥam-madur Rasū-lul-lāh

There is none worthy of worship besides Allāh and Muḥammad ﷺ is the Messenger of Allāh.

Lā ilā-ha illallāh

When we declare *there is none worthy of worship but Allāh*, we imply the following:

- a. Allāh is the Supreme Being. He created everything, owns everything and controls the entire system of the universe.
- b. Allāh Ta‘ālā has no equal or partner. He neither has family nor children.
- c. Everything besides Allāh is His creation and Allāh does not require any assistance from His creation.
- d. All creation, living or dead, are helpless. They depend entirely upon Allāh Ta‘ālā for survival and for all their needs.

1. Note the recitation here as ‘Her’ and not ‘Hā’.

- e. Allāh Ta‘ālā alone sustains and provides for all His creation, such as the microscopic organisms or the gigantic mammals.
- f. Sickness and health, poverty and wealth, failure and success are determined by Allāh and granted by Him alone.
- g. He sees and hears everything and He is aware of the thoughts that one conjures or those which cross the heart and mind.
- h. Our hope, trust, faith and prayers should be directed to Allāh Ta‘ālā alone, for He only is able to answer our prayers and fulfill our needs.
- i. A Muslim is one who obeys the commandments of Allāh Ta‘ālā and accords priority to it, even when it conflicts with his desires.

Muḥam-madur Rasū-lul-lāh

When we attest to Muḥammad ﷺ being the Messenger of Allāh, we affirm the following:

- a. Muḥammad ﷺ is the last Messenger of Allāh Ta‘ālā. Allāh Ta‘ālā will not assign any new prophet after him.
- b. Every person born from the era of Muḥammad ﷺ until the end of time must believe in him and follow his teachings.
- c. Muḥammad ﷺ conveyed Allāh’s commandments to us most perfectly and he practically elucidated its implementation.
- d. Since it is necessary to follow him in every aspect of our lives, we have to acquire the relevant knowledge and strive to implement it.
- e. When we utter the name of Allāh’s Messenger, or hear his name being mentioned, we invoke blessings and convey peace upon him saying,

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Ṣallallāh-hu ‘alay-hi wa sal-lam

May Allāh continuously shower His special blessings
and peace upon Muḥammad.

Aḥādīth on the excellence of professing the Kalimah

“Professing faith in Lā ilā-ha illallāh provides the keys to jannah (paradise, for the reciter).”¹¹

“(Endeavour to) recite Lā ilā-ha illallāh very often, before a barrier (death and illness approaches and) separates you from (reciting) it!”¹²

The Prophet Muḥammad ﷺ once proclaimed, “One who recites Lā ilā-ha illallāh sincerely will enter jannah.” “What is the sign of sincerity?” enquired his Companions رضي الله عنهم. The Prophet ﷺ added, “It prevents one from indulging in forbidden acts.”¹³

On yet another occasion, the Messenger of Allāh ﷺ advised, “Keep on renewing your īmān!” “O Rasūlullāh ﷺ, how shall we renew our īmān?” enquired the Ṣaḥābah رضي الله عنهم, (eagerly). “By frequently reciting Lā ilā-ha illallāh” was the (simple) reply.¹⁴



Ask Allāh for Steadfastness in Faith

O Allāh, I beg of You everlasting faith.¹⁵

O Allāh, I seek Your protection from joining any partner with You knowingly and I seek Your forgiveness if I have ever done so unknowingly.¹⁶



LESSON 3

The Articles of Faith

Every Muslim must believe in the following seven unseen realities:

- 1. Allāh, together with His divine attributes.*
- 2. The existence of the angels.*
- 3. All the divine books and scriptures.*
- 4. All the prophets and messengers.*
- 5. The Day of Judgement.*
- 6. Favourable and adverse destiny.*
- 7. Life after death.*

1. Allāh and His Divine Attributes

We believe in the existence of Allāh Ta‘ālā, in whichever manner He exists. We acknowledge all His divine attributes and understand that they are exclusive to Him. For example, Allāh Ta‘ālā alone is the All-Seeing and the All-Hearing.

The Angels (Malāikah, in Arabic)

- Angels are created from celestial (heavenly) light and are invisible to human beings.
- Angels cannot sin or disobey Allāh Ta‘ālā. They are constantly engaged in His worship and obedience.
- Allāh Ta‘ālā has allocated specific tasks to the angels. For example, when it rains, Allāh Ta‘ālā assigns an angel to every droplet of water; to deliver it to its precise destination that He has determined for it.¹⁷
- Multitudes of angels are confined to specific places, constantly engaged in various forms of worship.
- Angels are sustained by glorifying Allāh Ta‘ālā.

The Divine Scriptures

- Allāh Ta‘ālā revealed many books and scriptures upon His messengers, containing guidance for their followers.
- We maintain that all these books besides the Qur’ān were initially authentic but were later distorted, and so they cannot be considered as the sacred Word of Allāh.
- All Muslims believe in the Qur’ān. It is the ‘*final testament*’ until the end of humankind existence on earth.

The Prophets and Messengers

- Allāh Ta‘ālā selected individuals from every nation and conferred prophethood upon them. They were selected to convey the message of Allāh Ta‘ālā to their people.
- All the prophets were human beings.
- Prophets are infallible and they never disobey Allāh or sin intentionally.
- The prophets displayed miracles by the will of Allāh to convince their people of their apostleship.
- The prophets conveyed the divine message without alteration. They were trustworthy and reliable.
- If a person lives in the era of a prophet, he must follow him. He cannot follow any other prophet. Therefore, since Muḥammad ﷺ is the prophet of this era until the end of time, we are obligated to follow him.
- Jesus i.e. *Īsā* ﷺ, as referred to in Islām, was the second to last prophet of Allāh Ta‘ālā.
- Muḥammad ﷺ is the final prophet of Allāh and all human beings will have to adopt his teachings in order to gain salvation.

The Day of Judgement (Qiyāmah)

- A time will dawn when every living object will perish. Allāh Ta‘ālā will destroy the entire world.
- Sometime later, everything will be brought back to life. All human beings will be gathered on one plane (field).
- Every human will be summoned individually before Allāh Ta‘ālā to account for his or her deeds.
- People will then be admitted into jannah (heaven) or jahannam (hell).

- This phenomenon is commonly referred to as ‘*The Last Day*’, or ‘*The Day of Judgement*.’ This day will be equivalent to fifty thousand years in duration.

Favourable and adverse destiny (taqdīr, in Arabic)

- Every occurrence in the universe was predetermined by Allāh and it happens by His command and with His prior knowledge of it. This is referred to as *fate* or *destiny*.
- All decisions and decrees were recorded and sealed in a book.
- Only Allāh Ta‘ālā has the power to alter or delay anything from His divine plan.
- We must endeavour to perform our best in every situation since we have the will and ability to do so; however, we should understand that failure and success are predetermined by Allāh Ta‘ālā. Allāh’s pre-destining of matters and His absolute knowledge of it does not, in any way, interfere with the will of a human being.
- Adverse conditions are also stipulated by Allāh. If it befalls us, we should accept it as our fate. We should understand that *every decree of Allāh Ta‘ālā is advantageous to us!*¹⁸

Life after death – hereafter or afterlife

- Death does not signify the *termination* of our existence. Instead, it is a bridge that transfers us to another phase of existence. Life continues after death.
- After death, we will all be brought back to life one day. We will live forever in the next life.

Aḥādīth pertaining to the reality of life after death

“The intelligent person is one who takes account of himself and strives (prepares) for (the life) after death, while a helpless (foolish) person is one who follows his desires and (yet) entertains high hopes for Allāh’s Mercy (that Allāh is Most-Forgiving).”¹⁹

Once, a man from the *Ansār*¹ stood up and asked the Prophet Muḥammad ﷺ, “Who is the wisest and most resolute of people?” To which he replied, “He who remembers death the most, and prepares for what follows it before death overtakes him, they, indeed are the wisest and have gone forth with the nobility of this world and the prestige of the hereafter.”²⁰

1. The Anṣār were the local inhabitants of Madīnah. The Anṣār hosted the Prophet ﷺ and his followers when they emigrated from Makkah to Madīnah.

LESSON 4

Using the Toilet

Cleanliness forms an integral part of our religion. It is mandatory to be clean, more so when formally worshipping Allāh Ta‘ālā.

- Choose a secluded private area, i.e. beyond the sight of others. This is even more applicable when relieving oneself in an open area such as a field.²¹
- Enter the toilet with the left foot.
- Ensure that the head is covered.²²
- Avoid relieving oneself in areas that would inconvenience others, such as a park, a walkway or under a shady tree.²³
- It is prohibited to face towards the qiblah, (i.e. the direction of the Ka‘bah) or to turn one’s back to it when relieving oneself.²⁴
- It is highly recommended to use a flat-pan toilet. If un-available, one may use the high pan, ensuring that urine or impure water does not soil the body or clothing.²⁵
- When Rasūlullāh ﷺ would squat to relieve himself, he would not remove his garment while standing upright; rather, he would do so only when (bending his legs and drawing) closer to the ground.²⁶
- It is *compulsory* to ensure that all droplets of urine exit the body *before* commencing with cleansing oneself. Droplets of urine usually remain trapped and emerge as one walks; rendering the clothing impure. In order to empty the urinary duct (urethra), one should cough, as well as reasonably squeeze the private part to ensure the release of any drops of urine that may remain.
- It is recommended to place a piece of tissue paper at the private parts (genital opening) after passing urine until one is certain that all the droplets have exited the body. Only then should one do the final istinjā (washing of the front private area) and proceed to perform wuḍu.
- Upon relieving oneself, one should first use toilet paper to clean the private parts. Then water should be utilized, by simultaneously pouring water into one’s left hand and washing the genitals.
- It is forbidden to use the right hand for cleaning the private parts.²⁷
- If urine, stool or other impurities soil the body or clothing, it must be washed off until no trace remains.

- Exit the toilet with the right foot.²⁸
- One should not engage in conversation while relieving oneself.²⁹

The gravity of displaying neglect towards urine droplets

Rasūlullāh ﷺ has warned, “The punishment in the grave in general will be meted out to those who are neglectful regarding urine droplets (soiling their bodies and clothes). So be careful and protect yourself.”³⁰



Beg Allāh for the Ability to do Good and to Shun Evil

O Allāh, I beg You to enable me to do good deeds, to shun bad deeds, and to love the poor.³¹



LESSON 5

Method of Bathing

The obligatory acts of bathing are:

- *Rinsing and gargling the mouth thoroughly.*
- *Inserting water into the nostrils.*
- *Wetting the entire body in a manner that no portion of it remains untouched by water.*

When bathing becomes obligatory, one must carry out the three points mentioned above.³² If any of the three is omitted, the bath will be incomplete and one will remain in an impure, unclean state.

Points to remember

- It is recommended to take a bath before embracing Islām.
- Subsequently, bathing becomes obligatory in the following circumstances:
 - a. Upon engaging in sexual intercourse.³³
 - b. If semen is discharged with sexual excitement by any cause, such as experiencing a wet-dream.³⁴
 - c. After the monthly menstrual flow.³⁵
 - d. Upon termination of post-natal bleeding.³⁶
- A person, upon whom bathing is obligatory, cannot perform ṣalāh, recite the Qur'ān or even touch the Qur'ān. Therefore, one should never procrastinate in discharging oneself from this state.³⁷
- Optional baths can be taken as and when needed.
- Bath in a clean, secluded place and avoid facing the qiblah in a state of nudity.³⁸

- Ensure that water wets the following areas thoroughly:
 - a. The scalp.
 - b. The hollow navel area.
 - c. The inner folds of the ears and the rear of the ears.
 - d. Between the fingers and toes.
 - e. The armpits and behind the knees.³⁹
 - f. Beneath the eyebrows.
 - g. Any area where the skin may be rough, hard, dry, or cracked, like the heels and elbows.
- Even if a single hair is left dry, the compulsory bath will be invalid.
- Do not bath with, or in water, that has already been used.
- It is generally discouraged to bath in a bathtub or anything similar because one would inevitably be bathing and sitting in impure unhygienic water as the external impurities come off the body. However, if one does use a bathtub, one must rinse the entire body with new clean water *after* emerging from the tub or bath, or *after* draining the water away. This is because by continuously washing oneself with the tub water, all the water in the tub would be termed as ‘used water’, such water being unsuitable to achieve purification.
- If dirty water collects at one’s feet while bathing or showering, the feet should be washed separately after emerging from the shower (bath area).⁴⁰
- It is permissible to bath in a large pool of water, a dam, river, or in the ocean.
- Rings, ear-rings, watches and other jewellery should be removed to allow water to easily wet the skin.⁴¹
- Before bathing or performing wuḍu, it is *compulsory* to remove any non-porous items that may be stuck or glued to one’s skin, such as traces of paint, nail-polish, super glue, etc.⁴²
- It is not permitted to urinate where one intends to bath, such as the shower area.

LESSON 6

The Procedure of Wuḍu (*Purifying the Body Before Ṣalāh*)

1. *Washing the hands*

First, take water into the right hand and wash both hands simultaneously, until the wrists, three times.

2. *Using a Miswāk*

Use a miswāk (a traditional teeth cleaning twig) if available.

3. *Rinsing and Gargling*

Insert water into the mouth, then rinse and gargle. Repeat this three times.

4. *Cleaning the nose*

Insert water into the nose and clean the nose using the left hand (the procedure has been explained previously). The nostrils may be cleaned with the thumb and the little finger of the left hand. Repeat this procedure three times.

5. *Washing the face*

Gather water in both the hands and wash the entire face three times; from the top of the forehead (hairline) to below the chin and from one earlobe to the other. If the hair growth of the beard is sparse and the skin beneath it is visible, it will be necessary to wet the area beneath the beard when washing the face. If the beard growth is dense, simply passing water upon the outer beard will suffice.

6. *Washing the arms*

Wash the right arm three times, from the finger tips until the elbow and slightly beyond. Wash the left arm three times in the same manner.

7. *Wetting the fingers*

Wet the fingers of both hands with fresh water and pass the wet fingers of one hand into the other.

8. *Passing wet hands over the head*

Wet the fingers and palms of both hands with fresh water, then while keeping the fingers merged, pass them over the centre of the head, commencing from

the hairline (of the forehead) to the nape. Rub the inner portion of both ears with the index fingers and pass the thumbs over the back of both the ears.⁴³

9. *Washing the feet*

Wash the right foot until slightly beyond the ankle, three times. Pass the little finger of the left hand between the toes, commencing with the little toe of the right foot until the big toe. Then wash the left foot in the same manner; this time, commence passing the little finger of the left hand from the big toe until the little toe.⁴⁴

Notes:

- It is not permissible to perform ṣalāh or to touch the Qur'ān unless one is in the state of wuḍu.⁴⁵
- One should not use previously-used water when performing wuḍu, i.e. water that has already been utilized for wuḍu or ghusl.
- Ensure that water reaches every part of the limb, especially the elbows, ankles and heels.⁴⁶
- Rings, ear-rings, watches and other jewellery should be removed, or rotated as one washes, to ensure that no part of the skin remains dry.
- Wuḍu is nullified by any of the following causes:
 - a. Discharging of urine, stool or wind or the coming out of anything from the private parts.
 - b. When blood or pus *flows* from any part of the body.
 - c. If one vomits equivalent to or more than a mouthful.
 - d. When one falls asleep even if just a nap, whilst the posterior is off the ground. This is because when a person is overcome by sleep, the muscles of the body are relaxed and it is most probable that one would pass wind in this state (unknowingly), invalidating the wuḍu.

LESSON 7

The Five Pillars of Islām

Islām is based on five fundamental practices or principles; better known as 'the five pillars of Islām'. These must be observed by every sane Muslim who has attained physical maturity. Neglecting any one of them is a sign of very weak faith while rejecting them casts one out of the fold of Islām.

1. ***Shahādah:*** To declare that there is none worthy of worship besides Allāh and that Muḥammad ﷺ is His Final Messenger. This has already been discussed in Lesson Two and Three.

2. ***Ṣalāh [Five daily prayers]***

Ṣalāh is a method of praying, ordained by Allāh Ta'ālā. Muḥammad ﷺ practically demonstrated this method to his followers.

3. ***Zakāh [Obligatory charity]***

This is explained at length in Lesson Twenty Two.

4. ***Fasting in the month of Ramaḍān***

Fasting means to abstain from food, drink and sexual relations from daybreak until sunset, for the pleasure of Allāh. The details appear in Lesson Twenty One.

5. ***Ḥajj [Pilgrimage to Makkah]***

The pilgrimage to Makkah is obligatory on those who possess the financial means and are of sound health. Ḥajj is obligatory once in a lifetime. Adequate details of pilgrimage follow in Part Two.

LESSON 8

Pre-Requisites of Ṣalāh

Part 1

Ṣalāh is the method of praying, taught to us by Rasūlullāh ﷺ. It is the most sublime form of worship and is obligatory upon every mature and sane Muslim, five times a day. Instead of a ritual, it is a sacred communication with Allāh. There are seven requisites that must be observed before commencing ṣalāh.

1. Cleanliness of the body

- a. It is not permissible to perform ṣalāh if one is in need of an obligatory bath.⁴⁷
- b. If one is not in need of an obligatory bath, one should be in the state of wuḍū.⁴⁸
- c. If a dog's saliva, its perspiration or waste matter touches one's body or clothing, it should be washed off thoroughly.⁴⁹

N.B. Islām exhorts man to respect every creation of Allāh Ta'ālā, and dogs are viewed in the same light. A dog is a bounty of Allāh Ta'ālā and can only be used for hunting and guarding purposes; a dog cannot be kept as a pet. A dog is not inherently impure, rather it is the saliva, urine and stool that is impure. Therefore, one should ensure that one avoids soiling one's body and clothing thereby as this may invalidate the performance of certain acts of worship. A dog should not be allowed inside the house as it would pollute the carpets, floor, etc. It should be kept out of the house as angels do not enter a house which has dogs or animate pictures.

N.B. Further, when one intends to keep pets like birds, ensure that the body and clothes do not become soiled by the urine and droppings of these animals. One should ensure that one is in a state of purity at all times.

- d. If urine or other impurities have soiled the body, these too should be washed off thoroughly.⁵⁰
- e. The nails should be pared on a regular basis, preferably weekly. Pubic hair and the underarm hair should also be removed. It is highly detestable and sinful to allow forty days to pass without paring the nails and removing the underarm and pubic hair.
- f. A woman in menstruation or post-natal bleeding cannot perform ṣalāh.

2. Cleanliness of the clothes

- a. If urine, stool, semen, blood, alcohol or any other impure substance soils one's garments, then the garments have to be washed before performing ṣalāh. The soiled area should be washed three times, rinsed with clean water and squeezed at each wash.⁵¹
- b. If an impurity soils a garment, after which the impurity is not visible, and one is uncertain of the soiled area, then the entire garment should be washed three times. One should rinse and squeeze the apparel upon every wash.
- c. One's garments should be kept clean and pure at all times.

3. Cleanliness of the ṣalāh area

- a. Ṣalāh cannot be performed at a place that is impure and polluted with any of the impurities mentioned previously.⁵²
- b. One may perform ṣalāh in any clean place, where there is no sign of impurity.⁵³
- c. One should avoid praying at areas where there is a high possibility of impurities being found such as outside a toilet.

4. Concealing the private parts

- a. The area from the navel to slightly beyond the knee is regarded as the private area for *males*. This should *not* be exposed to *anyone* at *any time*. This is the *minimum* area of the body that should be covered while performing ṣalāh. If this area becomes exposed in ṣalāh, the ṣalāh is nullified.
- b. It is necessary for a man to conceal his entire body in ṣalāh, and not suffice on the bare minimum (as referred to above in point 4 a). However, in the absence of proper clothing, the bare minimum has been explained above.
- c. A female should conceal her entire body in ṣalāh. However, her face, her feet until the ankles, and her hands until the wrists can be exposed while in ṣalāh (if performed in a private area).⁵⁴ However, if she is compelled to perform ṣalāh in the presence of males, it would be mandatory for her to conceal her face, as she would do out of ṣalāh.
- d. It is detestable to perform ṣalāh donning short-sleeved garments. Similarly, one should not wear clothing that has pictures of animate objects or, clothing with distractive images.⁵⁵

Ḥadīth

Sayyidah ‘Āishah رضي الله عنها narrates that Rasūlullāh ﷺ would sometimes be engaged in a casual discussion with us, and as the time of ṣalāh approached, suddenly it would appear as though he did not even know us.⁵⁶ (This was because he was now mentally and spiritually preparing to meet and converse with Allāh).

N.B. It is beneficial to spend a few moments in solitude prior to ṣalāh to gather one’s thoughts and feelings, as opposed to rushing straight to ṣalāh with a mind of scattered thoughts.



Beseech Allāh for Good Character

O Allāh, I beg You for a truthful tongue, a sound heart and an upright character.⁵⁷



LESSON 9

Pre-Requisites of Ṣalāh [Part 2] and Times of Ṣalāh

5. *Facing the qiblah [direction of the Sacred Masjid in Makkah]*

- a. Ṣalāh is only valid if one faces towards the Sacred Masjid in Makkah, the Ka'bah.⁵⁸
- b. The direction of Makkah would vary for each country, according to its geographical position. For South Africans, the direction is NNE (North, North-East) i.e. between north and east but closer to north.
- c. If one is unsure about the direction of Makkah (from South Africa), one should determine the direction of North and turn slightly to one's right (to achieve the North-East direction).

6. *The times of ṣalāh*

- a. Ṣalāh must be performed at its specific time. It is a sin to neglect its performance at its compulsory time.⁵⁹
- b. Every ṣalāh has a commencing and terminating time. Ṣalāh should be performed within that time-period.

The five daily ṣalāh are:

- Fajr
- Ṣuḥr
- 'Aṣr
- Maghrib
- 'Ishā'

The times of ṣalāh

Fajr

The time for Fajr commences at early dawn (in South Africa, about one hour and twenty minutes before sunrise). It terminates as soon as the sun rises.⁶⁰

Zuhr

Zuhr commences shortly after the sun reaches its zenith; the *zenith* can be defined as *when the shadow of any object is at its smallest*. The time of Zuhr terminates when the shadow of any object is twice its size, *including* the original shadow at midday.⁶¹
N.B: The time of zenith varies from season to season.

‘Aṣr

The time for ‘Aṣr commences when the time of Zuhr terminates. Although ‘Aṣr can be performed until just before sunset, it is highly detestable to delay it to this point. Ideally, it should be performed before the sun loses its full radiance. This is approximately thirty minutes prior to sunset.⁶²

Maghrib

Maghrib commences after sunset and terminates when the whiteness fades on the horizon (in South Africa, about one hour and twenty minutes thereafter).⁶³

‘Ishā’

‘Ishā’ commences when Maghrib terminates. Although ‘Ishā’ terminates when Fajr commences, it is highly detestable to delay it until after midnight.⁶⁴

N.B. The time allocation of one hour and twenty minutes for Fajr and the Maghrib Ṣalāh is specific to South Africa and countries between the latitude: 25,5 S and 26,5 S^o ¹

7. The intention for ṣalāh

- a. After considering and applying the six conditions (discussed in Lesson 8 and in this lesson), one should form a specific intention in one’s heart for the ṣalāh one is to perform.⁶⁵

1. One should consult his/her local reliable ṣalāh charts or calendars to ensure that ṣalāh is performed in the correct time.

- b. When intending to perform Fajr, for example, one would think in one's heart, *"I intend performing my obligatory Fajr Ṣalāh for the pleasure of Allāh."*
- c. Every male or female would form the above intention when performing ṣalāh individually. When performing ṣalāh congregationally, men must intend to follow the *imām* (i.e. one who leads the congregation).
- d. Ṣalāh performed without any intention or performed with the wrong intention, would invalidate the ṣalāh.



My Lord (my Sustainer and Cherisher)! Make me steadfast in (observing) the prayer (ṣalāh), and also my children.

[The Qur'ān, Surah Ibrāhīm, 14:40]

Indeed, the prayer (ṣalāh) guards (one) against immorality and evil.

[The Qur'ān, Surah al- 'Ankabūt, 29:45]

Ḥadīth

Rasūlullāh ﷺ said, "Ṣalāh is the supporting pillar of Islām."⁶⁶



Beseech Allāh to Make one's Progeny from those who Establish Ṣalāh.

O my Sustainer, make me and my offspring establish ṣalāh.⁶⁷



LESSON 10

The Method of Performing Ṣalāh

Part 1 – The First Rak‘ah

The five daily ṣalāh comprise of two, three or four units. These units are called “rak‘āts”. Each rak‘ah comprises of various postures. Specific prayers are recited in each posture. Since a new-Muslim may not know these prayers, he or she must simply recite “Sub-ḥā-nallāh” three times in each posture. One must be able to hear oneself recite the “Sub-ḥā-nallāh”.

Note: The following postures are for males. See Lesson 13 of Part 1 for the difference in positions for females.

The standing posture [Qiyām]

- Stand facing the qiblah and form the intention for the ṣalāh you wish to perform.
- Raise both hands parallel to the ears, with the palms facing towards the qiblah and say “*Allāhu Akbar*”.
- As you say “*Allāhu Akbar*”, drop the hands and fold them directly below the navel, with the right hand over the left hand.

Upon saying “*Allāhu Akbar*”, which is known as the *takbīr*, one enters the state of ṣalāh. It is now forbidden to eat, drink, talk, or make any unnecessary movements with the hands or body. It is also not permissible to respond to anyone, if called.

Reciting from the Qur’ān [Qirā’ah]

- Next, in qiyām, one should recite the *thanā*, *ta‘aw-wudh* and *tasmiyah* (these prayers and the explanation of each are located in a separate chapter towards the end of the book - under “Prayers for a beginner.”)
- Follow this by reciting the Opening Chapter of the Qur’ān, i.e. *Sūrah Fātiḥah* and a minimum of three verses (āyats), or one long verse equivalent to three short verses, from anywhere else in the Qur’ān.

If one has not yet memorized the above prayers, one should simply recite *sub-ḥā-nallāh* and proceed to the next posture. However, an attempt should be made to memorize these recitals as soon as possible.

Learning to recite the Qur'ān may however take a while, and therefore in the interim, as a daily practice one should recite portions of an authentic reliable Qur'ān translation (interpretation).

Eventually when one begins to recite the Qur'ān (in Arabic), daily recitation of the Qur'ān Majīd is recommended as it is a means of gaining great benefit, and it is in accordance to the sublime practice of Nabī ﷺ.⁶⁸ One must endeavour to develop a practice of reciting certain surahs of the Qur'ān Majīd daily, such as; Surah al-Mulk and Surah al-Wāqī'ah which can be recited anytime at night, and, Surah Yāsīn which can be recited at any time of the day or night.

Bowing to Allāh [Rukū']

- Upon completing the stipulated qirāt, pronounce the takbīr and proceed to bow before Allāh.
- To bow, one should bend forward and with the back, head and posterior forming a horizontal line, one should clasp the kneecaps with one's palms.

N.B. Women will not bow as completely as men do.

- Now recite three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Sub-ḥā-na Rab-bi-yaal 'Azīm'

My Lord, the Great, is highly exalted and free of all defects.

If one has not memorized this, one would simply say “sub-ḥā-nallāh” three times.

N.B. The above rule of reciting sub-ḥā-nallāh, will apply to all postures wherein one does not know the desired supplications.

1. The 'z' in the word 'Azīm' will be pronounced as 'Zaw' (full mouth letter) and not as 'Zā.'

Standing upright after bowing [Qawmah]

Return to the standing posture while saying,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami- 'allāhu li-man ḥami-dah

Allāh hears the one who praises Him.

Standing with both hands to the side, say:

رَبَّنَا لَكَ الْحَمْدُ

Rab-banā lakal ḥamd

O our Lord, all praise is (truly) for You!

Additionally, this du‘ā can be read thereafter:

رَبَّنَا وَلَكَ الْحَمْدُ ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Rabbanā wa lakal ḥamd, ḥamdan kathīran ṭayyiban mubārakan fīh⁶⁹

Our Sustainer, for You is all praise; abundant, pure and blessed praises.

Kneeling prostrate before Allāh [Sajdah]

Saying the *tabkīr*, drop to your knees gradually and place the palms flat on the ground and to the side of the head, with the fingers merged and the thumbs in line with the earlobes. Then place the nose and the forehead on the ground.

Recite three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Sub-ḥā-na Rabbi-yal a‘lā

My Lord, the Most High, is exalted and free of all defects.

The forehead, nose, palms, knees and toes must be on the ground at all times. The prostration could be nullified if these lift off the ground for a period of time.⁷⁰

The sitting posture [Jalsah]

Say the *takbīr* and come to a sitting posture. Place the hands on the thighs with the fingers naturally spread apart, and say once:

رَبِّ اغْفِرْ لِي

Rab-bigh fir-lī

O my Lord, forgive me.

Additionally this du‘ā can be read thereafter:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ

Allāhum-magh-fir-lī war-ḥamnī wa ‘āfinī wah-dinī war-zuqnī ⁷¹

O Allāh, grant me forgiveness, mercy, well being, guidance and sustenance.

The second prostration [Sajdah]

While saying the *takbīr*, fall into prostration for a second time and recite the specified prayer three times.

- By standing up from the second prostration, one has completed one unit of ṣalāh.
- The second unit will then commence in this standing position.

Aḥādīth

Once, Rasūlullāh ﷺ emerged from his house; it was autumn and the leaves were falling off the trees. He caught hold of a branch at which its leaves began to drop in large numbers. At this the Messenger of Allāh ﷺ (addressing a Companion at his side) said, “O Abū Dhar, when a Muslim offers his ṣalāh to please Allāh, his sins shed away just as the leaves are falling off this tree.”⁷²

Sayyidunā Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Nabi ﷺ said, “The Qur’ān contains a surah of 30 verses which shall intercede on behalf of a person until he is forgiven. The surah is *Tabārakalladhī biyadihil mulk* (Sūrah al-Mulk).”⁷³

Sayyidunā Ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ narrated that Nabi ﷺ said, “One who recites Sūrah al-Wāqī‘ah every night will never be afflicted with poverty.” Sayyidunā Ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ used to command his daughters to recite it every night.⁷⁴

LESSON 11

Method of Performing a Two Rak‘āt Ṣalāh

Part 2 – The Second Rak‘āt

Qiyām

At this point, one will not recite the thanā and the ta‘awwudh, as done in the first rak‘āt. Simply commence by reciting the tasmiyah, Sūrah Fātiḥah and three verses. One should endeavour to learn an additional three verses to recite in this unit.

Rukū‘, up to the second sajdah

These postures will be performed identically to the first rak‘āt.

The sitting after the second prostration [Qa‘dah]

After completing the second prostration, sit up as you have sat between the two sajdahs. Recite the prayer known as *at-taḥiy-yāt*. Then recite the *Ṣalāt Ibrāhīm-miyyah* which conveys peace and blessings upon Ibrāhīm ﷺ and Muḥammad ﷺ. Terminate the supplication with a prayer (du‘ā) for forgiveness. These supplications are placed towards the end of the book under “Basic Du‘ās”

Greeting [Salām]

After completing the ta-shah-hud, followed by prescribed salutations upon Rasūlullāh ﷺ and a du‘ā from the Qur’ān or ḥadīth, one would terminate the ṣalāh by offering the salām, saying:

الْصَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-salāmu ‘alaykum wa raḥmatul-lāh

May peace and Allāh’s mercy envelop you,

when turning to the right and the left side respectively.⁷⁵

The salām also serves as a greeting and supplication for the congregation of worshipers, the angels and the imām, present to the right and/or left of the muṣallī (worshipper). With this, the ṣalāh is now complete.

LESSON 12

A Summary of the Various Units of Ṣalāh

Summary of a two-rakʿāt ṣalāh

- While facing the qiblah, form the intention for the ṣalāh you wish to perform.
- Recite the takbīr and complete the qiyām, qirāt, rukūʿ, qawmah, sajdah, jalsah and the second sajdah.
- Stand upright after the second sajdah and repeat the above procedures in sequence.
- Now sit upright, and complete the qaʿdah. Terminate the ṣalāh by offering the salām.

Summary of a three-rakʿāt ṣalāh

- Perform two units of ṣalāh as explained above. However, in the second qaʿdah, recite the at-taḥiy-yāt only; the Ṣalāt Ibrāhīmiyyah will not be recited at this stage.
- Now stand upright and perform one more rakʿāt. In the qaʿdah posture of this unit, recite the at-taḥiy-yāt, the Ṣalāt Ibrāhīmiyyah, the duʿā of forgiveness and terminate the ṣalāh with the salām.

Summary of a four-rakʿāt ṣalāh

- Perform two units until the completion of the at-taḥiy-yāt in the qaʿdah posture. Then stand upright to perform another two units of ṣalāh, until the qaʿdah.
- In qaʿdah, recite all the prayers that are prescribed for this posture. Terminate the ṣalāh by saying the salām on both sides.

Notes: The qaʿdah posture is observed at the completion of every two units of ṣalāh. When performing a three or four-unit ṣalāh, the qaʿdah posture will occur twice. In the first occasion, only the at-taḥiy-yāt will be recited, whereas in the second occurrence, the at-taḥiy-yāt will be complemented with other supplications.

Rasūlullāh ﷺ forbade us from rushing through the postures of ṣalāh and performing the sajdah like a crow pecking at the ground. Hence, carry out each posture calmly while pondering over what is being uttered.

LESSON 13

Focusing One's Gaze in Ṣalāh and the Ṣalāh of Women

Where to look in every posture

In *qiyām*, the gaze should be fixed to the *ground* to the approximate spot where the head will be positioned in prostration.

In *rukūʿ*, the gaze should be set upon the *feet*.

In *qawmah*, the gaze should be cast at the area of *sajdah* (like in *qiyām*).

In *sajdah*, the gaze should be directed at the tip of the *nose*.

In *jalsah* and *qaʿdah*, the gaze will be focussed on the *lap*, between the two hands.⁷⁶

Ḥadīth

ʿUbādah ibn Ṣāmit رضي الله عنه narrates: I heard Rasūlullāh ﷺ say, “The five daily ṣalāh have been mandated (ordered) by Allāh - The Majestic and Sublime. Whoever performs these ṣalāh at their stipulated times, with proper wuḍu, duly offering the bowing (the *rukūʿ*, specifically, and other postures) with great devotion, for such a person, Allāh has guaranteed to forgive him (his sins). (However), Allāh has no undertaking in favour of one who does not offer (his ṣalāh) properly; if He (Allāh) wills, He (may) forgive him, and if He wills, He (may) punish him.”⁷⁷



Beg Allāh for a beneficial Ṣalāh

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَلَاةٍ لَا تَنْفَعُ

O Allah, I seek Your protection from performing a ṣalāh that does not yield any benefit.⁷⁸



Ṣalāh Postures of Men and Women Similarity and Disparity

Refer to the diagram in “My First Days as A Muslim”

	Men	Women
Qiyām	When saying the Takbīr: The hands will be lifted to the height of the earlobes.	The hands will only rise to the shoulders. ⁷⁹
	The hands will be placed below the navel with the right palm positioned on the back of the left palm. ⁸⁰ The thumb and little finger will form a ring, firmly around the wrist. The remaining three fingers will be placed jointly on the wrist of the left hand. ⁸¹	Hands will be placed on the chest. The right hand will be placed over the left and the fingers will be kept in the normal position. The hands should be beneath the head-gear. ⁸²
	There will be a distance of approximately four fingers between the feet, while the toes will face the qiblah. ⁸³	The feet will be kept close together.
Rukūʿ	Bending will be complete, such that the back, posterior and the head form a straight line.	Bending will be partial, just enough to allow the fingers to reach the knees.
	The fingers should be spread apart, clasping the kneecaps.	The fingers will be kept together.
	The elbows will be kept away from the flanks.	The elbows will remain close to the flanks. ⁸⁴

	Men	Women
Qawmah	The hands will be kept at the sides.	
Sajdah	The fingers should be kept close together, pointing towards the qiblah.	
	Elbows will be off the ground and away from the sides (flanks).	The entire body will be kept close to the ground, by lowering the thighs allowing it to be parallel to the ground. The elbows should touch the ground.
	The stomach should be away from the thighs.	The stomach should rest upon the thighs. ⁸⁵
	The feet should be upright, touching each other. The toes should be bent forward, pointing to the qiblah.	Both feet should point out to the right
Jalsah & Qa'dah	Hands will be placed on the thighs, with the fingertips near the edge of the knees. The fingers should point towards the qiblah. ⁸⁶	
	Keep the fingers in their normal position; neither closed nor wide open.	
	Place the left foot flush on the ground and rest the posterior/buttocks on it. ⁸⁷ The right foot should be upright ⁸⁸ and its toes should be bent forward towards the qiblah. ⁸⁹	Women will sit flush on the ground. Both feet will emerge to the right side. ⁹⁰
	<p>When reciting <i>at-taḥiy-yāt</i>, before reaching the words “<i>Lā-ilā-ha</i>” form a circle with the thumb and middle finger of the right hand. Raise the index finger as you say, “<i>Lā-ilā-ha</i>” and drop it when you say “<i>il-lallāh</i>.”</p> <p>Note: If one has not yet learnt the <i>at-taḥiy-yāt</i>, one will not do the above. Simply recite <i>sub-ḥānal-lāh</i> three times instead.</p>	

Ḥadīth

Rasūlullāh ﷺ said: “Whoever observes the five daily ṣalāh with due consideration; by performing a proper wuḍu, executing the ṣalāh at the prescribed time, being particular of the rukū‘ (bowing) and sajdah (prostration) while perceiving this to be the right of Allāh, (will be compensated such that) the fire (of jahannam) will be forbidden upon him.”⁹¹

**Beg Allāh for Excellence in Worship**

O Allāh, help us in Your remembrance and in reaching excellence in Your worship.⁹²

O Allāh, make me amongst those who, when they commit an act of virtue, they rejoice.⁹³



LESSON 14

Basic Terms Related to Ṣalāh

It is essential to grasp the following five terms in order to understand important lessons of ṣalāh.

Farḍ

Farḍ is an obligatory action that cannot be omitted. Rejecting it causes one to exit the fold of Islām.

Wājib

Wājib is a compulsory act that cannot be omitted. However, rejecting it does not expel one from the fold of Islām.

Sunnah Mu’akkadah [Emphasized sunnah]

Sunnah refers to actions that Rasūlullāh ﷺ said, did or approved of. *Sunnah mu’akkadah* is an emphasized practice stressed upon by Rasūlullāh ﷺ; its esteemed status being just next to that of *wājib* (mandatory). Neglect of this sunnah *without an excuse* is lamentable and condemned. Continuously omitting a sunnah mu’akkadah is sinful as it is a source of deviation from the true course of Islām.

Sunnah Ghayr Mu’akkadah

Sunnah ghayr mu’akkadah refers to a practice that Rasūlullāh ﷺ did, but omitted occasionally. Its commission is highly rewarding, and its omission is not sinful.

Nafl and Mustahab [Beloved acts to Allāh]

These refer to actions performed by Rasūlullāh ﷺ. However, they are purely optional. There is no reproach in omitting them, but there is great reward in performing them.

LESSON 15

Distribution of the Units of Ṣalāh in Sequence

	SUNNAH MU'AKKA- DAH	SUNNAH GHAYR MU'AKKA- DAH	FARḌ	SUNNAH MU'AKKA- DAH	NAFL	WITR WĀJIB	NAFL	TOTAL RAK'ĀT
FAJR	2		2					4
ZUHR	4		4	2			2	12
'AṢR		4	4					8
MAGHRIB			3	2			2	7
'ISHĀ'		4	4	2	2	3	2	17
JUMU'AH	4		2	4+2	2			14



Beseech Allāh to Correct all our Dīni matters

O Allah, put in order for me (all aspects of) my religion (Dīn - Islām).⁹⁴



LESSON 16

Rules Concerning Ṣalāh

1. The ṣalāh performed five times daily in congregation, behind/following the imām, is the farḍ ṣalāh.
2. The additional ṣalāh prior or subsequent to every farḍ ṣalāh is performed individually.
3. The farḍ, sunnah, wājib and nafl ṣalāh must be performed in the sequence outlined previously (see lesson 15).
4. If one was not successful in performing the farḍ ṣalāh in congregation after all attempts to do so, one should still perform that ṣalāh individually.
5. When performing a farḍ ṣalāh individually, Sūrah Fātiḥah together with a complete sūrah or Sūrah Fātiḥah together with three verses should be recited in each of the first two rak'āts. Thereafter, only Sūrah Fātiḥah should be recited in the remaining one or two rak'āts.⁹⁵
6. When performing any other ṣalāh besides the farḍ, it is essential to recite Sūrah Fātiḥah and a complete chapter, or Sūrah Fatiha and three verses of a sūrah in every unit of the ṣalāh.⁹⁶
7. The procedure for the wājib Witr Ṣalāh ⁹⁷ is as follows:
 - a. Recite Sūrah Fātiḥah and verses of the Qur'ān in all three rak'āts.⁹⁸
 - b. In the third rak'āt, subsequent to the Qur'ān recital (i.e. prior to the rukū'), one will raise the hands and say the takbīr⁹⁹ after which, the hands will be placed below the navel.
 - c. Having placed the hands below the navel, recite a qunūt (du'ā al-qunūt). If one has not memorized it, one should simply recite sub-hā-nal-lāh three times and proceed to rukū'.
 - d. The Witr Ṣalāh is performed in congregation in the month of Ramaḍān.
8. When performing ṣalāh individually, the Qur'ān recital and all other supplications must be said with lip movement, and recited audible enough so as to hear it by oneself. However, when performing ṣalāh in congregation, the follower should not recite the qirā'ah (verses of the Qur'ān), as the imām only is responsible for the recitation. However, the takbīr taḥrīmah will still be recited by the imām and likewise the muqtaḍī.

9. If one has not performed the sunnah ṣalāh that precedes the Farḍ of Ṣuḥr, due to insufficient time, one should join the congregation and perform the omitted sunnah thereafter.¹⁰⁰ This ruling is only applicable for the sunnah for Ṣuḥr.
10. It is forbidden to perform any ṣalāh on the following three occasions; at sunrise until it has risen completely (which is approximately ten to fifteen minutes thereafter, in South Africa), when the sun is at its zenith and at sunset.¹⁰¹
11. Upon completion of the Fajr ṣalāh it is makrūḥ (reprehensible) to perform any ṣalāh until sunrise. Similarly, it is detestable to perform ṣalāh after performing the Farḍ of ‘Aṣr until sunset. Qaḍā Ṣalāh however, is an exception.¹⁰²
12. If a person misses out performing a farḍ ṣalāh from its designated time, the ṣalāh is termed qaḍā and the ṣalāh would be considered a debt owing to Allāh Ta’ala. Apart from repenting (doing istighfār) for this negligence, it is mandatory for a person to perform the very ṣalāh to fully expiate (compensate) and make up for this mishap. A qaḍā ṣalāh should be performed at the earliest possible opportunity.

Aḥādīth

Sayyiduna Anas رضي الله عنه narrates Allāh’s Messenger ﷺ saying, “(If) when (a person) forgets to offer a (obligatory) prayer, he should pray it when he remembers it. There is no expiation for it (the missed salah) except this (i.e. to pray the same).”¹⁰³

Rasulullah ﷺ said “On the Day of Judgement, the foremost aspect for which a slave (of Allāh) will be held accountable is his ṣalāh. If it is found adequate, the rest of his deeds will follow suite (adequate), and if found deficient, the rest of his deeds will follow suite (deficient).”¹⁰⁴



Beg Allāh for all Goodness Through the Qur’ān

O Allāh, have mercy on me by means of the Qur’ān and make it my leader, light, guidance and mercy.¹⁰⁵



LESSON 17

Ṣalāh In Congregation (Part 1)

Ṣalāh in congregation

- Performing the five farḍ ṣalāh in congregation is an emphatic sunnah, i.e. close to wājib. The performance of the farḍ ṣalāh in congregation applies to males only.¹⁰⁶
- A minimum of two adults are required to perform ṣalāh in congregation.¹⁰⁷
- If two or more people are working or travelling together and they cannot attend a maṣjid for some reason, they should still perform their ṣalāh in congregation.
- Ṣalāh, individually or congregationally, can be performed at any clean place. It can be performed on the side of the road, in an open field, in a shop, office block or park. It can also be offered while travelling on a plane, or even a ship.¹⁰⁸

The Masjid

- Every community should construct a maṣjid (i.e. a Muslim place of worship), if they don't already have one so that ṣalāh can be performed in congregation. It is permissible to arrange a temporary location until adequate arrangements are devised.¹⁰⁹
- The adhān (i.e. the call to ṣalāh) should be announced five times daily before each prescribed ṣalāh, so that people can assemble punctually.
- Every maṣjid, usually, has an appointed imām. It is the imām's right to lead the congregation.¹¹⁰

The Imām

- When performing ṣalāh in congregation, one person will be appointed to lead the congregation. He is referred to as the imām. Those following him are referred to as the *muqtadīs* (followers).
- However, if there is no fixed imām, the congregation should appoint the most learned amongst them to lead. If they are all equally learned, the finest in Qur'ān recital should be selected. If they are equally good in recitation, the most virtuous among them should lead. If they are all similar in virtue, the senior most of them, in age, should lead.¹¹¹

Method of forming rows

- The imām should stand in front of the congregation in a separate row, at the centre. The muqtadīs (followers) should form rows behind him; its quantity depends on the size of the congregation. The rows should be balanced on either side.¹¹²
- The person who calls out the iqāmah, the *mukabbir*, could stand *at any spot* in the *saff* (row). Furthermore, those who are well acquainted with the laws of *imāmat* should be allowed to stand close behind the imām, to easily allow them to substitute the imām should such a need arise.
- The first person should stand directly behind the imām, with *the second person standing to his right while the third person to his left. In this systematic manner; the first row will be filled evenly until the row is complete.* The second row will re-commence from the centre and be filled in the mentioned sequence.
- The muqtadīs should stand closely together without leaving gaps between them. Their shoulders should touch and their *heels* should form a straight line.¹¹³
- Physically immature boys will not stand alongside men in the rows. Instead, they will form their own row behind the rows of the men.
- The following statement has been recorded from Sayyidah ‘Āishah رضي الله عنها: “Had Rasūlullāh ﷺ come to know what (new aspects) the women have introduced (in their way of life - after his demise), he (too) would have definitely prevented them (from attending the masjid) just as the women of the Banū Isrāīl (were initially permitted, yet later) were prevented.”¹¹⁴
- If there is only one male muqtadī (follower) in the congregation, he will stand to the right-hand side of the imām, approximately a foot behind him. In the instance where the ṣalāh has commenced and a second muqtadī joins, the newcomer should either draw the first muqtadī back, or the imām should himself move forward; in either case, the muqtadīs should stand shoulder-to-shoulder.¹¹⁵
- If there is only one female muqtadī (follower) in the congregation, and they are maḥrams to one another, she will stand behind the imām in a separate row, and not to his side. [Details of maḥrams appear in Part 2, Lesson 92.]

Further, Rasūlullāh ﷺ has elucidated in the following measured words, that the reward of a woman’s ṣalāh is in proportion to the level of seclusion she offers her ṣalāh. “The ṣalāh of a woman performed *within (the confines of) her house* is better than her ṣalāh performed in the *courtyard* of her home (though both being away from strangers). Further, the ṣalāh she offers in the *inner corners (private and more secluded places)* are far superior to her ṣalāh offered (*just anywhere*) in her house.”¹¹⁶

From the above narrations and many similar reports, it is understood that a woman should be offering her ṣalāh within her home. If due to circumstances, women perform their ṣalāh in the masjid, while observing the proper Islamic *hijāb* and being segregated from the men, their rows would be formed individually, after the rows of the young boys.¹¹⁷ The imām must also include the women in his intention (niyyat) of leading the congregation.



Beseech Allāh for Trust in Him (Tawakkul)

O Allāh, make me from those who put their trust in You and You became enough for them, who sought help from You and You helped them.¹¹⁸



LESSON 18

Ṣalāh in Congregation (Part 2)

How to follow the Imām

1. The imām should form his intention for the respective ṣalāh he is to lead the congregation in. He should remember to include the women in the intention, if they have gathered to join the congregation.
2. The imām should recite the takbīr aloud to commence the ṣalāh while the muqtadī will say this takbīr just loud enough so as to hear it himself. The imām and the muqtadīs will then recite the thanā silently.
3. The imām should then recite the ta‘aw-wuz and tasmiyah silently. Thereafter, he will recite Sūrah Fātiḥah and a few verses of the Qur’ān. While the imām recites, audibly or inaudibly, the muqtadī will always remain silent.¹¹⁹ In other words, the muqtadī will recite all the prescribed supplications in the respective postures, besides the posture wherein the imām recites from the Qur’ān. Here, the muqtadī will remain silent.
4. The imām will recite the Qur’ān audibly in the Fajr Ṣalāh and in the first two rak‘āts of the Maghrib and ‘Ishā’ Ṣalāh. In the remaining rak‘āts, as well as in the Zuhr and ‘Aṣr Ṣalāh, he will recite the Qur’ān inaudibly.
5. The imām will say the takbīr aloud when proceeding for rukū‘ and every other subsequent posture. While the imām rises from rukū‘ he will say ‘*sami-al-lāhu li-man ḥami-dah.*’ In turn, the muqtadī will respond by saying:

رَبَّنَا لَكَ الْحَمْدُ

Rab-banā lakal ḥamd

Our Sustainer, all praise belongs to You (alone).

6. The above supplications will be uttered while rising from the rukū‘ to qawmah. The muqtadī will not say “Sami ‘al-lāhu li-man ḥami-dah.”¹²⁰
7. A muqtadī must never precede the imām when proceeding to any posture.¹²¹
8. When the imām proceeds to a posture, the muqtadī must simultaneously join the imām in doing so, even if the muqtadī has not completed the prescribed recital of the preceding posture.¹²²

Aḥādīth

“Whoever performed the ‘Ishā’ Ṣalāh in jamā‘ah (congregation, is rewarded) as though he remained in ṣalāh (or Allāh’s worship) for half the night. And, whoever offers the Fajr Ṣalāh with jamā‘ah, (is rewarded) as though he remained in ṣalāh (or worship) the entire night.”¹²³

“If people knew the virtues of frequenting the masjid for the Zuhr Ṣalāh in the scorching heat, they would hasten (to the masjid). And if they knew what virtues lie in the ‘Ishā’ and Fajr Ṣalāh, they would most certainly go to the masjid even if they have to crawl.”¹²⁴

“The one who offers his Fajr Ṣalāh with jamā‘ah is in Allāh’s protection.”¹²⁵



Beg Allāh to make us from those who establish Ṣalāh

Prophet Ibrahim عليه السلام thus beseeched Allāh, “My Lord, make me of those who establish prayer (in my life, and in others) and grant the same to my progeny.”¹²⁶



LESSON 19

Joining the Congregation after the Ṣalāh has Commenced

A masbūq, (a late-comer of ṣalāh) is one who joins the congregational ṣalāh after the imām has completed one or more rakʿāts. Immediately after the imām terminates the ṣalāh, the masbūq will individually offer the missed rakʿāt or rakʿāts.

It is important for a masbūq to understand the following five rules; the table appearing later will further aid in understanding this subject matter:

- The person who joins the congregational ṣalāh (anytime) after the imām has completed the rukūʿ of the first rakʿāt is considered a masbūq. Hence, the one who joins the imām before or during the rukūʿ of the first rakʿāt, is not a masbūq and neither is he required to repeat the rakʿāt. As a general rule, a rakʿāt is considered missed (and necessary to repeat) once the imām rises from the *rukūʿ of that rakʿāt*.¹²⁷
- Upon reaching the congregation, the *masbūq* will immediately say the takbīr and join the imām in whichever posture the imām is. *If the imām is not in the standing posture, it is incumbent for the masbūq to stand upright (motionlessly) for at least one second, after saying the takbīr, and then only to proceed to the imām's posture.* It is incorrect to run in the masjid, even if done in earnest, to avoid missing a rakʿāt.¹²⁸
- The masbūq will continue to follow the imām in ṣalāh and will complete his missed rakʿāts only *after* the imām offers the *second* salām. To do this, the masbūq will not offer the salām when the imām does; rather, he will motionlessly wait for the imām to terminate the salām, and then proceed to complete the missed rakʿāts.
- The masbūq will complete his missed rakʿāts in the sequence he had missed them. Therefore, he will commence with the first rakʿāt and recite everything that is usually recited therein.
- The masbūq must perform the qaʿdah, the tashahhud posture, upon completing every two units of ṣalāh.

Rak'āts Missed	Procedure of Completing Missed Units
1	<ul style="list-style-type: none"> Stand up to qiyām after the second salām. Recite thanā, ta'awwudh & tasmiyah, Sūrah Fātiḥah and a sūrah. Complete the rak'āt with qa'dah and salām.
2 [Ẓuhr, 'Aṣr or 'Ishā']	<ul style="list-style-type: none"> Stand up to qiyām after the second salām. Perform two rak'āts of ṣalāh. Perform a qa'dah at the end of the second rak'āt only. Sūrah Fātiḥah and a sūrah will be recited in both rak'āts.
2 [Maghrib]	<ul style="list-style-type: none"> Stand up to offer two rak'āts of ṣalāh. After completing the second sajdah of the first rak'āt, sit in qa'dah and recite at-tahiy-yāt only. Then complete the second rak'āt with the qa'dah and salām. Sūrah Fātiḥah and a sūrah will be recited in both units.
3 [Ẓuhr, 'Aṣr or 'Ishā']	<ul style="list-style-type: none"> Stand up to perform three rak'āts of ṣalāh. Upon completing the first unit, sit in qa'dah and recite at-tahiy-yāt only. Thereafter complete two more rak'āts; sitting in qadah in the second of these two rak'āts only. Sūrah Fātiḥah and a sūrah will be recited in only the <i>first two</i> of the three rak'āts. Only Sūrah Fātiḥah will be recited in the third rak'āt.
Missed all	<ul style="list-style-type: none"> If a person joins the imām while he has missed all the rak'āts, he should stand for qiyām after the second salām and complete the ṣalāh as he would have done when performing that ṣalāh individually. He should not repeat the <i>takbīr ūlā</i> (the initial takbīr) when he stands up.

LESSON 20

Jumu‘ah Ṣalāh

The Friday Congregational Ṣalāh

Friday, known as Jumu‘ah, is unique to a Muslim. It has more significance than the two festive days of ‘Īd that Muslims celebrate. The midday ṣalāh offered on Friday differs from the usual midday prayer performed on other days. Certain important guidelines follow hereunder.

- The Jumu‘ah Prayer consists of two sermons (khutbah), followed by a two-rak‘āt farḍ ṣalāh.
- The Jumu‘ah Ṣalāh can only be performed in congregation. It is incumbent upon every adult male to attend, as long as he is not seriously ill, or on a long journey. Women and children are exempted from performing the Jumu‘ah Prayer.¹²⁹
- The congregation must consist of a minimum of four individuals.¹³⁰
- The Jumu‘ah Ṣalāh can only be performed in towns or cities. People residing in villages or remote areas will perform the Ṣalāh instead.¹³¹
- It is compulsory to deliver two sermons in Arabic prior to performing the Jumu‘ah Ṣalāh.
- It is highly detestible to engage in talk, recitation of the Qur’ān, or to commence a ṣalāh while the sermon is in progress.¹³²
- The imām will stand on the pulpit, if available, when delivering the sermon. The imām should remain seated for a short while between the two sermons.¹³³
- The Jumu‘ah Ṣalāh consists of fourteen units which have been outlined in Lesson 15. The ṣalāh should be completed in the sequence mentioned previously.
- The adhān will be announced twice for the Jumu‘ah Ṣalāh. The first when the time sets in (i.e. immediately after midday), and the second when the imām ascends the pulpit to deliver the sermon.¹³⁴
- If a person has missed the Jumu‘ah Ṣalāh, or is in a vicinity where the ṣalāh cannot be performed, he should offer the Ṣalāh individually instead.¹³⁵

Aḥādīth

Rasūlullāh ﷺ said: “Whoever bathes thoroughly on the Day of Jumu‘ah, proceeds (reasonably) early to the masjid, walks and does not utilize a conveyance, sits close to the imām, listens attentively to the khutbah (sermon) and does not occupy himself in futile activities, such a person (who observes the above-mentioned deeds) will receive *for each step*, the reward of fasting (for a full year) and the reward of performing *tahajjud* (night prayers) for a full year.”¹³⁶

Some imāms (luminaries of Islām) have observed regarding this ḥadīth, “We have not heard of a ḥadīth which is so authentic and at the same time contains so much of reward.”¹³⁷

Rasūlullāh ﷺ also said, “There is a specific *hour* on Jumu‘ah wherein a Muslim is certainly granted whatever he asks of Allāh; and that hour is *after ‘Aṣr*.”¹³⁸

Another narration infers the ‘accepted hour’ to be the time between the start of the imām’s khutbah (sermon) and up until the end of the Jumu‘ah Ṣalāh.¹³⁹



Beseech Allāh for Firmness of the Heart

O Turner of hearts, keep my heart steadfast on Your religion.¹⁴⁰



LESSON 21

The Third Pillar of Islām

Fasting in the Month of Ramaḍān

Fasting during the month of Ramaḍān is the third pillar of Islām. Fasting is obligatory upon every sane Muslim who is physically mature. The fasting person must abstain from food, drink and sexual relations as this is in obedience to Allāh's command and a means to attain His divine pleasure. Hence, it must be carried out.¹⁴¹

Fasting commences at daybreak (dawn or, the glow of dawn), coinciding with the commencing time of the Fajr Ṣalāh. Fasting terminates at sunset.

It is sunnah to partake of suḥūr, a pre-dawn meal, before commencing the fast. If suḥūr is missed, fasting still remains obligatory upon an individual for that day. It is compulsory to terminate one's fast at sunset. The meal at sunset is known as ifṭār (fuṭūr).¹⁴²

Apart from the numerous medical benefits of fasting, fasting is prescribed as it aids one to inculcate piety and overcome the temptations of satan and one's soul.

The lunar calendar

Ramaḍān is the ninth month of the Islamic calendar. Islamic months are calculated in accordance to the monthly cycles of the moon's phases, that is, the lunar calendar. There are twelve months in an Islamic year; each month comprising of a minimum of twenty-nine days and a maximum of thirty days.

A new month commences upon sighting the crescent moon. Once thirty days elapse and the moon is not sighted, a new month will commence automatically, since an Islamic month cannot comprise of thirty-one days.¹⁴³

Method of fasting

One *must* form an intention to fast. Forming a single intention to fast for the entire month of Ramaḍān would also be acceptable. A person who abstains from food, drink and sexual relations throughout the day, *with no intent to fast*, his mere abstinence from these pleasures will not merit the *reward of fasting*.¹⁴⁴

If a person terminates a fast of Ramaḍān before the sunset time *without a legitimate excuse*, he will be penalised by having to fast sixty days consecutively, together with the one missed fast (hence 61 fasts in succession).

If the fasting person eats, drinks, or indulges in sexual intercourse *forgetfully*, the fast will remain valid.¹⁴⁵

Severe illness and being on a long journey are valid reasons for not fasting. However, an additional fast must be observed after Ramaḍān to compensate the missed one.¹⁴⁶

N.B. This travelling concession only applies to the traveller who has commenced his long journey before the appearance of subḥ ṣādiq (true dawn, or the glow of dawn).¹⁴⁷

A woman in menstruation or postnatal bleeding is exempt from fasting. She must nonetheless observe the missed fasts (as soon as possible) when she regains her purity.¹⁴⁸



An Āyah of the Qur'ān states,

O you who believe! Fasting is prescribed for you as it has been prescribed for those (who have believed) before you.

[The Qur'ān, Surah al-Baqarah, 2:183]

Ḥadīth

“Those who fast regularly will be honoured to enter jannah through its special door called Ray-yān. None, besides the fasting person will be permitted to enter that door. Once all have gained entry, the door will be locked and never re-opened.”¹⁴⁹



Beseech Allāh for Imān Coupled with Firm Conviction

O Allāh, I beg of You a soul satisfied with You - one that (firmly) believes in meeting with You.¹⁵⁰



LESSON 22

Zakāh

The Fourth Pillar of Islām

Literally, zakāh means to increase. Technically, it is a purification of one's assets by distributing 2.5% of it to the poor or other rightful recipients. It is *not* a tax, rather a highly meritorious act of worship.

Nisāb

The amount of wealth that obligates one to discharge zakāh is termed *niṣāb*.

The niṣāb of gold is 87.48 grams and the niṣāb for silver is 612.36 grams. Therefore, if anyone owns this amount or greater, in gold or silver, or its equivalent in currency, for a period of twelve *lunar* months, and the amount is in excess to his necessities, he is obligated to discharge zakāh. Neglect in paying zakāh is a major sin.¹⁵¹ The 'ulamā' (devout religious scholars) regularly calculate the niṣāb amount in monetary terms and inform the public for their convenience.

Percentage of zakāh

The rate of zakāh is 2.5%.¹⁵²

Conditions necessitating zakāh

Zakāh is obligatory on every mature, sane Muslim, who is in possession of the niṣāb. One must own items that would obligate zakāh; owning them for one lunar year. If a person possesses the niṣāb at the beginning and the end of his *zakāh year*, he is liable to discharge zakāh even if his wealth diminished below the niṣāb during the course of the year.¹⁵³

Prerequisites to discharge zakāh

- When discharging zakāh, one *must* have an intention to discharge the stipulated amount *as* zakāh.¹⁵⁴ If one fails to do so, the amount disbursed will be considered as optional charity, leaving the amount still payable as zakāh.
- The eligible recipient of the zakāh must be made the owner of the zakāh, that is, he should have complete autonomy and control over the amount received.
- Zakāh can *only* be discharged to Muslims.

Zakāh-payable items

1. Cash on hand; whether reserved in a bank account or elsewhere.
2. Gold and silver.¹⁵⁵
3. Merchandise; items for resale.¹⁵⁶
4. Animals for trade, such as stock farming.¹⁵⁷
5. Agricultural farming, for example, orchards and fruit farms, also known as ‘ushr (in Arabic).¹⁵⁸
6. Debtors - trade debts are treated as cash when calculating zakāh. Any amount owed to one, whether cash or stock, is zakāh-payable.¹⁵⁹

Non zakāh-payable items

1. Metals besides gold and silver which are for personal use.
2. Imitation jewellery, unless it forms part of trade stock.¹⁶⁰
3. Fixtures and fittings, that is, the furniture and equipment of a trade store. Personal motor vehicles, trucks and the like are included.
4. Diamonds, pearls, precious or semi-precious stones which are for personal use.¹⁶¹
5. Living quarters, household furniture, crockery and personal clothing.
6. Books of a scholar, tools of a tradesman, and so on.

Recipients of zakāh

1. *Fuqarā* – The poor; those who own assets in excess of their necessities but below the value of niṣāb.
2. *Masākīn* – The destitute; those totally impoverished.
3. *‘Āmilīn* – Persons officially appointed by an Islamic head of state to collect zakāh.
4. *Mu’al-lafatul qulūb* – Those poor and needy persons who are given zakāh with the express intention of solidifying their hearts in favour of Islām.
5. *Riqāb* – Those slaves who use zakāh to purchase their freedom.
6. *Ghārimīn* – One in debt.

7. *Fi-Sabīlillāh* – One in the path of Allāh. For example, a person who after performing Ḥajj becomes stranded and is in dire need for assistance.
8. *Ibnus-Sabīl* – A stranded traveller in need of financial assistance; even though he possesses sufficient wealth in his hometown.¹⁶²

Ineligible recipients of zakāh

1. A non-Muslim.¹⁶³
2. The wealthy.¹⁶⁴
3. The family of Rasūlullāh ﷺ; specifically, the Banū Hāshim and the slaves freed by the Banū Hāshim.
4. One's parents, grandparents, children, grandchildren, spouse (husband or wife); that is, one's ascendants, descendants and spouse.

N.B. One may discharge zakāh to one's brother, sister, nephew, niece, uncle, aunt, parents in-law, provided they can accept zakāh.¹⁶⁵

One may not pay off the debts of a deceased nor buy his shroud or settle his burial expenses with zakāh.

Zakāh cannot be used for the maintenance and upkeep of a masjid, a madrasah or any institution's administrative needs, such as the payment of salaries.

The recipient of zakāh is not *required* to know or be apprised that he is receiving zakāh. The mere intention of the donor upon his distribution is sufficient.

Note: A more detailed analysis on zakāh is to follow in Part 2.

LESSON 23

Character of a Muslim

Obligations and rights

Essentially, every person is required to fulfil two sets of rights:

1. The rights that one owes to Allāh Ta'ālā; termed *ḥuqūqullāh*.
2. The rights that one owes to the rest of humanity (the creation included); termed *ḥuqūqul 'ibād*.

In essence, Islām advocates great respect to every human being irrespective of religion, language, colour, race, caste, or origin. Therefore, apart from revering one's parents – and **their** friends - one's family, siblings, uncles and aunts, one should respect, whether Muslim or not, the neighbour, every member of the community, the citizens of one's country and those who hold special position and status amongst the people.

Humility and humbleness

The Messenger of Allāh ﷺ said, “Certainly, the *most beloved of you and closest to me* in the hereafter are those with the *best character*. Verily, the *most hateful of you to me and furthest from me* in the hereafter are those with the *worst character*.”¹⁶⁶

A core ingredient in fulfilling the above is to *always display humbleness, by 'lowering' oneself with humility before people*; though the inner-self (*nafs*, in Arabic) is in constant quest for superiority and dominance over others. Therefore, when a Muslim is bestowed with wealth, skill, authority or any achievement over another, one must always acknowledge that these accomplishments are entirely Allāh-given favours. Acknowledging oneself to be an unworthy recipient of Allāh's bounties is true humility. Allāh's Messenger ﷺ said, “Whoever humbles himself for the sake of Allāh, he is (in fact) elevated (in rank) by Allāh.” The opposite of this statement also stands very true!

When true humility and humbleness imbues the mind and soul, by default *one would strive to fulfil the rights of others*. In this lies the essence of good character. One should always measure how much of the rights of others he or she is fulfilling. Process your thoughts like this, “I must focus on serving others and not dwell on how much others are serving me. I will learn to forgive, overlook and become oblivious to my rights.” This must be a person's motto. Remember, humility also grants one the upper hand to deal with a situation more appropriately; and a chance to bring out a favourable outcome even from a negative situation.

When *one's rights are compromised* by being oppressed, terrorised or wronged in any way, one should *reciprocate with tolerance and forgiveness*. Don't retaliate with abuse, oppression or disregard. In certain circumstances, one should rather remain the oppressed instead of compromising someone's rights. A true Muslim would even offer due respect to the one who oppresses him. When a Muslim seeks his right or seeks justice through a court or any other authority for that matter, one should be mindful to display the honourable character of a true Muslim.

The Messenger of Allāh ﷺ emphatically stated, "I guarantee a house on the outskirts of paradise, a house in the middle of paradise, and a house in the highest part of paradise for one who gives up arguing even if he is right, who gives up lying even while joking, and who makes his character excellent."¹⁶⁷

Sayyidunā Abū Hurayrah رضى الله عنه related that Sayyidunā Rasūlullāh ﷺ said, "A servant does not cover the faults of another servant in the world but that Allāh will cover his faults on the Day of Resurrection."¹⁶⁸

The *biggest distraction* and pitfall is that a person becomes *obsessed* and delves into the *faults and weaknesses of others*, yet is constantly *conscious of his own good*. This habit is sure to bring about pride and self praise. We must not dwell on the lives of others, worrying about their actions, investigating their movements and their faults. Rather, one should introspect, focus on one's own heart, one's own wrongs, admonish oneself with a sincere intention (*niyyah*) of correction. In fact, a person should become so preoccupied with his or her own weaknesses that it blinds him from seeing the faults of others and blinds him from noticing that others are not fulfilling his rights.

A person should *harbour a clean heart towards everyone*; even if you notice one little good in the next person – whether Muslim or not - find it within yourself to acknowledge this deed, praise the individual for it and motivate him further. You may notice a non-Muslim being charitable; compliment his action and use this as your base to draw him towards the beauty of Islām. Therefore even if someone is an outright sinner having no regard for the commandments of Allāh, hate his sin but love the person for the sake of Allāh. Again, count the *good deeds of others* but count the *wrong deeds of ourselves*. If we do this, we are surely on the path to progress.

Suggested formulaes to achieve humbleness and humility

To further imbue the quality of humility and humbleness, *always be the first to offer the greeting* or the *salām* (greeting of peace). Also, and very importantly, make a solemn heartfelt resolve to never backbite. Endeavour to also clear our homes from this evil habit.

Another technique taught to us by our Messenger ﷺ to inculcate good character and humbleness, is to personally serve fellow human beings in any way possible such

as by feeding people, offering charity, or by removing an obstacle from a pathway. Constantly seek to benefit and comfort people; even if it means personally cleaning an unpleasant mess in a public bathroom (washroom) which would distress other users. One may even serve people in avenues that are regarded mundane and trivial by others, like helping out with grocery shopping or carrying someone's luggage.

The Prophet's ﷺ supplication for good character when he looked into a mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خُلُقِيْ فَحَسِّنْ خُلُقِيْ

Allāhumma anta ḥassanta khalqī faḥassin khuluqī

O Allāh, (just as) You have beautified my (physical) appearance; beautify my character (as well).

LESSON 24

No Person is Superior to Another

Superiority is Based Only on Righteousness

The Messenger of Allāh ﷺ propagated true brotherhood and unequivocally condemned racism saying, “O people, verily your Lord is One and your father is one. There is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab or, of a white person over a black person or of a black person over a white person, except in terms of (personal) piety and good action.”¹⁶⁹

This statement presents the true position and sincere brotherhood of Islām. Islām stands for anti racism; racism at every level is highly reproached. Superiority is based only on piety and piety is only known to Allāh. Being human we are all equal; race, language, colour, ethnicity, gender are no indicators to superiority whatsoever. Wealth, residency in a particular suburb, citizenship of a certain country and so on leads to division, cliques, grouping, classes and all sorts of discrimination and oppression. Every person should strive to break down these barriers, especially arrogance, and at the same time employ the means to foster unity and brotherhood.

In the verse of the glorious Qur’ān below, Allāh Ta’ālā repeatedly reassures that men and women are also treated *as equal in the sight of Allāh* (a woman is not, in any way, treated inferior to a man); such that both would receive a full reward for their accomplishments in their respective functions and responsibilities in life.

Allāh Ta’ālā declares in the Qur’ān,

Whoever does righteous deeds, whether male or female, and is a believer, We will most surely cause him (and her) to live a good (happy) life. Moreover, We will most surely recompense (all of) them with reward (in accordance) with the very best they ever did.

[The Qur’ān, Surah al-Nahl, 16:97]

In Islām, a woman occupies such a high and noble status that the position of a mother is revered three times more than a father. Far from being discriminated, intimidated, suppressed, shackled or tyrannized, a woman in Islām is valued; she is considered very noble, and is regarded with honour, gentleness and dignity. By men being possessive over women, this is truly indicative of a woman’s value and it is her protection against embarrassing and disgraceful circumstances and the vulnerabilities of life.

Islām has granted a woman such *rights* that beautifully match with her *function and responsibility* in life; and at the same time, her function and responsibility perfectly

suits her nature, her physical and psychological make-up. In this way, men and women help and support each other by each playing a unique role in the life of the other. Therefore, each one should develop an understanding and appreciation for the role of the other; by a man understanding and appreciating the qualities and unique strengths of a woman and likewise, a woman appreciating the unique qualities and abilities of a man. Finally, all of humanity should fulfil their best suited roles in life, with happiness in the decree of Allāh and with a sincere hope to earn the great earthly and heavenly rewards that He has promised in the above stated verse.



Beseech Allāh for Humility and Humbleness

O Allāh, make me small in my own eyes yet great in the eyes of others.¹⁷⁰



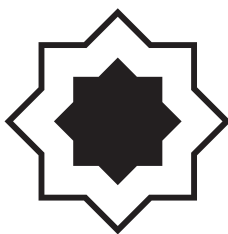
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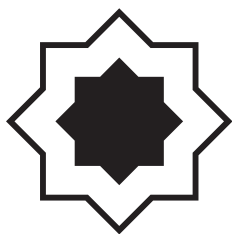
Note: W in the references refers to the book 'The Accepted Whispers' (Munājāt Maqbūl)

- 1 Tafsīrul Qurtubī 1:29, Darul Kutubil Misriyyah; al-Fatāwal Hadīsiyyah Pg.267; al-Itqān Fī 'Ulūmil Qur'ān 2:172
- 2 Al Baḥrur Rāiq, Maktabah Rashīdiyyah 1:172
- 3 Tirmidhī #2907, Bābu mā jā'a fī ta'līmīl Qur'ān
- 4 Tirmidhī #2686, Bābu nā jā'a fī faḍlīl fiqhī 'alal 'ibādah
- 5 Bukhārī, Bāb man yuridillāhu bihi khayran #71; Mirqātul Mafātīh
- 6 Sunan ibn Mājah #224
- 7 Bukhārī #66
- 8 Bukhārī #66
- 9 Kanzul 'Ummāl #3787, W #45
- 10 Mustadrak Ḥākim #179/1897, W #71
- 11 Musnad Aḥmad and Mishkāṭ
- 12 At Targhīb 2:416, Rawāhu Abū Ya'lā
- 13 Ṭabarānī
- 14 At Targhīb 2:415, Rawāhu Aḥmad wat Ṭabarānī
- 15 Kanzul 'Ummāl 3789, W #200
- 16 Majma'uz-Zawāid, W #206
- 17 Tafsīr Ibn Kathīr, Sūrah al-Hāqqah; Riyāḍus Ṣālihīn, Sunanul Kubrā Lil Bayhaqī
- 18 Al Baḥrul Madīd, taḥṭa tafsīri Sūrahil Hadīd - Muslim, Bābul mu'minu amruhu kulluhu khair
- 19 Tirmidhī #2459
- 20 Majma'uz-Zawāid 10:556, Ibn Mājah wat Ṭabarānīyyu fiṣ Ṣaghīr
- 21 Abū Dāwūd #1, 2
- 22 Sunan Bayhaqī 1:96
- 23 Abū Dāwūd; Ibn Mājah #328
- 24 Abū Dāwūd #9,10
- 25 Abū Dāwūd #3
- 26 Tirmidhī; Abū Dāwūd #14
- 27 Bukhārī #153
- 28 Musnad Aḥmad 154:3, Al Azīzī. Kamā fil 'Umdati lil 'aynī 773:1
- 29 Abū Dāwūd #15
- 30 Ibn Mājah #348, Bazzār and Ṭabarānī
- 31 Sunan-at-Tirmidhī #3405, W #65
- 32 Bukhārī #40. V.1
- 33 Bukhārī #291, Bābu Izal Taqal Khitānān, 28
- 34 Abū Dāwūd #236/237; Musnad Aḥmad #120, v.1
- 35 Bukhārī #46, v.1
- 36 Mustadrak Ḥākim #176, V.1
- 37 Tirmidhī #130, #131; Muwaṭṭā Imām Mālik
- 38 Rawāhul Bazzār, Majma'uz-Zawāid
- 39 Abū Dāwūd #252
- 40 Bukhārī #257
- 41 Abū Dāwūd #252
- 42 Abū Dāwūd #252
- 43 Sunan Nasāī #98; Muṣannaf ibn Abi Shaybah 13:53
- 44 Tirmidhī
- 45 Muwaṭṭā
- 46 Muslim
- 47 The Qur'ān, Sūrah al-Māidah, 5:6
- 48 Bukhārī
- 49 Muslim
- 50 Muslim
- 51 Bukhārī
- 52 Muslim
- 53 Abū Dāwūd
- 54 Abū Dāwūd
- 55 Bukhārī and Muslim
- 56 Al Mughni an hamlil asfār fil asfār lil 'Irāqee, 1:105, Maktabah Dārut Tabariyyah
- 57 W #58
- 58 The Qur'ān, Sūrah al-Baqarah, 2:144
- 59 The Qur'ān, Sūrah al-Nisā', 4:103
- 60 Muslim
- 61 Bukhārī, Muwaṭṭā
- 62 Muslim #622; Sunan Abī Dāwūd #416, #411
- 63 Muslim
- 64 Muslim
- 65 Ṭabarānī & Bukhārī
- 66 Al Jāmi'us Ṣaghīr 2:120, Rawāhu Abū Nu'aim fil Hilyah
- 67 The Quran, Surah Ibrahim, 14:40
- 68 Zadul Ma'ad v.1, of 217
- 69 Bukhārī

- 70 Al Baḥrur Rāiq 1:336, Dārul Kutubil Islāmi
71 Abū Dāwūd: 724
72 Targhīb, from Musnad Aḥmad – Bi isnādin ḥasan
73 Abū Dāwūd, Tirmidhī.
74 Bayhaqī in Shu‘abul Imān, Mishkāṭ
75 Tawālī‘ul Anwār Sharh Durrul Mukhtār; Al Haqāiq Sharḥu Manzumatun Nasaṭī
76 Sunan al-Bayhaqī, Abū Dāwūd & Sharḥu Abū Dāwūd lil ‘Aini
77 Abū Dāwūd #425
78 Saḥīḥ ibn Hibbān, Abū Dāwūd #1549
79 Majma‘uz Zawāid.2: 103 – Dārur Rayyān; Juz Raf‘il Yadayn lil Bukhārī; min Aḥmad Ibn Hanbal aydan
80 Muṣannaf ibn Abī Shaybah
81 Tirmidhī
82 Al Mughnī vol.1, Pg.134 - Min Al Khiraqī
83 Sunan Nasāī # 1:142
84 Al Mughnī vol.1, Pg.134
85 Marāsīlu Abī Dāwūd Pg.118 – Muassasatur Risālah; Sunanul Kubrā lil Bayhaqī vol.2, pg.223; ‘Abdur Razzāq #5071; Ibn Abī Shaybah #2782
86 Jami‘ul-Masanīd & Musnad ibn Abī Shaybah
87 Sunan Nasāī # 1:173
88 Muslim # 1:195
89 Tirmidhī; Bukhārī
90 Muṣannaf ibn Abī Shaybah #2808; Muṣannaf ‘Abdur Razzāq 3:31
91 Rawāḥu Aḥmad 4:267
92 Sunan Abī Dāwūd #1301, W #78
93 Ibn Mājah #3810, W #136
94 W #52
95 Saḥīḥayn
96 Saḥīḥayn
97 Abū Dāwūd
98 Tirmidhī, Abū Dāwūd
99 Ṭabarānī
100 Muslim
101 Saḥīḥayn
102 Saḥīḥayn
103 Bukhārī 597
104 At Targhīb 1:245, Rawāḥut Ṭabarānīyyu fil Awsaṭ
105 Kanzul ‘Ummāl # 2784, W #171
106 Muslim
107 Saḥīḥayn
108 Saḥīḥayn
109 Tirmidhī
110 Muslim
111 Muslim
112 Abū Dāwūd
113 Abū Dāwūd
114 Bukhārī pg.120, vol.1
115 Saḥīḥayn
116 Sunan Abī Dāwūd pg.84, vol.1
117 Muslim, Ibn Khuzaymah
118 Kanzul Ummal # 5106, W #184)
119 Muslim
120 Muslim
121 Muslim
122 Muslim
123 Muslim #1491
124 Bukhārī #615
125 Majma‘uz-Zawāid 2:29, Rawāḥut Ṭabarānī fīl Kabīr
126 Sūrah Ibrāhīm : 40
127 Abū Dāwūd
128 Abū Dāwūd
129 Abū Dāwūd
130 Dār Quṭnī
131 Muṣannaf ‘Abdur Razzāq
132 Muslim
133 Muslim
134 Bukhārī
135 Ibn Abī Shaybah
136 Sunan Abī Dāwūd #325
137 Mirqāṭul Mafāṭih, 3:437, Beirut
138 Rawāḥu Aḥmad, Al Faṭḥur Rabbānī 6:13
139 Muslim #1975
140 Tirmidhī #2066, W #68
141 The Qur’ān, Sūrah al-Baqarah, 2:187
142 Saḥīḥayn
143 Saḥīḥayn
144 Saḥīḥayn

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- 145 Saḥīḥayn
 - 146 The Qur'ān, Sūrah al-Baqarah, 2:185
 - 147 Aḥsanul Fatāwa 4:447, Saīd
 - 148 Muslim
 - 149 Saḥīḥayn
 - 150 W #86
 - 151 Abū Dāwūd
 - 152 Abū Dāwūd
 - 153 Sunan Nisa'i, Abū Dāwūd & Mustadrak Ḥākim
 - 154 Bukhārī
 - 155 Abū Dāwūd
 - 156 Abū Dāwūd
 - 157 Bukhārī
 - 158 Saḥīḥayn
 - 159 Saḥīḥayn
 - 160 An Nutafu Fil Fatāwa, Kitābuz Zakāh, bābu ma tajibu fīhiz zakāh
 - 161 Ibn Abī Shaybah
 - 162 The Qur'ān, Sūrah al-Tawbah, 9:60
 - 163 Bukhārī 202/203:1
 - 164 Abū Dāwūd 238:1
 - 165 Ṭabarānī, Muslim & Tirmidhī
 - 166 Ṣaḥīḥ ibn Ḥibbān #5673
 - 167 Mu'jam al-Kabīr #217
 - 168 Muslim # 2590
 - 169 Musnad Aḥmad #22978
 - 170 W #86





AHLAN WA SAHLAN



Part 2

LESSON 1

Developing the Fervour of Īmān that Motivates one to Practice Islām in its Entirety and the Fervour to Live and Die for Allāh

While the Ṣaḥābah رضي الله عنهم were residing in Makkah Mukarramah in the pre-emigration period, Rasūlullāh ﷺ would engage them in practices (a'māl) that generated within them two unique qualities, among others. These two qualities were a catalyst for fulfilling all of Allāh's commands and the sunnah practices of Rasūlullāh ﷺ. These qualities enabled the Ṣaḥābah رضي الله عنهم to fulfill all that was required of them in every circumstance irrespective of the matter being easy or difficult, or whether they understood its rationale or not.

The practices (a'māl) which Rasūlullāh ﷺ engaged the Ṣaḥābah رضي الله عنهم in were the *mudhākarah of īmān* and the *ta'līm of faḍāil*:

Mudhākarah of īmān refers to mutual advising, and reminding one another of Allāh's greatness and of the Kalimah and its meaning.

Ta'līm of faḍāil refers to gatherings where specific verses (āyāt) of the noble Qur'ān and aḥādīth of Rasūlullāh ﷺ pertaining to *the virtues of performing various a'māl* are revised over and over again.

The first unique quality imbued within the Ṣaḥābah رضي الله عنهم due to their devout adherence to these a'māl was that, Allāh bestowed them with *sound belief in Himself and the conviction of their hearts shifted away from all of Allāh's creation*. Their hearts were totally content and convinced with Allāh alone being their recourse in all conditions. Their expectations, appeals and supplications, joys and sadness were all directed to Allāh alone.

The second quality instilled within the Ṣaḥābah رضي الله عنهم was that *all ulterior motives were eradicated from their hearts and their sole motive of living, earning, spending and dying was for Allāh*. They were prepared to surrender their lives for Allāh so that Allāh's Kalimah, His Dīn and His honourable name permeates the hearts of every living being until the Day of Qiyāmah.

Mudhākarah of īmān and the ta'līm of faḍāil

For the initial eleven years or so of the twenty-three years of *nubuwwah* (messengerhood), the Ṣaḥābah رضي الله عنهم were, amongst other injunctions, primarily taught the First 'Pillar' of Islām, that is, īmān in Allāh. For almost half of the nubuwwah of Rasūlullāh ﷺ, ṣalāh and fasting were made obligatory in a very limited way and though zakāh was

made obligatory in Makkah, the details were only revealed in Madīnah Munawwarah. So in these initial eleven years, what exactly were the Ṣaḥābah concentrating their efforts upon?

During these years, whenever possible, the Ṣaḥābah رضي الله عنهم would gather in small groups in the privacy of their homes and more regularly in the house of Arqam رضي الله عنه, to discuss Allāh's greatness, His marvelous attributes and to revise the lessons of the Kalimah among themselves. Primarily, these discussions were to rekindle and preserve their spirit of īmān, as they perceived this to be the greatest requirement in maintaining their relationship with Allāh. Fulfilling this need of īmān was more important to them than the cumulative needs of life.

The mudhākarah of īmān is conducted between two persons or more, with all learning and teaching from each other, and with the perception that one is more in need of īmān and Dīn than the other. One of the requisites to benefit from the mudhākarah is that one listens intently to the discussions with the fervent du'ā that Allāh bestows one with the reality of it.

The Ṣaḥābah رضي الله عنهم used to say, "When we embraced Islām in the early days, we pledged at the hands of Rasūlullāh ﷺ that we will *listen and obey*."

Allāh says in the Qur'ān:

So (continue to) remind (conduct mudhākarah with them, one and all). For, indeed, (such) reminding benefits the believers.

[The Qur'ān, Surah al-Zāriyāt, 51:55]

In line with the above verse (āyat), it is documented that the following was the habitual counsel of Sayyidunā 'Abdullāh ibn Mas'ūd رضي الله عنه and other Ṣaḥābah, "Come along, let us all sit together and (refresh) our īmān in Allāh." When the people would gather, they would conduct the *mudhākarah* on Allāh's greatness.

Rasūlullāh ﷺ exhorted, "Renew (refresh) your īmān." The Ṣaḥābah رضي الله عنهم inquired, "How do we renew our īmān?" "By repeating the praise of Allāh often," was the reply.

Most of the verses (āyāt) of the Qur'ān revealed in Makkah and the statements of Rasūlullāh ﷺ in Makkah were focused on engendering complete īmān and obedience to Allāh and for the Ṣaḥābah رضي الله عنهم to exercise patience in doing so.

The Ṣaḥābah رضي الله عنهم would also incorporate the *ta'līm* of those āyāt and aḥādīth that developed the conviction in their hearts on the promises of Allāh and his Rasūl ﷺ. They would never waver due to the promises of government and wealth nor did the fear of these overwhelm them. The ta'līm of faḍāil instilled such motivation in the Ṣaḥābah

that they would meticulously adopt the orders of Allāh and His Rasūl ﷺ and happily adapt the same in their lives.

The ta'lim of faḍāil requires a repetitive reading of the same āyah and ḥadīth. The more one would read and listen to it, with a sense of deep concentration and an aspiring heart, the more this conviction will sink to the depths of the heart.

Īmān in Allāh and the desire for the spread of Dīn

With the continuous mudhākarah of īmān and the ta'lim of faḍāil, such īmān permeated the hearts of the Ṣaḥābah رضي الله عنهم that their hearts became completely reliant upon Allāh. Gold and sand were equal to them as they realized that both were the makhluq (creation) of Allāh, and inherently had no ability to affect their lives positively or negatively. Ease and adversity both ushered them closer to Allāh as they learnt that in both conditions one should respond by negating the circumstance and the means that support it, and rather rely upon Allāh. It was as if the heart of every man, woman and child resounded with, “*Aḥadun! Aḥadun!* (There is only one Allāh! There is only one Allāh!)”

Allāh instilled within the hearts of the Ṣaḥābah رضي الله عنهم an overwhelming desire to witness the Kalimah entering the hearts of every human being. This became the goal of their existence and they would offer any sacrifice for its materialization. Their exceptional nature of well wishing was unprecedented; more than the aspiration for any physical or monetary benefit, they desired humanity to be rescued from jahannam and were prepared to barter their lives for it. Their selflessness, concern and sacrifice for this impressed the hearts of the non-believers, kings and common folk alike, and it naturally swayed them to Allāh's Dīn.

Sayyidunā Abū Dhar al-Ghifārī رضي الله عنه met Rasūlullāh ﷺ at the house of Arqam رضي الله عنه and simply upon listening to some advice from the Nabī of Allāh; Sayyidunā Abū Dhar رضي الله عنه embraced Islām. Motivated with a burning desire for the spread of Dīn, Sayyidunā Abū Dhar رضي الله عنه proceeded at once to the Ḥaram (the Holy Sanctuary and Masjid in Makkah Mukarramah) where he gathered the people and proposed to them an invitation to embrace Islām. In return, he was savagely beaten up by the audience. Despite his pitiable condition, his raging aspiration of hidāyah (guidance) for humanity brought him back to the Ḥaram the next day. Yet again, he begged his audience to embrace Islām. It was as though he was saying, “You almost killed me yesterday, but if I lose my life today in exchange of all of you embracing Islām, it will be a worthy and a cheap bargain.”

The great luminary of Islām, Imām Mālik رضي الله عنه, with deep foresight counseled the ummah:

You will not be able to reform the last part of the ummah (the later generations) except by the very means adopted by the first part of the ummah.¹

It is extremely sad to see how the Muslim ummah has shifted focus; we exert our effort on fiqh and conduct extensive research of the Qur’ān and ḥadīth to extract the masā’il (laws) of fiqh, yet we are not so concerned on matters exclusive to īmān and ākhirah. If one studies the Qur’ān and ḥadīth carefully, it is quite evident that the most fundamental aspect that the Qur’ān draws our attention to is complete īmān and yaqīn (conviction) in Allāh. Our debates over matters of fiqh have caused us to degrade and disrespect one another, and even those who are not practicing Dīn, take a keen interest in these debates. It is no wonder that we have sunk so low in Allāh’s esteem.

Nabī ﷺ said:

“Were you to (genuinely) rely upon Allāh with due reliance, He would certainly sustain you in the same way He sustains birds; who go out in the morning hungry and return in the evening full.”²

Various topics of discussion in iman mudhakarrah

When conducting the *mudhakarrah of iman*, there are many concepts and ways related to it and one can choose from a selection of these:

- **M‘arifatullāh (Recognition of Allāh)** – This refers to Allāh’s greatness manifest in His creation’.
- **Maḥabbatullāh (Love for Allāh)** – This is when one talks about ‘Allāh’s greatness that is witnessed in our own bodies and its functioning’.
- **Nafi-Ithbāt (Negating and Affirming)** – Sometimes, when engaging in *mudhakarrah* of Allāh’s greatness, one could ‘*negate the seeming abilities of Allāh’s creation* and simultaneously *affirm Allāh as the sole doer*’. For example, one can say that ‘water does not quench thirst; it is only Allāh Who quenches the thirst and Allāh uses water as a means’.
- **Maghībāt (Matters of the Unseen)** – This is when one engages in *mudhakarrah* of any aspect related to death and the hereafter.



Beg Allāh for Steadfastness while Striving in His Path

Our Rabb, pour patience upon us, make our feet firm and help us (with victory) over the disbelieving people.³



LESSON 2

Hijrah

Permanent Migration with an Exclusive Motive

The widespread reformation of the ummah and the establishment of complete Dīn are attached to the practice of hijrah (permanent migration specifically for the upliftment of Dīn).

When people will leave their homes imbued with the qualities, etiquette (ādāb) and principles (uṣūl) of the Ṣaḥābah رضي الله عنهم, and with the sole motive of establishing Allāh's name, Allāh will transform the lives of the Muslims and perfect their Dīn. Furthermore, if the muhājirūn (permanent emigrants) face the sacrifices with patience and trust in Allāh, then this will even influence the non-Muslims to embrace Islām. In fact, if the concept and practice of hijrah is perfected, with Allāh being pleased with the sacrifice, sincerity and qualities of the muhājirūn, Allāh will utilize their efforts as a means to draw *nations* of non-Muslims towards Islām. Eventually, even those rulers and kings who themselves profess being the enemies of Islām will be favoured with hidāyah and receive the honour of prostrating (offering sajdah) before Allāh.

Three persons from Madīnah Munawwarah met Rasūlullāh ﷺ in the blessed suburb of Mina and embraced Islām. They were advised to return home and invite others towards the Dīn and then to return the following year collectively. Subsequently, these three Ṣaḥābah رضي الله عنهم returned to Makkah the following year with an additional four Muslims, totaling seven. Again, these Ṣaḥābah رضي الله عنهم were sent back to Madīnah by Rasūlullāh ﷺ and were advised the same. The following year, twelve Ṣaḥābah رضي الله عنهم returned to Madinah. It was on this occasion that Rasūlullāh ﷺ dispatched Mus'ab bin 'Umair رضي الله عنه with them to Madīnah.

Mus'ab bin 'Umair رضي الله عنه travelled with them as a muhājir (an emigrant). He dedicated one year in Madīnah Munawwarah prior to the hijrah of Rasūlullāh ﷺ and Abū Bakr رضي الله عنه, and the rest of the Ṣaḥābah رضي الله عنهم. During the year of Sayyidunā Mus'ab's stay in Madīnah, Madīnah Munawwarah underwent a complete transformation where most of its residents embraced Islām. The entire city was possessed with a unique aura of Islām; with the males and females and children all longing to receive Rasūlullāh ﷺ and to listen to his teachings of the Qur'ān and his personal guidance.

Such was the transformation by means of just one Ṣaḥābi that the inhabitants of a city who, only yesterday, were the enemies of Islām, became the soldiers and torchbearers of Dīn by the next year. This group was set to carry out any command of Allāh and Allāh's Rasūl ﷺ and was in readiness to defend the Dīn of Allāh by staking their lives

in war against the rest of the Arab tribes. So how did such a mega transformation occur in such a short while?

Allāh has kept this incredible effect in the ‘amal of hijrah. Had Rasūlullāh ﷺ undertaken the hijrah first or sent one of the very senior Ṣaḥābah, the like of Sayyidunā Abū Bakr or Sayyidunā ‘Umar رضى الله عنه, people would have attributed the mass transformation to his piety. Nay, it was Allāh’s wish that a relatively young ṣaḥābī was to undertake the hijrah alone, to exhibit to the ummah the phenomenal effect that Allāh has placed in permanent hijrah. Hijrah will manifest its optimal effects when the muḥājir has no ulterior motive whatsoever in his heart, be it for monetary gain or even to advance his own personal cause.

Even though Hijrah is so highly effective, it comes with great sacrifices. The toughest challenge is the unfamiliarity of the new terrain and the muḥājir never knows what to expect from the people or the place. In this unpredictability, the muḥājir rarely settles down as he will continuously have to adjust his family and personal life, and sometimes even forgo necessities of life to manage the demands that the work of Dīn places before him.

The only possible way forward is that the muḥājir, in all circumstances, easy or difficult, has his gaze focused on Allāh, such that his inner emotions and hopes are all directed to Allāh alone. In his heart too, there must be no other purpose for living except to witness Allāh’s Dīn entering the hearts of every human being until the Day of Qiyāmah. He cannot be distracted by wealth, fame, or whatever worldly demands that are put before him. The muḥājir must be prepared to engage himself in the work of Dīn with such passion at heart that he must cry to Allāh, “O Allāh, bestow me with death in Your path and grant me martyrdom so that Your Dīn can flourish and be preserved.”

After the Ṣaḥābah رضى الله عنهم undertook the hijrah, all kinds of trials befell them one after the other. They had hardly gotten over the joyous reception of the anṣār (inhabitants of Madīnah) when they were asked to leave their homes and fight in Badr. Then followed Uḥud, and upon their return from Uḥud, the very next day, they were implored to proceed to Ḥamrāul Asad; all this with no guarantee of returning home alive. But then again, the Ṣaḥābah رضى الله عنهم had already resolved that their biggest honour is to die for Allāh and His Dīn.

This mindset motivated and propelled them, and they kept advancing with the hope of the anticipated moment of martyrdom to soon come to pass! Their selflessness and surrender of life to Allāh could be equated to the arrows of an archer; staying ready for the archer to shoot them in whatever direction he wishes! They happily accepted decisions from the mashwarah (mutual consultation) of Nabī ﷺ and the Ṣaḥābah رضى الله عنهم that outwardly, seemed only to bring adversities and difficulties upon themselves. As they understood the needs of Dīn, in many instances they unhesitatingly and valiantly offered sacrifices without even being asked to.

While the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ resided in Madīnah Munawwarah, they also undertook temporary journeys of hijrah to surrounding areas to invite those people to Islām. After the Ḥajj of Nabī ﷺ and his eventual passing on, most of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ acted upon these words of guidance from Nabī ﷺ: “Those who are present with me should pass on my message to those who are absent,” and undertook a permanent hijrah to various countries, never to return. Therefore, the graves of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are found in parts of Asia, Africa, Iraq, Syria and elsewhere, thus establishing the root for the spread of Islām.

The only circumstance, which the muḥājir fears, is that if he stops sacrificing his time, energy and wealth for the Dīn of Allāh, Allāh may destroy him as Allāh states this in the noble Qur’ān, in Sūrah al-Tawbah, verse 39. The gist of the verse in reference is actually a warning from Allāh to us that if the Muslim ummah does not offer the necessary sacrifices for the upliftment of Dīn, then Allāh will replace them with another nation who will take on this responsibility. May Allāh prepare many individuals and families of the ummah for hijrah – those who would advance this cause with pure motives while being imbued with the qualities of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, Āmīn.



Beg Allāh for the Ability to Strive in His Path to Uplift Islām

O Allāh, the One who is in control of the movement of the sun and the moon, grant me the strength to strive in Your path (for the upliftment of Islām).⁴



LESSON 3

The Intention of a Believer is Superior to his Action

“The acceptance of a‘māl lies (in) the intention with which they were carried out.”

This foremost ḥadīth in Imām Bukhārī’s kitāb ﷺ, Ṣaḥīḥ al-Bukhārī, emphasizes that all acts will be judged by their intentions. Another ḥadīth conveys to us that the niyyah (intention) of a Muslim is superior to his action. It can therefore be deduced that sometimes even though an action itself may seem small, yet due to its intention, it may outweigh other bigger actions in respect of reward and its acceptance by Allāh.

A lengthy incident is narrated by Rasūlullāh ﷺ of bygone times where three persons were trapped in a cave by a huge rock. Each of them decided to petition Allāh’s aid with a deed they deemed to have done solely to please Allāh. On account of the purity of their intention for those deeds, they were hopeful that Allāh would rescue them from the enclosure. Hence, one by one, they supplicated to Allāh until Allāh opened the way for them.

In this incident, it is quite evident that what essentially mattered was not the *type or kind* of action performed; rather, it was the sincerity and their confidence that each action was performed solely *for Allāh*. Hence, they supplicated, “O Allāh, I have done this act solely for You! So (please) move this rock!”

The three actions were not as ‘big’ as some other acts of Dīn. Essentially, *what they placed before Allāh was pure intentions*, as they knew that Allāh has kept *the true value of an action within the intention it is offered with*.

This ummah may have been allotted shorter life spans but Allāh has bestowed each one with the *strength of intention* giving one the opportunity to practice and even surpass the previous nations. While *actions* are apparent to others, intentions are concealed in the heart and are a personal matter between the slave and his master; at times even the angels (malāikah) do not know these secrets. Intentions are a bond with Allāh; the stronger one’s īmān and relation with Allāh, the stronger, deeper and more intense will one’s intentions be, which again, strengthens that relation with Allāh.

There is no limit to how many intentions one could form, and the meaning and spirituality one could derive from them.

A son once asked his father, “What should I say to my bride when I fall in love with her?” The father replied, “Fall in love, it will teach you what to say!”

Listed below are some intentions recorded from the lessons taught by Rasūlullāh ﷺ and the Ṣaḥābah رضى الله عنهم. If the smallest action is carried out with a correct intention and

becomes accepted by Allāh, it could be the means of our salvation. So form as many good intentions as possible *before and during each action*. By doing so, every action would be magnificent and enjoyable too!

1. **O Allāh, only You are giving me the tawfiq to do this ‘amal and the outcome of this ‘amal is in Your hands**, so please grant me such īmān that in all circumstances I perceive You alone as the controller of the entire creation and the effects of any creation are not by their abilities, but in fact the results of Your order.
2. **O Allāh, I am doing this ‘amal to fulfill Your command and a sunnah of Nabī ﷺ**, so please give me the ability to carry out Your every command and allow me to fulfill this action according to the sunnah of Rasūlullāh ﷺ. **Note:** At this point, think of some commands of Allāh and sunan¹ that are to be carried out with this action.
3. **O Allāh, I am hopeful that You will grant me all the rewards and effects that You have promised for this action in this world and the hereafter.** Think of the rewards promised by Allāh and Nabī ﷺ for the action. **Note:** Excessively engaging in the ta’līm of faḍāil makes this a reality.
4. **O Allāh, You can hear me, You can see me. You know what is in my heart and You are with me.** I beg You to grant me this consciousness of mind and heart at all times so that I am never oblivious of You. **Note:** This is achieved when doing dhikr and du‘ās with presence of mind.
5. **O Allāh, I am not fit to do this action. All those who are doing it are Your deserving and accepted slaves, so through their acceptance in Your eyes, accept my action too.** O Allāh, You showered Your mercy on me by enabling me to perform this action, so always overlook my weaknesses and do not deprive me.
6. **O Allāh, I am doing this ‘amal only for Your pleasure, so give me the ability to please You and save me from Your anger.** I beg You to turn my heart away from all the creation and to remove the desire to impress them or the hope for fame or some monetary return for my action. Enable me to perform this action for You only with the sole motive of pleasing You. Grant me pure and pristine motives as were present in the heart of Rasūlullāh ﷺ.
7. **O Allāh, accept my ‘amal and make it a means of hidāyah for the whole of humanity until qiyāmah.**

1. Plural of sunnah.

- 8. O Allāh, please forgive me for my shortcomings and weaknesses in this act and I make shukr to You (thank You) for giving me the ability to carry out this act.**

After performing a good deed, one could supplicate:

Undoubtedly, my action was deficient and full of mistakes. I beg You to forgive me and I beg You to compensate all my shortcomings. O Allāh, in spite of being unworthy for this action, You favoured me through Your sheer Mercy. I cannot express sufficient gratitude for this but I beg You to make me of Your grateful slaves.

To carry out every ‘little’ and ‘big’ action with consciousness of these intentions requires one not to be hasty in commencing the action. Ideally, one should pause before starting, contemplate over the act and then commence. Intentions should also be renewed during the action as this will contribute to better concentration during the act.



Beseech Allāh for Protection from Hypocrisy

O Allāh, purify my heart from hypocrisy and my deeds from show and pretension.⁵

O Allāh, I beseech You for the sincerity of the repenters, for obedience to You that would earn Your pleasure, and to have the best expectations from You.⁶



LESSON 4

Khushū‘ (Devotion and Concentration) in Ṣalāh

Khushū‘ (devotion and concentration) in ṣalāh and in offering dhikr is a means of strengthening one’s īmān.

Allāh Ta‘ālā states in the Qur’ān:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Truly, the believers will realize (everlasting) success. The (true believers are) ones who attain humility (devotion and concentration) in their ṣalāh.”

[The Qur’ān, Surah al-Mu‘minūn, 23:1]

Concentration is achieved when the heart and mind is conscious, and in unison with the tongue, in the recital of *Allāh’s* praises.

A person says *Allāhu Akbar* in such a manner, that his mind thinks of Allāh’s Greatness and the heart begins to feel it. While saying *Allāhu Akbar*, the mind should reflect on something from amongst the creation of *Allāh*, like one’s own body or anything else that reminds one of this specific quality (attribute) of *Allāh*.

To practice this, repeatedly recite the *Allāhu Akbar* slowly and reflect on how *Allāh* created the sun and the earth, and how Allāh created the approach (coming) of the day and night. Alternatively, while chanting *Allāhu Akbar*, ponder on Allāh’s creation of the eyes and the sight that He has granted with these very eyes.

In this way, one should select an individual word from the words of ṣalāh, dhikr and du‘ās that we normally use (this word should highlight a quality (attribute) of *Allāh*), then recite that word repeatedly. When repeatedly chanting that quality of *Allāh*, simultaneously you should mentally reflect on where you see that quality of *Allāh* manifest in the creation of *Allāh*.

This exercise of synchronizing (uniting) the tongue and mind should be done daily during some quiet time in seclusion, when there are no distractions. This training will then assist in devotion (khushū‘) during ṣalāh and du‘ā.

LESSON 5

Essential Qualities and Actions to Preserve Islām

There are certain actions and qualities mentioned below that every Muslim must continuously practice upon to protect and preserve their Dīn:

1. Istighnā

Refers to remaining independent from the creation of Allāh and relying completely on Allāh alone.

Allāh Ta‘ālā mentions in a verse of the noble Qur’ān:

For there is not a (single) thing (in all existence) but that its (unlimited) treasures are in Our providence (care).

[The Qur’ān, Surah al-Ḥijr, 15:21]

In yet another verse, Allāh mentions:

Call upon me (in prayer - whatever you may want). I will answer you.

[The Qur’ān, Sūrah Mu‘min, 40:60]

Allāh Ta‘ālā has created everything and He has unlimited treasures of whatever He has created. Allāh is waiting for us to ask Him so that He may grant us our requests, so why would someone ask from another or have any type of expectation from anyone else?

The only requisite for the success of the above formula is that one negates all of Allāh’s creation and places one’s needs and hopes before Allāh alone. Those who are particular in this matter regard it forbidden to seek favours from others. They even try to ensure that their hearts remain free from aspirations on any creation of Allāh satisfying any of their needs. Sayyidunā ‘Umar رضي الله عنه said, ‘I heard the Messenger of Allāh ﷺ say, “Were you to (genuinely) rely upon Allāh with due reliance, He would certainly sustain you in the same way He sustains birds; who go out in the morning hungry and return in the evening fully satiated.”’⁷

2. Isrāf

To abstain from wasting

Allāh mentions in the Qur’ān that those who waste (the squanderers) are indeed the (evil) brothers of shayṭān (satan).

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

Indeed, the wasteful are brothers of the devils.

[The Qur'ān, Surah al-Isrā', 17:27]

How can someone become a friend of Allāh when he has been declared a brother of shayṭān?

It seems that we are most careless about wastage in matters of food and water. When eating, ensure to dish out only the amount that one can eat. Clean the plate of every grain and particle of food, and wipe the plate clean using the fingers. Food and drink that one cannot consume should be shared with others or fed to animals.

Sayyidunā ‘Abdullah ibn ‘Amr رضي الله عنه reported: The Messenger of Allāh ﷺ passed by Sa’d رضي الله عنه while he was performing ablution (wuḍu). The Prophet ﷺ said, “What is this excess?” Sa’d رضي الله عنه said, “Is there excess with water in ablution?” The Prophet ﷺ said, “Yes, even if you were on the banks of a flowing river.”⁸

Therefore, one should also take care in not using electricity in excess of one’s need. Further, one should maintain this principle in the clothing one is to purchase as well as in each aspect of one’s life.

Nabī ﷺ said, “Do not waste water even if you were at a running stream.”⁹

3. Do not harm anyone

As humans, we are at constant interaction with others; from close family members to colleagues at the work environment, and even with strangers in public places. Nabī ﷺ taught us how to live in harmony with everyone. We are not expected to have the same values, likes and dislikes as everyone. Instead we are taught how to foster respect for others, how to be a well-wisher to everyone and how to appreciate the good in others and not focus on their faults and weaknesses.

All humans have rights over us, those who are close to us as well as strangers. We should make a concerted effort to fulfill the rights of everyone and in fact, go beyond what their rights demand. This is termed *Iḥsān* and, *Allāh is with those who excel in (doing) good*.¹⁰

Do not harm anyone with the tongue, hands or even in monetary dealings. One should go out of one’s way to remove obstacles and difficulties from the path of others, as this is a sign of one’s īmān.

A person should always be the first to greet and endeavour to assist others in whichever way, going the extra mile in doing so. Do not become one of those who demand their rights from others, instead become one who fulfils the rights of others, while constantly overlooking their shortcomings.

Rasūlullāh ﷺ has said: “A Muslim is one from whose tongue and hands Muslims (and others) are safe. And a muhājir (emigrant) is the one who gives up (abandons) all what Allāh has forbidden.”¹¹

4. Ṣabr and Istiqāmah

Patience and steadfastness

When a person treads the path of īmān, carries out Allāh’s orders and abstains from those matters that displease Allāh, he will face many obstacles and distractions. These obstacles are not put in our path by people or events, rather they are put in our path by Allāh so that we turn to Him in humility and we place our reliance on Him. This recourse and relying on Allāh in adversity is termed *ṣabr* and it is a form of strengthening one’s īmān. By adopting ṣabr, a situation that is difficult and outwardly negative, would turn out positive and be regarded as an accomplishment. Hence, a person would never become despondent or turn back feeling hopeless.

In every situation, easy or difficult, negate the circumstance and the means surrounding it, and affirm that ‘Allāh alone has brought this condition upon me and only He has control over it’. Do this by (calmly) reciting ‘Lā ilāha il-lallāh’ as this will assist in coping with the situation. In addition, by placing the matter in Allāh’s Hands, one will be relieved to understand that ‘Allāh is taking care of my matter, so there is no need to fear or become despondent’. This state of heart will allow one to remain steadfast in Dīn.

Aḥādīth

“(The real) patience is at the first stroke of the calamity.”¹²

“Take up good deeds only as much as you are able, for the best deeds are those done regularly even if they are few.”¹³

LESSON 6

Kalimah Shahādah

(The Testimony)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Ash-hadu al-lā ilāha il-lal-lāhu wa ash-hadu an-na Muḥam-madan
'ab-duhū wa rasū-luh*

I testify that there is none worthy of worship besides Allāh; and I testify that Muḥammad ﷺ is His slave and Messenger.

- When a person embraces Islām, it is commonly said that he has *taken the Shahādah*, given that it is necessary to utter the *Kalimah Shahādah* with the tongue and to embrace its meaning with the heart.
- Unlike the First Kalimah, the Shahādah is a personal testimony; implying that one's belief in the existence of Allāh Ta'ālā and the messengerhood of Muḥammad ﷺ is absolute.
- A testimony is an account of something one has experienced personally and directly. If someone witnesses the perpetration of a crime, he would say, "I testify this person is guilty," for he has witnessed the incident. On the other hand, the testimony of the third person who has simply heard of the crime does not hold the same credibility as the former.
- Belief and faith in Allāh Ta'ālā and in His Messenger ﷺ does not remain at one degree. It can be strengthened and developed progressively to a state of absolute conviction; a state whereby one could testify to its veracity and truthfulness. However, such testimony depends on inner perception and wisdom, and not mere observation and physical sight.
- Allāh Ta'ālā will question the prophets on the Day of Resurrection regarding them conveying the message of Islām to their nations. All the prophets will testify in the affirmative, but their nations will falsify them. Allāh Ta'ālā will further enquire if the prophets could present witnesses in their favour, upon which they will instantaneously declare that the ummah (believers) of Muḥammad ﷺ would stand in their defense. The other nations will object to this testimony given that the ummah of Muḥammad ﷺ was not present at that time. Nonetheless, this ummah will confirm before Allāh Ta'ālā that Rasūlullāh ﷺ conveyed the Qur'ān

Majīd to his followers, which contained vivid accounts of how the message of the previous messengers was rejected. Hence, Allāh will rule in favour of the messengers ﷺ on the basis of this ummah's testimony.

Implications of the Shahādah

By reciting the Shahādah, one actually attests to the following:

- Allāh Ta'ālā is the only Deity and the only One worthy of worship. He possesses all lofty attributes and majestic traits. He has no equal, no partner, nor does He have any resemblance to His creation in any way.
- Sayyidunā Muḥammad ﷺ is the Messenger of Allāh. He received revelation from Allāh and conveyed it to his ummah. Success and eternal prosperity can only be realized by embracing his teachings; whereas, rejecting them shall only result in perpetual failure and doom.
- The Shahādah also implies that one accepts all the teachings of Islām as the absolute truth, even if one cannot fathom the rationality in them.

Aḥādīth

“Whoever performs a proper wuḍu (as prescribed by the Sharī‘ah) and thereafter recites the Shahādah, will have the eight doors of jannah opened (in honour) for him (to enter from any one of them that he pleases).”¹⁴

“Allāh will summon a man from my ummah in the presence of the entire creation on the Day of Resurrection. Ninety-nine scrolls (of his misdeeds) will be unrolled in front of him; with the length of each scroll, being as far as the eye can see. Allāh will ask, “Do you deny anything (written) here? Have My scribes done any injustice to you?” The man will reply, “No, my Rabb.” Allāh will ask, “(Then) have you got any excuse for it?” Again, the man's reply will be, “No, my Rabb (I cannot tender an excuse, nor can I deny the offences, I plead guilty!)” Allāh will say, “Well, We have with us a good deed of yours, and rest assured, today no injustice will be done to you.”

A piece of paper will be brought forth, inscribed with the *Shahādah*: *I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muḥammad is His slave and Messenger.*

Then Allāh will instruct, “Go and have it weighed.” The man will say, “O my Rabb! What can this paper (possibly) weigh in respect to these scrolls?” Allāh will reply, “Indeed, no injustice will be done to you.” Nabī ﷺ then described the ensuing spectacle: “The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. The paper will be so weighty that the scrolls will fly up. And nothing can outweigh the name of Allāh.”¹⁵

LESSON 7

The Sublime Conduct of Nabī ﷺ

Allāh Ta‘ālā has declared Nabī ﷺ as the perfect example for humanity. The expression employed in the Qur’ān Majīd is ‘*uswah ḥasanah*’, which translates as, the perfect example.

Nabī ﷺ has been acknowledged as the perfect example in every respect. In order for us to attain the pleasure of Allāh Ta‘ālā, we have to imitate Nabī’s ﷺ every mannerism, trait and practice. Nabī ﷺ is not to be obeyed only in specific matters and disregarded in others.

Some individuals contend that Nabī ﷺ was an ‘uswah’ only as far as acts of worship are concerned, and that his personal habits and other characteristics were based on customs prevalent at that time. They allege, amongst other things, that Nabī ﷺ kept a beard and wore the headgear¹ because it was a custom of Arab culture. *This, however, is a grossly flawed notion for multiple reasons.*

The customs and traditions of bygone days were saturated with ignorance, and Nabī ﷺ was deputed by Allāh Ta‘ālā to combat this sullied environment. All his actions were governed by the injunctions of the Qur’ān Majīd, and his activities were monitored and supervised by Allāh Ta‘ālā. Society revolved around idol worship, the genesis of erroneous beliefs. Oppression, murder, prostitution, gambling, drinking, hijacking, burying innocent children alive and circumambulating the sacred Ka’bah naked was the norm of the day. Did Nabī ﷺ condone the actions of this society? Was he bound by these ludicrous customs and activities? Most assuredly not!

Uswah encompasses all spheres of life

Remember well, O reader! The key to all good-fortune is to adhere to the sunnah of Rasūlullāh ﷺ in *all* matters, be it his movements, actions, manner of eating, sleeping or talking. This, truly, is the meaning of following Nabī ﷺ. Never can a person claim that it is only essential to follow his method of worship, for there lies no justification in abandoning his blessed example in the rest of the matters. Failure to adopt the sunnah in all matters shuts a great and crucial door to the doors of prosperity.

Being a Muslim does not simply entail *testifying* to the messengerhood of Nabī ﷺ. Rather, it implies that one should whole-heartedly pledge to *obey* the sunnah of Nabī ﷺ. Then only will one be a true Muslim.¹⁶ The crux of the matter is that only unwavering adherence to the sunnah renders one a true Muslim.

1. Referred to as *qalan-suwah* in Arabic, and *topī* in Urdu.

LESSON 8

Definition of Sunnah

Sunnah, lexically or according to the dictionary, means a habit. Islamic terminology defines it as a report of that which Nabī ﷺ said, did, or approved of, even though not expressly.¹⁷

Types of sunnah

The sunnah is classed into two broad categories:

1. Sunan al-Hudā
2. Sunan al-Zawā'id

1) *Sunan al-Hudā* refers to the practices of Nabī ﷺ carried out as acts of devotion. For example, performing ṣalāh in jamā'ah (congregation), calling out the adhān and iqāmah, or adhering to certain practices of ṣalāh, fasting and Ḥajj. Discarding this category of sunnah is *detestable*, and *sinful if discarded habitually without reason*.

2) *Sunan al-Zawā'id* refers to the character, demeanour and personal habits of Nabī ﷺ. These include his manner of dressing, sleeping and so on. Imitating these acts constitute great rewards, while omitting them is not sinful. However, a true follower and lover of the sunnah is one whose ways are consistent with the sunan al-zawā'id as well; achieving this is really a mark of good fortune.

N.B: Since the word *zawā'id* means superfluous, extra, or over and above, one should not construe them as not being actions of worship. These are great acts of worship. sunnah means an Islamic mannerism, and it is infact an act of worship (ibādah).

In short, replicating the conduct of Nabī ﷺ as far as eating, sleeping, talking and the rest is concerned, is also regarded as an act of 'ibādah, that fetches immense reward. If we neglect this category, we will never be true adherents of the sunnah.

The foundation of our Dīn (mode of living) is based on three functions:

1. To follow Nabī ﷺ in all his actions and deeds.
2. To consume ḥalāl food.
3. To accomplish all actions with sincerity.

Forsaking the sunnah

It should be noted that the sunan al-hudā (practices executed primarily as acts of worship) that were done *punctually*, have the same significance as wājib (mandatory) actions. They are therefore categorized by the learned fuqahā (jurists) as ‘emphasized sunan’, those that should not be marginalized. Omitting these habitually is sinful, and the person is regarded a forsaker of the sunnah.

Examples of sunan al-hudā include the tarawīḥ ṣalāh and the total twelve rak‘āt of sunnah ṣalāh performed daily, before and after the farḍ ṣalāh.

A distinguishing point to note here is that, neglect of the sunan al-hudā that was *not* executed *constantly* by Nabī ﷺ, is not sinful; but of course, performing them yields tremendous benefits. Practices of this nature include Ṣalāt al-Ḍuhā (the forenoon prayers) and other optional ṣalāh.

In summary, we note that sunan al-hudā is of two types. The first category comprises of practices that were done regularly, while the second category consists of practices that were not executed so frequently.

Nabī ﷺ declared that ṣalāh performed in congregation is twenty seven times superior to ṣalāh performed individually. Therefore, no Muslim would disregard this opportunity without a valid excuse, unless he is a fool or is very heedless of his purpose in life. Just about anyone agrees that a person who prefers one over two is a fool, so why should anyone prefer one reward over twenty seven rewards?

The crux of the above-mentioned is that many a time, neglect and casualness towards the sunnah, results in one taking Dīn for granted; a grave crime altogether - may Allāh Ta‘ālā protect us!

Similarly, in the case of sunan al-zawā’id, it is detestable to discard those acts that Nabī ﷺ performed regularly. For example, Nabī ﷺ always ate with the right hand, and always wore the right shoe first. *There is not a single ḥadīth which asserts otherwise*; hence, the ummah at large is also required to follow these practices consistently. Omitting them without a legitimate excuse is sinful, though not as sinful as omitting a sunnah al-mu’akkadah (emphasized sunnah).

On one occasion, Nabī ﷺ reprimanded a person who was eating with the left hand. Such a reproach clearly establishes that this category of sunnah should also be adhered to. However, omitting those sunan al-zawā’id which Nabī ﷺ carried out occasionally is not sinful, and the person would not be labeled a forsaker of the sacred sunnah. Examples of these include eating tharīd or wearing a jubbah (a special type of coat).

Furthermore, one should understand that, omitting those sunan al-zawā’id, which were practiced regularly, but the regularity was not *deliberate*, as in the case with eating bread made of barley-flour or eating dates, and so on, forsaking these is not sinful.

These sunan were based on the society and traditions of those times and this was the fixed diet of Nabī ﷺ.

Other examples of these include wearing a lower garment (*lungi*, in Urdu) that would generally extend from the navel until the shin, or wearing leather socks.

Adhering to these denote true love for Nabī ﷺ and will be viewed as total adherence to the sunnah. A person who is fortunate enough to adhere to these aspects will also attain great heights in the hereafter, together with securing the intercession of Nabī ﷺ for himself.

O Allāh, grant us the good-fortune of adhering to the sunnah of Nabī ﷺ, Amīn!



(O Muḥammad, ﷺ), Say (to the believers): If you (claim to) love Allāh, then follow me (in practice and obedience, and in turn) Allāh will love you.

[The Qur'ān, Surah Āl 'Imrān, 3:31]

Hold fast to whatever the Messenger (Rasūl) brings you (the teachings and orders from Allāh), and refrain from whatever he has forbidden you (because whatever he instructs you is from Allāh).

[The Qur'ān, Surah al-Ḥashr, 59:7]



Beseech Allāh for the Ability to Live and Die on the Sunnah of Nabī Muḥammad ﷺ

O Allāh, let me live in accordance to the sunnah (way) of Your Nabī ﷺ, let me die (while still) on his creed and protect me from (such) trials (and tests) that will deviate me (from the sunnah).¹⁸



LESSON 9

Dhikr – Remembrance of Allāh

Dhikr refers to remembering Allāh, either by mentioning His blessed name or, mentioning any of Allāh's divine attributes. Recitation of the noble Qur'ān and proclaiming the Kalimah are the most superior forms of remembering Allāh.

Allāh Ta'ālā commands us to remember Him excessively. He says:

O you who believe! Remember Allāh abundantly (at all times, with mention of praise).

[The Qur'ān, Surah al-Aḥzāb, 33:41]

Similarly, Allāh says:

Most assuredly, it is by the remembrance of Allāh that hearts grow calm (and content).

[The Qur'ān, Surah al-Ra'd, 13:28]

The dhikr of Allāh is one such devotion that can be accomplished *in abundance* and *in any state*. Meaning, there is no stipulated limit and quantity of its recital (unlike other forms of devotion), nor is one required to be in the state of physical purity to carry it out. Every creation of Allāh remembers Him in a manner befitting it.

Consider the following expressions of Rasūlullāh ﷺ regarding the significance of dhikr:

- Rasūlullāh ﷺ said, “Man does not adopt any action more effective in rescuing him from the punishment of the grave than the remembrance of Allāh.”¹⁹
- Sayyidunā Mu'ādh (رضي الله عنه) asked Rasūlullāh ﷺ to inform him about the best deed, which would draw him nearest to Allāh. Rasūlullāh ﷺ responded, “(The best deed is) that you leave this world while your tongue is moist with the remembrance of Allāh Ta'ālā.”²⁰
- Rasūlullāh ﷺ said, “Everything has a cleanser and purifier. The remembrance of Allāh is the cleanser and purifier of the heart.”²¹

A few significant forms of dhikr

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Sub-ḥā-nallāhi wal ḥam-du lil-lāhi wa lā-ilāha il-lallāhu wallāhu Akbar; wa
lā ḥawla wa lā quw-wata il-lā bil-lāh*

Highly exalted is Allāh, pure of all defects. All praise is due to Allāh.
There is none worthy of worship but Him. Allāh is the greatest. There is
neither power (to resist evil) nor any ability (to do good) except with
(the help of) Allāh.

Notes:

The above phrases appear frequently in the Qur’ān Majīd and carry tremendous significance.

- Rasūlullāh ﷺ has classified these words as good deeds that yield perpetual returns. He has exhorted us to recite them as it sheds the reciter’s sins just as a tree sheds its leaves.²²
- Rasūlullāh ﷺ stated, “Lā-ḥawla walā quw-wata il-lā bil-lāh” is a treasure that originates from beneath the majestic throne of Allāh.²³
- According to another narration, Rasūlullāh ﷺ stated, “It is a treasure from the treasures of paradise.”²⁴
- Rasūlullāh ﷺ had also asserted that recital of Lā-ḥawla wa lā quw-wata il-lā bil-lāh is a cure for ninety-nine difficulties; the least severe of them is anxiety (depression).²⁵
- Sayyidunā Anas ibn Mālik رضى الله عنه reports that Nabī ﷺ said, “When Allah blesses someone with a bounty, be it with regard to his family, wealth or children and he says ‘Māshā Allāhū lā quw-wata il-lā bil-lāh’, no harm (including evil eye) will come to it except death.”²⁶

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ
الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Lā ilā-ha il-lallāhu waḥ-dahu lā sharī-ka lah; laḥul mul-ku wa-la-hul
ḥamdu, yuḥ-yī wa yu-mītu, bi-ya-di-hil khayr, wa hu-wa alā kulli shay-in
qadīr*

There is no one worthy of worship besides Allāh. He is alone and without any partner. To Him belongs the kingdom and all praise. He gives life and causes death. All good is in His control. He has power over everything.

Notes about this dhikr:

- Whoever utters the above with sincerity of soul while his heart corroborates his testimony, the doors of the skies are flung open (in honour) for him, such that Allāh Ta‘ālā looks (showers His mercy) at him (right in this world); and it is only right (befitting) that when Allāh gazes (casts His mercy) at someone, his requests are fulfilled.²⁷
- Rasūlullāh ﷺ extolled this dhikr saying, “It is the best (words and phrase) that I and the messengers prior to me have recited.”²⁸
- The rewards for reciting this dhikr ten times each, in the morning and evening are tremendous. Rasūlullāh ﷺ said, “The reciter will receive a hundred rewards, a hundred of his sins will be forgiven, he will receive the reward of freeing a slave and he will be protected from satan throughout the day.”²⁹
- Upon completing a farḍ ṣalāh, one should recite ‘sub-ḥā nallāh’, ‘al-ḥamdu-lil-lāh’ and ‘Allāhu Akbar’ thirty-three times each, followed by reciting the above Kalimah just once. The benefit of this practice is that one’s sins will be forgiven, even if they equal the foam of the ocean.³⁰



Ask Allāh for the Ability to Remember Him

O Allāh, help us in Your remembrance and in gratitude to You.³¹



LESSON 10

The Significance of Ṣalāt ‘Alan Nabī

(Durūd, in the Urdu language)

Significance of “Ṣalāt ‘alan Nabī”

It is an undeniable fact that the Ambiyā’ ﷺ hold the loftiest position after Allāh Ta‘ālā, and that our Nabī, Muḥammad ibn ‘Abdullāh ibn ‘Abdul Muṭṭalib ﷺ, ranks as the chief among the Ambiyā’ ﷺ.

Besides the primary rights that Muḥammad ﷺ enjoys upon the ummah, such as belief in him and following him, the ummah is obliged to fulfill an additional right. This right is clearly conveyed in the following words of the Qur’ān Majīd:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

O you who believe! Pray for (Allāh’s) blessings upon (the Prophet) and salute him with a worthy salutation of peace!

[The Qur’ān, Surah al-Aḥzāb, 33:56]

Upon the request of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, Rasūlullāh ﷺ formulated various forms of ṣalawāt and salām i.e. the invocation or conveying of special blessings, mercy and peace upon our beloved Nabī Muḥammad ﷺ. These ṣalawāt and salām have been meticulously preserved in the aḥādīth, so that this Qur’ānic injunction can be fulfilled rightfully.

It is Nabī ﷺ’s kindness upon the ummah that he acceded to the request of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and personally taught us the finest manner of fulfilling this obligation.

A note regarding the various forms of Ṣalāt ‘alan Nabī ﷺ

The ‘ulamā’ have explicitly stated that the most auspicious form of ṣalāt ‘alan Nabī is the Ṣalāt Ibrāhīmiyyah (known as Durūd Ibrāhīm, in Urdu) which is recited in ṣalāh. Apart from this, there is a vast, exquisite collection of ṣalāt ‘alan Nabī, each with its unique appeal and peculiar attraction.

‘Every flower has a unique colour and scent.’

People appreciate different tastes when it relates to ṣalāt ‘alan Nabī; some favouring one form while others are attracted to another. Whichever form one favours, ṣalāt ‘alan Nabī should be recited wholeheartedly and fervently, for then only will one reap its fruits, though mere recital too is not void of benefit in any circumstance.

Aḥādīth:

“Whoever conveys salutations to me ten times, Almighty Allāh will bestow him a hundred blessings. And whoever conveys a hundred salutations upon me, Almighty Allāh blesses him a thousand times. On the Day of Judgement, I will be a witness and I will testify in favour of the person who increases on this, out of love and enthusiasm.”³²

“Allāh has (tasked) angels to roam (the earth – and specifically) convey to me the salām from my ummah.”³³

“Whoever invokes ṣalāt (blessings and peace) on me excessively will be among the closest to me (on the Day of Qiyāmah).”³⁴

“Whoever invokes ṣalāt on me (just) once, Allāh will bestow him with ten blessings, and ten virtues will be recorded for him.”³⁵



Ask Allāh on Behalf of Nabī ﷺ

O Allāh, grant Muhammed ﷺ the station of intercession in the hereafter (the *wasīlah*), and instill in the hearts of the chosen ones his love.³⁶



LESSON 11

Four Selected forms of Ṣalāt Alan Nabī ﷺ

The first form:

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

Jazallāhu ‘an-nā Muḥam-madan mā hu-wa ah-luh

May Allāh reward Muḥammad ﷺ on our behalf, a (magnificent) reward that he so deserves!

Benefit: Sayyidunā ‘Abdullāh ibn ‘Abbās (رضي الله عنه) narrates from Rasūlullāh ﷺ that recitation of the above ṣalāt tires seventy angels for a thousand days.³⁷

In other words, the abundant reward that is gained through recital of this ṣalāt ‘alan Nabī preoccupies seventy angels for a thousand days (just about three years) to simply record the rewards.

The second form:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

*Allāhumma ṣal-li alā Muḥam-ma-di-wa an-zil-hul maq-‘adal muqar-raba
‘in-daka yaw-mal qiyāmah¹*

O Allāh, convey your choicest blessings upon Muḥammad and grant him a seat of honour and nearness to You on the Day of Resurrection.

Benefit: Rasūlullāh ﷺ has guaranteed his intercession for the person who conveys ṣalāt upon him in the above manner.³⁸

Note: There are various opinions regarding the interpretation of ‘seat of honour and nearness’ to Allāh Ta‘ālā. The popular view is that this is in reference to the *Maqāmal Maḥmūd* that is mentioned in the Qur’ān Majīd:

1. When stopping or pausing one’s recital on a *Tā Marbutah* (Closed *Tā*/ Round *Tā*) which would appear at the end of a word, the *Tā* will be pronounced as a ‘Small Hā’ and also receive a *sākin* as scripted above.

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

Soon your Sustainer will raise you (in the hereafter) to a (lofty) Station of Praise (among all humankind).

[The Qur'ān, Surah Banī Isrā'īl, 17:79]

The third form:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَاَزْوَاجِهِ اُمَمَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَاَهْلَ بَيْتِهِ
كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*Allāhumma ṣal-li 'alā Muḥam-ma-di-nin Nabī-yi wa az-wājihī um-ma-hātil
mu'-minīna wa dhuhr-riy-yatihi wa ah-li bay-tihi kamā ṣal-layta alā āli
Ib-rāhīma in-naka Ḥamīdum Majīd*

O Allāh, confer Your (special) blessings upon the Prophet Muḥammad, confer it upon his wives who are the mothers of the faithful believers, upon his progeny and family as You have conferred Your (special) blessings upon the family of (Sayyidunā) Ibrāhīm. Indeed You are the Most Praise-Worthy, the Most Glorious.

Benefit: In this ṣalāt 'alan Nabī, special blessings and mercies are invoked upon Nabī ﷺ's honourable wives and his progeny.

Rasūlullāh ﷺ has exhorted those who desire their reward to be weighed in an enormous scale, to convey ṣalāt on him and his family in the above mentioned words.³⁹

Only enormous *items* require enormous *scales*!

Ṣalāt 'alan Nabī - for a Friday

Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ recounts, "I was once standing before Rasūlullāh ﷺ when he said, 'Whoever conveys eighty ṣalāt to me on the Day of Jumu'ah, Allāh will forgive his eighty years of sin.' One of the bystanders (esteemed Ṣaḥābah - eagerly) queried, 'How should (we) convey these ṣalāt to you, O Messenger of Allāh?' Rasūlullāh ﷺ responded, 'You will utter (the following), considering it one count.'⁴⁰

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ

Allāhum-ma sal-li 'alā Muḥammadin 'ab-dika wa Nabīy-yika wa Rasū-likan-Nabīy-yil um-miy-yī

O Allāh, constantly send blessings upon Muḥammad, Your (special) slave,
Your prophet, Your messenger (who is) the unlettered prophet.

Aḥādīth

Sayyidunā Abū Hurayrah رضي الله عنه related that Rasūlullāh ﷺ said, “(Your) conveying of ṣalāt to me is a source of light (for you - when crossing) on the sirāt (the bridge over hell). And, whoever conveys *eighty* ṣalāt to me on the day of Jumu‘ah, his eighty years of sins would be forgiven.”⁴¹

According to this ḥadīth, the above reward applies to one who recites *any* form of ṣalāt ‘alan Nabī eighty times at *any* time on a Friday. In this ḥadīth, neither is there any specific wording nor a specific time to recite the ṣalāt.

In another ḥadīth, Nabī ﷺ said that the angels convey the ṣalāt to him immediately.⁴²

In yet another ḥadīth it is mentioned, “Whoever salutes (conveys ṣalāt upon) Nabī ﷺ just once, Allāh (Ta‘ālā) and His angels (reciprocate) by sending *seventy* mercies and blessings (to him).”⁴³

Mulla Ali Qari رحمته الله expresses that perhaps this significance is reserved for Fridays, since another ḥadīth reports that good deeds are multiplied seventy-fold on Fridays. *And Allāh knows best.*

Conveying a thousand salutations to Nabī ﷺ has been recorded from Sayyidunā ‘Abdullāh ibn Mas‘ūd رضي الله عنه who would advise the *Tabi‘ūn* to recite a thousand ṣalāt ‘alan Nabī on a Friday.⁴⁴

Rasūlullāh ﷺ said, “Convey excessive ṣalāt to me on every Friday, for the ṣalāt of my ummah are presented to me on every Friday.”⁴⁵

LESSON 12

Istighfār – Repenting and Seeking Forgiveness

Benefits of seeking forgiveness (Istighfār)

Rasūlullāh ﷺ declared, “Whoever seeks forgiveness constantly, Allāh Ta‘ālā will lead him out of every difficulty, relieve him of every anxiety, and sustain him from sources he could never imagine.”⁴⁶

Rasūlullāh ﷺ also proclaimed, “Whoever desires that his book of deeds delight him, should resort to seeking forgiveness abundantly.”⁴⁷

Rasūlullāh ﷺ stated, “Indeed I turn in repentance to Allāh Ta‘ālā one hundred times daily.”⁴⁸

Rasūlullāh ﷺ said that if a person recites the following istighfār, he would be forgiven even if he has fled the battlefield (perpetrated such a wicked crime):⁴⁹

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

As-tagh-firul lāhal-ladhī lā ilāha il-lā huwal Ḥay-yul Qay-yūmu wa atūbu ilayh

I seek Allāh’s forgiveness, besides whom there is no deity, (He is) Ever Living, the Self-Existing, and I turn to Him in repentance.



أَسْتَغْفِرُ اللَّهَ

Astaghfirullāh

I seek Allāh’s forgiveness

This is one of the most popular istighfār du‘ās; it is short, easy and simple for anyone to memorize and recite. This du‘ā is also one of the duas of forgiveness that Rasūlullāh ﷺ used to recite often. Nabī ﷺ used to recite ‘*Astaghfirullāh*’ three times immediately after concluding his every farḍ ṣalāh.

Note: No matter how long or short an istighfaar dua is, one should recite it with regret and remorse over ones wrongs.

More virtues of istighfār

Rasūlullāh ﷺ said that whoever recites the following after every farḍ ṣalāh, the reciter's sins will be forgiven, even if he (is guilty of) fleeing the battlefield.⁵⁰

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

As-tagh-firul-lāha wa atūbu ilayh

I seek the forgiveness of Allāh, and I turn to Him in repentance

Seeking forgiveness from Allāh ensures salvation in adversities

When the Prophet Sayyidunā Yūnus عليه السلام ended up in the stomach of the fish, he proclaimed thus:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaz ṣālimīn

There is no Deity besides You (no being can forgive my shortcoming besides You, O Allāh). Highly exalted are You! Indeed, I was of the wrongdoers!

[The Qur'ān, Surah al-Ambiyā', 21:87]

Allāh accepted his supplication and granted him salvation. Allāh then says, 'And in this way we grant the believers salvation.'⁵¹

Sayyidunā Yūnus عليه السلام was sent to his nation to preach the message of *tawhīd* and renunciation from *shirk* and wrong deeds. When the community rejected him repeatedly, he complained to Allāh in despair. He was commanded to preach for a further forty days and when only three days were left, he warned his nation of the punishment of Allah and left. His nation soon realized the trouble they were in and repented to Allāh and Allāh forgave them. In the meantime, Sayyidunā Yūnus عليه السلام boarded a ship which got caught in a storm. The travellers were instructed to lighten their load by throwing some passengers overboard. They drew lots and to their surprise, the name drawn was that of Sayyidunā Yūnus عليه السلام. Reluctantly, they repeated this process three times and at each instance it was still Sayyidunā Yūnus عليه السلام whose name was drawn. Upon being cast into the sea, he was swallowed by a huge fish. By the permission of Allāh Ta'ālā, he lived in its belly and this is where, upon realizing his mistake, he supplicated with the above dua through which Allāh granted him salvation.

An added virtue of the above supplication

The Prophet ﷺ said: “The invocation of my brother Dhun-Nūn, (Sayyidunā Yūnus عَلَيْهِ السَّلَامُ):

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaz ḡālimīn

There is no Deity besides You (no being can forgive my shortcoming besides You, O Allāh). Highly exalted are You! Indeed, I was of the wrongdoers! none who is experiencing difficulty employs it except that Allāh would relieve him of his difficulty.”⁵²

With regular istighfār, Allāh opens the doors of prosperity and barakah

In the following verses, Sayyidunā Nūh عليه السلام is addressing his people advising them to seek forgiveness (istighfār) and advising them regarding the benefits of doing so.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ، يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ،
وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

Then I said (to them), ‘Seek forgiveness from your Lord, for He is Ever Forgiving. He will (avert drought and) send rain to you in abundance; give you increase in wealth and sons; bestow on you gardens and bestow on you rivers (of flowing water).’

[The Qur’ān, Surah Nūh, 10-13]



Beg Allāh to Forgive our Sins

Our Rabb, forgive our sins and remove our misdeeds from us and cause us to die with the righteous.⁵³

O Allāh, the one whom sins cannot harm and forgiveness cannot cause any loss, grant me forgiveness. Verily, You are the generous giver.⁵⁴



LESSON 13

The Seven Articles of Faith

Belief in Allāh

We must believe in Allāh as He has described Himself to be. We should also believe in His Ninety-Nine beautiful names, which in actuality are His characteristics and attributes. For example, we believe that Allāh is *Ar-Raḥmān*, the being who is extremely Merciful and He is *Al-Khāliq*, the Creator of everything.

The Qur'ān and the ḥadīth speak of the glorious names of Allāh. These names are referred to as the *Asmā-ul-Husnā* (the beautiful names of Allāh) which Allāh possesses. Allāh Ta'ālā enjoys these attributes exclusively and uniquely; He has no equal or collaborate in any of them. Ascribing any of these attributes to anyone besides Allāh is akin to shirk (polytheism).

Rasūlullāh ﷺ asserted that Allāh Ta'ālā has Ninety-Nine names; whoever preserves them will enter jannah.⁵⁵

A FEW MAJESTIC NAMES OF ALLĀH

Allāh – The greatest of all His names

- *Allāh* is the name of that being who is the Creator and Owner of everything. The word Allāh refers to a Being who has always been in existence and who will never cease to exist. He possesses all traits of perfection and splendour and He is beyond any type of defect or blemish.
- The word *Allāh* encapsulates all the Ninety-Nine names within it.
- Allāh created the entire creation and formulated their needs and dependency as well. He, independently, is acquainted with the needs of His creation and He alone has the power and might to fulfill them.
- Though Allāh Ta'ālā has formulated the system of *cause and effect*, He is neither dependent nor subjected to this arrangement. For example, Allāh created and designed food to satiate our hunger. However, He has the ability to satisfy our hunger even without food. In other words, hunger and satiation are in His control.

- When a person calls out to Allāh, it is as though he says, ‘O Allāh, You are the One who has created my needs and only You are able to fulfill them. Therefore, I turn to You, trust You, depend upon You and from You only do I seek my needs.’
- The first and greatest deception that man falls prey to is the perception that his needs can be fulfilled via resources and methods other than submission to Allāh and other than requesting it from Him directly. *If we pin our hopes or fears in anything besides Allāh, we will be enslaved to it!* Besides, reserving hopes in entities other than Allāh will demand loyalty to it, resulting in one compromising the commandments of Allāh.
- Allāh Ta‘ālā wishes and requires our hearts to be detached from everything besides His Majestic Being, since everything besides Him is His perishable creation. He has designed our hearts to be exclusively for Him, as He is our *Ilāh* (i.e. object of worship and adoration) and He is our *Rabb* (i.e. Sustainer and Nourisher).



Ask Allāh to Enter His Love in our Hearts

O Allāh, make Your love dearer to me than myself, my family, and (even) cold water.⁵⁶



LESSON 14

Additional Names of Allāh Ta‘ālā

Ar-Raḥmān and Ar-Raḥīm

These two names of Allāh are expressive of Allāh’s (Ta‘ālā) extreme mercy and compassion. Allāh Ta‘ālā is exceptionally merciful to His creation and it is by virtue of this Mercy that He sustains the creation and fulfils all their needs. If He withholds His Mercy, all His creation will perish instantaneously.

All mercy that is displayed amongst human beings, and other creatures, emanates from the Mercy of Allāh. Allāh places mercy in the hearts of people, especially in the heart of a mother whereby she becomes attached and protective of her child.

Human beings are only capable of displaying mercy to others up to a certain limit. Beyond this, intolerance coupled with frustration and anger sets in. On the other hand, Allāh Ta‘ālā showers His mercy, kindness and sympathy tirelessly and incessantly. We cannot exhaust His mercy. Instead, *we are guilty of not begging enough for it from Him!*

When a person calls out to Allāh employing any of these two names, it is as though He is saying, “O Allāh, You are the sole possessor of mercy and all mercy emanates from You. I have no hope in receiving mercy from anyone besides You since their mercy is limited whereas Yours is infinite.”

Al-Samī‘ and Al-Baṣīr

Allāh Ta‘ālā is *All-Hearing* and *All-Seeing*; He sees and hears everything at all times. Besides Allāh possessing these traits in perfection, He also bestows others with sight and hearing. However, the creations’ sight and hearing is extremely limited and feeble.

Allāh Ta‘ālā does not need an eye to see, nor does He require an ear to hear. He has no resemblance to His creation in these or other characteristics. His sight and hearing are all-embracing and limitless. He can see a black ant positioned on a black rock on a dark night just as we would see it in broad daylight.

Allāh, the All-Hearing and the All-Seeing, has the capacity to listen and simultaneously respond to His creation, even if they all call out to Him at once, in multiple languages and with divergent requests. Similarly, He sees everything and nothing can distract him from viewing any particular thing.

A Muslim should endeavour to be ever conscious of the fact that Allāh Ta‘ālā is observing him and listening to him at all times. He should be certain that Allāh Ta‘ālā is aware of that which is within the recesses of his heart and soul. This mindset and conscience will deter one from sin. Many books explain the Ninety-Nine names of Allāh. One may refer to a reliable book for a comprehensive discussion on other great names of Allāh.

When pronouncing the pure names of Allāh, do so slowly endeavouring to ponder over their meaning. You should also contemplate and sense that quality of Allāh in your heart. In addition, ask Allāh to forgive you for having, initially and entirely, turned to His creation (for assistance, or anything else), and pledge never to resort to that again. Truly, feel yourself unworthy of taking His pure name.



Ask Allāh for Firmness in Faith

O Allāh, I beg You for (firm) faith that will not be shaken.⁵⁷

O Allāh, bestow me with Your love and the love of those whose love will draw me closer to You.⁵⁸



LESSON 15

The Second Article of Faith

Important beliefs about the Angels

- Allāh Ta‘ālā created angels from *nūr* (celestial light). Although angels are not visible to the human eye, we believe that they do exist and serve various functions.
- Angels do not require food, drink or rest. They are constantly in servitude to Allāh. Neither do they have desires nor can they disobey Allāh. Angels are agender; they do not have a gender.
- Allāh Ta‘ālā has appointed a certain number of angels to protect every human being from the *jinn*¹.⁵⁹ Similarly, other angels protect the believers from other forms of harm. Angels have also been appointed to mete out punishment to sinful people in their graves and in the hereafter.

The few commonly known angels are listed hereunder:

Jibrīl (جبريل) – The angel entrusted with the task of conveying Allāh’s (Ta‘ālā) messages and commandments to the Ambiyā’ (الأنبياء).

The Angel of Death (ملاك الموت) – The angel responsible for extracting the souls of human beings at their stipulated time of death. Many angels accompany him in this task.

Isrāfīl (إسرافيل) – The angel appointed to blow the trumpet, which will herald the end of the world and the commencement of Resurrection. When the trumpet is sounded at first, every living matter will perish and the universe will crumble. Upon the second blowing, every dead matter will return to life. Rasūlullāh ﷺ has informed us that Isrāfīl (إسرافيل) has already taken the trumpet to his lips. He waits in anticipation of the divine commandment upon which he will execute his task swiftly.

Kirāman-Kātibīn – The Qur’ān speaks of groups of angels that are assigned to every human being to record their every word and action. The angel positioned on the right shoulder records the good deeds while the angel on the left records the bad.

Munkar and Nakīr – These are angels assigned to question each person in his grave, shortly after one is buried. They will question an individual about the following:

1. Jinn are a special creation of Allāh made of fire/blue flame. Like humans, they are capable of obeying and disobeying Allāh Ta‘ālā and will be responsible for their actions in the hereafter.

- Who is your Rabb (Lord)?
- What was your religion?
- The deceased will be asked about his belief regarding Rasūlullāh ﷺ.⁶⁰ [After the mention of Rasūlullāh's ﷺ name⁶¹ or after his vision becoming evident.]

Ḥadīth

Rasūlullāh ﷺ defined īmān as such, “Īmān is that you believe in Allāh, His angels, meeting Him (in the afterlife), belief in (all) his messengers and that you believe in the Resurrection (life after death).”⁶²



Beg Allāh for Safety from the Harms of His Creation

O Allāh, Lord of Jibrīl, Mikāīl, Isrāfīl, and Lord of Ibrāhīm, Ismāīl, and Ishāq, grant me safety and do not impose anyone of Your creations upon me which will make matters intolerable for me.⁶³



LESSON 16

The Third Article of Faith

The Divine Books

Allāh Ta‘ālā revealed many books to His messengers. The major books are known as *kitāb* (plural is *kutub*) and the smaller ones are known as *saḥīfah* (*scripture*) or *suḥuf*, (*scriptures*).

We believe that all the divine books were revealed by Allāh and that their original contents were true. However, we have been obligated to follow the Qur’ān Majīd only, the final testament from Allāh Ta‘ālā.

All messengers received revelation, but not all of them received a divine scripture.

The four Major Books are listed hereunder:

1. ***The Torah*** (Old Testament) – it was revealed to Sayyidunā Mūsa عليه السلام.
2. ***The Zaboor*** (Psalms) – it was accorded to Sayyidunā Dāwūd عليه السلام.
3. ***The Injīl*** (Gospel - New Testament) – it was revealed to Sayyidunā ‘Isā عليه السلام.
4. ***The Qur’ān*** – (known as The Last Testament, the final book of Allāh - was conferred to the final Messenger, Muḥammad ﷺ).

All the previous books of Allāh, with the exclusion of the Qur’ān Majīd, have undergone modifications and alterations. None of them exist in their original and authentic form. However, Allāh Almighty has protected the Qur’ān from any sort of distortion and therefore, the Qur’ān Majīd is a living miracle of Rasūlullāh’s messengerhood ﷺ.

Another miraculous dimension to the Qur’ān Majīd is the aspect of its memorization. Despite its volume, the Qur’ān Majīd is the only book in the world that can be memorized so easily by hundreds and thousands of people (including children) the world over, the majority of whom do not even understand a word of Arabic. Allāh Ta‘ālā has preserved the Qur’ān until this day and He will continue to preserve it until the end of time.

Allāh Ta‘ālā challenges the disbelievers to produce a book similar to it or ten chapters or even one chapter like the Qur’ān (in its beauty, splendour, wise legislation, true information, true prophesy, and other perfect attributes) since (or if) they disbelieve that it is the word of Allāh. This challenge remains unanswered until this day, and it will never be fulfilled, as Allāh says:

And if you cannot (produce even a single chapter like one in the Qur'ān), and never shall you (be able to) do so, then fear the fire (of hell), whose fuel is people and stones; (a fire) prepared for the disbelievers.

[The Qur'ān, Surah al-Baqarah, 2:24]

The Qur'ān Majīd was revealed in bits and pieces over a span of twenty-three years. Other divine books were revealed all at once.

Reciting the Qur'ān Majīd yields immense returns. One receives a minimum of ten rewards for every Arabic letter recited of the Qur'ān Majīd. Reciting the Qur'ān Majīd is the greatest form of dhikr i.e. remembering Allāh.

Memorizing the Qur'ān is an act of great merit too. Rasūlullāh ﷺ said that one who memorizes the Qur'ān and considers its lawful as lawful and its prohibitions as forbidden, i.e. he observes its dictates, Allāh will admit him into paradise and accept his intercession on behalf of ten such persons of his family who were doomed to the fire of hell.⁶⁴



Ask Allāh for Guidance According to the Qur'ān

O Allāh, open my heart to hearing Your remembrance, and grant me performance of deeds according to Your Qur'ān.⁶⁵



LESSON 17

The Qur'ān

Allāh Ta'ālā revealed the Qur'ān primarily as a book of guidance for humanity, so that *man gains insight to Allāh's greatness and His marvelous attributes*. Consequently, many verses of the Qur'ān draw our attention to those creations that are stronger and mightier than man, so that man realizes how much more powerful and capable Allāh is to control His creation.

In some verses, Allāh poses questions to humankind regarding the seeds that we sow, who is responsible for growing them into trees and vegetation of spectacular size, taste and shapes? Allāh enquires about the water we drink, who causes it to drop from the sky?

In some verses, Allāh instructs us to reflect on our physique and the functioning of each organ in our bodies.

The essence of the Qur'ān is to *divert man's attention and admiration 'from the creation' to 'the Creator of these creations'*. Those who reflect on the Qur'ān will derive this great message from it. Ultimately, loyalty is for Allāh alone; sharing the loyalty of one's heart with any other creation is the most heinous crime that human beings commit. Such individuals are truly ignorant as Allāh states:

Say (O Messenger, to the disbelievers), "O ignorant ones! Do you command (order) me to worship others besides Allāh?"

[The Qur'ān, Surah Zumar, 39:63]

Prior to Sayyidunā 'Umar رضي الله عنه experiencing the light of Islām, he was an icon of disbelief. At one occasion, he brazenly attempted to assassinate Rasulullah ﷺ. En route to his pursuit, 'Umar رضي الله عنه visited the home of his own sister. There, he came across the following verse describing the glorious nature of Allāh:

(The Qur'ān is) A revelation from the One who created the earth and the high heavens, the All-Merciful (who has) positioned (Himself) over the throne (befittingly). To Him belong all that is in the heavens, and all that is in the earth, and whatever lies between them, and all that lies beneath the soil. Moreover, whether you utter words aloud (or silently, it makes no difference, for), He, indeed, knows the secret, and what is (yet) more hidden (such as unspoken thoughts and desires of the heart). (Such is) Allāh; there is no deity but Him! To Him belong the most excellent names.

[The Qur'ān, Sūrah Tā Hā, 20:4]

He continued his reading until culminating upon the verse:

Indeed, it is I! I am Allāh! There is no deity but Me. So worship Me (alone) and (duly) establish the Prayer (ṣalāh) for My remembrance (to remember Me).

[The Qur'ān, Sūrah Tā Hā, 20:14]

By drawing 'Umar's ﷺ attention to Him repeatedly, Allāh Ta'ālā destroyed all effects of disbelief and polytheism from his heart. When he reached this final verse, he had transformed to a perfect *mu'min* (believer in Allāh).

This message of *tawhīd* is the core and essence of the Qur'ān Majīd. *If Muslims convey this to humanity, their hearts will only change for the better!*

Another important aspect of the Qur'ān Majīd is that it sheds light on the lives and struggles of the Ambiyā' ﷺ. It acquaints us with the efforts and sacrifices they endured when reforming their people. It details their utter selflessness and their absolute dependence upon Allāh alone. The Ambiyā' ﷺ were extremely compassionate souls, ever concerned about the well-being of their people, anticipating no material return whatsoever for their toil and efforts.

The Qur'ān discusses approximately twenty-five messengers.

The Qur'ān is a living miracle unto every community of the human race right up to the Day of Judgement. We will explore a few of these miraculous dimensions:

1. Memorization of the Qur'ān

Since the inception of its revelation to Rasūlullāh ﷺ, the Qur'ān was memorized by a large number of this ummah. Its memorization was intended by none other than Allāh Himself when Allāh had ordained its recital, from memory, in the five daily ṣalāh. Thus, in every age of Islamic history, you would find hundreds and thousands of people who memorized the Qur'ān and revised it daily. In the present age, *millions* of people have memorized the entire Qur'ān, word for word and many more will continue to do the same until the end of time. *The Qur'ān is virtually the only book ever to have been memorized, cover to cover, by such a large number of people who range from all ages, races, backgrounds, languages and lifestyles!*

Allāh says in Sūrah Qamar:

And very truly, We have made the Qur'ān easy for remembrance. So is there anyone to remember?

[The Qur'ān, Sūrah Qamar, 54:17]

2. Preservation of the Qur'ān in its original form

The Qur'ān is the only divine scripture that is still found in its original language. Muslims all over the world recite the Qur'ān in its original form, whether they understand it or not. Since translations are never void of their translators influences, Muslims believe that, besides the original, nothing can be called the 'Word of Allāh'. We may term it a 'translation' or 'interpretation' of the Qur'ān, but the Qur'ān itself is the only 'original word' that was revealed to Muḥammad ﷺ.

3. No distortion, even to the equivalent of a vowel

Muslims throughout the world recite the very same Qur'ān without the difference of even a single vowel, let alone a letter or word. If an imām errs by a mere vowel while leading the ṣalāh, he is immediately rectified by the fellow congregants (*muqtadī* - followers). Recordings of recitals of the entire Qur'ān by a host of imāms from across the world are widespread among Muslims - scholars and the masses alike. Mispronunciation of letters is considered a deficiency, and a change of a vowel an error. Deliberate changes, no matter how small, are deemed disbelief.

4. Science and the Qur'ān

Scientists, who were instrumental in major factual discoveries in every period of history, were flabbergasted when informed that the Qur'ān had already spoken of their discoveries. Many books have been authored expounding this subject. Among the more recent discoveries is the entire process of embryology. The subject is lengthy but for an idea, take note of what Dr Keith Moore, a professor of embryology and Chairman of the Department of Anatomy at the University of Toronto, Canada, had to say:

“It has been a great pleasure for me to help clarify statements in the Qur'ān about human development. It is clear to me that these statements must have come to Muḥammad from the Almighty or Allāh, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muḥammad must have been a Messenger of the Almighty (Allāh).”

The above serves an example in the science of embryology. Let us cite an example in the field of geology. The following phenomenon is a recent discovery and what follows is verbatim from the book 'Earth', a basic reference textbook on geology studied in many universities around the world:

“The mountain is illustrated to be in a wedge-shape, while itself being a small part of the whole, whose root is deeply entrenched in the ground. The mountains play an important role in stabilizing the crust of the earth.”⁶⁶

Geologists assert that the radius of the Earth is 3,750 miles and the crust on which we live is very thin. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or tent pegs that hold the earth's crust giving it stability.

Further, they say that the earth's crust is 5 km thick below the oceans, 35 km thick below flat continental surfaces, and almost 80 km thick below great mountain ranges. The mountains stand upon these thick foundations.

The Qur'ān has spoken on all of these more than 1400 years ago. Says Allāh Ta'ālā in the gracious Qur'ān,

Have we not made the earth as a cradle (a wide expanse, for you) and the mountains as pegs (in it)?

[The Qur'ān, Surah al-Naba', 78:6-7]

So too, have We set in the earth anchoring (deeply-rooted) mountains, so that it does not sway with them (upon earth).

[The Qur'ān, Surah al-Ambiyā', 21:31]

And the mountains, He (alone) anchored them (deep into the earth).

[The Qur'ān, Surah al-Nāzi'āt, 79:32]

5. A comprehensive formula for human success

Sir Napoleon Bonaparte stated:

“I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'ān which alone are true and which alone can lead men to happiness.”⁶⁷

The Prophet Muḥammad ﷺ was sent to demonstrate the Qur'ānic teachings. When questioned about his character, his beloved wife, 'Āishah (رضي الله عنها) responded, “It was the Qur'ān.”

About Prophet Muḥammad ﷺ, Alphonse de Lamartine says,

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that person is Muḥammad. As regards to all the standards by which human greatness may be measured, we may ask, “Is there anyone greater than he?””⁶⁸

6. Its teachings are never outdated

Yvonne Ridley, a BBC War correspondent had the following to say after embracing Islām,

“...I started reading the Koran, and it was absolutely breathtaking. It could have been written yesterday for today.”

7. The challenge of the Qur’ān

Among the most perplexing issues for the disbelieving Arabs was that the Qur’ān would time and again pose a challenge to them to produce another discourse like it. Later, it eased the challenge by inviting them to present only ten chapters of its like. Thereafter, it summoned for one chapter only. During the length of all these challenges, the disbelievers only evolved from helplessness to defeat, while the Qur’ān progressed from success to victory. Below is the full scenario:

In the Qur’ān, Sūrah Ṭūr - chapter 52, verse 33 and 34, Allāh Ta‘ālā challenged the disbelievers thus,

Do they (genuinely) say (of the Qur’ān: Muḥammad) has, himself, composed its words? (Never), Rather, (out of arrogance), they do not believe (in it). Then, let them produce a discourse like it, if indeed, they are truthful.

When they offered no response, the Qur’ān extended more rope to them saying, in Sūrah Hūd (11), verse 13 and 14,

Do they say: (The Qur’ān is not from Allāh; rather,) he has forged it? Say (to them O Prophet): Then produce (bring forth) ten forged Sūrahs like it! Moreover, call upon whomever you can (for assistance), apart from Allāh, if, indeed, you are truthful. Yet, if they do not answer you, then know, (indeed), that this (Qur’ān) has been revealed with the knowledge (and power) of Allāh (alone), and that there is no deity besides Him. So will you, (O people,) become Muslims, (in willing submission to Allāh alone)?

Witnessing their distraught sense of helplessness, Allāh Ta‘ālā lightened the challenge further. In Sūrah al-Baqarah 2: 23; 24, Allāh Ta‘ālā announces to the disbelievers,

And if you are in doubt about (the divine origin of) what We have revealed to Our servant (Muḥammad in the Qur’ān), then bring forth a (single) Sūrah of its like. Moreover, (you are at liberty to) invite all your witnesses (supporters), apart from Allāh, (to prove your claim) if you are truthful. Yet if you cannot do so - and never shall you be able to do so - then fear

the fire (of hell), whose fuel is people and stones; (a fire) prepared for the disbelievers.

However, their inability abounded with embarrassment and shame, and Allāh Ta‘ālā recorded their defeat forever, thus they were incapable and would always be. Their arguments were pulverized compounding their disgrace. Allāh’s command dominated, although they disliked it.⁶⁹

8. An attempt to produce the like of the Qur’ān

Historical books have mention of an Arab man, an imposter to prophethood, who lived in Yamāmah. He was termed ‘Musailimah *al Kadh-dhāb* (Musailimah, the imposter)’. He would compose phrases and verses, yet attribute these to divine revelation.

On one occasion, a friend of his, named ‘*Amr ibnul ‘Ās*, who until then had not embraced Islām, paid him a visit. Since ‘*Amr* had arrived from the land of the Prophet Muḥammad ﷺ, Musailimah inquired about the Prophet ﷺ. ‘*Amr* replied that an amazing *sūrah* had recently been revealed to the Prophet ﷺ, and he recited it to him. Musailimah retorted saying that similar verses were being revealed to him too. ‘*Amr* requested Musailimah to recite some of them. After Musailimah’s rendition, ‘*Amr* stated to him very frankly, “You know that I know you are lying.”

9. The most recent attack

A few years ago, a Christian Arab authored a book entitled *Al Furqān*. He vehemently claimed that it would replace the Qur’ān. However, to his utter dismay, it was totally rejected by all and sundry, for it was nowhere near the Qur’ān. How could it ever be, when the Qur’ān is the Word of Allāh, the Almighty, and his was a feeble attempt of a deficient mortal?

Thus do We send down (in the verses) of the Qur’ān that which is a healing (for body and soul), and a mercy to the believers.

[The Qur’ān, Surah Banī Isrāīl, 17:82]

Aḥādīth

“There is nothing better to draw you closer to Allāh than that which has emanated directly from Him, and that is the Qur’ān.”⁷⁰

“Indeed, amongst people, there are some (who are) of Allāh’s household... The people of the Qur’ān, they are the household of Allāh and His special ones.”⁷¹

LESSON 18

The Fourth Article of Faith

Belief in the Messengers of Allāh ﷺ

- Allāh Ta‘ālā selected messengers for every nation to invite the people to recognize their Creator, and to submit to His commandments. If the nations complied, they would enjoy prosperity in this life and in the stages to come. If not, they could probably face Allāh’s wrath here, before the everlasting punishment of the hereafter.
- Since the beginning of time, Allāh Ta‘ālā deputed approximately 124 000 messengers to various nations. At times, Allāh Ta‘ālā sent multiple messengers to a single nation at the same time, as is the case with Nabī Mūsa and his brother Nabī Hārūn ﷺ.

The Messengers could be classed in one of two categories:

Rasūl – Refers to a messenger who received a new set of divine laws, such as Sayyidunā Mūsa ﷺ, Sayyidunā Īsā ﷺ and Sayyidunā Muḥammad ﷺ.

Nabī – Refers to a messenger who is delegated to implement and propagate a previous set of laws. He does not receive a new book or a new code of law.

- One cannot necessarily follow a set of laws that a previous messenger received. Every new set of laws will automatically abrogate the previous one. However, we do believe that every set of laws was most appropriate for the period for which it was intended.
- Sayyidunā Ādam ﷺ was the first human being and the first messenger of Allāh while Sayyidunā Īsā ﷺ was the second to last Rasūl of Allāh. He received the *Injīl* (the Gospel, New Testament); a separate code of law for his people.
- Every messenger of Allāh was infallible. They were divinely selected by Allāh. One cannot elevate their rank beyond reality and declare them the offspring of Allāh or His equals.
- The Final messenger of Allāh is Muḥammad ﷺ. He has been sent *for all of humanity until the end of time*. Muḥammad ﷺ lived for a period of sixty-three years but fulfilled the role of a messenger for only the last twenty-three years of his life. Therefore, together with preaching obedience to Allāh and His Messenger, Muḥammad ﷺ also entrusted the task of propagating this truth to his followers. *Therefore, we will all be questioned about this responsibility according to our capacity!*

- Muḥammad ﷺ has the most exalted position in the sight of Allāh. He is the leader of humankind and the seal of all prophets. Here are some facts about him:
 1. He was born in the sacred city of Makkah, to the Banū Hāshim clan, a division of the powerful and prominent Quraysh tribe.
 2. His father was ‘Abdullāh and his mother, Āminah.
 3. His father died before he was born, and so his grandfather, ‘Abdul Muṭṭalib, raised him up. When ‘Abdul Muṭṭalib passed on, his paternal uncle, Abū Ṭālib assumed his custody.
 4. At the age of twenty-five⁷², he married Sayyidah Khadījah (رضي الله عنها), a prominent widow who was fifteen years older than him.
 5. Allāh Ta‘ālā assigned to him prophethood at the age of forty. The first revelation of the Qur’ān occurred to him in a cave. The Qur’ān then descended in bits and pieces, as required, over a span of twenty-three years.
 6. After receiving prophethood, Rasūlullāh ﷺ spent thirteen years in Makkah, preaching Islām. He and his companions were then forced to emigrate to Madīnah. He lived in Madīnah for ten golden years and passed away at the age of sixty-three.
 7. Allāh Ta‘ālā fashioned Muḥammad ﷺ as the most perfect role model for all of humanity until the end of time. It is therefore necessary to study his teachings and his lifestyle and to emulate them to the best as we can.
 8. We should never abandon the noble ways of Rasūlullāh ﷺ by adopting other trends, cultures and fashions. This will result in unhappiness in this world and ultimate failure in the hereafter.



If you obey him, (i.e. Rasūlullāh ﷺ) you will be rightly guided.

[The Qur’ān, Surah al-Nūr, 24:54]

He does not speak out of whim. This (Qur’ān) is none other than a (divine) revelation.

[The Qur’ān, Surah al-Najm, 53:3/4]

LESSON 19

The Companions of Muḥammad ﷺ

Like all messengers of Allāh, Rasūlullāh ﷺ also had companions; who are better known as the *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ (*Raḍiyallāhu Anhum - Allāh be pleased with them all*). The *Ṣaḥābah* are those people who saw or met Rasūlullāh ﷺ even for the minutest duration, while in a state of īmān, and they passed away as Muslims.⁷³

The *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ were divinely selected by Allāh for the companionship of His Beloved Messenger ﷺ. A non-*Ṣaḥābi*, therefore, can never equal a *Ṣaḥābi* (singular of *Ṣaḥābah*) in rank and piety. The *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ are the finest and most exalted people that lived on earth after the *Ambiyā'* الرسل.

Rasūlullāh ﷺ declared the following concerning his companions:

“Fear Allāh; fear Allāh regarding my companions. Do not cause them to be a target of abuse and vilification after my demise. Whoever loves them, loves them due to his love for me; and whoever hates them, hates them due to his hatred for me.”⁷⁴

We should therefore have the greatest reverence for them.

The greatest accolade of the *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ is that Allāh Ta‘ālā has announced His pleasure and happiness with all of them in the Qur’ān Majīd. Allāh says:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allāh is (well) pleased with them and they are (well) pleased with Him.

[The Qur’ān, Surah al-Bayyinah, 98:8]

When the name of a *Ṣaḥābi* is mentioned, we invoke blessings for him or her by saying ‘*Raḍiyallāhu ‘Anhu*’ or ‘*Raḍiyallāhu ‘Anhā*’ respectively. This means, ‘May Allāh be pleased with him or her’.

The greatest *Ṣaḥābi* without reservation was Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. This signifies him as the greatest personality after all the messengers of Allāh. Those who succeed him in rank are Sayyidunā ‘Umar, Sayyidunā ‘Uthmān and Sayyidunā ‘Ali رَضِيَ اللَّهُ عَنْهُمْ.

These four *Ṣaḥābah* are better known as the *Khulafā’ Rāshidūn*; i.e. the four rightly guided successors. They succeeded Rasūlullāh ﷺ upon his demise and proficiently managed the affairs of the Islamic empire and the welfare of the Muslim ummah. Each of them assumed the *khilāfah* (successorship) in the above-mentioned order.

Once, in a gathering Rasūlullāh ﷺ conveyed glad-tidings of paradise to ten Ṣaḥābah رضى الله عنهم. These were the earliest Muslims who sacrificed greatly for the spread of Islām. They are therefore known as the *‘Asha-rah Mubash-sharah* (the ten personalities accorded glad tidings of paradise - in one gathering). Their names are recorded hereunder:

- Sayyidunā Abū Bakr as-Ṣiddīq رضى الله عنه
- Sayyidunā ‘Umar al-Fārūq رضى الله عنه
- Sayyidunā ‘Uthmān رضى الله عنه
- Sayyidunā ‘Ali رضى الله عنه
- Sayyidunā Ṭalḥah رضى الله عنه
- Sayyidunā Zubayr رضى الله عنه
- Sayyidunā ‘Abdur-Raḥmān ibn ‘Awf رضى الله عنه
- Sayyidunā Sa’d ibn Abī Waqqās رضى الله عنه
- Sayyidunā Sa’īd ibn Zayd رضى الله عنه
- Sayyidunā Abū ‘Ubaydah ibn al Jarrāh رضى الله عنه



Beseech Allāh to Enliven our Hearts through the Qur’ān

O Rabb, I beg of You that You make the Qur’ān the spring for my heart and a remedy for my grief.⁷⁵



LESSON 20

The Fifth Article of Faith

Resurrection after death

Many people are under the misconception that man will live once only, i.e. in this mortal life, and that death will signify the end of our existence. However, Allāh Ta‘ālā says,

From it (the earth) We have created you. And to it shall We return you (when buried). And from it shall We bring you forth (yet) another time (on the Day of Resurrection).

[The Qur’ān, Surah Tā Hā, 20:55]

Every person will be resurrected in the manner he passed away. Rasūlullāh ﷺ said that the martyr would rise up on the Day of Resurrection with his wounds afresh, and blood dripping therefrom.

Sayyidunā Ibrāhīm عليه السلام once requested Allāh Ta‘ālā to show him how the dead would be resurrected; though being convinced of its reality, he desired to witness the phenomenon. Subsequently, Allāh Ta‘ālā instructed him to slaughter four birds, cut them up and mix their body parts, divide the parts into four groups, and place the mixed body parts on four different mountains.

Ibrāhīm عليه السلام then positioned himself and beheld the spectacle of how Allāh Ta‘ālā reassembled the four birds and brought them back to life. The birds assumed their exact form and state they had enjoyed prior to being slaughtered.

Our life in this world is transitory. We are speedily travelling to the hereafter. With every second that passes, our existence on earth is waning. The afterlife is never-ending and there are only two abodes.

The Nabī of Allāh, ‘Uzayr عليه السلام once passed by a town, desolate and toppled upon its rooftops. The inhabitants of the town were all deceased. He spotted a heap of bones and began to marvel at the power of Allāh, “How would Allāh ever give life to (all) this after its death? How would Allāh reconstruct these decomposed bones?” Immersed in wonder about this amazing phenomenon (yet, convinced of its reality), Allāh Ta‘ālā, through His power, caused him to die for a hundred years.

When Allāh resurrected him, he could not discern the length of his sleep, save that he noticed the decrepit (decomposed) remains of his donkey. Moreover, to his amazement, the food with him remained unspoiled, fresh as it was.

Consequently, to answer his thoughts of resurrection, Allāh Ta‘ālā favoured him to witness the resurrection of his disintegrated donkey. First, the bones assembled, then the flesh covered the skeleton and finally, all its features were restored.

Those who disbelieve in Allāh’s power of recreation will be convinced of its reality on the Day of Resurrection. In turn, they will beg Allāh for a second chance to return to the world to believe in Him. However, they will be left to regret, as their plea will ‘fall on deaf ears’.



Beseech Allāh for Entry into Paradise and Safety from the Fire of Hell

O Allāh, forgive us, be pleased with us, admit us into jannah and protect us from jahannam.⁷⁶

O Allāh, I seek Your protection from that You turn Your Face (special mercy) away from me on the Day of Judgement.⁷⁷



LESSON 21

The Sixth Article of Faith

Destiny/Fate is Determined by Allāh

Every occurrence in this world has already been recorded and predetermined by Allāh. Every person's lifespan, the events of his life, his sustenance and all other affairs have been predestined. This information is contained in the *Protected Tablet*. Nobody can alter the destiny of a human being. However, Allāh Ta'ālā has informed us through His Messenger ﷺ that supplicating to Allāh (du'ā) has the power of changing one's destiny.⁷⁸ Furthermore, though the destiny of every creature is already known to Allāh, this does not eliminate man's freedom of choice. It is man's choice to either obey or disobey Allāh; yet his submission or his defiance is already known to Allāh. Allāh Ta'ālā will not force or compel man to anything. Hence, the reality of Allāh Ta'ālā *knowing* (our outcome) does not affect our freedom of choice. Man does not know his destiny and therefore is at liberty to the course he adopts. He is the architect of his destiny and he alone will be responsible for the consequence of his choices.

Allāh Ta'ālā states in the Qur'ān⁷⁹ that the idolaters believe in His existence and they truly believe that He is the Creator of the heavens and the earth. However, they doubt that Allāh predetermines events, and that effects occur through His will. This is simply because *humans experience life contrary to the above reality*; we see the fruits of our efforts in our daily activities and we realize failure to be a result of our lack in commitment or, the lack of commitment by others. However, the fact of the matter is that while Allāh Ta'ālā has obligated us to earn and to strive towards that which we wish to achieve, He also expects us to believe with certainty that the *outcome* of our efforts will only materialize as Allāh has predetermined. Therefore, without a constant and conscious effort to entrench this belief in our hearts, the mind would always beguile us to believe the opposite is true. Rasūlullāh ﷺ has enlightened us with a supplication to recite after every farḍ ṣalāh, to secure our faith in this matter:

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ،
وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

O Allāh, None can grant that which You withhold and no one can withhold that which You bestow. And the wealth of the wealthy one is of no avail (benefit) before You (if You wish otherwise).⁸⁰

This du'ā shields our hearts from being plagued with the erroneous beliefs of the disbelievers.

LESSON 22

The Seventh Article of Faith

The Day of Resurrection and Reckoning

The precise occurrence of the Day of Reckoning is *only* known to Allāh. When the final hour approaches, Sayyidunā Isrāfīl (عليه السلام) will be commanded to sound the trumpet for the second time, upon which all dead matter will regain life. The first blowing of the trumpet will cause everything to perish. Only Allāh knows the intermediate duration between the two soundings of the trumpet.

All people, from the time of Ādam (عليه السلام) to the last person living on earth, will be brought back to life. Nobody will be forgotten and nobody would be able to escape this dreadful day.

Allāh's (Ta'ālā) anger will be so intense, the like of which was never witnessed before. Everyone will be gripped in fear and horror, as the reckoning will not commence immediately. A father will flee from his son, a mother from her child, a brother from his brother and relatives from each other.

In this confused and apprehensive state, people will request Ādam (عليه السلام) to plead with Allāh Ta'ālā to commence the proceedings of the Day. He will excuse himself because of the mistake that cast him out of jannah. Nonetheless, he would direct them to Sayyidunā Nuḥ (عليه السلام) who will also offer an excuse, considering the extreme rage of Allāh Ta'ālā. He too will direct them to Sayyidunā Ibrāhīm (عليه السلام). Sayyidunā Ibrāhīm (عليه السلام) will shy away saying that he had committed some mistakes in this world. With anxiety escalating, the people will proceed to Sayyidunā Mūsa (عليه السلام) who will say that he had killed a person unintentionally. People will move on to Sayyidunā 'Isā (عليه السلام). He will, by his choice, decline due to the embarrassment of being considered the son of Allāh and a deity.

People will then appear before Muḥammad (ﷺ). Muḥammad (ﷺ) will be the *only* messenger worthy of presenting this request before Allāh. He will prostrate to Allāh Ta'ālā and bow to Him for a lengthy period. He will be inspired with unique praises of Allāh that neither he nor anyone else had ever known before. This will cool the wrath of Allāh, and consequently the proceedings will begin.

People will experience unbearable thirst on this Day. Every Nabī will be allotted a pond from which he will offer water to his followers. Rasūlullāh (ﷺ) will be awarded the largest pond. He will grant water to his followers after which they will never experience thirst again.

Some fortunate ones will be admitted to jannah without any reckoning while the rest of humanity will have to account for the following five matters:⁸¹

- How did you spend your life?
- How did you pass your youth?
- How did you earn your wealth?
- Where did you spend and utilize this wealth?
- How did you practice on your knowledge?

Everyone will be summoned before Allāh Ta‘ālā individually. There will be no translator or intermediary between an individual and Allāh Ta‘ālā. All injustices committed against fellow human beings will have to be accounted for. People will ransom their good deeds to the victims of their oppression and whose rights they usurped or were negligent in fulfilling. When the good deeds are exhausted, the sins of the victims will be transferred to their lot to offset the injustices. People’s good and bad deeds will be weighed with a scale. Justice will also be meted out between animals after which all animals will be reduced to dust. Seeing this, the disbelievers will ardently wish themselves to be turned to dust and done away with!

Everybody’s book of deeds will be handed to him on that Day. The fortunate souls will receive theirs in the right hand and the wretched ones will receive it in their left hands or from behind their backs. Allāh Ta‘ālā will not suffice on a verbal account. On this day, mouths will be sealed and people’s limbs will testify to the deeds committed by each limb. Allāh Ta‘ālā will accord limbs the power of speech. Similarly, the portions of earth upon which good or bad deeds were committed, will also testify.

After the reckoning takes place, people will have to cross the bridge over *jahannam* (hell). The bridge will equal the distance of a journey of 15 000 (fifteen thousand) years,⁸² it will be thinner than a hair and sharper than a blade. Some of those entitled to *jannah* (paradise) will cross this Bridge with the speed of lightning by the mercy of Allāh. Many will slip and fall into jahannam. Death will then appear in the form of a goat and it will be slaughtered, after which no one will undergo death. This Day of Resurrection will last for 50 000 years.

People will be classed in one of three categories:

1. *The non-Muslims and hypocrites* – They will be destined to jahannam forever.
2. *The sinful believers* - They will be either pardoned or punished temporarily in jahannam. Their temporary stay in jahannam will also seem like eternity due to the horror of jahannam.

3. *The perfect believers* - They will gain access to jannah forever. They will remain forever in a state of youth, never fall sick and never die. The last believer to enter jannah will be accommodated in a paradise ten times the size of this world. Allāh Ta‘ālā will never ever become displeased with the inmates of jannah.



Beseech Allāh for Success in the Hereafter

O Allāh, grant me my book of deeds in my right hand.⁸³

O Allāh, make my feet firm on the bridge on the Day that feet will be slipping.⁸⁴



LESSON 23

Classification of Divine Laws

The teachings of Islām can be classed into four broad categories, reflecting their importance. They are as follows:

1. Farḍ
2. Wājib
3. Sunnah
4. Mustahab or Nafl

Farḍ

It is obligatory to perform a farḍ action, such as the five daily ṣalāh. Its obligation is derived from categorical evidences of the Qur’ān or sunnah. *Rejecting* its obligation casts one out of the fold of Islām while omitting it without justification is a major sin.

There are two types of farḍ:

Farḍ ‘Ayn – An obligation that must be carried out *by every person*, such as the performance of ṣalāh.

Farḍ ‘Alal-Kifāyah – A collective obligation, which if carried out by a sufficient number absolves the rest from its performance. However, if it is not undertaken by a sufficient number of people, the entire community will be sinful. For example, once a few people (a sufficient number) undertake to perform the burial prayers and further proceedings for a deceased Muslim brother or sister; the entire Muslim community is absolved from the obligation. However, if no one does so, they will all be sinful.

Wājib

Wājib refers to actions that are compulsory to carry out. Examples of these include performing the *Witr* and *‘Id Ṣalāh*. Omitting a wājib is a major sin. Rejecting its compulsion does not render one a disbeliever because the evidence for a wājib are not as categorical as they are for the farḍ.

Sunnah

Sunnah refers to practices that Rasūlullāh ﷺ either performed personally, or advocated and encouraged us to carry out, or he witnessed them and approved of them. Besides the

compulsory injunctions of Islām, it is necessary for us to follow the sunnah practices of Rasūlullāh ﷺ. Allāh Ta‘ālā says,

If you obey him (Rasūlullāh ﷺ), you will be rightly guided.

[The Qur’ān, Surah al-Nūr, 24:54]

Every sunnah of Rasūlullāh ﷺ leads us closer to Allāh’s pleasure and happiness. One’s claim of loving Allāh is ‘baseless’ without practically implementing the sunnah in one’s life. Therefore, Allāh says,

(O Muḥammad), say (to the believers): If you love Allāh, then follow me. Allāh will love you and forgive your sins.

[The Qur’ān, Surah Āl ‘Imrān, 3:31]

It is essential to implement the sunnah in every aspect of life. This will transform simple, ‘insignificant’ activities into acts of worship. Ṣalāh and other devotional acts gain acceptance in the eyes of Allāh in proportion to their conformance with the beautiful sunnah of Rasūlullāh ﷺ.

Performing *one action in conformance to the sunnah* is more rewarding than performing many apparently ‘good’ actions which are *conflicting with the sunnah*.

Sunan (i.e. the plural of sunnah) can be divided into two broad categories with respect to how particular Rasūlullāh ﷺ was in their performance.

Sunnah Mu’akkadah – This refers to important and emphasized sunan. Rasūlullāh ﷺ never omitted them without a valid reason. Neglect of this sunnah *without an excuse* is lamentable and condemned. Continuously omitting a sunnah mu’akkadah is sinful as it is a source of deviation from the true course of Islām.

Sunnah Ghayr Mu’akkadah – This refers to practices that Rasūlullāh ﷺ performed, but omitted occasionally even *without* a valid reason. One *should* attempt to be regular in the practice of these sunan, but one could leave them out occasionally. Omitting them entirely is a sign of weak and shallow love for Allāh and His Messenger ﷺ.

Sunan could incorporate acts of worship, or they could relate to Rasūlullāh ﷺ’s personal preferences, such as keeping long hair (which was kept in a particular manner) and wearing a striped garment. Those sunan that relate to acts of worship have been classified above as emphasized sunan, which must be adhered to.

Mustahab or Nafi

These refer to practices which Rasūlullāh ﷺ carried out occasionally. There is no harm in omitting them entirely, but performing them will certainly endear one to Allāh. It should be noted that this category of practices is of less distinction than *sunnah ghayr mu'akkadah*.

Forbidden actions

Forbidden actions can be classified into three categories.

Ḥarām

This refers to an action that has been prohibited categorically. Committing it is a major sin that evokes the anger and displeasure of Allāh. Rejecting the status and degree of a Ḥarām deed renders one a disbeliever.

Makrūḥ Taḥrīmī

A prohibited practice that is close to ḥarām but not condemned as strongly. Carrying this out is a sin all the same. Rejecting its status does not render one a disbeliever.

Makrūḥ Tanzīhī

A practice that does not warrant punishment if committed though it is wrong nonetheless. Abstaining from this act is a virtue.

Note: The above categories of commandments and prohibitions only serve to provide us a better understanding of the laws of Islām. For a true believer, ‘Lā ilāha il-lallāhu Muḥam-madur Rasūlullāh’ is a *total commitment to please Allāh in every possible way and to refrain from anything that displeases Him!*

Aḥādīth

“Do not consider any (form of) good deed as insignificant (to discard), for even smiling at your Muslim brother is an act of virtue.”⁸⁵

“Sayyidunā Anas رضي الله عنه once vehemently stated to the people, “Indeed, there are certain practices of yours, which you deem less significant than (even) a strand of hair, whereas in the lifetime of Rasūlullāh ﷺ, we considered its perpetration as *mūbiqāt* (destructive deeds; severe enough to ruin anyone).”⁸⁶

LESSON 24

Relieving Oneself and Cleansing

Etiquette of the toilet

1. It is sunnah to enter the toilet with the left foot and exit with the right foot.⁸⁷
2. One should recite the sunnah du'ās before entering and after emerging from the toilet.⁸⁸
3. Rings bearing the name of Allāh, His messengers or any Qur'ānic or holy inscriptions should be removed before entering the toilet.⁸⁹
4. It is not permissible to recite the Qur'ān or any du'ā in the toilet.⁹⁰
5. It is incorrect to talk, conduct a conversation or spend time reading magazines, and so on in the toilet.⁹¹
6. It is prohibited to stand and urinate.⁹²
7. It is prohibited to face the qiblah or turn one's back towards it when relieving oneself.⁹³
8. It is important to cover the head while in the toilet and to don footwear.⁹⁴
9. One should not be completely nude. Furthermore, one should only expose that much of the body which is just enough to relieve oneself, when drawing closer to the ground.⁹⁵
10. It is discouraged to spit into the toilet, as saliva is associated with purity.

Areas prohibited to relieve oneself

1. It is makrūh to relieve oneself on the banks of a river, dam or pool as it inconveniences others. Similarly doing the same in a swimming pool is prohibited and sinful.⁹⁶
2. It is makrūh to relieve oneself in undesignated areas of a cemetery and public parks. Similarly, it is makrūh (detested) to relieve oneself on a pathway, under a shady tree, or at any place that would inconvenience others.⁹⁷
3. Relieving oneself in a hole is incorrect as this could be home to some creature or snake.⁹⁸

Istinjā' – cleansing the private parts (genitals) after relieving oneself

- After relieving oneself, one must firstly ensure that the urine ceases to drip and that no impurity would surface before commencing any cleaning/washing.
- One should then use a (dry) sand lump, or toilet paper to clean the genitals before washing them. In the absence of toilet paper and the like, water alone will suffice.⁹⁹
- When passing stool, it may happen that the area directly beyond the rear opening (rear genitals) is not soiled. In this case, simply using toilet paper or a sand lump would suffice though using water is *highly recommended (but not compulsory)*. However, if the area directly around the private parts is soiled, with either urine or stool, water must be used.¹⁰⁰
- The actual act of istinjā' should only be carried out with the left hand; however, water could be poured with the right hand.¹⁰¹

Items suitable for istinjā

- a. Water.
- b. Sand lumps.
- c. Old cloth that is of no real use and value to anyone.
- d. Toilet paper.

Items not suitable for istinjā

- a. Bones.
- b. Foodstuff.
- c. Baked bricks, glass, coal, steel or other metals and, anything valuable or anything that could be harmful.
- d. Paper – irrespective of whether it is printed or not. Toilet paper is excluded from this prohibition as it is manufactured for this purpose.¹⁰²

Note: It is makrūḥ to perform ṣalāh when in dire need to relieve oneself as this distracts the mind and one's focus in the ṣalāh.¹⁰³ It is wājib to repeat a ṣalāh performed in this condition.¹⁰⁴

A mu'min should generally be cautious of impurities especially when using the toilet. Allāh Ta'ālā detests this type of impurity and the punishment of the grave is sure for one who neglects this injunction.

Ḥadīth

Rasūlullāh ﷺ has said, “Purity is half of faith.”¹⁰⁵



Beg Allāh for the Ability to Perform Good Deeds that Increases Love for Him

O Allāh, I beg of You Your love, and the love of the one who loves You, and the love for such deeds that will draw me closer to Your love.¹⁰⁶



LESSON 25

Cleansing Oneself from Impurities

It is necessary for a Muslim to always keep the body, clothes and environment clean. Purity of the body and clothes is a requisite for the validity of ṣalāh. It is therefore essential to be cognizant of the various types of impurities, the degree of impurity and the procedure of cleaning oneself from each of them.

Types of impurities

Impurities are technically known as *najāsah*. Visible *najāsah* is classed into two categories:

- a. Major impure substances
- b. Minor impure substances

A. Major impure substances

The following impurities can be categorized as *major impure substances*, some being *liquid* and others, *solid*.

1. The blood of human beings and animals. Fish is an exemption, as its vascular system is not attached to the flesh.
2. The urine of human beings and the urine of animals that are prohibited for consumption.
3. The excreta of human beings and (all) animals.
4. The droppings of fowls and ducks.
5. Semen.
6. Alcohol.
7. The pig in its entirety.
8. The sweat and saliva of animals that are ḥarām for human consumption.

Cleansing oneself from major impurities

- Though permissible, it is reprehensible (makrūḥ) to perform ṣalāh clad in a garment slightly soiled with a major *solid* impurity, the weight of the impurity *not* being more than three grams. It is highly recommended to stay clean and wash off impurities at all times.

- If a major solid impurity soils the body, it would be incumbent to wash and remove that impurity. Ghusl (i.e. washing the entire body) is not necessary.
- If the *major solid impurity* weighs three grams *or more*, it would not be permissible to perform ṣalāh in that garment. If the impurity was discovered only after performing ṣalāh, the ṣalāh must be repeated.
- Though permissible, it is detested to perform ṣalāh in clothes soiled with a *major liquid impurity*, when the soiled area is *lesser* than three centimeters in diameter.
- If the soiled area is larger than three centimeters in diameter, the impurity will have to be washed off in order to perform ṣalāh. If the impurity is discovered only after performing ṣalāh, the ṣalāh must be repeated.

b. Minor impurities

The following substances are within this category:

1. Droppings of birds that are *not* permissible to consume, such as eagles and vultures.
2. Urine of all animals permissible for consumption, such as cows, goats and camels.
3. The urine of horses.

Cleansing oneself from minor impurities

- If a minor impurity soils *more* than quarter of a limb, it would not be permissible to perform ṣalāh in that state. The ṣalāh must be repeated if the impurity was only noticed later.
- If the soiled area was *less* than a quarter of the limb, though makrūh, it would be permissible to perform ṣalāh without cleansing the impurity.
- If the impurity soils *one part* of a garment, such as the sleeve, and *more* than a quarter of that part is soiled, the impurity must be washed off prior to ṣalāh. The ṣalāh must be repeated if the impurity is only noticed thereafter. However, if *less* than a quarter of any part of the garment is soiled, though it would be permissible to perform ṣalāh therein, doing so is detestable (disliked).

LESSON 26

General Rules Pertaining to Impurities

- Impurities can be removed with water or other pure substances such as rose water or vinegar. It is advisable to use detergents too.¹⁰⁷
- When purifying a garment soiled with a *solid* impurity, the soiled area should be washed three times, squeezing the water out thoroughly each time. Even if the stain remains or an odour is perceived after three washes, the garment will be considered clean and thus acceptable for ṣalāh.
- When purifying a garment of *liquid* impurities then wash the garment three times and squeeze it thoroughly on every wash.
- If an impurity soils an item that cannot be squeezed or wrung, like a mattress or a sofa, then wash the item and allow it to dry until the water stops dripping. Then wash it two more times in this manner.
- If *solid visible* impurities, such as excreta fall onto a non-porous object like a leather sock or a shoe, the impurity should simply be rubbed on the ground or rubbed off against sand, until no trace of the impurity remains. However, if a liquid impurity, like urine, soils a similar item and the impurity can no longer be seen, the item (for example, leather sock) must be *washed*. Rubbing the leather sock against sand or on the ground will not suffice for its purification.¹⁰⁸
- If an impurity soils the earth and it dries naturally with the sun, leaving no stain or foul stench, the ground will regain its purity. If dry impurities are visible on the ground, they should simply be removed.¹⁰⁹
- Growing grass (i.e. uncut grass) becomes pure once the impurity dries and its traces vanish.¹¹⁰

LESSON 27

The Laws of Menstruation, Post-Natal Bleeding and Dysfunctional Uterine Bleeding

Menstruation (*ḥayḍ*), postnatal bleeding (*nifās*) and dysfunctional (abnormal) uterine bleeding (*istihādā*), all flow from the vagina. Each of these is different and has its own unique rulings.

Menstruation

1. Menstruation is the blood discharged from the womb of a mature female. It is neither a result of illness, pregnancy nor post-menopause.
2. Its minimum duration is three days and its maximum is ten days. ‘Days’ here refer to a 24-hour period. Hence, the minimum menstruation period would be 72 hours.¹¹¹
3. The different coloured discharge - red, yellow, muddy, green, black, or earthy - experienced during the days of menstrual bleeding is considered menstrual discharge, until the discharge returns to pure white or the discharge ceases.
4. Once blood flows onto the external skin of the vagina (i.e. out of the inner lips), menstruation commences; irrespective of whether it flows to the outer lips or not. If cotton wool, a pad or a tampon is inserted into the vagina preventing the blood from flowing out, then as long as the blood remains in the vagina and no trace is visible on the *outer surface* of the cotton, menstruation has not commenced. Once blood appears onto the inner lips of the vaginal opening (or on the external visible area of the inserted cotton wool), menstruation will commence, i.e. *from the time the blood is seen*. For example, if a woman inserted tissue paper in the internal vagina at night and in the morning, she noticed blood on the tissue; menstruation will be calculated from the morning.¹¹²

It is *makrūh* for a woman to use tampons or to insert anything similar into the inner vagina.¹¹³

5. The minimum duration of purity (*tuhr*) or duration of cleanliness between two menstrual cycles is 15 days. If a woman, after completing her cycle begins to bleed again within 15 days, the bleeding will not connote the start of a new menstrual cycle.
6. There is no maximum duration for *purity*. Hence, a woman will remain pure as long as she does not bleed, even if it extends to several months or years.

7. If a day or more of purity falls within the ten-day period of menstruation, the clean days will be included as days of bleeding. For example, a woman bleeds for three days, and then does not notice blood for two days, after which she resumes bleeding for one day; all six days will be considered as menstruation.
8. A girl below the age of nine does not menstruate. If she notices blood, the bleeding would be attributed to some illness and be considered as dysfunctional uterine bleeding (*istihādā*), and not menstruation.

Laws Regarding Miscellaneous Fluids Discharged From The Male and Female Genitals

NAME OF FLUID	DISCHARGED UPON	RELATED RULING	HOW TO REGAIN PURITY
<i>Mani</i> (Semen)	Reaching sexual climax, such as a wet dream, sexual intercourse.	It is impure. Its emission due to sexual desire necessitates ghusl.	Wash the genitals, the soiled portion of one's body and clothes and renew ghusl.
<i>Mazi</i> Colourless sticky liquid	Sexual arousal.	It is impure and it nullifies the wuḍū'.	Wash the genitals, the soiled portion of one's clothing and renew wuḍū'.
<i>Wadi</i> Colourless sticky liquid	Passing urine (mainly due to sickness).	It is impure and it nullifies the wuḍū'.	Wash the genitals, the soiled part of one's clothing and renew wuḍū'.
<i>Ifrāzāt</i> (female discharge) White in colour, and semi-solid	Irregular discharge from the vagina - Without any apparent cause.	It is impure and it nullifies the wuḍū'.	Wash the genital, the soiled part of one's clothing and renew wuḍū'.

LESSON 28

Prohibitions During Menstruation and Postnatal Bleeding

A menstruating woman or one experiencing postnatal bleeding is prohibited from the following eight activities:

1. Ṣalāh – She is also prohibited from performing a prostration of gratitude (sajdah shukr) or a prostration of recitation (sajdah tilāwah).¹¹⁴
2. Fasting – Whether obligatory or otherwise.¹¹⁵
3. Recitation of the glorious Qur’ān – It is not permissible for a woman to recite the Qur’ān in the aforementioned states of impurity. However, it is quite in order and permissible to recite one verse or more with the intention of supplication (du‘ā). For instance, the entire Sūrah al-Fātiḥah can be recited with the intention of du‘ā’. Likewise, one may recite any other verse or chapter of the Qur’ān with the intention of supplication and as long as their words are indicative of supplication.

Similarly, it is permissible for her to take the name of Allāh such as saying ‘Bismillāh’ (in the name of Allāh) before eating, or uttering ‘Alḥamdulillāh’ (all praise belongs to Allāh) with the intention of gratitude.¹¹⁶ Supplications (du‘ās), invoking salutations and blessings (ṣalawāt) upon the Messenger of Allāh ﷺ, reciting prayers of forgiveness (istighfār) or any other dhikr (remembrance) is also permissible.¹¹⁷

4. If a woman is teaching the Qur’ān, to students for example, it will be permissible for her to recite the verse bit by bit, or (according to another opinion) even up to half a verse without breaking her breath. Again, this ruling is specific for teaching and educational purposes (ta‘līm).
5. Touching the Qur’ān – This prohibition includes directly touching the bounded cover (permanently) attached to the Qur’ān. It is also prohibited to touch the fabric cover (common in certain regions) while it is fitted onto the Qur’ān’s permanent cover. Similarly, it is not permissible to touch the Qur’ān with any portion of the garment that one is wearing, such as the sleeve or the edge of a dress. However, it is permissible to touch the Qur’ān with something detached, such as a cloth, handkerchief, sleeve or bag.¹¹⁸
6. Entering the masjid – However, it is permissible for a menstruating woman to enter a muṣalla (temporary place of prayer) or the place where the ‘Īd prayer is performed as long as it is not in a masjid. The laws regarding the impermissibility of entering the masjid are not applicable to the prayer room that is customary

in homes, workplaces, and so on, since these are not considered a shar‘ī masjid, per se.¹¹⁹

7. Circumambulation (ṭawāf) of the holy Ka‘bah.¹²⁰
8. Sexual intercourse.¹²¹
9. Deriving sexual enjoyment from the navel to below the knees of a menstruating woman (without a covering). Therefore, other than the above, all other types of intimacy and sexual enjoyment are permissible. There is absolutely no objection with the husband and wife eating, drinking, and sleeping together during her menstruation, as was the practice of Rasūlullāh ﷺ with his honourable wives, the Mothers of the Ummah.¹²²

Postnatal bleeding (Nifās)

Nifās refers to the blood released from the womb post childbirth. There is no minimum period for postnatal bleeding; it can last for a day or even less, but its maximum duration is 40 days. Whatever exceeds 40 days is considered *istihādā*. It is obligatory for a woman to bath upon termination of postnatal bleeding and not necessarily wait for a full 40 days to elapse.¹²³

Istihādāh

Istihādāh may include the blood that flows for less than 3 days, or that which flows over 10 days in the menstrual cycle and over 40 days in the postnatal cycle. *Istihādāh* also includes the blood flow of a woman in menopause, a pregnant woman and a girl under the age of nine.

Aḥādīth

“A believer (husband) must not harbour enmity towards his believing woman (wife); if he dislikes one of her characteristics, he will surely find other characteristics that please him.”¹²⁴

“I vehemently declare it a sin to discard the rights of the two weak ones, the orphans and women.”¹²⁵

“The believers with perfect faith are those resplendent with the best character, and the best of you are those who are best to their wives.”¹²⁶

“If I were to order anyone to prostrate himself before another, I would order a woman to do so before her husband.”¹²⁷

“If a woman dies in a state that her husband is pleased with her, she will assuredly enter jannah.”¹²⁸

“The world is but a provision and the best of provisions is a pious and virtuous woman.”¹²⁹

LESSON 29

Types of Water

Water Suitable For Purification

1. Rain water.
2. Sea water.
3. River water.
4. Well water.
5. Spring water.
6. Water from a large pond, tank or dam.
7. Water from melted snow or hail.

Water unsuitable for purification

1. Water contained in 4.6m x 4.6m (20.9m²) area or more, is considered to be *excessive water* and the rules pertaining to *flowing water* will apply to it.¹³⁰ Water covering an area smaller than this is regarded as *little* or *stagnant water*.
2. Water cannot be used for purification when its taste, colour and smell have changed.¹³¹
3. If any impurity falls into a small quantity of water, i.e. *little water*, the water will be impure and unsuitable for purification and consumption. Water that has previously been used for wuḍu or bathing cannot be utilized for the purpose of wuḍu and ghusl.¹³²
4. If an animal that is ḥarām for human consumption drinks from a container, or a pond containing little water, all the water will be impure.¹³³
5. If small animals such as mice and lizards drink from a container or a small pond, it will be makrūh to use the water for purification. However, if one has no access to other water, then it can be used.
6. If leaves or similar substances fall into water causing it to lose its fluidity (flowing nature), the water will be impure.

Miscellaneous rules pertaining to water

1. *Flowing water* does not become polluted when mixed with a little impurity, though *stagnant water* would be rendered impure by it.¹³⁴
2. Flowing water will be deemed impure when the impurity has completely changed the smell, taste and colour of the water, or when the fluidity of the water is altered.¹³⁵
3. The death of cold-blooded creatures, such as crabs and fish, that die within water do not render the water impure.¹³⁶
4. If a pure substance mixes with water altering its taste, colour or smell, the water would be deemed pure unless its fluidity is disturbed.¹³⁷

Aḥādīth

“Whoever performs a thorough wuḍu (fulfilling all the necessary etiquettes), all his sins will exit his body, even those beneath his fingernails.”¹³⁸

“When any slave (of Allāh) performs wuḍu perfectly, Allāh pardons his past and future sins.”¹³⁹



Beg Allāh for His Love

O Allāh, make Your love dearer to me than myself, my family, and cold water.¹⁴⁰



LESSON 30

Wuḍu – Ablution

Wuḍu expires when any one of the under-mentioned factors occur. One in need of wuḍu is said to be in a state of *ḥadathul-aṣghar*, meaning minor impurity, while one in need of a *ghusl* is in the state of *ḥadathul-akbar*, the major impurity.

Factors that nullify wuḍu

- Answering the call of nature – passing urine, stool or wind.¹⁴¹
- When blood *flows* from any part of the body (except the inner ear after which it does not flow to the outer ear).¹⁴²
- Vomiting a mouthful.¹⁴³
- Falling asleep (even momentarily) while lying down or when resting the body against something, whilst the posterior is off the ground, i.e. one reclines whilst the buttocks are not firmly supported on the ground.¹⁴⁴
- Unconsciousness.¹⁴⁵
- Audible laughter in ṣalāh.¹⁴⁶
- The discharge of *manī* and *wadī* from the genitals.
- Upon emission of *ifrāzāt* (white vaginal discharge).

The four compulsory components of wuḍu

1. Wash the face from the top of the forehead (hairline) to below the chin and from one earlobe to another.
2. Washing both hands and arms including the elbows once.
3. Masaḥ (passing wet fingers) of a quarter of the head once.¹⁴⁷
4. Washing both feet up to and including the ankles once.

Great care should be taken when washing the limbs. If the area equivalent to even a strand of hair remains unwashed, the wuḍu is incomplete and the ṣalāh is invalid. Lethargy and cold weather should not deter one from accomplishing all of the above thoroughly.

Rasūlullāh ﷺ said that performing a thorough wuḍu in adverse conditions secures greater heights in jannah, and is extremely effective in eradicating one's sins.

N.B. It is neither becoming nor appropriate to suffice on performing only the compulsory acts of wuḍu, except with a valid excuse such as an extreme water-shortage.

The sunnah components of wuḍu

1. Forming an intention for wuḍu.¹⁴⁸
2. Reciting the du'ā before, during and after completing the wuḍu.¹⁴⁹
3. Washing both hands up to and including the wrists three times.¹⁵⁰
4. Utilizing the miswāk.¹⁵¹
5. Gargling and rinsing the mouth three times.¹⁵²
6. Inserting water into the nostrils and then, cleaning and blowing the nose three times.¹⁵³
7. Passing the wet fingers of the right hand through the beard.¹⁵⁴ This is known as khilāl of the beard.
8. Khilāl of the fingers - Interlacing the fingers of both hands and then drawing them out. This is done after washing the arms.¹⁵⁵
9. Masaḥ of the entire head once.¹⁵⁶
10. Masaḥ behind both the ears and within the ears, once.¹⁵⁷
11. Washing every limb three times.¹⁵⁸
12. Passing the little finger of the left hand between the toes of both feet, while washing the feet.¹⁵⁹ This is known as khilāl of the toes.
13. Wuḍu should be carried out thoroughly and systematically.¹⁶⁰
14. The limbs should be washed in reasonably quick succession such that they remain wet up until the completion of the wuḍu.¹⁶¹

Mustaḥab components of wuḍu

1. Facing the qiblah.
2. Sitting on a raised place preventing water from splashing on oneself.¹⁶²

3. Doing the wuḍu without the help of another.
4. Inserting the little finger into the ear when doing masaḥ of the ears.
5. Utilizing the hand to insert water into the mouth and nose.
6. Cleaning the nose with the left hand.
7. Reciting the *Shahādatayn* after wuḍu.
8. If wuḍu was made from a container, to stand and drink the left over water from the container.

Acts to avoid during wuḍu

It is makrūḥ to commit the following during wuḍu:

1. Performing wuḍu in a dirty place.
2. Indulging in worldly talk.
3. Performing wuḍu against the sunnah procedure.
4. Cleaning the nose and washing the feet with the *right* hand.¹⁶³
5. Using water in excess of the required amount or washing a limb *more* than three times. Wasting water is makrūḥ even if one is performing wuḍu at the bank of a river.¹⁶⁴
6. Unnecessary taking assistance from another, by allowing them to wash one's limbs physically.
7. Splashing water forcefully on the face.

Using the miswāk – an emphasized sunnah

Note: Using the miswāk, especially at the time of wuḍu is an overly emphasized sunnah. Sayyidunā Abū Hurayrah رضي الله عنه narrates Rasūlullāh ﷺ as saying, “Were it not for (the fear of) overburdening my ummah, I would have instructed them (to brush their teeth) with the miswāk at every ṣalāh.”¹⁶⁵

Rasūlullāh ﷺ promised that the two rak‘ats of ṣalāh performed after having used the miswāk is more virtuous than seventy rak‘āt of ṣalāh performed without using it.¹⁶⁶

According to a ḥadīth, there are ten benefits of using the miswāk:¹⁶⁷

- It purifies and cleanses the mouth.
- It strengthens the gums.
- It improves the eyesight.
- It eradicates excessive phlegm.
- It prevents and repairs cavities (tooth decay).
- It is consistent with the (exemplary) sunnah of Rasūlullāh ﷺ.
- It is a source of delight to the angels.
- It pleases Allāh Ta‘ālā.
- It multiplies the rewards of good deeds (carried out after it).
- It improves stomach (and gut) health.

Utilizing the miswāk was one of the last actions of Rasūlullāh ﷺ prior to his demise.



Beseech Allāh for Gratitude to Him

O Allāh, I beseech You for true belief, safety from all mishaps, full and lasting protection, and gratitude for that protection.¹⁶⁸



LESSON 31

Additional Information Concerning Wuḍu

1. If blood, pus or similar matter remains within a wound, i.e. without flowing out, it would not nullify one's wuḍu.
2. Mouth-bleeds only nullify the wuḍu if the blood content in the sputum is more than the saliva content. If the blood content is lesser, the wuḍu will remain intact though the blood should not be swallowed.
3. If one sleeps while *reclining* on something and the posterior (buttocks) is *firmly stationed on the ground*, the wuḍu will remain valid.
4. Sheer doubts concerning the nullification of wuḍu do not nullify the wuḍu.¹⁶⁹
5. Upon completing the wuḍu, if one doubts washing a certain limb, the doubt should simply be ignored. However, if one is certain that a limb had been omitted, then only the unwashed limb should be washed; the entire wuḍu does not have to be started afresh.
6. It is prohibited to touch the Qur'ān or any of its verses if one is not in the state of wuḍu. If necessary, the Qur'ān could be placed in a clean cloth and touched or moved as required, by touching the cloth and not the actual copy.¹⁷⁰
7. It is recommended to perform wuḍu afresh for every ṣalāh. Rasūlullāh ﷺ exhorted this practice. He said, "The person who performs (a fresh) wuḍu despite being in a state of wuḍu will have ten blessings recorded to his account."¹⁷¹
8. If a person swims in a large pool, river, sea, or he is drenched in rain such that all the limbs that require to be washed in wuḍu get wet, he will be considered to be in the state of wuḍu. Similarly, it is not necessary to perform wuḍu after taking a shower (provided the limbs that require washing in wuḍu were washed during the shower).
9. When washing the face, the lips should not be sealed so tight that it prevents water from wetting the outer lip. The eyes too, should not be shut extra tight, preventing water from wetting portions of the eyelashes and eyelid.
10. Wuḍu will not be valid while having impermeable substances on the skin. It is essential to take extra care when working with glue and the like. Nail polish and similar non-porous cosmetics must be washed off thoroughly before performing wuḍu to allow water to reach the skin.

11. It is highly rewarding to perform wuḍu at home, at the office, and so on before proceeding to the masjid. When one leaves one's home in a state of wuḍu and proceeds to the masjid for ṣalāh, with one step a sin is erased from one's records and with another step a rank is elevated (in paradise).¹⁷²
12. Rasūlullāh ﷺ also said, "The one who leaves his house in the state of wuḍu to perform the obligatory ṣalāh (in the masjid), will obtain the reward like one who dons his ihram and performs Ḥajj."¹⁷³
13. If one notices a water resistant substance on the skin after performing wuḍu, one should simply remove it and wet the portion beneath.
14. If the removal of an ointment that is dressing a sore or wound is harmful, one may simply *pour* water over the affected area. If this too is harmful, one should just pass a wet hand over the affected area.
15. If a limb is covered in plaster (cast) or bandage which will be cumbersome or harmful to remove, then masaḥ over it will suffice. Masaḥ should be made of at least half the bandage or plaster.¹⁷⁴
16. If the hair growth of the beard is sparse and the skin beneath it is visible, it will be necessary to wet the area beneath the beard when washing the face. If the beard growth is dense, merely passing water over the outer beard would suffice.
17. If a person's nails are extremely long resulting in dirt collecting beneath it and preventing water from reaching the skin, wuḍu and ghusl will be invalid.
18. If semen is discharged from the body *without* any sexual desire or stimulation, the wuḍu will be nullified while the ghusl will be in order. Seminal discharge as described above could be due to sickness or by the strain of carrying heavy items.
19. If *mazī* is discharged because of sexual excitement, the wuḍu will be nullified. This pre-coital fluid is released in small quantities and without a sensation so one should be aware of its emission as it renders the garment impure and nullifies the wuḍu.
20. Vomiting a few times in succession nullifies the wuḍu only if one estimates that the vomit would have equaled to a mouthful.
21. Remember, the use of a *miswāk* is highly emphasized in Dīn and it is a great sunnah of wuḍu. Rasūlullāh ﷺ assured that its usage purifies the mouth and attracts the pleasure of Allāh Ta'ālā.¹⁷⁵ A two-rak'āt ṣalāh (offered after) using the siwāk (twig brush) is superior in virtue (reward) to seventy rak'āt (offered) without using the siwāk.¹⁷⁶

LESSON 32

Masaḥ Upon Leather Socks

Islām permits *masaḥ* (passing of wet fingers) over leather socks as a substitute for washing the feet in wuḍu. This concession is usually resorted to in cold weather, while travelling and in illness. However, using the leather socks is permissible beyond the above circumstances.

Masaḥ is permissible if the following conditions are met:

- The leather socks should remain flush on the foot; it must remain on the leg without being tied or fastened.
- It should cover both feet entirely, up until the ankles.
- It should be durable enough that a person can walk with it for at least three miles (4.82 kilometers) without it tearing.
- The material should not be porous that water seeps through it.¹⁷⁷
- Each sock should be free from holes, to the extent of three small toes.

Method of masaḥ

1. Masaḥ should be performed once only on each foot.
2. After wetting the hands, one should simultaneously pass them over both feet, drawing them from the toes towards the shin.¹⁷⁸

Duration of masaḥ

A resident, who is stationed in his hometown or is on a journey of less than 78 km, is permitted to do masaḥ over the leather sock for up to twenty-four hours. The calculation of twenty-four hours would commence from the time the *first* wuḍu is nullified *after* having donned the socks; and *not* (necessarily) from the time the socks were put on.

A traveller undertaking a journey of 78 km or more, is permitted to carry out *masaḥ* on the socks for up to 72 hours consecutively before removing them.¹⁷⁹

If a person removes the leather socks before the complete duration expires *while he is in a state of wuḍu*, he will only have to wash his feet again, without the need to repeat the entire wuḍu.

Aḥādīth

“Whoever performs wuḍu at his house, completing it to perfection, then proceeds to the masjid, he is a guest of Allāh; it is only rightful of the host (Allāh Ta‘ālā) to express his hospitality to a guest.”¹⁸⁰

“My ummah (followers) will be summoned on the Day of Resurrection, while their limbs and faces that were washed in wuḍu would be shining with a distinct radiance. Therefore, whoever is able to extend his illumination, should do so!”¹⁸¹

“Whoever offers these (under mentioned) praises of Allāh after wuḍu; the words will (immediately) be transcribed on a paper, and sealed. The seal will remain unbroken until the Day of Qiyāmah (for its rewards to be preserved as a provision for the reciter).”
The praises are:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Sub-hānakallā humma wa bi ḥam dika lā ilāha il-lā anta
astagh-firuka wa atūbu ilayk*¹⁸²

Highly exalted are You O Allāh (free from any shortcoming) and (all) praise (belongs) to You. There is no deity (worthy of worship) but You. I seek Your forgiveness and I turn to You in repentance.



Beg Allāh to Suffice us in all Matters

O Allāh, Lord of the seven heavens and the grand throne, be sufficient for me in all matters of concern in whatever way and place You will.¹⁸³



LESSON 33

Ghusl – Bath

As mentioned previously, *Ḥadathul Akbar* refers to a *state of major impurity*.

Factors necessitating ghusl

The occurrence of any of the following would necessitate a ghusl:

1. The discharge of semen due to sexual passion, whether in a state of wakefulness or sleep.¹⁸⁴
2. Sexual intercourse (whether accompanied with ejaculation or not).¹⁸⁵
3. Upon termination of menstruation.¹⁸⁶
4. Upon termination of post-natal bleeding.¹⁸⁷

N.B. It is recommended to haste in taking an obligatory ghusl to free oneself from an impure state. However, if the ghusl is delayed, one should at least perform wudu or at least suffice by washing the private parts for the interim period.¹⁸⁸

Actions prohibited while in the state of ḥadathul akbar

1. Performance of ṣalāh,¹⁸⁹ sajdah of tilāwah and sajdah of shukr.
2. Touching or reciting the Qur'ān Majīd.¹⁹⁰
3. Entering a masjid.¹⁹¹
4. Circumambulation (ṭawāf) of the Ka'bah.¹⁹²
5. Sexual Intercourse.

Compulsory components of ghusl

1. Rinsing and gargling the mouth thoroughly.
2. Drawing water into the nostrils, wetting, and cleaning the nose.
3. Drenching the entire body with water such that no area remains dry.¹⁹³

N.B. If any of the above components are omitted, ghusl will be incomplete. However, during fasting, one should ensure that water does not go past the throat when gargling and cleaning the nose.

Sunnah components of ghusl

1. To make an intention.
2. To wash both hands up to the wrists.
3. To wash the genitals and any portion of the body that is soiled with impurity.
4. To perform a complete wuḍu.
5. To pour water over the head three times, and then on each shoulder three times, commencing with the right side.

N.B. During ghusl, if the used dirty water puddles at one's feet, one should wash the feet in a clean place after the ghusl.¹⁹⁴

Remember the following:

- Besides wetting the body, use the hand to rub the body ensuring water reaches everywhere.
- Ensure that the navel, armpits and the area behind the knees are always washed thoroughly.¹⁹⁵

**Beg Allāh for Strength in Faith**

O Allāh, make me happy with Your will, and bless me in whatever You have destined for me.¹⁹⁶

O Allāh, give us such faith with which You will lighten the worldly hardships for us.¹⁹⁷



LESSON 34

Miscellaneous Rules Pertaining to Ghusl

- It is incorrect to face the qiblah in the nude, or to recite any supplications¹⁹⁸ or to talk while taking a ghusl.
- One should hasten to conceal the body after completing the bath or shower.
- If one recalls that a certain portion has not been washed, one should simply wash that specific part without repeating the ghusl.
- Water must make direct contact with the skin. This aspect has been dealt with under the discussion on wuḍu. After the ghusl, if an impermeable substance is discovered on the skin, it must be removed and the affected area washed.
- Food particles lodged between the teeth should be removed to allow water to reach in between.
- It is not necessary to perform a separate wuḍu after completing ghusl; provided the areas required to be washed in wuḍu were washed during the ghusl.¹⁹⁹
- The water in a bath tub is regarded as stagnant water. The moment one steps into such a tub of water, all the water is considered as ‘used water’, hence ghusl will not be valid with such water.²⁰⁰
- Ensure that all the water used for the ghusl drains away appropriately. It is unhygienic to allow dirty used water to pool at one’s feet.
- When Rasūlullāh ﷺ was in need of an obligatory bath, yet he wished to rest first, he would wash the unclean areas of the body and perform a wuḍu (only) before retiring to bed. Thus, he would not sleep in an entirely impure state.²⁰¹
- Even if a single strand of hair is left dry, ghusl will be incomplete (invalid).²⁰²
- Rings and earrings should be rotated to allow water to reach the skin beneath them.²⁰³
- The intention for ghusl is as follows: *I am performing ghusl for the pleasure of Allāh in order to acquire physical cleanliness.*

Occasions for performing ghusl

1. Ḥadathul akbar necessitates the performance of ghusl as discussed previously.
2. If a non-Muslim is in a state of ḥadathul akbar, it is highly recommended that he performs ghusl before embracing Islām.²⁰⁴
3. It is *farḍ ‘alal kifāyah* to bathe the deceased before shrouding the body.²⁰⁵
4. It is a meritorious sunnah to perform ghusl on a Friday.²⁰⁶
5. It is a rewarding sunnah to perform ghusl on the days of ‘Īd.²⁰⁷
6. It is sunnah to perform ghusl prior to entering the inviolable state of *Ihrām*.²⁰⁸

Besides the above instances, one can perform ghusl whenever required.



Beg Allāh for Steadfastness

O Allāh, the Turner of Hearts, keep our hearts turned to Your obedience.²⁰⁹



LESSON 35

Tayammum – Purification without Water

Tayammum does not require the use of water and is the alternative form of purification to wuḍu.²¹⁰

When is tayammum permissible?

- When water is not accessible within a radius of 1 Islamic mile (1.828 km or 1.136 English miles).²¹¹
- When there is a genuine fear of being attacked by a human or dangerous animal of prey that is stationed at or near the water source.
- When the available water is only sufficient for drinking, and if used to purify oneself (for wuḍu or ghusl), it would cause unbearable thirst or possible death.
- If due to illness, an experienced, trustworthy doctor advises against the usage of water.²¹²
- When in need of an obligatory bath with only icy water available, and there is no way to warm the water.²¹³
- When the only water available is sold at an exorbitant rate, way above the market price.
- When there is a fear of missing the ‘Īd or janāzah ṣalāh.²¹⁴

The obligatory components of tayammum

1. To form an intention.²¹⁵
2. To strike both palms (lightly) on clean earth or the surface of the item suitable for tayammum and to pass them over the entire face.
3. To strike both palms (lightly) on clean earth or the surface of the item suitable for tayammum, passing them over the right and left hand, up to and including the elbows.²¹⁶

Method of tayammum

- Form an intention to acquire purity from either *ḥadath*.
- Strike both palms simultaneously on sand or soil. Shake off the excess dust and rub both hands over the entire face.

- Strike both the palms for a second time and shake off the excess dust. Pass the left palm over the right hand, up to and including the elbow. Pass the right palm in a similar manner over the left hand.
- Do khilāl of the fingers.
- If wearing a ring, it should be rotated and moved to allow the area beneath it to be wiped.
- It is sunnah to make khilāl of the beard as well.²¹⁷

Items suitable for tayammum

- ✓ Clean earth.
- ✓ Sand.
- ✓ A large stone or rock.
- ✓ Limestone.
- ✓ Baked clay pots.
- ✓ Mud, brick or stone wall.
- ✓ Clay.
- ✓ Any item covered in thick dust, even if the item itself may not be suitable for tayammum.²¹⁸

Items not suitable for tayammum:

- ✗ Wood – if not covered with a thick layer of dust.
- ✗ Metal - if not covered with a thick layer of dust.
- ✗ Glass - if not covered with a thick layer of dust.
- ✗ Food items.
- ✗ Any item that can burn (to ash).
- ✗ Ash.
- ✗ Cloth.

Factors that nullify tayammum

If tayammum is/was performed in lieu of wuḍu then, whatever would nullify wuḍu would nullify the tayammum.

If tayammum is/was performed in lieu of ghusl then whatever nullifies ghusl would also nullify the tayammum.

If the factors that permitted tayammum cease to exist, the tayammum will be nullified. For example, an ill person regains his health.

If water becomes accessible or the water supply is resumed, tayammum will be nullified.

**Ask Allāh for Guidance**

O Allāh, I beg You for guidance, piety, and contentment.²¹⁹



LESSON 36

Miscellaneous Rules Pertaining to Tayammum

1. It is essential to ascertain water availability within a radius of 1 Islamic mile (1.828 km, 1.136 English miles) before resorting to tayammum. Mere speculation or hearsay will not permit tayammum.
2. It is not necessary for items suitable for tayammum to be covered in dust; tayammum may even be performed upon a clay pot or brick that has been washed clean.²²⁰
3. A person may continue with tayammum for as long as water is not available, or his illness prevails.²²¹
4. Tayammum will only be invalidated by those factors that invalidate wuḍū. Hence, one may perform as many ṣalāh as one wishes with one tayammum.²²²
5. If there is a hope of acquiring water, one should delay the performance of ṣalāh up until before the ending time.²²³
6. If water is available within a radius of 1 Islamic mile (1.828 km, 1.136 English miles), and one *merely doubts* whether one will be able to acquire it before the ṣalāh time expires, then too one should resort to obtaining the water; one may only revert to tayammum when one is *certain* that the ṣalāh time will lapse before acquiring the water.
7. If a person performed tayammum with the explicit intention of *touching* the Qur'ān in order to recite therefrom, he may *not* perform a farḍ ṣalāh with that tayammum. However, if he performed tayammum with the intention of *performing ṣalāh*, he may touch the Qur'ān Majīd as well.
8. Tayammum may be performed upon a thick layer of dust that has settled on an item, even though the item itself (i.e. the item beneath) may not be suitable for tayammum. For example, it is permissible to do tayammum with the thick dust that settles on a piece of wood that is lying outside, yet tayammum is not permitted upon the wood itself.
9. Though tayammum is permissible with mud (wet), it is not advisable. If time permits, one should rather wait for the mud to dry, and then perform the tayammum.
10. If any impurity soils the earth and the earth eventually dries with the sun, one may perform ṣalāh thereon, but tayammum is not allowed with that soil.

11. If a person's body and clothes are impure while he also requires a wuḍu, and the water is insufficient for all three functions, one should use the water to clean the body and clothes, and perform tayammum in lieu of wuḍu.
12. If a person is in a rare dilemma where water as well as items of tayammum are not available, then too, the ṣalāh will not be compromised. One will perform the ṣalāh in an impure state but he would be obligated to repeat all the ṣalāh when he achieves purification.²²⁴



Beseech Allāh for Forgiveness of all Sins

O Allāh, forgive my sins, both unintentional and intentional, those that I committed earnestly and those I committed in jest.²²⁵



LESSON 37

Laws Pertaining to Hair and Nails

Paring the nails

1. Paring the nails is a sunnah of all the Ambiyā' of Allāh.²²⁶
2. It is recommended to pare the nails once a week, or once a fortnight. It is makrūh to allow the nails to grow for forty days and beyond without trimming them.²²⁷ Similarly, it is undesirable to allow the nails to grow so long that dirt collects under it, preventing water from touching the skin.
3. It is best to pare the nails on a Friday before proceeding for the Jumu'ah Ṣalāh.²²⁸
4. There is no specific procedure of paring the nails established from the sunnah of Rasūlullāh ﷺ. Nonetheless, it is a sunnah to commence with the right hand in all important, and praiseworthy matters.
5. Clipped nails should be discarded suitably by being buried.
6. Biting the fingernails is not only detrimental to one's health but a foul habit as well.
7. It is permissible, though undesirable, to pare the nails when one is in a state of major impurity.

Laws pertaining to hair

Hair on the head

- It is sunnah for men to grow their hair long, provided that the hair on the entire head is of equal length. The (long) hair could be kept until the earlobe or the shoulder or anywhere in between. However, it must not grow beyond the shoulder.²²⁹
- It is permissible to keep short hair or to shave the head completely. When cutting the hair, it should be cut equally. Hair of varying lengths is incorrect.²³⁰
- It is forbidden for males and females to imitate the opposite gender. Such people are under the divine curse of Allāh.²³¹

The moustache

- It is permissible to grow the moustache should one wish to. However, It is forbidden to allow the moustache to grow so long that it touches the edge of the upper lip or even conceals it. The ends of the moustache should preferably not be lengthened, that is, it should not grow until it reaches the sides of the lips.
- It is better to trim the moustache instead of shaving it (hair trimmers are best suited for this). Certain scholars have also permitted shaving the moustache opposed to trimming it finely.²³²

The beard

It is forbidden to shave or trim the beard. The beard should only be trimmed, allowing it to remain at a fist length, if it grows beyond the length of *one's* fist on any side of the face.

The hair directly below the lower lip is a part of the beard. It should not be removed.²³³

Nose and ear hair

The protruding hair of the nose and the ear may be clipped. The hair on the chest and the rest of the body may be removed but it is best to leave it. - this ruling applies to the males.

Pubic hair and the armpit hair

The pubic hair that must be removed does not include the hair that grows immediately beneath the navel. The hair that must be removed includes the dense hair that grows a few inches above and around the front genitals. The hair around the scrotum and posterior should also be removed.²³⁴

It is preferable for women to use tweezers. Using hair removing cream is also permissible.

The hair under the armpits should be plucked with tweezers though shaving would also be permissible.

Pubic hair and the underarm hair should preferably be removed on a weekly basis. It is *makrūh* to allow forty days to pass without removing it.²³⁵

Disposing of hair

All hair that is removed from the body should be buried or kept aside until it could be buried.²³⁶

LESSON 38

The Call to Ṣalāh

When the obligation of ṣalāh was imposed and the Muslims began offering it congregationally, it was necessary to devise a method of alerting people to gather for the prayer timely. Rasūlullāh ﷺ consulted the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who offered many suggestions in this regard. Some proposed that a horn be blown or a bell be rung. Others suggested that a fire be kindled on a hilltop, and people would know it was time for ṣalāh when they saw the smoke. No decision was reached on this matter.

Two Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were extremely concerned about this matter. They were Sayyidunā ‘Abdullāh ibn Zayd ibn Abdi-Rabbih and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Both of them saw angels in their dreams demonstrating to them the method of the adhān. However, Sayyidunā ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ was the first to relate his dream to Rasūlullāh ﷺ the next morning and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ followed shortly afterward recounting the same method.²³⁷ Subsequently, the phrases and the process of the adhān were taught to Sayyidunā Bilal رَضِيَ اللَّهُ عَنْهُ who was then instructed to call out the adhān.

The adhān for Ṣuḥr, Aṣr, Maḡrib and ‘Ishā’ Ṣalāh

The first five phrases of the adhān will be called out twice. The last two phrases will be called out once.²³⁸

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar; Allāhu Akbar

Allāh is the Greatest; Allāh is the Greatest.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu al-lā ilāha il-lallāh

I testify that there is none worthy of worship but Allāh.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu an-na Muḥam-madar Rasūlullāh

I testify that Muḥammad is the Messenger of Allāh.

حَيَّ عَلَى الصَّلَاةِ

Ḥay-ya 'alaṣ ṣalāh

Come to ṣalāh.

حَيَّ عَلَى الْفَلَاحِ

Ḥay-ya 'alal falāḥ

Come to success.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar

Allāh is the Greatest; Allāh is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha il-lallāh

There is none worthy of worship besides Allāh.

LESSON 39

Adhān for The Fajr Ṣalāh

The following expression will be added specifically to the Fajr adhān after the first five phrases. It will also be repeated twice.²³⁹

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-ṣalātu khayrum-minan-nawm

Ṣalāh is better than sleep.

Laws pertaining to the adhān

1. It is sunnah mu'akkadah to call out the adhān for the five daily ṣalāh. Adhān should be called out whether one is in his own locality or travelling,²⁴⁰ whether performing ṣalāh individually or in congregation.^{1 241}
2. The adhān should be called out for the qaḍā ṣalāh as well.
3. Calling out the adhān is only valid once the time of the ṣalāh sets in. If it is announced before time, it must be repeated within the proper period.
4. The adhān must be called out in Arabic by a sane male who has knowledge of the basic laws of adhān.

The sunnah and mustaḥab practices related to adhān

1. It is preferable for the mu'adh-dhin (the Arabic for 'one who calls out the adhān') to be in a state of wuḍu and to face the qiblah.²⁴²
2. He should stand on a raised area outside the boundary of the masjid.²⁴³
3. He should place the tips of the index fingers in his ears sealing them, and then call out the adhān as loud as possible.²⁴⁴

1. The sunnah practice of proclaiming the adhān on journey and when offering the ṣalāh individually, is quite neglected nowadays. One should be particular of reviving this blessed sunnah, in which lies tremendous wisdoms, rewards and blessings.

4. While saying '*hay-ya 'alas ṣalāh*' and '*hay-ya 'alal falāh*', he should turn his face to the right and left respectively, without turning the chest and feet away from the qiblah.
5. The adhān should be called out slowly and consciously, pausing between phrases thereby allowing the listeners to respond to the adhān.²⁴⁵
6. The mu'adh-dhin should be pious, Allāh-conscious and knowledgeable of the laws of adhān.²⁴⁶

Replying to the adhān

- It is sunnah for males and females to reply to the words of the adhān when it is being called out. Being in the state of wuḍu is not a prerequisite to respond to the adhān. As a mark of respect, one should terminate all worldly matters and worldly talk the moment the adhān is called out, and men should actively prepare to proceed to the masjid.²⁴⁷
- Men are required to delay their ṣalāh until it is offered in congregation to achieve the great merits of ṣalāh in congregation. Women on the other hand should ideally prepare to perform their ṣalāh at home as soon as the ṣalāh time sets in or at least once the adhān has been called out. This thoughtful recommendation is because there is more likelihood of them becoming preoccupied in their domestic work thereby delaying ṣalāh or even missing it altogether.
- When replying to the adhān, one should repeat the exact phrases of the mu'adh-dhin, except for the words:

حَيَّ عَلَى الصَّلَاةِ

Hay-ya 'alaṣ ṣalāh

حَيَّ عَلَى الْفَلَاحِ

Hay-ya 'alal falāh

In reply to these two phrases, the following should be said instead:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Lā ḥaw-la wa lā quw-wata il-lā bil-lāh*²⁴⁸

There is neither power (to resist evil) nor any ability (to do good) except with (the help of) Allāh.

- In response to the additional phrase in the Fajr adhān, one should say:

صَدَقْتَ وَبَرَرْتَ

Ṣadaqta wa-bararta

You have spoken the truth and done good.

- When the adhān terminates, one should immediately convey *ṣalāt* (peace and blessings) upon Rasūlullāh ﷺ and then recite the prescribed du‘ās. Constantly doing so will secure the intercession of Nabī ﷺ for one in the afterlife.²⁴⁹
- A person who is present in the masjid while the adhān is being proclaimed yet immediately leaves the masjid (without the intention of returning for the ṣalāh), such an individual has been likened to a hypocrite (*munāfiq*, in Arabic).²⁵⁰
- Rasūlullāh ﷺ said that one who (simply) responds to the mu’adh-dhin is entitled to a reward equal to that which the mu’adh-dhin himself would receive.²⁵¹

Aḥādīth

“Every living and non-living creation that hears his voice (of adhān), supplicates for his (the mu’adh-dhin’s) forgiveness.”²⁵²

“Whoever calls out the adhān for seven consecutive years hoping for rewards from Allāh alone, will be guaranteed protection from the fire of jahannam.”²⁵³



Beseech Allāh for the Goodness of the World and the Hereafter

Our Rabb (Lord), bestow us in this world with that which is good, and in the hereafter with that which is good.²⁵⁴



LESSON 40

Iqāmah – The Final Call to Ṣalāh

The *iqāmah* is a call for those present alerting them to form and straighten their rows for the imminent congregational ṣalāh. The words of the *iqāmah* are the same as the words of the *adhān* except for the phrase:

قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatiṣ ṣalāh - Prayer is indeed about to begin.

The above phrase is added after calling out:

حَيَّ عَلَى الْفَلَاحِ

Ḥay-ya 'alal falāḥ - Come to success.

The additional phrase of the Fajr *adhān* will be omitted from the Fajr *iqāmah*. The *iqāmah* will be called out swiftly, without long pauses between the phrases as in the case of the *adhān*. The *iqāmah* should be called out in the masjid by the mu'adh-dhin. However, with the consent of the mu'adh-dhin or in the event of his absence, another person may call out the *iqāmah* instead. It is *mustaḥab* for the congregation to respond to the *iqāmah*. They will reply as they have replied to the *adhān*. However, when the phrase قَدْ قَامَتِ الصَّلَاةُ (*qad qāmatiṣ ṣalah*) is called out, they should say instead:

أَقَامَهَا اللَّهُ وَأَدَامَهَا

Aqā-mahallāhu wa adā-mahā ²⁵⁵ - *May Allah establish it continually.*

Laws Pertaining to the *Adhān* and the *Iqāmah*

- If a few *qaḍā ṣalāh* are performed together, it is sunnah to call out the *adhān* just once and to repeat only the *iqāmah* for every consecutive ṣalāh.²⁵⁶
- It is a sunnah to call out the *adhān* and the *iqāmah* even if one is performing one's ṣalāh at home or anywhere else besides the masjid. However, the *adhān* called out at a local masjid will suffice for all the inhabitants of that area.²⁵⁷
- It is *makrūḥ* to call out the *adhān* and the *iqāmah* for a second time at a masjid, where congregational ṣalāh is performed five times daily. However, if one is at a masjid established for travellers, generally situated at roadsides where the five daily ṣalāh are not performed congregationally, the *adhān* and the *iqāmah* may be called out for a second time.²⁵⁸

Reality of the adhān

Adhān in essence is an invitation from Allāh, the Lord of the entire creation, to ṣalāh, which is a means of drawing closer to Him and recognizing Him.

Sayyidah ‘Āishah رضي الله عنها narrates that if Rasūlullāh ﷺ would be at home interacting with them when suddenly the adhān would be proclaimed, he would immediately depart from their company (in preparation for ṣalāh).²⁵⁹

Therefore, the mu’adh-dhin initially proclaims the greatness of Allāh directing us to *His submission*, and only then invites us to the ṣalāh, which has become obligatory due to its time setting in.

The phrase ‘Allāh is the greatest’ is probably repeated four times over to impress upon our minds that Allāh is greater than the four natural elements; fire, water, air and earth.

Analysis of the adhān and the lofty status of the mu’adh-dhin

1. The adhān is the most perfect and complete invitation to humanity. It invites humankind to a perception of success that is everlasting and true.
2. It proclaims that success is in Allāh’s control and is granted to those who embrace the criteria that He has outlined for achieving it. The lives of human beings across the racial and social spectrum will end in failure if they do not grasp and embrace this concept of success.

The mu’adh-dhin is the *royal announcer*; his position is esteemed and exalted in the eyes of Allāh.

Rasūlullāh ﷺ encouraged us saying, “If any person calls out the adhān for seven years consecutively without aspiring for name or fame there from, he will certainly attain deliverance from the fire of hell.”²⁶⁰

Rasūlullāh ﷺ also said that, everything (inanimate objects are mainly implied here) which hears the proclamation of the mu’adh-dhin would testify in his favour on the Day of Resurrection.²⁶¹

A person invites only those who are close and attached to him to his home; and the closer one is, the more frequent he receives the invitation. Moreover, some guests are like part of the household, they unreservedly walk into the host’s house whenever they please and do not wait to be invited.

Rasūlullāh ﷺ said, “Upon hearing the adhān, if one repeats the words of the mu’adh-dhin, he will receive the very same virtue (reward) of calling out the adhān (as the mu’adh-dhin), and then if he supplicates to Allāh, his supplication will be granted.”²⁶²

LESSON 41

Ṣalāh – The Greatest Obligation Upon Every Muslim

1. The heart of a human being is the core of his existence. A healthy heart denotes a healthy body and an ailing heart is indicative of an ailing body. The human heart has enough energy to nourish and sustain every cell in the human being. Ṣalāh occupies precisely the same position in the life of a Muslim. If performed with concentration, constancy and devotion, ṣalāh sustains and nourishes one's īmān. Since it is a comprehensive physical display of worshipping Allāh, it ushers every limb of the body into submission over time.
2. While *Lā ilāha il-lallāh* is a *declaration* of submission to Allāh, acknowledging His supremacy and sovereignty, ṣalāh is a *practical* demonstration thereof. In ṣalāh, every limb is in exclusive submission to Allāh, avoiding every other creation and discarding its own needs as well.
3. Ṣalāh is a means of acquiring the mercies of Allāh Ta'ālā and drawing from His treasures, for one's short and long-term requirements. Whenever Rasūlullāh ﷺ and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ faced any need or were overwhelmed by any circumstance, they would resort to ṣalāh, seeking a solution through it.
4. Rasūlullāh ﷺ found the greatest solace and peace in ṣalāh. He would perform optional ṣalāh whenever possible, lengthening the postures as he desired. He would say, 'Ṣalāh is the best of all that which has been ordained.' Prolonged standing before Allāh in ṣalāh caused his feet to swell.
5. A person in ṣalāh attracts the divine mercy of Allāh and is most likely to have his requests heard and accepted. Resorting to ṣalāh first, and then to the means of acquiring sustenance is the wisest thing to do. Any task is complicated, arduous and burdensome if one does not attract the mercy and aid of Allāh for its accomplishment.
6. Unlike other injunctions, Rasūlullāh ﷺ was invited and ushered to the seven heavens where the gift of five times ṣalāh was conferred to him and his ummah, without the medium of Sayyidunā Jibrīl عليه السلام.
7. Optional ṣalāh in the last third of the night is one such deed that guarantees one a peaceful entry into jannah.
8. The prominence of ṣalāh in Islām is like the head in the human body. One who neglects it is destroying his faith. Rasūlullāh ﷺ said that Allāh Ta'ālā guarantees admittance to jannah to one who performs his five daily ṣalāh punctually and

devotedly. As for the person who neglects it, there is no guarantee that he would enter jannah.

9. Rasūlullāh ﷺ distinctly stated that ṣalāh is a distinguishing factor between a Muslim and a disbeliever. Based on this ḥadīth, many scholars of Islām sanctioned the beheading of one who omits ṣalāh without any valid excuse. Those who adopt a milder view declare that the offender should be imprisoned until he repents.²⁶³

Ṣalāh – beyond an obligation, a blessing in every circumstance

Ṣalāh is obligatory in nearly all circumstances, even in extreme illness and feebleness. Only that person who remains in a state of unconsciousness for the duration of more than six ṣalāh times is exempted from performing it.

If a person is extremely ill, he will perform his ṣalāh in the manner best suited to his ability. Islām offers great concessions for the sick, paralyzed and terminally ill, but the ṣalāh itself can never be omitted.

If one is unable to stand and offer the ṣalāh due to weakness, one should do so sitting. If sitting is not possible, ṣalāh should be offered while lying down. One who is bedridden should attempt to sit up slightly. If this too were not possible, he would perform it in whichever condition he finds manageable.

If one is unwell and thus excusable in terms of the Sharī‘ah, one should consult a learned person regarding the specifications of ṣalāh before attempting to make adjustments on one’s own. Every person will be directed to perform ṣalāh in a manner befitting to his own unique situation.



(A quality of the true believers is, they are) the ones who are ever vigilant (and regular) as to (keeping) their ṣalāh.

[The Qur’ān, Surah al-Mu’minūn, 23:9]

(Among) the last words of Rasūlullāh ﷺ were:

“As-ṣalāh! As-ṣalāh!”²⁶⁴

Vigilantly observe, guard and establish the ṣalāh



LESSON 42

The Seven Pre-Requisites of Ṣalāh

There are seven pre-requisites to performing Ṣalāh:

- Cleanliness of the body.
- Cleanliness of the garments.
- Cleanliness of the place where Ṣalāh is performed.
- Concealing the body appropriately.
- Facing the qiblah.
- Performing Ṣalāh within its prescribed time frame.
- Forming the appropriate intention for the Ṣalāh.

Ṣalāh is an unmatched act of worship; it is a meeting with the King of kings and the Master of the universe. It is a discreet and intimate conversation between the slave and His master. Such a tremendous occasion categorically deserves special preparations and procedures.

Just as one prepares for a meeting with prominent people in terms of worldly stature and status, one should prepare no less for this ‘meeting’ with Allāh Ta‘ālā.

The following *external* requirements must be met before commencing the ṣalāh. The *internal* requirements are also equally important: by the heart being conscious of the sanctity of the moment, being alert and receptive, and fearing that the ṣalāh may be rejected. The external requirements are detailed below.

1. Cleanliness of the body

A. The body must be free of ḥadathul-aṣghar and ḥadathul-akbar

- Ṣalāh cannot be initiated when in need of an obligatory wuḍu or ghusl.
- Wuḍu should preferably be renewed for every ṣalāh,²⁶⁵ with observing all the sunnah and mustaḥab acts. Observing this would get one in the right frame of mind, ‘deactivating’ one from other worldly engagements.

- In the total absence of water, or when fearing its detriment to health, one should perform tayammum instead.
- Intentionally performing ṣalāh without purity is an act of disbelief that could dismiss one from the fold of Islām.
- One who is unable to clean oneself due to an extreme situation such as being chained or shackled, should perform ṣalāh in that particular manner.

B. Removing impurities from the body

The body must be cleansed of all impurities that have soiled it. The types of impurities and the manner of purifying oneself thereof have already been explained.

2. Cleanliness of the clothes

- The ṣalāh performed in stolen apparel or those acquired via unlawful sources goes unrewarded by Allāh. Although the obligation of ṣalāh would be discharged, one is deprived of its spiritual benefits and blessings.
- It is incorrect to perform ṣalāh with garments that have images of animals or people. If the face and eyes of such objects are covered, it will be permissible to perform ṣalāh while wearing them.^{1 266}
- It is undesirable to wear clothing with such inscriptions that would distract the concentration of fellow muṣallīs (co-worshippers).²⁶⁷
- The clothes must be free from any impurities. This detailed discussion has already passed in previous lessons.
- A shawl or blanket simply wrapped around oneself is also regarded as part of one's clothing, so it must also be free of impurities.

Miscellaneous rules regarding the body and clothes

1. If the body and clothes require cleansing from impurities, while one also requires performing a wuḍu, and the available water is insufficient for all three, then tayammum should be offered in lieu of wuḍu and the water should be used to remove the impurities.

1. One should be cautious that even though the head of these images are covered or obliterated, the remainder of the picture should not exhibit/expose the aurah, i.e. the body parts that have to be covered compulsorily for males and females.

2. If water is unavailable to remove the impurities from the body and clothes, then ṣalāh should be delayed until its time is about to end (in the hope of finding water), whereafter it must be performed whether water was found or not.



Beg Allāh to Grant the Coolness of the Eyes in His Obedience

O Allāh, as You bring comfort to the eyes of the men of the world with their worldly possessions, bring comfort to my eyes with Your obedience and worship.²⁶⁸



LESSON 43

The Pre-Requisites of Ṣalāh (Part 1)

3. Cleanliness of the ṣalāh area

- The ṣalāh area should be pure of all types of impurities. Essentially, those portions of the ground that are in contact with the body need to be clean, i.e. the area where the feet, knees, palms, nose and forehead will be placed. The above would apply to a situation where a pure area is not available because under normal circumstances, ṣalāh should be accorded its due importance and performed in a place that behoves its performance.
- Ṣalāh can be performed at any place which is dry and free from visible impurities (even on earth or grass). Nevertheless, it is better to spread a piece of cloth or a praying mat when performing ṣalāh. Preferably, one should reserve a suitable cloth for the performance of ṣalāh.²⁶⁹
- If a liquid impurity soils the earth and dries over time, or is washed away, then performing ṣalāh thereon would be permissible.²⁷⁰
- If liquid or solid impurities dry up on a piece of ground yet its traces are visible, the impurity should be removed or swept aside.
- If water or liquid falls on ground that was previously soiled causing the impurity to resurface, then that area will be unsuitable for ṣalāh.
- A soiled area of earth would regain its purity once the impurity dries up or is washed away, or is entirely concealed by sand, or if a fire burns on that area.
- When cleansing or removing impurities, all traces of the impurity must be eliminated.

4. Concealing the body appropriately

- The minimum area for a male to conceal is the portion from below his navel until the end of the knee. A woman must cover her entire body. However, if she offers her ṣalāh away from ‘strange’ men, she must expose her face and she may expose her hands until the wrists, and her feet until the ankles.²⁷¹
- Ṣalāh is invalidated if the *bare minimum area (specified above)* is exposed or becomes exposed while performing the ṣalāh.
- The body should be concealed with clothing that is not transparent. If the garment is see-through, the ṣalāh is invalid.²⁷²

- If a limb that is required to be concealed in ṣalāh becomes uncovered, then three possible situations arise with its three distinct rulings:
 - A *quarter or more of a limb* becomes exposed for the duration that one could say '*subḥānallāh*' three times; this nullifies the ṣalāh.
 - A *quarter or more of a limb* becomes exposed for *less* than the duration that '*subḥānallāh*' can be said three times; the ṣalāh remains valid.
 - *Less than quarter of a limb* becomes exposed for the duration of three '*subḥānallāh*', the ṣalāh remains valid.
- Saying *subḥānallāh* three times could be calculated as three seconds.

5. Facing the qiblah

1. Facing the qiblah means to face the Ka'bah in Makkah Mukarramah. The Ka'bah is situated at the centre of the earth in *al-Masjidul Ḥarām*.²⁷³
2. The Ka'bah is the first house raised upon this earth for the worship of Allāh. Each day, certain amounts of mercies descend upon the Ka'bah from the Throne (*'Arsh*) of Allāh.
3. The purpose of facing the Ka'bah is to create uniformity and equality. All men are equal in the eyes of Allāh; their focal point is the sacred House of Allāh and they should all seek their needs from the *Owner* of that magnificent house of worship (not from the *house* itself).
4. A person situated in any part of the world must determine the direction of the Ka'bah before proceeding with ṣalāh. Ṣalāh is void if one does not face the Ka'bah or its approximate direction.
5. If during ṣalāh, a person turns his chest or a major portion of his body away from the Ka'bah, his ṣalāh will be invalidated and must be repeated.
6. It is advisable to carry a compass and also learn how to determine the qiblah (direction) via the sun and the stars.
7. A person performing ṣalāh within view of the Ka'bah should face it spot on. However, those who cannot see the Ka'bah or are in some other land should simply face in the direction of the Masjidul Ḥarām and not specifically the Ka'bah itself. If the actual position of the Ka'bah can be determined, it will be better.
8. If one cannot determine the qiblah, one should seek the assistance of another. If one is unsuccessful after exhausting all avenues, one should use one's

discretion and judgement in determining the direction of the qiblah. Ṣalāh in this circumstance too cannot be omitted. The process of using one's discretion is referred to as *tahar-rī*.

9. If after applying one's discretion and commencing the ṣalāh, one realizes that the qiblah is actually in another direction, one should simply turn to the correct direction and continue the ṣalāh. The ṣalāh need not be restarted.²⁷⁴
10. If upon completing a ṣalāh that was commenced with *tahar-rī*, it transpires that the qiblah is in the complete opposite direction, then too, the ṣalāh will be valid.²⁷⁵
11. The area above the Ka'bah up to the sky is regarded as the Ka'bah. Hence, one's altitude would not affect the correctness of one's ṣalāh.

Ḥadīth

Rasūlullāh ﷺ expressed, "The comfort and delight of my eyes lie in ṣalāh."²⁷⁶



Beg Allāh for a Yearning Heart

O Allāh, we beg You for yearning hearts that are humble and that turn to Your path.²⁷⁷



LESSON 44

The Pre-Requisites of Ṣalāh (Part 2)

6. The time factor

1. Ṣalāh is a prescribed obligation for the believers at the appointed times; hence, it must be offered at its fixed hours.²⁷⁸
2. Every ṣalāh has a commencing and terminating time; ṣalāh should be offered within that period.
3. Ṣalāh performed before its specified time must be repeated in the correct time frame, while delaying ṣalāh until the time elapses is a major sin, if done intentionally.
4. Although *perpetual ṣalāh timetables* are available and the precise times of ṣalāh are known, one should be able to determine the time of ṣalāh by the movements of the sun and the shadow that it casts, in case one has to resort to this in circumstances.

The time of Fajr Ṣalāh

- Approximately one hour and twenty minutes prior to sun rise, a vertical column of whiteness appears on the eastern horizon, which is known as false dawn (zodiacal light, *astr.*) Shortly thereafter, a horizontal brightness appears on the eastern horizon, known as true dawn. This signifies the commencement of the time for the Fajr Ṣalāh.²⁷⁹
- The time for the Fajr Ṣalāh lasts for approximately an hour and twenty minutes and it terminates as soon as the sun rises. This period differs according to a country's geographical location.²⁸⁰
- It is preferred to delay the Fajr Ṣalāh until approximately thirty minutes before sunrise. Therefore, the Fajr Ṣalāh would not normally be offered at its initial time.²⁸¹
- Once the time of Fajr sets in, beside the two rak'āts Sunnah Mu'akkadah prior to the Farḍ of Fajr, no other *optional* ṣalāh may be performed in or out of the masjid. It is recommended to perform the two rak'āt Sunnah of Fajr at home before going to the masjid, conforming with the practice of Rasūlullāh ﷺ.²⁸²
- An exception to the above is the missed (qaḍā) ṣalāh. These may be performed between the sunnah and farḍ time. However, offering qaḍā ṣalāh at this time of

Fajr should not be done publicly as it would create doubts in the minds of others.

- The two rak‘āt Sunnah of Fajr are the most emphasized of all the sunnah mu’akkadah. One may even offer them after the imām has commenced the Farḍ of Fajr as long as one would be able to join the congregational ṣalāh thereafter. If the congregational ṣalāh would be missed entirely, then performing this sunnah must be delayed until after sunrise.²⁸³
- If one has incidentally missed the Sunnah of Fajr, it should be performed approximately 15 minutes after sunrise. The Sunnah should not be offered immediately after the Farḍ of Fajr and before sunrise.²⁸⁴
- If the sun rises while performing the Farḍ of Fajr, the ṣalāh will become void and it will have to be repeated.

Ḥadīth

Rasūlullāh ﷺ said, “Whoever guards the obligatory ṣalāh (i.e. performs them regularly) will not be considered among the heedless and negligent.”²⁸⁵



Ask Allāh to Open our Hearts

O Allāh, open the ears of my heart for Your remembrance, and grant me obedience to You.²⁸⁶



LESSON 45

The Time for Ṣuḥr Ṣalāh

- The time of Ṣuḥr commences immediately after midday, when the sun declines from its zenith. Ṣuḥr terminates when the shadow of any object is twice its actual size, excluding its indeclinable shadow at zenith. For example, if the indeclinable shadow of a 1 meter stick is 10 cm at zenith, then Ṣuḥr expires when the shadow of the stick is 2.1 meters.²⁸⁷
- It is easy to determine the time of midday. First, determine the total daylight hours of a day, divide it by two and add the quotient (i.e. the resultant number after the division) to sunrise time; one will arrive at the precise midday time.

Look at the following example:

Sunrise	6:30 am
Sunset:	5:30pm
Total daylight time:	11 hours
Divide daylight time by two:	5 ½ hours
Add this to sunrise time	6:30am + 5 ½ hours = 12:00pm
Zenith of the sun (midday):	12:00pm

- The zenith time will vary in accordance to sunrise and sunset as affected by the change of seasons.
- It is prohibited to offer ṣalāh when the sun is at its zenith. One should wait for at least five minutes then offer ṣalāh.²⁸⁸
- It is preferable to delay the Ṣuḥr Ṣalāh in summer until the heat of the sun subsides. However, it should not be delayed beyond the time when an object's shadow is one length of its size.²⁸⁹

The time of 'Aṣr Ṣalāh

- The time for 'Aṣr commences immediately after the time of Ṣuḥr terminates.
- It is makrūḥ to delay the performance of 'Aṣr until the sun becomes pale and starts losing its brilliance. Therefore, it must not be delayed until there is less than thirty minutes to sunset. Ideally it should have been offered while there is still an hour to sunset.²⁹⁰

- It is not permissible to perform any *optional* ṣalāh after performing the Farḍ of ‘Aṣr right until sunset. Qaḍā ṣalāh, however, may be performed.²⁹¹
- If one is performing the ‘Aṣr Ṣalāh at its ending time and the sun sets in the process, he should continue and complete the ṣalāh; it does not have to be repeated.²⁹²

The time for Maghrib Ṣalāh

- Maghrib Ṣalāh commences as soon as the sun sets.²⁹³
- After sunset, the western horizon is reddish orange in colour. This colour gradually turns pale and lighter until whiteness remains. The whiteness is known as twilight.
- The time for Maghrib Ṣalāh terminates shortly after twilight. The time for Maghrib lasts for approximately one hour and twenty minutes after sunset in South Africa.²⁹⁴
- Maghrib Ṣalāh is performed immediately after sunset. It should not be delayed without reason.²⁹⁵

The time for ‘Ishā’ Ṣalāh

- The time for ‘Ishā’ Ṣalāh commences shortly after twilight and lasts until true dawn.
- It is preferable to perform the ‘Ishā’ Ṣalāh before a third of the night passes for it is makrūh to delay its performance until half the night elapses.²⁹⁶
- The Witr Ṣalāh, however, can be delayed until before subh ṣādiq for those who are habitual in performing late night prayers.²⁹⁷
- Those who have not formed a habit of waking up in the early hours of the morning should perform the Witr Ṣalāh with the ‘Ishā’ Ṣalāh. Delaying the Witr would be sinful, especially if one is skeptical, or is quite certain of not waking up in good time.²⁹⁸

Forbidden times of ṣalāh

It is forbidden to offer any ṣalāh at sunrise, sunset and midday.²⁹⁹ One should wait for at least ten minutes after sunrise, and at least five minutes once the sun reaches its zenith and only thereafter perform any ṣalāh. As far as sunset is concerned, ṣalāh may commence as soon as it is determined that the sun has set, though it is advisable to wait a further three minutes after the sun sets.

LESSON 46

Pre-Requisites for Ṣalāh

7. Intention for performing ṣalāh

- It is essential for the muṣallī (Arabic for one performing ṣalāh) to have an intention for the ṣalāh he is about to perform.³⁰⁰
- An intention is an *undertaking within the mind and heart*. It does not have to be said verbally.
- The basic intention is, ‘I intend performing two rak‘āt of ṣalāh.’ One could add, ‘for the pleasure of Allāh’ and ‘while facing the qiblah.’
- If the ṣalāh is offered congregationally, one should also hold the intention of following the imām.
- In the case of the twenty rak‘āt of Tarāwīḥ Ṣalāh, a once off intention for the entire Tarāwīḥ will suffice; separate intentions for each two units are not necessary.
- If a person intends performing the four rak‘āts of *Zuḥr* but mistakenly says ‘*Aṣr*’ instead, his error will be overlooked and the ṣalāh will be in order.

Significance of the intention

1. There is no limit to the number and type of intentions that could be formed for optional ṣalāh. The value of the ṣalāh would also increase relative to the intentions.
2. Actions will be judged by their motives, hence intentions should be noble and they should conform to the Sharī‘ah.
3. Intentions are a secret and an exclusive matter between an individual and Allāh Ta‘ālā; people do not have access to one’s intention. People may be able to change or influence one’s actions.
4. Rasūlullāh ﷺ emphasized that Allāh Ta‘ālā does not look (and judge simply) at the external condition and outer form of an individual; instead, Allāh gazes at a person’s heart and his deeds (too).
5. Since intentions play a pivotal role in the acceptance of deeds, it is essential to also purify one’s intentions and rectify one’s motives together with increasing one’s actions (quality together with quantity).

6. Hereunder follow a few intentions that one could form when performing *any* ṣalāh:
- O Allāh, I am performing this ṣalāh in fulfillment of Your divine command and in emulation of the sunnah of Rasūlullāh ﷺ.
 - O Allāh, You have guaranteed admittance to jannah for those who observe their ṣalāh diligently. I perform this ṣalāh to secure that undertaking.
 - O Allāh, I intend performing this ṣalāh to acquire Your eternal happiness and pleasure, so be pleased with me.
 - O Allāh, You are aware of all my words, thoughts, and actions and You are watching me as I perform this ṣalāh. You are aware of the whispers of my heart. You are with me wherever I may be.
 - O Allāh, accept this ṣalāh and make it a means of my salvation and the salvation of humanity on the Day of Qiyāmah.



Truly, the believers shall realize (everlasting) success: the ones who attain humility (sincerity and tranquility) in their prayers (ṣalāh).

[The Qur'ān, Surah al-Mu'minūn, 23:1/2]

Aḥādīth

“Offer your ṣalāh like one bidding farewell (to the world) and as though you see Allāh. Moreover, if you do not see Him (i.e. you cannot visualize Him), know that Allāh oversees you.”³⁰¹

“When a man stands in ṣalāh, Allāh directs His attention (mercy) to him until he terminates (the ṣalāh), or (unless) the man directs his attention away from the ṣalāh (by acting against the appropriate dedication and etiquette of ṣalāh).”³⁰²

“Whoever offers a thorough wuḍu and then performs an attentive ṣalāh being fully conscious and mindful of what he says, will complete his ṣalāh with all his (minor) sins wiped away like the day his mother gave birth to him.”³⁰³

A similar narration has it as, “Whoever performs a proper wuḍu, then offers two rak‘āt of ṣalāh such that his heart is attentive and his body is composed and relaxed, jannah is guaranteed (wājib) for him.”³⁰⁴

LESSON 47

The Masjid

- Every Muslim is honoured with an invitation to present himself in the house of Allāh five times a day. However, only those whom Allāh showers His kindness upon are able to respond.
- Those who are privileged to respond to this invitation accrue benefits and rewards the moment they set out for the masjid. Rasūlullāh ﷺ asserted that when anyone leaves for the masjid, he receives one reward and one sin is forgiven upon each step taken in that direction. However, being in the state of wuḍu is a requisite to qualify for these benefits.
- Rasūlullāh ﷺ said, “When a person performs a proper wuḍu, completing it to perfection, and leaves for the masjid with the sole motive to perform ṣalāh, Allāh Ta‘ālā is so overjoyed with him (at his arrival), as the family is overjoyed by the return of an absent relative (from a journey).”³⁰⁵
- Once, Rasūlullāh ﷺ proclaimed that the people whose hearts are attached to the masjid would be granted shade in Allāh’s Shade on the Day of Qiyāmah, when the sun would be directly above people’s heads.³⁰⁶
- It is recommended to take smaller steps when walking to the masjid, as was the enthusiastic practice of the Ṣaḥābah رضي الله عنهم, since Allāh rewards us for each step taken.
- When a person leaves home and supplicates:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismil-lāhi tawak-kaltu ‘alallāhi wa lā ḥaw-la wa lā quw-wata il-lā bil-lāh

(I leave) in the name of Allāh placing my trust in Allāh; there is no power (to resist evil) or ability (to carry out any good) except with (the help of) Allāh.

(The angels proclaim) ‘You are guided, your work (needs) are accomplished (you are sufficed for the day) and you are protected.’ (Hearing these guarantees) the devils withdraw from him with one of them remarking, ‘How can you overpower a man who has been guided, sufficed for and protected?’³⁰⁷

- The masjid is the house of Allāh and it is the focal point in the life of every Muslim. When the congregants of a masjid carry out righteous actions therein, the mercy of Allāh descends upon them.

- Every Muslim community, even if it comprises three families, should establish a masjid wherein ṣalāh and other righteous activities may be practiced.
- On his emigration journey, Rasūlullāh ﷺ halted at *Quba* for a few days. In this short stay, he constructed a masjid. Then, upon arriving at Madīnah, the construction of a masjid was the first task that he accomplished.

A piece of land was demarcated and Rasūlullāh ﷺ personally assisted the Ṣaḥābah رضي الله عنهم in raising the structure of the masjid.

The Ṣaḥābah رضي الله عنهم spent a lot of their time in the house of Allāh. It was the nerve centre of the community. Amongst the many activities that took place in the masjid was the practice of speaking about the greatness of Allāh and engaging one another in deliberating about it; performing obligatory and optional ṣalāh; reciting the Qur’ān and engaging in the remembrance of Allāh; learning and teaching Islām and seeing to the social welfare of the community. Guests would arrive at the masjid and they would be entrusted with the Ṣaḥābah رضي الله عنهم to be entertained and hosted.

- Besides the performance of ṣalāh therein, the Ṣaḥābah رضي الله عنهم took turns in occupying the masjid, devoting their time in acts of worship and obedience. They engaged in activities that permeated and infiltrated the light of Islām to the environment beyond the masjid. Their engagements in the house of Allāh conveyed a positive change in the lives of people across the globe.

Proceeding early to the masjid and the first row

Rasūlullāh ﷺ said, “If people knew the rewards of calling out the adhān and standing in the first row for prayers, they would have drawn lots with one another (to secure these good deeds). And if they knew the rewards for proceeding early to the masjid they would hasten to do so. And if they knew the rewards of the Fajr and ‘Ishā’ Ṣalāh in congregation, they would have crawled to the masjid if they had to.”³⁰⁸

Rasūlullāh ﷺ stated, “Never does a group of people congregate in one of Allāh’s houses to recite the Qur’ān and to learn and teach (the Dīn), except that peace and tranquility (*sakīnah*) descends on them, Allāh’s mercy enshrouds them, the angels throng around them and Allāh mentions (boasts) of them to the angels.”³⁰⁹

Sayyidatunā Āishah رضي الله عنها narrates, “Rasūlullāh ﷺ ordered us to build masājid in all the various localities, and to clean and perfume them.”³¹⁰

The people who frequent the masjid are the pegs of the masjid. When a person sits in the masjid, he derives at least one of three benefits:

1. He meets a Muslim brother from whom he may benefit (in terms of Dīn).
2. He hears some words of wisdom.
3. The mercies of Allāh descend on him³¹¹ (an aspiration of every Muslim).



Beseech Allāh for Eyes that Weep

O Allāh, grant me profusely weeping eyes that comfort the heart and tears that flow out of Your fear.³¹²



LESSON 48

Sanctity and Etiquette of the House of Allāh

1. One should be appropriately clad before proceeding to the house of Allāh.³¹³
2. Enter the masjid in a state of wuḍu, entering with the right foot.
3. One should invoke peace (salām) and blessings (ṣalāt) upon Rasūlullāh ﷺ and recite the relevant supplication for entering the masjid.³¹⁴
4. If time permits, two rak‘āts of optional ṣalāh should be performed prior to sitting down.³¹⁵ This ṣalāh is known as *Taḥiyyatul Masjid*, which is a salutation or greeting to the masjid acknowledging its sanctity. Taḥiyyatul Masjid is a sunnah (practice) of Rasūlullāh ﷺ. Taḥiyyatul Masjid cannot be performed after one has offered the Farḍ of ‘Aṣr and Fajr, nor before the Farḍ of Fajr from the entry of the time of Fajr until sunrise, nor during the three prohibited times of ṣalāh.
5. One should display dignified conduct in the sacred house of Allāh. The heart should be attentive, humble and it should reflect on the awe-inspiring greatness of Allāh and His omnipresence.
6. One must endeavour to perform one’s ṣalāh in the first row of the congregation. Rasūlullāh ﷺ stated that if people knew the rewards for performing ṣalāh in the first row, they would have drawn lots (in order to secure their front seat). Rasūlullāh ﷺ also said that if people knew the rewards of proceeding early to the masjid for ṣalāh, they would (always) hasten towards it.³¹⁶
7. Worldly talk, laughing, jesting and undignified behaviour is prohibited in the house of Allāh. Rasūlullāh ﷺ foretold of an era whereupon the Muslim ummah will freely indulge in idle talk in the house of Allāh. He warned, “Do not be one of them for their supplications (du‘ās) are not accepted by Allāh.”³¹⁷
8. If the front rows of the masjid are already occupied, one should choose the nearest vacant spot. It is forbidden to jump over the shoulders of people and inconvenience others in order to secure a spot in the front rows.
9. It is prohibited to enter the masjid with bad breath or bodily odour. If having consumed onions or garlic, the mouth should be thoroughly cleansed and refreshed prior to entering the masjid.³¹⁸
10. Children under the age of seven and insane persons should not be brought to the masjid.

11. Announcements for lost and found items should not be made in the masjid.³¹⁹
12. Similarly, the masjid should not be used as a thoroughfare and a shortcut; a medium to get from one point to the other.
13. One should not sit on a chair in the masjid without a real need to do so. Similarly, it is undesirable to recline or sit with one's legs stretched out towards the direction of the qiblah.
14. When coughing or sneezing, one should cover the mouth and nose in order to muffle the sound.
15. One should be considerate towards fellow worshippers. Allow the next person a seat if there is sufficient place in the row that you are in.³²⁰
16. Never walk in front of one engaged in ṣalāh. Rasūlullāh ﷺ cautioned that if one walking in front of a muṣallī knew the seriousness of his action, he would stand for 'forty' rather than crossing his path. The narrator of this ḥadīth is uncertain whether Rasūlullāh ﷺ said forty *years*, *weeks* or otherwise.³²¹
17. One should not talk aloud, or recite the Qur'ān aloud while others are engaged in farḍ, sunnah or any other type of ṣalāh.
18. The primary function of the masjid is the performance of ṣalāh. Everything else could be compromised for it.
19. It is the responsibility of every muṣallī to ensure the cleanliness of the masjid.³²² Great rewards have been mentioned in the aḥādīth for picking up particles of dirt from the masjid.
20. It is the responsibility of the residents of an area to frequent the masjid and to ensure that all mature males are performing their ṣalāh in the masjid.
21. One should exit the masjid with the left foot, invoking ṣalāt and salām upon Rasūlullāh ﷺ and reciting the relevant du'ās.³²³

Anticipating ṣalāh and its significance

Ṣalāh can be likened to a meeting or an audience with Allāh Ta'āla. When scheduled to meet one of status and prominence, one would arrive early for the appointment, and take care of all the necessary arrangements. Hence, ṣalāh should be considered no less with regard to its importance and the preparation required for it.

Rasūlullāh ﷺ affirmed that a person is considered to be in ṣalāh as long as he is in the masjid, waiting for it to commence.³²⁴

Rasūlullāh ﷺ also said, ‘A person continues to obtain the rewards of ṣalāh as long as he keeps waiting for ṣalāh. Then, upon completion of the ṣalāh, the angels pray for the forgiveness of one awaiting ṣalāh. They supplicate, “O Allāh! Forgive him, O Allāh! Shower mercy upon him.”³²⁵

In light of the above, one should endeavour to be in the masjid before the adhān is called out. One should engage in optional ṣalāh, recitation of the Qur’ān, reflecting on the greatness of Allāh Ta‘ālā and focusing one’s thoughts on the ṣalāh that follows. May Allāh grant us all the ability to make this a routine practice, *Āmīn!*

Waqf property and some important rules

The masjid, its property, immovable and movable items are regarded as *waqf* property. This means that it has been donated for the sake of Allāh. It belongs to no one; however, everyone is entitled to use it for its intended purposes.

Vandalizing the masjid property, wasting its water, defiling it and so on is therefore a grave offence.

All copies of the sacred Qur’ān and other books placed in the masjid should be used in the masjid. No one is authorized to remove them or borrow them.

Aḥādīth

“Whoever loves the masjid, Allāh loves him.”³²⁶

“If you notice a man frequenting the masjid, bear witness to his īmān.”³²⁷



Beseech Allāh to Guide our Hearts and Foreheads to His obedience

O Allāh, our hearts, our foreheads and our limbs are in Your hand, so be their protector, and guide us to the path of rectitude.³²⁸

O Allāh guide me in determination to do what is most right in my affairs.³²⁹



LESSON 49

The Method of Performing Ṣalāh

A Description of a Two Rak‘āt Ṣalāh

Qiyām - The standing posture

Stand facing the qiblah. Form an intention for the ṣalāh you are to perform. Raise both hands to the ears, with the palms facing towards the qiblah and say ‘Allāhu-Akbar’. As you say ‘Allāhu Akbar’, known as the *takbīr taḥrīmah*, the palms should face the qiblah and the fingers should be kept naturally apart, neither spacing them out widely nor merging them. Thereafter lower the hands and fold them directly below the navel³³⁰ with the right hand above the left hand.

Upon saying ‘Allāhu Akbar’, one enters the state of ṣalāh. It is now forbidden to eat, drink, talk, or to commit any unnecessary movements with the hands or body. Further, it is impermissible to respond to anyone when called.

Qirā’ah – Qur’ān recitation

Now, in qiyām, commence by reciting the thanā, ta‘aw-wudh and tasmiyah. Follow this by reciting the Opening Chapter of the Qur’ān, Sūrah al-Fātiḥah, and a minimum of three verses from anywhere else in the Qur’ān. If one has yet to learn the above, one should simply recite ‘*sub-ḥānallāh*’ three times and proceed to the next posture. One must endeavour to memorize the required recitations as soon as possible.³³¹ [These recitations can be found in a separate section at the end of the book.]

Rukū‘ - Bowing to Allāh

Having completed the qirā’ah, say the takbīr and proceed to bow before Allāh. Achieve this by bending the back forward and clasping the kneecaps with the palms. The back, head and posterior should form a horizontal line.

N.B. Women will not bow as completely as men do.

Once one is settled in rukū‘, one should recite three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Sub-ḥāna Rabbi-yal ‘Aẓīm

My Allāh, the Great, is highly exalted and pure of all defects.

If one has not memorized this phrase yet, one would say ‘*sub-ḥānallāh*’ three times.

N.B. As a general rule, ‘sub-ḥānallāh’, will replace all required supplications and tasbīḥāt that have not yet been learnt.

Qawmah - Standing upright after bowing

Return to the standing posture while saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami- ‘Allāhu liman ḥamidah

Allāh hears the one who praises Him.

Allow the body to arrive to a complete standstill and with both hands at their sides say:

رَبَّنَا لَكَ الْحَمْدُ

Rabbanā lakal Ḥamd

O our Allāh! All praise is for You.

Note: There are additions to *Rabbana lakal ḥamd* that can be read.

Sajdah - Prostrating before Allāh

Say the takbīr and fall prostrate before Allāh, doing so in the following systematic manner:

While keeping the back straight, gradually lower the knees to the ground, simultaneously keeping the palms resting upon the thighs. Then, allow the knees to rest on the ground first, followed by the palms, then the nose and lastly the forehead. The palms should rest flat on the ground on either side of the head, with the thumbs in line with the earlobes.

Say three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Sub-ḥāna Rab-biyal A‘lā

My Allāh, the Most High, is highly exalted, Pure of all defects.

The forehead, nose, palms, knees and toes must touch the ground at all times. The prostration and the ṣalāh would be nullified if both the feet lift off the ground *simultaneously* and *entirely* for the duration of (reciting) *three* tasbīḥ.

Jalsah - The sitting posture

Saying the takbīr, come to a sitting posture while placing the hands on the thighs. Say once:

رَبِّي اغْفِرْ لِي

Rabbigh-firli

*O my Allāh, forgive me.*³³²

Note: There are additions to *Rabbigh-firli* that can be read as well.

Sajdah - The second prostration

While saying the takbīr, fall prostrate for a second time. The supplication coined for the sajdah, should be repeated three times as mentioned above.

- By completing the second prostration, one has completed one unit of ṣalāh.
- Then stand upright to commence the second unit.

Qa'dah - The last sitting posture in ṣalāh

Having completed the second prostration of the second rak'āt, assume the sitting posture of jalsah as described above. This final posture of ṣalāh is known as qa'dah.

After completing the *ta-shah-hud*, followed by prescribed salutations upon Rasūlullāh ﷺ and a du'ā from the Qur'ān or ḥadīth, one would terminate the ṣalāh by offering the Salām, saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-salāmu 'Alaykum Waraḥmatul-lāh

May peace and Allāh's mercy envelop you,

when turning to the right and the left side respectively.

Offering ṣalāh in congregation (jamā'ah)

- The imām should call out the initial Takbīr Tahrimah and every subsequent takbīr aloud, while the muqtadī (the follower) will utter each takbīr silently.
- The imām and the muqtadī will recite the thanā (silently). Then, only the imām will recite the ta'aw-wudh and tasmiyah (and not the muqtadī) since only he is allowed to carry out the qirā'ah.³³³
- The imām will recite the qirā'ah audibly in the Fajr Ṣalāh and in the first two units of the Maghrib and 'Ishā' Ṣalāh.
- The muqtadī will not recite the qirā'ah at all, even when the imām is leading the silent ṣalāh.
- The dhikr and tasbīḥ that is recited when proceeding to the ruku' and the sajdah, and during the various postures, must be recited by both the imām and the muqtadī. However, if the imām advances to the next posture while the muqtadī has not completed the three recitals of his dhikr, the muqtadī should proceed with the imām and omit his recitation of the tasbīḥ.
- When the imām says 'sami- 'allāhu liman ḥamidah', the followers should utter 'Rabbanā lakal ḥamd' instead.
- When the imām calls out the salām audibly, the muqtadī would say it silently instead.

N.B. Silent recitation in all of the above instances implies *recital with lip movement, such that the recital is loud enough and heard by oneself only*. Recitation in the mind is not acceptable in ṣalāh; doing so would render the ṣalāh void.

Being an imām is indeed a great sunnah and the responsibility that accompanies it is just as enormous. The imām should be an exemplar of the sunnah, one who refrains from all wrong practices and keeps good relations with people. The one who openly contravenes Allāh's commands, shortens his beard (un-Islamically) or allows his trousers to flow below the ankles should not be appointed as the imām. In the case where such an individual is appointed with the consensus of the community then, one should perform the ṣalāh behind him and avoid causing any sort of fitnah (discord) and avoid forming a separate jamā'ah (grouping).

LESSON 50

Miscellaneous Aspects of Ṣalāh

Farā'id of Ṣalāh

1. Takbīr Taḥrīmah - The first and opening takbīr of ṣalāh.³³⁴
2. Qiyām – The standing posture.³³⁵
3. Qirā'ah – Recitation of the Qur'ān.³³⁶
4. Rukū' – Bowing in ṣalāh.³³⁷
5. Sajdah – Kneeling and Prostration.³³⁸
6. Qa'dah Akhīrah- The final sitting posture in ṣalāh.³³⁹

N.B. If any of the above postures are omitted, ṣalāh will be invalidated and will have to be repeated entirely. The ṣalāh cannot be compensated for with an additional *prostration of rectification* (i.e. sajdah sahw).

Wājib components of ṣalāh

The list below contains the wājib acts of ṣalāh. Omitting them *intentionally* would nullify the ṣalāh. However, if they are omitted *mistakenly*, one could correct the ṣalāh by offering an additional two sajdahs at the end of the ṣalāh. The additional sajdahs are known as *sajdah sahw*.

1. The recitation of Sūrah al-Fātiḥah.³⁴⁰
2. To recite a sūrah, or three short verses or one long verse, after Sūrah al-Fātiḥah in every rak'āt of sunnah or nafl ṣalāh.³⁴¹
3. To recite a sūrah, or three short verses or one long verse, after Sūrah al-Fātiḥah in the first two rak'āt of the farḍ ṣalāh.
4. Tartīb – The performance of all farḍ and wājib actions of ṣalāh in sequence. If the sequence is disturbed unintentionally, a compensational sajdah should be performed.
5. Qa'dah Ūlā [The first sitting in ṣalāh] - To recite the tashah-hud, the completion of which marks the termination of two units. Qa'dah Ūlā only occurs in a three and four rak'āt ṣalāh. Hence, the Fajr Ṣalāh does not have a *first sitting*.

6. The recitation of tashah-hud in the two qa'dah.³⁴²
7. The recitation of the extra takbir in the third unit of the Witr Ṣalāh together with reciting a *qunūt*, before proceeding to rukū'.³⁴³
8. Qawmah – the standing posture after rukū', prior to the sajdah.³⁴⁴
9. Jalsah – the sitting posture between the two sajdahs.
10. To offer the salām.³⁴⁵
11. Ta'dīl – To carry out each posture with calmness (and tranquillity), avoiding haste and recklessness.³⁴⁶
12. For the imām to recite the Qur'ān audibly in the Fajr Ṣalāh and in the first two units of the Maghrib and 'Ishā' Ṣalāh. And, for the imām to recite the Qur'ān softly in the Farḍ of Ṣuḥr and 'Aṣr.
13. To offer six additional takbīr's in the two 'Id Ṣalāh.

Sajdah Sahw

This refers to the two additional sajdahs that are performed in compensation for mistakenly omitting or disturbing the sequence of certain actions of ṣalāh.³⁴⁷

If the *imām* was the cause of the error, the entire congregation will follow him for the sajdah sahw. However, if a muqtaḍī committed the mistake while following the imām, the sajdah sahw will neither be performed by the muqtaḍī nor by the imām.

Procedure of Sajdah Sahw

- After reciting the tashah-hud in the last qa'dah, say the Salām to the right and then proceed to perform two additional sajdahs.³⁴⁸
- Upon completing the two sajdahs and sitting upright, re-recite the tashah-hud, followed by salutations upon Rasūlullāh ﷺ and a supplication. The ṣalāh must then be terminated with the two salāms as usual.³⁴⁹

Acts that necessitate Sajdah Sahw

- When a wājib action is *omitted* or *displaced* by mistake.
- If a wājib action is *repeated*.
- If a wājib action is *altered* – for example, the imām begins reciting the Qur'ān audibly in a 'silent ṣalāh' or vice-versa.
- If any farḍ act is displaced or repeated.

Beautifying ṣalāh with humility and concentration

As significant as ṣalāh is in Islām, it is essential to enhance it both inwardly and outwardly. This will make the ṣalāh to be more acceptable before Allāh. Very little is achieved from a poorly performed one; in fact, the ḥadīth warns that an inattentive ṣalāh, in heart and mind, would be flung back onto a person's face like a dirty rag. The ṣalāh will not even have the worth to rise and gain acceptance in the court of Allāh.

Hence, it is imperative to adhere to all the outer requirements that have been briefly discussed thus far. As for the inner dimension, humility coupled with awe is foremost among them. From the initial preparations of ṣalāh, a person should be aware that he is being summoned by the King of all Kings and the master of the universe. He will be accorded an audience with Allāh, his Creator.

Concentration is another vital factor. It is the essence of ṣalāh. If the purpose of ṣalāh is *to remember Allāh*, as declared by the Qur'ān, it would imply that *a ṣalāh of absent-mindedness should not even be considered ṣalāh at all!* It is crucial to be conversant with the meaning of the recitals; otherwise, the recital of the various phrases will be somewhat 'counter-productive' or self-depriving.

Offering every ṣalāh considering it the last opportunity ever to please Allāh is a sure remedy taught to us by Rasūlullāh ﷺ to improve our ṣalāh. Therefore, give it one's best shot and discharge the ṣalāh in the most gracious, beautiful and praiseworthy manner.

It is important to conscientise oneself of *iḥsān* – iḥsān is to imagine that one is seeing Allāh, or that one is being observed by Allāh. If a person is conscious of Allāh watching over him, one will be ever alert and attentive and the ṣalāh will be all the more enjoyable.

Another important factor is to be convinced of the promises of Allāh. Meaning, one should offer the ṣalāh with the hope of receiving all the reward that Allāh Ta'ālā has promised for it and with the hope of protecting oneself from the harms of discarding ṣalāh.

During ṣalāh, it is normal for the mind and thoughts to drift and wander. Upon realizing this, one should immediately re-focus on the ṣalāh and recollect one's thoughts. Allāh turns (i.e. showers His mercy and compassion) towards His slave while he is in ṣalāh; but, if he turns his attention away, Allāh turns away from him too.³⁵⁰

It is recommended during sunnah and nafl ṣalāh that one should slowly and repeatedly recite the words containing praises of Allah, to one's heart's content. This is to allow the mind to register Allāh's quality and the heart to absorb it deep down. One can further practice this outside of ṣalāh at some quiet time by selecting words from ṣalāh of Allāh's praise and repeating them.

LESSON 51

Composition of the Rak'āts of Ṣalāh

	SUNNAH MU'AKKA- DAH	SUNNAH GHAYR MU'AKKA- DAH	FARḌ	SUNNAH MU'AKKA- DAH	NAFL	WITR WĀJIB	NAFL	TOTAL RAK'ĀT
FAJR	2		2					4
ẒUHR	4		4	2			2	12
'AṢR		4	4					8
MAGHRIB			3	2			2	7
'ISHĀ'		4	4	2	2	3	2	17
JUMU'AH	4		2	4+2	2			14

Notes concerning the above chart

- We have already learnt that ṣalāh is an obligation that is second to belief in Allāh; it cannot be omitted under any circumstance. The most important ṣalāh is the farḌ and the Witr which should never be discarded.
- Omitting the sunnah mu'akkadah habitually is a sin. Rasūlullāh ﷺ performed them punctually.

Aḥadīth

“The person who habitually offers the (daily) twelve rak'āts (of sunnah mu'akkadah), Allāh will construct a mansion for him in jannah. They are the four rak'āts before Ẓuhr, the two rak'āts after Ẓuhr, the two rak'āts after Maghrib, the two rak'āts after 'Ishā', and the two rak'āts before Fajr.”³⁵¹

The two rak‘āts Sunnah of Fajr have a special status; Rasūlullāh ﷺ insisted, “Perform them even if you are being trampled by (wild) horses.” He favoured it further, “The two rak‘āts Sunnah of Fajr are dearer to me than the entire world.”³⁵²

“Whoever consistently offers the four rak‘āts before the Farḍ of Ṣuḥr and the four rak‘āts after the Farḍ, Allāh will forbid the fire (of jahannam) on him.”³⁵³

Rasūlullāh ﷺ had supplicated, “May Allāh shower (His special) mercy on the one who performs the four rak‘āts before ‘Aṣr.”

Other Aḥadīth

“The example of obligatory ṣalāh is like a (measuring) scale, whoever will give in full, will receive (the reward) in full.”³⁵⁴

“Whoever offers two rak‘āts of ṣalāh perfecting the rukū‘ and sajdah and thereafter supplicates to Allāh, Allāh will accept his supplication and fulfill his request, either immediately or later, but (Allāh will certainly) grant it.”³⁵⁵

“The first (act of virtue) that will be withdrawn from this ummah will be *khushu‘* (devotion and humility) in ṣalāh; to the extent that you will not find a single person (in a congregation) having *khushu‘*.”³⁵⁶



Beg Allāh for Obedience to Him until Death

O Allāh, shower me with Your mercy, let me spend my entire life in Your obedience, and let my life end with my best deed.³⁵⁷



LESSON 52

A Description of The Postures and Components of Ṣalāh

Part 1

In the previous lessons, we analyzed the farḍ and wājib components of ṣalāh. The remaining aspects of ṣalāh can either be categorized as sunnah or optional actions. This lesson deals with the latter, focusing primarily on the correct performance of each posture.

QIYĀM

The laws pertaining to the standing position in ṣalāh

- It is obligatory to *stand* in the farḍ ṣalāh unless one has a valid reason; in which case, one should perform the ṣalāh sitting or even while lying down if necessary.³⁵⁸
- It is permissible to perform optional ṣalāh while sitting entirely, even without a reasonable excuse, though its reward is diminished.³⁵⁹
- If a person cannot perform his sajdah in the normal way, then he is permitted to sit for the entire duration of the ṣalāh. He is not obliged to stand for the qiyām position, even if he has the strength to do so. However, he does have the option (if he wishes) of standing for qiyām and performing the rest of the postures while in the sitting position.
- Since the specifications of performing ṣalāh on a chair are quite different for each posture, the details must be kept in mind. One should consult an ‘ālim (a learned scholar) to apprise oneself of its necessary dynamics.
- It has become customary nowadays to perform the entire farḍ ṣalāh sitting without actually being eligible (i.e. exempted by the Sharī‘ah) to do so. If sitting becomes necessary, one must sit *on the floor*.³⁶⁰ Sitting on a chair is only permissible if one is unable to sit on the ground.
- Whilst in qiyām, one should ensure that every part of the body is facing the qiblah, even the toes.
- The muṣallī should focus his gaze downwards to the area where his head would be placed during sajdah.³⁶¹
- Men should keep their feet four to six fingers apart while touching shoulders with co-worshippers on either side. Women should keep their feet together.

- If there is an urge to yawn it should be suppressed to the best of one's ability. If unable, one should place the right hand (either palm or back of it) over the mouth if one is in *the qiyām posture*; for any other posture besides the qiyām or when out of ṣalāh, one should use the back of the *left hand*.
- The neck and head should be kept upright in qiyām.³⁶² Similarly, one should not lean to the right side or to the left when standing in ṣalāh. Rasūlullāh ﷺ has advised us to keep the body motionless in ṣalāh, hence unnecessary movements should be avoided.

Takbīr Taḥrīmah

- Takbīr Taḥrīmah refers to the foremost takbīr of ṣalāh. Eating, drinking, talking and other permissible actions are prohibited subsequent to this takbīr; hence, it is known as Takbīr Taḥrīmah, the takbīr which initiates prohibition.
- When uttering the Takbīr, raise the hand to the ears such that the thumbs are directly beneath the earlobes. The palms should face the qiblah and the fingers should be kept in their normal positions (naturally apart), neither spacing them out widely nor keeping them together.³⁶³
- Say ‘Allāhu Akbar’ and lower the hands, fastening them directly beneath the navel. The right palm should be placed on the back of the left *hand* (not arm). The middle three fingers should be placed on the forearm while the thumb and little finger should form a semi circle, gripping the wrist.³⁶⁴
- Women should lift the hand as far as the shoulders. They should simply place the right hand over the left, upon their chests, without the further specifications given above.³⁶⁵
- One should not lean forward nor bend the head when saying the Takbīr.³⁶⁶
- If a man has wrapped a shawl around himself enclosing the hands therein, he should remove his hands (from the shawl) when saying the Takbīr. Women do not have to do so.
- When saying the Takbīr Taḥrīmah and each subsequent takbīr, the heart should be disengaged of all thoughts besides Allāh. The greatness of Allāh should envelop and overwhelm the mind.

Thanā, Ta‘awwudh and Tasmiyah

1. Having uttered the Takbīr Taḥrīmah, the muṣallī should immediately recite the thanā, ta‘awwudh and tasmiyah. If he is following the imām, he should only recite the thanā.³⁶⁷
2. Upon completion of Sūrah al-Fātiḥah but before commencing the sūrah, the tasmiyah should be recited again. The tasmiyah would then be repeated at the beginning of every rak‘at, i.e. prior to Sūrah al-Fātiḥah, and again before reciting a sūrah.
3. The thanā and ta‘awwudh would be recited once only, at the beginning of the first rak‘at of any ṣalāh.

**Ask Allāh to Keep us as His Humble Slaves**

O Allāh, give me the life of a humble person, and death of a humble person, and raise me on the Day of Judgement amongst humble persons.³⁶⁸



LESSON 53

Sūrah Al-Fātiḥah

- It is wājib to recite Sūrah al-Fātiḥah in ṣalāh, except the third and fourth rak‘āt of a farḍ ṣalāh, where its recitation is sunnah. It *must* be recited at the beginning of every such rak‘āt whereafter a sūrah or three verses (a minimum stipulation) would be added.³⁶⁹
- If the imām accidentally recites another sūrah before commencing with Sūrah al-Fātiḥah, he should be corrected and the imām would have to offer a sajdah sahw.
- When a person recites Sūrah al-Fātiḥah, Allāh Ta‘ālā responds to every verse recited;

When he recites: ‘**All praise is due to Allāh, Lord of the worlds**’,
Allāh Ta‘ālā replies, ‘My slave has praised Me.’

When he offers the praise ‘**Most Merciful, Extremely Clement**’,
Allāh Ta‘ālā responds, ‘My slave has extolled My lofty status.’

When he says ‘**Master of the Day of Judgement**’,
Allāh Ta‘ālā acknowledges, ‘My slave has glorified Me.’

When the bondsman surrenders saying, ‘**You alone do we worship and You alone do we beseech help**’,
Allāh Ta‘ālā declares, ‘This verse is between Me and My slave (it is dedicated to Me) and I will grant him what he asks for.’

Thereafter, when the person prays for guidance, his supplication is granted.³⁷⁰

- If Sūrah al-Fātiḥah is *intentionally* omitted, the ṣalāh will be invalid.
- The recitation of Sūrah al-Fātiḥah in the third and fourth rak‘āt of a farḍ ṣalāh is not a wājib component of ṣalāh; however, it is a noble sunnah of Rasūlullāh ﷺ which should not be omitted without a valid reason. Besides the third and the fourth rak‘āt of a farḍ ṣalāh, Sūrah al-Fātiḥah must be recited in every other rak‘āt of ṣalāh, whether the ṣalāh is wājib, sunnah mu’akkadah, optional, or otherwise.³⁷¹
- It is a sunnah to utter ‘*āmīn*’ after the recital of Sūrah al-Fātiḥah. The *āmīn* should be uttered softly, just loud enough for oneself to hear. The *āmīn* should also be voiced softly after the imām recites Sūrah al-Fātiḥah.³⁷²

- The letter ‘*alif*’ (the name given to the first Arabic alphabet) in the word *āmīn* should be *slightly* prolonged when recited, by saying it as ‘*āāmīn*’.

Qirā’ah (reciting verses of the Qur’ān Majīd)

1. It is obligatory to recite a minimum of three short verses of the Qur’ān or one long verse after reciting Sūrah al-Fātiḥah.
2. The rewards for reciting the Qur’ān are incredible as the reciter will be awarded for every letter recited. If the letter is recited *out of ṣalāh* while *not in a state of wuḍu*, he receives 10 rewards, If recited *out of ṣalāh* but *in a state of wuḍu*, one receives 25 rewards. If the letter is recited *in ṣalāh*, while *sitting*, one receives 50 rewards. Moreover, if recited while *standing in ṣalāh*, one receives 100 rewards.³⁷³
3. A reciter of the Qur’ān is actually one conversing with Allāh Ta‘āla. It goes to say that the reciter should understand what he is expressing before his Creator. One should attempt to familiarize oneself with the meanings of certain sūrahs. Doing so would also enhance the quality of the ṣalāh. One’s recital should be in a moderate pace, neither too fast nor too slow.
4. In the third and fourth rak‘āt of a *farḍ ṣalāh*, after completing Sūrah al-Fātiḥah, a further sūrah or three verses should not be recited. However, its recitation is obligatory in every rak‘āt of the *other ṣalāh*.³⁷⁴
5. If one mistakenly recites a sūrah after Sūrah al-Fātiḥah in the third and/or fourth rak‘āt of ṣalāh, the ṣalāh would remain in order; sajdah sahw will not be incumbent.
6. If a *male* is performing an *audible* farḍ ṣalāh individually, he will have the choice to recite the qirā’ah audibly or silently. However, if it is a silent ṣalāh, he would have to recite the qirā’ah silently.
7. Females would perform every ṣalāh silently, i.e. with silent qirā’ah.
8. In ṣalāh, it is not valid to recite the qirā’ah in the mind. Where inaudible recitation is required, there should be lip movement coupled with recitation that is loud enough to be heard by oneself. This rule also applies to the tasbīḥ of rukū‘, sajdah and the utterances in all the other postures.
9. The imām must recite his qirā’ah audibly in the Fajr Ṣalāh and in the first two rak‘āt of the Maghrib and ‘Ishā’ Ṣalāh. The recitation in the Farḍ of Zuhr, ‘Aṣr and in the remaining rak‘āt of Maghrib and ‘Ishā’ will be inaudible.³⁷⁵

10. It is preferable to lengthen the qirā'ah in the first rak'āt and to shorten it in the next rak'āt.
11. Reciting the Qur'ān Majīd with proper pronunciation is a compulsion upon every Muslim. A concerted effort must be made to perfect one's recitation.³⁷⁶
12. The qirā'ah of ṣalāh should be from varying passages of the Qur'ān Majīd for every rak'āt. If one mistakenly repeats a sūrah or a qirā'ah passage in another rak'āt, the ṣalāh will remain in order. However, this should not be habitual.
13. It is incorrect to pre-determine, i.e. to fix specific passages of the Qur'ān for recital in specific ṣalāh, unless its recitation is established from the practice of Rasūlullāh ﷺ. For example, Nabī ﷺ would habitually recite *Sūrah al-Kāfirūn* and *Sūrah al-Ikhlās* in the first and second rak'āt, respectively, in the Sunnah Mu'akkadah of Fajr.
14. One should not disturb the standard sequence of sūrahs of the Qur'ān in the farḍ ṣalāh, that is, in the second rak'āt one should recite a sūrah that appears later in sequence to the sūrah which one recited in the first rak'āt.
15. It is preferable to recite a sūrah from *Sūrah al-Ḥujurāt* until *Sūrah al-Tāriq* in the Farḍ of Fajr and Ṣuhr. For the 'Aṣr and 'Ishā' Ṣalāh, sūrahs from *Sūrah al-Burūj* until *Sūrah al-Qadr* may be recited. The remainder of the sūrahs until the end of the Qur'ān Majīd should preferably be recited in the Maghrib Ṣalāh.³⁷⁷
16. It is compulsory for every Muslim to memorize that amount of the Qur'ān Majīd which is required to perform a ṣalāh. Those who have not yet memorized any passage of the Qur'ān Majīd should recite *subḥānallāh* three times to replace the qirā'ah.

Aḥādīth

Rasūlullāh ﷺ graciously expressed, “If you wish to meet me (in the hereafter), you should perform sajdah in abundance.”³⁷⁸

“Allāh does not look at (accept or remunerate generously) the ṣalāh of one who does not keep his back straight (in the standing posture, *qawmah*) between his rukū' and sajdah.”³⁷⁹

A man appeared before Rasūlullāh ﷺ and enquired, “O Rasūlullāh ﷺ! Which ṣalāh is the best?” “The one with a prolonged qunūt (referring here to the qiyām posture),” was the reply.³⁸⁰

LESSON 54

A Description of The Postures & Components of Ṣalāh

Part 2

Rukū‘ – Bowing before Allāh

- The muṣallī must clasp both his kneecaps with his palms and fingers spread apart. The head and back should form a straight line (the head should neither be raised nor lowered), and they should be at a right angle with the legs.³⁸¹
- The elbows should be distanced from the sides of the body.³⁸² The gaze should be fixed upon one’s feet.
- Females should not bow as completely as men do, rather just enough to allow the hands to touch the knees. Also, the fingers should not be spread open but kept closed instead.
- The Tasbīḥ of rukū‘ should be read an odd number of times, with the minimum being three. The bare minimum duration for the muṣallī to remain in rukū‘ is the time taken to recite ‘*subḥānallāh*’ once. Any duration shorter than this would invalidate the ṣalāh.
- The Tasbīḥ should be said silently, with lip movement and a whisper that can be heard by the muṣallī only.

Qawmah

- Upon completing the rukū‘, the muṣallī should stand upright, with hands to the side. This posture is known as qawmah. The gaze should once again be fixed at the place of sajdah.
- While rising from the rukū‘, the imām (and the muṣallī who performs his ṣalāh individually) would say, ‘*sami-‘al-lāhu liman ḥamidah*’. The followers would then say ‘*Rabbanā lakal ḥamd*’.³⁸³
- The imām would call out ‘*sami-‘al-lāhu liman ḥamidah*’ aloud while the followers would say, ‘*Rabbanā lakal ḥamd*’ silently.
- It is established from the aḥādīth that along with the words ‘*Rabbanā lakal ḥamd*’, other phrases of praise and glorification can be added to it.
- In qawmah, one should ensure that all parts of the body arrive to a complete rest before one proceeds to sajdah. The ṣalāh would be defective if one dives into prostration without standing still in qawmah.

- The minimum standing duration in qawmah is the time it takes to recite ‘*subhānallāh*’ once.
- Rasūlullāh ﷺ cautioned us against the ‘worst thief’; referring to one who ‘steals’ in ṣalāh by not performing his rukū‘ and sajdah correctly.³⁸⁴

Sajdah

- One in prostration is said to be closest to Allāh. This is a mark of true submission to Allāh and surrendering to His will.
- Sajdah is the greatest acknowledgement of the supremacy of Allāh. It is a sublime expression of one’s complete helplessness and unworthiness before Allāh.
- When advancing to sajdah, place the hand upon the thighs and lower the body so that the knees touch the ground first. The hands, nose and forehead should then follow in that order.³⁸⁵
- For males, the arms should neither touch the ground nor the sides of the body while in sajdah.³⁸⁶
- The hands should be placed on either side of the head and the thumbs should approximately be in line with the earlobes.³⁸⁷
- The fingers should be kept together, facing the qiblah;³⁸⁸ the heels of both feet should meet and the toes should remain on the ground, bent forward, facing the qiblah.³⁸⁹
- Females should lower their bodies just enough so that the head touches the ground. Their stomachs would touch the thighs and their elbows would be on their bodies.³⁹⁰
- The prescribed tasbīh should be recited an odd number of times, but not less than three times.
- The duration of the sajdah cannot be lesser than the time taken to say ‘*subhānallāh*’ once.
- One should ensure that the toes, knees, palms, forehead and nose touch the ground for the full duration of the sajdah.³⁹¹ The prostration and the ṣalāh would be nullified if both the feet lift off the ground *simultaneously* and *entirely* for the duration of (reciting) *three* tasbīh.
- The gaze should be fixed upon the nose while in sajdah.
- It is permissible to recite additional du‘ās apart from the standard tasbīh in sajdah, only in the sunnah and optional ṣalāh.
- If sajdah is performed on a soft, spongy surface, the muṣallī must press the forehead and nose down until the hard surface beneath can be felt. Simply touching

the surface of a spongy substance lightly is not sufficient.

- It is encouraged to prolong the sajdah when performing one's individual ṣalāh. While leading a ṣalāh, the imām should not recite the tasbīḥ more than three times.

Aḥādīth

“Whoever offers his ṣalāh with due care, his ṣalāh together with the rest of his deeds shall be accepted from him. And whoever's ṣalāh is rejected; the rest of his deeds are also rejected.”³⁹²

“Allāh does not look at (accept or remunerate generously) the ṣalāh of one who does not keep his back straight (in the standing posture, *qawmah*) between his rukū' and sajdah.”³⁹³



Beg Allāh to Keep us in His Care

O Allāh, do not leave me to my own self (even) for the blink of an eye. ³⁹⁴



LESSON 55

Jalsah – The Sitting Posture Between Two Sajdahs

1. Jalsah is the short resting posture when sitting between the two sajdahs.
2. In jalsah, the limbs should come to a complete rest; the back should be upright and motionless for the minimum duration in which ‘*subḥānallāh*’ can be said once.³⁹⁵
3. Not achieving complete stillness in jalsah will render the ṣalāh defective.
4. The left foot should be placed flat on the ground, horizontally, while the buttocks made to rest on it. The right foot should be kept upright, with the toes bending forward. The hands should rest on the lap, with the fingers in their normal position. The gaze should be focused on the lap.³⁹⁶
5. The supplications for jalsah are recorded in the relevant lessons of this book. They have been extracted from the ḥadith of the Prophet ﷺ and should be memorized and recited.

Qa’dah – The sitting posture

- The sitting posture after two rak‘āts of a three or four rak‘āt ṣalāh is known as qa’dah *ūlā*, while the last sitting posture of every ṣalāh is known as qa’dah *akhīrah*.
- It is compulsory to remain in qa’dah for as long as it takes to recite the tashahhud. Sitting for less than this duration would render the posture invalid.
- The manner of sitting has already been described in the previous section on *jalsah*. The same posture will be maintained here.³⁹⁷
- The tashahhud, which must be recited in both the qa’dahs can be learnt from the section on ‘du‘ās’ located at the end of the book.
- In the qa’dah *akhīrah*, the muṣallī will recite the tashahhud followed by *Ṣalāt Ibrāhīmīyyah* (*Durūd-e-Ibrāhīm*, in the urdu language) and a du‘ā from the Qur’ān or the aḥādīth. It is preferable to incorporate the supplication of forgiveness which Rasūlullāh ﷺ taught to Sayyidunā Abū Bakr رضي الله عنه.³⁹⁸
- When reciting the tashahhud, the right index finger should be raised when saying ‘*Lā ilāha*’ and it should be lowered upon saying ‘*il-lallāh*’.³⁹⁹

Salām – Greetings upon all men and angels present

- The ṣalāh would terminate with the greeting, ‘*As-salāmu ‘alaykum wa raḥmatullāh*’, done to the right and left side, respectively.⁴⁰⁰
- The correct procedure is to say the words ‘*as-salāmu ‘alaykum*’, while maintaining the same posture of facing the qiblah, and then only to turn the head to the right and left when saying *wa raḥmatullāh*.⁴⁰¹
- The muṣallī should intend greeting the imām and all the muṣallīs to his right and left side.⁴⁰² The muṣallī should also intend greeting the angels that are to his right and left, respectively.



Beg Allāh to Grant A Heart that is Pleased with His Decree

O Allāh, I beg of You a soul that is satisfied with You, is pleased with Your decree, and is content with what You have given me.⁴⁰³



LESSON 56

Invalidating the Wuḍū in the Congregational Ṣalāh

If the wuḍū of the *muqtadī* is invalidated while performing ṣalāh in congregation, he may leave the congregation to renew his wuḍū and re-join the congregation without commencing his ṣalāh afresh. The muqtadī in this circumstance is known as a ‘*lāhiq*’ and the following procedure applies to him:⁴⁰⁴

1. When the wuḍū is invalidated, the muqtadī should discontinue the ṣalāh and proceed to refresh his wuḍū at the *nearest* wuḍū station. If he advances to a *more distant* wuḍū station, the ṣalāh would be void and the rules of a *lāhiq* will cease to apply.
2. The muqtadī (*lāhiq*) should not greet anyone en route nor engage in any conversation at all.
3. Having performed wuḍū, the muqtadī should return to the congregation *immediately*.
4. The *lāhiq* will then individually perform (make up for) all the postures that were missed while he was refreshing the wuḍū. The *lāhiq* will simply enact the missed postures without performing any recitation or any supplication.
5. Once the *lāhiq* completes the missed postures and catches up with the imām, the *lāhiq* will then follow the imām and terminate the ṣalāh as normal with the imām.

N.B: The procedures mentioned above are somewhat complicated. Once the wuḍū is terminated, it would be advisable to rather start the ṣalāh afresh.

LESSON 57

Actions that Nullify Ṣalāh

Ṣalāh will be invalidated in the following instances:

- a. Speaking in ṣalāh, even forgetfully.⁴⁰⁵
- b. Turning the chest away from the qiblah.
- c. Eating and drinking anything, or swallowing any food deposit (food that remained in the mouth) that is equal to or more than the size of a chickpea.
- d. Excessive movement in ṣalāh. ‘Excessive movement’, here, refers to using both the hands for an action that is not related to ṣalāh or, committing any action that would prompt an onlooker to doubt whether one is in ṣalāh or not.
- e. Minimal and negligible movement is allowed in ṣalāh under extreme necessity. Some scholars opine that three successive futile movements in ṣalāh actually annul the ṣalāh.
- f. If the sun rises while a person is performing his Fajr Ṣalāh.
- g. Losing consciousness.
- h. If a person’s ‘awrah, or some part of it becomes exposed while performing ṣalāh. One should exercise caution when wearing such clothing; it should not result in the lower back being exposed in rukū’ or sajdah. If this area remains exposed for the duration of three *subḥānallāh*, the ṣalāh could be nullified.
- i. Laughing so loud that it is heard by oneself.⁴⁰⁶
- j. When the full duration for masaḥ on the leather socks elapses while one is in ṣalāh, i.e. the 24 hour or 72 hour period.
- k. Upon the availability of water, for one who has offered tayammum due to scarcity of water.

Instances permissible to terminate the ṣalāh

It is *mandatory* to terminate one’s ṣalāh, and to repeat it later under the following conditions:

- When hearing a desperate cry for help, provided there is no one else to reciprocate with help.

- Deterring a thief, even if the items belong to another.
- Rescuing a blind person from any harm such as plummeting into a ditch or a well.

Aḥādīth

“Whoever observes a proper wuḍū, and then offers a two rak‘āt ṣalāh without committing a mistake (due to his fine concentration), all his past sins are forgiven.”⁴⁰⁷

“(Behold!) When a man stands in ṣalāh, Allāh gives him full attention until he returns (from his ṣalāh) or commits an act against the total dedication and etiquette of ṣalāh.”⁴⁰⁸



Ask Allāh for Good Manners

O Allāh, I ask You for sound health with īmān, good manners with īmān, and safety with good health.⁴⁰⁹



LESSON 58

Jumu‘ah

The day of Friday heralds immense virtues and blessings. It was on this day that Ādam ﷺ was created, the day he was admitted to jannah, the very day he was descended to earth and it was on a Friday that he breathed his last.

Friday marks the moments when our supplications are readily answered by Allāh, as long as it is not a sinful supplication. The onset of the ‘Last Hour’ will commence on Friday. Allāh has honoured Friday marking it the master of all days, to the extent that it holds more virtue in Allāh’s sight than the two days of ‘Īd; ‘Īdul Fiṭr and ‘Īdul Adḥā.

Rasūlullāh ﷺ has reiterated its significance in the following aḥādīth:

“Allāh *had* allotted Friday as a day of congregation and festivity for the people, but the previous nations were not fortunate enough to assign it as their sacred Day. The Jews and Christians regarded Saturday and Sunday as their day of congregation, respectively. Allāh then guided this ummah to elect Friday as its day of congregation. Furthermore, just as Saturday and Sunday follows the day of Friday, so too, on the Day of Qiyāmah, the respective nations will have to follow this ummah. We are the last of nations on earth, yet we will be the first to be attended to on the Day of Qiyāmah.”⁴¹⁰

“The best of your days is Friday; (Nabī) Ādam ﷺ was created on this day; he passed away on a Friday and the Trumpet will be blown on this very day whereupon all of the creation will swoon (die). So send a great deal of peace, mercy and blessings (ṣalawāt) upon me, for these (ṣalawāt) will be shown to me.” The Ṣaḥābah ﷺ enquired, “O Messenger of Allāh! How will our blessings be shown to you when you have turned to dust?” Rasūlullāh ﷺ exclaimed, “Allāh has forbidden the earth to decompose the bodies of the Ambiyā’ (‘alayhimus aalām).”⁴¹¹

“Friday is the chief of days, and the greatest of them before Allāh; it is greater before Allāh than the Day of ‘Īdul Adḥā and ‘Īdul Fiṭr. Friday boasts of five characteristics. On this day Ādam ﷺ was created, on this day he was sent down to earth, and on the same day he passed away. Friday heralds the moment in which a person’s supplication (du‘ā) is bestowed by Allāh, so long as it is not something ḥarām, and it is on a Friday that the Last Hour will commence. There is no angel, who is close to Allāh, nor a heaven, an earth, a wind, a mountain and not even an ocean that does not fear Friday (for the possibility of resurrection occurring on it).”⁴¹²

“There is a specific moment on Friday where a Muslim offers ṣalāh and supplicates to Allāh and his supplication is accepted.” Nabī ﷺ pointed with his hand to indicate that this time-period is very short.⁴¹³

The congregational Jumu'ah Ṣalāh of Friday (Ṣalātul Jumu'ah) is another aspect that exemplifies the distinction of the Day. The Jumu'ah Prayer is the best prayer, whose significance is so overwhelming that an entire chapter (sūrah) in the Qur'ān is named after it, *al-Jumu'ah*. In the Qur'ān, Allāh Ta'ālā unveils the importance of Friday stating:

“O you who believe! When the call (adhān) to (congregational) Prayer (ṣalāh) is made on Friday (Jumu'ah prayer), then proceed at once to the remembrance of Allāh [and the prayer (ṣalāh)], and quit all commerce (specifically, and every other thing). That is best for you, if only you were to know (Allāh's reward for it).”

[The Qur'ān, Surah al-Jumu'ah, 62:9]

“When anyone observes a proper wuḍū, then approaches the Friday Prayer, listens to the khutbah (religious sermon) attentively while keeping silent, his (minor) sins between that Friday and the forthcoming Friday will be forgiven (i.e. a 7 day period), with the addition of three more days.”⁴¹⁴

“The five daily ṣalāh, one Friday (Prayer) to the next Friday (Prayer), and the fasting of one Ramaḍān to the next Ramaḍān, expiate the sins committed in the interim, so long as major sins are avoided.”⁴¹⁵

The most virtuous ṣalāh in the sight of Allāh is the Fajr Ṣalāh performed in congregation on a Friday.”⁴¹⁶

It is a noble sunnah to recite *Sūrah al-Sajdah* in the first rak'āt of the Fajr Ṣalāh of Friday, and *Sūrah al-Insān* (also known as *Sūrah al-Dahr*) in the second rak'āt.

“No Muslim passes away on a Friday (which includes the night preceding it), save that Allāh will protect him from the trial of the grave.”⁴¹⁷

Taking a bath (ghusl) on Friday, using the miswāk and applying perfume are essential habits upon every adult Muslim.⁴¹⁸

One should observe complete silence and listen to the Friday khutbah (sermon) most attentively. Do not become distracted by (the actions of) others, or by (you) straightening the prayer mat (*muṣalla*) or by fiddling with your clothing. If you beckon someone to be quiet while the imām is delivering the Friday khutbah (sermon), then you have committed a sinful act.⁴¹⁹ People who neglect the Jumu'ah Ṣalāh will have their hearts sealed by Allāh, and they will be regarded as neglectful (in fulfilling Allāh's rights).⁴²⁰

The ṣalāh and khutbah of Rasūlullāh ﷺ were both of moderate length.

Whoever recites *Sūrah al-Kahf* (on the Day of Jumu'ah) there will be a (special) light (*nūr*) created, extending from his place (of recitation) to Makkah. In addition, whoever recites ten āyāt (verses) from the end of it (the last ten verses of *Sūrah al-Kahf*) will not be harmed (negatively influenced) by *Dajjāl* (commonly known as the *Antichrist*, when he appears).⁴²¹

LESSON 59

The Friday Prayer

Attending the Friday Prayer boasts of many blessings and rewards as can be gauged from the following aḥādīth which not only mention its *importance* (i.e. it being obligatory upon men), but even outline the *rewards* and the *bounty* of attending it.

Sayyidunā Abū Hurayrah رضي الله عنه reported, “The Rasūl of Allāh ﷺ said, ‘The person who takes a ghusl (the bath to be cleansed of janābah (conjugal relations)) on Friday, and then sets off to the masjid in the first hour, is like one who offers a camel as a sacrifice to seek the pleasure of Allāh. The one who arrives in the second hour is like one who offers a cow (cattle) in Allāh’s way. Whoever approaches in the third hour is likened to one who offers a horned ram in sacrifice. One who comes in the fourth hour is as though he has offered a chicken for Allāh. The person who arrives in the fifth hour is like one who offers an egg as charity in Allāh’s path. (Finally), when the imām comes out, (even) the angels (who record the names of those who have arrived prior to the khutbah close their register) present themselves to attentively listen to the khutbah.’”⁴²²

Allāh says, in the translation of the verse,

“When the Prayer (Jumu‘ah Ṣalāh) is concluded, then (you may freely) spread throughout the land and seek out the bounty of Allāh (by trade, without suspending trade for the entire day). Yet remember Allāh much (in supplication), so that you may be successful.”

[The Qur’ān, Surah al-Jumu‘ah, 62:10]

Attendance to the Friday Prayer is recorded by angels, who stand at every entrance of the masjid recording the names of the people in chronological order of their attendance.

Sayyidunā Abū Hurayrah رضي الله عنه narrated that Rasūlullāh ﷺ said, “Every Jumu‘ah, the angels take their stand at every gate of the masājid to write the names of the people, chronologically (i.e. in sequence, as they arrive for the Friday Prayer). And, when the imām sits (on the pulpit), they fold up their scrolls and prepare to listen to the sermon.”⁴²³

How would anyone choose to miss the Friday Prayer knowing that the angels accompany those present by also sitting to listen to the imām’s sermon? Subḥānallāh! The angels are part of the unseen world. Their presence amongst us creates such a spiritual environment. How could anyone prefer his personal desires above acts of Allāh’s remembrance and not attend the Friday Prayer?

Sunan of Jumu‘ah (Friday)

1. Jumu‘ah preparations should commence from Thursday night, such as paring the nails and removing unwanted (pubic) hair.⁴²⁴
2. To have a bath (ghusl) for the Friday Ṣalāh, for whoever has a bath on a Friday shall have his sins forgiven.⁴²⁵
3. To use the miswāk.⁴²⁶
4. To use perfume (‘itar).⁴²⁷
5. To wear one’s best *shar‘ī* clothes, which may not necessarily be new; however, they should preferably be white as Allāh is fond of white clothing.
6. To proceed to the masjid early for the Jumu‘ah Ṣalāh. The earlier one departs and arrives at the masjid, the greater the reward.⁴²⁸
7. To walk to the masjid if possible, because every step earns a reward of fasting for a year.⁴²⁹
8. The listener should pay extra attention to the khutbah even if one does not understand it. One should neither speak nor caution another to keep silent while the khutbah is in progress.⁴³⁰
9. When Nabī ﷺ’s name is mentioned in the khutbah, it is permissible to recite *Ṣalāt ‘alan Nabī* in the heart only (without moving the lips or tongue).
10. One should supplicate (engage in du‘ā) between the two kutbahs. However, the du‘ā should be done without raising the hands or moving the lips and tongue (i.e. one should supplicate in the heart and mind only).
11. To recite *Sūrah al-A‘lā* (chapter 87) in the first rak‘āt of the Jumu‘ah Ṣalāh and *Sūrah al-Ghāshiyah* (chapter 88) in the second rak‘āt.⁴³¹
12. To recite *Sūrah al-Kahf* (Chapter 18) at any time on a Jumu‘ah. According to one narration, the recitation of *Sūrah al-Kahf* shall eliminate the sins committed the preceding week.⁴³²
13. To recite *ṣalāt ‘alan Nabī* ﷺ in abundance.

Aḥādīth

“Confer ṣalāt upon me increasingly each Jumu‘ah, as the one who confers the most ṣalāt will be closest to me on the Day of Qiyāmah.”⁴³³

“Confer ṣalāt increasingly upon me during the Day of Jumu‘ah and on the Eve of Jumu‘ah, for whosoever does so, I will be a witness (in his favour), or I will intercede for him on the Day of Qiyāmah.”⁴³⁴

“The person who confers a thousand ṣalāt upon me on a Jumu‘ah, will not die until he sees his abode in jannah.”⁴³⁵

**Ask Allāh for Honesty in Speech, Joy and Anger**

O Allāh, I beg You for Your fear in secret and in public. Grant me sincere talk in times of joy and anger, and make me pleased with faith.⁴³⁶



LESSON 60

The Ṣalāh of a Musāfir – Traveller

- A musāfir (i.e. a traveller) who receives a concession on ṣalāh refers specifically to that traveller who *leaves the boundary of his home town with the intention of travelling 78 km or more*.⁴³⁷
- A musāfir is required to shorten every four rak‘āt farḍ ṣalāh to a two rak‘āt.⁴³⁸

Allāh Ta‘ālā says,

Now, when you travel out in the land, then there is no blame on you if you shorten (something) of the prayer (ṣalāh).

[The Qur‘ān, Surah al-Nisā’, 4:101]

- The conveyance of the traveller is no criterion to either qualify or bar the ṣalāh concession; as soon as one intends walking, flying, etc. to a destination that is more than 78 km away, he must shorten the ṣalāh.⁴³⁹
- When a person reaches a destination where he intends residing for *more* than 15 days, he would no longer be a musāfir and should therefore perform the ṣalāh in full. If he is residing at the destination for *less* than 15 days, he would qualify for the shortened ṣalāh.
- As a preferred recommendation, the musāfir should also offer the sunnah mu‘akkadah and nafl ṣalāh while on journey. However, the musāfir is at liberty to omit the non-compulsory ṣalāh due to constraints. However, since the two-rak‘āt *Sunnah Mu‘akkadah* of Fajr has added significance, they should not be omitted.
- A traveller who intends to reside at a destination for more than 15 days *is required* to shorten his ṣalāh *for the duration of his travel to that destination only*; once he arrives at the destination, he must perform every ṣalāh in full.⁴⁴⁰
- If a musāfir is performing his farḍ ṣalāh behind a resident imām, he would complete and perform in full, the four-rak‘āt Zuhri, ‘Aṣr and ‘Ishā’ Ṣalāh.⁴⁴¹
- The residents of an area can perform their ṣalāh behind a musāfir imām. In that case, the musāfir imām must inform them of his circumstance. If it is a four rak‘āt ṣalāh, he will lead them for two units only, offer the ṣalām individually, and the muqtadis will have to complete the remaining two units on their own, individually.⁴⁴²
- If a musāfir mistakenly performs four units instead of two, he must offer a rectification sajdah (sajdah sahw) before terminating the ṣalāh. In this instance, the

second two units will be considered as nafl.⁴⁴³

- If a musāfir totally missed (omitted) a farḍ ṣalāh on the journey, now when he covers up and performs this qaḍā ṣalāh it will be performed as a shortened ṣalāh. On the contrary, if the traveller has a qaḍā ṣalāh (which he had missed prior, while he was a resident) and he covers up this qaḍā ṣalāh on journey, he will perform it in full. In other words, he will offer the ṣalāh in the circumstance it was missed.
- If a woman commences her journey in a state of menstruation, then the portion of the journey traversed while menstruating will not be considered as part of the journey. It will be as though she never travelled during that time. She would only begin calculating her journey when the menstruation ends.
- If a person immigrates to a town that is further than 78 km from the emigrating town, he would no longer be considered a resident in the emigrating town. As soon as he takes up residence in the new town, he would perform the complete ṣalāh there. His former hometown would become like any another and he would perform a shortened ṣalāh if he goes back to visit for less than 15 days. It is permissible for a person to have more than one home town; for instance, he has two wives who live in different towns.
- If the time of ṣalāh sets in while a traveller is on journey, he should alight from his vehicle and offer his ṣalāh at a clean place. If he is travelling by plane or ship, or any other conveyance from which he cannot disembark, he should perform the ṣalāh upon the conveyance even if it is in motion. If the conveyance switches the course of its travel, he too should shift in ṣalāh to maintain facing the qiblah.
- Qasr (i.e. shortened) ṣalāh is as follows:

Fajr:	2 rak'āts
Zuhr:	2 rak'āts
'Aṣr:	2 rak'āts
Maghrib:	3 rak'āts
'Ishā':	2 rak'āts + 3 Rak'āts Witr
- The concession of shortening the ṣalāh on travel is only applicable once the traveller leaves the borders of his town (not before). Likewise, upon returning from a journey, the traveller will perform the ṣalāh in full *as* he enters the borders of his hometown and not necessarily when he arrives home.

Note: Consult the 'Ulama to better understand the rulings regarding the boundries of suburbs and cities.

- A person indecisive of how long he will stay at his destination should perform the qasr ṣalāh, even if this uncertainty continues for more than 15 days. Once he is sure that he will reside for more than 15 days, then he will perform the full ṣalāh.
- It is best to familiarize oneself with the ṣalāh times of the vicinities one is travelling to, and to carry ample water for wuḍū; this would facilitate ‘planning the journey around one’s ṣalāh’.
- Rasūlullāh ﷺ said that when someone offers ṣalāh in a forest or in an uninhabited location with correct rukū‘ and sajdah, the reward of his ṣalāh is multiplied fifty times.⁴⁴⁴



Ask Allāh for Protection from the Jealousy of People

O Allāh, protect me with Islām while I am standing, sitting, or laying down, and let not an enemy or a jealous person take delight from my plight.⁴⁴⁵



LESSON 61

Sunan Pertaining to Travelling and Travelling with a Companion

It is a sunnah to travel together in a group with a minimum of two people, and it is discouraged to travel alone unless one has no alternative.

It is a sunnah to commence one's journey on a Thursday or on a Saturday.

One should be conscious of reciting the prescribed du'ās for leaving the home.

It is a sunnah to board a conveyance in the following manner:

When placing one's foot in the stirrup or in the vehicle, one should say:⁴⁴⁶

بِسْمِ اللَّهِ

Bismillāh

In the name of Allāh.

After sitting/settling down, one should say:

الْحَمْدُ لِلَّهِ

Alḥamdulillāh

All praise belongs to Allāh.

And, once the vehicle begins to move, one should recite the following du'ā once:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Sub-hānal-ladhī sakh-khara lanā hādhā wa mā kun-nā lahū muq-rinīn. Wa in-nā ilā Rab-binā lamun-qalibūn

Highly exalted and pure is the Being who has subjected this (vehicle) to us and we would never have had any control over it (except through His will).

Without doubt, we are to return to our Sustainer.⁴⁴⁷

After reciting the above, one should say, three times:

الْحَمْدُ لِلَّهِ

Alḥamdulillāh

All praise be to Allāh (alone).

This should be followed by the takbīr, three times:

اللَّهُ أَكْبَرُ

Allāhu-Akbar

Allāh is Great!

The supplication should be completed with the following words:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

*Sub-hānaka in-nī ḡalam-tu naf-sī fagh-fīrlī fa in-nahū lā yagh-firudh
dhunūba il-lā ant*

O Allāh, You are highly exalted and pure, (while) I have oppressed myself (by committing sin); so forgive me, for none pardons sins besides You.

Having said this, one should smile.

Ibn Rabī‘ah رحمته الله narrates, “Once, when boarding a conveyance, Sayyidunā Alī عليه السلام implemented the above practices and then smiled. I curiously enquired, ‘Why did you smile?’ He informed me that he had witnessed Rasūlullāh ﷺ boarding a conveyance exactly as he had done and smiling after this supplication. Then, when he (Sayyidunā Alī) enquired the reason for smiling, Rasūlullāh ﷺ responded, ‘Allāh becomes pleased with a slave when he acknowledges that no one could forgive sins except Allāh (in reference to the last portion of the supplication).’”

Then, recite the following supplication for travelling:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ
هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ

وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ

*Allāhumma in-nā nas-aluka fī safarinā hādhal bir-ra wat-taqwā, wa minal
'amali mā tardā. Allāhumma haw-win 'alaynā safaranā hādhā, waṭ-wi'anna
bu'dah. Allāhumma antaṣ-ṣāhibu fis-safari wal-khalīfatu fil ahl. Allāhumma
in-nī a'ūdhu bika min wa'thāis-safari wa ka-ābatil manẓari wa sū-il
munqalabi fil māli wal ahli wal walad.*

O Allāh, we ask You for (the ability to adopt) righteousness and piety on this journey and that You grant us (the ability to do) that which pleases You. O Allāh, make our journey easy for us and shorten the distance. O Allāh, You are our companion on this journey and we have entrusted the affairs of our families to You. O Allāh, I seek Your protection from the hardships of this journey, from every grieving sight and from an evil repercussion affecting our wealth, families and children.⁴⁴⁸

Halting during travel

When stopping or parking the vehicle, one should do so without obstructing the path of other travellers.

Returning from a journey

Rasūlullāh ﷺ has prohibited prolonging a journey unnecessarily after the motive of the journey has been accomplished. Hence, one should return home promptly upon accomplishing the tasks.

Unexpected arrivals

After a considerably long period of absence, one should not arrive unexpectedly to one's home. The family members should be informed of an imminent arrival in due course.

It is discouraged to return to one's home late at night unless one's arrival is expected. Instead, one should stay elsewhere for the night and return home the following morning. This is a great sunnah, and it secures goodness in both abodes.

Du‘ā for departing and returning

The traveller should recite the same supplications upon commencing the return travel and add the following supplication to it when entering the hometown:

آبُونُ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Ā-i-būna, tā i-būna, ‘ābidūna, lirab-binā ḥāmidūn

We have returned repentant, submissive and conferring praises upon our Sustainer.

Offering ṣalāh upon one’s return

It is a sunnah to perform two rak‘āts of ṣalāh in the masjid before proceeding to one’s home.

**Beg Allāh for His Pleasure in all Matters of Life**

O Allāh, direct me towards Your pleasure in my words, actions, deeds, intentions, and courses of action. Indeed You are powerful over all things.⁴⁴⁹



LESSON 62

Masnūn (Sunnah) Supplications After the Farḍ Ṣalāh

Once, someone enquired, “O Rasūlullāh! When are du‘ās most readily accepted?” He responded, “Those supplicated in the latter part of the night and after the obligatory ṣalāh.”⁴⁵⁰

Du‘ās upon completing the ṣalāh

Sayyidunā Thawbān رضي الله عنه narrates that when Rasūlullāh ﷺ completed his ṣalāh, he sought forgiveness three times with the words:

أَسْتَغْفِرُ اللَّهَ

Astaghfirullāh

I seek Allah’s forgiveness.

and then supplicated in the following words:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ وَتَعَالَيْتَ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

*Allāhumma antas-salāmu wa min-kas-salām, tabārakta wa ta‘ālayta yā Dhal
Jalāli wal Ikrām*

O Allāh! (One of) You (names) are Salām and peace emanates from You.
You are indeed Sanctified (Blessed) and Lofty, O the Possessor of Majesty
and Benevolence.⁴⁵¹

Du‘ā after every farḍ ṣalāh

1. Sayyidunā Mughīrah ibn Shu‘bah رضي الله عنه narrates that Rasūlullāh ﷺ used to utter the following after every farḍ ṣalāh:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ، اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا

يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Lā ilāha il-lallāhu waḥ-dahū lā sharīka lah. Lahul-mulku wa lahul ḥam-du wa huwa 'alā kul-li shay-in qadīr. Allāhumma lā māni-'a-limā a 'ṭay-t. Wa lā mu'ṭiya limā mana 't. Wa lā yanfa'u dhal jad-di min-kal jadd

There is none (worthy of worship) besides Allāh; He is One without any partner. To Him belongs the dominion and all praise is due to Him. He has power to accomplish anything. O Allāh! None can withhold that which You bestow and none can bestow that which You withhold; even the riches of the wealthy one cannot avail him in any way from Your (chastisement).⁴⁵²

2. Sayyidunā Mu'ādh ibn Jabal رضي الله عنه narrates that on one occasion, Rasūlullāh ﷺ took hold of his hand and mentioned, "I swear by Allāh that I love you, O Mu'ādh! (Hence, whatever I confer to you now is only of benefit to you). I advise you never to omit the following supplication after every ṣalāh:

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allāhumma a'in-nī 'alā dhik-rika wa shuk-rika wa hus-ni 'ibādatik

O Allāh, help me to remember You, to be grateful to You and to worship You in the best manner.⁴⁵³

3. Sayyidunā 'Uqbah ibn 'Āmir رضي الله عنه narrates that Rasūlullāh ﷺ instructed him to recite Sūrah al-Falaq and Sūrah al-Nās after every obligatory ṣalāh.⁴⁵⁴
4. Sayyidunā Ka'b ibn 'Ujrah رضي الله عنه narrates that Rasūlullāh ﷺ declared that the one who recites:

'Subḥānallāh' - thirty three times

'Alḥamdulillah' - thirty three times, and

'Allāhu Akbar' - thirty four times

after every obligatory ṣalāh will never be unsuccessful (and disappointed).⁴⁵⁵

Du‘ā after Fajr and Maghrib Ṣalāh

Sayyidunā Muslim ibn Hārith رضي الله عنه recounts Rasūlullāh ﷺ advising him secretly⁴⁵⁶ (to create more importance in the message) to recite the following supplication seven times after completing the Fajr and Maghrib Ṣalāh, before indulging in any conversation. Rasūlullāh ﷺ then affirmed that if he had to pass away during that day or night he would be saved from jahannam. The supplication is:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

Allāhumma ajir-nī minan-nār

O Allāh! Save me from the fire of jahannam.⁴⁵⁷

Rasūlullāh ﷺ advised, “When offering taḥajjud ṣalāh, after every two rak‘āt, recite the tashahhud and remain persistent in asking Allāh like one in extreme need, expressing one’s helplessness and feebleness before Allāh.”⁴⁵⁸



Beg Allāh for Steadfastness and Acceptance of Ṣalāh

O Allāh, I beg You for the best life and the best death, and grant me firmness (on faith). Accept my ṣalāh and elevate my ranks.⁴⁵⁹



LESSON 63

Nawāfil (Non-Obligatory) Ṣalāh

Description and Times

Offering optional ṣalāh was a standard practice of Rasūlullāh ﷺ and the messengers that preceded him. Since ṣalāh is a direct communication with Allāh Ta‘ālā, the messengers of Allāh offered ṣalāh excessively.

The sign of a true believer is that he resorts to ṣalāh when faced with any problem or difficulty, as this is what Rasūlullāh ﷺ taught us and also showed us. Resorting to ṣalāh is the quickest solution to any problem, since the one engaged in ṣalāh receives the special attention and mercy of Allāh.

Rasūlullāh ﷺ asserted that a slave of Allāh would continue offering nawāfil (optional devotions) until he would become the beloved of Allāh. Allāh Ta‘ālā then becomes his eyes by which he sees, the ears through which he hears, the feet upon which he walks and the hands with which he holds.⁴⁶⁰

On the Day of Qiyāmah, if one’s (obligatory) ṣalāh is judged and found satisfactory, one will be successful. If however, the ṣalāh is found wanting and deficient in some aspects, then before holding one accountable, Allāh will have it compensated through the nafl (non-obligatory) ṣalāh.⁴⁶¹

Ṣalāh al-Ishrāq – Ṣalāh shortly after sunrise

Sayyidunā Anas رضي الله عنه narrates the following words from Rasūlullāh ﷺ, “Whoever performs the Fajr Ṣalāh in congregation and then remains seated, engaged in the remembrance of Allāh until sunrise; thereafter he performs two rak‘āts optional ṣalāh, he will receive the reward of one complete Ḥajj and ‘umrah.” The narrator of the ḥadīth elaborates that Rasūlullāh ﷺ repeated the word ‘complete’ three times.⁴⁶²

Ṣalah al-Ḍuḥā – Ṣalāh at forenoon

The beginning time for salah al-ḍuḥā is when the sun reaches its full brilliance in the morning and it terminates when the sun reaches its zenith.

Sayyidunā Abū Hurayrah رضي الله عنه relates Rasūlullāh ﷺ saying that the person who upholds the performance of the two units of salah al-ḍuḥā, shall have all his sins forgiven, even if they are equivalent to the foam of the ocean.⁴⁶³

Sayyidunā Anas ibn Mālik رضي الله عنه reports Rasūlullāh ﷺ saying that, Allāh Ta‘ālā will construct a palace of gold in jannah for one who offers twelve units of salah al-ḍuḥā. ⁴⁶⁴

Ṣalāh al-Awwābīn

Sayyidunā Abū Hurayrah رضي الله عنه relates Rasūlullāh ﷺ as saying, “Whoever offers six units of optional ṣalāh after (the Farḍ of) Maghrib, without futile conversation in between, will earn the reward of twelve years of worship.” ⁴⁶⁵

Salah al-Tahajjud – Ṣalāh in the latter portion of the night

This ṣalāh may be performed any time after the Farḍ of ‘Ishā’ up until true dawn. It is however; best to perform it in the last third of the night.

Sayyidunā Salmān al-Fārisī رضي الله عنه narrates that Rasūlullāh ﷺ said, “Uphold the performance of taḥajjud for it was the habitual practice of the righteous before you, it is a means of drawing closer to Allāh, a cause for expiation of (past) sins, a deterrent for sins (in the future) and it will drive away sickness from the body.” ⁴⁶⁶

Sayyidunā ‘Urwah رضي الله عنه relates from Sayyidah ‘Āishah رضي الله عنها that Rasūlullāh ﷺ used to perform thirteen rak‘āts of ṣalāh at night (which include the three units of Witr and the two rak‘āts Sunnah Mu’akkadah of Fajr). ⁴⁶⁷

Rasūlullāh ﷺ said, “The best ṣalāh (in terms of virtue) after the obligatory (farḍ) ṣalāh is the taḥajjud ṣalāh.” ⁴⁶⁸

Nabi ﷺ also said, “You should most definitely offer taḥajjud ṣalāh, be it for a (short) period as milking a goat. Any ṣalāh offered subsequent to (the Farḍ of) ‘Ishā’ will be counted as taḥajjud.” ⁴⁶⁹

Rasūlullāh ﷺ further advised, “When offering taḥajjud ṣalāh, after every two rak‘āt, recite the tashahhud and remain persistent in asking Allāh like one in extreme need, expressing one’s helplessness and feebleness before Allāh.” ⁴⁷⁰

LESSON 64

Ṣalāh al-Istikhārah – Seeking Good from Allāh

Sayyidunā Jābir ibn ‘Abdullāh رضي الله عنه explains that Rasūlullāh ﷺ taught them the *supplication for seeking goodness from Allāh in all affairs*, just as he would teach them a sūrah of the Qur’ān. Rasūlullāh ﷺ would make clear, “When any of you intends carrying out any task, he should perform two units of ṣalāh and supplicate to Allāh with the following words:

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ، وَاسْتَقْدِرُكَ بِقُدْرَتِكَ، وَاسْأَلُكَ مِنْ
فَضْلِكَ الْعَظِيْمِ، فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ، وَتَعْلَمُ وَلَا اَعْلَمُ، وَاَنْتَ عَلَّامُ
الْغُيُوْبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ
وَعَاقِبَةِ اَمْرِيْ، اَوْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ، فَاقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ، ثُمَّ بَارِكْ
لِيْ فِيْهِ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ
اَمْرِيْ، اَوْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ، فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ، وَاقْدِرْ لِيْ الْخَيْرَ
حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهِ

Allāhumma in-nī as-takhīruka bi ‘ilmika, wa as-taqdiruka bi-qudratika, wa as-aluka min faḍlikal ‘aẓīm. Fa-in-naka taqdiru wa lā aqdiru, wa ta‘lamu wa lā a‘lamu, wa anta ‘al-lāmul ghuyūb. Allāhumma in kunta ta‘lamu an-na hādhal amra khayrul-lī fi dīnī wa ma ‘āshī wa ‘āqibati amrī, aw ‘ājili amrī wa ājilih, faq-dirhu lī wa yas-sirhu lī thumma bārik lī fih. Wa in kunta ta‘lamu an-na hādhal amra shar-rul-lī fi dīnī wa ma ‘āshī wa ‘āqibati amrī, aw ‘ājili amrī wa ājilih, faṣ-rif-hu ‘an-nī, waṣ-rif-nī ‘anhu, waq-dir liyal khayra ḥaythu kāna thuma-ar-ḍinī bih.

O Allāh! I seek goodness from You through Your knowledge (of everything) and, I seek ability (strength) through Your power and I seek Your great bounties, for indeed, You are able to do everything whereas I cannot (I am helpless). You know (everything) while I am ignorant. You are the knower of all that is unseen. O Allāh! If You know that this matter is beneficial for my faith, my livelihood and the eventual consequence of my matters, then ordain it for me and make it easy for me. And if You know that it is adverse for my faith, livelihood and the ultimate consequence of my matters, then turn it away from me and turn me away from it and ordain goodness for me wherever it may be and make me pleased with it.⁴⁷¹

The narrator of the ḥadīth details that the one reciting this supplication *should mention his needs precisely* when reciting the following words of the du‘ā, ‘O Allāh, if You know that this matter (ḥādhal amra)...’ in the supplication.

One must realise that istikharah, in reality, is the condition (ḥāl) of the heart, and not just a mere outer ‘amal (ritual). In fact, carrying out the (outer) ‘amal of istikharah is meant to create this urgency and consciousness in the heart that ‘Allāh alone is the One who can guide me’, and it is through this consciousness that a person receives guidance. Also, at any time and more so during istikharah, it is essential to negate the creation (makhlūq), pinning no hope or reliance on any of Allāh’s creation, and simultaneously perceiving all help from Allāh alone.



Ask Allāh for Gratefulness

My Rabb, grant me that I should be grateful for Your favour that You have bestowed on me and my parents.⁴⁷²



LESSON 65

Ṣalāh al-Ḥājah – A Specific Prayer at the Time of Need or Distress

Sayyidunā ‘Abdullāh ibn Abī Awfā رضي الله عنه explains that if a person has a need, whether it is an affair concerning an individual and Allāh or an affair between fellow people, one should perform wuḍū in the best manner and offer a two-rak‘āt ṣalāh. One should then praise Allāh Ta‘ālā, and then convey ṣalāt and salām upon Rasūlullāh ﷺ and recite the following:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ،
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ ، وَعَزَائِمَ
 مَغْفِرَتِكَ ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ، لَا تَدْعُ
 لِي ذَنْبًا إِلَّا غَفَرْتَهُ ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا
 قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

*Lā ilāha il-lal-lāhul Ḥalīmul Karīm. Subḥānal-lāhi rab-bil ar-shil azīm.
 Alḥamdulil-lāhi rab-bil ālamīn. As-aluka mūjibāti raḥmatik, wa ‘azā-ima
 magh-fīratik, wal ghanīmata min kul-li birr; was-salāmata min kul-li ism.
 Lā tada‘ lī dhamban il-lā ghafartah, wa lā ham-man il-lā far-rajtah, wa lā
 hājatan hiya laka riḍan il-lā qaḍay-tahā yā ar-ḥamar-rāḥimīn.*

There is none worthy of worship besides Allāh, the Most Tolerant, the All-Gracious. Allāh is highly exalted and pure from weakness, Lord of the majestic Throne. All praise is due to Allāh, Lord of the universe. I ask of You all that which makes Your Mercy binding and Your forgiveness incumbent. I ask for a full share of virtuous deeds and complete safety from transgressing (sin). O Allāh, leave not a single sin of mine unpardoned, a single distress unsolved and leave not a single need that is in conformity with Your pleasures unfulfilled, O the Most Merciful of all those who show mercy.⁴⁷³

Ṣalāh al-Tawbah – Ṣalāh for repentance

Sayyidunā Ali عليه السلام recounts Sayyidunā Abū Bakr عليه السلام's words; "I heard Rasūlullāh ﷺ declaring, "If a person sins but then performs wuḍu and offers a two rak'āt ṣalāh seeking forgiveness, Allāh Ta'ālā will surely forgive him." He continues, 'Having said that, Rasūlullāh ﷺ recited the following verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ.
وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And these are the ones who when they commit any (act of) obscenity or wrong themselves (with sin), they remember Allāh (to whom they are accountable) and so seek forgiveness for their sins. For who is it that forgives sins but Allāh? Nor do they persist in whatever (wrong) they have done when they know (it is wrong).'

[The Qur'ān, Surah Āl- 'Imrān, 3:135]

The daily Sunnah Mu'akkadah

Ummul Mu'minīn, Sayyidah Ummu Ḥabībah عليها السلام recalls Rasūlullāh ﷺ saying that Allāh Ta'ālā (Himself) will construct a home in paradise or, command that a home be developed for one who performs the Twelve Units of sunnah daily for the pleasure of Allāh. The sunnah ṣalāh are enumerated below:⁴⁷⁴

2 sunnah before **Fajr**,
4 before and 2 after **Zuhr**,
2 after **Maghrib**
2 after 'Ishā'

Taḥiyyah al-Wuḍu

Ummul Mu'minīn, Sayyidah 'Āishah عليها السلام narrates that whenever Rasūlullāh ﷺ offered a wuḍu, he would compliment it with a two rak'āt optional ṣalāh (if it was not a makrūḥ time of ṣalāh). Then he would proceed to the maṣjid.⁴⁷⁵

Sayyidunā 'Uqbah ibn 'Āmir عليه السلام relates that Rasūlullāh ﷺ said, "(Admittance to) jannah is inevitable for one who performs a perfect wuḍu and then offers a two rak'āt ṣalāh with concentration and devotion."⁴⁷⁶

Four rak‘āt before ‘Aṣr Ṣalāh

Sayyidunā ‘Abdullāh ibn ‘Umar رضي الله عنه recounts Rasūlullāh ﷺ’s supplication, “May Allāh shower mercy on the one who prays four rak‘āt of ṣalāh before the Farḍ of ‘Aṣr.”⁴⁷⁷

**Beseech Allāh for Devotion in Worship**

O Allāh, I seek of You the belief of the truthful, the humbleness of the fearful, and the devotion of the true believers.⁴⁷⁸



LESSON 66

The Month of Ramaḍān

Rasūlullāh ﷺ has highlighted the auspiciousness of Ramaḍān in the following way, “Whoever observes the fasts of Ramaḍān out of sincere faith and with fervent hope to attain Allāh’s rewards, all his past sins will be forgiven.”⁴⁷⁹

Another declaration of Rasūlullāh ﷺ encapsulating the significance of Ramaḍān is, “When the month of Ramaḍān commences, the gates of jannah are opened, the gates of jahannam are closed and the devils are chained.”⁴⁸⁰

Month of the Qur’ān

The initial verses of the Qur’ān, Sūrah al-‘Alaq 96:1-5, were revealed in the month of Ramaḍān when Rasūlullāh ﷺ was in spiritual retreat in the Cave of Hira - on the outskirts of Makkah. Years later, when the fasts of Ramaḍān was made obligatory, the Angel Jibrīl ﷺ used to visit Rasūlullāh ﷺ daily during Ramaḍān so that the latter could recite all that had been revealed so far of the Qur’ān. In the final year prior to his demise, Rasūlullāh ﷺ revised the entire Qur’ān twice in Ramaḍān.

Muslims continue the tradition of reciting the entire Qur’ān at least once during Ramaḍān. In Muslim countries, it is quite usual in this month to witness scores of people reciting the Qur’ān to and from work. Others find time early in the morning, or late at night, or at intervals throughout the day.

Those who are not versed in reciting the Arabic, allot time daily to listen to an audio recitation of the Qur’ān. Muslims consider Ramaḍān an opportunity to develop the habit of reciting some portion of the Qur’ān, or its translation - for those who are not yet versed in reciting the Arabic - every day; more so, if they have not already read either of them cover to cover.

When the glorious Qur’ān is recited, it enlightens the reciter to what Allāh Ta‘ālā expects of us. Therefore, recitation of the Qur’ān refreshes our pledge to comply with those requirements.

Other acts of worship

In addition to reciting the Qur’ān, one should aim at spending more time in dhikr (remembrance of Allāh), and ensure that one performs the Tarāwīḥ Prayer in congregation. The twenty units of Tarāwīḥ Ṣalāh was established through the consensus of the companions of Rasūlullāh ﷺ in the era of Amīr al-Mu’minīn Sayyidunā ‘Umar ibn al-Khaṭṭāb رضى الله عنه and it is upheld until this day all over the world. The twenty rak‘āt

Tarāwīḥ in Makkah and Madīnah is the highlight of Ramaḍān in these two holy cities. Ramaḍān easily enables one to establish the late night Taḥajjud Prayer, which may be completed before or after partaking of the pre-dawn meal (*suḥūr*).⁴⁸¹

Ramaḍān is a meritorious time to undertake the ‘umrah - a visit to the Ka‘bah in Makkah. When undertaken in Ramaḍān, ‘umrah earns the same reward as Ḥajj with Rasūlullāh ﷺ (but it does not replace the obligatory Ḥajj).

Method of fasting

Fasting simply means to abstain from food, drink and sexual intimacy from dawn to sunset. The fasting person must be mindful of his tongue, temper, and gaze. Ramaḍān is an exclusive time for Muslims to master control over themselves and to discover and develop their spiritual side. The fast commences with a pre-dawn meal, termed *suḥūr*. The fast begins at dawn and ends at sunset. As soon as the sun has set, one would terminate the fast immediately. Generally, Muslims may end their fast with a small amount of food - in accordance to the sunnah, with an odd number of dates - and then perform the Maghrib Ṣalāh before eating a complete meal.

Charity in Ramaḍān

Ramaḍān is also the month of charity. Rasūlullāh ﷺ has said, “Whoever draws nearer (to Allāh) by performing any (optional) good deed in (this month), shall receive the same reward as performing an obligatory deed at any other time; and whoever performs an obligatory deed (in Ramaḍān), shall receive the reward of performing seventy obligatory deeds at any other time. It is the month of patience, and the reward of patience is jannah. It is the month of charity, and a month in which a believer’s sustenance is increased. Whoever offers his food to a fasting person to end his fast will have his sins forgiven, be saved from jahannam, and the donor shall (in addition to receiving his very own reward for fasting), receive the reward of the one whom he offered food to, without the latter’s (recipients) reward diminishing in the least.”⁴⁸²

Ibn ‘Abbās رضي الله عنه meticulously related, “Rasūlullāh ﷺ was the most generous amongst the people, and more so when Jibrīl عليه السلام visited him during the month of Ramaḍān; Jibrīl عليه السلام used to meet him on every night of Ramaḍān until the end of the month. Rasūlullāh ﷺ used to recite the glorious Qur’ān to Jibrīl عليه السلام; and when Jibrīl عليه السلام met him, he used to be more generous than a fast wind (that brings rain and welfare).”⁴⁸³

Thus, Muslims should endeavour to spend generously in Ramaḍān, both ṣadaqah (optional charity) and zakāh (obligatory charity). Ṣadaqah need not be monetary only. It can take the form of kind as well, such as helping another to cross a road, solely for the sake of Allāh and without expecting any remuneration from him. It is compulsory for every Muslim to disburse a small amount of *ṣadaqah al-fiṭr* before the end of

Ramaḍān. This money is collected and distributed to the poorest of the poor so that they may also enjoy the festivities on ʿĪdul Fiṭr. It is best and most meritorious to undertake the distribution of one's *ṣadaqah al-fiṭr* by oneself. The object of *ṣadaqah al-fiṭr* is to compensate for any shortcomings in one's fast. Due to the immense reward attained for feeding a fasting person, in many a place, ifṭār (post sunset meal on termination of the fast) is served in the masjid, with the food donated or brought by individuals to share. In some Muslim countries, tables or tablecloths on the ground are set up on the sidewalks or outside of the masjid to serve ifṭār to the people and the poor. Such traditions also build a great sense of brotherhood and a community.

The last third

The most sacred days of Ramaḍān are its last ten nights. From these nights, *Laylatul Qadr* ranks as the most meritorious night. Laylatul Qadr occurs on one of the odd numbered nights of the last ten days. I'tikaf, a complete seclusion in the masjid for the last ten nights of Ramaḍān, was a routine practice of Rasūlullāh ﷺ. It must be observed in every masjid by at least one individual, otherwise the entire community would be guilty of neglecting a command of the Sharī'ah.

ʿĪdul Fiṭr

The public celebration upon termination of Ramaḍān, on the first day of the month of Shawwāl, is called ʿĪdul Fiṭr. After sunset on the 29th of Ramaḍān, Muslims await the news regarding the moon sighting for the new Islamic month, which signifies commencement of the Day of ʿĪd and the termination of Ramaḍān. Once the moon is sighted, there are no Tarāwīḥ Prayers that night. If the moon has not been sighted, effectively there is one more day of fasting and the last Tarāwīḥ Prayers are performed on that night.

It is a sunnah to fast six days during the month of *Shawwāl*, the lunar month that follows immediately after Ramaḍān.⁴⁸⁴ If a person fasts all of Ramaḍān and then fasts on any six days in Shawwāl, the reward will be as if he or she has fasted the entire year. Many Muslims do take advantage of this mercy and privilege from Allāh.

Aḥādīth

Rasūlullāh ﷺ was the most generous person among all men, particularly during the month of Ramaḍān.⁴⁸⁵

“When any of you ends his fast, he should do so with dates. If he does not have any, then do so with water.”⁴⁸⁶

“Whoever does not refrain from lying and indecent activities (when fasting), should know that Allāh is not in need of people (simply) to refrain from eating and drinking.”⁴⁸⁷

LESSON 67

‘Īd al-Fiṭr

The second meritorious aspect of Shawwāl selected by Allāh Almighty is the celebration of ‘Īdul Fiṭr, one of the only two annual festivals recognized by the Sharī‘ah. This happy day is designed by the Sharī‘ah as a token of gratefulness for Muslims on the *accomplishment* (not mere *termination*) of Ramaḍān, and as an immediate reward by Allāh for fasting and engaging in multiple forms of *‘ibādah*.

Instead of commemorating an event of the past, the Sharī‘ah has prescribed ‘Īd al-Fiṭr annually at an occasion when the current Muslims *themselves* accomplish a great *‘ibādah*. This sets a reminder to Muslims that they should not only rely on the accomplishments of their ancestors; rather, they should themselves produce meritorious acts to please their Creator.

Islām has adopted another unique approach by also stipulating the manner of celebrating this joyous Day. The festivals of other religions and nations consist normally of a few acts of rejoicing and enjoyment. Their celebrative days are commonly spent entirely in dancing, singing and amusement.

In contrast, Islām has prescribed a simple yet graceful way to observe the ‘Īd. Firstly, it is mandatory on all financially ‘well off’ Muslims to commence the day by disbursing the Ṣadaqah al-Fiṭr to the poor of their society. The disbursement of Ṣadaqah al-Fiṭr is to enable the less privileged to enjoy the day along with others, and not be saddled with the worry of earning their livelihood on this day at least.

Thereafter, the Muslims are required to proceed to an open area where they can offer the ‘Īd Prayer collectively. Accordingly, they present themselves before their Creator and offer a special type of two rak‘āt ṣalāh, being beneficiary to Allāh’s special blessings even before commencing their celebration.

Muslims then rejoice responsibly, without violating the limits prescribed for them and never indulging in acts prohibited by Allāh. Keeping the above in view, we will now discuss specific rules and guidelines prescribed for the Day of ‘Īdul Fiṭr.

The night preceding ‘Īd al-Fiṭr

It was the practice of Rasūlullāh ﷺ to remain awake in *‘ibādah*, for some time, on the night preceding the day of ‘Īdul Fiṭr. This night has been termed in a ḥadīth as the *Night of Reward* (Laylatul Jā-izah). Almighty Allāh bestows his rewards on those who have spent the month of Ramaḍān abiding by the dictates of the Sharī‘ah, and all their prayers on this night are accepted. Therefore, it is desirable to perform nafl ṣalāh on this night.

The Rasūl of Allāh ﷺ has stated, “Whoever engages (in worship) on the nights preceding the two ‘Īds in sheer expectation of earning rewards (from his Creator), his heart will not die when other hearts will be dead.”⁴⁸⁸

To profit from this opportunity, one should perform as much worship on this night as one can, praying for all one’s needs and desires.

Before setting off to the ‘Īd Prayer

The following sunnah practices should be carried out at the beginning of the day of ‘Īdul-Fiṭr before proceeding to the ‘Īd Prayer:

- To awaken early in the morning.
- To clean one’s teeth with a miswāk (and/or a brush, if a miswāk is not available).
- To take a ghusl.⁴⁸⁹
- To don one’s best clothes available; that conform to the Sharī‘ah.⁴⁹⁰
- To apply perfume.
- To eat a sweet food, preferably dates, before the ‘Īd Prayer.
- To recite the following takbīr in a low voice enroute to the ‘Īd Prayer:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allāhu Akbar Allāhu Akbar

Lā ilāha il-lallāhu wallāhu Akbar

Allāhu Akbar wa lil-lāhil ḥamd ⁴⁹¹

Ṣadaqah al-Fiṭr

Ṣadaqah al-Fiṭr is an obligation on every Muslim, male or female, who owns 613.35g (grams) of silver or its equivalent, either in cash, ornaments, stock-in-trade, or in the form of some goods or commodities beyond one’s basic needs.

A person who owns this amount has to pay the Ṣadaqah al-Fiṭr, for himself and on behalf of his minor children. The prescribed amount of Ṣadaqah al-Fiṭr is 1.75 kilograms of wheat or its value in money.⁴⁹² This is the amount due upon one individual; hence, if a person has minor children, the same amount has to be paid on behalf of each of them separately.

The following points must be remembered concerning the payment of Ṣadaqah al-Fiṭr.

Ṣadaqah al-Fiṭr is compulsory upon each adult male or female separately, and the onus of discharging it rests upon each individual. The husband is not bound to pay Ṣadaqah al-Fiṭr on behalf of his wife nor the wife on behalf of her husband. Similarly, a father is not obligated to settle the Ṣadaqah al-Fiṭr on behalf of his *adult children* or vice versa.

However, if the head of the family, by his volition wishes to disburse the Ṣadaqah al-Fiṭr on behalf of his household, then upon their approval the Ṣadaqah al-Fiṭr would be valid on their behalf. If the head of the family (or the entrusted organisation) does not discharge the wājib Ṣadaqah al-Fiṭr on behalf of any of the adult members of his family, he will not be responsible for it.

It is a sunnah to disburse the Ṣadaqah al-Fiṭr after the crescent of Shawwāl has been sighted and prior to the ‘Īd Ṣalāh⁴⁹³ though it is also permissible to pay it before this. It is not advisable to delay the Ṣadaqah al-Fiṭr up to the performance of the ‘Īd Prayer. However, if a person has failed to distribute it on its proper time, he should pay it as soon as possible, whereby the compulsion will stand discharged.

Ṣadaqah al-Fiṭr is not necessary on behalf of a child who was born after the dawn of the ‘Īd day, nor is it necessary on behalf of a person who passes away before the dawn of ‘Īd day.

Ṣadaqah al-Fiṭr should only be paid to a person who is eligible to receive Zakāh.



Beg Allāh for Protection from Going Astray

O Allāh, make me steadfast, lest I slip, and guide me lest I go astray.⁴⁹⁴



LESSON 68

The 'Īd Ṣalāh

The second requisite on 'Īd day is to perform the 'Īd Ṣalāh. Some rules in this respect are mentioned hereunder:

The 'Īd Ṣalāh is wājib (compulsory) on every mature male.

The 'Īd Ṣalāh can be performed at any time between ishrāq and zawāl.⁴⁹⁵

It is a noble sunnah for the 'Īd Ṣalāh to be performed at an open field and not in a masjid. However, if the above cannot be accomplished due to genuine circumstances, the ṣalāh can also be performed in a spacious masjid.⁴⁹⁶

It is not advisable to convene the 'Īd Ṣalāh in every masjid; rather it is preferred that the muṣallis of several small masjids converge to an open field or, if unavailable, in a masjid that is spacious enough to accommodate a large congregation.

No *nafl* ṣalāh should be performed *prior* to the 'Īd Ṣalāh, neither at the place of 'Īd Ṣalāh nor away (at one's home, for example). Furthermore, *after* the 'Īd Ṣalāh, *nafl* ṣalāh cannot be performed at the 'Īd Ṣalāh venue. One may, however, perform *nafl* upon returning home.⁴⁹⁷

The 'Īd Ṣalāh does not consist of an adhān and iqāmah.⁴⁹⁸

How to perform 'Īd Ṣalāh

The 'Īd Ṣalāh comprises the usual two rak'āts, however with an addition of six takbīrs; three takbīrs at the *beginning* of the first rak'ah, and the remainder three just *before the rukū'* in the second rak'ah.

The detailed method of performing the 'Īd Ṣalāh is as follows:

The ṣalāh will commence without an adhān and iqāmah.

1. The imām will call out the Takbīr Taḥrīmah upon which, the muqtadī will raise his hands up to the ears, silently utter the Takbīr and then fold them as usual.
2. Here there will be a slight pause during which the imām and muqtadī will recite the thanā.
3. After completing the thanā, the imām will call out the three extra takbīrs, separately with slight pauses in between.

4. The muqtadī will follow suit and utter the three takbīrs silently.
5. However, after saying the *first and second (extra) takbīr*, the muqtadī will drop his hands to his sides. And upon the *third (extra) takbīr*, the muqtadī will fold the hands placing them below the navel as is customary with the other ṣalāh.⁴⁹⁹
6. The imām will now commence his recital of the Qur’ān Majīd, and the muqtadī will listen on attentively. The balance of the rak‘āt will be performed as usual.
7. After rising for the second rak‘ah, the imām will commence his recitation and upon completion of the qirā’ah, the imām will once again call out the three extra takbīrs before proceeding for the rukū‘.
8. At each additional takbīr, the muqtadī should raise his hands up to the ears, and upon saying ‘Allāhu Akbar’, drop his hands to his sides.
9. Upon completion of the fourth takbīr, the imām will advance to rukū‘.
10. The *muqtadī will not raise the hands*; rather, he will simply proceed to rukū‘ by saying, ‘Allāhu Akbar’.
11. The rest of the ṣalāh will be performed in its usual way.

Khutbah - The address of ‘Īdul Fiṭr

In the ‘Īd Prayer, the khutbah is a *sunnah* and is delivered *after* the ṣalāh, unlike the Jumu‘ah Prayer where the khutbah is *fard* and it *precedes* the ṣalāh. Regardless of its judicial status, it is wājib (mandatory) to *listen* to the khutbah of ‘Īd attentively, with perfect peace and silence.

It is necessary for the imām to begin the first and second khutbah by exclaiming the takbīr ‘Allāhu Akbar’ nine times and seven times, respectively.

Six fasts in the month of Shawwāl

It is commendable to observe six fasts in the month of Shawwāl. Rasūlullāh ﷺ has extolled this saying, “Whoever completes the fasts of Ramaḍān and then adds the six fasts of Shawwāl, will earn the reward of fasting for the entire year.”⁵⁰⁰

This ḥadīth speaks of the great rewards for observing the six fasts of Shawwāl. Muslims should capitalize the opportunity by acquiring these blessings from Allāh. It is preferable to commence the six fasts from the second of Shawwāl and consecutively fast until the seventh. However, if the fasts are observed on other days of the month, this too is acceptable and one will receive the rewards as mentioned in the above ḥadīth.

LESSON 69

Additional Laws of Fasting

A person can form his intention during the nights of the holy month of Ramaḍān (and not necessarily at the time of suḥūr, [the pre-dawn meal]) that he would be fasting the following day.

In the month of Ramaḍān, it is *not* necessary for one to specify his intention ‘to observe a fast of Ramaḍān’; a mere intention ‘to fast’ is sufficient. Furthermore, if a person is unaware or forgets that it is the month of Ramaḍān and forms the niyyah to observe some other fast, it will be considered as a fast of Ramaḍān. On the other hand, if a person intends to keep a fast outside of the month of Ramaḍān, he should specify the intention for that fast; for example, he should specify it as being a *qaḍā* or one to fulfill a vow.

If a non-Muslim embraces Islām in the month of Ramaḍān before Ṣuḥr, he should, based on obligatory precaution, fast for the remainder of the day provided he had not committed any act that would invalidate a fast since dawn. If he does not observe the fast on that day, observing its qaḍā would be necessary.

Factors that nullify the fast

The following acts invalidate the fast:

1. Eating
2. Drinking
3. Sexual intimacy

Eating and drinking

If a person eats or drinks intentionally, while being conscious of fasting, his fast is void, regardless of the substance being something usually consumed or not, such as bread with water, or sand. The quantity consumed does not affect the above ruling.

If a person realizes that dawn has already broken while he is eating suḥūr, he should remove the food from his mouth; if he swallows it intentionally, his fast is void.

If a fasting person eats or drinks something *forgetfully*, his fast is *not* invalidated.⁵⁰¹

While observing the fast, if one intentionally swallows a food particle that remained between the teeth and the particle is equivalent to the size of a chickpea (a seed approximately 7 to 8 millimeters in diameter), then his fast is void.

Swallowing saliva does not invalidate a fast, even though it may have collected in the mouth.

While fasting, if a person develops an illness or becomes so weak and dehydrated that it could be fatal, one can break the fast and observe the qaḍā later.

Note: Try to consult a doctor first before terminating the fast.

A person cannot abandon the fasts of Ramaḍān simply due to weakness or illness unless these are severe. If a doctor advises a patient to omit fasting totally, then he can leave out the fasts and offer *fiḍyah* (a monetary compensation equivalent to 1.75 kilograms of wheat) for every fast missed.

Sexual intercourse

Sexual intercourse invalidates the fast, even if the penetration is as little as the tip of the male organ, and even without ejaculation. If a person has sexual intercourse forgetfully, by not realizing he is fasting, his fast remains valid.⁵⁰²

Istimnā (Masturbation)

Masturbating voids the fast. However, if semen is discharged from the body involuntarily, such as experiencing a nocturnal emission (also termed a wet dream), the fast remains valid.⁵⁰³

Factors that invalidate the fast and their respective rulings

If a person *intentionally and voluntarily* commits an act which invalidates the fast, his fast becomes void. However, if he does so *unintentionally*, the fast remains valid.

If the fasting person *forgetfully* commits an act that invalidates the fast and then, thinking the fast to be void, *intentionally* commits another act that invalidates the fast, only upon the second violation would his fast become void.

Anyone who omits a fast of Ramaḍān *due to a legitimate reason*, such as severe illness, should compensate this by observing a fast after Ramaḍān. This is termed a qaḍā fast.

However, if one terminates a fast of Ramaḍān *intentionally, without a legitimate reason*, the atonement would be to observe one qaḍā fast and an additional sixty consecutive fasts. This atonement is known as kaffārah.⁵⁰⁴

LESSON 70

Zakāh

Zakāh means to discharge a specific share of one's wealth and savings to persons or causes that Allāh has stipulated in the Qur'ān, like the poor and needy. The word zakāh is derived from the verb that means *to purify or cleanse*. Zakāh is the third pillar of Islām and is obligatory upon those who are financially able. The total zakāh amount to be paid is two and a half percent of one's excess wealth on items such as cash, bank savings and jewellery. The zakāh rate applicable to breeding animals and commercial agricultural produce is different. The 'ulamā' should be consulted regarding the detailed rulings applicable to each of these.

The Qur'ān makes mention of zakāh in conjunction with ṣalāh, as an obligatory form of worship. It is therefore in this respect that zakāh differs from ordinary charity which is optional, and from tax which a government imposes from time to time at variable rates and for various uses. The money accumulated from zakāh on the other hand, can only be used for specific purposes under fixed causes - like helping the poor, the needy, to pay the salaries of those collecting it (if the criterion is met), to free captives and debtors and for travellers in need.⁵⁰⁵

Paying zakāh is a means to purifying one's wealth and it shields one from greed and selfishness. Another purpose is to help the poor and the needy and to assist other causes in the way of Allāh. Muslims know very well that helping the poor is a profitable investment (not a liability) as it establishes economic balance and social justice, and at the same time, it raises an immense reward for one in the hereafter.

From an Islamic point of view, wealth belongs to Allāh and is held by human beings in trust; hence, a person has no right to utilize it to satisfy his whims. He has to observe Allāh's commandments here, just as elsewhere. As for those bestowed with wealth by Allāh, the injunction of zakāh is a test, which we should strive to pass lest we become slaves and worshippers of hoarded wealth.

Zakāh is one of those unique forms of worship that bring out both the individual and the social aspects of 'ibādah (worship). Consider its socio-political value: It relieves society from the ill feelings arising out of class hatred. It opposes individualism that is blind to the needs of one's neighbours and, it stands against socialism that shackles individual freedom. It fosters neither selfishness nor renunciation of the material world. It also strengthens a sense of goodwill and establishes social bonding.

The resources liable for zakāh, in general terms, are the balances after meeting one's expenses. This means that at the end of a year, a Muslim has to calculate the amount that must be paid as zakāh. There are various rules applying separately to individuals, farms, industries and businesses.

Niṣāb

The minimum amount of wealth that renders one liable for zakāh is called *niṣāb*.

The niṣāb of gold is 87.48g and the niṣāb for silver 612.36g. Therefore, if anyone owns this amount of gold or silver, or its equivalent in currency, for a period of twelve lunar months, and it is over and above his necessities, he is liable to discharge zakāh. Neglect of zakāh is a major sin.⁵⁰⁶

Conditions necessitating zakāh

Zakāh is obligatory on every mature, sane Muslim, who is in possession of the niṣāb. One must own zakātable wealth for one lunar year.⁵⁰⁷ If a person possesses the niṣāb at the beginning and at the end of the year, he must discharge zakāh even if his wealth had diminished (below the zakāh niṣāb) during the course of the year.

On the very first day a mature Muslim takes possession of wealth that is more than the niṣāb, that day will be regarded as the first day of his zakāh year. If after one Islamic year (calculated with the lunar calendar and not the solar calendar), to the day, he still possesses the niṣāb, then he is liable to discharge zakāh.

N.B. From the above, it is easily understood that every person would have his own zakāh calendar.

Allāh says,

You shall (duly) establish the prayer (ṣalāh), and you shall give the zakāh-charity.

[The Qur'ān, Surah al-Baqarah 2:43]

(O Prophet), Take from their wealth a charitable offering to cleanse them and purify them thereby.

[The Qur'ān, Surah al-Tawbah, 9:103]

Rasūlullāh ﷺ warned, “A person who possesses (ample) gold and silver, yet does not discharge his zakāh, his gold and silver will be melted on the Day of Qiyāmah, molded into slabs and then be used to brand his sides and forehead”.⁵⁰⁸

LESSON 71

ZAKĀH SELF ASSESSMENT FORM		
Lunar date on which zakāh became wājib		
ZAKATABLE ASSETS	TOTALS	
Gold		
Silver		
Cash on hand		
Cash at bank		
Debts owed to you		
Savings (if not already added in cash above)		
Premium of conventional insurance and medical aid policies (if one receives it)		
Deposits (rental, electricity, etc.)		
Trading stock (market value)		
Raw materials and incomplete inventory		
Properties bought for resale		
Profit from rental income (if not already added in cash above)		
Receivables on credit (if not already added in cash above)		
Providents funds (through one's own choice)		
Pension funds		
Invested money including income (if not already added in cash above)		
Shares bought for resale		
Shares bought to receive dividends		
Other		
TOTAL ASSETS		

LIABILITIES		
Personal loans owed to others		
Goods purchased on credit		
Outstanding mortgage payments		
Rent, bills, salaries due to employees, and other utilities outstanding to this date		
Bank overdraft		
Commercial loans		
Dowry still owing to wife (if there is an intention to pay)		
Other		
TOTAL LIABILITIES		
Total Assets		
- Liabilities		
= Net Assets		
Current Nisāb amount (if the net assets equals to the current nisāb amount or more than the current nisāb amount, then only will zakāh be due)		
NET ASSETS X 2.5% OR ÷ 40 = ZAKĀH DUE		

Note: In future ventures, one can only deduct as a liability those amounts which one has already contracted to on paper and by signature.

For example, one will be travelling on holiday on the zakāh-paying day or, say, in the near future; if one has signed a contract with a travel agency and it is binding, then the contracted amount is regarded as a debt and can be deducted.

While discharging obligatory charity (zakāh) is surely a rewarding act, it is nonetheless a mark of a true mu'min (believer) to apportion non-obligatory (nafl) charity for

distribution among the poor and needy. Spending on Muslims of all colours and language groups breaks the barriers and prejudices that we harbour in our hearts.

In terms of priority, one should foremost spend for the upliftment and betterment of Islām, then on the needy Muslims, on one's own family, and then for one's personal needs. After these obligations, one should spend on non-Muslims, as this was the practice of Rasūlullāh ﷺ as well.

Ideally, zakāh funds should be distributed personally to the recipients.

Zakāh can be given in both cash or kind. However, a Muftī should be consulted in this regard, as the matter of 'kind' is regulated. For example, when merchandise (goods) is disbursed as zakāh instead of cash, 'dead stock' must not be given. In addition, the merchandise that is given should be goods that are usually sold in the market area.

It is imperative for the zakāh recipient to take possession (relative to the zakāh item) of the given zakāh to ensure transfer of the item into his ownership.



Ask Allāh for Blessings in Provisions

O Allāh, forgive my sins, make my home ample for me, and bless me in my sustenance.⁵⁰⁹



LESSON 72

Ḥajj – Pilgrimage To Makkah

Sayyidunā Ibrāhīm (عليه السلام) (Abraham in the Bible) is a figure revered by Muslims, Jews and Christians alike as a righteous personality who lived over four thousand years ago. His chronicle is contained in both the Bible and the Qur'ān. Ibrāhīm (عليه السلام) is considered the patriarch of monotheism, or 'belief in one deity'. He emigrated from his native city of *Ur* in Mesopotamia (present-day Iraq) after voicing opposition to his people's polytheistic practices, and eventually settled in Egypt with his family. Later, he escorted one of his honourable wives, Hājar (Hagar, as referred to in the Bible), and their infant son Ismā'īl (عليه السلام), to a desolate valley in Arabia and left them there, trusting in Allāh's promise to care for them.

Hājar (عليها السلام), concerned about nourishing her infant son, began scouting the surroundings for food and water. According to the Qur'ān, in response to Hājar's prayers a spring miraculously gushed forth at Ismā'īl's (عليه السلام) feet to quench their thirst.

Hājar (عليها السلام) climbed nearby hills searching for food and anticipating caravans on the horizon. Eventually, some passing traders halted in the valley, and sought her permission to water their camels. In time, the traders decided to settle in the little valley, and eventually the settlement developed to become the city of Makkah.

In the interim, Ibrāhīm (عليه السلام) would from time and again visit his family there. This continued until Ismā'īl (عليه السلام) was about thirteen years old, at which stage father and son, Ibrāhīm and Ismā'īl (عليه السلام) constructed the Ka'bah, an empty cube-shaped building, as a place dedicated for Allāh's worship. Eventually, by the era of Rasūlullāh (ﷺ), two thousand five hundred years later, Makkah had become an important trading post.

The Ḥajj

In commemoration of the trials of Ibrāhīm (عليه السلام) and his family in Makkah, which included Ibrāhīm's (عليه السلام) willingness to sacrifice his son in response to Allāh's command, Muslims undertake a pilgrimage to the sacred city of Makkah at least once in their lifetime. The Ḥajj is one of the 'five pillars' of Islām, and an essential element of Muslims' faith and practice.

Muslims from across the globe travel to Makkah (situated in modern-day Saudi Arabia). Before arriving in the holy city, a Muslim would enter a state of consecration (devotion), known as *Ihrām*, by removing their usual 'worldly' clothes and donning the humble attire of pilgrims - two seamless white sheets for men and plain Islamic clothing that are most concealing and befitting for women. These garments are symbolic of human equality and unity before Allāh, all being uniform in their attire. Money and status no

longer feature in the mindset of the pilgrims; the equality of each person in the eyes of Allāh is now paramount.

Upon arrival in Makkah, pilgrims perform the initial *ṭawāf*, which is a circular, counter-clockwise procession (i.e. circumambulation) around the Ka'bah. From the time one dons the *iḥrām* upto the *ṭawāf*, the ḥāji keeps chanting the following:

لَبَّيْكَ، اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ، وَالنِّعْمَةَ،
لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

*Lab-bayk, Allāhumma lab-bayk. Lab-bayka lā sharīka laka lab-bayk.
In-nal-ḥamda, wan-ni'mata, laka wal mulk. Lā sharīka lak.*

Here I am at Your service, O Allāh! Here I am at Your service! Here I am at Your service. You have no partners, Here I am at Your service. To You alone belongs all Praise and all Bounty, and for You alone is The Sovereignty. You have no partners.

The *ṭawāf* is meant to awaken each Muslim's consciousness that *Allāh* is the center of their reality and the source of all meaning in life, and that each person's higher self-identity stems from being part of the community of Muslim believers, known as the ummah. Pilgrims also perform the *sa'ī*, completing seven circuits between the small hills named *Ṣafa* and *Marwah*, re-enacting the story of Hājar's ﷺ desperate search for life-giving water and food.



Ask Allāh for the Ability to Live and Die as a Muslim

O Allāh, make me live as a Muslim and die as a Muslim.⁵¹⁰



LESSON 73

Procedure of Ḥajj

On the first official day of Ḥajj (the eighth of Dhul-Ḥijjah – the Arabic name for the 12th month of the Islamic calendar), all the pilgrims simultaneously travel a few miles to the plain of Minā and camp the night there. From Minā, pilgrims travel the following morning to the plains of ‘Arafāt where they spend the entire day in earnest supplication and devotion. That evening (the 9th of Dhul-Ḥijjah), the pilgrims move on and camp at Muzdalifah, a site between Minā and ‘Arafāt. They stay there overnight and spend their time in worship or rest.

Early the following morning of the 10th, pilgrims return to Minā and throw seven pebbles at a stone pillar that marks the spot where shayṭān (satan – the devil) was pelted by Ibrāhīm عليه السلام. The act of throwing symbolizes Abraham’s stone throwing at satan when satan attempted to dissuade Ibrāhīm عليه السلام from sacrificing his son. This ritual is followed by the pilgrims’ sacrifice of a sheep or, commonly, a camel re-enacting the story of Ibrāhīm عليه السلام, who in place of his son, sacrificed a sheep that Allāh had provided as a substitute. The meat from the slaughtered sheep is distributed for consumption to family, friends and the poor and needy people in the community. After the sacrifice, the pilgrims return to Makkah to end the formal rites of Ḥajj by performing a final *ṭawāf* and *sa‘ī*.

Muslims believe that Allāh designed the rites of Ḥajj, which were then taught through the medium of the Prophet Muḥammad ﷺ. Muslims also believe that there have been thousands of prophets after Ādam عليه السلام, including such well-known figures as Nūḥ (Noah) عليه السلام, Ibrāhīm (Abraham) عليه السلام, Mūsā (Moses) عليه السلام, Dāwūd (David) عليه السلام, and ultimately Muḥammad ﷺ, the final prophet of Allāh who all performed *ṭawāf* of the Ka‘bah.

The Ḥajj is designed to develop Allāh-consciousness and a sense of spiritual upliftment. It is also believed to be an opportunity to seek forgiveness for sins accumulated throughout life. Rasūlullāh ﷺ declared that a person who performs Ḥajj properly would return as a newly born baby (free of all sins). The pilgrimage also enables Muslims from all around the world, of different colours, languages, races and ethnicities, to congregate in a spirit of universal brotherhood and sisterhood to worship the One Allāh together.

The second ‘Īd - ‘Īdul Aḍḥā

During the days of Ḥajj, though only the pilgrims in Makkah can participate and execute the rites of Ḥajj fully, Muslims across the world share in a common sacrifice by celebrating the ‘Īdul Aḍḥā, or Festival of Sacrifice. ‘Īdul Aḍḥā marks the sacrificing

of domestic animals, such as sheep, cattle, camels and goats, as a symbol of Sayyiduna Ibrahim's ﷺ sacrifice. 'Īdul Aḏḥā is celebrated over a period of three days.

Uḏḥiya - the slaughtering on 'Īdul Aḏḥā - is a major religious event in the lives of Muslims. Uḏḥiya is compulsory upon a person who possesses the *nisāb* amount during any of the days of sacrifice. Nisāb in reference to Uḏḥiya, refers to owning 87.48g of gold or 612.36g of silver or the equivalent of this in currency, which is over and above a person's necessities.

On the 10th of Dhul-Ḥijjah, Muslims around the world would don their choicest clothing and attend a special prayer gathering in the morning, which includes a short sermon. Next, and as the highlight of the day, people set out to fulfil the sacrifice of their animals. Commonly, people would also visit the homes of family and acquaintances and even partake of meals prepared from the sacrificial animals, together with other special dishes, beverages, and so on. Children may even receive gifts and sweets on this joyous occasion like the previous 'Īd, 'Īdul Fiṭr.

Apart from personal consumption, the sacrificial animal is also apportioned and distributed to family, friends, and to the poor and needy.

Ḥadīth

Rasūlullāh ﷺ said, "There is no day harder on shayṭān than the day of 'Arafāt, and this is because he beholds the abundant mercy of Allāh descending, and the servants of Allāh being forgiven for their major sins (wasting his efforts away)."⁵¹¹



Ask Allāh for Forgiveness and Deeds that are Accepted

O Allāh, make me amongst those who are fearful of standing before You and make me amongst those who turn to You in sincere repentance. I beseech You for deeds that will be accepted. ⁵¹²



LESSON 74

Marriage In Islām

Islām, unlike other religions is a strong advocate of marriage. There is no place for celibacy, like the Roman Catholic priests and nuns. Rasūlullāh ﷺ has emphasized, “There is no place for celibacy in Islām.”⁵¹³

Marriage is more than just a religious duty; it is a social necessity, which in turn checks immorality. Islām does not equate celibacy with lofty īmān and *taqwa* (piety). Rasūlullāh ﷺ has stressed, “Marriage is my tradition; whosoever keeps away from it is not from amongst me.”⁵¹⁴

Marriage serves as a channel for fulfilling one’s sexual needs as well as regulating them, thus preventing man from becoming a slave to his desires. Marriage is a social necessity because through it families, fundamental units of our society, are established.

Furthermore, marriage is the only legitimate or *ḥalāl* system by which a man and a woman can indulge in intimacy. Islām takes a middle road to sexual relations, neither condemning it as certain religions do, nor freely permitting it. Islām urges us to control and regulate our desires, whatever they may be, so that we remain dignified.

The purpose of marriage

The word ‘*zawj*’ is used in the Qur’ān to mean a pair or a mate. In general, its usage refers to marriage. The general purpose of marriage is that the sexes can provide company to one another, love to one another, procreate (have children) and live in peace and tranquility in obedience to Allāh’s commandments.

Marriage is a medium for emotional and sexual gratification and it reduces tension. It is also an *ibādah* as it is in compliance to Allāh and His Messenger ﷺ, i.e. marriage is viewed as the only possible way for the sexes to unite; one could choose to live in sin, but by opting for marriage, one is displaying obedience to Allāh (a rewarding act).

Marriage is a ‘*mīthāq*’ - a solemn covenant (agreement). It is nothing trivial. It should be solemnized with total commitment and full knowledge of what it involves. It is unlike purchasing a new dress where you can exchange it if you are dissatisfied. Your partner should be your choice for life. One should be mature enough to understand the demands of marriage so that the union can be a lasting one.

Pre-requisites for the validity of a marriage

1. Consent of both parties.
2. *Mahr* – dowry (in context, a gift from the groom to his bride).
3. Witnesses - two males or one male and two females.

The marriage should be publicized; it should never be kept secret as it leads to suspicion and problems within the community.⁵¹⁵

Is marriage obligatory?

The general principle is that Rasūlullāh ﷺ enjoined marriage upon his followers. He encouraged it thus, “When a man marries, he has fulfilled half of his religion (religious duties), so let him fear Allāh regarding the remaining half.”⁵¹⁶

As mentioned earlier, Islām greatly endorses marriage as it shields the spouse from lewdness and upholds the family unit, on which Islām places great importance.

Selection of a partner

The partner should be one of high *taqwa* (piety). Rasūlullāh ﷺ recommended the suitors to have *a glance* at each other before going through with marriage.⁵¹⁷ The couple, however, are not permitted to be alone in a closed room or ‘to go out’ as the ḥadīth says, “When a man and woman are together alone, there is a third presence, *shayṭān*.”⁵¹⁸

There is no concept of courtship in Islām. There is no dating or living together or ‘trying each other out’ before committing to one another seriously. Every type of relationship before marriage *is taboo*.

One of the requisites of a valid marriage is mutual consent of the couple. Marriage by definition is a voluntary union of two people. The choice of a Muslim virgin girl is subject to the approval of her father or guardian in order to safeguard her welfare and interests. Rasūlullāh ﷺ secured her interests stating, “A previously married woman should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is sought, and her silence is her permission.”⁵¹⁹ On one occasion, Rasūlullāh ﷺ even revoked the marriage of a girl who complained to him regarding her father marrying her off against her wishes.

Rasūlullāh ﷺ also said, “A woman is married for one of four reasons: her wealth, her beauty, her status, and her religiousness. So marry the one in whom religiousness is dominant; you will be ever prosperous.”⁵²⁰

Waste and extravagance is not permitted in Islām

Rasūlullāh ﷺ passed by Sa‘d رَضِيَ اللَّهُ عَنْهُ who was performing wuḍu and asked him, ‘O Sa‘d! Why do you waste water (by using more than you require)?’ Sa‘d رَضِيَ اللَّهُ عَنْهُ asked, ‘Does (water) wastage apply to wuḍu also?’ Rasūlullāh ﷺ responded in the affirmative, ‘Even if you were doing wuḍu at a flowing river (using water in excess to your need is not permitted).’⁵²¹

Indeed, the squanderers (those who waste) are (the evil) brethren of the satans (shayṭān).

[The Qur’ān, Surah al-Isrā, 17:27]

And He (Allāh) does not love those who are excessive (waste).

[The Qur’ān, Surah al-An’ām, 6:141]

Rasūlullāh ﷺ said:

“The worst food is the food served at a wedding feast to which the rich are invited while the poor are left out.”⁵²²

“Indeed the most blessed marriage is the one which incurs the least expenses.”⁵²³

Some Islamic practices at childbirth

- Congratulate the family at the birth of the new child.⁵²⁴ The following is a sunnah du‘ā of Rasūlullāh ﷺ⁵²⁵ for congratulating the parents of a newborn. This prophetic du‘ā contains valuable guidance indicating that the parents should strive to raise their child to become a beacon of taqwa and goodness.

بَارَكَ اللَّهُ لَكَ فِيهِ وَجَعَلَهُ بَرًّا تَقِيًّا

Bārakallāhu laka fihī wa ja‘alahu barran taqiyyā

May Allāh Ta‘ālā make him (or her) a source of blessings for you, and may He make him (or her) obedient and pious.

- The adhān should be said in the right ear of the baby, and the iqāmah in the left ear⁵²⁶ immediately after the baby is bathed.
- *Tahnik* should also be carried out at this time and preferably by a pious person. *Tahnik* is the practice of chewing and softening a date and inserting a little of it on the palate of the child. If a date is not available, one may substitute it with anything sweet, like raw honey.
- All the hair on the head of the newborn should be shaved on the seventh day and

its equivalent (i.e. of the hair) weight in silver should be offered as ṣadaqah to the poor and needy. This is a commendable (*mustaḥab*) practice.⁵²⁷

- *Aqīqah* should be performed on the seventh day after childbirth. *Aqīqah* involves slaughtering an animal (goat or sheep usually) as a ransom on the child's behalf to remove impurities (spiritual).⁵²⁸ Two sheep would be slaughtered on behalf of a boy, and one sheep on behalf of a girl.⁵²⁹
- To name the child on the seventh day.⁵³⁰
- *Khitān* (circumcision - for males only), is a sunnah practice and should be done on the seventh day.⁵³¹ If *khitān* is not possible at this stage, it can be done at any age before maturity.



Beg Allāh for Good Relations with Next of Kin

O Allāh, I seek Your protection that any kin should pray against me because of my failure to discharge my obligations towards him.⁵³²

O Allāh, grant for my benefit goodness in my progeny.⁵³³



LESSON 75

The Husband/Wife relationship

The Wife's rights - The Husbands obligations

Maintenance

The husband is responsible for the wife's maintenance. This right is established by the authority of the Qur'ān and the sunnah. It is inconsequential whether the wife is rich, poor, healthy or ailing. A component of a man's role as '*qaw-wām*', leader of the household, as defined in the Qur'ān is to bear the financial responsibility of the family generously so that the wife is assured security and she can perform her role devotedly.

The wife's maintenance entails her right to lodging, clothing, food and general care. He must house her where he resides himself, according to his means. The wife's residence must be adequate to ensure her privacy, comfort and independence.

If a wife has been accustomed to a servant or is unable to attend to her household duties, it is the husband's duty to provide her with a servant if he can afford to do so. Rasūlullāh ﷺ has stated, "The best among you is he who is best to his wife."

Mahr - Dowry

Mahr, in context, is a gift from the groom to the bride. The wife is entitled to a marriage gift that will belong to her entirely. This may be in cash or deferred depending on the agreement between the parties. The dowry does not necessarily have to be money or gold. *Mahr* is guided by Islamic law, unlike some cultures whereby the brides' parents pay the future husband to marry their daughter. This practice degrades women and is contrary to the spirit of Islām. Paying the dowry is also a gesture that from now on, her needs will be taken care of by her husband.

Non-material rights

A husband is commanded by the law of Allāh to treat his wife with compassion, to respect her feelings and to display kindness and consideration. Rasūlullāh's ﷺ last sermon stresses this aspect of kindness to women.

You will never be able to exhibit perfect justice among wives even if it were your ardent desire. But, do not incline too much to one of them (by bestowing her more of your time and provision) so as to leave the other hanging (neither cared for, nor neglected totally). And if you do justice, and do all that is right and fear Allāh, then Allāh is oft-forgiving most merciful.

[The Qur'ān Surah al-Nisā: 4:129]

Rasulullah ﷺ said that it is highly displeasing that you would treat your wives harshly during the day, yet commit sexual intercourse with them at the close of the day (nightfall).⁵³⁴

The Husband's rights - The Wife's obligations

Obedience

The purpose of obedience in the relationship is to have the family unit running as smoothly as possible. The man has been assigned the right to be obeyed because he is the *leader* and not because he is *superior*. If a leader is not obeyed, his leadership will be meaningless and futile. Imagine a king, a teacher or a parent stripped off the necessary authority that has been assigned to him.

Obedience does not mean *blind obedience*. It is subject to conditions. Obedience is expected only when the husband's request is within the permissible categories of action.

Upon embracing Islām

If a married man embraces Islām, his wife too should be enlightened about Islām and be encouraged to embrace it willingly. If she accedes, the marriage remains valid and intact. If she rejects while she is an atheist or a polytheist, the marriage terminates automatically, on the basis that it is not permissible for a Muslim to be in wedlock with one who disbelieves in Allāh or ascribes partners unto Him. If at a later stage this woman decides to accept Islām, the marriage will have to be performed all over again. In this case, there will be a renewed proposal, acceptance, dowry and the rest. If the woman is a Christian or Jew, the marriage will remain intact.

An important consideration here is that if a man fears that his religion will be negatively affected by staying with his non-muslim wife, then it is best that he consults a learned scholar to ensure that he is guided to what is best suited for him.

Aḥādīth

“When a man calls his wife to his bed (for sexual relations) and she does not respond, the angels go on cursing her and Allāh remains unhappy with her until she pleases her husband.”⁵³⁵

“When a man calls his wife to satisfy his desire, she must respond favourably even though she may be occupied at the oven (preoccupied preparing some food).”⁵³⁶

“It is not lawful for a woman to observe (optional) fast without the consent of her husband when he is at home (as the need to share the bed with her could arise).”⁵³⁷

LESSON 76

Zinā (Fornication)

There are several forms of *zinā*. We will focus our discussion on the highest and severest form which is adultery and fornication - engaging in sexual intercourse out of wedlock.

Allāh's (Ta'ālā) Qur'ānic Order to stay away from zinā

And they are the ones who do not invoke (worship) any other deity along with Allāh. Nor do they kill a soul – which Allāh has prohibited - except by right. Nor do they commit illicit sexual intercourse (zinā). For whoever commits these (sins), shall meet the penalty of sin (punishment); (in fact the) torment shall be multiplied on the Day of Resurrection for such a one. Thus he shall abide therein forever, disgraced - except for whoever repents, and believes, and does righteous deeds. For (the likes of) those, Allāh will substitute their misdeeds (sins) with good deeds. And ever is Allāh all-forgiving, mercy-giving.

[The Qur'ān, Surah al-Furqān, 25:68-70]

“And do not ever approach (draw near to) illicit sexual intercourse. Indeed, it is (utter) lewdness (a great sin) and a most evil way.”

[The Qur'ān, Surah al-Isrā, 17: 32]

Imām al-Qurtubi رحمه الله, a celebrated scholar of the 7th century explains, “The ‘ulamā’ state regarding the phrase of the Qur’ān, ‘and do not ever approach illicit sexual intercourse’, that it is more eloquent than (strictly) saying, ‘do not commit illicit sexual intercourse. The reasoning is that the former implies one should not even commit a deed that may draw one closer or lead one to commit the heinous act of zinā. For example, one should never be secluded with a member of the opposite sex with whom one is permitted to marry, nor touch, gaze, or speak in a *ḥarām*, enticing and alluring manner to him or her. One should never contemplate or plot immoral acts, nor frequent evil places and so on.”

The prohibition of looking at the opposite sex

Say (also) to the believing men, (O Prophet) that they should lower their gaze (from women that are forbidden to them) and safeguard (the chastity of) their (private) parts (by refraining from illicit sexual acts). That is most pure for them. Indeed, Allāh is All-Aware of all that they do (he knows the inclinations of the heart and the secretive glances that men cast). And say

to the believing women, (as well) that they should lower their gaze (from men that are forbidden to them) and preserve (the chastity of) their (private) parts (by refraining from illicit sexual acts), and not exhibit their (physical) adornment (whether it is parts of the body, jewellery or clothing).

[The Qur'ān, Surah al-Nūr, 24:30-31]

A reproach for going close to zinā

‘Abdullāh ibn Mas‘ūd رضي الله عنه said, “I asked the Messenger of Allāh ﷺ, ‘Which sin is the worst in the sight of Allāh? To which he replied, ‘To set rivals to Allāh, whereas He has created you.’ ‘What next?’ I enquired. ‘To kill your child for fear that he will eat with you,’ was the response. I asked again, ‘Then what?’ Nabī ﷺ answered, ‘To commit zinā with your neighbour’s wife.’”⁵³⁸

Rasūlullāh ﷺ emphatically explained, “If one of you were to be pierced in the head with a piece of iron, it would be better for him than touching a woman prohibited upon him.”⁵³⁹

If the above punishment stands for simply *touching*, consider the repercussions for a more evil act such as embracing and kissing. What then would be the consequences for the worst forms of illicit activity?

Rasūlullāh ﷺ said, “Whenever a man is alone with a woman, the devil makes the third (presence).”⁵⁴⁰



Beg Allāh for the Protection of Chastity

O Allāh, protect my chastity and make my matters easy for me.⁵⁴¹

O Allāh, I seek Your protection from the seduction of women.⁵⁴²



LESSON 77

The Major Sins

Al-Kabā'ir

The major sins are those acts that have been forbidden by Allāh in the Qur'ān and by His Messenger ﷺ in the sunnah.

Allāh Most High says in His glorious book:

If you (but) avoid the major (great) sins from which you are forbidden, We will absolve (cancel) you of your (minor) misdeeds. And We shall admit you (to jannah with) a (most) honorable entrance.

[The Qur'ān, Surah al-Nisā', 4:31]

Thus, by this verse, Allāh Most High has guaranteed the garden of jannah for those who avoid the major sins. And Allāh Most High states further,

Those, moreover, who avoid the major (great) sins and indecencies, and forgive (without taking revenge, for the sake of Allāh) whenever they become angry.

[The Qur'ān, Surah al-Shura, 42:37]

Those who keep away from the major (great) sins and indecencies, (falling short and having oversights) only in the minor offenses (shall find that) surely your Lord is all encompassing in forgiveness.

[The Qur'ān, Surah al-Najm, 53:32]

The Messenger of Allāh ﷺ said, “The five (daily) prayers, one Friday to another Friday, and one Ramaḍān to the next, atone (the sins) that were committed between the intervening periods as long as *major sins* have been avoided.”

It is therefore imperative to determine exactly what the greatest vices, technically called ‘the major sins’ (*kabā'ir*) are, in order that Muslims avoid them. There is some difference of opinion among scholars in this regard. Some opine that these major sins are seven, and in support of their position, they quote the following ḥadīth:

“Avoid the seven destructive things.” After saying this, Rasūlullāh ﷺ iterated, “Associating anything (to be worshipped) with Allāh; black magic; murdering without a just case one whom Allāh has declared innocent, misappropriating the property of

an orphan, taking usury, retreating when the army advances, and slandering chaste women.”⁵⁴³

‘Abdullāh ibn ‘Abbās رضي الله عنه said, “(The number) *seventy* would be more precise (in terms of enumerating the quantity of sins), rather than *seven*.”

Undoubtedly, that is correct. The above tradition does not limit the *major sins* to only those mentioned in it. Rather, it points to those seven types of sins which *are inclusive* in the category of ‘major.’

Of course, there is a gradation among the sins since some are more ‘serious’ than others. We may note that Rasūlullāh ﷺ has included *shirk* (associating someone or something with Allāh) among the sins, and from the text of the Qur’ān, we know that a polytheist will never have his sin forgiven and consequently he will remain in jahannam forever.

Allāh Most High says:

Surely, Allāh will not forgive associating any deity with Him. But He forgives anything (sin) less than this for whomever He so wills.

[The Qur’ān, Surah al-Nisā’, 4:48 and 116]

And whoever fears Allāh (does not violate His commands), He shall make for him a way out (of every difficulty). Moreover, He shall provide for him (sustenance) from where he has never conceived (receiving provisions from).

[The Qur’ān, Surah al-Ṭalāq, 65:2-3]

And whoever fears Allāh (does not transgress His laws), He shall make his (difficult) matters (whether related to this world or the hereafter) easy for him.

[The Qur’ān, Surah al-Ṭalāq, 65:4]

The major sins

1. Associating anything as a partner with Allāh.⁵⁴⁴
2. Murder.⁵⁴⁵
3. Practicing magic.⁵⁴⁶
4. Non-observance of ṣalāh.⁵⁴⁷
5. Non-discharge of zakāh.⁵⁴⁸

6. Omitting a fast in Ramaḍān without a valid excuse.⁵⁴⁹
7. Not performing Ḥajj, while being able to do so.⁵⁵⁰
8. Disrespect to parents.⁵⁵¹
9. Abandoning and disassociating from one's relatives.⁵⁵²
10. Fornication and adultery.⁵⁵³
11. Homosexuality, sodomy and similar practices.⁵⁵⁴
12. Being involved in interest/usury (*riba*).⁵⁵⁵
13. Misappropriating the property of an orphan.⁵⁵⁶
14. Inventing lies about Allāh and His messengers.⁵⁵⁷
15. Fleeing from the battlefield.⁵⁵⁸
16. A leader who deceives his people and is unjust to them.⁵⁵⁹
17. Expressing pride and arrogance.⁵⁶⁰
18. Bearing false testimony.⁵⁶¹
19. Consuming wine/alcohol (*khamr*).⁵⁶²
20. Gambling.⁵⁶³
21. Slandering chaste women.⁵⁶⁴
22. Stealing from the spoils of war.⁵⁶⁵
23. Stealing.⁵⁶⁶
24. Highway robbery.⁵⁶⁷
25. Taking false oaths.⁵⁶⁸
26. Oppression.⁵⁶⁹
27. Illegal gain.⁵⁷⁰
28. Consuming wealth acquired unlawfully.⁵⁷¹
29. Committing suicide.⁵⁷²
30. Frequent lying.⁵⁷³
31. Judging unfairly and unjustly.⁵⁷⁴

32. Giving and accepting bribes.⁵⁷⁵
33. Women imitating men and men imitating women.⁵⁷⁶
34. Being a cuckold.^{1 577}
35. Marrying a divorced woman in order to make her lawful for her former husband.⁵⁷⁸
36. Negligence in protecting oneself from urine.⁵⁷⁹
37. Showing-off, boasting.⁵⁸⁰
38. Seeking Islamic knowledge for worldly motives or concealing that knowledge.⁵⁸¹
39. Betrayal of trust.⁵⁸²
40. Recounting favours.⁵⁸³
41. Denying Allāh's decree.⁵⁸⁴
42. Eavesdropping on people's private conversations.⁵⁸⁵
43. Carrying tales.⁵⁸⁶
44. Cursing.⁵⁸⁷
45. Breaking agreements.⁵⁸⁸
46. Believing in fortune-tellers and astrologers.⁵⁸⁹
47. A woman's bad conduct towards her husband.⁵⁹⁰
48. Forming statues and pictures.⁵⁹¹
49. Lamenting, wailing, tearing one's clothing, and doing acts of this sort (beyond proportions) when an affliction befalls.⁵⁹²
50. Treating others unjustly.⁵⁹³
51. Excessive domineering and oppressive conduct toward the wife, the servant, the weak, and animals.⁵⁹⁴
52. Offending one's neighbour.
53. Offending and abusing Muslims.

1. A cuckold (*day-yūth*) refers to someone who has lost his protective jealousy (*ghayrah*) over his wife, or any female member of his household.

54. Offending people and having an arrogant attitude towards them.
55. Trailing one's garment in pride.
56. Men wearing silk and gold.
57. The one who tattoos oneself or others and the one who is tattooed.⁵⁹⁵
58. Slaughtering an animal and dedicating it to anyone other than Allāh.
59. To knowingly ascribe one's paternity to a person other than one's own father.
60. Arguing and disputing violently.
61. Withholding excess water when there is an acute shortage of water.
62. Giving short weight or measure.
63. Feeling secure from Allāh's plan (taqdīr).
64. Offending Allāh's righteous friends.
65. Non observance of congregational ṣalāh, rather, praying individually without excuse.
66. Missing Friday Prayers without excuse.
67. Usurping the rights of the heir by intentionally bequeathing more than a third of one's total belongings to others.
68. Deceiving and plotting evil.
69. Spying for the enemy of the Muslims.
70. Cursing or insulting any of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Aḥādīth

“Be prompt (hasten) in doing good deeds before (you are overtaken) by tribulations and temptations (*fitnah*) which would be like a part of a dark night. During which, a man would be a mu'min (believer) in the morning and an unbeliever by the evening and, he would be a believer in the evening and an unbeliever by the morning, all because of bartering his īmān (faith) for worldly gain.”⁵⁹⁶

“Display endurance (remain patient), for a time will soon dawn when everyday and every era will be worse than the previous one. This will continue until you meet your Sustainer; this is what I heard from your Nabī ﷺ.”⁵⁹⁷

Rasūlullāh ﷺ said that when a person recites Sūrah al-Ikhlās ten times after Fajr, he will be protected from committing sin for that entire day.⁵⁹⁸

Rasūlullāh ﷺ said, “Whoever recites *Qul Hu-wallāhu Ahad* (Sūrah al-Ikhlās) twelve times after completing the Fajr Ṣalāh, it is as though he recited the (entire) Qur’ān four times over. Further, if he adopts taqwa (Allāh consciousness for the day), he will be considered from amongst the most distinguished people on earth (in the sight of Allāh).”⁵⁹⁹

Rasūlullāh ﷺ said that if a person recites the *ta’awwudh* ten times in the morning, Allāh Ta‘ālā assigns an angel to ward off the devil from him.⁶⁰⁰



Beg Allāh for Safety from Complacency

Our Rabb (Lord), do not let our hearts falter after You have guided us, and grant us mercy from Your presence.⁶⁰¹

O Allāh, grant us that fear of You which becomes a barrier between us and our disobedience to You.⁶⁰²



LESSON 78

Earning Lawful Sustenance

Its Significance in Islām

Rasūlullāh ﷺ said, “Earning lawful sustenance is an obligation after the other fundamental obligations of Islām.”⁶⁰³

Earning lawful wealth in order to sustain oneself and one’s dependents is therefore an obligation in Islām. However, it should be achieved without neglecting other more important obligations, such as ṣalāh.

Islamic law details rules and regulations pertaining to professions and earnings. Islām has discouraged people from remaining unoccupied and unproductive (lackadaisical) without reason. Islām advocates all to work to earn livelihood.

Rasūlullāh ﷺ has stated in this sense, “It is not lawful for the rich or the healthy (able) ones to accept aid and assistance from others.”⁶⁰⁴

Islamic law has therefore barred begging except for a person in grave circumstances.

Islām considers labour as dignified. It greatly encourages Muslims to engage in agriculture, industry, trade, service or any other profession except the prohibited ones.

The Qur’ān speaks of and promotes agriculture in many of its verses,

And He (Allāh, alone) is the One who has sent down rain (water) from the sky, by which We have thus brought forth plants of every kind, and from which We bring forth (anew) green (sprouts). From this do We bring forth (lushly) layered grain.

[The Qur’ān, Surah al-An’ām, 6:99]

Islām has not permitted cultivation of plants that are prohibited to consume. Cultivating opium and cannabīs for *unlawful consumption* (Islamically) is therefore prohibited. Cultivation of any prohibited substance for sale to non-Muslims is also prohibited.

Islamic law has lauded industry. According to Imām Ghazālī رحمه الله and many other celebrated scholars, establishing necessary industries is a communal obligation (*farḍ al-kifāyah*), implying that some individuals must establish these industries, otherwise all would be sinful in neglecting an obligation causing suffering to the people.

There are many verses in the Qur'ān indicating the importance of industry. One chapter of the Qur'ān has been entitled *al-Ḥadīd*, which means iron (ore and steel). The relevant verse reads:

We (have also) sent down iron (from the heavens), in which there is mighty force, and (in which there are) many benefits for all people.

[The Qur'ān, Surah al-Ḥadīd, 57:25]

Further, Islām has also greatly encouraged trade. Both the Rasūl of Allāh ﷺ and the Qur'ān, the Book of Allāh, have extolled trading. The Qur'ān states,

Allāh has permitted selling (trade; made it lawful) and has prohibited usury.

[The Qur'ān, Surah al-Baqarah, 2:275]

To re-iterate, manufacturing and trading of prohibited goods is totally forbidden in Islamic law.

Furthermore, taking to public and private service or employment is lawful. However, employment in an enterprise that engages in manufacturing or offering prohibited goods or services is prohibited. For instance, it is not lawful for a Muslim to take employment in a brewery, bank, casino or dancing hall.

Islām also disapproves the profession of statue making, as Islām is averse to anything that may lead to worship of any object other than Allāh Ta'ālā. Islām has also prohibited any profession associated with the production and sale of hard drinks and intoxicants.

O my people! You shall fill the measure and balance with justice. And you shall not defraud the people of their (rightful) things (by giving them less than what they pay for).

[The Qur'ān, Sūrah Hūd, 11:85]

Woe to the defrauders: Those who when they take (buy) a measure (in commerce) from people (others), take it full; but when they give (sell) a measure (in commerce) to them, or (give) a weight (in trade) to them, they diminish it (give less). Do they not think that they themselves will be raised up (in the hereafter) on an Awesome Day (the Day of Resurrection)?

[The Qur'ān, Surah al-Mutaffifīn, 83:1-3]

A person from the bygone nations was taken to account (for his deeds). No good deed was found (accredited) to him, except for his lenient transactions with people, and him ordering his sons to pardon those in financial constraints. In appreciation of this, Allāh exclaimed, “We are more worthy of pardoning than him, so pardon him.”⁶⁰⁵

Partnerships and joint ventures

While it is permitted in Islām to engage with Muslims and non Muslims in partnerships and profit sharing investments, a few precautions have to be taken.

Be careful with whom one deals with. In spite of there being rules of conduct in business partnerships, one cannot be assured that all the members will abide by the agreements of profit and loss sharing and other agreed upon matters. Therefore be very wary as to who one has dealings with. In this regard there is no difference whether the person is a Muslim or non-Muslim.

Every dealing or matter agreed upon should be recorded in writing and signed by all partners with witnesses. Electronic recording can be done as a backup. Do not embark on any trade or agreement simply on verbal trust.

The rules of Sharī‘ah that govern such a transaction should be made clear and understood by all parties from the beginning before signatures are taken. Don’t leave anything vague or in fine print.

Regularly consult with the ‘ulamā’ to make sure dealings and transactions are Sharī‘ah compliant.

Ḥadīth

Rasūlullāh ﷺ once supplicated, “May Allāh shower mercy on a person who is lenient when he sells, when he purchases, and when he asks for payment.”⁶⁰⁶



Ask Allāh for Safety from the Tribulation of Affluence and Poverty

O Allāh, I seek Your protection from lethargy, debt, and the evil tribulations of affluence and poverty.⁶⁰⁷



LESSON 79

Remembrance of Allāh in the Morning and in the Evening

Allāh, the Exalted, says:

And highly exalt (declare the perfectness of) your Lord with (all) praise before the rising of the sun and before its setting.

[The Qur'ān, Sūrah Ṭā-hā, 20:130]

Sayyidunā Abū Hurayrah رضي الله عنه reported the Messenger of Allāh ﷺ as saying, “The person who recites (the du‘ā below), in the morning and in the evening one hundred times, will not be surpassed on the Day of Resurrection with better deeds except by one who utters the same or utters it in greater abundance than him.”⁶⁰⁸

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Sub-hānallāhi wa bi-ḥam-dih

Allāh is free of imperfection and I praise Him.

Sayyidunā Abū Hurayrah رضي الله عنه related, “A man appeared before Rasūlullāh ﷺ and exclaimed, ‘What trouble did I suffer last night from a scorpion sting!’ Rasūlullāh ﷺ (affectionately) retorted, ‘Had you supplicated (with the du‘ā below) in the evening (last night), it would not have harmed you.’”⁶⁰⁹

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A ‘ūdhu bi-kalimātil-lāhit-tām-māti min shar-ri mā khalaq

I seek protection with the perfect words of Allāh from the evil of whatever He created.

Sayyidunā Abū Hurayrah رضي الله عنه reports that the Rasūl of Allāh ﷺ used to say in the morning:

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أُمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

Allāhumma bika aṣ-baḥ-nā, wa bika am-say-nā, wa bika naḥ-yā, wa bika na-mūtu, wa ilay-kan-nushūr

O Allāh! With Your Power we witness this morning, with Your Power will we reach the evening, with Your Power we live and we die, and to You will we return.

And, in the evening he would say:

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ

Allāhumma bika am-say-nā, wa bika aṣ-baḥ-nā wa bika naḥ-yā, wa bika na-mūtu, wa ilay-kal maṣīr

O Allāh! With Your Power we witness this evening, with Your Power will we reach the morning, by Your power do we live and do we die, and to You is the return.⁶¹⁰

Sayyidunā ‘Abdullāh ibn Khubayb رَضِيَ اللَّهُ عَنْهُ reported, “The Messenger of Allāh ﷺ said to me, ‘Recite *Sūrah al-Ikhlās* and *al-Mu‘aw-wadhatayn* (*Sūrah al-Falaq* and *Sūrah al-Nās*) three times at dawn and dusk for it will suffice you for everything.’”⁶¹¹

Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ quotes the Messenger of Allāh ﷺ as saying, “He who recites (the following supplication) three times every morning, no sudden calamity will harm him until the evening. In addition, if he recites (the very supplication) three times in the evening, no sudden calamity will harm him until the morning:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillāhil-ladhī lā yaḍur-ru ma‘as mihī shay-un fil-ardi wa lā fis-samā-i wa Huwas-Samī‘ul-‘Alīm

In the Name of Allāh through which there is protection against every kind of harm in the earth and in the heaven, and He is the All-Hearing and All-Knowing.⁶¹²

When lying down to sleep every evening, Rasūlullāh ﷺ would join his palms, blowing into them after reciting the complete *Sūrah al-Ikhlās*, *Sūrah al-Falaq* and *Sūrah al-Nās*. Then he would pass his palms over as much of his body as he could, beginning with his head, his face and the front of his body, repeating this (reciting and rubbing) three times.⁶¹³



Beg Allāh for A Heart that Remembers Him

O Allāh, make me such that I thank You greatly for Your blessings and I remember You much.⁶¹⁴ O Allāh, open our hearts with Your remembrance.⁶¹⁵

LESSON 80

Significance of the Sunnah

Many verses of the Qur'ān Majīd obligate us to follow the sunnah of Rasūlullāh ﷺ. This counsel recurs in the Qur'ān Majīd in varying tones of expression.

Allāh Ta'ālā says:

You shall obey Allāh. And you shall obey the Messenger.

[The Qur'ān, Surah al-Mā'idah, 5:92]

In Sūrah al-Ḥashr, Allāh Ta'ālā orders us to comply with Nabī's ﷺ directives to us, and to abstain from that which he prohibits.

Thus, whatsoever (commands) the Messenger brings you (from Allāh), then you shall take it. And whatever (actions) he has forbidden you, you shall desist from it (as his instructions are from Allāh).

[The Qur'ān, Surah al-Ḥashr, 59:7]

Further, extreme emphasis has been laid upon following Nabī ﷺ, to the extent that Allāh Ta'ālā construes *obedience to His messenger as obedience to Himself*, and defiance of His messenger as defiance of Himself. This fact stands out in the following verse,

Whoever obeys the Messenger, has thus (in fact) obeyed Allāh (as he conveys Allāh's message).

[The Qur'ān, Surah al-Nisā', 4:80]

Obeying Nabī ﷺ is tantamount to obeying Allāh Ta'ālā, because every action of Nabī ﷺ is in conformance to the commandments of Allāh Ta'ālā.

Significance of adhering to the sunnah in the light of the aḥādīth

Sayyidunā Abū Hurayrah رضي الله عنه narrated that every one of Nabī's ﷺ followers will enter jannah, except one who rejects. The Ṣaḥābah رضي الله عنهم enquired the meaning of 'rejection', whereupon Nabī ﷺ said, "The one who obeys me will enter jannah, and the one who disobeys me has rejected."⁶¹⁶

Note: A person who rejects the sunnah will enter the hell-fire. Thus, the sunnah of Nabī ﷺ is the key to paradise. Sayyidunā Irbād ibn Sāriyah رضي الله عنه relates Nabī ﷺ saying, "Cling firmly onto my sunnah."⁶¹⁷

Reward for reviving an extinct/dormant sunnah

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Nabī ﷺ said, “The person who holds onto my sunnah when my ummah is ensnared in the temptations of the world, will receive the reward of a hundred martyrs.”⁶¹⁸

By reviving a sunnah that is no longer practiced, or is not even considered a sunnah any more, one will receive the reward of a hundred martyrs.

Adherence to the sunnah

A symbol of love for Nabī ﷺ

Sayyidunā Anas رضي الله عنه reports a declaration of Nabī ﷺ, “He who loves my sunnah truly loves me and the one who loves me will be with me in jannah (paradise).”⁶¹⁹

Note: Adherence to the sunnah is a symbol of true love for Nabī ﷺ. Those who claim to be lovers of Nabī ﷺ yet fail to adhere to the sunnah are fictitious in their claim. Ignorance of the sunnah is not a legitimate excuse because a lover is cognizant of the circumstances and conditions of his beloved.

The great muḥaddith, ibn Shihāb al-Zuhrī رضي الله عنه relates that the ‘ulamā’ (amongst the Ṣaḥābah رضي الله عنهم) informed them that diligently adhering to the sunnah is the medium to salvation.⁶²⁰

Sayyidunā Anas ibn Mālīk رضي الله عنه relates the warning of Nabī ﷺ, “The person who displays indifference to my sunnah has no relationship with me.”⁶²¹

Who will accompany Nabī ﷺ in jannah?

Sayyidunā Anas رضي الله عنه narrates that Nabī ﷺ said, “The person who loves my sunnah truly loves me, and the one who loves me will be with me in jannah.”⁶²²

The Ṣaḥābah’s رضي الله عنهم meticulous observance of the sunnah

Zayd ibn Aslam رضي الله عنه relates that once he noticed Sayyidunā ‘Abdullāh ibn ‘Umar رضي الله عنه performing ṣalāh with the buttons of his (upper) garment open. In surprise, Zayd رضي الله عنه enquired about this to which Sayyidunā ‘Abdullāh رضي الله عنه said that this is in emulation of him once seeing Nabī ﷺ perform ṣalāh like this.⁶²³

‘Urwah رضي الله عنه relates Sayyidunā Mu‘āwiyah رضي الله عنه informing him that, when he presented himself in the gathering of Nabī ﷺ the first time, he noticed that the buttons of Nabī’s ﷺ garment were open. From that day onwards, Sayyidunā Mu‘āwiyah رضي الله عنه was always seen with his buttons open, whether in winter or summer.⁶²⁴

Sayyidunā ‘Abdullāh ibn ‘Umar رضي الله عنه used to take a siesta (*qaylūlah*) under a certain tree when travelling between Makkah al-Mukarramah and Madīnah Ṭayyibah. He would say that Nabī ﷺ also rested beneath this specific tree.⁶²⁵

Upon analyzing these aḥādīth, we notice that besides the sunan (plural of sunnah) that are related to acts of worship (sunan al-hudā), the Ṣaḥābah رضي الله عنهم emulated Nabī ﷺ in his day to day actions and personal habits (sunan al-zawā’id) as well. This denotes genuine love and total adherence to the sunnah.

Allāh Ta‘ālā and Nabī’s ﷺ curse upon the forsaker of the sunnah

Ummul Mu’minīn, Sayyidah ‘Āishah رضي الله عنها relates a stern admonition of Nabī ﷺ, “I and Allāh Ta‘ālā have invoked curses on (the following six persons), and (remember that) every Nabī’s supplication (du‘ā) is answered (and so too are his curses). The six are:⁶²⁶

1. One who adds anything to the Qur’ān Majīd.
2. One who denies pre-destination (taqdīr).
3. A man who oppressively assumes control of the affairs of my ummah, such that he disgraces the honoured servants and honours the despicable ones.
4. One who legalizes that which Allāh Ta‘ālā has prohibited.
5. One who unlawfully dishonours my family members.
6. One who discards my sunnah.”

The gravity of discarding the sunnah is evident from this ḥadīth. The thought of being cursed by Allāh Ta‘ālā and Nabī ﷺ itself is enough to make one shudder with fright. If this is the result of forsaking the sunnah, then it certainly is a blatant deprivation.

Significance of adhering to the sunnah in the opinion of the pious predecessors

The view of Imām Mālik ﷺ

Imām Mālik ﷺ used to say:

“The example of the sunnah is like the ark of Nūḥ ﷺ. Whoever boarded the ark was saved and whoever abandoned it was vanquished.”

Aḥādīth

“Whoever visits my grave, my intercession is obligatory for him.”⁶²⁷

“Whoever undertakes a journey specifically to visit my grave will be my neighbour on the Day of Qiyāmah, and whoever lives in Madīnah Munawwarah and bears its hardships and trials with patience, I shall be a witness and intercessor for him on the Day of Qiyāmah; and whoever dies in either of the Ḥaramain (Makkah or Madīnah) will be raised with those who have been granted safety.”⁶²⁸



Beg Allāh for Closeness to Nabī Muḥammed ﷺ

O Allāh, I beg of You the company of our Prophet Muhammed ﷺ in the highest section of jannah.⁶²⁹



LESSON 81

The Concept of Friendship (Part 1)

Humans have always been social creatures, in need of friends and companions. Much of our life is spent in interaction with others. Muslims often find themselves as minorities and therefore choosing good companions is essential for preserving our Dīn. Befriending righteous and virtuous Muslims is an essential means for staying on the straight path. Further, strong-minded individuals are the core of a strong community, something that Muslims should always strive to achieve.

In an authentic ḥadīth, the Rasūl of Allāh, Muḥammad ﷺ sets the yardstick for us saying, “A person is likely to follow (be swayed by) the faith of his friend, so be cautious of whom you befriend.”⁶³⁰

The noblest human in character, interaction and social dealings has personally furnished us with deep and clear guidance concerning friendship. We should therefore befriend one who is comfortable *with our Dīn* and avoid one who is averse to it. Likewise, when you are pleased with a person’s Dīn, befriend him and avoid the one whose Dīn and manners are distressing. There is no good in a companion who does not wish for another the good that he wishes for himself!

Instead of befriending the misguided, we should befriend the righteous yet treat the rest in a gracious and just manner. In another ḥadīth, Rasūlullāh ﷺ draws the analogy: *“The example of a good companion and a bad one is the like of a musk seller and the one who blows the blacksmith’s bellows. As for the seller of musk, either he will grant you some musk or you will purchase some from him, or at least, you will enjoy a pleasant smell from him. As for one who blows the blacksmith’s bellows, either he will burn your clothes or you will catch an offensive smell from him.”*⁶³¹

Another wise scholar said, “Keeping company with the pious results in attaining beneficial knowledge, noble manners and (spurs one to) righteous actions, whereas company of the wicked prevents *all* of that.”

In many instances, a Muslim is incited by his own friends to commit evil and to disregard his duties to Allāh.

Allāh the Exalted says in the Qur’ān:

“And (remember) the Day when the (godless) wrongdoer shall bite his (very) hands (in regret), saying: Oh! If only I had taken a path (to guidance and salvation) together with the messenger! Oh! Woe is me! If only I did not take such a one (who disbelieved) for an intimate friend. Very truly, he has

***deviated me from the Remembrance (of the Qur'ān) after it had come to me.
For satan has ever been deserting of mankind indeed."***

[The Qur'ān, Surah al-Furqān, 25:27-29]

Strengthening the bond of the Muslim Ummah

Muslims should do all they can to maintain unity because, in unity lies their strength. Their unity should never be compromised. Here are some teachings to cultivate this reality.

1. Islamic greeting

The Ṣaḥābah رضي الله عنهم enquired, "What is the best deed in Islām?" "To feed people and to offer salām to those whom you know and to those whom you do not know," was the response of Rasūlullāh ﷺ.⁶³²

Rasūlullāh ﷺ said, "You cannot achieve (perfect) īmān unless you have love for each other. So, should I not direct you to something which if you adopt, you will develop love for one another? Let salām become common among you."⁶³³

Another ḥadīth states "The one who is closest to Allāh is the one who offers salām first."⁶³⁴

2. Fulfilling the rights of fellow Muslims

Every Muslim should serve the other, encourage towards good and desist from hurting another Muslim in any way. Rasūlullāh ﷺ ordered us with seven mutual aspects of guidance for Muslims:

- a. To visit the sick.
- b. To say, 'Yarḥamuk Allāh (May Allāh have mercy on you)', in response to the person who praises Allāh after sneezing.
- c. To attend a funeral.
- d. To help the weak.
- e. To assist the oppressed.
- f. To spread the salām; and
- g. To help a person fulfill his oath.⁶³⁵

3. Make peace and conceal the faults of others

The person who speaks a lie solely to reconcile people, or conveys something good or says a good word for the same purpose, is not considered a liar.⁶³⁶

Rasūlullāh ﷺ said, “No person conceals the faults of another in this world without Allāh concealing his faults on the Day of Qiyāmah.”⁶³⁷

As for the believing men and the believing women, all (of them) are allies (helpful supporters, friends and protectors) of one another. They enjoin what is right and forbid what is wrong.

[The Qur’ān, Surah al-Tawbah, 9:71]

Aḥādīth

“The believers are like a building to each other, in that, one part of the building reinforces (lends support and strength to) the other. Rasūlullāh ﷺ (demonstrated this analogy by) interlocking his fingers (of one hand in the other).”⁶³⁸

“The similitude of the believers in their love for each other, their mercy for each other and their affection towards one another is like that of the physical body; when one part of the body experiences pain, the entire body responds with restlessness and fever.”⁶³⁹

“Do not be envious of each other. Do not cheat one another (by deviously inflating the price of an item while not intending to purchase it). Do not bear malice towards each other. Do not turn your backs from one another (severing ties), and do not propose purchasing something when your brother has already made an offer for it. (That is, do not enter into a transaction when someone has already entered it). O Servants of Allāh! Remain brothers. A Muslim is a brother to another Muslim; he does not wrong him, nor does he belittle him or abandon helping him. Despising another Muslim brother is also sinful. Everything belonging to a Muslim is unlawful to another Muslim (to make attempts on it unjustly), his life, his wealth and his honour.”⁶⁴⁰

Guarding the tongue from hurting others and keeping a clean heart towards everyone

One has to be mindful and make a concerted effort to ensure the tongue only utters good to people and expresses good opinions about them. Ask Allāh to condition our hearts to remain clean towards everyone with no hatred or malice even towards those who have wronged us. Beg Allāh to grant us the ability to display such good character and kindness towards them and as if they never wronged us.

As we interact with people close and distant, we will have differences of views and diverse understanding of matters. If people do not respect others’ views and are not prepared to accommodate their feelings, it could lead to unfair advantage and disregarding one another. This could escalate to unnecessary conflict and dissension. Intolerance towards others’ opinions and feelings and oppressing them stems mostly from greed for wealth and power, jealousy hatred and pride. We should keep asking Allāh to save us from the evil maladies of the heart.

One must display good character, humility and kindness understanding it to be a command of Allāh and an instruction of Rasūlullāh ﷺ.

Rasūlullāh ﷺ has guided the ummah to practicing sabr (patience) and ḥilm (forbearance) when interacting with others. Ṣabr is to suppress anger and forbearance is to have a heart free from any desire to take revenge against those who have done injustice to us.

Spiritual maladies - Destruction to societies

Part of ensuring a clean and cordial society is to ensure that people's hearts are cured of spiritual maladies (disorders and diseases). If each community member prioritises this effort towards his or her spiritual heart, then all would enjoy a cleaner and safer society.

Time and again, the Qur'ān Majīd cautions against evil practices which, after all, stem from a diseased heart. The Qur'ān admonishes us against having false suspicion, mocking, fault finding, defaming (offensive name calling), falsely accusing, having jealousy, spying, slandering, backbiting, having love for materialism and fame, and so on. Pride and arrogance is also seen to be the root of all evil. By not treating a spiritual disease, one actually burdens the heart and life with a perpetual state of grief, sorrow and heartache; a catalyst to family dissention and discord in society, etc. Curing the spiritual heart of its diseases will naturally allow for humility, forgiveness, compassion, harmony, inner peace, selflessness, humbleness and positive thinking and the like to blossom in one's heart.

Ḥadīth

“Shaytān places his throne over the water and then sends out his troops. The closest to him in rank are the greatest at causing tribulations. One of them says: “I have done this and this.” Shaytān says: “You have done nothing.” Another says: “I did not leave this man alone until I separated him from his wife.” Shaytān embraces him and says: “You have done well.”⁶⁴¹



Beg Allāh for Unity Between us and Others

O Allāh, join our hearts, mend our relationships, and guide us to the paths of peace.⁶⁴²

O Allāh, I am just a human being, so whichever believer I hurt or rebuke or hit or curse, then change that for him into mercy and purification.⁶⁴³



LESSON 82

The Concept of Friendship (Part 2)

Q: I have seen certain Muslims keeping close ties and friendship with non-Muslims. I was wondering, what is the Islamic perspective on a Muslim-non-Muslim relationship?

Many texts and practices of the Messenger of Allāh ﷺ indicate that one should treat non-Muslims with due courtesy.

Allāh Most High says in the Qur'ān:

Let not the believers (Muslims) take the disbelievers (non-Muslims) as allies (friends) instead of the believers. And whoever (among you) does this has nothing (to hope for) from Allāh, except if you are safeguarding against a genuine fear from them.

[The Qur'ān, Surah Āl- 'Imrān, 3:28]

Imām Abū Bakr al-Jassās رحمه الله, the famous exeget (commentator) of the Qur'ān and jurist, states in the explanation of this verse:

“The statement of Allāh, ‘except if you are safeguarding against a genuine fear from them’ means, if you suspect your life or limbs being threatened by the disbelievers, then you may save (distance) yourselves from them by expressing your (outward) friendship without it being from the heart... and this is the opinion of the majority of the scholars.”⁶⁴⁴

O you who believe! Do not take anyone as a confidant, apart from (those who believe in) your own (faith. And beware!) Those (who disbelieve) will spare nothing to ruin you (materially and spiritually).

[The Qur'ān, Surah Āl- 'Imrān, 3:118]

O you who believe! Do not take the Jews and the Christians as allies (friends). They are allies to one another. And whoever among you takes them as allies (friends), then he is of them.

[The Qur'ān, Surah al-Mā'idah, 5:51]

The renowned commentator of the Qur'ān, Imām Ḥafīz ibn Kathīr رحمه الله, states in his universally celebrated commentary under this verse,

“Allāh, Most High, prohibits (in this verse) His believing servants from maintaining close friendship and intimacy with the Jews and Christians – (specifically) those (amongst them) who are enemies of Islām and its people...”⁶⁴⁵

There are ample examples in the life of the Messenger of Allāh ﷺ such as the episode of Tāif, the Treaty of Hudaibiyyah, to mention a few, that categorically demonstrates the viewpoint of Islām with regard to treating and dealing with non-Muslims. Likewise, the Ṣaḥābah رضي الله عنهم also treated non-Muslims with kindness. The rights of the disbelievers were considered to the fullest and they were not oppressed in the least. Therefore, we understand that Islām forbids its followers from being very intimate with non-Muslims, yet it does not prevent treating the non-Muslims cordially.

Based on these two excerpts found in Islamic literature, the jurists have categorized friendship with non-Muslims into four levels:

Muwālāt or Mawad-dah

This infers a close intimate relationship coupled with deep love and affection from one's heart.

Muwālāt is reserved for Muslims only; hence, it will not be permitted for a Muslim to foster this friendship with non-Muslims.

Mudārāt

Mudārāt is a mere outward expression of friendship and love, without loving the person or his beliefs internally. It entails being pleasant, friendly, polite, courteous and kind towards non-Muslims and fellow human beings (this is in no way hypocrisy, as it does not promote any sort of malice and hatred).

Mudārāt is permitted with non-Muslims and Muslims alike. Mudārāt is even more important when the objective is to safeguard oneself from potential harm, or using it as a platform to invite non-Muslims towards Islām or simply when they are one's guests and neighbours.

Muwāsāt

This refers to helping, assisting and benefiting non-Muslims. These include charitable support, help, condolence and eliminating harm, such as quenching the thirst of a non-Muslim or alleviating his hunger.

These liberal and kind practices can be exhibited to all non-Muslims except those who are directly at war with Muslims.

Mu‘āmalāt

This is to deal, transact and to trade with non-Muslims. Mu‘āmalāt is permitted with all non-Muslims except when it may pose harm to Islām and Muslims in general.

All of the above clearly illustrate the need for Muslims to be moderate concerning their interaction with non-Muslims. Unfortunately, some Muslims are victims of immoderation in one way or another. Some become extreme in that they consider all kinds of contact with non-Muslims as sinful. They are quite aggressive in their approach towards non-Muslims and consider Muslims who have any sort of relationship with non-Muslims to be sinful as well.

Muslims entering Non-Muslim places of worship

It is strongly disliked (makrūh) for a Muslim to enter a non-Muslim place of worship such as a church or synagogue, unless there is some benefit that overrides the harm.

Shaking hands with Non-Muslims

There is nothing wrong in shaking hands with non-Muslim neighbours and other associates such as when returning from a journey, more so when the non-Muslim is offended by not doing so. However, one must ensure not to exceed the limits of our Dīn by shaking the hands of a *non-maḥram*, of the opposite gender.

Ḥadīth

Rasulullah ﷺ said, “A Muslim is a brother to another Muslim. He neither wrongs him nor hands him over to the enemy. Whoever fulfils the need of a Muslim, Allāh will fulfill his need. Whoever removes a bit of difficulty from a Muslim, Allāh will remove a difficulty of his on the Day of Qiyāmah. Whoever conceals (the fault of) a Muslim, Allāh will conceal his faults on the Day of Qiyāmah.”⁶⁴⁶

LESSON 83

How Do We Relate To Non-Muslim Relatives?

General Guidelines

Educate them about Islamic beliefs

One of the primary goals when visiting family is the goal of educating them regarding Islām. I have heard from many a people that this is one of the most challenging tasks and they would much rather conduct da‘wah (invitation to Islām) amongst strangers. Presumably, if a stranger does not accept our da‘wah, we simply dodge the hurdle and continue our way, but when family members do not understand or are reluctant to enter discussions, it may place a strain on the relationship. Regardless of the difficulty that we encounter, da‘wah to family members must be accorded first priority.

Due to our love for them, we should have an ardent desire to share the special gift (of Islām) that Allāh has accorded us and attempt to rescue them from jahannam.

It is also important to understand that da‘wah must be done gradually, with great care and with an understanding of the unique qualities, beliefs and circumstances of each individual. This may require a great deal of persistence and patience, but we should never give up nor despair of Allāh’s mercy and guidance. Of course, if our efforts were successful, it would solve a great deal of hassle.

Educate them about specific Islamic practices and requirements

For family members to understand the changes that a new Muslim has implemented in his or her life, they will need to be educated about Islām’s specific practices, requirements and prohibitions. A good idea would be to explain the basic rationale for each Islamic teaching. If family members understand the logic involved in the religion, it may be easier for them to accept, and maybe even respect, these practical aspects. This obviously means that the Muslim himself needs to be educated.

It is also helpful to familiarize oneself with the faith of other family members so that some common ground may be shared. For example, stimulating discussions on hijab, fasting and the prohibition of pork, alcohol and usury (interest) can be initiated and one can point to the fact that these teachings are present in both Christian and Judaic holy books. This may eventually give rise to a question as to why there are similarities between the three universal religions, and the only answer is that there is only One deity who has assigned all the messengers since the inception of man bearing the identical message.

Controlling visits - Frequency and location

There will obviously be times when it will be necessary to place limitations on family visits. For example, it would not be appropriate to sit in an area where alcohol or pork is being served or where inappropriate content is being displayed on digital screens, such as the television. One should discreetly move to another room if this is an option.

In difficult situations, particularly where family members have refused to be respectful towards one's faith, it may be essential to limit visits or attach conditions on the venue of the visit. For example, you may be constrained to schedule *your* home for the family reunion or meeting such that alcohol and open violation of Allāh's commands are avoided. This may probably be the easiest mechanism to avoid un-Islamic practices that may well occur at another venue and it would be an effective way to introduce relatives to 'life as a Muslim'. It is essential to remember that ties of kinship are important as long as it is not at the expense of Allāh's disobedience. Allāh says:

If ever they (your parents) strive in order to compel you to associate deities with Me, (or command you to anything) about which you have no (sure) knowledge (from Allāh), then do not obey them. Yet, (still) keep company with both of them in this world, in accordance with what is right.

[The Qur'ān, Sūrah Luqmān, 31:15]

The noble conduct of Rasūlullāh ﷺ

Aḥādīth

“Among the believers, the one with complete īmān is the one who maintains a character par excellence, and treats his family kindly.”⁶⁴⁷

“I have been sent to perfect human character.”⁶⁴⁸

“Whoever humbles himself to please Allāh, Allāh will exalt him. Though he considers himself unimportant, yet in the eyes of people he becomes great.”⁶⁴⁹

“Whoever harbours the smallest particle of arrogance in his heart will not be able to enter jannah.”⁶⁵⁰

Musa عليه السلام asked Allāh, “Who is the most respectable in your esteem?” Allāh, the Exalted, replied, “He who forgives despite having the ability to avenge.”⁶⁵¹

“A powerful person is not one who knocks down (his opponent). Rather, (a powerful person) is one who controls himself in a fit of rage.”⁶⁵²

“Whoever is deprived of kindness is deprived of (all) good.”⁶⁵³

Maintain family ties by any means

Upholding family ties is an aspect that is often neglected. Because of closeness to each other, family members become careless in the way they address each other and are not particular in observing rules in monetary dealings. This could lead to disputes which could escalate to a complete breakdown in understanding leading to factions forming between family members. Thus be extra careful in remaining polite in your relationship, yet show love and warmth towards all family members. Endeavour to display kindness to all equally, even between one's own children and between siblings to prevent groups forming. Kindness to family and relatives should be observed understanding it to be a command of Allāh and an instruction of Nabi ﷺ, whether others reciprocate or not. Lower yourself and be the first to apologise even if you believe that you were not at fault.



Ask Allāh for A Clean Heart Towards Others

Our Rabb (Lord), put not in our hearts any resentment towards those who have believed.⁶⁵⁴

O Allāh, make my inner self better than my public appearance and make my public appearance righteous.⁶⁵⁵



LESSON 84

The Status of Parents in Islām

Your Lord has decreed (for one and all): you shall not worship other than Him. And to (your) parents, (you shall be) good. Should either one of them, or both of them, reach old age in your care, then you shall not say to either of them (even so much as): Fie! (Oof!) Nor shall you rebuke them. Rather, say to both of them a gracious word, (in loving kindness). Moreover, lower for them the wing of humility (be humble and softhearted towards them), out of mercy, and say, (in supplication for them): My Lord! Have mercy upon them both, as they have raised me up as a little one.

[The Qur'ān, Surah al-Isrā, 17:23/24]

All religions and all societies have accorded parents an honourable status. From a purely material viewpoint, we are greatly indebted to our parents, particularly our mother. She not only nourished us in her womb, but also endured tremendous pain and suffering in doing so. She loved and cherished us even before we were born. She toiled when we were helpless infants. Sleepless nights passed with her affectionately caring for us. Our parents as a team provided for all our needs - physical, educational, psychological, and in many instances, religious, moral, and spiritual. We are so immensely indebted to our parents that it is not possible to fully repay their kindness. It goes to say, that in lieu of this, it is all the more obligatory for us to display our utmost kindness, respect, and obedience to them.

The position of parents and offspring, together with their mutual obligations and responsibilities, has been addressed in Islām in detail. The Qur'ānic commandments, as well as the sayings of Rasūlullāh ﷺ guide us in this matter. The parent-child code of behaviour in Islām is unique, since rules were laid down by divine decree.

Reference to parents has been made at least fifteen times in the glorious Qur'ān. There are numerous traditions of the Prophet Muḥammad ﷺ on this subject. Allāh Ta'ālā says,

And We have charged each human being with (dutifulness and goodness toward) one's parents. One's mother (deserves most respect since she) bore one (in her womb) in (a condition that she suffered) feebleness (hardship) upon feebleness, and (the full period of) one's weaning is within two years. So give thanks to Me (first) and to your parents (next). To Me is the ultimate destiny (return).

[The Qur'ān, Sūrah Luqṣmān, 31:14]

According to the above verse, gratitude to Allāh and to parents goes hand in hand. Gratitude to Allāh is deficient without expressing gratitude to one's parents. Since gratefulness to Allāh is a form of *'ibādah* (worship) which earns heavenly rewards, it can therefore be said that gratefulness to one's parents also earns heavenly rewards.

Tolerance towards parents

As parents age, they become weaker by the day in body, mind and emotion. This makes them dependent on those around them. They keep asking for assistance in sometimes simple tasks that they can no longer carry out with confidence. They may ask you to repeat yourself when talking, either due to a weak memory or being hard of hearing. When they grow even older, they become senile and sometimes completely bedridden and this makes them completely dependent. It is the responsibility of children to fully care for their parents without a frown and not to regard it as a burden.

Tolerate whatever inconvenience and awkwardness may come with serving them. Always strive to make them feel wanted and talk to them about matters that please them. Give them quality undivided time. When they become vulnerable, do not allow anyone to take advantage of them. In an Islamic social system, it is preferred to take care of one's parents in one's own home rather than place them in a home for the aged.

Aḥādīth that expound the responsibilities towards parents

Sayyidunā Abū Usayd ibn Rabī'ah رضي الله عنه reports:

“While we were in the company of Rasūlullāh ﷺ, a man of the Banū Salamah tribe came to him and said, ‘O Rasūlullāh, is there any way left for me to be an obedient child to my parents after their demise?’

He replied, ‘Yes;

1. You can offer du‘ās for Allāh’s blessings on them.
2. Seek forgiveness for them (ask Allāh’s forgiveness for them).
3. Fulfill (any of) their promises (they may have) made to others.
4. Treat their relatives and dependants with kindness.
5. Show respect to their friends.’

At this the man said, “What excellent ideas (guidelines)!’ to which Rasūlullāh ﷺ retorted, “(Make haste to) Practice it, then.”⁶⁵⁶

Sayyidunā Anas رضي الله عنه reports that a man came to Rasūlullāh ﷺ and said, “I wish to participate in jihād but I cannot afford it.” Rasūlullāh ﷺ enquired if any of his parents

were alive, to which he said, “Yes! My mother is alive.” Rasūlullāh ﷺ then said, “Show Allāh how you (selflessly and devotedly) serve her. If you do so (duly), you will be like a *ḥāji* (one who undertakes the Ḥajj), a *mu‘tamir* (one who performs the ‘umrah) and a *mujāhid* (one striving in Allāh’s way).”⁶⁵⁷

It is related that a man approached Rasūlullāh ﷺ and enquired as to whom he should render his kindness. The Rasūl of Allāh ﷺ advised him to be kind to his mother. He put forth the same question three times upon which Rasūlullāh ﷺ accorded the same response, each time. When he asked the question the fourth time, he was directed to be kind to his father, indicating that the mother’s right took precedence over that of the father.⁶⁵⁸

If one’s parents insist and persuade one to leave Islām or to assign partners with Allāh and be disobedient to Him, or do injustices to people, one should not follow their instructions. At the same time however, one should reciprocate with kindness and love to them; never hold grudges against them and don’t hurt their feelings in respect to other requests they may place before one. Instead, a person must comfort his or her parents with ones companionship because in their old age that is the dearest matter to them. Do not distance oneself from them even if they become harsh, unfair and unreasonable towards one, one’s children or towards one’s spouse.



Beseech Allāh to Forgive one’s Parents and to Shower Mercy on Them

Our Rabb (Lord), forgive me, my parents and the believers the day the account is established.⁶⁵⁹

My Rabb, bestow on them Your mercy as they cherished me in childhood.⁶⁶⁰



LESSON 85

Ḥalāl (Permissible) and Ḥarām (Impermissible) Foods

Introduction

Islām lays great emphasis on consuming pure wholesome food. In fact, eating ḥalāl is an injunction stressed upon in the glorious Qur’ān. As for ḥarām (impermissible) foods, Rasūlullāh ﷺ explicitly cautioned that bodies nourished with it would first burn in jahannam, and only after being purified would they be admitted to jannah. It is therefore essential to be acquainted with the implications of the terms ḥalāl and ḥarām.

Ḥalāl refers to edible items which Allāh Ta‘ālā has declared lawful for consumption and which are acquired through lawful methods. Ḥarām on the other hand refers to all items that are forbidden for human consumption, or which are acquired through impermissible sources or methods. This can be understood from the following scenarios:

Allāh Ta‘ālā has permitted beef for human consumption on condition that the name of Allāh is recited when the life of the animal is taken, by slaughtering it with a sharp object.

Hence, if a Muslim slaughters a cow and *intentionally* omits the name of Allāh, the animal will be ḥarām for consumption even though it was slaughtered with the correct instrument.

Similarly, if the cow is clubbed to death (with a heavy object), then even though the name of Allāh was recited, the animal will be impermissible for consumption.

Further, if a person purchases a pig with lawful earnings, recites the name of Allāh and slaughters it in the Islamic manner, then too it would not be lawful for consumption as a pig is an inherently impure animal. In fact, if a pig is slaughtered intentionally as above, this could cast one out of Islām, as it is a mockery of the *Sharī‘ah*.

It is important to understand two facts:

Firstly, whatever Allāh has declared ḥalāl is actually ḥalāl because it is beneficial for human consumption, and whatever Allāh has declared ḥarām is declared such because its consumption is detrimental for human beings. However, Allāh alone knows the wisdom in these laws.

Secondly, most of what is (naturally) available for human consumption is ḥalāl; the ḥarām items are very few relative to the ḥalāl ones. Hence, man has an array of foods to eat of and only a few to abstain from.

Which animals can one consume?

As a rule, it is permissible to consume the four-legged herbivores, with certain exceptions, and it is permissible to consume various types of birds, with the exception of birds of prey. It is also permissible to consume all types of fish. Fish do not require slaughter as its vascular system is separate from the flesh. However, they should have been taken out of the water alive.

Four-legged animals and birds would have to be slaughtered.

A camel is slaughtered in a unique manner - by piercing its throat with a sharp object which allows the blood to flow out.

**Beg Allāh to Save us from Ḥarām**

O Allāh, protect me from what You declared ḥarām (unlawful) through the sufficiency of what You made ḥalāl (lawful), and make me, by Your Benevolence, independent of all besides You.⁶⁶¹

O Allāh, set aright for me my material world in which lies my livelihood.⁶⁶²



LESSON 86

Method of Slaughter

The method of slaughtering an animal requires making an incision to the throat - deep enough to sever the jugular vein, carotid artery, food tract and windpipe, but not so deep as to cut the spinal cord. Making a deep cut at the angle of the jaw will ensure that all these major blood vessels in the neck are severed. Those Muslims who are either less educated or are new to Islām are misled into assuming that as long as the meat is not pork it can be consumed; this is totally erroneous.

Requisites of slaughtering animals

The slaughterer, man or a woman must be a Muslim. An animal can also be slaughtered by a Muslim child, who is mature enough to distinguish between good and bad, and is acquainted with the art of slaughter.⁶⁶³

The animal should be slaughtered with a knife made of iron. However, if this is unavailable, sharp objects like glass or stone that *easily* and *swiftly* sever the four vessels can be used.⁶⁶⁴

At the time of slaughter, it is preferable to make the animal face towards the qiblah.

When a person is about to slaughter, he should utter the name of Allāh. He should recite *Bismillāhi Allāhu Akbar*. However simply saying ‘*Bismillāh*’ would also suffice.

It is not permissible to sever the head of an animal completely from its body or cut the spinal cord until the convulsive movements have ceased. This allows the heart to continue beating and rapidly drain the blood away, which allows the meat to stay fresh longer. If the head was severed due to the sharpness of the knife, or sheer carelessness, this would not render the animal ḥarām.

Mustaḥab acts while slaughtering

The *fuqahā* (jurists) have enumerated certain *mustaḥab* acts upon slaughter, some of which are:

The animal should be slaughtered such that it endures the least amount of suffering; the slaughter must be swift and should be carried out with a very sharp knife.⁶⁶⁵

Makrūḥ acts

The following have been enumerated as makrūḥ when slaughtering an animal:

- To slaughter the animal in view of other animals.⁶⁶⁶

- To cause the animal undue suffering.⁶⁶⁷
- To commence the skinning before the final movements have ceased (approximately seven minutes post slaughter, depending on the type of animal).⁶⁶⁸

Additional rules regarding animals rendered ḥalāl through slaughter

If a limb is removed from a living animal, for example the fatty tail or some flesh of a live sheep is removed, the extracted portion would be impure and ḥarām to consume. Certain parts of ḥalāl animals are not permissible for consumption even after slaughter:⁶⁶⁹

- Flowing blood.
- Male and female genitals.
- Glands.
- Testicles.
- Gall bladder.
- Urinary bladder.
- If a *dead* young is born or removed from a living animal, its meat would be ḥarām to consume.

Hunting with weapons

If a wild animal, ḥalāl for consumption is hunted and killed with a weapon, it becomes ḥalāl only if the following five conditions are met:

1. The weapon, such as a knife or a sword, should be able to cut through the flesh or the weapon should be sharp like a spear or an arrow, such that the sharpness *tears* the body of the animal. When hunting with a rifle, the bullet should provide the same effect of cutting and tearing through flesh like the knife or sword. If an animal dies after being caught in a trap or after being hit with a blunt object such as a stone, the animal is impure and is ḥarām to consume.
2. The hunter should be a Muslim or at least a Muslim child who can distinguish between good and bad, and is acquainted with the art of slaughter.⁶⁷⁰
3. The hunter should purposefully aim the weapon at his targeted prey. Therefore, if a person shoots at a random target and unintentionally kills an animal, that kill will not be ḥalāl. However, if a person aims at one animal yet strikes another, the kill will be ḥalāl.⁶⁷¹
4. While using the weapon, the hunter should recite the name of Allāh; it is also sufficient if he utters the name of Allāh before the animal is struck. However,

if he omits Allāh's name intentionally, the animal does not become ḥalāl. If the Bismillah was omitted forgetfully, the kill would be ḥalāl. If an animal is hunted or slaughtered, and a young is removed from its body alive, the young will be ḥalāl only if it is slaughtered in accordance with Sharī'ah, otherwise it will be ḥarām.

5. The hunted animal must be capable of escaping; it cannot be hunted while in a cage.

In summary, the following points should be adhered to when hunting:

- a. To recite *bismillāh* before or at the time of releasing the arrow or bullet.
- b. The death of the animal was due to the wound (and loss of blood) caused to the animal and not due to the impact of the arrow/bullet or drowning.
- c. To pursue the animal once it is shot.
- d. To slaughter the animal if there are traces of life in it.

Hunting of fish

Fish that are netted or caught alive and then die would be ḥalāl to consume.⁶⁷²

It is not necessary that the person catching the fish be a Muslim or that he utters the name of Allāh while catching it. It is, however, necessary that a Muslim should ascertain that the fish came out of the water alive. If an animal such as a fish, whose meat is ḥalāl to consume and whose blood does not flow, dies a natural death, it is pure but its meat cannot be eaten.

What is ḥarām

Allāh Ta'ālā clearly defines ḥarām and mentions some dietary prohibitions in the glorious Qur'ān:

Forbidden to you is (the consumption of) carrion, and blood, and the flesh of swine, and that over which other than (the name of) Allāh has been invoked (in its slaughter), and what has been strangled, and what has been beaten to death, and what has fallen to (its) death, and what has been gored to death, and what has been eaten to death by a predator, except that which you duly slaughter (before it dies).

[The Qur'ān, Surah al-Mā'idah, 5:3]

Allāh also states:

O humankind! Eat from whatever is upon the earth that is lawful and wholesome. Yet do not follow the footsteps of satan. For, indeed, he is a clear enemy to you.

[The Qur'ān, Surah al-Baqarah, 2:168]

The only instance permitting a Muslim to consume ḥarām provisions is when one is on the verge of death due to starvation, and the only available food is ḥarām. Allāh states in the glorious Qur'ān:

But whoever is compelled (by circumstance to eat any of this for fear of losing his life), without being rebellious (by taking enjoyment) and without being a willful transgressor (by eating more than is necessary to keep him alive), then no (penalty of) sin shall there be upon him. Indeed, Allāh is all-forgiving, mercy-giving.

[The Qur'ān, Surah al-Baqarah, 2:173]

It is a clear transgression to consume ḥarām meat knowingly. Allāh says in the Qur'ān Majīd:

Thus you (who believe) shall not eat (any flesh) of that (animal) over which the name of Allāh has not been mentioned (in its slaughter). For it is, indeed, ungodly (sin). And, without doubt, the satans do inspire their patrons (friends) to dispute with you (as to eating carrion). So if you obey them, then you are most surely idolaters.

[The Qur'ān, Surah al-An'ām, 6:121]

Pigs are inherently ḥarām. Their meat neither becomes ḥalāl by slaughtering nor hunting.



Ask Allāh for Guidance and Piety

O Allāh, I beg You for guidance and piety.⁶⁷³



LESSON 87

Evils of Ḥarām, Its Warnings and Punishment

Sayyidunā Jābir رضي الله عنه reported Rasūlullāh ﷺ as saying, “(Human) flesh nourished unlawfully will not enter jannah; rather, jahannam is more fitting for it.”⁶⁷⁴

Sayyidunā Sa’d ibn Abī Waqqāas رضي الله عنه recounted his appeal to Rasūlullāh ﷺ, “O Rasūlullāh ﷺ! Supplicate on my behalf that Allāh Ta’ālā makes me of those whose prayers are answered.” Rasūlullāh ﷺ immediately provided (the key factor to achieve) his request, “O Sa’d! Keep your food pure and ḥalāl and you will become of those whose prayers are answered. I swear by Him, in whose Hand (control) lies the life of Muḥammad ﷺ, when a servant (of Allāh) puts a morsel of ḥarām into his stomach, his righteous deeds shall not be accepted for forty days.”⁶⁷⁵

Sayyidunā Abū Bakr رضي الله عنه noted the emphatic warning of Rasūlullāh ﷺ, “A body which has been nourished by unlawful ingredients shall never enter jannah.”⁶⁷⁶

Sayyidunā Abū Hurayrah رضي الله عنه reports a counsel of Rasūlullāh ﷺ, “Allāh is pure and accepts only that which is pure. Allāh has enjoined upon the believers (of this ummah) as he did with the previous messengers when He said:

(Allāh said to all His emissaries): O messengers! Eat of all that is wholesome, and do righteous deeds.

[The Qur’ān, Surah al-Mu’minūn, 23:51]

Allāh has said,

O humankind! Eat from whatever is upon the earth that is lawful and wholesome.

[The Qur’ān, Surah al-Baqarah, 2:168]

Then, Rasūlullāh ﷺ mentioned (the case of) a man who, having journeyed far, is disheveled and dusty (attributes warranting his Du‘ās to be accepted), spreads his hands out to the sky (in desperation, and pleads), ‘O Rabb! O Rabb!’ yet, his provisions are unlawful, his clothing is acquired unlawfully and his body is nourished with unlawful food. How can his *du‘ā* ever be answered?”⁶⁷⁷

A ḥadīth states, “If a person earns or acquires anything through dishonest means and then spends a part of it in charity, his charity will not be accepted. Further, if he fulfils his personal needs through it, there will be no auspiciousness or real prosperity in that, and should he leave it behind upon his death for his heirs, it will form part of his provisions that are allotted for him in jahannam.”⁶⁷⁸

The effects of consuming ḥalāl and ḥarām foods

It is exceptionally important and necessary for a Muslim to abstain totally from eating ḥarām and to consume ḥalāl instead. The mere consumption of ḥarām promotes evil instincts, kills the taste of ‘ibādah and renders du‘ās ineffective. In contrast, eating ḥalāl generates inner light, creates distaste for evil deeds, is a catalyst towards high morals, promotes keenness in the heart for ‘ibādah, creates an inner condition where even the mere thought of sin is sickening and, of course, causes du‘ās to be answered. This can be fully understood from the undermentioned incidents.

Sayyidunā Abū Bakr رضي الله عنه and a soothsayer’s food ⁶⁷⁹

Sayyidunā Abū Bakr رضي الله عنه had a slave who would apportion his daily income as the master’s share. Once, he brought Sayyidunā Abū Bakr رضي الله عنه some food and Sayyidunā Abū Bakr consumed a morsel of it.

The slave remarked, “You always enquire about the source of what I bring to you, but not today?”

Sayyidunā Abū Bakr رضي الله عنه replied, “My extreme hunger preoccupied me from doing so, but tell me now, how did you come by this food?”

The slave narrated, “Before I embraced Islām, I was a soothsayer. At some time, I practiced some of my charms for certain people who promised to remunerate me at a later stage. I happened to pass by those people today while they were engaged in a marriage ceremony, and they settled the debt with this food.”

Sayyidunā Abū Bakr رضي الله عنه exclaimed in grave distress, “Ah! You would have surely killed me!” Then he attempted to throw up the morsel he had swallowed, but could not as his stomach had been quite empty. Somebody suggested that he takes water to his fill and then try to vomit. He sent for a goblet of water and kept on drinking and forcing it out, until the morsel exited.

Somebody remarked, “May Allāh have mercy on you! You put yourself to such trouble for one single morsel.”

Abū Bakr’s رضي الله عنه noteworthy reply was, “I would have thrust it out even if I had to lose my life. I have heard Rasūlullāh ﷺ say, ‘The flesh that is nourished by ḥarām is destined for the fire of jahannam.’ I therefore made haste to vomit this morsel, lest any portion of my body receives nourishment from it.”

Note: Alcoholic beverages, in any form, have been declared ḥarām. According to a ḥadīth, alcohol is the root (source) of evils and its consumption is a major crime.⁶⁸⁰

Drugs and other substances that have a similar effect over the mind are equally forbidden.

Ḥarām ingredients in ḥalāl items

Sometimes an item by its nature may be ḥalāl, but because it is contaminated with a ḥarām ingredient, the entire item is rendered impermissible. The ḥarām additive could sometimes be derived from a ḥalāl animal that was not slaughtered the Islamic way or, it could be derived from such an animal that is not permissible for human consumption. Muslims should therefore be wary of consuming just about anything available on the market.

There are many confectionary items, including sweets and chocolates, that contain ḥarām ingredients and Muslim families relish these without doing sufficient research. Not knowing the ḥalāl status of an item (regarding the ingredients and so on) is neither an excuse nor a licence to eat it. If there is a reasonable cause to doubt the product, one should rather abstain from consuming it. It is an individual's responsibility to investigate what he and his family consume. Cosmetics and other medicines should also be scrutinized in the same light.

Rasūlullāh ﷺ advised, “Abstain from that which causes you doubt (and opt) for that which does not place you in doubt.”⁶⁸¹



Beg Allāh for Good Health

O Allāh, I beg You for health, chastity, integrity, good character.⁶⁸²



LESSON 88

Illness and Death

Sickness is a blessing from Allāh as it purges the sins of the ill and elevates his status in Allāh's sight. Therefore, though others would console a sick person, the sick person should console himself with the rewards he will get for his affliction, if he remains patient. He may well want to consider the illness a result of some wrongdoing on his part, thereby diverting his attention to repent to Allāh.

When Rasūlullāh ﷺ visited a sick person he would enquire about his condition and console him saying, "Do not be distressed; it (the sickness) is a purification (from sins), if Allāh wills."

A few aḥādīth

Sayyidunā Abū Sa'īd رضي الله عنه narrates that Rasūlullāh ﷺ said, "A Muslim's sin is forgiven on account of any calamity, illness, distress or anguish that befalls him, even if it is a thorn that pricks him."⁶⁸³

He also narrates Rasūlullāh ﷺ as saying, "When you visit a sick person, you should console him and lift his spirits, for even though your words will not alter his destiny, it would certainly give him joy (alter his mood)."⁶⁸⁴

Praying for the sick person

It is a sunnah to pray for the sick person. Sayyidah 'Āishah رضي الله عنها narrates that Rasūlullāh ﷺ would pass his right hand over the body of the patient and pray for him thus,

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ
شِفَاءَ لَا يُعَادِرُ سَقَمًا

*Allāhumma Rab-ban nāsi adh-hibil ba'sa, wash-fi an-tash-Shāfī, lā shifā'a
il-lā shifā-uk, shifā-an lā yughā-diru saqamā*

O Lord of mankind, remove the affliction (of this patient) and grant cure, You are the only One that heals. None can heal besides You. Grant him a recovery that leaves behind no trace of illness.⁶⁸⁵

Request for du‘ā

It is recommended to ask the sick person to pray for one, as there is a greater possibility of his supplications being answered. Rasūlullāh ﷺ exhorted us to this saying, “When you see a sick person, you should request him to pray for you, for his supplications are accepted like the supplications of the angels.”⁶⁸⁶

One should not prolong one’s visit as this may inconvenience the sick person. Rasūlullāh ﷺ has advised us to keep the visit as brief as possible.

When one visits a non-Muslim patient who is terminally ill, one should invite him towards Islām, if the occasion permits. He would be more inclined to accept the truth due to his helpless condition.

Sayyidunā Anas رضي الله عنه narrates that a Jewish lad used to serve Rasūlullāh ﷺ. When the lad fell ill, Rasūlullāh ﷺ paid him a visit. Seated by the head side, Rasūlullāh ﷺ requested him to embrace Islām. The young boy gazed at his father, (seeking approval) and the father responded, “Obey Abul Qāsim (the title of Nabī ﷺ).” Subsequently, the lad recited the Kalimah and breathed his last. Rasūlullāh ﷺ left the home, bustling with joy, uttering the following, “All praise is due to Allāh who has granted him deliverance from the fire of jahannam.”⁶⁸⁷



Ask Allāh for Safety from Diseases and Tribulations

O Allāh, I seek Your protection from bad desires and from diseases.

I seek protection from tribulations both open and hidden.⁶⁸⁸



LESSON 89

In the Presence of a Dying Person

When the symptoms of death become apparent, the dying person should be turned to his side, such that he faces the qiblah.⁶⁸⁹ His head should be raised slightly. If he is uncomfortable in this position, he should be left in a posture that is most convenient and comfortable for him.

Those around the dying person should begin reciting the Kalimah audibly as this would remind him to recite it.⁶⁹⁰ He should *not* be *instructed* to recite the Kalimah as the agony of death may cause him to renounce its recital. At this time, it would be sufficient for him to recite the Kalimah just once. And as soon as he does so, the audible recital should be paused. However, if the dying person re-engages in some worldly talk, he should be reminded to recite it once more.

Rasūlullāh ﷺ advised, “Prompt (induce) your dying ones to recite the Kalimah.”

Rasūlullāh ﷺ further encouraged this practice saying, “The one whose last words are ‘*Lā ilāha il-lallāh*’ will enter paradise (jannah).”

According to a ḥadīth, *Sūrah Yāsin* should be recited upon the dying one, as this would ease his death.⁶⁹¹

After death

After he has breathed his last, the deceased’s eyes should be closed. The mouth should be closed by placing a bandage under the chin and fastening it over the head.⁶⁹² His legs and arms should be straightened.

Crying

It is natural and most certainly permissible to cry over the death of a beloved one, but wailing and lamenting beyond proportion is prohibited. It is forbidden to mourn in a manner where one beats the chest, slaps one’s face, or tears one’s garments.

One should not complain of one’s misfortune upon the death of any person.



The deceased should always be remembered by his good qualities and deeds. His shortcomings and faults should never be discussed. Rasūlullāh ﷺ guarded us against this saying, “Remember your deceased by their good deeds and restrain yourselves from discussing their bad deeds.”⁶⁹³

Every (single) soul shall taste death. And it is only on the Day of Resurrection that you (all) shall be recompensed for your deeds in full.

[The Qur’ān, Surah Āl-‘Imrān, 3:185]

Wherever you may be, death (is definite) and shall overtake you (at the pre-ordained time), even if you are in lofty (reinforced) towers.

[The Qur’ān, Surah al-Nisā’, 4:78]

When Nabī ﷺ would complete the burial (of a Muslim), he would stand at the respective grave and address (those around), “Seek forgiveness for your brother and ask Allāh to strengthen him, for indeed he is now being questioned.”⁶⁹⁴

Rasūlullāh ﷺ said, “Verily the grave is the first station among the stations of the hereafter. If one is saved from its (punishment), then what is to follow will be easier. And, if one doesn’t find safety from it, then what is to follow shall be much more severe.”⁶⁹⁵



Ask Allāh to Make one’s Family Members the Coolness of one’s Eyes

Our Rabb, grant us the delight of our eyes in our spouses and our offspring.⁶⁹⁶

O Allāh, I beg You for the good of what You bestow upon people – wealth, family and children.⁶⁹⁷



LESSON 90

Bathing the Deceased

Ghusl of the dead body

- There should be no delay in washing and shrouding the deceased. The burial, too, should take place at the earliest possible time. Rasūlullāh ﷺ advised in this matter, “Make haste in the funeral and burial (of the deceased).” It is undesirable for the family to delay these procedures unnecessarily.⁶⁹⁸
- It is compulsory to bathe the body of the deceased.⁶⁹⁹
- If the deceased has no relatives, this task would fall upon the entire Muslim community of that area. If they fail to carry out this responsibility, the entire community would be guilty and sinful.⁷⁰⁰
- If the deceased was buried without being washed, the body should be removed *if sand was not yet thrown upon it*; if the body is already covered, the body should *not* be exhumed.
- A man may not wash the body of a woman nor *vice versa*. However, the wife may wash the body of her deceased husband if no one else is available for the task. This is because in her case, the bond of marriage only terminates *after* the waiting period of four months and ten days (*iddah*).
- The body of a minor may be washed by a male or a female.
- It is preferred that the relatives of the deceased perform the ritual of washing, though others may perform it upon the family’s request.
- It is obligatory to wash the body of a stillborn baby before burial.⁷⁰¹

Prescribed method of washing the deceased

1. The bench, basin or platform utilized for ghusl must be washed, cleaned and scented with incense or any other pure aromatic scent - three, five or seven times.
2. During ghusl, it is permissible to position the body such that, either, the legs are directed to the qiblah or the face is towards the qiblah (just as the deceased is made to lie in the grave).
3. However, it is preferable to position the face towards the qiblah as Nabī ﷺ has mentioned that the Ka’bah is the qiblah of both, the living and the dead.⁷⁰²

4. No amount of hair from the head, the beard or any other part of the body should be cut, shaved, trimmed or combed. The nails too should not be pared. Circumcision is also not permissible. All rings, jewellery, wigs and similar items should be removed. If the false teeth and contact lenses of the deceased can easily be removed, these should preferably be taken out.⁷⁰³
5. Thereafter the body should be placed on the basin with the *satr* (private area) being covered all along. (For male's the area from the navel up until and including the knees should be covered and it is appropriate that a females area from above the breast to the ankles be covered).
6. The stomach should be massaged gently, and then both the private parts should be washed while wearing mittens (or ordinary gloves), without gazing at the private parts.⁷⁰⁴
7. Cotton wool should be placed in the nostrils, ears and mouth to prevent water from entering the body during the ghusl.
8. If the deceased has reached the age of puberty and is one upon whom ṣalāh was farḍ, he must first be given wuḍu. This wuḍu is similar to the wuḍu of ṣalāh, with the exception of gargling and inserting water into the nostrils. The proper sequence would be to wash the face, the arms up to and including the elbows, followed by masaḥ of the head and then washing the feet.⁷⁰⁵
9. If the deceased is in the state where it is farḍ to have a ghusl such as *janābah*, *ḥaiḍ* or *nifās*, then it will be permissible to moisten the mouth and nostrils with a wet piece of cotton wool.
10. After wuḍu, the head and the beard should first be washed with soap or any other cleansing agent. If these are not readily available, pure clean water will suffice. The temperature of the water should be moderate, that which a person would normally use to bath.
11. Thereafter the body should be tilted to its left side to allow the right side to be washed first. Warm water should now be poured over the body from the head to the toes, once, and then the body will be washed with soap until water reaches the bottom (left side). The body should now be washed again twice by pouring water from head to toe. The body will then be turned onto its right side and the left side bathed similarly.
12. Then the body should be lifted slightly to a sitting position and the stomach be massaged gently with a downward stroke. Whatever exits the body should be washed away; after which, there will be no need to repeat a wuḍu or ghusl.

13. The body should now be turned onto its left side and camphor water poured over it from head to toe three times. The same should be repeated for the other side.
14. The cotton wool should now be removed from the mouth, ears and nose.
15. With this, the ghusl is complete and the body could be wiped with a towel or a piece of material. The satr must be kept covered at all times.
16. The body should then be wrapped in a sheet and carried carefully onto the kafn (shroud).

Related masā'il

- It is best that the ghusl of an adult male be carried out by his father, son or brother, and of an adult female be carried out by her mother, daughter or sister. If none of these persons are present, any near relative could carry out this duty. If no relative is present or no one is in the position of performing the ghusl, the most pious person present should be requested to carry out the ghusl (male for male, female for female).
- The person carrying out the ghusl should preferably be in the state of purity (free from *ḥadath akbar* and *ḥadath aṣghar*, i.e. the major and minor impurity).
- It is makrūḥ for a woman who is in the state of *ḥaiḍ* (menstruation) or in the state of *nifās* (post-natal bleeding) to carry out the ghusl.
- A girl under the age of nine and a boy under twelve may be given ghusl by a male or female, i.e. if a person of the same gender is not available.

Ḥadīth

Rasūlullāh ﷺ said, “When a slave of Allāh is placed in the qabr (grave), two angels approach him, seat him and then ask, “What do you think of this man Muḥammad ﷺ?” The true believers (those with firm īmān) will reply, “I bear witness that he is the slave of Allāh and His Messenger.” Jahannam (hell) will then be shown to him and he will be told that we have replaced this with jannah (paradise) for you, upon which he will be shown (his abode in) jannah as well.”⁷⁰⁶

LESSON 91

Kafn

The Shroud or the ‘Burial Clothes’ of the Deceased

Upon completion of the ghusl, the body should be donned with the kafn. When fitting on the kafn, the body should be placed on its back with the right shoulder facing the qiblah. The deceased would now be ready for the janāzah ṣalāh and dafn (burial).

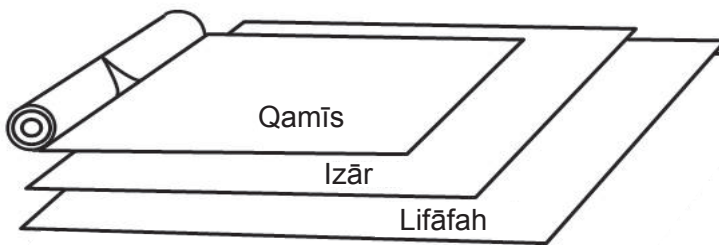
Kafn for males

The sunnah kafn for a male is a *qamīs*, *izār* and *lifāfah*.

1. The *qamīs* is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. (Refer to the diagram below). The folded *qamīs* should cover the body from the neck to the feet and, is approximately 2.5 meters long and 1 meter wide. It will not have pockets, sleeves or seams.
2. The *izār* is a sheet extending from the head to the feet and is approximately 2 meters long and 1.8 meters wide.
3. The *lifāfah* is a sheet extending from above the head to below the feet and is approximately 2.3 meters long and 1.8 meters wide.

Though using just two garments, i.e. the *izār* and the *lifāfah* would suffice, it is sunnah to use all three. Moreover, it is *makrūh* (undesirable) to use less than two without a valid reason.

Sequence of the male kafn



The sunnah sequence

1. First spread the lifāfah on the floor, then place the izār on it. Then, on the izār, place that portion of the qamīs that will be under the body. The portion that will cover the top of the body should be folded and positioned to the front of the head side.
2. Fragrance the kafn an odd number of times with incense sticks before placing the body on it.
3. Place the body gently onto the kafn and cover the top of the body, up to the calves, with the folded portion of the qamīs.
4. Remove the sheet used for covering the satr.
5. Apply (rub) itr (perfume) on the head and beard.
6. Now lightly rub a camphor-mixed paste on the places of sajdah (i.e. those parts of the body that touch the ground in ṣalāh: forehead, nose, both palms, knees and the feet).
7. First fold the left flap of the izār over the qamīs and then fold the right flap of the izār over it.
8. Thereafter fold the lifāfah in the same manner. Remember that the right flap must always be on the top.
9. Lastly, fasten the ends of the lifāfah at the head and feet side, and around the middle with bands of cloth.

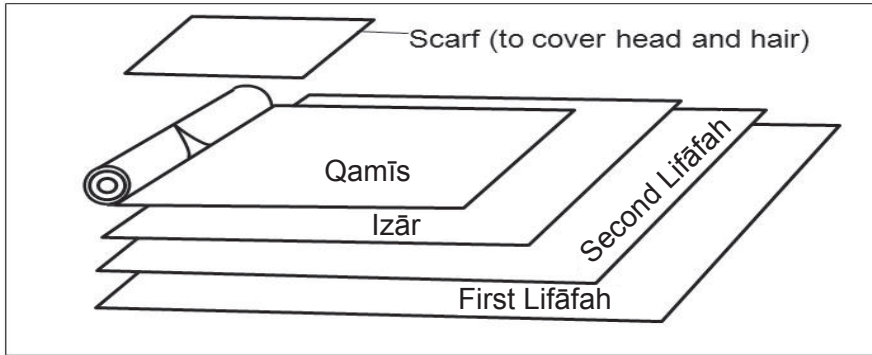
Female kafn

The sunnah kafn for a female is a qamīs, izār, khimār and two lifāfahs.⁷⁰⁷

1. The qamīs is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. (refer to diagram below). The qamīs is approximately 2.5 meters long and 1 meter wide. It will have no pockets, sleeves or seams.
2. The izār is a sheet extending from the head to the feet and is approximately 2 meters long and 1.8 meters wide.
3. The second lifāfah is a piece of material to be fastened around the chest, preferably being under the armpits to the thighs. It is approximately 2.5 meters long and 1 meter wide.

4. The first lifāfah is a sheet that extends from above the head to below the feet. It is approximately 2.5 meters long and 1.8 meters wide.
5. The khimār is the scarf. It is approximately 1m x 1m in size.

Order of female kafn



Masnūn sequence

1. First spread out the first lifāfah, then the second lifāfah, then the izār and on the izār place that portion of the qamīs that will be under the body. The portion that will cover the top of the body should be folded and placed at the head side. The second lifāfah may also be placed between the izār and qamīs or, as a last option, over the first lifāfah.
2. Fragrance the kafn an odd number of times using incense sticks before placing the body onto it
3. Then cover the top of the body, up to the calves, with the folded portion of the qamīs.
4. Remove the sheet used for covering the *satr*.
5. Do not use itr, kuhl (kohl - collyrium) or any other make-up.
6. Lightly rub the camphor-mixed paste on the places of sajdah (i.e. those parts of the body that touch the ground in ṣalāh; the forehead, nose, both palms, knees and the feet).

7. The hair should be divided into two parts, then placed onto the right and left breast, over the qamīs.
8. Cover the head and hair with the scarf. Do not fasten or fold it.
9. First fold the left flap of the izār over the qamīs and khimār and then fold the right flap of the izār over it.
10. Now close the second lifāfah over these in the same manner.
11. Then close the first lifāfah, left flap first, then the right.
12. Lastly, fasten the ends of the first lifāfah at the head and feet side, and around the middle with bands of cloth, to keep the complete kafn in place.



Ask Allāh for Financial Independence at the Last Part of one's Life

O Allāh, make my sustenance the most plentiful in my old age and during the last days of my life.⁷⁰⁸

O Allāh, inspire and direct me towards the proofs of (my) faith at the time of (my) death.⁷⁰⁹



LESSON 92

The Stillborn Child

If the fetus has developed any human organs, such as a hand, finger, nail or hair it will be regarded as a child. The fetus will be named, given ghusl, wrapped in a cloth (without donning the usual sunnah kafn) and buried in the normal sunnah way. However, janāzah ṣalāh will not be performed.

If the fetus has not developed any human organ, it will not be regarded as a child. There is no ghusl, no kafn and no sunnah dafn (burial) for this fetus. It shall be wrapped in a cloth and buried respectfully.

If a fully formed child is born dead, it will be named, given the sunnah ghusl, wrapped in a cloth (without observing the sunnah kafn), and buried in the usual way without performing the janāzah ṣalāh.

If the child is born alive, but dies immediately on birth, it will be treated in exactly the same way in which a usual deceased is treated. All shar‘ī rites are applicable to it.⁷¹⁰

	Status of Body at Birth	Name	Ghusl	Kafn	Dafn	Janāzah Ṣalāh
Fetus	Developed	Yes	Yes	No, wrapped in one sheet	Respectfully buried	No
Fetus	Undeveloped	No	No	No, wrapped in one sheet	Respectfully buried	No
Child	Dead - Fully formed	Yes	Yes	No, wrapped in one sheet	Respectfully buried	No
Child	Alive but passes away fully formed	Yes	Yes	No, wrapped in one sheet	Normal Sunnah	Yes

Seeing the face of the deceased

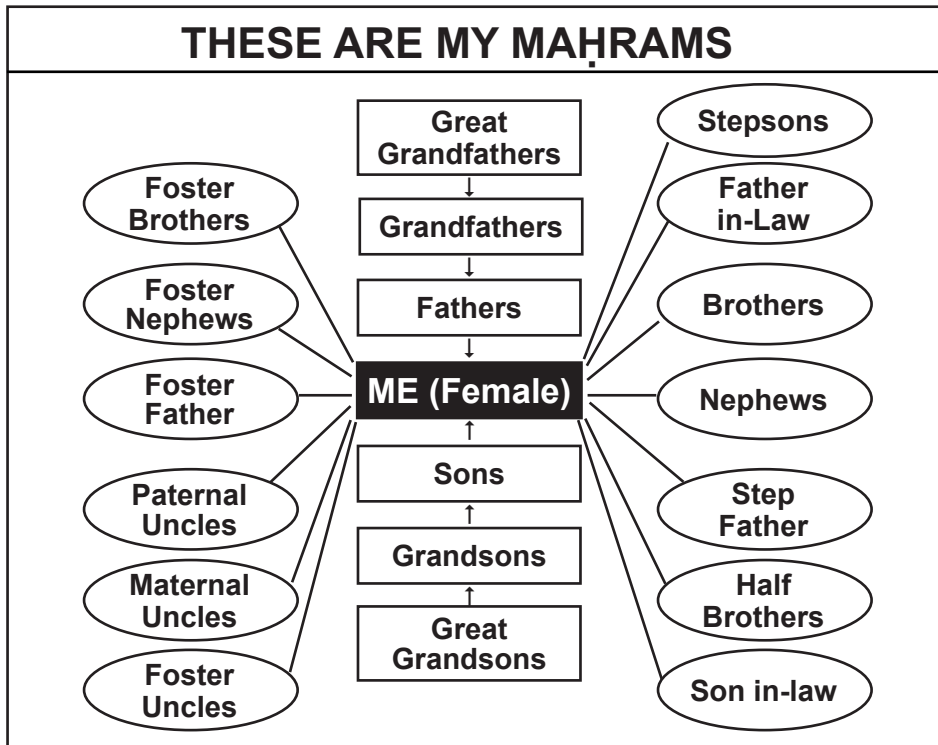
The face of the deceased should not be left open for everyone to see.

If the deceased is a male, the Sharī‘ah will only allow maḥram females to view the face.

The maḥram females are the deceased’s wife, mother, grandmother, sisters, aunts (immediate maternal and paternal only), nieces, daughters and granddaughters.

If the deceased is a female, the Sharī'ah will only allow male maḥrams to view the face.

The male maḥram are the deceased's father, grandfather, sons, grandsons, brothers, uncles (immediate maternal and paternal only) and nephews.⁷¹¹



The following are not one's maḥrams: Brother in-law, male cousin, aunt's husband and niece's husband.

Question: Can a husband see the face of his deceased wife?

Answer: A husband is not permitted to give ghusl or to touch his deceased wife, but he may see her face.⁷¹²

Aḥādīth

“How can I rest contented when the Angel entrusted with (blowing) the Horn (to signal the commencement of Qiyāmah) has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it.”⁷¹³

“There is no person among you except that Allāh will speak to him directly, without any translator (intermediary) between him and Allāh. When a person will look to his right, he will not see except all the actions he had sent ahead. Then, he will look (out of helplessness) to his left, and will not see except what he sent ahead. When he looks forward, he will just see the fire in front of his face. So protect yourselves from the fire even by (offering) half of a date (in charity, for this too may be your shield from the fire)”⁷¹⁴

“An angel approached me from my Rabb (Sustainer, Allāh) and gave me the option in that I choose between half my ummah going to paradise (without accountability), or (my) right for intercession. I chose the intercession (so that my entire ummah benefits from it), and it is reserved for those who die without ascribing partners to Allāh.”⁷¹⁵



Beseech Allāh for the Last Part of Life to be the Best Part of Life

O Allāh, make the last part of my life its best, my last deed my best one, and the day I meet You my best (day).⁷¹⁶



LESSON 93

Janāzah Ṣalāh

The janāzah ṣalāh is actually a du‘ā for the deceased. This ṣalāh is *farḍ al-kifāyah* on all Muslims in the community.⁷¹⁷ It consists of four takbīrs, the thanā, ṣalāt ‘alan nabī, a sunnah du‘ā and two salāms. The imām will only call out the takbīrs and the salām aloud; everything else is said silently by the imām and the muqtadīs.

There are two farḍ acts in janāzah ṣalāh:

1. To stand and perform the ṣalāh.
2. To recite all the takbīrs.

It is makrūh to perform the janāzah ṣalāh at sunrise, when the sun is at its zenith, and when it is setting. Besides the above three, the ṣalāh can be performed at any time during the day or night. It can also be performed after the Farḍ of ‘Aṣr.

Sunnah method of performing janāzah ṣalāh

1. The body of the deceased should be placed directly in front of the imām, with the head of the deceased to the imām’s right (when the imām is facing the qiblah).
2. The imām should stand directly behind the chest of the deceased when leading the ṣalāh.
3. It is mustahab to form an odd number of *sufūf* (rows). The rows for the janāzah ṣalāh should be close to one another, because there are no sajdahs to be made.⁷¹⁸
4. After the *sufūf* are straightened, the intention should be that, ‘I am performing this janāzah ṣalāh to please Allāh behind this imām.’ After the niyyah, the hands should be raised up to the ears and the imām should say ‘Allāhu Akbar’ aloud, while the muqtadīs will repeat the same softly. The hands will then be folded under the navel as is done in the daily ṣalāh.
5. The thanā of janāzah ṣalāh will then be recited softly.⁷¹⁹
6. The imām will call out the takbīr aloud for the second time followed by the muqtadīs repeating it softly. The hands should not be raised when saying this takbīr and all subsequent takbīrs. The *ṣalāt Ibrāhīmiyyah* should now be recited.⁷²⁰

7. The takbīr will be called out for the third time and thereafter the sunnah du‘ā for either an adult or a minor male/female child should be recited.⁷²¹
8. The imām will say the fourth takbīr and immediately recite the salām aloud twice as done when terminating the ṣalāh.⁷²² The muqtadīs should follow by saying the takbīr and the salām softly.
9. There is no du‘ā immediately after the ṣalāh.

Late comers to the janāzah ṣalāh

- If a latecomer fears that if he engages himself in wuḍu, he will miss the janāzah ṣalāh, then only will it be permissible for him to make tayammum and join the jamā‘ah. This alternative applies specifically to the janāzah ṣalāh and ‘Īd Ṣalāh.⁷²³
- Whoever arrives for the janāzah ṣalāh after the imām has recited one or more takbīrs, should wait to join the imām when he says the next takbīr. After the imām’s salām at the end, the latecomer should complete the missed takbīr by simply saying takbīr once for every takbīr missed. No du‘ā should be recited at this time.
- If the imām has already commenced the fourth takbīr, the late comer should join in immediately and complete all the missed takbīrs, *after* the imām says the salām.

Delaying the janāzah ṣalāh and burial

From amongst the teachings of Nabī ﷺ is that we do not cause undue delay in the performance of the janāzah ṣalāh and burial.⁷²⁴

Sayyidunā Abū Hurayrah رضي الله عنه narrates Nabī ﷺ’s counsel to hasten with the deceased (i.e. hasten in completing the funeral and burial arrangements) for if the deceased was pious, the grave will be a haven of blessing for him. Hence, by hastening, you are transferring him to his abode quickly. To the contrary, if the person was not righteous, the deceased is in reality a heavy burden (which you are lifting off your shoulders). Hence, by hastening, you are ridding him from your shoulders quicker.⁷²⁵

Nabī ﷺ has stressed, “If a person passes away, hasten him to his grave and do not keep him away from it.”⁷²⁶

Therefore, one should not neglect this teaching of Nabī ﷺ. It is more rewarding to obey Allāh’s Rasūl ﷺ than to please relatives and friends. These teachings should be explained tactfully to family and friends. It is makrūḥ to delay the janāzah ṣalāh to await latecomers to increase the jamā‘ah or to schedule it late at night without a shar‘ī reason.

The harmful effects of delaying the janāzah ṣalāh without reason

- Discarding the sunnah teachings.
- Imposing difficulty upon Muslims.

How should the janāzah be carried

It is reported in a ḥadīth that whomever carries the janāzah on all four corners (i.e. he carries every corner of the bier), forty of his minor sins are forgiven.⁷²⁷

- If the deceased is an adult, it should be placed on a janāzah (bier) and be carried on the shoulders by four men. It is makrūḥ to transport the body by hearse over short distances unnecessarily.
- If the deceased is an infant or a small child, it should be carried in the arms individually by different persons.
- The mustaḥab manner of carrying the janāzah is that every bearer should carry the janāzah for forty steps.⁷²⁸ To efficiently fulfill this, observe the following procedure:
 1. Carry the left front of the janāzah for ten steps (*mayyit's* right shoulder).
 2. Carry the left rear of the janāzah for ten steps (*mayyit's* right foot).
 3. Carry the right front of the janāzah for ten steps (*mayyit's* left shoulder).
 4. Carry the right rear of the janāzah for ten steps (*mayyit's* left foot).
- This method should only be adopted if it does not inconvenience others.
- Those accompanying the janāzah should not sit before the janāzah is lowered to the ground. The sick and infirm are excused from this.⁷²⁹
- It is sunnah to carry the janāzah hastily, but not in a manner that the body is jolted or shaken about.⁷³⁰
- It is mustaḥab to follow (stay behind) the janāzah and not go ahead of it.⁷³¹
- It is makrūḥ for those accompanying the janāzah to recite any du‘ā or āyat of the Qur’ān audibly. They may however recite “Lā Ilāha Illallāh” softly, as was the noble practice⁷³² and encouragement⁷³³ of Rasūlullāh ﷺ.
- One should abstain from speaking of worldly affairs, or laughing and joking.

LESSON 94

Rules at the Cemetery

- If the janāzah's arrival at the cemetery is delayed or if one is early, one should refrain from worldly conversations or similar practices. This would be the ideal juncture to replicate the conduct of Nabī ﷺ. When Nabī ﷺ used to accompany the janāzah, he used to remain silent pondering and meditating over death.⁷³⁴
- A person could even recite the Qur'ān and convey its reward to the deceased.
- Sayyidunā Jābir رضي الله عنه narrates that Rasūlullāh ﷺ forbade that structures be built on graves and that people sit on the graves.⁷³⁵
- The words of the ḥadīth indicate sending salutations and du'ās in favour of the dead. Foreign practices such as placing wreaths (garlands), flowers, and so on do not conform to the Sharī'ah and one should abstain from acting wrongly.
- It is incorrect and forbidden to tread upon a grave.
- Women are not allowed to visit the cemetery.⁷³⁶

Method of lowering the body into the grave

The body should be lowered from the qiblah side to allow those in the grave to receive it while facing the qiblah.⁷³⁷ One should recite one of the prescribed supplications when handling the body at this time such as:

Bismillāhi wa alā millati Rasūlillāh - بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

In the name of Allāh and on the religion of the Messenger of Allāh.

It is *mustaḥab* (recommended) to cover the grave with a sheet while lowering a female's body into it. It will be *wājib* (compulsory) to do so if it is feared that her *satr* may be exposed.⁷³⁸

It is preferable that the pious maḥram males lower a female's janāzah into the grave. If the male maḥrams are unavailable, the pious men from the community should undertake the responsibility.

Types of graves

The *lahad*: Where the ground and sides of the qabr are firm, then a recess should be dug on the qiblah side to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess, and made to fit neatly.

The **shiq**: Where the soft nature of the ground does not allow a **lahad** to be made, then a shallow trench should be dug in the centre at the bottom of the qabr, to allow the body to be placed in this trench. Timber may be used to cover this. The use of any fabric or blankets, etc., is undesirable and wasteful. The bamboo or planks must be cut to size and set to fit properly in the grave before burial, to avoid last minute inconvenience.

How should the qabr be filled and shaped

All those present should contribute to fill the grave with at least three handfuls (using both hands) of mud or soil. When throwing the first handful recite:

مِنْهَا خَلَقْنَاكُمْ - Min-hā khalaq-nākum

From the earth We created you.

With the second handful recite:

وَفِيهَا نَعِيدُكُمْ - Wa fihā nu 'īdukum

And into it We will return you.

And when throwing the third handful, recite:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - Wa min-hā nukh-rijukum tāratā ukhrā

*And from it We will extract you another time.*⁷³⁹

- It is mustahab to begin closing the recess or trench from the head side.
- The recess must be covered with unbaked bricks, bamboo or timber.⁷⁴⁰
- All the remaining little openings must be closed with mud or grass.
- The height of the grave when filled should be the approximate length of a hand span (which is approximately 10 to 15 centimeters).⁷⁴¹
- Out of necessity, placing a nameplate (for identification) will be permissible but it should be separate from the grave. No nameplate or its like should be positioned flat on the surface of the grave, as this is impermissible and must therefore be avoided.
- Erecting walls around the grave is an un-Islamic impermissible practice. Rasūlullāh ﷺ once sent Sayyidunā Ali رضي الله عنه specifically to demolish all grave-constructions. Those who erect walls around the graves are not rendering any service to the dead.⁷⁴²

- Allāh Ta‘ālā and Nabī ﷺ forbade us to solidify the grave or to build around it as the kuffār (disbelievers) do.

Īsāl al-thawāb - Conveying rewards of deeds to the deceased

After the ghusl and kafn, the Qur’ān Majīd or various forms of dhikr and tasbīḥ could be recited with the intention of conveying the rewards over to the deceased.

Rasūlullāh ﷺ has stated that the returns and recompense for a person’s own virtues terminate upon death; however, there are three such actions, whose returns keep accruing even after death. These are:

- a. A ṣadaqah (optional charity) with recurring benefits.
- b. Knowledge from which people continue to benefit.
- c. Virtuous children who offer du‘ā in favour of their deceased parents.

Ṣadaqah with recurring benefits includes building of masjids, madrasahs, hospitals, quarters for travellers, planting trees under which people can take shade, digging of wells, printing of Islamic literature, the printing and distribution of Qur’āns to students, sponsoring a student who is pursuing Islamic knowledge, providing the musallāhs for masjids, and so on. As long as people gain benefit from these, the deceased will continue to reap its rewards in his grave.

Knowledge from which people continue to benefit includes practices such as teaching one’s progeny or anyone else the recitation of the Qur’ān, or teaching the matters of Dīn to people as long as they practice thereon, going out in the path of Allāh and inviting people to Allāh, establishing Madrasahs, initiating and conducting the reading of the aḥādīth and Islamic literature at one’s home, and even inviting non-Muslims to Islām upon which they profess the Kalimah.

When the deceased leaves behind virtuous children, it is part of their responsibility that they will remember their parents favourably and make du‘ā for them. They will also do good actions and hope in Allāh that He confers the rewards to the parents. They may do charitable work and set up trusts and foundations to benefit the poor with the same intention. Even when a child who was disobedient offers a du‘ā in favour of his parents after their demise, Allāh records him to be from those who are dutiful to his or her parents.⁷⁴³

LESSON 95

Do's and Don'ts at the Deceased's House

When visiting the home of the deceased, one should observe the following:

- Avoid all worldly talk.
- Avoid asking close members too many questions regarding the death of the deceased. By asking too many questions, it will aggravate their grief and sadness.
- One should avoid laughing or joking.
- One should express one's grief.
- Console and sympathize with family members.
- Mention the good acts of the deceased and abstain from offensive ones.
- Do not overstay the visit, unless it is welcome and comforting to the family.

Males visiting the home of the deceased

- Males should not crowd in front of the main entrance and walkway of the house as it becomes difficult for women who wish to enter the house.
- Keep contemplating that *you* are the deceased and people have gathered for *your* janāzah and that *you* are in the *qabr* and *your* family and others have left *you*.
- It is best for males to console the family members and then to engage in reciting the Qur'ān Majīd, doing tasbīḥ, and other such deeds instead of indulging in worldly talk.

Du'ā for the deceased

One should abstain from practices that are not part of the sunnah of Nabī ﷺ.

One may silently engage in du'ā for the deceased. Janāzah ṣalāh itself is a du'ā for the deceased. Neither Nabī ﷺ nor the Ṣaḥābah رضي الله عنهم offered a collective loud du'ā immediately after the janāzah ṣalāh (however, *du'ā at the qabr* is proven and substantiated from the ḥadīth⁷⁴⁴).

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Nabī ﷺ has said, “Whoever, while in the state of īmān and in full anticipation of reward, accompanies the janāzah of a Muslim until the completion of the burial, will receive the reward of two qīrāt. One qīrāt is equal to (the size of) Mount Uḥud in reward. Further, whosoever accompanies the

janāzah until the completion of the ṣalāh, without remaining until the completion of the burial, will only receive the reward of one qīrāt.”⁷⁴⁵

Beneficial practices for the family on behalf of the deceased

- Family members should settle any debts of the deceased, as unfulfilled debts are a means of punishment for the deceased.
- His wealth should be distributed to his heirs according to the Sharī‘ah. If it is distributed contrary to the Sharī‘ah, by the prior instruction or request of the deceased, this too shall be a means of punishment for him.
- It is narrated in a ḥadīth, “When a child who was disobedient offers du‘ā for his parents after their demise, Allāh records him to be from those who are dutiful to his (or her) parents.”⁷⁴⁶
- In general, all good actions executed by the progeny of the deceased will accrue to the benefit of the deceased.
- A person could offer charity to the poor and pass the reward of his deed to the deceased (as mentioned previously) even though it is optional charity.
- One should recite a portion of the Qur’ān-e-Karīm daily and intend its reward be transferred to the deceased.

Sayyidah ‘Āishah رضي الله عنها stated, “Usayd ibn Hudayr رضي الله عنه was from the most distinguished of people and (that is because) he used to say, “If I were to spend my (entire) life in the manner I experience (the fervour of my imān in) three instances, I would be (counted) amongst the inhabitants of Jannah, and I have no doubt in this. (The three occasions are) when I recite the Qur’ān or when I listen to it being recited, when I hear the sermon (lecture) of Rasūlullāh ﷺ and when I attend a funeral. Never did I attend a funeral except that I visualized the happenings of the deceased (step by step) and contemplated regarding its eventual outcome.”⁷⁴⁷



Beseech Allāh for the Ability to Fulfill the Rights of Others and to Prepare A Will Before Death

O Allāh, do not seize us by surprise, nor hasten us to our death without us having fulfilled the rights of others and before preparing a will.⁷⁴⁸

O Allāh, I ask You for a clean life, a graceful death, and a return to You which is neither humiliating nor disgracing.⁷⁴⁹



LESSON 96

Islamic Law of Succession and Inheritance

Importance of an Islamic will

Allāh's Messenger ﷺ said: "It is the duty of a Muslim who has anything to bequest not to let two nights pass without writing a will about it."⁷⁵⁰

Every Muslim is duty-bound to prepare a will during his lifetime which would basically allow his estate (once deceased) to be distributed in line with Islamic law. If a country's law of inheritance is different from the Islamic law, failing to have an Islamic will may result in the estate being distributed in a non-Islamic manner. An Islamic will *is* (in general) legally compliant with the state and a solution to the above mentioned predicament. If someone passes away without leaving an Islamic will, then it becomes necessary on all the heirs/inheritors (wurathā) of the deceased to ensure the estate is distributed according to Islamic guidelines.

Sayyidunā Anas ibn Mālik رضي الله عنه relates that the Messenger of Allāh ﷺ said, "Whoever deprives an heir of his/her inheritance-share (as fixed by Qur'ānic guidelines), Allāh will deprive him/her of paradise on the Day of Judgement."⁷⁵¹

Status of the Islamic law of inheritance

The Qur'ān goes into fine detail stipulating the fixed-shares of the inheritors of an estate. After mentioning the laws of estate-distribution/inheritance, Almighty Allāh says in the Qur'ān:

These are the limits set by Allāh; and whoever obeys Allāh and His Messenger, He will admit him into gardens beneath which rivers flow, to remain therein forever. And that is the magnificent triumph.

*But whoever disobeys Allāh and His Messenger (in the distribution of the inheritance) and transgresses His set limits, He will admit him into a (blazing) fire (in hell), wherein he shall remain forever. And for (the likes of) him a disgracing torment (awaits)."*⁷⁵²

[The Qur'ān, Surah al-Nisā, '4:13,14]

The divine justness and equitability of the Islamic laws of inheritance have been correctly appreciated by many non-Muslim scholars such as Professor Almaric Rumsey (1825-99)¹, who stated that the Muslim law of inheritance "Comprises beyond question

1. Professor of King's College, London - the author of many works on the subject of the Muslim law of inheritance and a barrister-at-law

the most refined and elaborate system of rules for the devolution of property that is known to the civilised world.”⁷⁵³

Distribution of the estate

When a Muslim dies, every big and small item or portion of wealth that belonged to him/her at the time of death such as cash, gold, properties, or intangible rights will be collated (totalled), and termed as the ‘estate (*tarakah*, in Arabic)’.

Thereafter, four duties follow which need to be performed, compulsorily in this order. These are:

1. Payment of (essential) funeral expenses (excludes meals, etc.).
2. Payment of (every) debt owed by the deceased (from the gross estate).
3. Execution of the will, such as payment of bequests (*wasiyyah*, in Arabic).
4. Determining the share entitlement of each heir, followed by distribution of the remaining (net) estate amongst them.

Pertinent aspects

The Shari‘ah has placed two restrictions on the testator (one who makes a will):

1. *To whom* he can bequeath his estate.
2. *The amount* that he can bequeath. A person is at liberty to bequeath only up to a third of his net estate to any organisation, institution, masjid, etc. or to any individual who is a non heir. Anything in excess of one-third of the net estate is invalid unless consented to by the heirs.

If a person wishes to *apportion and distribute his wealth in his lifetime amongst his (probable) heirs*, he can distribute it in any share ratio he wishes. He does not need to follow the estate share entitlement ratios though it is better to maintain equality between one’s spouse and children; one should be moderate and equal when engaging in this gifting. Remember, the fixed estate shares are only applicable when distributing the estate after a person’s death.

During one’s lifetime, it is imperative for household members to *identify and recognize* the property and wealth that each of them owns. This is to ensure that if a spouse or another family member passes away, the others would know what belonged to the deceased to facilitate easy distribution of the estate and to avoid unwanted confusion.

If an estate share holder is under age (below the age of puberty) or is mentally ill, their entitled shares must be kept in trust until they are able to decide regarding it or until

they receive guidance in this matter. None besides these inheritors have *any entitlement* to that share of the estate.

It is not permissible to disown any rightful inheritor of the estate. For example, if a son was not on good terms with his father who is now deceased, the son cannot be deprived in any way from the estate.

Once a person dies, the stipulated mourning period is only three days, after which the family must get together and discuss procedures for the execution of the will. People think it is insensitive to discuss this essential matter so soon and sometimes they wrongfully allow years to pass before dissolving the estate. This is grossly incorrect. The deceased may have been managing a business and that business needs to continue, so who then will run this business in the interim? How will the generated income be distributed? If the business would undergo a loss, who then would be responsible for it? Therefore, the process of winding up and distributing the estate must commence as soon as possible.

Personal clothing of the deceased will also form part of the estate and be distributed according to the entitled fixed shares. These items, though seemingly petty, cannot be randomly given in charity, etc. unless with consent of the heirs.

The Executor

The testator would have already appointed an executor in his will, who needs not be a family member, to oversee the amicable and fair distribution of the estate. The executor must continually encourage the heirs to distribute the estate according to Islamic guidelines.

Since the main mandate of an executor is to ensure the inheritors receive their stipulated shares justly, each asset or article of value (rights included) in the estate must be collated and evaluated. When the net value of the estate is presented to the inheritors, the executor should act as an ‘arbitrator’. He should amicably and mutually negotiate with the heirs to ensure that they receive their dues endeavouring to allot what may be in the best interest of each individual heir.

There may be a need for some ‘give or take’ in the distribution. One heir may prefer cash while others may be comfortable with a tangible asset. One should remember that the benefit of friendliness, love, humbling oneself to foster relations with kin is more important than the pleasures of this temporary world. Rather than resolving issues with toughness or in court one should try to amicably dissolve the estate swiftly. To put it simply, avoid in-fighting and disputes!

If all the heirs (willingly) wish to distribute the estate in a different manner, then Islamically they are at liberty to do so. However, this must be mutually agreed and

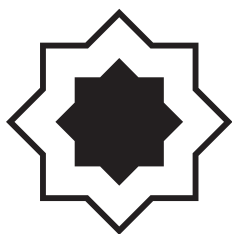
without any force or pressure applied on any individual. Also, the minors must receive their allotted shares in full.



Ask Allāh to Grant us Unity and to Correct our Social Matters

O Allāh, unite our hearts, mend our social relationships and guide us to the path of peace.⁷⁵⁴









***Prayers for A
Beginner to Memorize***

— & —

***A Collection of
Essential Verses***



THE KALIMAH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Lā ilāha illallāhu Muḥam-madur Rasū-lul-lāh

There is none worthy of worship besides Allāh and Muḥammad ﷺ is the Messenger of Allāh.

Significance of the Kalimah

Recite it daily

- We should endeavour to recite the Kalimah a minimum one hundred times daily. Rasūlullāh ﷺ said that on the Day of Resurrection, the countenance of one who recites the Kalimah a hundred times daily would be luminous like the fourteenth full moon.⁷⁵⁵

First and last words

- Rasūlullāh ﷺ advised that when a child learns to talk, the first words taught should be the Kalimah.⁷⁵⁶
- Reciting the Kalimah at the time of one's death is given special regard in the aḥādīth. It is indicative of a good death and strong faith in Allāh.
- Rasūlullāh ﷺ said that if the Kalimah is the first and last words uttered by a person, his abode will be paradise, even if he lives up to a thousand years.⁷⁵⁷

Revive your imān

- Rasūlullāh ﷺ told the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to revive their imān. When they enquired as to how to achieve this, he advised them to mention (that is, to recite and speak of) the Kalimah (continuously).⁷⁵⁸

TA‘AWUDH

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A‘ūdhu bil-lāhi minash shay-tānir rajīm

I seek Allāh’s protection against the accursed devil (satan).

Before reciting the Qur’ān

It is necessary to recite the ta‘awudh before commencing the recitation of the Qur’ān Majīd. Therefore, it would be necessary to recite it in the first rak‘ah of ṣalāh, before reciting Sūrah al-Fātiḥah.

Protection from the devil (shayṭān)

Shayṭān is an enemy who sees us, yet who is invisible to us. We therefore solicit Allāh Ta‘ālā to protect us from him, as Allāh is aware of his evil plots. Reciting the ta‘awudh teaches us to rely on Allāh Ta‘ālā’s help in order to perform good deeds.

The Qur’ān encourages us to seek refuge from the devil when enticed to sin, by reciting ta‘awudh. Rasūlullāh ﷺ said that if a person recites the ta‘awudh ten times in the morning, Allāh Ta‘ālā assigns an angel to ward off the devil (shayṭān) from him.⁷⁵⁹

TASMIYAH – BISMILLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bis-mil lāhir Raḥmānir Raḥīm

In the name of Allāh, The All-Merciful, The Mercy-Giving.

Bismillāh before everything

When we recite the tasmiyah, we are seeking Allāh Ta‘ālā’s assistance to accomplish whatever we intend doing. Tasmiyah should be recited before almost every task. Rasūlullāh ﷺ said that any significant task commenced without reciting the tasmiyah would be void of blessings.⁷⁶⁰ Rasūlullāh ﷺ also said “When you say Bismillāh, Shayṭān shrinks till he reaches the size of a fly.”⁷⁶¹

Tasmiyah should be recited before reciting the Qur'ān Majīd. In terms of sequence, it would be recited after the ta'awwudh.

Since sincerity is a pivotal requisite for the acceptance of any deed, the recital of tasmiyah is a reminder to that effect, i.e. by saying 'Bismillah' before an act, one says to Allāh:

'I embark on this act in Your name for You only, and rely for its (favourable) result on You only. O Allāh! I hope for this not because I am deserving of it, but because You are the Most Compassionate and the Most Merciful.'

Sūrah al-Fātiḥah

The Opening Chapter of the Qur'ān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<p><i>Al-ḥam-du lil-lāhi Rab-bil ‘ālamīn</i></p> <p>All praise is due to Allāh, Lord of the worlds.</p>	<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</p>
<p><i>Ar-Raḥmānir Raḥīm</i></p> <p>The Most Merciful, The Mercy Giving.</p>	<p>الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Mā-likī yaw-mid dīn</i></p> <p>Owner of the day of recompense.</p>	<p>مَلِكِ يَوْمِ الدِّينِ</p>
<p><i>Iy-yāka na ‘budu wa iy-yāka nas-ta ‘īn</i></p> <p>We worship You only and ask You only for assistance.</p>	<p>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ</p>
<p><i>Ih-dinaṣ ṣirāṭal mus-taqīm</i></p> <p>Guide us on to the straight path.</p>	<p>اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ</p>

<p><i>Ṣirāṭal ladhīna an-‘amta ‘alayhim</i></p> <p>The path of those whom You have favoured.</p>	<p>صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ</p>
<p><i>Ghayril magh-ḍūbi ‘alay-him wa laḍ ḍāl-līn</i></p> <p>(Those)] who neither incurred Your wrath nor were they astray.</p>	<p>غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ</p>

- Sūrah al-Fātiḥah must be recited in every unit of ṣalāh. However, when performed congregationally (by following the imām), it should not be recited individually. The recitation of the imām suffices for the muqtadī (follower).
- It is beneficial to memorize the meaning of Sūrah al-Fātiḥah as it would add value and ‘flavour’ to one’s ṣalāh.
- Sūrah al-Fātiḥah is also known as the chapter that tutors man the method of beseeching Allāh. It contains the greatest supplication, the supplication for guidance (hidāyah).

Sūrah al-Kawthar – Abundant Goodness

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<p><i>In-nā a ‘ṭay-nā-kal kaw-thar</i></p> <p>Indeed we have granted you abundance of goodness.</p>	<p>إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ</p>
<p><i>Fa-ṣal-li lirab-bika wan-ḥar</i></p> <p>So, pray to your Lord and offer sacrifice.</p>	<p>فَصَلِّ لِرَبِّكَ وَانْحَرْ</p>
<p><i>In-na shā-ni-aka who-wal ab-tar</i></p> <p>Indeed the one who despises you is cut-off.</p>	<p>إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ</p>

- When performing ṣalāh, it is necessary to recite at least three short verses of the Qur’ān Majīd or one long verse after Sūrah al-Fātiḥah.
- Sūrah al-Kawthar and Sūrah al-Ikhlās (the next sūrah discussed) are from the shortest chapters of the Qur’ān, containing three verses each.
- If one memorizes these sūrahs, one will be able to perform ṣalāh adequately. Therefore, they should be memorized as soon as one can.

Sūrah al-Ikhlāṣ – Pure Sincerity (Of Faith)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<p><i>Qul who-wal-lāhu Aḥad</i> Say: He is Allāh, the One.</p>	<p>قُلْ هُوَ اللَّهُ أَحَدٌ</p>
<p><i>Allāhus Ṣamad</i> Allāh is independent and everything depends on Him.</p>	<p>اللَّهُ الصَّمَدُ</p>
<p><i>Lam yalid wa lam yū-lad</i> He did not beget, nor was He begotten.</p>	<p>لَمْ يَلِدْ وَلَمْ يُولَدْ</p>
<p><i>Wa lam yakul lahū kufu- wan Aḥad</i> And there is none like Him.</p>	<p>وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ</p>

- Rasūlullāh ﷺ said, “Whoever recites *Qul Hu-wallāhu Aḥad* (Sūrah al-Ikhlās) twelve times after completing the Fajr Ṣalāh, it is as though he recited the (entire) Qur’ān four times over. Further, if he adopts taqwa (Allāh consciousness for the day), he will be considered from amongst the most distinguished people on earth (in the sight of Allāh).”⁷⁶²
- It is reported that a certain man was once appointed in command on a certain expedition. He would lead his followers in ṣalāh and would always conclude the qirā’ah with the recital of Sūrah al-Ikhlās.

Upon return to Madīnah, the Ṣaḥābah رضي الله عنهم informed Rasūlullāh ﷺ of this (strange) practice, who in turn said, ‘Ask him why he did that.’ The Ṣaḥābah رضي الله عنهم asked the man, and he replied, ‘It contains the attributes of the Most Compassionate and I love reciting it.’ Meaning, his recital was driven by the attachment he had for the Sūrah. In turn, Rasūlullāh ﷺ said, “Inform him that Allāh loves him.”⁷⁶³



The
Last Ten Sūrahs
Of The Qur'ān
Majīd



Sūrah al-Fīl

The Elephant

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Alam tara kay-fa fa‘ala Rab-buka bi-aṣ-ḥābil fīl</i></p> <p>Have you not seen (O Prophet), how your Lord dealt with the companions of the Elephant?</p>	<p>أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَبِ الْفِيلِ</p>
<p><i>Alam yaj‘al kay-dahum fī taḍ-līl</i></p> <p>Did He not put their (treacherous) plot (to level the sacred Ka‘bah) in (utter) disarray?</p>	<p>أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ</p>
<p><i>Wa ar-sala ‘alay-him ṭay-ran abā-bīl</i></p> <p>For He sent upon them flights of birds.</p>	<p>وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ</p>
<p><i>Tar-mīhim bi-ḥi-jāratim min sij-jīl</i></p> <p>Pelting them with stones of baked clay.</p>	<p>تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ</p>
<p><i>Fa-ja‘ala-hum ka-‘aṣ-fim ma’kūl</i></p> <p>Thus did He render them like (worm) eaten husks (with only the chaff remaining).</p>	<p>فَجَعَلَهُمْ كَعَصْفٍ مَّاكُولٍ</p>

Sūrah al-Quraysh

The (Arab Tribe) Quraysh

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Li-ṭlāfi Qu-raysh</i></p> <p>Because of the perennial security of the (people of) Quraysh.</p>	<p>لِإِيلَافِ قُرَيْشٍ</p>
<p><i>Īlā-fihim riḥ-latash shitā-i was-ṣayf</i></p> <p>That is, their perennial security in (their) winter and summer trade-journeying.</p>	<p>إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ</p>
<p><i>Fal ya' budū Rab-ba hādhā bayt</i></p> <p>Let them, then (express gratitude and), worship (only) the Lord of this (sacred) House (the Ka'bah).</p>	<p>فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ</p>
<p><i>Al-ladhī aṭ-ama-hum min jū'iw wa ā-māna-hum min khawf</i></p> <p>The One who (alone) has fed them against hunger (provided them all food despite their barren surroundings) and secured them from (the) fear (of the Arabs attacking).</p>	<p>الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۖ وَآمَنَهُمْ مِنْ خَوْفٍ</p>

Sūrah al-Mā'ūn

Trivial Items/Aid

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh The All-Merciful, The Mercy-Giving</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Ara-ay-tal ladhī yukadh-dhibu bid-dīn</i></p> <p>Have you seen him who belies the (final) judgement?</p>	<p>أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ</p>
<p><i>Fa-dhālikal ladhī ya-du ' - 'ul yaṭīm</i></p> <p>He is the (same) one who repels the orphan (instead of caring for him).</p>	<p>فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ</p>
<p><i>Wa lā ya-ḥuḍ-ḍu 'alā ṭa 'āmīl mis-kīn</i></p> <p>And who (far from feeding the needy) does not (even) persuade (others towards) feeding the needy.</p>	<p>وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ</p>
<p><i>Fa-way-lul lil muṣal-līn</i></p> <p>So woe to all those performers of salah,</p> <p><i>Al-ladhīna hum 'an ṣalāti-him sāhūn</i></p> <p>That is, those who are unmindful of their salah.</p>	<p>فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ</p>

<p><i>Al-ladhīna hum yurā-ūna</i> Those who are ostentatious (make a show of worship, like ṣalāh).</p> <p><i>Wa yam-na- 'ūnal mā 'ūn</i> Who (are so miserly that far from spending, they) withhold basic aid (from others, giving of which would not cause them any loss).</p>	<p>الَّذِينَ هُمْ يُرَآوْنَ وَيَمْنَعُونَ الْمَاعُونَ</p>
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Sūrah al-Kawthar

Abundant Goodness

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i> In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>In-nā a 'ṭay-nā-kal kaw-thar</i> Indeed we have granted you abundance of goodness.</p>	<p>إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ</p>
<p><i>Fa-ṣal-li lirab-bika wan-ḥar</i> So, pray to your Lord and offer sacrifice.</p>	<p>فَصَلِّ لِرَبِّكَ وَانْحَرْ</p>
<p><i>In-na shā-ni-aka who-wal ab-tar</i> Indeed the one who despises you is cut-off.</p>	<p>إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ</p>

Sūrah al-Kāfirūn

The Disbelievers

<p>Bismil-lāhir Raḥmānir Raḥīm</p> <p>In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p>Qul yā ay-yuhal kā-firūn</p> <p>Say, (O Prophet): O you (obstinate) disbelievers!</p>	<p>قُلْ يَا أَيُّهَا الْكَافِرُونَ</p>
<p>Lā a‘-budu mā ta‘-budūn</p> <p>I (as a Mu‘min) do not worship what (deities) you worship.</p>	<p>لَا أَعْبُدُ مَا تَعْبُدُونَ</p>
<p>Wa lā antum ‘ā-bidūna mā a‘-bud</p> <p>Nor do you worship what I worship (Allāh).</p>	<p>وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ</p>
<p>Wa lā ana ‘ā-bidum mā ‘abad-tum</p> <p>Nor shall I ever be a worshipper of what you worship.</p>	<p>وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ</p>
<p>Wa lā antum ‘ā-bidūna mā a‘ bud</p> <p>Nor shall you ever be worshippers of what I worship.</p>	<p>وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ</p>
<p>Lakum dī-nukum wa liya dīn</p> <p>For you is your religion (which you refuse to part with). And for me is my religion (which I refuse to part with).</p>	<p>لَكُمْ دِينُكُمْ وَلِيَ دِينِ</p>

Sūrah al-Naṣr

Divine Assistance/The Ultimate Victory

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Idhā jā-a naṣ-rul-lāhi wal fat-ḥ</i></p> <p>(O Prophet) When the divine aid of Allāh comes and victory.</p>	<p>إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ</p>
<p><i>Wa ra-ay-tan nāsa yad-khu-lūna fī dīnil lāhi af-wājā</i></p> <p>And you see the people entering the religion of Allāh in multitudes.</p>	<p>وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا</p>
<p><i>Fa-sab-bih bi-ḥamdi Rab-bika was- tagh-firh. In-nahu kāna taw-wābā</i></p> <p>Then pronounce the purity and praise of your Lord (in gratitude). More- over, seek His forgiveness; (for), in- deed, ever has He been all-relenting.</p>	<p>فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا</p>

Sūrah al-Masad

The Palm-Fiber Rope

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Tab-bat yadā abī laha-biw wa tabb</i></p> <p>Perish the hands of Abū Lahab! and perish he!</p>	<p>تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ</p>
<p><i>Mā agh-nā 'anhu māluhu wa mā kasab</i></p> <p>Never shall his wealth avail him, nor all that he has earned (when he faces the punishment of the hereafter).</p>	<p>مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ</p>
<p><i>Sayaṣ-lā nāran dhā-ta lahab</i></p> <p>He shall roast in a flaming fire (in hell).</p>	<p>سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ</p>
<p><i>Wam-ra-atuhu ḥam-mā-latal haṭab</i></p> <p>As shall his wife, the (stealthy and sneaky) carrier of (thorny) firewood.</p>	<p>وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ</p>
<p><i>Fī jī-dihā ḥab-lum mim masad</i></p> <p>On her neck (in hell) shall be a (prickly) rope of palm fibre.</p>	<p>فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ</p>

Sūrah al-Ikhlāṣ

Pure Sincerity (of faith)

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Qul who-wal-lāhu Aḥad</i></p> <p>Say: He is Allāh, the One.</p>	<p>قُلْ هُوَ اللَّهُ أَحَدٌ</p>
<p><i>Allāhus Ṣamad</i></p> <p>Allāh is independent and everything depends on Him.</p>	<p>اللَّهُ الصَّمَدُ</p>
<p><i>Lam yalid wa lam yū-lad</i></p> <p>He did not beget, nor was he begotten.</p>	<p>لَمْ يَلِدْ وَلَمْ يُولَدْ</p>
<p><i>Wa lam yakul lahū kufu-wan Aḥad</i></p> <p>And there is none like Him.</p>	<p>وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ</p>

Sūrah al-Falaq

The Daybreak

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh, The All Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Qul a'ūdhu bi-rab-bil falaq</i></p> <p>Say (O Prophet): I seek refuge in the Lord of the daybreak (morning).</p>	<p>قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ</p>
<p><i>Min shar-ri mā khalaq</i></p> <p>From the evil of what He created.</p>	<p>مِنْ شَرِّ مَا خَلَقَ</p>
<p><i>Wa min shar-ri ghā-siqin idhā waqab</i></p> <p>And from the evil of the gathering darkness (the night) as it spreads.</p>	<p>وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ</p>
<p><i>Wa min shar-rin naf-fā-thāti fil 'uqad</i></p> <p>And from the evil of sorceresses who blow upon knots (to cast spells).</p>	<p>وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ</p>
<p><i>Wa min shar-ri ḥā-sidin idhā ḥasad</i></p> <p>And from the evil of an envier when he envies.</p>	<p>وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ</p>

Sūrah al-Nās

All People (Mankind)

<p><i>Bismil-lāhir Raḥmānir Raḥīm</i></p> <p>In the name of Allāh, The All-Merciful, The Mercy-Giving.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>
<p><i>Qul a 'ūdhu bi-rab-bin nās</i></p> <p>Say (O Prophet): I seek refuge in the Lord of all people.</p>	<p>قُلْ أَعُوذُ بِرَبِّ النَّاسِ</p>
<p><i>Ma-li-kin nās</i></p> <p>The king of all people.</p>	<p>مَلِكِ النَّاسِ</p>
<p><i>Ilā-hin nās</i></p> <p>The deity of all people.</p>	<p>إِلَهِ النَّاسِ</p>
<p><i>Min shar-ril was-wāsil khan-nās</i></p> <p>From the evil of the (incessantly) inciting and receding whisperer (he withdraws when Allāh's name is pronounced).</p>	<p>مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ</p>
<p><i>Al-ladhī yuwas-wisu fī ṣudū-rin nās</i></p> <p>Who whispers (evil sneakingly) into the hearts of people.</p>	<p>الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ</p>
<p><i>Minal jin-nati wan-nās</i></p> <p>From the (whispering) jinn and the (whispering) people.</p>	<p>مِنَ الْجِنَّةِ وَالنَّاسِ</p>



BASIC DU‘ĀS

Other than the common approach of utilizing the Allāh-given means to accomplish our needs, Allāh has also endowed us the power of du‘ā to achieve the very same. Du‘ā allows us to draw directly from Allāh Ta‘ālā *whatever and whenever* we wish and, *to our desired measure*. However, the primary requisite for an accepted du‘ā is that, from the bottom of the heart, one should *negate* all the creation of Allāh that *seem* to be a (potential) means or an obstacle in achieving what is needed.

Rasūlullāh ﷺ emphatically stated, “Allāh does not pay heed to a du‘ā offered with an inattentive (*ghāfil*) heart.”⁷⁶⁴

The ‘ulamā’ have enumerated several benefits of reciting the relevant du‘ās at each occasion. Besides du‘ā having the potential to sway Allāh’s assistance to one’s side in all matters, one will be included among those who remember Allāh Ta‘ālā excessively. However, the ones blessed with this ability are only those whose hearts are cleansed of negligence and who have developed a true love for Allāh ‘Azza wa Jall.

To the contrary, those whose hearts are negligent of Allāh will fail to recite the supplications at their relevant juncture, despite knowing the supplications and even understanding their benefits. Almost everyone *knows* that ‘Bismillah’ ought to be recited before partaking of meals, but how many are not conscious of this at mealtime, thereby depriving our food of blessings.

By reciting the various du‘ās at the relevant occasions, one will receive the rewards and benefits of following the sunnah of Rasūlullāh ﷺ.





***Du‘ās to be Recited in
the Various Postures of
Ṣalāh & Janazah Ṣalāh***

Du‘ās



Du‘ās to be Recited in the Various Postures of Ṣalāh

Thanā

[Recited after the first takbīr of ṣalāh before reciting Sūrah al-Fātiḥah]⁷⁶⁵

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ،
وَلَا إِلَهَ غَيْرُكَ

Sub-ḥā-nakal lāhum-ma wa bi-ḥam-dika wa tabā-rakas muka wa ta‘ālā jad-duka wa lā ilāha ghay-ruk

O Allāh! Perfection and praise be to You! Blessed is Your name, and exalted is Your Majesty. There is no Deity but You.

N.B: Recite this supplication only at the beginning of the first rak‘ah.

Al-Taḥiyyāt

[First supplication to be recited in the Qa‘dah posture]

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*At-taḥiyy-yātu lil-lāhi was-ṣala-wātu waṭ-ṭay-yibāt,
As-salāmu ‘alay-ka ay-yuhan Nabī-yu wa raḥ-matul lāhi wa bara-kātuḥ.
As-salāmu ‘alay-nā wa ‘alā ‘ibādil lā-his ṣā-li-ḥīn. Ash-hadu al lā ilāha
illallāhu wa ash-hadu an-na Muḥammadan ‘ab-duhu wa Rasūluḥ*

All devotions offered verbally (through words), physically, and monetarily are for Allāh (alone). Peace be upon you, O Prophet (of Allāh), together with Allāh’s mercy and blessings. Peace be on us and on all the righteous servants of Allāh. I bear witness that there is no deity (worthy of worship) except Allāh, and I bear witness that Muḥammad ﷺ is His servant and Messenger.⁷⁶⁶

Al-Ṣalātu al-Ibrāhīmiyyah [Durūd Ibrāhīm, in the urdu language]⁷⁶⁷*[Recited after al-Taḥiyyāt in the final qa‘dah of any ṣalāh]*

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ
 اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ، اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
 اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ ، اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā ṣallayta
 ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamidum Majīd. Allāhumma
 bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā
 Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamidum Majīd*

O Allāh! Shower Your peace and blessings upon Muḥammad and his family as you showered your peace and blessings upon Ibrāhīm and his family. Indeed You are Praiseworthy, Glorious. O Allāh! Bless Muḥammad and his family (followers) as you have blessed Ibrāhīm and his family (followers). Indeed, You are Praiseworthy, Glorious.

Du‘ā after al-Ṣalātul al-Ibrāhīmiyyah⁷⁶⁸*[This du‘ā of forgiveness is recited after the al-Taḥiyyat at the end of ṣalāh]*

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاعْفِرْ لِيْ مَغْفِرَةً
 مِّنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْعَفُوْرُ الرَّحِيْمُ

*Allāhumma in-nī ṣalam-tu naf-sī zul-man kathī-raw wa lā yagh-fi-rudh
 dhunū-ba il-lā anta fagh-fir-lī magh-fira-tam min ‘in-dika war-ḥam-nī in-
 naka an-tal Gha-fū-rur Raḥīm*

O Allāh! I have wronged myself greatly and none forgives sins besides You. So grant me forgiveness and have mercy on me. Indeed, You are most Forgiving, most Merciful.

Qunūt (Du‘ā al-Qunūt)⁷⁶⁹

[Recited during the third rak‘āt of the Witr ṣalāh, in the qiyām posture just before proceeding to rukū‘]

اَللّٰهُمَّ اِنَّا نَسْتَغِيْرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَیْكَ وَنُثْنِیْ
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَرَكُ مِنْ يَّفْجُرُكَ،
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنُسَبِّحُ وَاِلَيْكَ نَسْعٰی وَنَخْشٰى وَنَرْجُو رَحْمَتَكَ
وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Allāhumma in-nā nas-ta‘ī-nuka wa nas-tagh-fīru-ka wa nu‘minu bika wa nata-wak-kalu ‘alay-ka wa nuth-nī ‘alay-kal khay-ra wa nash-kuru-ka wa lā nak-furu-ka wa nakh-la-‘u wa nat-ruku may yaf-juruk. Allāhumma iy-yāka na‘budu, wa laka nu-ṣal-lī wa nas-judu, wa ilay-ka nas-‘ā wa naḥ-fidu, wa nar-jū raḥ-mata-ka wa nakh-shā ‘adhā-baka, in-na ‘adhā-baka bil-kuf-fāri mul-hiq

O Allāh! We beg help from You (alone) and we seek Your forgiveness. We believe in You and (so) we rely on You. We praise You in the best manner, thanking You (for all the good), and are (certainly) not ungrateful to You. We leave and cast off one who disobeys You. O Allāh! You alone do we worship. We dedicate our prayer to You and bow in prostration before You. We hasten eagerly towards You. We hope for Your mercy and fear Your punishment, as Your severe punishment is surely to be meted out to the disbelievers.

Another form of Qunūt⁷⁷⁰

اَللّٰهُمَّ اهْدِنِيْ فَيَمَنْ هَدَيْتَ وَعَافِنِيْ فَيَمَنْ عَافَيْتَ وَتَوَلَّيْنِيْ فَيَمَنْ تَوَلَّيْتَ وَبَارِكْ
لِيْ فَيَمَّا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰی عَلَیْكَ، اِنَّهٗ
لَا يَدُلُّ مَنْ وَّالَيْتَ، (وَلَا يَعِزُّ مَنْ عَادَيْتَ)^{٧٧١}، تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ. (لَكَ
الْحَمْدُ عَلَى مَا قَضَيْتَ، نَسْتَغْفِرُكَ اَللّٰهُمَّ وَنَتُوْبُ اِلَيْكَ)^{٧٧٢}

Allāhummah di-nī fī-man ha-dayt, wa ‘ā-finī fī-man ‘ā-fayt, wa ta-wal-lanī fī-man ta-wal-layt, wa bā-rik lī fī-mā a’-ṭayt, wa qi-nī shar-ra mā qa-ḍayt, fa-in-naka taq-ḍī wa lā yuq-ḍā ‘alayk, in-nahu lā ya-dhil-lu man wā layt, wa lā ya-‘iz-zu man ‘ā-dayt, ta-bā-rakta rab-banā wa ta-‘ā-layt, lakal-ḥamdu ‘alā mā qa-ḍayt, nas-tagh-fīru-kal lā-hum-ma wa na-tūbu ilayk.

O Allāh guide us along with those whom You have guided, and pardon us along with those whom You have pardoned. Be an ally to us along with those whom You have allied with, and bless us O Allāh with that which You have bestowed upon us, and save us from the evil of what You have decreed, for indeed You decree and none can influence You, and he is not humiliated whom You have befriended, nor is he honoured who is Your enemy. Blessed are You, O Lord and exalted are You. To You is all the praise on what You have decreed. We seek Your forgiveness O Allāh and turn in repentance to You.



Janāzah Ṣalāh Du‘ās

Thanā of Janāzah

[Recited after the first takbīr]

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَجَلَّ ثَنَّاكَ
وَلَا إِلَهَ غَيْرُكَ

*Subhāna kallāhumma wa bi ḥamdika wa tabārakasmuka wa ta‘ālā jadduka
wa jalla thanā-uka wa lā ilāha ghayruk*

Purity belongs to You O Allāh together with Your praise. Blessed is Your Name, exalted is Your Majesty, elevated are Your praises and there is none worthy of worship but You.

Al-Ṣalāt al-Ibrāhīmiyyah*[Recited after the second takbīr]*

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ، وَعَلَى آلِ
 اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
 بَارَكْتَ عَلَى اِبْرَاهِيْمَ، وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā ṣallayta
 ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamidum Majīd. Allāhumma
 bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā
 Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamidum Majīd*

O Allāh, send blessings upon Muḥammad and the family of Muḥammad,
 as you have sent blessings on Ibrāhim and his family. Truly, You are
 praiseworthy and glorious.

O Allāh, bless Muḥammad and the family of Muḥammad, as you have
 blessed Ibrāhim and his family. Truly, You are praiseworthy
 and glorious.

Janāzah du‘ā for an adult male or female*[Recited after the third takbīr]*

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا
 اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ

*Allāhummaghfir li ḥayyinā wa mayyitinā wa shāhidinā wa ghā-ibinā
 waṣaghīrinā wa kabirinā wa dhakarīnā wa unthānā. Allāhumma man
 ahyaitahu minnā fa ahyihi ‘alal Islām wa man tawaffaitahu minnā
 fatawaffahu ‘alal īmān*

O Allāh forgive amongst us those who are alive and those who are dead, those
 who are present and those who are absent, those who are young and those who
 are old, those who are males and those who are females. O Allāh, whom You
 keep alive amongst us keep him alive upon Islām, and whom You cause to die
 let him die upon īmān.

Janāzah du'ā for an immature boy*[Recited after the third takbīr]*

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

*Allāhummaj- 'alhu lanā faraṭaw waj 'alhu lanā ajraw wa dhukhraw waj 'alhu
lanā shāfi 'aw wa mushaffa 'ā*

O Allāh! Make him a forerunner for us, make him a means of reward and a treasure for us, make him an intercessor for us and accept his intercession.

Janāzah du'ā for an immature girl*[Recited after the third takbīr]*

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

*Allāhummaj- 'alhā lanā faraṭaw waj 'alhā lanā ajraw wa dhukhraw waj 'alhā
lanā shāfi 'aw wa mushaffa 'ah*

O Allāh! Make her a forerunner for us, make her a means of reward and a treasure for us, make her an intercessor for us and accept her intercession.

After the fourth takbīr:

No additional du'ās will be recited. The ṣalāh will now be concluded by making salām on the right and then the left, in the same way that salam is made for any other ṣalāh.



Daily Supplications



DAILY SUPPLICATIONS

Du'ā when entering the Home

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِاسْمِ اللَّهِ وَلَجْنَا، وَبِاسْمِ اللَّهِ
خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

*Allāhumma in-nī as-alu-ka khay-ral maw-laji wa khay-ral makh-raji, Bismil-lāhi
wa-laj-nā wa bismil-lāhi kha-raj-nā; wa 'alallāhi Rab-bi-nā ta-wak-kal-nā*

O Allāh, I seek a good entry and a good exit (i.e. the goodness and blessings of both). In (taking) the name of Allāh, do we enter and exit. And upon Allāh, our Sustainer, do we rely and depend.⁷⁷³

Before sleeping

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Allāhumma bis-mika amū-tu wa aḥ-yā

O Allāh! With Your name do I die and with it, I live.⁷⁷⁴

Upon awakening

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

*Al-ḥ am-du lil-lāhil ladhī aḥ-yānā ba'-da mā amā-ta-nā wa ilay-hin
nu-shūr*

All praise is due to Allāh, who has revived us after our death¹ and to Him will we (eventually) be raised and returned (after death).⁷⁷⁵

1. Sleep is a form of death

Before entering the toilet

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Allāhumma in-nī a 'ū-dhu bika minal khu-bu-thi wal kha-bā-ith

O Allāh, I seek Your protection from the evil male and female demons (jinn).⁷⁷⁶

After leaving the toilet

غُفْرَانِكَ، الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Ghuf-rā-nak; Alḥam-du lil-lāhil ladhī adh-haba 'an-nil adhā wa 'ā-fānī

(O Allāh!) I seek Your pardon. All praise is to Allāh Who has removed from me discomfort and given me relief.⁷⁷⁷

Upon commencing wuḍu

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

Bismil-lāhi wal ḥam-du lil-lāh

(I commence wuḍu) in the name of Allāh, and all praise be to Allāh (for keeping me faithful in the religion of Islām).⁷⁷⁸

While performing wuḍu

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي

Allāhummagh fir-lī dham-bī wa was-si 'lī fī dārī wa bārik lī fī riz-qī

O Allāh! Forgive my sins, and make my home accommodating and comfortable and bestow blessings in my sustenance.⁷⁷⁹

Upon completing wuḍu

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
 اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ،
 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
 وَأَتُوبُ إِلَيْكَ

*Ash-hadu al-lā ilā-ha il-lallāhu waḥ-dahu lā sharī-ka lahu, wa ash-hadu
 an-na Muḥam-madan ‘abduhū wa Rasū-luh. Allāhummaj ‘al-nī minat taw-
 wā-bīna waj- ‘al-nī minal muta-ṭah-hirīn.
 Sub-ḥā-nakal lā-hum-ma wa biḥam-dika, ash-hadu al-lā ilāha il-lā anta as-
 tagh-firuka wa atū-bu ilayk*

I testify that there is no one worthy of worship besides Allāh, who is all by Himself and has no partner. And I testify that Muḥammad ﷺ is His servant and Messenger.⁷⁸⁰

O Allāh! Make me among those who excessively seek repentance and amongst those who are extremely purified.⁷⁸¹ Glory be to You and praise. I testify that there is no one worthy of worship besides You. I seek forgiveness from You and repent to You.⁷⁸²

Du‘ā when leaving the home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismil-lāhi tawak-kal-tu ‘alallāh; wa lā ḥawla wa lā quw-wata il-lā bil-lāh

I depart with Allāh’s name, relying on Him. There is no power to do any good, nor any power to abstain from evil except with the help of Allāh.⁷⁸³

When entering the masjid

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
 اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismil-lāhi was-salāmu 'alā Rasū-lil-lāh; Allāhummagh fir-lī dhunūbī waf-taḥ-lī ab-wāba raḥ-matik

I enter with the name of Allāh and convey mercies and peace upon the Messenger of Allāh. O Allāh! Forgive me, all my sins, and open Your doors of mercy for me.⁷⁸⁴

When leaving the masjid

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
 اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

Bismil-lāhi was-salāmu 'ala Rasū-lil-lāh; Allāhummagh fir-lī dhunūbī waf-taḥ-lī ab-wāba faḍlik

I leave with the name of Allāh and convey blessings and peace upon the Messenger of Allāh. O Allāh! Forgive me, all my sins, and open Your doors of grace (favour) for me.

N.B. Together with the abovementioned Ṣalawāt and Du'ā, one could recite the following du'ās for blessings in sustenance:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا وَاسِعًا حَلَالًا طَيِّبًا
 اللَّهُمَّ اكْفِنَا بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنَا بِفَضْلِكَ عَنْ مَوَاقِبِ

*Allāhumma in-nī as-aluka riz-qan wā-si-‘an ḥalālan ṭay-yibā.
 Allāhummak finā bi-ḥalā-lika ‘an ḥarā-mika wa agh-ninā bi-faḍ-lika ‘am-man siwāk*

O Allāh! I ask You for sustenance that is abundant, lawful and wholesome. O Allāh! Grant us sufficient lawful (sustenance) thereby saving us from unlawful (sustenance) and, through Your grace, make us independent of everyone besides You.

After adhān

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، اَتِ مُحَمَّدَ الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ، اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

*Allāhumma rab-ba hā-dhi-hid da‘ wa-tit tām-mati was-ṣalātil qā-i-mati āti
Muḥam-ma-da-nil wasī-lata wal-faḍī-lata wab‘ath-hu maqā-mam maḥ-mū-
da-nil ladhī wa‘ad-tah. Innaka lā tukhliful mī ‘ād*

O Allāh! Lord of this perfect invitation and the upcoming prayer (ṣalāh) that will be established (because of it), grant Muḥammad ﷺ the ‘intercession’ (a status), and accord him superiority and raise him to that raised position which You have promised him.⁷⁸⁵ Undoubtedly You do not go against Your promises.⁷⁸⁶

When eating

بِسْمِ اللّٰهِ وَبَرَكَاتِهِ

Bismil-lāhi wa bara-katil-lāh

(I partake of this meal) with the name of Allāh and with the blessings of Allāh.

After eating

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

Al-ḥam-du lil-lāhil ladhī at-‘amanā wa saqānā wa ja‘alanā Muslimīn

All praise be to Allāh who granted us food and drink and who has made us Muslim.⁷⁸⁷

Du‘ā for a host

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِيْ، وَاَسْقِ مَنْ سَقَانِيْ

Allāhumma at-‘im man aṭ-‘amanī wasqi man saqānī

O Allāh! Feed the one who has fed me and grant a drink to he who has granted me to drink.⁷⁸⁸

When wearing one's new clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَ أَتَجَمَّلُ بِهِ فِي حَيَاتِي

*Al-ḥam-du lil-lāhil ladhī kasānī mā u-wārī bihi 'awratī wa ata-jam-malu
bihi fī ḥayātī*

All praise be to Allāh Who has clothed me with that which I conceal my shame (private areas) and adorn myself during my life.⁷⁸⁹

When boarding a conveyance

When boarding a conveyance, one should first say *bismillāh* followed by *alḥamdulillāh* and then by this du'ā:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

*Sub-ḥānal ladhī sakh-khara lanā hādhā wa mā kun-nā lahu muq-rinīn, wa
in-nā ilā rab-binā lamun-qalibūn*

Highly exalted and pure is the Being who has subjected (given control) this conveyance to us though we were unable to control it. Undoubtedly, we are to return to our Allāh.⁷⁹⁰

When afflicted with any hardship or calamity

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اَللّهُمَّ عِنْدَكَ اَحْتَسِبُ مُصِيبَتِي فَاجِرْنِي فِيهَا
وَأَبْدِلْنِي بِهَا خَيْرًا مِنْهَا

*In-nā lil-lāhi wa in-nā ilay-hi rāji 'ūn. Allāhumma 'indaka aḥ-tasibu
muṣibatī fa 'jur-nī fī-hā wa ab-dil-nī bihā khay-ram minhā*

Definitely we belong to Allāh and to Him is our return. O Allāh! I hope for the reward of this calamity from You alone, so grant me the reward and grant me a better substitute in its (the calamity) place.⁷⁹¹

When overcome with a difficulty

اَللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَهُ سَهْلًا، وَاَنْتَ تَجْعَلُ الْحَزْنَ اِذَا شِئْتَ سَهْلًا

Allāhumma lā sah-la il-lā mā ja'al-tahu sah-lā wa-an-ta taj'alul haz-na idhā shi'ta sah-lā

O Allāh! Nothing is easy except that which You make easy, and You have the ability to soften (ease) hard ground (difficult situations) if You so wish.⁷⁹²

When looking into a mirror

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ

Allāhumma an-ta ḥas-santa khal-qī fa-ḥas-sin khulu-qī

O Allāh! Just as You have beautified my physical appearance, beautify my character too.⁷⁹³

Upon witnessing something pleasant

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصّٰلِحٰتُ

Al-ḥam-du lil-lāhil-ladhī bi-ni'matihi ta-tim-muṣ ṣā-lihāt

All praise be to Allāh, through whose favours, good things are accomplished.⁷⁹⁴

When witnessing something unpleasant

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

Al-ḥam-du lil-lāhi 'alā kul-li ḥāl

All praise is due to Allāh under all conditions.⁷⁹⁵

When angered

One should recite the following when angry:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A ‘ūdhu bil-lāhi minash-shay-ṭānir-rajīm

I seek Allāh’s protection against the accursed satan.⁷⁹⁶

Upon terminating any gathering

One should recite the following du‘ā before dispersing from any gathering:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Sub-ḥānallāhi wa bi-ḥam-dihī sub-ḥānakAllāhumma wa bi-ḥam-dika nash-
hadu al-lā ilāha il-lā anta, as-tigh-firuka wa atūbu ilayk*

Highly exalted is Allāh with His praises. Highly exalted are You, O Allāh,
with Your praises. I testify that there is none worthy of worship besides You;
I beg Your forgiveness and repent to You.⁷⁹⁷



Months in Islām	
1. Muḥarram	الْمُحَرَّم
2. Ṣafar	صَفَر
3. Rabīʿ-al-Awwal	رَبِيعُ الْأَوَّل
4. Rabīʿ-al-Ākhir	رَبِيعُ الْآخِر
5. Jumādā-al-Ūlā	جُمَادَى الْأُولَى
6. Jumādā-al-Ākhirah	جُمَادَى الْآخِرَة
7. Rajab	رَجَب
8. Shaʿbān	شَعْبَان
9. Ramaḍān	رَمَضَان
9. Shawwāl	شَوَّال
11. Dhul Qaʿdah	ذُو الْقَعْدَة
12. Dhul Ḥijjah	ذُو الْحِجَّة

Days of the Week		
1. SUNDAY	Yawm al-Aḥad	يَوْمُ الْأَحَدِ
2. MONDAY	Yawm al-Ithnayn	يَوْمُ الْإِثْنَيْنِ
3. TUESDAY	Yawm al-Thulathā	يَوْمُ الثَّلَاثَاءِ
4. WEDNESDAY	Yawm al-Arbiʿā	يَوْمُ الْأَرْبَعَاءِ
5. THURSDAY	Yawm al-Khamīs	يَوْمُ الْخَمِيسِ
6. FRIDAY	Yawm al-Jumuʿah	يَوْمُ الْجُمُعَةِ
7. SATURDAY	Yawm al-Sabt	يَوْمُ السَّبْتِ

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- Note:** W in the references refers to the book 'The Accepted Whispers' (Munājāt Maqbūl)
- 1 At-Tamhīd 10:292; Tārīkh Dimashq 44:256 – 'an Abī Bakr aṣ Ṣiddīq
 - 2 Tirmidhī
 - 3 Surah Baqarah #250
 - 4 Takhrij al Ihyā, W #187
 - 5 Kanzul 'Ummāl #3660, W #126
 - 6 Kanzul 'Ummāl # 21549
 - 7 Tirmidhī
 - 8 Sunan ibn Mājah #425
 - 9 Ibn Mājah
 - 10 The Qur'ān, Sūrah al-Naḥl, 16:128
 - 11 Bukhārī
 - 12 Bukhārī
 - 13 Ibn Mājah
 - 14 Muslim #553/#554, Bābuz Dhikrīl Mustahabbī ba'dal wuḍu
 - 15 Tirmidhī
 - 16 Zādul Ma'ād, 3:55
 - 17 Jāmiur Rumūz
 - 18 Sunan al-Kubrā lil Bayhaqī, 95:5, min dua'i ibn 'Umar, Mowqufan Alayhi
 - 19 Ibn Mājah
 - 20 Majma'uz-Zawāid, 74:10
 - 21 Bayhaqī Shu'abul Īmān #503
 - 22 Targhīb of Munziri & Musnad Aḥmad
 - 23 Targhīb of Munziri
 - 24 Musnad Aḥmad 5:159
 - 25 Targhīb of Munziri
 - 26 Al Mu'jamus Ṣaghīr, Ḥadīth: 588, Al Mu'jamul Awsat, Ḥadīth: 4273. Refer: Majma'uz-Zawāid, vol. 10 pg. 140
 - 27 Nasāi, fil 'Amalil Yawmi wal laylah #28
 - 28 Tirmidhī #3585, Bābun fī du'ā-i yawmi 'Arafah
 - 29 Musnad Aḥmad
 - 30 Muslim
 - 31 Sunan Abī Dāwūd #1301, W #78
 - 32 Abū Mūsā al-Madīnī with a reliable chain – Lā ba'sa bihi – al-Qawlul Badī', pg.236
 - 33 Rawāhun Nasāiyyu wa Aḥmad, Ḥadīthun Saḥīḥ
 - 34 Bayhaqī, from Targhīb 2:503
 - 35 Tirmidhī #484, Bābu Mā Jā'a fī fadlis Ṣalāti 'Alan Nabī ﷺ
 - 36 Kanzul 'Ummāl #3479, W #166
 - 37 Ṭabarānī
 - 38 Majma'uz-Zawāid 10:254, Rawāḥul Bazzār wat Ṭabarānīyyu fil Awsaṭ wal Kabīr
 - 39 Abū Dāwūd #982, Bābus Ṣalāt alan Nabīyyi ﷺ ba'dad Tashahhud
 - 40 Rawāḥul Khatībūl Baghdādī fī Tārīkh, as Sakhāwiyyu fil Qawlil Badī' – Ḥadīthun Hasan
 - 41 Ibnu Shāhīn Fī Kitābihit Targhīb, wad Daylamī fil Firdaws, was-Sakhāwī fil Qawlil Badī' (Da'if)
 - 42 Al Qawlil Badī' pg.393; Saḥīḥ ibn Hibbān
 - 43 Musnad Aḥmad #6605, #6754
 - 44 Nūrul Lu'mah, pg.104 and As Ṣalātu Alan Nabī of Shaykh 'Abdullāh Sirajuddīn, pg.91.
 - 45 Bayhaqī, Bi isnādin hasanin iIllā anna makhūlan lam yasma' min aī Umāmah, from Targhīb 2:503
 - 46 Abū Dāwūd #1518, Bābul Istighfār
 - 47 Majma'uz-Zawāid, 10:347 – Rawāḥut Ṭabarānī fil Awsaṭ warijāluhi siqāt
 - 48 Muslim #6859, Bābu Istihbābil Istighfār
 - 49 Abū Dāwūd #1517, Bābun fil Istighfār
 - 50 Majma'uz-Zawāid, Bābul Istighfār 'Aqibas Ṣalāh #16934
 - 51 The Qur'ān, Surah Ambiyā' 21:87
 - 52 Tirmidhī
 - 53 Āl Imrān:193
 - 54 Kanzul 'Ummāl #5110, W #179
 - 55 Bukhārī
 - 56 Tirmidhī #3412, W #66
 - 57 Mustadrak Ḥākim #128/1928, W #69
 - 58 Tirmidhī #3413, W #67
 - 59 Bukhārī #555
 - 60 Bukhārī 1:28, Dār Tawqun Najāh
 - 61 Ad Dībāj alā Muslim ibnīl Ḥajjāj 2:491, Dar ibn Affān linnash-shrī wat-tawzī'
 - 62 Saḥīḥul Bukhārī #50

- 63 Muṣannaf' ibn Abi Shayba. #29171, W #110
64 Targhīb
65 Kanzul 'Ummāl # 3655, W #123
66 Earth, Press and Siever, pg. 435
67 Christian Chervils' Bonaparte Et Islām, Paris, 1914)
68 Alphonse de Lamar Tine, Hisoire de La Tur-
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69 (Manāhilul 'Irfān, Zarqānī, Dār Ihyā At-
Turāth al-'Arabi, pg. 575)
70 Mustadrak Ḥākim 1:555
71 Mustadrak Ḥākim 1:555
72 Subulul Hadyi war Rashād 2:166; Sīratun
Nabawiyyah, Sīrah ibn Hishām 2:186
73 Sharh Nukhbah, pg.111
74 Saḥīḥ Ibn Hibbān #7256
75 Al Hizbul A'zam, W #191
76 Sunan ibn Mājah, W #56
77 Kanzul 'Ummāl, #3666, W #190
78 Tirmidhī #2139
79 The Qur'ān, Sūrah al-'Ankaboot, 29:61
80 Bukhārī
81 Tirmidhī #2146
82 Ibn Asākir, see Fathul Bari #6573; Fathul
Mulhim vol.2, pg.476
83 Kanzul 'Ummāl # 26692, W #155
84 Kanzul 'Ummāl #26692, W #155
85 Muslim #6685, Kitābul Birri Wassilati wal
Aādāb
86 Musnadul Bazzār 14:38
87 Ibn Mājah & Tirmidhī
88 Saḥīḥayn
89 Nisa'ī
90 Sunan ibn Mājah
91 Abū Dāwūd
92 Ibn Mājah & Tirmidhī
93 Saḥīḥayn
94 Ibn Sa'd & Sunan al-Bayhaqī
95 Abū Dāwūd
96 Muslim
97 Muslim & Abū Dāwūd
98 Abū Dāwūd
99 Tirmidhī
100 Sunan 'Abdur Razzaq
101 Muslim, Saḥīḥ ibn Hibban, Mustadrak
Ḥākim
102 Ṭabarānī
103 Raddul Muhtār 1:641, Saīd; Sunan Abī
Dāwūd
104 Ad Durrul Mukhtār 1:457, Saīd
105 Muslim, Bābu fadlil wuḍu #534
106 Tirmidhī #3159, W 65
107 Bukhārī
108 Saḥīḥ ilbn Hibbān
109 Abū Dāwūd
110 Abū Dāwūd
111 Dār Qutnī
112 Muwaṭṭā & Muṣannaf 'Abdur Razzaq
113 Raddul Muhtar
114 Muslim
115 Muslim
116 Al-Lubāb pg. 43
117 Tirmidhī & Abū Yala
118 Muwaṭṭā & Ṭabarānī
119 Sūrah an-Nisā' & Abū Dāwūd
120 Saḥīḥayn
121 Saḥīḥayn
122 Saḥīḥayn
123 Ṭabarānī, Abū Dāwūd & Tirmidhī
124 Muslim #3645
125 Sunan Nasāī
126 Tirmidhī
127 Abū Dāwūd #2140
128 Tirmidhī #1161
129 Bukhārī
130 Raddul Muhtār 1:191, Saīd; Maraḥil Falāh
1:28, Darul Kutubil 'Ilmiyyah
131 Sunan Ibn Mājah
132 Bukhārī
133 Muslim
134 Ibn Mājah
135 Ibn Mājah & Tahawi
136 Dār Qutnī
137 Nasāī & Ibn Khuzaymah
138 Muslim, Bābu Khurūjil Khatāyā #578
139 Majma'uz-Zawā'id 1:542, Rawāhul Bazzār
140 Tirmidhī #3412, W #66
141 Saḥīḥayn, Tirmidhī & Abū Dāwūd

- 142 Dār Qutnī
 143 Dār Qutnī
 144 Abū Dāwūd
 145 Abū Dāwūd
 146 Ṭabarānī
 147 Muslim
 148 Bukhārī
 149 Ṭabarānī & Muslim
 150 Muslim
 151 Saḥīḥayn
 152 Muslim
 153 Muslim
 154 Tirmidhī & Abū Dāwūd
 155 Abū Dāwūd
 156 Tirmidhī & Nasāī
 157 Abū Dāwūd
 158 Muslim
 159 Tirmidhī & Abū Dāwūd
 160 The Qur’ān, Sūrah al-Māidah, 5:6
 161 Min Sihāh Sittah
 162 Ṭabarānī, Targhīb
 163 Abū Dāwūd
 164 Abū Dāwūd
 165 Muslim, Bābus Siwāk #589
 166 Majma‘uz-Zawāid 2:263, Rawāhul Bazzār
 167 Al Imām, libni Daqīqil ‘Id, v.1, pg.351
 168 Kanzul ‘Ummāl #5055, W #194
 169 Bazzār & Saḥīḥayn
 170 Ṭabarānī, Muwaṭṭā, Ḥākim
 171 Muslim
 172 Muslim 666
 173 Sunan Abī Dāwūd, Bābu mā jā’a fi fadlil mashyi lis-Ṣalāh, #559
 174 Muṣannaf ‘Abdur Razzāq
 175 Nasāī, Babut Targhībī fis Siwāk #5
 176 Majma‘uz-Zawāid 2:263, Rawāhul Bazzār
 177 Badāi’ us Sanāi’ 1:10, Darul Kutbil ‘Ilmiyyah
 178 Muṣannaf ibn Abī Shaybah
 179 Extracted from Sunan Nasāī, Tirmidhī, Mustadrak Ḥākim
 180 Majma‘uz-Zawāid 2:149
 181 Bukhārī, Bābu faḍlil wuḍu wal ghurrlil muḥajjalūna #136
 182 Mustadrak Ḥākim 1:564
 183 Kanzul ‘Ummāl #3433, W #196
 184 Muslim
 185 Muslim
 186 Bukhārī
 187 Mustadrak Ḥākim
 188 Targhīb, Abū Dāwūd
 189 Saḥīḥayn
 190 Muwaṭṭā, Abū Dāwūd & ibn Mājah, respectively
 191 Abū Dāwūd
 192 Saḥīḥayn
 193 Abū Dāwūd
 194 Bukhārī, Tirmidhī
 195 Abū Dāwūd
 196 Kanzul ‘Ummāl #9323, W #133
 197 Tirmidhī
 198 Abū Dāwūd
 199 Tirmidhī, Abū Dāwūd, Nasāī
 200 Sharah Manzūmah ibn Wabbān 1:16, Al Waqful Madanī Al Khairī Deoband
 Tabyīnul Ḥaqāiq 1:25, Maktabah Imdādiyyah – Multan
 201 Saḥīḥayn
 202 Abū Dāwūd
 203 Ibn Mājah
 204 Bazzār, Abū Dāwūd
 205 Muslim
 206 Bukhārī
 207 Ibn Mājah
 208 Tirmidhī, Ḥākim
 209 Muslim: 4798, W#49
 210 The Qur’ān, Sūrah al-Māidah 5:6
 211 Mustadrak Ḥākim
 212 Dār Qutnī, Bazzār
 213 Ḥākim
 214 Ibn Mājah
 215 The Qur’ān, Sūrah al-Māidah 5:6
 216 Min Ḥākim, Dār Qutnī
 217 Muslim
 218 Ibn al Munzir Ibn al Jarud
 219 Saḥīḥ Muslim: 4898, W #51
 220 Saḥīḥ al-Bukharī
 221 Ṭabarānī

- 222 Ibn Hākim
 223 Dār Qutnī
 224 Abū Dāwūd, Muslim
 225 Musnad Aḥmad : 17229, W #46
 226 Muslim
 227 Muslim
 228 Muṣannaf ‘Abdur Razzaq
 229 Saḥīḥayn, Abū Dāwūd
 230 Abū Dāwūd, Saḥīḥayn
 231 Bukhārī
 232 Saḥīḥayn, Abū Dāwūd, Tirmidhī
 233 Saḥīḥayn, Muṣannaf Ibn Abī Shaybah
 234 Saḥīḥayn
 235 Muslim
 236 Al-Muṣannaf libni Abis Shaybah v.13, pg.167 – Kitābul Ādāb, Al Majlisul ‘ Ilmī; Al-Mu‘jamul Kabīr Liṭ Ṭabrānī v.22, pg.32
 237 Saḥīḥayn
 238 Muslim
 239 Abū Dāwūd
 240 Bukhārī
 241 Abū Dāwūd, Nasāī
 242 Bayhaqī, Ibn Abī Shaybah
 243 Abū Dāwūd
 244 Ibn Mājah #710; Tirmidhī #197
 245 Tirmidhī
 246 Abū Dāwūd
 247 Muslim
 248 Muslim
 249 Muslim
 250 Sunan Ibn Mājah
 251 Targhīb lil Munziri
 252 Majm’uzZawāid 2:81
 253 Ibn Mājah, Tirmidhī
 254 al Baqarah:201
 255 Tirmidhī, Abū Dāwūd, Ibn Mājah]
 256 Abū Dāwūd
 257 Ṭabarānī
 258 Ṭabarānī
 259 Bukhārī #5363
 260 Tirmidhī
 261 Bukhārī
 262 Abū Dāwūd Bābu ma yaqūlu idhā Sami‘al Mu‘adh-dhin, #524
 263 Muslim #246, Sharḥun Nawawī
 264 Abū Dāwūd
 265 Muslim
 266 Muslim
 267 Saḥīḥayn
 268 Kanzul ‘Ummāl # 3648, W #120
 269 Abū Dāwūd
 270 Abū Dāwūd
 271 Abū Dāwūd
 272 Muslim
 273 Bukhārī
 274 Ṭabarānī, Tirmidhī, Ṭabarī
 275 Ṭabarānī, Tirmidhī, Ṭabarī
 276 Nasāī
 277 Mustadrak Hākim:157 \ 1957, W #133
 278 The Qur’ān, Sūrah al-Nisā’, 4:103
 279 Muslim
 280 Muslim
 281 Muslim. Tirmidhī
 282 Saḥīḥ al-Bukhārī #1161, 1171
 283 Saḥīḥayn
 284 Muslim
 285 Ibn Khuzaymah
 286 Kanzul ‘Ummāl #3655, W#123
 287 Muwaṭṭā, Bukhārī
 288 Muslim
 289 Saḥīḥayn
 290 Muslim
 291 Bukhārī
 292 Saḥīḥayn
 293 Muslim
 294 Abū Dāwūd, Ṭabarānī
 295 Abū Dāwūd, Ṭabarānī
 296 Tirmidhī
 297 Muslim
 298 Muslim
 299 Muslim
 300 Bukhārī
 301 Jami-‘uṣ-Ṣaghīr
 302 Ibn Mājah
 303 Mustadrak Hākim
 304 Abū Dāwūd

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- 305 Saḥīḥ Ibn Khuzaimah 2:374
 306 Bukhārī
 307 Tirmidhī #3426, Abū Dāwūd #5095
 308 Bukhārī #615
 309 Muslim #2699; Ibn Mājah #225; Aḥmad #7427; Abū Dāwūd #1455
 310 Abū Dāwūd
 311 Musnad Aḥmad
 312 Kanzul ‘Ummāl #3661, W #127
 313 Qur’ān, Sūrah al-A‘rāf, 7:31
 314 Muslim
 315 Bukhārī
 316 Targhib
 317 Abū Dāwūd
 318 Saḥīḥayn
 319 Muslim
 320 Abū Dāwūd
 321 Riyadh as-Salihīn
 322 Abū Dāwūd 1:450; Ibn Mājah #758, 1:478; Fathul Bārī #450; Majma‘uz-Zawāid 2:9
 323 Tirmidhī
 324 Bukhārī #659
 325 Saḥīḥayn
 326 Ṭabarānī
 327 Tirmidhī
 328 Tirmidhī #3530, W #119
 329 Musnad Aḥmad #19141, W #63
 330 Abū Dāwūd
 331 Abū Dāwūd
 332 Muslim #772
 333 Muslim, Tirmidhī
 334 Tirmidhī
 335 Muslim
 336 Muslim
 337 Bukhārī
 338 Bukhārī
 339 Tirmidhī
 340 Saḥīḥayn
 341 Saḥīḥayn
 342 Bukhārī
 343 Ibn Abī Shaybah
 344 Muslim
 345 Tirmidhī
 346 Bukhārī
 347 Saḥīḥayn
 348 Saḥīḥayn
 349 Tirmidhī
 350 Nasāī #1156, 3:8
 351 Nasāī #1796
 352 Muslim #1689
 353 Nasāī #1817
 354 At Targhib 1:351, Rawāḥul Bayhaqī
 355 Ithāfūs Sādātīl muttaqīn, anit Ṭabarānī fil Kabīr 3:21
 356 Majma‘uz-Zawāid 2:326
 357 Kanzul ‘Ummāl #3662, W #128
 358 Bukhārī
 359 Bukhārī
 360 Muslim #1704, 1709
 361 Sunan Sa‘id Ibn Mansur
 362 Tirmidhī
 363 Muslim & Ḥākim
 364 Ibn Abī Shaybah, Abū Dāwūd
 365 Ṭabarānī
 366 Tirmidhī, Ibn Mājah
 367 Dār Quṭnī, Ṭabarānī, Nasāī
 368 Tirmidhī # 2275, W #135
 369 Muslim
 370 Tirmidhī
 371 ‘Abdur Razzāq
 372 Bukhārī, ‘Abdur Razzāq, Ḥākim, Abū Dāwūd
 373 Iḥyā
 374 Bukhārī, ‘Abdur Razzāq
 375 Marasīl Abū Dāwūd, Bukhārī
 376 Ṭabarānī
 377 ‘Abdur Razzāq
 378 Musnad Aḥmad
 379 Rawāḥu Aḥmad, Al Fathur Rabbani 3:267
 380 Ibn Hibban #17588; 5:54
 381 Ibn Hibbān
 382 Tirmidhī
 383 Ṭabarānī, Bukhārī
 384 Majma‘uz-Zawāid 2:300, Rawāḥu Aḥmad waṭ Ṭabarānīyyu fil Kabīr
 385 Tirmidhī, Abū Dāwūd
 386 Muslim, Bukhārī, Abū Dāwūd

- 387 Abū Dāwūd, Ishaq Ibn Rahwayh
388 Ṭabarānī
389 Ibn Hibbān
390 Marāsīl Abī Dāwūd, Ibn Abī Shaybah
391 Marāsīl Abī Dāwūd, Ibn Abī Shaybah
392 Bazzār, Majma‘uz-Zawāid
393 Rawāhu Aḥmad, Al Fathur Rabbānī 3:267
394 Majma‘uz-Zawāid #17409, W #144
395 Nasāī
396 Muslim, Nasāī, Abū Dāwūd
397 Tirmidhī
398 Bukhārī
399 Muwaṭṭā, Tirmidhī
400 Muslim
401 Muslim
402 Ibn Mājah
403 Musnad Aḥmad #17163, W #181
404 Ibn Abī Shaybah, Ibn Mājah
405 Muslim
406 Dār Qutnī
407 Abū Dāwūd #905
408 Ibn Mājah #1023
409 Mustadrak Ḥākim # 119 – 1910, W #70
410 Saḥīḥ Muslim #856
411 Abū Dāwūd
412 Ibn Mājah #1084
413 Al-Bukhārī and Muslim
414 Muslim #1988
415 Muslim #552
416 Shuabul Īmān #2783
417 Tirmidhī
418 Muslim
419 Muslim #851; Bukhārī #934
420 Muslim
421 Ṭabarānī fil Awsaṭ; Mustadrak Ḥākim
422 Bukhārī and Muslim
423 Bukhārī
424 Iḥyā
425 Majma‘uz-Zawāid 2:177, Ṭabarānī fil Kabīr
426 Muslim
427 Muslim
428 Bukhārī
429 Tirmidhī
430 Targhīb
431 Bukhārī
432 Targhīb
433 Bayhaqī
434 Bayhaqī
435 Targhīb
436 Sunan an Nasāī # 1289, W #72
437 Ibn Hibbān
438 Ṭabarānī, Muslim, Bukhārī
439 Ibn Abī Shaybah
440 Ibn Abī Shaybah, Al-Āthār
441 Muslim
442 Muwaṭṭā Imām Muḥammad
443 Ṭabarānī
444 Abū Dāwūd
445 Kanzul ‘Ummāl #5035, W #76
446 Abū Dāwūd #2602
447 The Qur’ān, Surah al-Zukhruf, 14:43
448 Saḥīḥ Muslim #1342
449 Kanzul ‘Ummāl 3797, W #189
450 Tirmidhī #3499
451 Muslim
452 Saḥīḥayn
453 Abū Dāwūd #1522
454 Abū Dāwūd
455 Muslim #1350
456 Abū Dāwūd #5079
457 Al Jāmi‘uṣ Ṣaḡhīr #723, Saḥīḥ.
458 Musnad Aḥmad
459 Mustadrak Ḥākim # 111/1911, W #82)
460 Bukhārī
461 Tirmidhī #413
462 Tirmidhī #586, 2:481
463 Ibn Mājah #1382
464 Tirmidhī
465 Tirmidhī
466 Tirmidhī #3549
467 Targhīb
468 Muslim #2755
469 Majma‘uz-Zawāid 10:92, Ṭabarānī fil Kabīr
470 Musnad Aḥmad
471 Saḥīh al Bukhari #1162; Sunan Abu Dawud #1538; Sunan Tirmizi #480; Sunan Nasai

- #3253; Sunan Ibn Majah #1383; Musnad Ahmed 3/344; Ibn Hibban #887
- 472 Al Naml:19
- 473 Tirmidhī #479
- 474 Muslim, Tirmidhī
- 475 Ibn Mājah #947
- 476 Targhib; Muslim #234
- 477 Abū Dāwūd #1271
- 478 Kanzul ‘Ummāl #4945, W #198
- 479 Al-Bukhārī
- 480 Bukhārī
- 481 Bukhārī, Kitābu Ṣalātīṭ Tarāwīḥ #2008
- 482 Reported by Ibn Khuzaymah
- 483 Bukhārī
- 484 Muslim
- 485 Bukhārī
- 486 Abū Dāwūd
- 487 Bukhārī
- 488 Ibn Mājah
- 489 Ibn Mājah
- 490 Ṭabarānī
- 491 Dār Quṭnī
- 492 Tahāwī
- 493 Bukhārī
- 494 Kanzul ‘Ummāl #3857, W #182)
- 495 Tahawī
- 496 Bukhārī/Abū Dāwūd
- 497 Ibn Mājah
- 498 Muslim
- 499 Ṭabarānī
- 500 Muslim
- 501 Bukhārī
- 502 Bukhārī
- 503 Abū Dāwūd
- 504 Dār Quṭnī/Bukhārī
- 505 The Qur’ān, Sūrah al-Tawbah, 9: 60
- 506 Abū Dāwūd
- 507 Abū Dāwūd]
- 508 Bukhārī, Muslim
- 509 Kanzul ‘Ummāl 3633, W #100
- 510 Majma‘uz-Zawāid #2615, W #159
- 511 Mishkāṭ
- 512 Kanzul ‘Ummāl #3855, W #203
- 513 Abū Dāwūd
- 514 Ibn Mājah
- 515 Tirmidhī
- 516 Bayhaqī
- 517 Muslim
- 518 Tirmidhī
- 519 Tirmidhī
- 520 Ṣaḥīḥayn
- 521 Aḥmad. Ibn Mājah
- 522 Muslim
- 523 Bayhaqī
- 524 Ibn al Mundah
- 525 قال في مجمع الزوائد: رواه البزار ورجاله رجال الصحيح غير أحمد بن منصور الرمادي وهو ثقة ، والحديث مروي عن النضر بن أنس
- 526 Abū Dāwūd, Tirmidhī
- 527 Muwaṭṭā’, Ibn Ishāq; Tirmidhī #1519; Mustadrak Ḥākim #7589
- 528 Bukhārī, Ashalus Sunan
- 529 Tirmidhī #1578
- 530 Ashalus Sunan; Ṣaḥīḥ ibn Hibbān #5311
- 531 Bayhaqī
- 532 Majma‘uz-Zawāid 17670, W #206
- 533 Al Ahqaf:15, W #34
- 534 Bukhārī
- 535 Bukhārī, Muslim
- 536 Tirmidhī, Nasāī
- 537 Bukhārī, Muslim
- 538 Bukhārī
- 539 Ṭabarānī
- 540 Al-Tirmidhī
- 541 Kanzul ‘Ummāl #26690, W #151
- 542 Majma‘uz-Zawāid 2615, W #190
- 543 Bukhārī and Muslim
- 544 Qur’ān 31:13; Bukhārī #2654
- 545 Qur’ān 5:32; Bukhārī #6675
- 546 Qur’ān 2:102; Ibn Hibban #5346
- 547 Qur’ān 107:4; Tirmidhī #175
- 548 Qur’ān 9:34; Bukhārī #1400
- 549 Tirmidhī #723
- 550 Qur’ān 3:97; Bukhārī #1513
- 551 Qur’ān 29:8; Tirmidhī #1855
- 552 Bukhārī #5284
- 553 Qur’ān 17:32

- 554 Qur'ān 26:165; Abū Dāwūd #4462
555 Qur'ān 2:275
556 Qur'ān 4:10
557 Bukhārī #1291
558 Qur'ān 8:16; Bukhari & Muslim
559 Nasāī #4207
560 Muslim #51
561 Qur'ān 22:30; Bukhārī & Muslim
562 Qur'ān 2:219
563 Qur'ān 5:90
564 Qur'ān 24:23; Bukhārī #6858
565 Qur'ān 3:161; Bukhārī #6979
566 Bukhārī #6783
567 Qur'ān 5:33
568 Bukhārī #6675
569 Qur'ān 42:42; Bukhārī #7148
570 Qur'ān 83:1; Bukhārī #3195
571 Qur'ān 2:188
572 Qur'ān 4:23; Bukhārī #3463
573 Qur'ān 40:28
574 Abū Dāwūd #3573
575 Ṭabarānī fil Awsaṭ v.2, pg.295; Ibn Hibbān #5076
576 Bukhārī #5886
577 Sunanul Bayhaqī v.2, pg.47
578 Tirmidhī #1119
579 Bukhārī #216
580 Qur'ān 4:132; Muslim #1905
581 Abū Dāwūd #3664
582 Qur'ān 8:27; Musnad Aḥmad 3:135
583 Ibn Abī Āsim Fis Sunnah 1:142
584 Tirmidhī #2155
585 Qur'ān 49:12; Bukhārī #7042
586 Qur'ān 49:12; Bukhārī #6056
587 Bukhārī #6047
588 Musnad Aḥmad 3:135
589 Bukhārī #846; Abū Dāwūd 3304
590 Qur'ān 4:34; Bukhārī #5154
591 Bukhārī #2225
592 Bukhārī #1297
593 Muslim #2578
594 Muslim #2117; Musnad Aḥmad 3:117; Abū Dāwūd #2564
595 Bukhārī #5933
596 Muslim
597 Bukhārī #6657
598 Shu'abul Īmān #2297, vol.8
599 Tabaranī (aṣ Ṣaghīr), Bayhaqī (Shu'ab)
600 Musnad Abū Ya'la
601 Āl 'Imrān:8
602 Tirmidhī # 3434, W #60
603 Bayhaqī
604 Tirmidhī
605 Muslim, Aḥmad
606 Bukhārī
607 Sahih al Bukhārī:5898, W #54
608 Muslim #6843
609 Muslim #6880
610 At-Tirmidhī and Abū Dāwūd, Adab al Mufrad
611 Abū Dāwūd and Tirmidhī
612 Abū Dāwūd #5088
613 Abū Dāwūd #5056
614 Tirmidhī:3530, W #119
615 Ibnus Sunni:100, W #157
616 Sīrat, Vol. 11, Page 424
617 Ibn Mājah, Page 5
618 Mishkāṭ, Page 30 / Subul, Vol. 11 Page 436
619 Sīrat, Vol. 11, Page 426
620 Sīrat, Vol. 11, Page 527
621 Bukhārī, 2:757
622 Jāmi'ut Tirmidhī, 2:96
623 Targhīb, 1:82 , Saḥīḥ ibn Khuzaymah
624 Targhīb, 1:81 / Ibn Hibbān
625 Targhīb, 1:82
626 Targhīb, 1:84
627 Bazzār, Dār Quṭnī
628 Bayhaqī
629 Mustadrak Ḥākim:128 / 1928, W #69
630 Mishkat
631 Riyāduṣ Ṣālihīn
632 Bukhārī
633 Muslim #194
634 Abū Dāwūd #5197
635 Bukhārī
636 Bukhārī

- 637 Muslim
638 Bukhārī #2446
639 Bukhārī
640 Muslim
641 Muslim
642 Sunan Abī Dāwūd:825, W #57
643 Muslim:4707, W #149
644 Aḥkām al-Qurʾān, 2/289
645 Tafsīr ibn Kathīr, 2:94
646 Bukhārī
647 Tirmidhī
648 Muwaṭṭā
649 Shuʿabul Īmān #779, 10:456
650 Muslim
651 Bayhaqī
652 Bukhārī
653 Muslim
654 Ḥashr:10
655 Tirmidhī #3510, W #180
656 Saḥīḥ ibn Hibbān #418, al-Ihsān
657 Abū Yaʿlā #2760 and Ṭabarānī with good chains – Targhīb v.3, pg.315; Mukhtasar Ithāf #5721
658 Saḥīḥayn
659 Ibrāhīm :41
660 Isrā :24
661 Tirmidhī #3486, W #111
662 Muslim #4898, W#52
663 Hidāyah
664 Saḥīḥayn
665 Muslim
666 Ibn Mājah
667 Muslim
668 Ibn al-Munzir
669 Kitāb al-Āsār
670 Hidāyah
671 Hidāyah
672 Abū Dāwūd
673 W #51
674 Mishkāṭul Masābīḥ v.3, pg.134
675 Ṭabarānī v.6, pg.310
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677 Muslim #1015
678 Musnad Aḥmad
679 Bukhārī #3842
680 Sunan Nasāī #5666, #5683
681 Tirmidhī
682 Kanzul ʿUmmāl #3650, W # 121
683 Bukhārī
684 Tirmidhī
685 Riyāduṣ Ṣālihīn #902
686 Ibn Mājah
687 Bukhārī
688 Sunan an Nasāī #5373, W #116
689 Mustadrak Ḥākim
690 Ibn Hibban
691 Abū Nuʿaym
692 Ibn Mājah
693 Abū Dāwūd
694 Abū Dāwūd
695 Tirmidhī
696 Al Furqān: 74
697 Kanzul ʿUmmāl #5110, W #179
698 Abū Dāwūd
699 Bukhārī #1254
700 ʿAbdur Razzaq
701 Bukhārī and Muslim
702 Sunan Abī Dāwūd #2875
703 Bukhārī #1254
704 Bukhārī #1254
705 Saḥīḥ Bukharī #1254
706 Bukhārī
707 Abū Dāwūd, Muṣannaf ibn Abī Shaybah
708 Mustadrak Ḥākim 187/ 1987, W #83
709 Kanzul ʿUmmāl #3286 W #89
710 Ibn Adī
711 The Qurʾān, Sūrah al-Nisāʾ & Sūrah al-Nūr
712 Marāqil Falāh with the Hāshiyah of Tahtāwī pg.571
713 Tirmidhī #2431
714 Bukhārī #7512
715 Tirmidhī #2441
716 Musād Aḥmad # 15194, W #84
717 Tirmidhī
718 Abū Dāwūd
719 Muwaṭṭā

- 720 Muwaṭṭāʾ
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722 Bayhaqī
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724 Bukhārī
725 Bukhārī
726 Ṭabarānī
727 On the authority of Ibn Asakir
728 Ibn Mājah
729 Abū Dāwūd
730 Ḥākim
731 ‘Abdur Razzaq
732 Ad-Dirāyah v.1, pg.238, Ibn ‘Adi
733 Kashful Khifā v.1, pg.188
734 Ibn Sa‘ad
735 Aḥmad and Muslim
736 Saḥīḥ al-Bukhārī #1278; Tirmidhī
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738 Ibn Abī Shaybah
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742 Muslim
743 Al Mughnī, an Hamliil Asfar, #4432; Fayḍul Kabīr #8718
744 Muslim #973, 3:63
745 Ma‘āriful Ḥadīth, Bukhārī, Muslim
746 Al Mughnī, an Hamliil Asfar, #4432; Fayḍul Kabīr #8718
747 Musnad Aḥmad v.31, pg.439; Mu‘jamul Kabīr Ṭabarānī v.1, pg.205
748 Majma‘uz-Zawāid #3226, W #170
749 Mustadrak Ḥākim #78/ 1878, W #80
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761 Mustadrak Hakim # 7793, Musnad Aḥmad # 20592; 20690, Sunan Abī Dāwūd # 4984
762 Tabaranī (aṣ Ṣaghīr), Bayhaqī (Shu‘ab)
763 Bukhārī 1:100, #7375
764 Musnad Aḥmad 2:17
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766 Bukhārī
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769 Sunanul Kubra lil Bayhaqī 2:210/211
770 Tirmidhī 2:16
771 Ziyadah min Sunan al Kubra lil Bayhaqī
772 Rawdatut Taalibien lin Nawawi min Ziyadatil Ulama # 252
773 Abū Dāwūd
774 Bukhārī
775 Bukhārī 6324
776 Bukhārī 142
777 Nasāi
778 Ibn Mājah
779 Nasāi
780 Muslim
781 Tirmidhī
782 Nasāi
783 Mishkāṭ
784 Ibn Mājah
785 Bukhārī
786 al Sunan al Sugra of Bayhaqī
787 Tirmidhī
788 Muslim
789 Tirmidhī
790 Aḥmad, Abū Dāwūd
791 Abū Dāwūd, Tirmidhī
792 Ibn Hibbān
793 Aḥmad
794 Ibn Mājah
795 Ibn Mājah
796 Bukhārī
797 Tirmidhī

A SPECIAL REQUEST

The author humbly seeks the special dua (supplication) of the reader or any person who encounters this book, that...

Allah forgives him...

&

Allah be pleased with him...

AMIN

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