Islamic ‘Aqidah and Fiqh

A Textbook of Islamic Belief and Jurisprudence

Revised and Expanded Edition of
Tawhid & Fiqh

B. Aisha Lemu

Junior Level • General

IQRA’ International Educational Foundation
Chicago
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Acknowledgments

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B. Aisha Lemu, Islāmic Foundation, Mina
December 1996
Preface of the Author

I am very grateful to IQRA' International Educational Foundation for publishing *Islāmic Aqīdah and Fiqh*, the revised edition of my textbook, *Tawḥīd and Fiqh*, for the junior level and incorporating it into the IQRA' Comprehensive Program for Islamic Education.

During the eighties, when I first devised the Program of Islamic Studies for Nigerian schools, I proposed a new approach to the teaching and presentation of Islāmic Studies in response to the challenge of modern ideologies and the information revolution. Mere memorization of beliefs and rituals without a rational explanation of their significance was fast losing its validity as a method of learning. I am grateful to Allāh ﷻ for making this approach popular not only in Nigeria and West Africa but across the world.

This textbook was originally written according to the Māliki Fiqh in accordance with the needs of the Nigerian syllabi at the time of publication. It also covers additional topics that every young Muslim should know. The textbook became very popular after its first printing and was published in several authorized and unauthorized editions. IQRA’s revised edition offers a broadened perspective by including the views of all the schools of Fiqh. In addition, the overall quality of production has been vastly improved.

As Muslims we know that the Qur’ān is full of rational argument. In fact, it is this quality that gives its message its irrefutable power, thereby bringing those who study it to a state of 'Imān. The Prophet ﷺ put special emphasis on a logical approach to presenting Islam’s message to the first generation of Muslims. Therefore, as Muslim educators, we must follow his example and provide the rationale behind the tenets of Islam.

In the modern world, the entire methodology of teaching has been revolutionized and institutionalized. Therefore, to keep up with the demands of our rapidly changing world, we must apply modern methodology to the writing and teaching of Islāmic Studies. The frustration a Muslim student faces is thus: while going through public school education, he is facilitated by professionally produced textbooks, trained teachers and a proper educational environment, whereas he is faced with a very traditional, often antiquated, approach in his Islāmic education. Islamic education
is at a loss in the comparison. Ultimately, it is the student who loses out.

Only if we are able to challenge the spirit and intellect of our youth, will they find the inspiration to become models of Islāmic behavior. If supplied with authentic, well-produced information, a resourceful teacher can create a dynamic learning environment for students of Islāmic Studies that combines mental excitement, communication and interaction.

At the beginning of each volume of this series, some brief notes are given to guide the teacher. However, for detailed discussion of teaching methods, the teacher should refer to my earlier book: Methodology of Primary Islāmic Studies - a Handbook for Teachers, published by Islāmic Publication Bureau, P.M.B. 3881, Lagos. Nigeria.
IQRA’ NOTE: To Parents and Teachers

IQRA’ Foundation is pleased to publish the revised and expanded edition of *Tawḥīd and Fiqh* by Hajjah Aisha B. Lemu. This textbook, like its sister volume *Tahdhīb and Sīrah* (now revised and published by IQRA’ as *Islamic Tahdhīb and Akhlaq: In Theory and Practice*) was originally published in 1983 for the junior high school curriculum of Nigerian schools. It covered the *Mālikī Fiqh*, which is the most prevalent school of jurisprudence in Nigeria and West Africa. It was later published and used in Islamic schools throughout the U.K. and the U.S. The textbook has been fully revised to cover four other schools of *Sunni* *Fiqh* and reviewed by several scholars to ensure authenticity.

Teaching Islamic *Aqa'id* and *Fiqh* has been a serious challenge for Islamic schools in Western societies. All the schools of Islamic *Fiqh* are practiced by a diverse population of Muslims attending the same schools and belonging to the same mosques. The Muslim world has long been divided between the followers of the four prominent schools of *Sunni* *Fiqh* and the two equally well-known schools of *Shi'i* *Fiqh*. Accepting the validity of all schools, Muslims have traditionally been tolerant of those following schools other than their own. All Muslims are advised to follow the *Imām* or community practice wherever there are differences.

However, in a small portion of the population, there have been some conflicts of opinion between the followers of *Shi'i* and *Sunni* *Fiqh*. In reality, however, the actual difference between *Shi'i* and *Sunni* *Fiqh* is no more discernable than the differences among the other schools of *Sunni* *Fiqh*. Notably, in most cases, the friction between *Shi'i* and *Sunni* groups has had its roots in politics rather than disagreements over issues of *Fiqh*.

Many prominent leaders of *Shi'i* and *Sunni* schools have taken steps to bridge this gap and establish accord among all believers. Apart from the long standing *Shi'i* and *Sunni* *Fiqh* controversy, among some *Sunni* followers, their is a strong loyalty to their own school of *Fiqh*. While the vast majority of Muslims recognize the validity of all the schools of *Fiqh*, friction still tends to arise over certain sensitive issues. Islamic scholars have characterized the differences in *Fiqh* as a *Raḥmah* (Mercy) and not *Zaḥmah* (Hardship) from Allāh ℐ, much less a factor to divide the *Ummah* and...
Thus far, the North American Muslim community has remained relatively untouched by such dissension. Here, we find Muslim children belonging to all the schools of Fiqh (of both Sunni and Shi'i schools) studying together. There is no standard curriculum advocating the superiority of any particular school of Fiqh. However, with the growth of the community and immigration of Muslims from all over the world, regional differences may be imported, and schisms may develop, if a serious effort is not made to develop tolerance and basic understanding.

From the very beginning of its efforts, IQRA' International faced the special challenge of developing a program of Islamic Fiqh which addresses the issues relevant to all Muslims. In America, we have all schools of Fiqh and sects of Muslims in one school, so it is important that we teach all schools of Fiqh without being dogmatic about any of them. Students should be made to understand that the different schools of thought are a Rahmah in our religion, and one's preference of one school is not a reason for division and hostility.

In theory, being tolerant and reasonable seems simple enough. However, when it comes to structuring our educational programs, we still face formidable problems in developing curricula and writing textbooks. Unfortunately, there are no easy solutions.

IQRA' Foundation, in the development of its literature, strongly advocates the unity of the Ummah. In hopes of maintaining a positive relationship with the rest of the humanity, the Foundation has striven hard to make of IQRA' literature free of polemics, bias and controversy. At the elementary level, we offered the textbook, Our Faith and Worship Part I and II, primarily in accordance with the Hanafi Fiqh, but accommodating others as far as possible. At the junior level, we are presenting this textbook, originally written according the Maliki Fiqh, accommodating other schools of Sunni Fiqh. We have intentionally not included Ja'farī and Zaidī Fiqh for two reasons: (1) It would make the subject range of the book unmanageable and; (2) We need the consensus of Sunni and Shi'i scholars for such an effort. However, in classrooms consisting of Shi'i students, the teachers may use other books of Fiqh reflecting the views of Shi'i schools.

We are fully aware of the fact that we cannot discuss all the Fiqh issues at this level.
Therefore, those seeking a deeper understanding of their respective schools of *Fiqh* should refer to other books specifically written on their subjects of interest.

We are presenting this revised edition for review and opinion and shall be grateful to receive your opinions and comments. You can help us in improving the content and production by your active participation in the IQRA’ Comprehensive Program of Islamic Studies.

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*Jum'ah, 2 Jamãdi I 1417*
Friday, 5 September 1997
ISLĀMIC AQĪDĀH
INTRODUCTORY NOTES ON 'AQĪDAH FOR TEACHERS

The aim of this section of the book is to help the student develop a clear understanding for the Islamic 'Aqidah of Tawhīd: the unity of Allāh, the guidance of Allāh through His prophets and books, His angels, the life after death and accountability on the Day of Judgment.

The teacher should encourage the students to discuss the points raised. He/she should lead them to relate these points to their own experience and perception. They should be able to apply these concepts to other subjects they are learning such as Arts and Crafts, Carpentry, Home Economics (see Lesson 3) and Science (see Lessons 1, 2, 4 and 5). Generating lively discussion should help reinforce the students’ beliefs, because it is drawn from the revelation and backed by their own reasoning and observation. They will have learned how to read some of the signs of Allāh.

This method will help children face the modern challenges of plurality of ideas and secular materialism, as they are brought up in a world society which is becoming secular and pluralistic.

The text that follows and the exercises at the end of each lesson should not be regarded as mere statements or questions-and-answers, but as discussion points for teachers and students on the way to reaching solid conclusions in important matters.
WHAT IS ISLĀM, AND WHO IS A MUSLIM?

Islam is submission to Allāh . Submission means to give oneself physically, emotionally, and spiritually in the service of Allāh . A Muslim is one who submits to Allāh . How does a Muslim submit to Allāh ? Basic to a Muslim’s belief is the testimony that Allāh  exists, and that He is One.

اَشْهَدُ أَلَّا أَلِهَّ إِلَّا اَلْلَّهُ وَحَدَّهُ لَا شَرِيكَ لِهُ

I bear witness that there is no god besides Allāh, alone, with no partner.

A Muslim also believes that Muḥammad ﷺ is the last messenger of Allāh .

اَشْهَدُ أَلَّا أَلِهَّ إِلَّا اَلْلَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدًا وَرَسُولًا

And I bear witness that Muḥammad is His Servant and Messenger.

This statement of a Muslim’s belief is called Kalimah ash-Shahiidah.

Since we know the above to be true, it follows that the message brought by Prophet Muḥammad ﷺ, the Qur’ān, is Allāh’s  final and perfect guidance for humankind. Therefore, in order to be successful in this life and in the Hereafter, one must study and live by the teachings and lessons of the Qur’ān.

In the Qur’ān, we find prescribed methods of worship and the fundamental laws of life, as Allāh  intended them. Every aspect of our lives is guided by these basic principles. When we have a question or find ourselves in danger of following the wrong path, we should turn to prayer and guidance of the Qur’ān.

As Muslims, we should learn our role in this life through the example of
Rasūlullāh ﷺ, documented in his words (Ḥadīth) and actions (Sunnah). In fulfilling this role, we should strive to become a practical examples for our fellow Muslims as well as for all of humanity. If we make a mistake, we should repent at once and try not to repeat our wrong-doing. This is the meaning of submission to Allāh ﷻ.

Thus, we can see that it is not enough for humans to simply believe in Allāh ﷻ and Rasūlullāh ﷺ. Allāh ﷻ wishes us to live in a way that reflects our sincerity in these beliefs.

In this textbook, we shall deal with the beliefs (Aqīdah) of a Muslim and what actions he/she is responsible for. The Qur‘ān and the Sunnah teach us what righteous belief is (‘Aqidah) and describe the actions to enhance our belief. Allāh ﷻ tells us that He and our fellow human beings have certain rights over us, and we must consider it our duty to fulfill them. Allāh’s ﷻ rights over us are called ‘Ibādat. The rights of our fellow human beings are called Mu‘amalat. The subject which teaches the details of our duties to Allāh ﷻ is called the Fiqh. We shall study these details of the Fiqh of ‘Ibādat in the second part of this book.

Our other textbook, Islamic Akhlāq and Tahdhīb: In Theory and Practice, deals with the details of Mu‘amalat and correct Islamic behavior with other people.

✔ EXERCISES

1. How can a person find out what kind of behavior Allāh ﷻ likes and dislikes?
2. What is Islām?
3. What is a Muslim?
4. In your best handwriting, write out the Kalimah ash-Shahādah in Arabic, and write its meaning in English.
5. What is the definition of ‘Ibādat?
6. What is the definition of Mu‘amalat?
7. How do we learn the details of ʿIbādat?
8. What are the sayings and actions of Rasūlullāh ﷺ called?
9. Why is it important to study the meaning of the Qurʾān in addition to memorizing it?
LESSON 2

ISLĀMIC ‘AQĪDAH: A SUMMARY OF ‘ĪMĀN

As Muslims, we are required to have certain beliefs. Every Muslim must believe in the following:

1. **Tawhīd**: belief in the Unity of Allah ﷻ, and His Attributes.
2. The angels, as Allah’s creation from light and His servants.
3. The books of Allah ﷻ: The revelation Allah ﷻ sent through His messengers.
4. The prophets and messengers of Allah ﷻ: His chosen people through whom He sent His messages to humankind.
6. The Qadr: Allah’s power over His creation.
7. The meaning of Islām and the basic duties of a Muslim.

All of this is a part of a Muslim’s ‘Aqidah (faith) and is called ‘Imān (Belief).

Keep in mind these are only the basic beliefs. They are the foundation of ‘Imān. To be a complete Muslim, you need to know more about Islām. As you study the remaining sections of this book and other books in the Program of Islamic Studies, you will learn more about the actual practices required to live as a true Muslim.

As Muslims, we have a lot to learn. The Qur’ān tells us clearly:

> Read in the name of your Lord Who created you.
> *(Al-‘Alaq 96:1)*
Allāh ﷺ, in His mercy, has provided us with all the information we need. We just have to seek it, learn it, and live by it. The answers we are looking for can be found in the following resources:

1. The message of the Qur’ān, so we can begin to understand Allāh’s ﷺ final revelation.
2. The Siyārah (biography) of Rasūlullāh ﷺ, so we can learn from his example.
3. The Aḥādīth, so that we can understand the words and follow the actions of Rasūlullāh ﷺ.
4. The stories of the prophets ʿa.s and some famous Muslims, to learn from the great and noble things they did.
5. ‘Aqidah and Fiqh: so that you may believe in Allāh ﷺ, and worship Him in the correct manner and to understand His Laws.
6. Arabic Language, so that we can directly study the Qur’ān and Islamic texts in Arabic and teach them to others.
7. Akhlāq and Tahādhib, so that we may learn the proper Islamic behavior.

Allāh ﷺ has given us the intelligence to choose between good and evil, and he will reward or punish us according to our belief and actions. Through our efforts, we can become worthy of His love and earn a place in His Jannah. He reminds us in the Qur’ān:

َوَأَلَّا أَلَئِنِّي لِلْإِنسَانِ إِلَّا مَا سَعَى١٢٧

Verily, for man there is nothing but what he strives for.
(An-Najm 53:39)

✓ EXERCISES

1. List and explain the 7 basic beliefs of a Muslim.
2. Is that all a Muslim needs to know?
3. Where can a Muslim find the information he needs to lead a truly Islamic life?
4. Why is the Arabic language important for the study of Islam?
5. What is the difference between Sirah and Hadith?
Lesson 3

Where Did the Heavens and Earth Come From?

Have you ever looked at the sky at night? What have you noticed? You may have seen the moon, round like a ball at times, and thin like the tip of a finger nail at others. By observing its changes, we can count the days of the month. You may also have seen thousands of millions of stars in the sky. If you tried to count them all, you could never finish.

Everyday, we see the sun rise in the East and set in the West. With its light, we wake up, we can see the world, and do our work. This same light and warmth causes the plants to grow and the fruits to ripen. Many animals also wake up when the sun rises, and go out to find their food.

Have you ever wondered where the sun, the moon, the stars, and the earth came from? This is an important question. Did anybody make them, or did they make themselves? Does the sun have a brain? Could it have made itself? Could it generate its own energy? Does the moon have a brain? Could it know how to change its shape as the days of the month go by? Does the earth have a brain? Does it know how to make the air, the water, the plants, and the animals?

We know that the sun and the moon, the earth and the stars do not have a brain. They could not make themselves. If they did not make themselves, then who made them? The name of that Maker of the heavens and the earth is Allah ALLAH.

The Qur’ān says:

نَبْارَكُ الَّذِي جَعَلَ
في السَّمَاوَاتِ مُرْجِعاً وَجَعَلَ فِيهِ سَبْرَتَاهُ وَقُمْرَةً مُّنِيبَأً

7
Blessed is He Who made the heaven mansions of the stars, and placed therein a (radiant) lamp and a moon giving light.  
(Al-Furqān 25:61)

What caused the world and all the living things to come into existence? Who made the first chicken, the first apple, the first man? Who causes them to stay alive and to reproduce themselves right up until this day?

It is Allāh , the Creator of the heavens and the earth. In the Qurʾān, He is called Al-Ḥayy, The Living One. He is the Giver of life. He is also called Al-Rabb, The Sustainer, which means the One Who keeps things alive and provides for all their needs. And so, every day, we pray to Allāh by the words of Sūrah Al-ʻFātiḥah:

Praise be to Allāh, the Lord and Sustainer of all the worlds.  
(Sūrah Al-ʻFātiḥah 1:2)

We have learned that Allāh is the One God, the Creator of all that is in the heavens and the earth. Yet, Allāh was not created by anyone or anything. He has always existed and will always exist. One of His Names is Al-ʻAwwal, al-ʻAkhir, which means “The First and The Last.”

Human beings are very intelligent, but they cannot create something out of nothing. The carpenter may say, “I have made a chair.” Yet, he cannot make a chair without wood or metal. He can only use what Allāh has created. A baker may say, “I have made a cake.” But, she cannot make a cake without flour, eggs, butter, and sugar. She cannot create a cake out of nothing.

Only Allāh has the power to create out of nothing. Allāh has another name in the Qurʾān, Al-Khāliq, which means “The Creator.” This trait is powerfully established in the following verse of the Qurʾān:
When He wills a thing, He says to it only ‘Be!’ and it is.
(Yā Sīn 36:82)

✓ EXERCISES

1. Who is the Creator of the Heavens and the Earth?
2. Who made living things, and who keeps things alive?
3. Write two words in Arabic describing Allāh ﷻ with their English translations?
4. Test whether you can create something out of nothing: Wish for a cake or a bicycle, and say “Be!” Are you able to create something out of nothing? Try to think of something that a human being can create out of nothing.
5. Look at a doll or toy animal. It has the shape of an animal, but is it life? Can it see? Can it hear? Can it eat? Can it breathe? Can it run?
6. Can anyone give life to that toy? Can you make a toy that is alive? Can a man create a living flower, animal or human being?
LESSON 4

ALLĀH ﷻ BRINGS THINGS INTO EXISTENCE

*Note:* Students should bring as many different kinds of flowers and leaves they can find with them to this lesson.

In the previous lesson, we learned that only Allāh ﷻ can create something from nothing and give life. Now, let’s take a closer look at some of the things that Allāh ﷻ has created. Look at the different flowers and leaves that you brought to class. Are they all the same? You will notice many differences.

1. Compare the SIZE of the flowers and leaves.

2. Compare their SHAPES. Some are round, some long, some shaped like fans, or knives, or stars, or bells or trumpets.

3. Compare their COLORS. How many different colors can you see?

4. Compare their SMELL. Some smell sweet, some not very nice, and some have no scent at all.

5. Compare their TEXTURE. Some are hard, some soft, some thick and fleshy, some thinner than paper.

Why aren’t they all the same? Who has made them different from one another?

Think about some animals you know. You may have seen pictures of other animals in books. If you begin naming them, you will never finish your list, because there are so many. Why are there so many different kinds of animals?
Allāh has answered this question in the Qur‘ān. He says that He creates what He likes, and that He is never tired of creating. He is called Al-Bārī’, Al-Muṣawwir, “The Maker and The Fashioner,” which means the One Who gives things their shape and their way of being.

Allāh’s is all-powerful. Think of all the things in the heavens and the earth that were created and given its own unique shape by Him. Who or what can we compare with Allāh? Indeed, there is nothing that can be compared with Him!

Allāh says that even the sun, the moon, the stars and the earth had a beginning, and will one day have an end.

Only Allāh has no beginning and no end: He is limitless. Allāh is not a created thing, and He is not like the things He created. Allāh also has the name Al-Baqī, which means “The Everlasting.” Everything on earth will die, but Allāh exists forever. He says in the Qur‘ān:

\[
\begin{align*}
\text{اِنَّكَ لَتَقْدِرُ عَلَى هَذَا الْحَيَاةِ الدُّنْيَا وَلَا تَقْدِرُ عَلَى الْآَخِرَةِ وَلَا تَنْفَرُّ عَنِ الْآَخِرَةِ أَيُّهَا الْيَتَّبِعُونِ
\end{align*}
\]

All that is on earth will pass away, but will exist forever the face of your Lord, full of Majesty, Bounty and Honor.

*(Ar-Raḥmān 55:26-7)*

**EXERCISES**

1. Why doesn’t Allāh need children or family?
2. Why is it useless to worship someone other than Allāh.
3. Make a list of the different plants and animals you know. How long can each of them live?
4. Is there any creature that lives forever?
ALLAH is the Only Creator; He Has No Partners

We learned in the previous lesson that Allah was not born, and that He will never die. Since He was not born, He has no father or mother. Since He will not die or grow old, He has no need of children to live after Him or to help Him in old age. Therefore, Allah has no wife, son or daughter. Allah is One, alone and without partner.

Siurah Al-'Ikhlas teaches us about Tawhid, the Oneness of Allah:

قُلْ هُوَ اِلَّا اَللَّهُ اِحْدَٰثُ ۖ لَا شَرِيعَةَ مَعَهُ وَلَمْ يُولِدْ، وَلَمْ يَوْلَدْ ۖ وَلَا كُفْرُ بِهِ،ۚ اَحْكَمُ

Say: He, Allah, is the One, Allah, the Everlasting, Allah, the Eternal. He does not beget (children), nor is He begotten (by any parents), And there is nothing that could be compared with Him.

(Siurah Al-'Ikhlas 112:1-4)

Human beings are created by Allah. Some have special talents and gifts from Allah, but no human is perfect. All humans are born, and they all die. They all need to eat, drink and sleep for survival. Only Allah is perfect, and needs nothing to exist.

Allah is not a human being and has no need for any of these things. We should never say that any human being is Allah, or a son of Allah. No human can be a partner of Allah. Allah is the creator of all and He is not created by anyone.

We should not believe that any human being is a god. It is wrong to worship any of the following:
(a) creatures such as angels or animals;
(b) created objects such as trees, stones, or mountains;
(c) man-made objects such as idols, statues, or pictures;
(d) imaginary gods and spirits.

Worship in Islam is reserved for Allah Alone, He is our Lord and Creator. This is the pure faith taught by all the prophets.

In every prayer, we use the words of Sūrah Al-Fātihah:

\[
	ext{إِبَّالَةٌ تُبَيِّنُ وَإِبَالَةٌ نَسِحَتُرُبُ
\]

You (Allāh Alone) alone we worship, and You alone we ask for help.  
(Sūrah Al-Fātihah 1:5)

All of us come from Allāh Alone and one day, we will return to him. Life is our journey back to our Creator. We begin this journey as babies, helpless and dependent on our parents to take care of us and love us. They teach us the difference between right and wrong, and the ways of the world. As we grow older, our experience of the world makes us wiser, and soon, we can take care of ourselves. As adults, we are strong, independent, and often feel like nothing can hurt us. Eventually, our bodies become weak, and our health often makes us dependent on others once again, almost helpless, like we were when we were babies. As we grow older, we get closer to the end of our time on earth. However, life and death is decided by Allāh Alone, and anyone’s death can come at anytime.

Allāh Alone tells us in Qur’ān that we were put on this earth to worship Him alone and then to return to Him.

That is why, when anyone dies, we say:

\[
	ext{إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجَعُونَ
\]

Indeed, we belong to Allāh, and indeed to Him, we shall return.  
(Al-Baqarah 2:156)
So, we must always be ready to meet our Maker. We must do good deeds and win His favor to be included in those who will enter Paradise.

✔️ EXERCISES

1. Why doesn’t Allāh ū need parents or children?
2. Can a human being be God?
3. Name some of the things a Muslim should not worship, and discuss why it is useless to worship them.
4. Where will we go when we die?
LESSON 6

THE SIGNS OF ALLĀH ﷺ

The signs of Allāh’s existence are evident in every aspect of our lives. Because these signs are so numerous, they are sometimes easy to take for granted. According to the Qur’ān, every Muslim should seek out these signs. We should look around us and reflect upon the creation and its purpose. Increasing our awareness in such a manner strengthens our ‘Imān and brings us closer to the Creator, Allāh ﷺ. Here is a very important passage from the Qur’ān about the signs of Allāh ﷺ for students to study:

وَإِنَّهُمْ لَا يَعْلَمُونَ ِّإِنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّنِّيِّn

And your god is One God: there is no god but Him, the Most Gracious, the Merciful. Truly, in the creation of the heavens and the earth and the difference of night and day; and the ships that run upon the sea with that which is useful to man; and in the waters which Allāh sends down from the sky; thereby reviving the earth after it had been lifeless; and causing all manner of living creatures to multiply thereon; and in the change of the winds; and the clouds that run their appointed courses between the sky and the earth: (in all this) there are signs for people who use their reason.

(Al-Baqarah 2: 163-164)
In examining these signs of Allāh ﷻ, we can better understand the different schemes of life. We understand the answers to complex questions, such as:

1. Who could be great enough to create the magnificent stars in the sky, and also the tiny grains of pollen on a flower?

2. Who could be mighty enough to create the earth with its mountains, rivers and seas?

3. What causes heavy ships to float on water? If you place an iron nail in the water, it will sink. But if you put a great iron ship in the water, it will stay afloat. Why?

4. Clouds are made of water. Water is heavier than air. How does so much water get up into the sky? And why doesn’t it fall all at once?

5. What causes water to bring seeds to life? Why does the earth have so much water? Two-thirds of the earth is covered by water (the sea). What is the wisdom in that?

6. Why are there so many different kinds of animals and plants? What gives them their individual characteristics?

7. What causes the winds to change? Why don’t they always blow in the same direction around the world?

8. What causes the clouds to be carried here and there by the winds, coming and going between the different seasons?

Some may say that all of these things happen as a result of nature. The question arises: “What is nature?” The word “nature” is used to describe certain basic behavior. For example, the nature of an ant is to live in a nest. The nature of a bee is to make honey. The nature of a bird is to fly and sing. By the Islāmic definition, “nature” characterizes the Signs of Allāh ﷻ. We praise Him for all His signs, which we see in the world around us, by saying:
When you study geography and science, you can learn a lot about how these things work. The more you know about how they work, the more you will marvel at Allāh’s arrangement, power and wisdom. Despite all the knowledge that science, geography, and other disciplines provide mankind, there is a wealth of knowledge that remains untapped, only to be known by Allāh ﷻ. This is what scientists refer to as the “mysteries of life.” Perhaps, Allāh ﷻ may choose to unravel these mysteries some day. Until then, we must continue our search for His Signs and try to gain wisdom in what He has provided us.

✔️ EXERCISES

1. What is the use of looking at the heavens and the earth and thinking about them?
2. Did “nature” create the heavens and the earth?
3. What is “nature” in the Islamic context?
In all that we have said about Allāh, we can see that He has many names (attributes). Through His names, we learn of His powers and His traits. This information is useful in learning how to better serve Him. You may have heard of the ninety-nine “Beautiful Names of Allāh.” They are found in different parts of the Qur’ān. You have already learned some of them.

There is one particular passage in the Qur’ān in which Allāh reveals much about Himself through many of His names and attributes:

Allāh is He, besides Whom there is no other god: The Knower of the visible and the invisible; He is the Most Gracious, Most Merciful. Allāh is He, besides Whom there is no other god: the King, the Holy, the Source of Peace and Salvation, the Keeper of Faith, the Guardian, the Majestic, the Compeller, The Supreme! Glory to Allāh! High is He above the partners that (men) may attribute to Him. He is Allāh, the Creator, The Shaper out of naught. His (alone) are the Most Beautiful Names; All that is in the
heavens and the earth glorify Him and He is the Mighty, the Wise!
(Al-Hashr 59: 22-24)

Two very important names of Allah، found in the Qur’an repeatedly, and at the beginning of almost every Sūrah, are Ar-Raḥmān, Ar-Raḥīm, “The Most Gracious, the Most Merciful.” From these names, we understand the magnitude of Allah’s Grace and Mercy. We find evidence of this fact in every blessing He has given us. Think about what Allah has done for you: it is overwhelming. We should remember Allah’s blessings to us and be grateful for His Mercy.

In another verse, Allah says:

الله نور السماوات والأرض

Allah is the Light of the Heavens and the earth.
(An-Nūr 24:35)

Allah also says in the Qur’an:

وَهُمْ أُوْزِّبُ إِلَيْهِ مِنْ نَحْلِ الْوَرِيدٍ

And We (God) are nearer to him (man) than his jugular vein.
(Qāf 50:16)

We know that Allah is so great, because He is never far away, where He cannot see or hear us. He says:

وَقَالَ رَبِّي أَعُوْنَيْ أَسْتَجِبْ لِكُنِّي

Call unto Me and I will respond to you.
(Ghāfir 40:60)

Moreover, it has been reported by Abu Hurairah that Rasūlullāh said:
Iḥsān is to worship Allāh as if you see Him; and if you do not achieve this state of devotion, then Allāh sees you.

(Transmitted by Muslim)

Obviously, it is important that we are conscious of Allāh at all times, and that we behave with the full understanding that He is present with us and a Witness to all that we do.

✔ EXERCISES

1. Discuss the meaning of the above passage of the Qur’ān (Sūrah Al-Hashr 59, verses 22-24).
2. Memorize the passage in Arabic.
3. Memorize the meaning of the passage in English.
4. Write out the passage in your best handwriting in Arabic and in English.
5. In what ways is Allāh Gracious and Merciful to human beings?
6. What are some of the things that you like best in this world, which Allāh has provided for you?
LESSON 8

CREATION OF THE FIRST MAN

Allāh ﷺ describes in the Qur’ān how He created the first man, Ādam ﷺ, out of clay, and gave him human qualities. Finally, as His greatest gift, Allāh ﷺ breathed life into him.

Allāh ﷺ blessed Ādam ﷺ with the gift of speech and the ability to communicate with other beings. Ādam ﷺ was also given intelligence, emotions, and the ability to reason. He was blessed with the freedom of choice to obey or to disobey His commands. Man is truly a unique creation.

Allāh ﷺ ordered the angels to respectfully bow down to Ādam ﷺ. Since they were created to obey Allāh’s commands unquestioningly, the angels obeyed. However, among them was a stubborn jinn, named Iblīs. He refused to bow to Ādam ﷺ, protesting:

I am better than he is; You have created me out of fire, whereas You have created him out of clay.

(Ṣād 38:76)

Allāh ﷺ created the Jinn before He created human beings. They are created from fire. Like humans, they have the freedom to obey or disobey Allāh ﷺ. Therefore, some Jinn are good, and others are bad. On the Day of Judgment, they too will be judged for their actions.

Iblīs was proud and rebelled against Allāh ﷺ. Allāh ﷺ cursed him and could have destroyed him that very instant, but Shaitān (another name for Iblīs) begged Allāh ﷺ to delay his punishment until the Day of Judgment. Allāh ﷺ, in His infinite wisdom, decided to grant his request to teach him a lesson.
The ungrateful Shaitān vowed to lead Ādām and all other human beings astray. Allāh gave him permission to try, but told the Shaitān that His true servants would never be led astray. Allāh also warned him that, on the Day of Judgement, He would condemn the Shaitān and those who followed him to Hell for a torturous eternity. Thus was the beginning of Allāh’s test to all human beings until the Day of Judgement.

How does the Shaitān lead people astray? He tries many ways to deceive people, whispering in their minds, confusing bad with good. Some human beings behave like Shaitān by misleading others into wrong-doing, creating false justification for evil ideas. They are called “the Shaitān of men.”

How can we avoid following Shaitān into doing wrong? First, we should study the teachings of Allāh thoroughly, so we can recognize good from bad, and right from wrong. The better informed we are, the stronger our ‘Īmān will become. Armed with knowledge and the truth, the Shaitān’s attempts to deceive us will fail.

Second, we should always try to worship Allāh with complete devotion, even if this sometimes becomes difficult. This is the only way we can gain Allāh’s protection and guidance in our struggle against Shaitān. We must always remember that we should prepare for the Day of Judgement, and that our every deed is being recorded.

Third, when we are tempted to do something wrong, we should seek guidance in Allāh:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh from the accursed Shaitān.

It is not enough just to say it: we must be firm and take action to get away from evil. A great Muslim scholar, Imām Al-Ghazālī, wrote that a person who simply recites the above duʿāʾ, but fails to make an effort to get away from evil, is like a man who sees a lion coming to attack
him, but simply states: “I seek refuge in that tree over there,” without making any move to run towards the tree.

Thus, we must make a genuine effort to avoid evil actions, and pray to Allāh to help us in this effort. Allāh has given us a Sūrah in the Qur'ān for such circumstances. In this du‘ā’, we ask Allāh to protect us from any kind of Shaitān who may whisper into our minds:

قَلْ أَعْوذُ بِكَ أَلْلāهِ الْعَلِيُّ الْكَبِيرُ
مَا لِكَ الْكَبَاسِ إِلَّا حَرَّمُهُ
الْكَبَاسِ مِنْ شَرِّ الْوَسُوءِ أَلْلāهِ الْعَلِيُّ
الْكَبَاسِ الْمَلِكُ الْكَبَّارُ
يُوَسْوِسُ فِي صُدُورِ الْكَبَاسِ
مِنْ أَلْلāهِ وَالْكَبَاسِ

Say: I seek refuge with the Lord of men, the King of men, the God of men. From the evil of the whispering tempter, who whispers into the hearts of men from among jinn and among men. (An-Nās 114:1-6)

✔️ EXERCISES

1. How did Allāh make Ādam?
2. What did Allāh teach Ādam?
3. Why did Shaitān refuse to bow to Ādam?
4. What did Shaitān say he would do to men?
5. How does Shaitān lead people astray?
6. What should a person do to avoid being led astray?
We have learned that we were created to worship Allāh ﷻ. He has placed us on this earth to test whether we will obey Him or not. As tools for this test, He has given us intelligence to recognize good from bad. In addition, He has given us guidance in the form of instincts that guide our conscience. Allāh ﷻ has also provided us with the guidance of the Qur’ān and the example of His Prophet ﷺ to show us how to use our instincts and intelligence. His angels serve to carry out his orders and help us in ways we don’t know and can’t see. Truly, He has given us every chance for success in this test.

Allāh ﷻ has given us the ability to look after ourselves. Similarly, He created animals with special survival instincts. An instinct is a form of guidance inside every living thing. Who teaches a duckling how to swim? Who teaches a little bird how to fly? Who teaches a baby to drink milk? All of these instincts necessary for survival are present at birth. Remarkably, no one taught them these inborn behaviors. A scientist may call this phenomenon “nature,” but as Muslims, we know that Allāh ﷻ has created every creature certain innate characteristics that enable it to survive and grow.

Allāh ﷻ also gave us special guidance through His prophets ﷺ. Their mission was to teach their people to use their intelligence and wisdom in the service of Allāh ﷻ. The prophets ﷺ defined good and bad behavior, as Allāh ﷻ revealed it to them. Their lives are examples that we must follow.

Prophet Muhammad ﷺ is called *Khātim an-Nabiyyīn*, “the Seal of the Prophets.” We know that he is the final prophet (Al-Alzāb 33:40). No other prophet or messenger will come after him. His message is a complete one; one that will last forever. This complete and final guidance to all mankind is the Qur’ān. In it, we find answers to all the questions of life. If we study the Qur’ān with open minds and hearts, we are bound to find the keys to success.
in this life and in the Hereafter. As stated in the Qur'ān, we are blessed that Allah is Al-Hādī, "The Guide."

✔️ EXERCISES

1. Who gives the animals their instinct to stay alive?
2. How does Allah guide human understanding?
3. Why does Allah know best how to guide man?
4. What should a person do to be happy in this world and the next?
5. If you want to find out how to please Allah, where would you look for guidance?
LESSON 10

MALĀI’KAH: THE ANGELS

The angels were created by Allāh ﷺ as His servants. They are invisible creatures made of divine light (Nūr). We cannot see them unless by Allāh’s permission, but they can see us.

They are created to carry out the commands of Allāh ﷺ. They do not possess the ability to choose right from wrong like we do. They have been created solely to obey Allāh ﷺ. Therefore, they are always good.

They serve Allāh ﷺ in many different ways. Some of them carry Allāh’s messages for the guidance of mankind. Others record our deeds. And still others carry out Allāh’s commands and regulate natural occurrences, such as rainfall. They encourage and help the believers when they are in difficulty or danger. There are special angels who guard Heaven and Hell.

They have no free will of their own. They have no personal desires and no feelings of hunger and sex. There is no male or female among them. Their knowledge is limited to what Allāh ﷺ has given them.

Some of the angels are assigned special tasks. Some of them are created to glorify Allāh ﷺ. Some of the angels go around the ‘Arsh, the seat of Divine manifestation, and continuously praise Allāh ﷺ. There are angels who are in charge of Jannah and they welcome the believers as they enter Jannah. There are other angels who are responsible for Jahannum, and they wait for the disbelievers to arrive. They ask them: “Why did you not believe when the message of Allāh ﷺ had come to you and many prophets gave you warnings of this coming day?”

Whenever we hear the name of an angel, we must say ‘Alai-hi (a)s-Salām,
which means, “may peace be upon him.”

The chief of the angels is Jibrīl (Gabriel), who was responsible for bringing the message of Allāh to the prophets. He brought Allāh’s final message of the Qur’ān to Rasūlullāh. He is described in the Qur’ān as “very strong” (Shadīd al-Quwā), “trustworthy” (Al-Amīn) and “generous messenger” (Rasūlun Karīm). Rasūlullāh saw him on various occasions. One time, he appeared in human form, and even several Sahābah saw him.

Angel Izrā’il is responsible for carrying out the order for death. He approaches people, informing them that their time in this world is over, and then he extricates their souls. Angel Isrāfil will blow the trumpet (Ṣūr) before the day of Judgment. Its sound will become so fierce and loud that it will shatter and destroy everything. Then, he shall blow the trumpet a second time to recreate everything, thus marking the commencement of the Day of Judgment. Angel Mīkā’il (Michael) is responsible for the rainfall and supply of provisions.

Two angels, Kirāman Kātibūn, are assigned to each individual to record their actions on a scroll. One records the good deeds, and the other records the bad deeds. On the Day of Judgment, their record will be presented before Allāh. Those who believed and did good deeds will go to Jannah, and those who did not believe and did evil deeds will be condemned to Jahannum.

Two angels, Munkir and Nakīr, will visit the dead in the grave soon after the burial. They will ask the three questions: 1. Who is your Lord?; 2. Who is your messenger?; and, 3. What is your religion?

The believers will answer these questions correctly and receive the good news of meeting their Lord on the Day of Judgment. The non-believers will be confused and will not know the answers.
EXERCISES

1. What is the role of the angels?
2. Are they Allāh’s children? Do they share powers with Him?
3. Who is Angel Jibrīl, and what are his various titles?
4. Can the angels have their own desires, and can they disobey Allāh’s commandments?
5. What questions would Munkir and Nakīr ask in the grave?
6. Name three important angels and describe their role?
LESSON 11

THE BOOKS OF ALLĀH

Allāh  is the Creator of all, and He ultimately cares for all His creation. Human beings are His best creation. He has given them knowledge and granted them freedom to choose between good and evil. They are sent to this world for a short period and are given an opportunity to choose between good and evil. They can choose good and be worthy of Allāh’s  love, or follow evil and earn Allāh’s  anger. They will all be judged on the Day of Judgment for their beliefs and actions.

Allāh  has created human beings on the  Fiṭrah, the true nature. The  Fiṭrah means that true human nature is innocent. There is no concept of “Original Sin” in Islām. Islām does not advocate the Christian idea that because Ādam  , the first man and the first prophet, disobeyed Allāh  by eating the forbidden fruit, all humanity is born in sin.

Human beings face many challenges in this life. They also have many desires and the God-given freedom to follow them. The Shaitān is always busy trying to misguide them and make them forget Allāh  . Many times, people succumb to the Shaitān’s temptations. Sometimes, their environment is bad, and it corrupts even good people. Humans tend to be forgetful, and they need constant reminders. Thus, human  Fiṭrah requires constant guidance and reminders to remain steadfast on Allāh’s path.

Allāh  knows the nature of His creatures. Out of His love, and He wants to guide them to the right path. From the time of creation, He sent his prophets and messengers to guide humanity to His path and become worthy of His reward in this world and the Hereafter.

Allāh  sent many prophets (Anbiyā‘) and sent His  Waḥī, the revelation, through Angel Jibrīl  . Some of the prophets received the  Waḥī in the form
of a book as a complete code. Such prophets are called the messengers (Rusūl). Thus, every messenger is a prophet, but every prophet is not a messenger.

The revelations taught them the truth about Allāh ™, the mission of His prophets and the teachings about leading a righteous life. The revelations clearly laid down what is Ḥalāl, or permissible, and what is Ḥarām, or forbidden.

The teachings revealed by Allāh ™ through His prophets and written down in His Books make up Islām. Islām means submission to Allāh ™. The religion of Islām teaches us to submit our will to the Will of Allāh ™ and follow His revelation in all walks of life. Islām has been Allāh’s ™ chosen religion for humanity for all times and all places, and it was revealed to Prophet Muḥammad ™ in its final and complete form.

Allāh ™ sent His guidance to every people on earth through his prophets and his messengers with His written word. However, most of those books have either been lost or changed. Some of them have been changed beyond recognition. These books may still have some remains of the original teachings of Tawḥīd and guidance for moral life, but there are so many changes made by misguided people that the true message can hardly be recognized.

We do not know the exact number of the books, nor do we know which of the existing religious books and sacred literature is truly divine revelation. Allāh ™ mentions only five prophets and the names of the books they received in the Qur’ān:

- Prophet Ibrāhīm ™ received the Suhuf.
- Prophet Mūsā ™ received the Tawrāt (Torah).
- Prophet Da’wūd ™ received the Zabūr (Psalms).
- Prophet ʿIsā ™ received the Injīl (Gospels).
- Prophet Muḥammad ™ received The Qur’ān.
In the next chapter, we shall discuss the truth and authenticity of these books and the Qur'ān. The Muslims must believe in all the books of Allāh ﷺ which are mentioned in the Qur'ān. Muslims must also respect all other sacred and religious books, although we cannot be certain of how authentic they are. We must neither affirm nor deny their divine origin, but show them our respect.

As far as the truth of these books is concerned, we have the teachings of the Qur'ān as the criteria. The truth, as contained in these books, also came from divine revelations. We must seek the truth wherever it is and accept it. Rasūlullāh ﷺ said:

*Wisdom is the lost property of a believer he accepts it wherever he finds it.*

(Transmitted by Tirmidhi & Ibn Majah)

Islām also forbids us to ridicule other people and laugh at their beliefs and religious practices. If we have differences, we must make our explanations with kindness and understanding.

**✓ EXERCISES**

1. Compare and contrast the concepts of “Fiṭrah” and “Original Sin”?
2. What happened to the earlier revelations?
3. What books are mentioned in the Qur'ān?
4. Name the prophets who received the Books.
5. Why has Allāh ﷺ sent his revelations to people?
6. How should we treat other books which are not mentioned in the Qur'ān?
7. How should Muslims treat people of other religions?
LESSON 12

AL-QUR’ĀN: THE FINAL REVELATION

The Qur’ān is the final revelation of Allāh ﷻ, sent to Prophet Muḥammad ﷺ through Angel Jibrīl ﷺ. Allāh ﷻ has promised to safeguard it forever. He promises in the Qur’ān:

Indeed, we have revealed this Dhikr (the Qur’ān), and We will safeguard it. (Al-Hijr 15: 9)

Allāh ﷻ sent many prophets with His guidance and many messengers with His books. However, over time, these messages were either lost or changed. The Qur’ān informed us fourteen hundred years ago that all these books have been changed. Most of the modern scholars are confirming this fact. Many of the original teachings have been lost or intentionally removed from the books. Some teachings have been misinterpreted to give them a different meaning. Some words have been changed to give them totally different meanings, and even new teachings have been added to these divine revelations.

We do not even know the names of most of the revealed books. We have a mention of only four other books in the Qur’ān. The Suhuf of Ibrāhīm have been completely lost, and we have no information about them. Tawrāt and Zabūr now form part of Old Testament. The Injīl is part of the New Testament. All of these books have gone through many changes, and the original documents are no longer available.

Although these books have been tampered with and distorted, the Qur’ān recognizes them as revealed books and accepts that they still contain some
truth. The Qur’ān invited the Jews and Christians to accept the final and complete truth as it was revealed to Rasūlullāh ﷺ. However, if they do not accept the truth of Islām as contained in the Qur’ān, then at least, they are asked to follow the teachings of their revealed books truthfully. The Qur’ān criticizes them for accepting only what suits them and rejecting what is not agreeable to them. It also asked them to read the scriptures, seeking the truth with sincerity instead of trying to find their own ideas within them.

The Qur’ān described the Jews and Christians as Ahl al-Kitāb, the People of the Book. Islām established a special relationship between Muslims and the Ahl al-Kitāb. Islām also granted them the right to practice their religion freely. The Qur’ān teaches Muslims to speak to them kindly, seek unity with them in the worship of one common God, and cooperate with them in those things that are good and righteous.

There are many other religions, and they have their own sacred books. Although Muslims cannot include other religious groups among the Ahl al-Kitāb with certainty, they have traditionally treated them with the same tolerance as they did the Jews and Christians, both socially and politically.

The Qur’ān is Allāh’s final message. It contains all the truth that had been revealed through the other books, bringing it to a final conclusion. While some of the instructions in earlier books were meant only for a specific time and for a particular people, the message of the Qur’ān is for all times and for all the people. At the time of the earlier prophets, humanity was in its infancy, so Allāh ﷻ did not reveal his complete Shari'ah (Islāmic laws and regulations) then. The Qur’ān completes and finalizes the Shari'ah.

Since the Qur’ān is final revelation, it was important that it be safeguarded from any corruption or change. Allāh ﷻ promised to safeguard it, and we know for a fact that He fulfilled His promise. The Qur’ān is the same book as it was revealed to Prophet Muḥammad ﷺ. As one of the miraculous ways of safeguarding His Word, Allāh ﷻ created love and care about this book in the hearts of the believers, so they would naturally work to preserve it.
There are hundreds and thousands of people all across the world who have memorized the entire Qur’ân word for word. These people are called the Ḥuffāẓ (singular: Ḥāfiz). Every Muslim has some part of the Qur’ân memorized. Some people have learned how to beautifully recite the Qur’ân; they are called Muqrīs or Qārīs. Yet, there are others who have mastered the art of calligraphy; they write the Qur’ân in an artistic manner. These are called the Khattāt. There are scholars who specialize in its study and interpretation. These scholars are called Mufassirūn (singular: Mufassir).

Generations of Islamic scholars, known as the ‘Ulamā’, have devoted their lives in reading, understanding, practicing and teaching the Qur’ân. The Qur’ân was revealed in the Arabic language, and despite the passing of fourteen hundred years, the Arabic language of the Qur’ân remains a language, spoken, written and understood by the millions. The Qur’ân is not an antiquated book; it was sent as a complete guidance for the ‘Ummah of Prophet Muḥammad ﷺ, and it addresses all the most relevant issues humanity is to face until the end of time.

The Qur’ân gives us a complete code of life. It clearly defines what is Ḥalāl and what is Ḥarām. It teaches us best morals and manners. There is no part of life that it does not provide us the guidance. This book is for all human beings and for all time to come.

May Allāh ﷺ include us among those who love His book, care about it and strive to safeguard it.

✓ EXERCISES

1. If earlier revelations teach the same truth, why is the Qur’ân needed?
2. In what way have the earlier revelations been changed?
3. Who are the Ahl al-Kitāb, and what relationship they have with Muslims?
4. How have the Muslims treated other religious communities?
5. How Allāh ﷺ has safeguarded the Qur’ân.
6. How is the Qur’ān a complete code of life?
7. What are the following people called?
   i. Those who write the Qur’ān.
   ii. Those who recite the Qur’ān.
   iii. Those who interpret the Qur’ān.
   iv. Those who memorize the Qur’ān.
LESSON 13

THE PROPHETS AND MESSENGERS OF ALLAH ﷻ

Allāh ﷻ says in the Qur’ān:

> ؛ وَمَا خَلَقْتُ الْجِنِّ وَالْإِنسَ إِلَّآ لِيُعْبَدُونَ

*We have not created the Jinns and humans except to worship us.*

*(Al-Zāriyāt 51: 56)*

To worship Allāh ﷻ means to believe in *Tawḥīd*; that He is One, and no one is like Him. He is the Creator and Lord of everyone, and no one shares His power. Worshiping Him also means to follow His *Sharī‘ah* (Islamic laws, rules and regulations) and lead our lives according to His Will.

How can human beings know what *Tawḥīd* is, and what His Will is? Allāh ﷻ, in His Kindness, has sent many prophets (Anbiya’) and messengers (Rusūl) to lead humanity to success in the Hereafter.

A prophet (Nabi) is a human being chosen by Allāh ﷻ to receive His message and deliver it to human beings. A prophet is not an angel, *Jinn* or other non-human creature. He is an ordinary human being, a servant of Allāh ﷻ, whom Allāh ﷻ chooses for His Divine purpose.

One cannot choose to be a prophet, it is a gift of Allāh ﷻ that he has given to whomsoever He wishes. A prophet is not required to have any special qualifications, family background or social connections. Only Allāh’s ﷻ decision ordains a particular individual a prophet, and only He knows the reasons for His choice.

Allāh ﷻ sent His prophets to enlighten people all over the world. All of the prophets brought the same message:

- Worship no one but one God.
• Do not commit *Shirk* by accepting partners with Him
• Do not commit *Kufr* by denying His favors to humanity.
• Follow His religion of submission, Islām.
• Lead a moral life according to the divine guidance.
• Prepare yourself for the 'Ākhirah, you will be judged for his actions committed in this world.

Thus, the message of Allah ﷻ reached all the people, and Allah ﷻ left no people or nations without His guidance. Yet, humans have a tendency to become forgetful, and if they are not vigilant, they lose their way. Sometimes, the believers were ruled by evil people who, for their personal interest, changed these pure teachings of Islām. They introduced *Shirk* (hypocrisy) and *Kufr* (disbelief) among the people. They made rules to suit their own needs, instead of adhering to the authentic rules of *Sharī‘ah*.

For centuries, Allah ﷻ kept sending his prophets to lead humanity back to the right path. According to a tradition of the Prophet ﷺ, over one hundred thousand prophets came to this world. We know some of their stories. However, there are many prophets that we know very little about besides their names. And still there were others of whom no record remains (Qur‘ān 4:164). There are twenty-five prophets mentioned by name in the Qur‘ān: Ādam, Nūh, Sāliḥ, Shu‘aib, Ḥūd, Ibrāhīm, Lūṭ, Ismā‘īl, Ishāq, Yā‘qūb, Yūsuf, Yūnus, Mūsā, Hārūn, Ayyūb, Dā‘ūd, Sulaimān, Ilyās, Al-Yas‘ā, Dhul-Kifl, Idrīs, Zakarīyyah, Yaḥyā, ‘Īsā, and of course, Muḥammad ﷺ.

A Muslim must believe and respect all the prophets. The Qur‘ān says:

اَمَنَ الْرَّسُولُ يِمْثَلُ ﺑِمَا أُنْزِلَ

إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلَّ أَمَنَ ﻋَلَىَ اللَّهِ وَمَلَکُّيْهِ وَكُلُّهُ

وُرَسَلْهُ لَنْفَقَّ بَيْنَ أَحَدِمِنْ رَسُلِهِ وَفَكَارُواْ ﻋَسَمْعَا

وَأَطْعَنَا عَفْرَانَكَ رَبِّنَا وَإِلَيْكَ الْمُصْرِبُ

The Messenger believes in what has been revealed to Him from His Lord,
as do the believers. Each one of them believes, in Allāh, and His angels, and His books and His prophets. We make no distinction between one and another of His messengers. And they say we hear and we obey. We seek your forgiveness our Lord, and to you is the end of all journeys. (Al-Baqarah 2: 285)

✓ EXERCISES

1. What are the qualifications to become a prophet?
2. What was the basic message of the prophets?
3. Mention some of the names of important prophets in the Qur’ān.
4. Do Muslims have to believe in all the prophets?
5. What is the difference between a prophet and a messenger?
6. What are the beliefs of the Muslims according to al-Baqarah 2:285?
We have learned that Allah has sent many prophets and messengers in the past. All of them taught the message of Islam. Some of them received the books of Allah. However, after some time, the message was lost or corrupted. People started committing *Shirk* and *Kufr*. The prophets came to teach *Tawhîd*, but their followers started worshiping them as gods, or sons of God, or even incarnations of God.

Finally, Allah decided to send His final prophet and messenger, Muḥammad, to all humanity for all times to come. Muḥammad was born in Makkah on 12 *Rabī‘ al-Awwal*, 13 Before Hijrah (22 April 571 CE). At the age of forty, Allah chose him as His messenger and gave him the revelation of the Qurʾān. He preached thirteen years in Makkah, but only a few Makkans accepted Islam. After thirteen years, he was invited to migrate (make *Hijrah*) to Madīnah. Most of the people of Madīnah accepted Islam and accepted him as their leader. For ten years, he struggled against the *Kuffär*, the *Munāfiqūn* and the Jews, who opposed and fought against him. Allah gave him a clear victory against His enemies and made Islam victorious.

Prophet Muḥammad taught the religion of Islam. It is the same religion which had been taught by all the prophets. The Islam taught by Rasūlullāh completes the message brought by all the earlier prophets: Ibrāhīm, Mūsa, ʿĪsā. Allah has promised to preserve the purity of His message and make His *Dīn* (religion) victorious against all other ideologies.

While all the other prophets were sent primarily to their own people, Rasūlullāh was sent for all humanity (*Kaffatan li (a)n-Nās*). His message was full of mercy for all the worlds and all the creation, Allah named him *Raḥmatun li (a)l-Ālāmīn*, (a Mercy for all humankind).
Allāh ُعَلَى gave him the most noble character. He was known as Al-Amīn (the Trustworthy) and As-Sādiq (the Truthful). Even his enemies recognized the nobility of his life. The Qur’ān says:

وَإِنَّكَ لَعَلَى حَقِّ عَظِيمٍ

*You (O Muḥammad) are given very high morals and manners.*
*(Al-Qalam 68:4)*

Rasūlullāh ُعُلَى was sent as the best model for all human beings to follow. The Qur’ān says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ

*Indeed, in the Messenger of Allāh you have a beautiful example.*
*(Al-Ĥzāb 33:21)*

He practiced what he preached. *Umm al-mu’minīn* ‘A’ishah ُعَلَى said, “His morals were the Qur’ān.” Rasūlullāh ُعَلَى personified in practice everything he taught. His way of life and his teachings are the Sunnah (traditions, way) for the ‘Ummah to follow. His teachings, his actions, and the actions that he approved are written and collected in many volumes. The written Sunnah is called Ḥadīth. Ḥadīth means a narration, story or incident. Before he passed away, he said:

*I am leaving with you two things, if you will follow them you will never go astray; the book of Allāh and my Sunnah.*
*(Transmitted by Muslim)*

Rasūlullāh ُعَلَى struggled for the cause of Allāh ُعَلَى and brought us His message truthfully. He loved his ‘Ummah and asked Allāh’s ُعَلَى forgiveness for its shortcomings. Allāh ُعَلَى has blessed him with the river Kawthar in Jannah. Rasūlullāh ُعَلَى would offer the water of Kawthar to his ‘Ummah. Those who shall drink from it shall never go thirsty. On the Day of Judgment, he will be, with Allāh’s ُعَلَى permission, the Shafī’ (Intercessor) of his ‘Ummah. He will
plead to Allāh to forgive their sins and admit them to Jannah. Allāh, in His Mercy will accept the Shafā‘ah of His beloved Rasūl and honor his ‘Ummah with the Jannah.

Muslims love their prophet. They try to follow His Sunnah. They accept what he enjoined and reject what he forbade. The Muslims love his family, ahl al-Bait, his Ṣaḥābah and respect his wives as their mothers. The Qur’ān says:

\[
\text{The Prophet is closer to the believers than their own selves, and his wives are their mothers.} \tag{Al-Ĥizāb 33:6}
\]

Allāh says about the messenger:

\[
\text{Indeed, Allāh and His angels send blessings on the Prophet, O Believers send blessings on him, and salute him with all respect.} \tag{Al-Ĥizāb 33:56}
\]

Whenever we hear the name of Rasūlullāh we must say:

\[
\text{May Allāh’s blessings and peace be upon him}
\]

✓ EXERCISES

1. Is Islām a new religion? What were the teachings of earlier prophets?
2. What do we mean by the statement: “Muḥammad is the final prophet”?
3. What would you call a person who claims to be a prophet or messenger after the coming of Rasūlullāh ﷺ?

4. What is the difference in the mission of Rasūlullāh ﷺ and the other prophets?

5. Why do the believers love Rasūlullāh ﷺ?

6. How does the Qur‘ān describe the character and mission of Rasūlullāh ﷺ?

7. What should we say when we hear the name of Rasūlullāh ﷺ.
Allāh ﷻ tells us in the Qur’ān that He created humans to worship Him. Allāh ﷻ says that He gave men and women life and intelligence to test which of them would obey Him.

Allāh ﷻ has given each human a soul which does not die. When a person dies, his body turns back into earth, but his soul is preserved. On the Day of Judgment, the universe will come to an end, and human beings will be brought back to life. Every one of us will be asked whether we worshiped Allāh ﷻ and behaved righteously on earth.

All the books of Allāh ﷻ teach us that this life is temporary. Eternal life starts after the end of this life. We have been sent here for a very short period of time to be tested for our faith and actions. Allāh ﷻ says:

\[(\text{Allāh}) \text{ Who has created life and death that he may try you to see which one of you is best in his actions: and He is Mighty and Forgiving.} \] (Al-Mulk 67:2)

The Qur’ān informs us that one day, all life of this world will come to a complete end and it will usher into a new life. Angel Israfil will blow the Sūr (the trumpet). As its sound increases, the world will be shattered to pieces. It will be the beginning of the Qiyāmah, the Day of Judgment. The Qur’ān gives us many graphic descriptions of that day:
A day when humankind will be as scattered moth.
And the mountains will become as carded wool.
(Al-Qari'ah 101:4-5)

This will be the end of all existence. Only Allah would remain that day:

The day they come forth, nothing of them hidden from Allah.
To whom belongs the Sovereignty and Power this day?
To Allah the One, Almighty.
(Al-Mu'min 40:16)

Then, Allah will ask the Angel Israfil to blow up the trumpet once more. The second sounding of the trumpet will bring back the creation. People will come out of their graves. That is the Day of Qiyāmah, the Judgment. Every soul will be presented before Allah's seat of power and Majesty. The scrolls of both good and bad deeds prepared by the angels, Kirāman Kātibīn, will be presented. Allah would give power of speech to all our organs that day. They will testify before Allah, bringing forth all our good and bad deeds.

The righteous will have the scrolls of their deeds in their right hands, and the evil will have the scrolls of their deeds in their left hands. The faces of the believers will radiate with heavenly light. They receive all that Allah had promised them. The faces of the Kuffār will be dark and gloomy. They will be lamenting over their fate and ask Allah to give them a second chance. There will be no second chance that day. They will blame their leaders and
and priests for their ill-guidance. Likewise, the leaders will abandon their people and return the blame upon them.

The believers will have the assurance of the Mercy of Allāh ﷻ, and the Shafā‘ah of Rasūllullāh ﷺ favoring them. They will be admitted to Jannāh. Their friends, relatives and angels will greet them with, “Assalāmu ‘Alai-kum”. Allāh ﷻ Himself would welcome them with Salām.

Power, influence, family connections, recommendations of their leaders will do the evil-doers no good that day. Everyone will be judged according to his own deeds. Those who did wrong and did not repent in their lifetime, as well as those who refused to worship and obey Allāh ﷻ will be punished in Hell.

On the Day of Judgment, only Allāh ﷻ will be the judge. No one in this world can say who will be saved, and who will be punished. Allāh ﷻ did not give this authority to any human being. No prophet, priest, magician and leader has the authority to declare another human being as entitled to Jannāh or the Jahannum. However, the Qur’ān and the Sunnah have clearly defined the faith and actions that could earn a person access to Jannāh. It also clearly specifies the evil actions that would lead one to Jahannum.

Rasūllullāh ﷺ said:

The actions are determined by the intention.
And everyone gets the reward of what he intends for.
(Transmitted by Bukhārī)

Any action, no matter how good and beneficent, may be rejected by Allāh ﷻ if done with the intent to show off, to earn fame or make worldly profit. While, some seemingly insignificant acts of sincerity may find acceptance with Him.

May Allāh ﷻ reward us with unwavering faith, righteous actions and intentions and raise us with our beloved Rasūllullāh ﷺ and his pious ‘Ummah.
EXERCISES

1. What is the Qiyāmah?
2. What actions would help people on the Day of Judgment?
3. How people would come to know about their good or bad deeds?
4. What kind of assurance the believers have on that day?
LESSON 16

WHAT ARE PARADISE AND HELL?

We have learned that on the Day of Judgment, the lives of the human race will be scrutinized and assessed by Allah ﷺ. All the good and bad they did on earth will be known. Those who did good, and those whom Allah ﷺ may forgive, will enter Paradise, and the wrong-doers, whom Allah ﷺ does not forgive, will enter Hell.

What is Paradise? Rasūlullāh ﷺ said that it is beyond anything that we can imagine. Allāh ﷺ has described it in the Qur’ān as a beautiful Garden, in which people will find all the good things that they like best: shady trees, rivers, flowers, beautiful houses and wonderful things to eat and drink, and the company of loved ones. Everything will be a source of peace and happiness; being so close to Allāh ﷺ Himself will be the greatest joy.

What is Hell? It is described in the Qur’ān as a place of fire and heat, or of terrible cold. The people of Hell will be in constant pain. They will blame each other for their condemnation. They will know that their greatest folly was that they rejected Allāh ﷺ, and on that Day, He will reject them.

Here is one of many verses of the Qur’ān that speaks about the Hereafter:

تَرَى الْجَلَّالِيَّةَ
مُشْفَقٍ مَّمَّا حَسَبْتُ وَهُوَ وَاقِعٌ بِهِمْ وَاللَّيْلُ
عَامِلُوا وَعَمِلُوا الصَّلِّيَّةَ فِي رَوْضَاتٍ الْجَنَّةِ
لَهُمْ مَا يَأْتُونَهُ وَيُرِيدُونَ ذَلِكَ هُوَ الْفَضْلُ الْكِبْرُ
You will see the evil-doers fearful of that which they have earned, and it will surely befall them; While those who believed and did good works (will be) in the flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment. (Ash-Shūrā 42:22)

Which would you rather enter: Paradise or Hell? The people who choose Paradise sincerely believe in Allāh ﷻ and do as much good as they can to win His pleasure. The people destined for Hell earn His anger by disregarding His message and His warnings. May Allāh ﷻ guide us on the right path!

✔️ EXERCISES

1. How is Paradise described in the Qur’ān?
2. How is Hell described in the Qur’ān?
3. What should a person do to enter Paradise?
4. How can a person avoid going to Hell?
5. Since it is by doing good deeds that you may enter Paradise, tell your teacher three good deeds which you would like to do or intend to do, Inshā’ Allāh.
LESSON 17

AL-QADR: THE POWER OF ALLĀH ﷺ
CAN A PERSON CHOOSE TO DO GOOD OR BAD?

Allāh ﷺ has made humans different from animals. Can you think of ways in which we are different from horses, cows, birds, fish, and insects?

Humans are different in several ways. Firstly, humans have intelligence. We have a brain to understand many things. Humans can think and plan. Secondly, humans can speak and put their thoughts and ideas into words. They have the ability to read and write. They can read in books the thoughts of men who lived long ago and far away. Thirdly, every human being has a mind and a heart, allowing him to feel the difference between what is good, and what is bad.

Allāh ﷺ has given us all this intelligence and understanding so that we can recognize Allāh ﷺ as the One Who has created all the wonderful things in the heavens and the earth. He has allowed humans to understand the difference between good and bad. Allāh ﷺ has full power to control all of His creations, including Man. However, He has given us the power to choose between good and bad.

Suppose a mother asks her children to help her at home. Knowing that helping her would make her happy, some children choose to obey her request. However, some children refuse to obey, making their mothers sad and angry with them.

From this example, you can see that Allāh ﷺ has given the people the freedom to choose good or bad. He loves those who do good and is angered by those who do wrong.
The Qur'an says:

وَنَفَسَ وَمَاسَّهَا فَأَلْهَمَهَا حُجْرَةٌ وَقَفَّنَهَا قَدَّ
أَفْلَحْ مِنْ زَكَّاهَا وَقَدْ خَابَ مِنْ دَسَّهَا

And (by) the soul and Him Who perfected it, and inspired it
(with conscious of) what is wrong for it and (what is) right for it.
Indeed, he succeeds, who purifies it (his soul) and he is indeed
a failure who corrupts it.
(Ash-Shams 91: 7-10)

Allāh ﷻ has given humans the gift of His guidance. He has promised to help
those who ask Him and sincerely try to obey Him. Allāh ﷻ has also given
humans the freedom to turn away from His guidance. Some people choose
not to be guided by Allāh ﷻ and they try to guide themselves. Such people
go astray and will never be happy in this world or in the next.

It is important to understand that our conscience, the voice of our soul, is the
most valuable possession we have. A child is born with a pure soul. As long
as he believes in Allāh ﷻ and tries to do good, his soul will stay pure and
bright, like a mirror. But if he chooses to ignore Allāh’s guidance and
behaves in a manner that his conscience knows is wrong, his soul will
resemble a mirror that has been covered with dirt. He will have lost sight of
Allāh’s guiding light and will be left in eternal darkness. It is for this reason
that Allāh ﷻ commands us to pray to Him everyday. Consider the words of
Sūrah al-Fātiḥah (1: 6-7):

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ عِنْدَكَ عِنْدَكَ وَلَا الصَّرَّائِحِ

Guide us on the right path: the path of those to whom You
have given Your blessings. Not the path of those who earn
Your anger, nor of those who go astray.
(Sūrah al-Fātiḥah 1: 6-7)
EXERCISES

1. Why did Allāh ﷻ give humans intelligence and understanding?
2. Can a person choose to do good or bad?
3. Can a man guide himself without Allāh’s guidance?
4. What happens in this world to the soul of someone who does not care about Allāh ﷻ and does bad things?
INTRODUCTORY NOTES ON FIQH FOR TEACHERS

In treating the subject of *Fiqh* at the junior level, the author was faced with a dilemma. If the subject is treated properly, it is quite complex, and young learners may have some difficulty in following the text. However, if the subject is simplified too much, it could lead to errors and omissions in the performance of their religious duties. This latter danger seems to be more serious than the former, especially since the primary/junior levels marks the end of formal Islamic education for some students.

Therefore, the text focuses on information necessary to perform necessary daily rituals. It is left to the teacher to present the information in a way commensurate with the comprehension level of the young students. We suggest the teacher give practical demonstrations and test the students practical applications whenever possible.

The information given was originally written according to the Mālikī school of *Fiqh*. IQRA’ Foundation has expanded the text to include other schools of *Fiqh*. This broadened perspective will greatly facilitate the teaching of Islamic *Fiqh* within the realm of the classroom, which often represents a microcosm of all the schools of *Fiqh*.

The modern world has evolved into a “global village.” Both through instruction and experiences with one another, we learn about different religions, cultures, and civilizations. In contrast, our knowledge of the various schools of *Fiqh* is lamentably limited at best. In the United States and the rest of the Western world, the Muslim community has an opportunity to expand its educational horizons while learning to respect differences and appreciate the rich diversity of Islamic Civilization.

Islamic Studies teachers have a special responsibility to impart Islamic knowledge and mold the character of their students in order to fully develop their human and Islamic potential. The teacher is a role model for the students, so exercising tolerance and appreciation for diversity must not only be reflected in teaching material but also in the personal attitude of the instructor. Only then, will the teachings have real impact on students.
FIQH
INTRODUCTION TO FIQH & FIVE PILLARS OF ISLĀM

What is Fiqh?

*Fiqh* is Islāmic jurisprudence. It describes the details of our Islāmic duties and how to perform them.

The Five Pillars of Islām

Islām is based on Five Pillars. The Five Pillars of Islām are:

1. *Kalimah ash-Shahādah*: declaration of faith
2. *Ṣalāh*: prayer
3. *Ṣawm*: fasting
4. *Zakāh*: welfare fees; obligatory charity
5. *Ḥajj*: pilgrimage

The Purpose of the Five Pillars

Pillars are solid structures that hold up the roof of a building. Each pillar needs to be equally strong to do the job effectively. If some pillars are weak, the whole building becomes unstable and may fall apart.

Similarly, practicing the Five Pillars of Islām upholds the `Īmān (Faith) of the believer and gives structure to his life. The Five Pillars of Islām describe the most essential forms of worship to Allāh سُلَمُ. If a person does not take care to uphold the Five Pillars, his `Īmān will weaken, and he will become distanced from Allāh سُلَمُ. In such a vulnerable state, he may easily be led astray by the Shaitān and lose all happiness in this world and in the Hereafter.
The Importance of the Five Pillars

If a Muslim observes the Five Pillars of Islam sincerely, Allah will reward him by guiding him on the right path and strengthening his Imān. Thus, learning the correct way of performing these important tasks is essential to leading a successful Islamic life.

The first of the Five Pillars is Kalimah ash-Shahādah ("Declaration of Faith"), which is the affirmation of one’s faith in Allāh and Rasūlullāh as His last prophet. Tawḥīd has been discussed in the first section of this book. This section of the book (Fiqh) will elaborate on the remaining four pillars of Islam and some other important points of Fiqh and Shari'ah (Islamic Law).

✔ EXERCISES

1. What is Fiqh?
2. What are the Five Pillars of Islam?
3. What is the purpose of practicing the Five Pillars of Islam?
4. What is a pillar, and what does it do?
5. What are the results of failing to practice the Five Pillars of Islam?
LESSON 2

PURIFICATION AND ITS MEANS

What Is Meant By Purification?

Before offering prayer, a Muslim must purify himself. He must wash his body and cleanse his heart, mind, and soul in preparation for prayer.

There are three types of purification:

(a) *Wudū* (Ablution)
(b) *Ghusl* (Ritual Bath)
(c) *Tayammum* (Dry Ablution)

Each type will be described in detail in the following lessons.

Determining the Purity of Water

*Wudū* (Ablution) and *Ghusl* (Ritual Bath) should be performed with pure water. To be considered pure, water should be free of color, taste, or smell. However, if any of these things come from dirt, rocks, salt, or other naturally occurring sources, the water may be used. Furthermore, according to Ḥanafi *Fiqh*, if any pure substance is mixed with water, the water can still be used for *Wudū* or *Ghusl*, as long as two of the three qualities (i.e. color, taste, or smell) have not been changed.

Sources of Pure Water

The following sources of water are considered acceptable for *Wudū* and *Ghusl*: springs, wells, rivers, rain water, melted ice or snow, and sea water.
Cleanliness of Body, Clothes and Place of Worship

As Muslims, we are required to observe basic hygiene. Each time we go to the bathroom, we must clean ourselves with water, if it is available. If water is unavailable, we may use toilet paper. If we are outdoors, or away from a modern toilet, we may use leaves or stones to clean ourselves. When preparing for prayer, in addition to performing Wudu’ or Ghusl, we must also ensure that our clothes are clean. This shows our respect for the Masjid and for our fellow Muslims.

Before beginning the prayer, we must make sure that the place of worship is clean. We cannot pray in a place that contains najāsah (grave impurity).

✔️ EXERCISES

1. What is the meaning of purification for prayer?
2. Name the three types of purification.
3. List the requirements for water to be suitable for purification.
4. Name five sources of pure water.
5. How can a Muslim ensure that his body and clothes are always clean for prayer?
6. Is it allowed to offer prayers (Ṣalāh) in the washroom? Why or why not?
LESSON 3

THE BENEFITS OF WUDU’

Wudu’ As Prescribed in the Qur’an

Alläh has prescribed Wudu’ in the following passage of the Qur’an:

O you who have attained faith! When you are about to pray, wash your face, and your hands (and arms) up to the elbows; rub your heads (with water); and (wash) your feet to ankles. (Al-Ma’idah 5:6)

Preparation of the Body

The Wudu’ prepares our bodies for prayer. We are about to stand before Alläh, our Creator, Lord and King, and we should try to present ourselves in the best way possible. By washing ourselves, ensuring that our clothes are clean and tidy, and making ourselves calm and attentive, we humbly show that we are ready to be in Alläh’s presence.

Preparation of the Mind

The Wudu’ prepares a Muslim mentally and spiritually for prayer. When we wash the dirt from our bodies, we may imagine washing away the sins
from our bodies and souls. We must also have the intention not to repeat our sins.

So, when we wash our hands, we should repent any wrong deeds that we may have done with our hands. When we wash our mouths, we should repent any wrong things we may have said, and so on.

If we prepare ourselves for prayer in this way, we become more attentive to the purpose of the prayer and it brings us closer to Allah ﷺ.

`Uthmān ibn `Affān ﷺ reported that the Prophet ﷺ said:

*He who makes *Wuḍū’* and makes it in the best way, his sins leave his body, even from beneath his nails.*

(Transmitted by Muslim)

✓ **EXERCISES**

1. Describe how you would prepare yourself to stand before your Creator.
2. How can a Muslim make *Wuḍū’* in the best way, so that he washes off his sins as well as his dirt?
LESSON 4

THE SIGNIFICANCE OF EACH ACT OF WUḌŪ’

We have learned that 

\( Wudū' \)

is an important way a Muslim purifies himself in preparation for worship. Each act of 

\( Wudū' \)

carries its own significance. Some acts are more essential than others. Let us examine these acts in more detail.

Farāḍ-al-Wuḍū’: Seven Compulsory Acts of Ablution

Some of the acts of 

\( Wudū' \)

are Farāḍ (obligatory). If one of these required acts is omitted, one must go back to complete it, and then repeat the remaining acts of 

\( Wudū' \)

up to the end. In the Hanafi madhhab, one must go back and complete only the part that was omitted; and the remaining parts of the 

\( Wudū' \)

need not be repeated. If the person has already prayed by the time he remembers that he has omitted a Farāḍ act, he should repeat the whole 

\( Wudū' \)

and the prayer. The four Farāḍ acts of 

\( Wudū' \)

are mentioned in the Qurʾān. We will look at these in detail over the next few lessons.

Sunan-al-Wuḍū’: The Necessary Acts of Ablution by the Tradition of Rasūlullāh ﷺ

Certain acts of 

\( Wudū' \)

are very important, because they were practiced by Rasūlullāh ﷺ. These Sunnah acts of 

\( Wudū' \)

are called Sunan al-Wuḍū’ī. If one of these acts is missed, it should be completed; although it is not necessary to repeat the 

\( Wudū' \). According to the Hanafi madhhab, any Sunnah act which is missed does not nullify the Ṣalāh.

If one does not remember that he missed a Sunan al-Wuḍū’ī until after completing the prayer, his prayer is still valid. However, he should perform
a fresh, complete *Wuḍūʾ* before offering the next obligatory prayer.

**Mustaḥabbāt-al-Wuḍūʾ: Recommended Acts of Wuḍūʾ**

There are about five to ten other small acts which are recommended, because they make the *Wuḍūʾ* more perfect. However, if they are not included, the *Wuḍūʾ* is still valid.

A summary of the various acts of *Wuḍū* according to their respective significance and the order that they should be performed can be found on the next page.
<table>
<thead>
<tr>
<th>ACTS OF ABLUTION</th>
<th>FARD</th>
<th>SUNNAH</th>
<th>MUSTAHAB</th>
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<tbody>
<tr>
<td>Say: <em>Bismillāh-ar-Rahmān-ar-Rahīm</em></td>
<td>✓</td>
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<tr>
<td>Intention</td>
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<td>Washing the hands</td>
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<td>Rinsing the mouth</td>
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<tr>
<td>Sniffing water &amp; blowing it out</td>
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<tr>
<td>Washing the face</td>
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<td>Washing the arms</td>
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<tr>
<td>Wiping the head, from front to back</td>
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<td>Wiping the head, neck to hairline</td>
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<tr>
<td>Wetting the hands to rub the ears.</td>
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<tr>
<td>Rubbing the ears</td>
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<td>Washing the feet</td>
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<tr>
<td>Declaration of Faith</td>
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<tr>
<td>Rubbing thoroughly when washing</td>
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<tr>
<td>Not interrupting <em>Wudu’</em></td>
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<tr>
<td>Doing the acts of ablution in order</td>
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<tr>
<td>Brushing the teeth before ablution</td>
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<tr>
<td>Repetition three times of each act</td>
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<tr>
<td>Choosing a clean place for ablution</td>
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<tr>
<td>Not wasting water in ablution</td>
<td>✓</td>
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</tr>
</tbody>
</table>
EXERCISES

1. What are the seven Farā'iḍ al-Wuḍū’?
2. What are the eight Sunan al-Wuḍū’?
3. Name five of the Mustaḥabbāt al-Wuḍū’.
4. If a person forgets a Farāḍ act of Wuḍū’ and remembers it just after completing it, what should he do?
5. If a person forgets a Farāḍ act of Wuḍū’ and remembers it after offering the prayer, what should he do?
6. If a person forgets a Sunan al-Wuḍū’ and remembers it after offering the prayer, what should he do?
7. Why should the Mustaḥabbāt al-Wuḍū’ be done?
LESSON 5

HOW TO PERFORM **WUḌŪ’** (Ablution)

**Step 1** Start with the name of Allāh ﷻ by reciting: *Bismillāhi (A)r-Raḥmāni (A)r-Raḥīm(i)*, which means: “In the name of Allāh, the Beneficent, the Merciful.” (Sunnah)

**Step 2** Make the intention of purifying yourself for worship. This can be done silently and in your own language. In all the madhāhib, except the Ḥanafī, this step is required for the Wuḍū’ to be complete. (Fard)

**Step 3** Wash the right hand, then the left hand. You should wash up to the wrist and between the fingers. Doing this three times is recommended. (Fard)

**Step 4** Rinse the mouth. Three times is recommended. (Mustahab)

**Step 5** Sniff water into the nose, and blow it out gently. Three times is recommended. (Mustahab)

**Step 6** Wash the face, from hairline to chin, and from ear to ear. According to all the Sunni madhāhib, it is best to wash from the top of the face downwards, but it may be done in any manner. Doing this three times is recommended. (Fard)

**Step 7** Wash the right arm up to the elbow three times. Repeat with the left arm. According to the Ḥanafī, Mālikī, Shāfi‘ī and Hanbalī madhāhib, one should wash from the hands up to the elbows. Three times is recommended. (Fard)
Step 8  Make *masah* of the head. According to the Mālikī and Hanbalī *madhhab*, wet your hands and rub the head once from the front hairline to the back of the neck and back again to the front. According to the Ḥanafī *madhhab*, only one-fourth of the head need be wiped with the wet hands. According to the Shāfī‘i *madhhab*, it is required that the entire head, not missing even a single hair, be wiped with wet hands. In all of the *madhhab*, one may make *masah* over a *taqīyah* (cap) or turban. *(Sunnah)*

Step 9  (Sunnah) Make *masah* of the neck. According to the Ḥanafī *madhhab*, wet the hands and rub the ears, front and back, once. Then the back of the neck should be wiped. This should all be considered one step. The wiping of the ears is mandatory in the Hanbalī *madhhab*, but considered recommended in the others.

Step 10  In the four Sunnī *madhhab*, we wash the feet from the toes to the heels and ankles, starting with the right foot. Remember to rub between the toes. Doing this three times is recommended.

Step 11  To complete the *Wudu‘*, recite the Declaration of Faith (Kalimah ash-Shahādah):

\[
\text{Ashhadu `an lā ilāha illa allāhu Wahdahu lā sharīka la-}
\text{h(u) wa ashhadu `anna Muḥammadan `abdu-hu wa}
\text{Rasūluh(u).}
\]

*I bear witness that there is no god but Allāh, One and without partner, and I bear witness that Muhammad is His servant and messenger.*
Summary of Wudu’

According to the Shafi‘i and Hanbalī, it is Farḍ to make Wudu’ in the prescribed order. According to the Ḥanafī and Mālikī madhāhib, it is mustaḥab to do so.

1. Start with Bismillahi (A)r-Rahmāni (A)r-Rahīm(I)
2. Make intention.
3. Wash hands.
4. Rinse mouth.
5. Sniff water in nose.
6. Wash face.
7. Wash arms.
8. Make masaḥ of head.
10. Wash feet.
11. Recite Ash-Shahādah.

✔ Exercises

1. What is said in Arabic when you start your Wudu’?
2. Is the intention made out loud or silently?
3. What would you say in your intention to perform Wudu’?
4. Describe and demonstrate the acts of Wudu’.
5. What should you say in Arabic when you have completed the Wudu’, and what is its meaning?
6. Summarize the order of Wudu’, according to the madhāhab you follow.
THE PROCEDURE FOR WUḌŪ'

STEP 1, 2, & 3
Starting with Bismillah, make the intention, wash the hands to the wrists. (Three times is preferred)

STEP 4
Rinse the mouth. (Three times preferred)

STEP 5
Sniff water in nose. (Three times preferred)

STEP 6
Wash face. (Three times preferred)
STEP 7
Wash arms to elbow. (Three times preferred)

STEP 8
Make Masah of the head.

STEP 9
Make Masah of the ears.

STEP 10 & 11
Wash both feet to ankles.
End with Ash-Shahādah.
CONDITIONS THAT NULLIFY WUDU’

According to the Mālikī madhhab, the following conditions nullify the Wudū’:

1. Defecation, urination, or passing gas.
2. Deep sleep, whether for a short or long while.
3. Loss of one’s senses due to fainting, madness or drinking alcohol.
4. Emission of semen.
5. Touching the uncovered private parts with the palm of the hand or fingers.
6. Having doubts about whether one’s Wudū’ is valid.

According to the Ḥanafī madhhab, these conditions would nullify the Wudū’:

1. Passing of gas or fluid from any part of the body
2. Deep sleep in a reclining position. Sleeping in the sitting, standing or kneeling position does not break the Wudū’.
3. Loss of senses due to fainting, madness or drunkenness
4. Vomiting a mouthful
5. Spitting saliva that is made up of mostly blood
6. Touching one’s private parts with the bare hand
7. Laughing during the prayer

According to the Shāfī‘ī madhhab:

1. Defecation, urination or passing of gas
2. Losing consciousness or sleeping deeply in the reclining position
3. Touching the private parts with the bare hand.
4. Touching the skin of someone of the opposite sex who is not related to you.

According to the Hanbalī madhhab:

1. Going to the bathroom or passing gas
2. Deep sleep in any position
3. Emission of semen
4. Vomiting a mouthful
5. Large amounts of blood or pus discharged from the body
6. Eating the meat of an animal not slaughtered in the name of Allāh ﷻ

Under any of these conditions, it becomes necessary to repeat ḫudū’ before the next prayer.

Conditions for Which ḫudū’ is Necessary

A Muslim is required to have ḫudū’ in the following circumstances:

1. To make ṣalāh of any kind
2. To make tawāf around the Ka`bah
3. To make sajdah when reading certain āyāt of the Qur’ān
4. To touch the Arabic text of the Qur’ān

✔️ EXERCISES

1. List from memory all the conditions which nullify ḫudū’.
2. When is a Muslim required to make ḫudū’?
3. What are the three conditions common to all Madhāhib which nullify the ḫudū’?
THE GHUSL

The \textit{Ghusl} is a ritual bath performed to purify one’s body for prayer and other acts of worship.

What Necessitates the Ghusl?

Just as \textit{Wuḍū’} is necessary to remove a minor impurity, \textit{Ghusl} is necessary to remove a greater impurity. The following occasions make \textit{Ghusl} necessary:

1. When a woman’s monthly period ends.
2. When a woman’s blood of childbirth ends.
3. After emission of semen, whether the male is awake or asleep.
4. After sexual intercourse with one’s spouse.
5. According to the Hanbalî school of thought, any non-Muslim who becomes a Muslim \textit{must} perform \textit{Ghusl}. The Shāfi’î \textit{madhhab} require that a new Muslim perform \textit{Ghusl} only if one of the above conditions occurred before the \textit{Shahādah} is recited.

How to Perform Ghusl

\textbf{Step 1} 
Start with: \textit{Bismillāhi (A)r- Раḥmāni (A)r- Раḥīm(I)}, which means: “In the name of Allāh, the Beneficent, the Merciful.” According to the Ḥanafī \textit{madhhab}, this is not to be recited if the \textit{Ghusl} is \textit{Fard}.

\textbf{Step 2} 
Make intention silently for performing \textit{Ghusl} to purify your body for worship. The Ḥanafīs do not consider this step mandatory.
Step 3  Wash the najāsah from the private parts.

Step 4  Perform Ṭuḥū' as taught in Lesson 4, but wash each part only once.

Step 5  Wash the entire body from head to toe. It is best (mustaḥabb) to wash from the top to the bottom, and the right to the left. All Ḥanafīs are required to rinse the mouth and the nose during the Ghusl.

After Step 4 above (i.e. Ṭuḥū'), avoid touching the private parts with the inside of the hand. If you do so, it will become necessary to perform Ṭuḥū' again before Ṣalāh. This is not necessary in the Ḥanafi madhhab.

✔ EXERCISES

1. What is the Ghusl?
2. What necessitates the Ghusl?
3. What should an adult who becomes a Muslim do before he offers his first prayer?
4. What are the steps of the Ghusl, in their correct order?
5. What are the Farrj acts of the Ghusl?
TAYAMMUM

Tayammum is a dry Wudu', using dust instead of water.

When is Tayammum Performed?

It may be performed in place of Wudu' or the Ghusl in the following circumstances:

1. When there is no water.
2. When there is scarcity of water.
3. When it is dangerous to go to the place of water.
4. When the water is at a very distant place.
5. During illness, when washing with water will increase the illness or delay recover.

Obviously, Tayammum is to be performed only in an emergency. According to most of the madhhab, it remains valid only for one prayer and must be repeated for each subsequent prayer. In the Hanafi madhab, Tayammum remains valid for as long as any of the conditions above are in effect; however, if any of the circumstances that would normally break Wudu' occurs, Tayammum becomes void.

If someone has prayed with Tayammum, and then water becomes available before the end of the time of that prayer, he should make Wudu' or bathe with water and repeat the prayer. If the prayer time passes without the water being available, the prayer with Tayammum is valid. However, according to the Hanafi madhab, even if water is found before the end of the prayer time, once the prayer has been completed, it does not have to be repeated.
THE PROCEDURE FOR TAYAMMUM

STEP 1-4
Using a clean area of earth and starting with Bismillāh, make intention for Tayammum. Press hands on ground surface.

STEP 5
Lift hands as shown, palms downwards, gently hitting their sides together to knock off extra dust.

STEP 6
Rub your face with your hands.
STEP 7
Press your hands to the ground again, shaking off extra dust, as in Step 5. Rub hands together.

STEP 8
Rub your right arm with your left hand, starting from the back of the finders to the elbow, and back along the inner arm to the hand, rubbing between the fingers. Repeat with the other arm.
How to Perform Tayammum

**Step 1**  
Find a piece of ground which is free of *najāsah*: rock, sand, dust, grass, or any other natural surface. Sand or dust may also be fetched from another place to perform *Tayammum*.

**Step 2**  
Begin the *Tayammum* with “*Bismillāhi (A)r- Ра́мāni (A)r- Ра́ḥūm(i)*”

**Step 3**  
Make intention in any language, silently declaring: “*I intend to perform Tayammum to enable me to offer a ritual prayer.*”

**Step 4**  
Press the hands on the ground’s surface.

**Step 5**  
Lift your hands as shown, palms downwards, gently hitting their sides together to knock off surplus dust.

**Step 6**  
Rub your face with your hands.

**Step 7**  
Press your hands to the ground and hit their sides together as in steps 4 and 5.

**Step 8**  
Rub your right arm with your left hand, starting from the back of your fingers to the elbow, and back along the inner arm to the hand, remembering to rub between the fingers. Repeat with your other arm.

**Summary of Tayammum**

1. *Bismillāhi (A)r- Ра́мāni (A)r- Ра́ḥūm(i)*
2. Intention
3. Press **hands on dust** and knock hands together
4. Rub face
5. Press hands on dust and knock hands together
6. Rub right arm, then left

Conditions That Nullify Tayammum

The same conditions that nullify *Wuḍū‘* also render *Tayammum* void (see Lesson 5).

✓ EXERCISES

1. Describe five circumstances in which *Tayammum* instead of *Wuḍū‘* or *Ghusl*
2. For how many prayers is the *Tayammum* valid?
3. If a person prays *‘Ishā‘* at 8:30 p.m. with *Tayammum* because there is no water, and water then becomes available at 9:30 p.m., what should he do?
4. List the acts of *Tayammum* in their correct order.
5. What nullifies *Tayammum*?
THE ŠALĀH

What is the Value of Šalāh to Muslims?

Šalāh, or prayer, is the second Pillar of Islām. Šalāh offers us the opportunity to communicate with God directly at any time and place. It is a time for reflection and evaluation of our past actions and preparation for future actions. As we shall see, Šalāh is important for both individual growth and community solidarity.

Worship is the Purpose of Creation

Allāh ﷺ says in the Qur’ān:

Wमा خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيُبَيِّنَنَّ الْخِيْرَاتَ وَالْخَسَائِسَ ۚ إِنَّكَ لَتَعْلَمُونَ

I have only created jinn and men that they may worship Me.
(Al-Zāriyāt 51:56)

It is human nature to seek a higher power for worship. Deep down, every human being feels the existence of God. This is evident by the existence of so many religions in the world today. However, as promised in the Qur’ān, God’s true, unchanged word, only Islām shows us the meaning of true worship. True worship is complete submission of heart, soul, mind, and body to the Will of Allāh ﷺ. Šalāh provides a means of submission, allowing human beings to carry out the purpose for which they were created.

The Šalāh is a Reminder of Allāh ﷺ:

We often become very busy in our daily routines: we go to school, we do our
chores, we play with our friends, we spend time with our families, etc. With all this activity, sometimes it can be hard to remember Allāh ﷻ. When our minds are busy elsewhere, the Shaitān finds weakness and tries to distract us from remembering Allāh ﷻ.

This is why Salāh is so important. When we pray, we focus on remembering Allāh ﷻ. We praise Him for His mercy and kindness, and we remember that He is our Master and King on the Day of Judgement. We ask Him to guide us on the right path and protect us from the temptations of the Shaitān.

The Qur’ān says:

إِنَّ الْقَوْلَةَ تَنْهَى عَنِ الْفَحْشَاةِ وَالْشَّرْكِ

Indeed, the prayer prevents one from shameful and unjust acts.

(Al-‘ Ankabūt 29:45)

Praying five times every day keeps our ‘Imān strong and makes us more conscious of Allāh ﷻ. The more aware we are of His presence, watching our every action, the more we avoid breaking His laws and become better people. Rasūlullāh ﷺ advised:

Worship your Lord as if you see Him, and if you cannot do that, then know that He sees you.

(Transmitted by Bukhārī)

The Salāh Expresses Humility Before Allāh ﷻ

In Islām, prayer includes both words and movements which are intended to express our humility before Allāh ﷻ. Thus, regardless of a person’s social position or wealth, whether he is a king or a pauper, he must bow and prostrate with his nose and forehead to the ground. Men and women are equal in the eyes of Allāh ﷻ, and the prayer helps to remove all feelings of pride and superiority among human beings.
The Ṣalāh is a Formal Communication with Allāh ﷻ

A person engaged in prayer is able to express his needs directly to Allāh ﷻ. Allāh ﷻ says in the Qur’ān:

وَقَالَ رَبِّيَّكُمُ أَدْعُونِي أَسْتَجِبْ لَكُم

Call on Me, and I shall answer your call.

(Ghāfir 40:60)

Ṣalāh empowers a Muslim by bringing him closer to Allāh ﷻ. When offering the Ṣalāh, he can feel Allāh’s power firsthand. His reward will be hope and tranquillity, and the knowledge that Allāh ﷻ will help him face and overcome the difficulties that are troubling him.

The Ṣalāh Strengthens the Islāmic Community

It is strongly recommended that Muslims offer the Ṣalāh in Jamā’ah (congregation), whether at home with the family, in the Masjid, or anywhere else where Muslims find themselves together at the time of prayer.

Praying together helps foster the feeling of brotherhood among Muslims. Muslims pray for Allāh’s guidance and blessings. They share the common bond of service to Allāh ﷻ. So naturally, they develop love and understanding for each other. Kindness to each other and regard for each other’s needs becomes as much a part of worship as Ṣalāh. As each individual Muslim becomes a better person, the Muslim community improves spiritually, and consequently, the human society as a whole benefits.

The Ṣalāh Teaches Punctuality, Cooperation and Discipline

When the time for Ṣalāh approaches, we should not delay in offering the prayer. All other activities must be stopped, and the Ṣalāh should become our
first priority. Any delay will give the Shaitān the opportunity to mislead us away from Šalāh.

Praying Šalāh in Jamā’ah is a lesson in cooperation and orderliness. The one who is most learned leads as Imām. The followers line up in straight lines, shoulder to shoulder, like soldiers. When the Imām gives the call, the group follows him as one body. If the Imām makes a mistake during the prayer, one of the followers should correct him politely in the prescribed manner. Thus, even though the Imām is the leader, every follower carries a responsibility for his own Šalāh and the Šalāh of his fellow followers.

The benefits and blessings of the Šalāh in Islām are too numerous to mention here. Those given above are just a few examples.

✔ EXERCISES

1. Explain some reasons why a Muslim must offer the Šalāh.
2. How does the Šalāh help a Muslim in his or her daily life?
3. How does the Šalāh help strengthen the Muslim community?
4. What useful lessons in behavior do we learn from: (a) prayer at regular intervals throughout the day; (b) prayer in Jamā’ah?
Lesson 10

The Five Compulsory Prayers

The Five Daily Prayers Should Never Be Neglected

The five daily Șalawât (prayers) should never be neglected. If a person is too ill to stand, he may pray sitting. If he is too ill to sit, he may pray lying down. Prayer is the most important link between the believer and Allâh ﷻ. If a person is negligent of his Șalâh, he is breaking communication with Allâh ﷻ.

Exemption from Prayers

The only adult Muslims who are excused from the Farâd prayers are: (a) woman during her monthly period or during the blood of childbirth; (b) a mentally incapacitated person; (c) an unconscious person. Those who fall into these categories do not need to make up the missed prayers when they have purified themselves or are recovered.

The Age at Which Children Should Pray

Often, young children imitate their parents when they pray. This should be encouraged. The best way for children to learn the steps of Șalâh is by following the example of their parents, elder brothers and sisters, and other relatives.

Children should be encouraged to pray from the age of seven. From the age of ten, they may be punished if they refuse to pray. It is a sin for any Muslim who has reached the age of puberty to deliberately omit a Farâd prayer.
The Five Daily Salawat

The five daily Salawat in order are:

1. Fajr or Subh (dawn)
2. Zuhr (afternoon)
3. 'Asr (mid-afternoon)
4. Maghrib (after sunset)
5. 'Ishā (twilight)

The Times of the Five Daily Salawat

Each prayer has an appointed time. A Muslim should always make sure to pray each prayer at its appointed time. The appointed time and the extension time of each prayer is as follows:

<table>
<thead>
<tr>
<th>PRAYER</th>
<th>TIMINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr (Dawn)</td>
<td>From dawn until the sky turns bright yellow</td>
</tr>
<tr>
<td>Zuhr (Afternoon)</td>
<td>From after mid-day until mid-afternoon, i.e., when the length of an object’s shadow is double its actual size.</td>
</tr>
<tr>
<td>'Asr (Mid-afternoon)</td>
<td>From the time that an object’s shadow becomes double its size until just before sunset.</td>
</tr>
<tr>
<td>Maghrib (Sunset)</td>
<td>Immediately after sunset until just before twilight (the sky turns completely dark)</td>
</tr>
<tr>
<td>'Ishā (Night)</td>
<td>From twilight to dawn, although the preferred time is before one-third of the night has passed</td>
</tr>
</tbody>
</table>

✓ EXERCISES

1. How should a sick person pray?
2. Name three conditions under which a Muslim is excused from the
3. If a woman’s monthly period has ended, and she has performed the Ghusl (Ritual Bath), does she have to make up for the prayers she missed during her period?

4. From what age should a Muslim child be admonished if he or she refuses to pray?

5. What are the names of the five daily Ṣalawāt in Arabic, and their English translation?

6. Describe the appointed time and the extension time for each of the five daily Ṣalawāt.
LESSON 11

THE 'ADHĀN AND THE QIBLAH

The 'Adhān and the Mu‘adhhdhin

The 'Adhān should be called at the time of prayer in the mosque, in the home or anywhere else that Muslims gather for the Šalāh. The person who calls the 'Adhān is called a Mu‘adhhdhin.

The 'Adhān reminds Muslims that it is time for the Šalāh. When a Muslim hears the 'Adhān, he should leave whatever he is doing and prepare for the Šalāh.

It is desirable that the Mu‘adhhdhin have Wuḍū. He should go to the top of the minaret (if the mosque has one) or stand from a high place. He should stand facing the Qiblah (the direction of the Ka'bah) and call the 'Adhān in a loud voice. Many mosques have loud speaker systems used for the 'Adhān.

The Recitation of the 'Adhān and Its Meaning

Allāhu Akbar, Allāhu Akbar

Allāh is the Greatest!

Ashhadu ‘an lā ilāha illa (A)llāh

I testify there is no god but Allāh.

Ashhadu ‘an lā ilāha illa (A)llāh

I testify there is no god but Allāh.

Ashhadu‘anna

I testify that Muḥammad is the Messenger of Allāh.

Muḥammada(n)r- Rasūllullāh

I testify that Muḥammad is the Messenger of Allāh.

Muḥammada(n)r- Rasūllullāh

Hayya 'ala (a)š-Šalāh

Hasten to prayer!
Hayya 'ala (a)ṣ-Ṣalāh  
Hasten to prayer!

Hayya 'ala (a)l-falāh  
Hasten to The Success

Hayya 'ala (a)l-falāh  
Hasten to The Success

Allāhu Akbar, Allāhu Akbar  
Allāh is the Greatest!

Lā ilāha illa (A)llāh.  
There is no god but Allāh

According to the Ḥanafīs, Ṣḥāfīʿīs, Mālikīs and Hanbalīs, after the second “Hayya 'ala (a)l-falāh” of the ‘Adhān for the Fajr Ṣalāh, the following must be added (repeated twice):

Aṣ-Ṣalātu khairu(n)m min an-nawm  
Prayer is better than sleep.

Choosing the Appropriate Place for Ṣalāh

The prayer may be offered in a Masjid, or any other clean place where Muslims are gathered. We may also make our Ṣalāh at home, at a place of business or factory, in the open air or any other convenient, clean location. The most excellent Ṣalāh is that which is offered in Jamāʿah (congregation).

It is narrated by ‘Abdullāh ibn ‘Umar ⁷ that Rasūlullāh ⁷ said:

The prayer in congregation is twenty seven times more superior to the prayer offered by a person alone.

(Transmitted by al-Bukhārī)

Cleanliness and Dress

As emphasized in previous lessons, one should make sure that he or she has Wudū in preparation for Ṣalāh. The clothes should also be clean and decent. Both boys and girls must cover their Ṣatr properly. Ṣatr is those parts of the body that must be covered. A man’s Ṣatr is that area between his navel and his knees. Ṣatr for the women includes her whole body except her face,
hands, and feet.

**The Qiblah**

Muslims must face the *Qiblah* when offering the *Salāh*. The *Qiblah* is the direction of Ka`bah in Makkah. The direction of *Qiblah* varies according to the different parts of the world.

In North America, the *Qiblah* is in a southeast direction. In West Africa, the *Qiblah* is in an easterly direction. In Turkey, the *Qiblah* is to the south. In India, Malaysia, and Indonesia, the *Qiblah* is to the west, and in South Africa, the *Qiblah* is to the north.

When Muslims pray in the *Bait al-Ḥaram* in Makkah, they encircle the Ka`bah. All Muslims face the same *Qiblah* in prayer. The Ka`bah is a symbol of Muslim brotherhood and unity even though the *Ummah* (Muslim community) is scattered throughout the world.

The Ka`bah, located in the *Bait al-Ḥaram*, is the most sacred place of worship in Islām. It was a place chosen by Allāh ﷺ, Who directed first prophet, Ādam ﷺ, and then Prophet Ibrāhīm ﷺ and Prophet Ismā`īl ﷺ, his son, to build a house of worship for His servants.

After a period of time, people began to use the *Masjid* for idol worship. After many centuries, Rasūlullāh ﷺ destroyed the idols and purified the Ka`bah from *Shirk*. Once more, the Ka`bah became *Bait-Allāh*, the House of Allāh ﷺ, to be used for the worship of Allāh ﷺ alone. The Ka`bah was chosen by Allāh ﷺ as the *Qiblah* for all Muslims until the end of time.

**EXERCISES**

1. What is the meaning of the word *ʿAdhān*?
2. The *Muʿadhdhin* should face the __________. He should call the prayer in a ______________ voice.
3. Recite the *ʿAdhān* by heart, with its meaning.

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4. Which phrase is added to the 'Adhān of Fajr, and what does it mean? Where is it added?
5. Which has greater reward: offering the Ṣalāh alone or in Jamā`ah? Why?
6. Where should a Muslim offer his Ṣalāh?
7. What is the Qiblah?
8. What is the Ka`bah?
9. Where is the Ka`bah located?
10. Who first built the Ka`bah?
11. Who later cleaned the idols from the Ka`bah?
LESSON 12

THE ‘IQĀMAH AND THE START OF PRAYER

The ‘Iqāmah

The ‘Iqāmah is the call to the start of prayer. It is the signal to stand facing the Qiblah, ready for the prayer to begin. Although it is not necessary for a person praying alone to recite it, there is merit in doing so. If the Salāh is being offered in Jama’ah, any member of the group may call it out loud. However, it is preferable that the Mu’adhhdhin call the ‘Iqāmah.

The Words of the ‘Iqāmah and Their Meaning

The words of the ‘Iqāmah, similar to those of ‘Adhān, are as follows:

- **Allāhu Akbar, Allāhu Akbar (2x)**

  *Allāh is Most Great! Allāh is Most Great!*

- **Ashhadu ‘an lā ilāha illa (A)llāh (2x)**

  *I testify that there is no god but Allāh.*

- **Ashhadu ‘anna Muḥammada(n)r- Rasūlullāh (2x)**

  *I testify that Muḥammad is the Messenger of Allāh.*

- **Ḥayya 'ala (a)ṣ-Ṣalāh (2x)**

  *Hasten to prayer!*

- **Ḥayya 'ala (a)l-falāh (2x)**

  *Hasten to success!*  

- **Qad qāmāti (a)ṣ-Ṣalāh (2x)**

  *Prayer has started!*

- **Allāhu Akbar! Allāhu Akbar! (2x)**

  *Allāh is the Most Great*
THE POSITION FOR ‘IQĀMAH
La ilaha illa (A)llah. (1x)

There is no god but Allah

According to the Shafi’i school, it is only required to repeat each line once instead of twice as presented above.

**Intention and Takbīrāt al-Iḥrām**

The worshiper then makes the intention for the Salah he is going to offer. At the same time, he raises his hands to the level of his ears, or below them, and says:

\[ \text{Allāhū Akbar} \quad \text{Allāh is Most Great.} \]

The intention should be made silently in any language. For example, one may say: “O Allāh ـ،، I intend to perform the prescribed (name of prayer) prayer with (number of Raka`āt) Rak`ah, (type of Salah: Farḍ, Sunnah, or Nafl) facing the Qiblah,” and then begin the first Rak`ah.

**EXERCISES**

1. How should a Muslim dress for prayer?
2. Which parts may remain uncovered by a Muslim woman in prayer?
3. Who should call the ‘Iqāmah?
4. When the ‘Iqāmah is called, what should one do?
5. Recite the ‘Iqāmah with its meaning.
6. What is the opening for prayer? Explain and demonstrate.
7. Describe how you would make the intention for the Maghrib prayer (sunset prayer).
THE FIRST RAK'AH

What is a Rak'ah?

A Rak'ah is one unit of the Salāh. It consists of a set of recitations and movements that include the following:

1. Qiyām: standing facing the Qiblah, individually or in Jamā'ah.
2. Tilāwah: recitation of Al-Fātiḥah and another Sūrah or long Āyah (in the first two Raka'at only).
3. Rukū': bowing.
4. Qawmah: rising from bowing.
5. Sajdah: prostration
6. Jalsah: sitting between the two Sujūd (prostrations).

We shall now learn in detail how each part of the Rak'ah is done, and what is recited.

The Qiyām: The Standing Position

After making the intention for the prayer and saying 'Allāhu Akbar' (Takbīr al-Iḥrām), as described in Lesson 12, the worshiper stands with his hands folded just above the navel according to the Ḥanafīs, folded and held higher up by Shāfī'īs and Hanbalīs, and held at the sides by Mālikīs.

The thana should then be read:

According to Ḥanafi fiqh:

سُبْحَانَكَ الْلَّهُمَّ وَبِحَمْدِكَ وَبَارَكَ اسْمُكَ
وَتَعاَلِيَ جَدَّكَ وَلَا إِلَهَ إِلَّا يَٰكَرُ
Subḥān Allāhumma, wa biḥamdika, wa tabārak asmuka, wa Ta’āla jadduka, wa lā ilāha ghayruka.

According to Shāfi‘ī fiqh:

Wajjahtu wajhīya lilladhī fatara(а)s-samāwātī wa (а) l’ arḍa ḥanīfīn wa mī ana min al-mushrikīn; inna Šalātī wa nusuki wa maḥyīya wa mamāţī lillāhi Rabbi (а)l ‘Ālamīna lā sharrīkala-hu, wa bi dhālika umirtu wa anā awwalu (а)l-Muslimīn.

I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I make partners with Allāh. Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allāh, The Cherisher of all the worlds; He has no partners: this am I commanded and I am the first of those who bow to His Will.

(Al-An’am 6: 79,162-163)

Following thana, the worshiper recites Sūrat al-Fātiḥah

Alḥamdu ْلِللهِ ِرَبِّ َالْعَالَمِينَ ِرَحْمَٰنِ ِرَحْمَٰئِ ِيُوْمِ ِالْجَهَٰلَةِ
ِإِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
ِإِهْدِنَا ِالسَّمَرَاطَ ِالْمُسْتَقِيمَ ِصَرَاطَ ِالْذِّنَّينَ ِأَنْعُمْتَ عَلَيْهِمْ
ِغَيْرَ ِالمَغْضُوبِ عَلَيْهِمْ وَلَا ِالْضَّالِّينَ

Alhamdu lillāhi Rabbi (а)l ‘Ālamīn. Ar-Raḥmānī (а)r-Raḥīm(i). Mālikī yawmi (а)d-dīn(i). Iyyāka na’budu,
Qiyām: the standing position.

Rukū: the bowing position.

Sajdah: the position of prostration.
wa iyyāka nasta`īn. Ihdina (a)sirāt al-Mustaqīm. Sīrāt ālādh īnā `an`amta `alaihim ghairi (a)l maghūbī `alaihim. wa la (a)d-dīl-līn. Āmīn.

In the name of Allāh, Most Gracious, Most Merciful. All Praise belongs to Allāh, the Sustainer of all the Worlds. Most Gracious, Most Merciful, Lord of the Day of Judgement. You (alone) we worship, and You (alone) we ask for help. Guide us the straight way: The way of those upon whom You have bestowed Your blessings, not of those who earn Your anger, nor of those who go astray. Āmīn. (and then begin the first Rak'ah.)

Finally, the worshiper recites another Sūrah of the Qur`ān. One may choose to recite one long verse or several relatively short verses of a Sūrah. The recitation of a second Sūrah after al-Fātiḥah is done only in the first two Raka`āt of the prayer (if it is a three or four Raka`āt prayer). Recitation of Al-Fātiḥah and another Sūrah should be done aloud or silently, depending on which Salāh is being done (see Lesson 15).

Rukū`: The Bowing Position

The worshiper then says: “Allāhu Akbar” which means, “Allāh is Most Great!” and bows.

For Shāfī`is the hands should be raised to shoulder level when saying the takbīr. In this position, one should quietly glorify Allāh by saying three times:

سبحان ربي العظيم

Subḥāna Rabbiya (a)l-`Azīm.

Glory be to my Sustainer, the Great
Sami' Allāhu li-man ḥamidah, Rab-banā la-kal Ḥamd

He is Allāh, All praise belongs to Allāh.

Shāfī’is should raise their to shoulder level when coming up from rukū'.

Sajdah: Position of Prostration

Again, the worshiper declares: “Allāhu Akbar,” moving into prostration, his nose and forehead touching the ground.

Sajdah may be made on any clean material in all the madhhīhib.

In this position, one glorifies Allāh ﷻ静静地 by repeating the following taṣbīḥ three times:

Subḥāna Rabbiya (A)l-‘A’lā

Glory be to God, the Highest.

Then raise your head from the ground, sitting back, and saying, “Allāhu Akbar.” Make a second Sajdah, repeating the same taṣbīḥ.

Finally, while saying “Allāhu Akbar,” rise to the Qiyām (standing) position for the second Rak'ah.

This completes the first Rak'ah. The same procedure is followed for each of the five daily prayers; the only difference is in the intention of the prayer.
EXERCISES

1. Demonstrate the steps of the first Rak'ah of prayer.
2. Demonstrate the same steps, and recite out loud what is said during the Rak'ah, explaining the meaning of each.
THE SECOND RAK'AH AND AT-TASHAHHUD

The Same Pattern as the First Rak'ah:

The second Rak'ah follows the same pattern as the first Rak'ah:

(a) Stand for recitation of Fātihah and the Sūrah.
   (One may choose a different Sūrah or verses of the Qurʾān this time)
(b) Make Rukū` once.
(c) Make two Sujūd.

The recitations in all positions are the same as in the first Rak'ah.

At-Tashahhud: The Testimony

After the second Sajdah, the worshiper raises his head, proclaiming, “Allāhu Akbar,” and resumes the sitting position. In this position, he quietly recites At-Tashahhud (The Testimony) as follows. According to the Ḥanafī school:

\[
\text{At-taḥyātu li-(A)llāhi wa(a)ṣ-salawātu wa(a)t-tayyibātu as-salāmu alaihi wa-salamu 'alayka ayyuha (a)n-nabiyyu wa rahmatu(A)llāhi wa barakātu(hu).}
\]

\[
\text{As-salāmu 'alainā wa 'alā 'ibādi-(A)llāhi(a)ṣ-sālihān (raise the index finger of the right hand) Ash-hadu an lā ilāha illa- (A)llāh(hu) (lower the finger) wa ash-hadu anna Muḥammadan 'abdu-hu wa rasūlu-hū}
\]
All greetings, prayers and good things belong to Allah. O Prophet, peace be upon you and Allah’s Mercy and Blessings. Peace be upon us and on the good servants of Allah. I bear witness that there is no god but Allah, and I declare that Muhammad is His servant and messenger.

According to the Shafi‘i school, the minimal is:

التحيّاتُ لِلّهِ سَلامُ عَلَيْكَ أَيْهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَانِهُ سَلامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ

أَشْهِدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهِدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

At-taḥḥāyyūt li-Allāhi, salāmun ‘alaika ayyūhan nabīyyu wa rāḥmatullāhi wa barakātuhu. Salāmun ‘alainā wa ‘alā ‘ibādi’llāhi (a)ṣ-ṣālihīn. Ash-hadu an lā ilāha (raise the index finger of the right hand) ila Allāh(ī). Wa ash-hadu anna Muḥammadur-Rasūlullāh.

All greetings to Allah. Peace be upon you, O Prophet, and the Mercy of Allah and His Blessings. Peace be to us and on the good servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muḥammad is the Messenger of Allah.

According to the Mālikī school:

التحيّاتُ لِلّهِ الرَّزِيَّاتُ لِلّهِ لَطِيِّبَاتُ وَالصِّلَواتُ لِلّهِ

السلام عَلَيْكَ أَيْهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَانِهُ

السلام عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ

أَشْهِدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَريْكَ لَهُ

وَأَشْهِدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

At-taḥḥāyyūt lillāhī, Az-zakāyyūt lillāhī, at-tayyibāt qua as-Salāwāt lillāh. As-salāmu ‘alai-ka ayyuha (a)n-nabīyyu wa rāḥmatullāhi wa barakātuhu. Assalāmu ‘alainā wa ‘alā ‘ibādi’(A)llāhi (a)ṣ-ṣālihīn. (Index finger of the right hand is raised) Ash-hadu an lā ilāha
All greetings are for Allah. All righteousness is for Allah. All prayers are for Allah. Peace be upon you, O Prophet, and the Mercy of Allah and His Blessings. Peace be on us and on the good servants of Allah.

I bear witness that there is no god but Allah, alone and without partner.

And I bear witness that Muḥammad is His servant and messenger.

If At-Tashahhud is being recited in the last Rak'ah of a prayer (i.e. after the second Rak'ah in the Fajr Prayer, or the third in the Maghrib, or the fourth in all others), one should follow it with Du'a' Ibrāḥīm, as follows:

In Ḥanafī, Shāfī‘ī, Mālikī and Ḥanbalī madhāhib:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمٍ وَعَلَى آلِ إِبْرَاهِيمٍ أَنَاكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمٍ وَعَلَى آلِ إِبْرَاهِيمٍ فِي الْعَالَمِينَ أَنَاكَ حَمِيدٌ مَجِيدٌ

Allāhumma sal-li `alā Muḥammadin wa `alā `āli Muḥammadin,
Kamā sallaita `alā Ibrāhīma wa `alā `āli Ibrāhīma Inna-ka Ḥamīdum Majīd. Allāhumma bārik `alā Muḥammadin wa `alā `āli Muḥammadin Kamā bārakta `alā Ibrāhīma wa `alā `āli Ibrāhīma fi al-`ālamīn. Innaka Ḥamīdum Majīd.

Oh Allāh, send blessings upon Muḥammad and on the family of Muḥammad, as You gave blessings to Ibrāhīm and on the family of Ibrāhīm. You are the Praised, the Most Glorious. O Allāh, bestow grace upon Muḥammad and upon the family of Muḥammad, as You bestowed grace upon Ibrāhīm and upon the family of Ibrāhīm in all worlds. You are the Praised, the Most Glorious.
At-Tashahhud marks the end of the Second Rak'ah.

If there are only two Raka‘āt total in the prayer you are doing, you should end the prayer here as you would if it were a four-Rak‘ah prayer (see next lesson for details on how prayer is ended).

The Number of Fard Raka‘āt in Each Daily Prayer

The daily prayers have the following number of Fard Rak‘āt:

1. Fajr/Şubh (dawn): two Raka‘āt
2. Zuhr (afternoon): four Raka‘āt
3. ‘Asr (mid-afternoon): four Raka‘āt
4. Maghrib (sunset): three Raka‘āt
5. ‘Ishā’ (twilight): four Raka‘āt

As you can see, only the Fajr Salāh consists of only two Raka‘āt. For the other four prayers, the worshiper continues to the third Rak‘ah, which will be described in the next lesson.

✔️ Exercises

1. Demonstrate the second Rak‘ah with its steps and its recitations.
2. Recite At-Tashahhud, and give its meaning.
3. How many Raka‘āt are there in each of the five daily prayers?
LESSON 15

THE THIRD AND FOURTH RAKA‘AT

Rising After At-Tashahhud

Except in Ṣalāt-al-Fajr (the Dawn Prayer), one should rise after the first Tashahhud, saying “Allāhu Akbar.”

Reading al-Fātiḥah

The pattern of the third and fourth Raka‘āt is the same as the first Rak’ah, except that there is no other Sūrah recited after al-Fātiḥah.

Ṣalāt-al-Maghrib

The Maghrib prayer consists of three Raka‘āt. Following the third Rak’ah, the worshiper should sit down for Salām, recite the full Tashahhud and Du‘ā’ ʿIbrāhīm, and say As-Salāmu ʿAlai-kum to complete his prayer.

Ṣalāt-az-Zuhr, 'Aṣr and 'Ishā’

These prayers all consist of four Raka‘āt. The worshiper must complete four Raka‘āt and then, while in the sitting position (Jalsah), recite the full Tashahhud and Du‘ā’ ʿIbrāhīm. When he says As-Salāmu ʿAlai-kum, he has completed his prayer.

Ending the Salāh

Following the recitation of the Du‘ā’ ʿIbrāhīm, the worshiper turns his head to the right and says “As-salāmu ʿalai-kum wa ʾRhmatullāh,” then turns his head to the left and says “As-salāmu ʿalai-kum wa ʾRhmatullāh.”
Salām to the left.

Salām to the right.

Du‘a.
Glorification of Allāh ﷻ:

After completing any Ṣalāh, Rasūlullāh ﷺ used to recite Tashbīḥat (the glorification of Allāh ﷻ), Ḳistīḏfār (asking His Forgiveness) and ‘Aḍ’iyyā’ (supplications) to Him asking for His Mercy and Favor. Following his Sunnah, we should also recite Tashbīḥat and ‘Aḍ’iyyā’ in Arabic or in our own language. This is an exercise which helps us focus our attention on Allāh ﷻ and cleanse our mind of distracting thoughts. As the worshiper continues to glorify Allāh ﷻ, he experiences feelings of inner peace and closeness to his Creator.

Tashbīḥat:

- Ṣubḥāna (Allāh)
- Al-ḥamdu li (Allāh)
- Allāhu ‘Akbar

Each tashbīh should be repeated a minimum of 33 times. Here is another important tashbīh:

- La Allāh ʿālīha illa (Allāh) wāḥda-hu, la-ṣharīka la-hu (Allāh) l-Mulk (u) wa laḥu (Allāh) l-ḥamd(u) wa Huwa ‘alī kulli sha’in Qadīr

There is no God but Allāh, Alone and with no partner. For His is the kingdom, and all praise belongs to Him, and He has power over everything.
**Istaghfar:**

آستغفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبِي وَ أَنْتَ بَلَٰغُهُ

**Astaghfiru (A)llāha Rabbī min kulli dhanbin wa ‘atūbu ‘ilai-h(i)**

I seek the forgiveness of my Lord from every sin, and I turn to Him in repentance.

We should always remember to ask Allāh’s forgiveness for the sins we are aware of as well as those we may have committed unknowingly. Repeating **Istaghfar**, especially in the morning and before sleeping at night, is said to clear the worshiper of all minor sins committed that day. In fact, Rasūlullāh ﷺ said:

*Every one of the children of Adam has been created with 360 joints — so he who . . . seeks forgiveness from Allāh to the number 360 will walk having removed himself from Hell.*

(Transmitted by Muslim)

**Recitations, Sirrī (Silent) and Jahrī (Out loud):**

Women should recite all parts of the prayer silently. An **Imām** should recite the **Fāṭiḥah** and another **Sūrah** (or part of a **Sūrah**) aloud in the first two **Raka‘āt** of the **Fajr**, **Maghrib**, and **‘Ishā’** prayers.

✔ **EXERCISES**

1. Demonstrate the third and fourth **Raka‘āt** with their movements and recitations.
2. Demonstrate with their movements and recitations:
   (a) **Ṣalāt-al-Fajr/Ṣubh** (two **Raka‘āt**)
   (b) **Ṣalāt-al-Maghrib** (three **Raka‘āt**)
   (c) **Ṣalāt-al-‘Ishā’** (four **Raka‘āt**)

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3. In which of the five daily prayers are *al-Fātihah* and another *Sūrah* recited silently by all?

4. Explain how *Tasbīḥat*, *Istaghfār* and ‘*Ad‘iyā’ are done after the ritual *Ṣalāh*.

5. Do women recite anything out loud in any of the prayers?
The Qunūt is a special duʿāʾ that is recited during the Witr or the Fajr prayer, depending on the madhhab. The word Qunūt means “to be obedient.”

According to Shafiʿi Fiqh, the Qunūt is recited during Ṣalāt-al-Fajr. As the worshiper rises from the Rukū’ position, he brings his hands to chest level in supplication and says the following:

Allāhumma (a)hdina fī man hadait, wa `āfin fī man `āfīt, wa tawallanī fī man tawallait, wa bārik la-na fī man `a’tait, wa qina sharra mā qaḍait, fā inna-ka taqāfī wa lā yuqāfī `alaik. Wa inna-hū lā yaḍillu ma walait, tabārakta Rabbanā wa taʾālait.

Allāh, guide us amongst those you have guided. Make us healthy among those You have made healthy. Befriend us amongst those you have befriended. Bless us in what You have given us. Keep away from us the evil that you may have ordained, for surely. You ordain and are not ordained upon and You do not misguide those whom you have befriended and blessed and raised.

According to the Mālikī school, the Qunūt is said during Ṣalāt-al-Fajr also, but it is recited in the second rakʿah, after the recitation of Fātihah and the second Sūrah, just before entering rukūʾ:
Oh Allah, we seek Your help, Your guidance, and Your forgiveness and we believe in You, and we have trust in You, and we praise You in the best way. We thank You, and we do not deny You, And we turn away and give up the friendship of those who disobey You. Oh Allah, You alone we worship, and for You alone, we offer Salāh, and to You alone, we make sajdah; and we make haste in turning to You, we hope for Your mercy, and we fear Your punishment.

Indeed! Your severe punishment overtakes the kuffār.

According to the Hanafi madhhab, the Qunūt is recited only during the Witr prayer. The Qunūt is recited in the third rak‘ah, after the Fātihah and a second Sūrah has been recited. Then, the hands are raised to the ears, as if making a takbār, and “Allāhu Akbar” is said. Having completed this takbār, the hands are returned to their original position, folded across the stomach. Remaining in the standing position, one then recites the Qunūt.
Oh Allāh, we seek Your help, Your guidance, and Your forgiveness and we believe in You, and we have trust in You, and we praise You in the best way. We thank You, and we do not deny You, And we turn away and give up the friendship of those who disobey You. Oh Allāh, You alone we worship, and for You alone, we offer Salah, and to You alone, we make sajdah; and we make haste in turning to You, we hope for Your mercy, and we fear Your punishment. Indeed! Your severe punishment overtakes the kuffār.

✓ EXERCISES

4. When is the Qunūt offered according to Imām Shafi`ī that Shafi`īs recite?
5. Recite the Qunūt, you may choose one of the Qunūt given in this lesson.
3. When is the Qunūt said according to Malikī Fiqh?
4. Write the meaning of the Qunūt you have memorised.
5. When do Ḥanafīs offer the Qunūt?
6. What does a believer promise to Allāh in Qunūt?
LESSON 17

ṢALĀT-AL-JUMU‘AH: THE FRIDAY PRAYER

On Friday, a special Ṣalāh is offered in place of Ṣalāt-az-Zuhr. The worshipers should attend the congregational prayer at the mosques in their cities, towns or localities.

The Khutbah

The Imām first greets the congregation with a Khutbah (Sermon), preferably offered in Arabic. However, in areas where Arabic is not spoken, arrangements should be made for translation of the Khutbah in the local language. The Khutbah is a very important aspect of Salāat-al-Jum‘ah and should never be missed.

In his Khutbah, the Imām glorifies Allāh ﷻ, and prays for His blessings and mercy on Rasūlullāh ﷺ. He reminds the jamā‘ah to remember Allāh ﷻ, and the teachings of Islām, urging them to do good, and warning them of the pitfalls they may face in contemporary society. Finally, he prays for the congregation and for the entire Muslim ‘Ummah.

The Imām then leads the congregation in a prayer consisting of two Raka‘āt, instead of the usual four Raka‘āt for the Zuhr Prayer. He recites out loud, and the congregation follows silently.

The Friday Congregational Prayer is compulsory for men, unless they are on a journey or too ill to attend. It is optional for women (i.e. they may choose to attend or not). If a woman decides to pray at home, or if anyone is prevented from attending Ṣalāt-al-Jumu‘ah, he or she must pray the four Raka‘āt of the Zuhr Prayer in the usual manner.
Bath before Friday Prayer

Rasūlullāh ﷺ made it compulsory for everybody who is attending the Friday prayer to bathe before going to the mosque. The bath should be performed in the proper prescribed manner for Ghusl. Also, one should dress in one’s best clothes. For men, it is recommended to use perfumes (‘Itar).

The Benefits of Šalāt al-Jumu‘ah

It is narrated by Salmān Farsī ﷺ that the Prophet ﷺ said:

_Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu‘ah prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allāh ﷻ has) written for him and then remains silent while the Imām is delivering the Khutbah, his sins between the present and the past Friday are forgiven._

(Transmitted by Bukhārī)

Among the many benefits of the Jumu‘ah prayer, here are just a few:

a. It is an act of obedience to Allāh ﷻ.
b. It brings together all the Muslims of a locality, heightening the spirit of Islāmic brotherhood.
c. The Khutbah serves as a weekly reminder of our responsibilities as Muslims, warning us of evil and encouraging us to do good.

✔ EXERCISES

1. Where is Šalāt-al-Jumu‘ah offered?
2. What are the differences between Šalāt-al-Jumu‘ah and the Zuhr Prayers?
3. If someone is not able to go to the Masjid for the Friday Prayer, how does he or she pray?

4. What important act of Sunnah should a Muslim perform before going to Salāt-al-Jumuʿah, and how should it be done?

5. List some of the benefits of Jumuʿah Prayer.
THE COMPULSORY ACTS OF THE ṢALĀH

Categorizing the Acts of Prayer

The acts of prayer may be divided into four types

1. *Farāʾiḍ as-Ṣalāh*: compulsory acts of prayer.

It is important to know the differences between these acts of prayer, because in some cases, it may be necessary to repeat or amend the prayer if an omission occurs.

The Farāʾiḍ as-Ṣalāh: The Compulsory Acts of Prayer

There are fifteen *Farāʾiḍ as-Ṣalāh*:
(Nota: these are considered the *Wājibāt* in the Ḥanafī *madhhāb*)

1. Making the intention for the Ṣalāh.
2. *Takbīrat al-Iḥrām*
3. The standing for *Takbīrat al-Iḥrām*
4. The recitation of *Al-Fātiḥah* in each Rak'ah
5. The standing for recitation of *Al-Fātiḥah*
6. Making *Rukūʿ*
7. *Qawmah*: rising from bowing and standing upright before *Sujūd*.
8. Two *Sujūd*
9. Rising from *Sujūd*
10. *Jalsah*
11. Saying *Salām* to end the prayer
12. *At-Tamaniyyah*: performing the acts of prayer at a steady speed, without rushing
13. Offering the prayer attentively and not in carelessly
14. Performing the *Farā'id al-Ṣalāh* in their correct order
15. When praying behind an *Imām*, making the intention to follow the *Imām* in prayer.

To these, must be added the following:

1. Cleanliness of body
2. Cleanliness of clothes
3. Cleanliness of place
4. Covering the *Satr*
5. Facing the *Qiblah*
6. Praying at the appointed time
7. Intention of the *Ṣalāh*

**Omission of a Farḍ Act of Prayer**

**Case I**: If a person unintentionally omits a *Farḍ* act of the *Ṣalāh*, but remembers it before he rises from *Sujūd* in the next *Rak'ah*, he must go back to the act omitted and complete the *Ṣalāh* properly from that act to the end. After “Assalāmu ‘Alai-kum wa rahmatullāh,” he should perform *Ba’dī*, two prostrations of amendment (see Lesson 22). According to the Ḥanafī school, the entire prayer must be repeated, and the *Sajdah Sahw* (see Lesson 22) will not suffice.

**Case II**: If a person unintentionally omits a *Farḍ* act of the *Ṣalāh*, but remembers it after he rises from *Sajdah* in the next *Rak'ah*, he should discard the *Rak'ah* in which he made the error and substitute it with the *Rak'ah* he is now in. He should then complete the remaining *Raka‘āt* of the prayer. After “Assalāmu ‘Alai-kum wa rahmatullāh,” he should perform two *Sujūd of Sahw* (see Lesson 22).
Case III. If a person unintentionally omits a *Fard* act of the *Salāh* and does not remember it until after finishing the *Salāh*, he should repeat the whole *Salāh*.

✅ EXERCISES

1. Why is it important to know the difference between the *Fard*, *Sunnah* and recommended acts of the *Salāh*?
2. What are the *Farā'īd aš-Šalāh*?
3. Describe how to amend the *Salāh* if a *Fard* act is omitted.
LESSON 19

THE SUNNAH ACTS OF THE ŠALĀH

The Sunan aṣ-Šalāh

Rasūlullāh ﷺ initiated the following acts of the Šalāh. Therefore, it is important to include them in the Šalāh. Of these, eight are considered to be especially important (marked with an *):

1.* The recitation of a Sūrah or verse of the Qurʾān after al-Fātihah in the first two Rakaʾāt of every Fard Šalāh.

2. The Qiyyām (standing position) for the recitation of the Qurʾān after al-Fātihah.

3.* The recitation of al-Fātihah and another Sūrah out loud, where it is recommended (i.e. in the first two Rakaʾāt of Fajr/Šubh, Maghrib and `Ishā' Šalāt and Friday Šalāh).

4.* The recitation of al-Fātihah and another Sūrah silently, where it is recommended (i.e. all Rakaʾāt of Fard, except those mentioned in #3 above).

5.* The saying of "Allāhu 'Akbar" on each occasion in the Šalāh, except the first Takbirāt-al-Ijārām, which is Fard.

6.* To say "Sami'a (A)llāhu li-man ḥamidah(u)" (which means: "Allāh hears him who praises Him") each time when rising from Rukū`.

7.* To recite the first Tashahhud (At-Taḥiyyāt) after the second
Rak'ah of the prayers that consists of more than two Rak 'āt.

8.* The sitting position for the first Tashahhud (At-Tahiyyāt)

9.* To recite the second Tashahhud at the end of the last Rak'ah of each Salah.

10. The sitting position for recitation of the second Tashahhud.

11. To ask for the blessings of Allāh ﷺ on Prophet Muḥammad ﷺ at the end of the final Tashahhud before saying, “Assalāmu ‘Alai-kum wa rahmatu(Allāh)” (The recommended form of saying this is given in Lesson 14)

12. When making Sajdah, the worshiper should rest his weight on his hands, knees and toes, not on his elbows or forearms.

13. After saying the final “Assalāmu ‘Alai-kum wa rahmatullāh” to the right, the follower of the Imām should say “Assālamu ‘Alai-kum” towards the Imām and towards any person who is sitting to his left.

14. To say the compulsory “Assalāmu ‘Alai-kum wa rahmatu(Allāh)” out loud at the end of the Salah.

15. To follow the Imām’s recitation attentively.

16. To show great patience in performing the acts of the Salah.

Omission of a Sunnah Act of Salah

Case I. If a person omits any of the especially important Sunnah acts of Salah (marked by * in the list above), he should perform two Sujūd as-Sahw, prostrations of amendment, before finishing his Salah with: “Assalāmu ‘Alai-
*kum wa raḥmatu(Allāh)*” (i.e. *Sujūd al-Qāblī*, see Lesson 22).

**Case II.** If a person omits only one of the other *Sunnah* acts of Ṣalāḥ, he should not amend the Ṣalāḥ. By doing so, he would nullify his Ṣalāḥ.

**Case III.** However, if he omits two of the less important acts of the Ṣalāḥ, he should perform two *Sujūd as-Sahw* before finishing his Ṣalāḥ with: “*Assalāmū ‘Alai-kum wa raḥmatullāh*” (i.e. *Sujūd al-Qāblī*, see Lesson 22).

✔ **EXERCISES**

1. List the *Sunnah* acts of Ṣalāḥ.
2. Which eight of the *Sunnah* acts of the Ṣalāḥ are considered especially important?
3. Recite the short *du‘ā* for blessing on Prophet Muḥammad ﷺ which is recited after the second *Tashahhud*, and give its meaning.
4. What would you do if you omitted:
   (a) one of the eight more important acts of *Sunan* of the Ṣalāḥ?
   (b) one of the less important acts of *Sunan as-Ṣalāḥ*?
   (c) two of the less important acts of *Sunan as-Ṣalāḥ*?
Lessons 20

Meritorious Acts of Salāh

The Mustahabbat aṣ-Salāh

There are over thirty Mustahabbat aṣ-Salāh (recommended acts of Salāh). Six examples are given here:

1. To look at the place of Sujiūd for the duration of the Salāh.

2. To form straight rows when praying in a jamā‘ah jamā‘h.

3. The recitation of the Qunūt (see Lesson 16) before Rukū’ in the second Rak‘ah of the Fajr Salāh.


5. To raise the hand during the Takbīr al-Iḥrām (the first “Allāhu Akbar”).

6. To say “Āmīn” after recitation of al-Fātiḥah.

Omission of any of these acts does not nullify the Salāh, and no amendment is required. However, inclusion of these acts greatly merits and benefits the worshiper.

✔️ Exercises

1. Name six of the recommended acts of Salāh.

2. Does omission of any of the Mustahabbat aṣ-Salāh nullify the Salāh?
LESSON 21

CONDITIONS THAT NULLIFY THE ȘALĀH

A number of conditions may nullify the Șalāh. Some of the most important ones to remember are:

1. Anything which nullifies the Wudū nullifies the Șalāh
2. Talking or laughing during the prayer
3. Eating or drinking anything while praying
4. Interrupting the Șalāh for some other activity (except for a minor interruption in the interest of safety or saving your life).
5. Uncovering the private parts
6. Intentionally turning away from the Qiblah completely
7. Omission of a Farq or an important Sunnah act of the Șalāh (unless amended as described in Lessons 18, 19 and 22)

The Șalāh which is nullified by any of these circumstances must be repeated.

What to Avoid in Șalāh

It is highly undesirable for someone to be inattentive during the Șalāh. According to a șadīth from Abu Dhar, related by Abū Dā’ūd and Nisā’ī, Rasūllullāh ș said that Allah ș does not attend to the Șalāh of someone who offers it without paying attention. Abū Hurairah ș also reported Rasūllullāh ș as saying: “Call upon Allah ș, being certain of His response, and know
that Allāh does not respond to the call of a negligent and careless heart.” (Tirmidhī) Therefore, it is important to avoid anything that may cause your thoughts to wander during the Ṣalāh.

خلاف

EXERCISES

1. Name seven things which nullify the Ṣalāh.
2. If a Ṣalāh is nullified, what should the worshiper do?
3. If one passes wind while he is praying, what should he do?
4. If someone talks to you while you are praying, what should you do?
5. Explain why paying attention during Ṣalāh is very important.
SAJDH SAHW: AMENDING ṢALĀH BY PROSTRATION

**Sujūd Al-Qāblī**

If a worshiper omits one of the eight necessary Sunnah acts of the Ṣalāh (see Lesson 19) in a Fard Ṣalāh, he should amend his Ṣalāh by making two Sujūd of amendment before saying, “Assalāmu ‘Alai-kum wa rahmatu(Allāh).” This is called Sujūd al-Qāblī.

Following is the proper procedure to perform Sujūd al-Qāblī

1. After reciting At-Tashahhud, remain seated.
3. Raise your head, saying: “Allāhu ‘Akbar” and return to the sitting position.
4. Repeat the prostration with the same recitation. Once again, return to the sitting position.
5. Recite At-Tashahhud again.
6. End the Ṣalāh with “Assalāmu ‘Alai-kum wa rahmatu(Allāh).”

If the worshiper forgets to do Sujūd al-Qāblī before Salām, he can do it after. In this case, he should first make the intention to offer Ṣalāh.

However, if he leaves the place of worship before he remembers the omission, it is too late to amend it. The Ṣalāh is considered void, and he should repeat it in its entirety.

It must be understood that Sujūd al-Qāblī should not be done for omission of just one of the less important Sunnah acts of Ṣalāh, nor for the Mustaḥab acts.
of Ṣalāh. If the worshiper performs Sujiḍ al-Qāblī when it is not required, the Ṣalāh is nullified and should be repeated. This is why it is so important to know the different categories of the acts of Ṣalāh.

Sujiḍ al-Ba’dī

According to Maliki Fiqh, if one of the following are repeated by mistake: (a) a Farḍ act of Ṣalāh; (b) an important Sunnah act of Ṣalāh; or (c) two or more of the less important Sunnah acts of Ṣalāh, one should amend his Ṣalāh by two prostrations after Salām. This is called Sujiḍ al-Ba’dī. Following is the proper procedure to perform Sujiḍ al-Ba’dī:

1. After finishing the Ṣalāh with “Assalāmu ‘Alai-kum,” remain seated.
2. Silently, make the intention to perform Sujiḍ al-Ba’dī for the amendment of Ṣalāh.
3. Perform the prostrations in the manner described above in #2 through #5 of Sujiḍ al-Qāblī.

Sujiḍ al-Ba’dī may be offered whenever the mistake is realized: after leaving the place of worship, the next day, or even a year later.

✔ EXERCISES

1. What is Sujiḍ al-Qāblī?
2. How is Sujiḍ al-Qāblī performed? Explain and demonstrate.
3. What kind of mistake makes Sujiḍ al-Qāblī necessary?
4. What should one do if he forgets to do Sujiḍ al-Qāblī at its proper time, before ending with: “Assalāmu ‘Alai-kum”?
5. What is Sujiḍ al-Ba’dī?
6. How is Sujiḍ al-Ba’dī performed? Explain and demonstrate.
7. What would a person do if he forgets to do Sujiḍ al-Ba’dī until after leaving the place of worship?
LESSON 23

PRAYING BEHIND AN IMĀM

The Standing Order of the Congregation

The Imām is the one who leads others in Salah. He should stand in front. The position of the followers will depend on their number, and whether they are male or female.

The following chart shows how the positions of the Imām and followers vary according to each situation. (Note: the position of the Imām is represented by the ▲ symbol, while males are represented by ■ symbols, and females are represented by ● symbols.)

<table>
<thead>
<tr>
<th>QIBLAH</th>
<th>Imām + 1 male</th>
<th>Imām + 1 female</th>
<th>Imām + 1 male + 1 female</th>
</tr>
</thead>
<tbody>
<tr>
<td>▲ ■</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>▲ ●</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>▲ ■●</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>▲ ●●</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If there are many followers, they can form rows. However, the front rows should be filled first, leaving no gaps. The worshipers should stand shoulder-
to-shoulder in straight rows. Females rows should begin behind the males.

Giving the ‘Iqāmah

One of the worshipers will give the ‘Iqāmah (i.e. the call to start the Salah) out loud, and the Salah will begin.

Intention to Follow the Imām

The followers should indicate in their intention that they are going to follow an Imām in Salah.

Following the Reading Silently

When the Imām recites from the Qur’ān out loud, the other worshipers should follow the words silently. When the Imām recites from the Qur’ān silently, the other worshipers may also recite silently (i.e. Fātiḥah and any other Sūrah they may choose). Similarly, At-Tashahhud should be read silently by both the Imām and the followers.

Assalāmu ‘Alai-kum wa Raḥmatu(A)llāh

The Imām ends his Salah saying, “Assalāmu ‘Alai-kum wa raḥmatu(A)llāh” out loud, turning his head to the right. The followers do the same, saying “Assalāmu ‘Alai-kum” silently towards the Imām and again to anyone who may be praying to their left. It is also correct for both the Imām and the followers to say “Assalāmu ‘Alai-kum wa raḥmatu(A)llāh” to the right and left.
Here, we see the Jamā'ah at Jāmā' Masjid in New Delhi, India. This is the largest mosque in India and the second largest mosque in the world.
One Must Not Go Ahead of the Imām

The followers must offer the movements of the Ṣalāh after the Imām, and not race ahead of him. In particular, if any follower begins the Ṣalāh with “Allāhu ‘Akbar” before the Imām, or says his final “Assalāmu ‘Alai-kum wa rahmatullāh” before the Imām, that person’s Ṣalāh becomes void and should be repeated.

Maturity of an Imām

An Imām should have reached the age of maturity, if he is to lead other adults in Ṣalāh. The age of maturity is marked by the onset of puberty.

✔ EXERCISES

1. Explain or demonstrate how the following groups should stand for Ṣalāh:
   (a) The Imām and one male follower
   (b) The Imām and one female follower
   (c) The Imām, one male, and one female follower
   (d) The Imām, and two female followers
   (e) The Imām, one male, and two female followers
   (f) The Imām, three male, and three female followers.
2. How would you make intention of Ṣalāh when following an Imām?
3. How should the Imām say the final Assalāmu ‘Alai-kum of Ṣalāh?
4. How should the followers of an Imām say the final Assalāmu ‘Alai-kum of Ṣalāh?
5. If a follower says the final “Assalāmu ‘Alai-kum” before the Imām, what is the result?
6. Can a child lead an adult in Ṣalāh?
7. The following chart shows at least four mistakes in standing for Ṣalāh with an Imām. Spot the mistakes, and show how the people should stand correctly. (Note: the position of the Imām is represented by the ▲ symbol, while males are represented by ■ symbols, and females are
represented by symbols.)

<table>
<thead>
<tr>
<th>QIBLAH</th>
</tr>
</thead>
</table>
| a) ![Diagram](image1)

- Imam + 1 male

b) ![Diagram](image2)

- Imam + 1 female

c) ![Diagram](image3)

- Imam + 1 male + 2 females

| Imam + 3 male + 3 females |

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LESSON 24

THE ȘALĂH OF THE LATECOMER AND QAḌĀ’

When is a Latecomer in Time to Join the Imām?

If the Imām has already started the Șalāh, a latecomer can still join and complete the remainder of the prayer in jamā‘ah. He can then complete the missed portion after the Imām has finished. However, if the latecomer joins the Imām after he has completed the Rukū‘ of the last Rak‘ah, the latecomer should offer the entire Șalāh individually, after the Imām finishes leading the prayer.

How to Join the Șalāh

The latecomer should take his place, steady himself, make the intention to follow the Imām in the Șalāh concerned, and do the Takbirat al-Iḥrām. He then joins in the Șalāh, following the Imām at whatever stage of the Șalāh he may be.

If he joins a Rak‘ah before the Imām rises from the Rukū‘, he should count that Rak‘ah as his first. However, if the Imām has already completed the Rukū‘, he should not count this Rak‘ah as his first. Instead, he should begin counting from the next Rak‘ah.

Missing the First Rak‘ah of the Șalāh

If the latecomer has missed only the first Rak‘ah with the Imām, he should not participate in the final “Assalāmu ‘Alai-kum wa raḥmatu(Allāh)” with the jamā‘ah. Instead, he should rise and complete the first Rak‘ah that he missed (with al-Fātiḥah and another Sūrah, recited out loud or silently, depending on the Șalāh) then sit for Tashahhud and end his Șalāh with Assalāmu ‘Alai-kum
wa rahmatu(Allah).

Missing the First Two Raka‘āt of a Four-Raka‘āt Salah

In this case, the latecomer completes the third and fourth Raka‘āt with the Imām. When the Imām ends his Salah, the latecomer should not say “Assalamu 'Alai-kum wa rahmatu(Allah).” Instead, he should stand up, saying, Allahu Akbar, and offer the first and second Raka‘āt that he missed, including al-Fātiḥah and another Sūrah. Then, he should sit for at-Tashahhud and end his Salah with “Assalāmu ‘Alai-kum wa rahmatu(Allah).”

Missing the First Three of a Four-Raka‘āt Salah

In the case of a four-Raka‘āt Salah (Zuhr, ‘Aṣr or ‘Ishā), the latecomer completes only the fourth Rak‘ah with the Imām. When the Imām says, “Assalāmu ‘Alai-kum wa rahmatu(Allah),” the latecomer stands up and offers the first Rak‘ah with the al-Fātiḥah and another Sūrah and the third Rak‘ah (reciting the Fātiḥah only). He should then complete the Salah with at-Tashahhud and Du‘ā’ Ibrahim, finishing with Salām to the right and left shoulders (in that order).

Missing the First Two Rak‘āt of a Three-Raka‘āt Salah

Now, let us consider the case of the three-Raka‘āt Salah (the Maghrib Salah). Having missed the first two Raka‘āt, the latecomer can only offer one Rak‘ah (number three) with the Imām. When the Imām says Salām to end the prayer, the latecomer does not follow the Imām. Instead, he stands up and offers the first Rak‘ah (with al-Fātiḥah and another Sūrah). Since, he has now completed two Raka‘āt (number three and one), he should sit for Tashahhud. Following this, he should stand up for the second missed Rak‘ah (number two with Al-Fātiḥah and another Sūrah) and continue with Tashahhud and Du‘ā’ Ibrahim (Darud or Salat Ibrahimiyah), completing his Salah with Salām to
the right and left shoulders.

Making Up the Missed Șalâh

If a person has missed one or more prayer, he must make it (them) up as soon as he is able to do so. This kind of Șalâh is called Qaḍā'. When praying Qaḍā', he must mention in his intention the name of the Șalâh he is making up.

If a person misses fewer than five Șalâwât, he should complete them in their correct order before the next due Șalâh. If he misses more than five Șalâwât, he should pray the currently due Șalâh first, and then make up the missed Șalâwât in their correct order.

One can make up a Șalâh at any time of the day or night. The missed Șalâwât do not have to be made up at their respective correct times. However, since they are already overdue, they should be made up as soon as possible.

EXERCISES

1. A latecomer has missed a Rak'ah if he joins Șalâh after the Imām has _________ (complete the sentence).

2. When the latecomer joins the Șalâh behind an Imām what should he do?

3. Describe or demonstrate how to complete the Șalâh if you have:
   (a) missed the first Rak'ah of any Șalâh
   (b) missed the first two Raka'ât of a four-Raka'ât Șalâh
   (c) missed the first three Raka'ât of a four- Raka'ât Șalâh

4. A person was prevented from praying his Fajr, Zuhr, 'Aṣr and Maghrib Șalâwât at their appointed times. It is now time for Șalât al-İshâ'. In which order should he make up his missed prayers?

5. A person was prevented from praying all his five ritual Șalâwât for one day, and also his Fajr Șalâh the following morning. It is now time for Șalât al-Zuhr. In which order will he make up the missed prayers?
LESSON 25

ŞALĀH UNDER SPECIAL CIRCUMSTANCES

A Sick Person’s Şalāh

If a person is well enough to stand for Şalāh, he should do so. If he cannot stand, he may pray sitting. If that is not possible, he may pray lying on his right side. If all movement is impossible, he may pray in his heart, and move his eyes to indicate when he would bow or prostrate. Thus, unless a person is actually unconscious or mentally incapable, he is required to offer Şalāh in any manner possible.

Qaṣr Şalāh: Praying on a Journey

It is an important Sunnah that a traveler offer the Qaṣr (shortened) Şalāh. The prayers that may be shortened are the four-Rakaʾīt Şalāwāt (Zuhr, 'Aṣr and 'Ishā'). The Fājr and Maghrib Şalāwāt cannot be shortened. The traveler makes the intention of shortening the Şalāh and prays the first two Rakaʾīt only, then recites the Tashahhud and ends his Şalāh with Salām to the right and left shoulders.

However, if the traveler prays behind an Imām who is not a traveler, he should complete the full Şalāh of four Rakaʾīt. If the Imām is the traveler, he should pray only two Rakaʾīt and any residents who follow him should then rise after Tashahhud and complete their Şalāh as usual.

To qualify for Qaṣr Şalāh, all of the following conditions must apply:

(a) The journey should be to a place at least 77 kilometers (48 miles) distant;
(b) The journey should not be for an illegal purpose (e.g. to commit a crime);
(c) The traveler should have already started his journey; and must be away from his city, town, or village.

**Jam‘ah bain aš-Šalātāin: Combining Two Ṣalawāt**

It is also permissible to combine two Ṣalawāt at one time on a journey: Zuhr and ‘Aṣr may be combined and Maghrib and ‘Ishā’ may be combined. (According to the Ḥanafi School, Qaṣr Ṣalawāt is not allowed to be combined and each prayer must be offered at its appointed time.)

The combined Ṣalāh may be done either ‘in advance’ or ‘in delay.’ When it is ‘in advance,’ ‘Aṣr is brought forward to the time of Zuhr, and ‘Ishā’ is brought forward to the time of Maghrib. When it is ‘in delay,’ Zuhr is delayed until the time of Aṣr, and Maghrib is delayed until the time of ‘Ishā’.

This permission to combine the Ṣalāh is very useful on a long journey, since it is not always possible to stop at the appointed time. It also reduces delays and minimizes the possibility of danger during a stop.

**✓ EXERCISES**

1. What is Qaṣr Ṣalāh? How should the Qaṣr Ṣalāh be offered?
2. If a traveler prays behind a resident Imām, should the traveler shorten his Ṣalāh?
3. If a traveler is the Imām for resident followers, should he shorten his Ṣalāh? Should the followers who are residents also shorten their Ṣalāh?
4. What are the conditions for shortening the Ṣalāh on a journey?
5. What does Jam‘ah baina Šalātāin mean?
6. Which Šalawāt may be combined by a traveler?
7. What is the meaning of ‘in advance’ and ‘in delay’ when combining Šalāh?
8. How does combining the Šalāh help a traveler?
SUPEREROGATORY ṢALĀH: THE NAWĀFIL

The Purpose of Salawāt an-Nawāfil

The Nawāfīl prayers are strongly recommended for extra benefit and reward to the worshiper. Some such prayers may be offered daily, just before or just after the Fard Ṣalāh. Others are offered on special occasions and will be discussed in the next lesson.

How to Offer the Salawāt-an-Nawāfil

No ‘Iqāmah is required for the Nawāfīl Ṣalawāt. The worshiper makes the intention for Nafl Ṣalāh and prays as usual. The Nawāfīl Ṣalawāt occur in pairs of two Raka‘at each. Thus, if four Raka‘at are recommended, they should be done in pairs two Raka‘at, each with a separate intention, each beginning with its respective Takbirīt-al-Iḥrām and ending with Salām.

The only exception is the last prayer of the night (Witr) which comprises only one Rak‘ah.

Mistakes in The Nawāfīl Ṣalāh

If a mistake is made in the Nafl prayer, it may be amended by Sajdah Sahw (Qā比lī or Ba‘dī, as applicable).

The Nawāfīl Ṣalawāt for a Traveler

It is not desirable for a traveler who is shortening his Ṣalāh (see Lesson 26) to offer the Nawāfīl Ṣalawāt except for Ṣhafa‘, Witr Ṣalāh, and the two Raka‘at before Ṣalāt al-Fajr.
The following table shows the recommended *Nawāfiʿ al-Salawāt*

<table>
<thead>
<tr>
<th>PRAYER</th>
<th>NAWAFIL</th>
<th>BEFORE OR AFTER FARD</th>
<th>SILENTLY OR OUT LOUD</th>
<th>RECITE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ṣalāt ul-Fajr</em></td>
<td>Two Raka‘āt</td>
<td>Before</td>
<td>Silently</td>
<td>Fāṭihah &amp; Sūrah</td>
</tr>
<tr>
<td><em>Ṣalāt ul-Zuhr</em></td>
<td>Four Raka‘āt</td>
<td>Before &amp; After</td>
<td>Both Silently</td>
<td>Fāṭihah &amp; Sūrah</td>
</tr>
<tr>
<td><em>Ṣalāt ul-’Asr</em></td>
<td>Four Raka‘āt</td>
<td>Before</td>
<td>Silently</td>
<td>Fāṭihah &amp; Sūrah</td>
</tr>
<tr>
<td><em>Ṣalāt ul-Maghrib</em></td>
<td>Two Raka‘āt</td>
<td>After</td>
<td>Silently or out loud</td>
<td>Fāṭihah &amp; Sūrah</td>
</tr>
<tr>
<td><em>Ṣalāt-ul-‘Isha</em></td>
<td>Two Raka‘āt</td>
<td>After</td>
<td>Silently or out loud</td>
<td>Fāṭihah &amp; Sūrah</td>
</tr>
</tbody>
</table>

**Times When the Nawāfiʿ al-Salawāt Should Not Be Offered**

There are certain instances in which it is undesirable to offer *Nawāfiʿ al-Salawāt*. One should avoid the following times:

1. At sunrise.
2. At sunset.
3. During the *Khutbah* (Sermon) of *Ṣalāt al-Jumuʿah*, (the Friday Prayer).
4. Before offering *Qaḍāʿ* for a missed *Fard Ṣalāh*.

**The Rewards of the Nawāfiʿ al-Salawāt**

The Muslim who wishes to draw closer to Allāh ﷻ will experience the benefits and rewards of offering these extra prayers. Abū Hurairah ﷺ reported from Rasūlullāh ﷺ reported that Allāh ﷻ said:
So often does My servant draw near to Me with the Nawkifl acts of worship, until I love him. And if I love him, I will be his hearing with which he hears, his sight with which he sees, and his hands with which he holds, and his legs with which he walks. If he asks for something, I shall grant it. If he seeks refuge, I shall grant him refuge.

(Al-Bukhârî)

✅ EXERCISES

1. Is there any 'Iqâmah for the Nawkifl Șalawât?
2. Describe the Nawkifl Șalawât recommended with each of the five daily ritual prayers.
3. Is it desirable for a traveler to offer the Nawkifl Șalawât? Why or why not?
4. Are prostrations of Qâblî or Ba'dî offered to amend a mistake in a the Nawkifl Șalawât?
5. Name four occasions when the Nawkifl Șalawât should not be offered.
6. What sort of benefit can a Muslim expect from doing the Nawkifl Șalawât in light of a Hadîth narrated by Abû Hurairah ḍir?
LESSON 27

EXAMPLES OF THE NAWAFIL ṢALĀH

Ṣalāt-at-Tahajjud or Qiyām al-Lail

It was a tradition of Rasūlullāh ﷺ and his Ṣahābah ﷺ to offer the Ṣalāt-at-Tahajjud. This is a late night Nawāfil Ṣalāh to be offered regularly, as recommended in the Qur'ān:

وَمِنْ أَلْيَالِ فَتُهْجِجَ بِهِ

تَأَفِّلَةً لَّكَ عَسِّيَ أَنْ يُعْمَنَّكَ رَبُّكَ مَقَامَةً مَحْمُودًاءُ

Besides this, offer Tahajjud prayer: it may be that your Lord will raise you to a praised position.

(Sūrah Isrā' 17: 79)

The preferred time for Ṣalāt-at-Tahajjud is during the last third of the night before dawn. However, it can be offered in any part of the night.

It was Rasūlullāh’s habit to offer twelve Ṛaka`āt including Shafā’ (i.e. six pairs) and end with the single Ṛak‘ah of Witr. (According to the Ḥanafi school, the two Nawāfil of Shafā’ are combined with the one Witr Rak‘ah). One may do any number of pairs of Ṛaka`āt with a minimum of one pair.

If a person has already prayed two Ṛaka`āt of Shafā’ and one Rak‘ah of Witr after the ‘Ishā’ prayer in the early part of the night, there is no need to repeat them.

Ṣalāt at-Tarāwīḥ During Ramaḍān

During the month of Ramaḍān, the Nawāfil Ṣalawāt of Tahajjud is offered in
the earlier part of the night after ‘Ishā’ Salah, and is called Tarawīḥ.

As in Tahajjud, the Salah consists of a total of thirteen Rakʿāt (six pairs including Shafāʾ and ending with the single Rakʿah of Witr). Some people increase the number to twenty Rakʿāt plus three Witr, which is also good. Rasūlullāh ﷺ offered Tarawīḥ in many ways, all of which are acceptable.

The Tarawīḥ is generally offered in Jamāʿah led by an Imām who is a Ḥāfiz (one who has memorized the Qur’ān). Each night, the Ḥāfiz recites a portion of the Qur’ān, completing the entire recitation on any of the last ten odd nights of Ramadān. A person may also offer the Tarawīḥ at home, individually or with the family, reciting all the portions of the Qur’ān one remembers.

Salāt al-Janāzah: the Funeral Salah

Salāt-al-Janāzah for the dead Muslim brother or sister is a Fard Kifāyah incumbent on every Muslim. Fard Kifāyah is a religious obligation required of every Muslim in a community; however, if even a few members of the community fulfill it, the obligation is fulfilled for all the Muslims of the community. If no one completes the obligation, then every Muslim in the community is accountable for it.

When a Muslim dies, adult or child, the body is washed as for Wuḍūʾ and Expiation. It is then wrapped in Kafnan (clean, white unsewn sheets).

The body is then brought to a Masjid or public place where fellow Muslims, led by an Imām, pray over the deceased. If possible, the body is placed on its right side facing the Qiblah. The Imām stands behind the body and the followers form rows behind him, all facing the Qiblah.

Procedure for Salāt al-Janāzah, According to the Mālikī School

1. Intention for the funeral prayer
2. First Takbīr (Allāhu Akbar), raising hands up to the ears
3. Praise of Allāh, blessings on Rasūlullāh and duʿā’ for the dead person and for the remaining believers
4. Second Takbīr (Allāhu Akbar), raising hands as before
5. Repeat #3 above
6. Third Takbīr: repeat #3 above
7. Fourth Takbīr: repeat #3 above
8. Salām to the right side only

Procedure for Šalāt al-Janāzah, According to the Ḥanafī School

1. Intention for the funeral prayer.
2. First Takbīr, raising hands up to the ears and folding them together below the waist, not raising hands thereafter.
4. Third Takbīr, Salawat-ʿan-Nabi (Durūd Ibrāhīm).
5. Fourth Takbīr, duʿā’ for the dead person and for the remaining believers.
6. Fifth Takbīr.
7. Salām to the right side only.

Unlike any other prayer, Šalāt-al-Janāzah is offered standing up. The recitations during the Šalāh are done silently in Arabic.

There are several forms of recitation that can be used, such as:

Bismillāhi (a)r-Raḥmāni (a)r-Raḥīm. Wa (a)s-Šalātu wa (a)s-salāmu `alā Muḥammadin sayyidi (a)-l-mursalīna.
Allāhumma (a)ghfīr lī (a)l-Muslimīna wa (a)r-ḥam-hum wa (a)ghfīr lanā wa (a)rḥamnā ba`da-hum.
In the Name of Allāh, Most Gracious, Most Merciful.
All praise belongs to Allāh, Lord of the Universe. Peace and blessings of Allāh be with Muḥammad, leader of the Messengers (of Allāh). May Allāh forgive all the Muslims and have mercy on them; and may Allāh forgive us (too) and have mercy on us after them.

The longer and more popular version is:

اللَّهُمَّ اغْفِرْ لِلْحَيِّينَ وَالْمُتْمَئِنَّينَ وَشَاهِدَيْنَ وَغَائِبَيْنَ وَصَغْرِيْنَ وَكِبْرِيْنَ وَذَكَرِيْنَ وَأَثَانِيْنَ

اللَّهُمَّ مِنْ أَحْبَيْتَهُ مِنْ أَحْبَاهُ عَلَى الإِسْلَامِ

وَمِنْ تَوْفِيقِهُ مِنْ تَوْفِيقِهِ عَلَى الإِيْمَانِ

Allāhumma (a)ghfir lī ḥayyinā wa mayyiti-nā wa shāhidinā wa ghā'ibinā wa ṣaghā'irin-nā wa kabīrin-nā wa dhakārin-nā wa unthā-nā, Allāhumma man aḥyaita-hu min-nā fa aḥyihī `ala (a)l-Īslām wa man tawaffaita-hu min-nā fa tawaffā-hū `ala (a)l-ʾĪmān.

O Allāh, forgive those of us who are still alive and those who have died, those who are present and those who are absent, the young amongst us and the old, the males and the females.
O Allāh, the one from amongst us whom you wish to keep alive make him live according to Islām and the one whom you wish to die let him die in a state of Īmān.

The body is then carried to the graveyard and buried in a simple grave, lying on its right side, facing the Qiblah.
Significance of Šalāt al-Janāzah

Šalāt-al-Janāzah (the Funeral Prayer) signifies our love, concern and respect for the dead, and sympathy for the bereaved family. We ask Allāh’s Mercy for the deceased, by praising Allāh and remembering Rasūlullāh, whose Shafā‘ah (intercession) we all seek. We are also reminded that our own death will come just as unexpectedly, so we must prepare for the Day of Judgement by making Tawbah (repentance) for our sins and trying to do good while in this world.

✔ EXERCISES

1. When is Šalāt at-Tahajjud normally offered?
2. When is Šalāt at-Tarāwīḥ offered?
3. What are the recommended number of Raka’āt for Tarāwīḥ?
4. How do we prepare a dead Muslim burial?
5. Describe how Šalāt al-Janāzah is offered.
6. How should the dead body be buried?
7. What is the significance of Šalāt al-Janāzah?
ŞALAWĀT-AL-‘ĪDAIN: ‘ĪD AL-FĪTＲ & ‘ĪD AL-‘AḌḤĀ

‘Īd al-Fīṭr and ‘Īd al-‘Aḍḥā are the two most important festivals for Muslims around the world. Before Rasūlullāh’s migration, it was the habit of the Madīnites to set aside two days each year for celebration and festivities. After Rasūlullāh settled in Madīnah, he informed the Muslims that Allah had selected two better occasions for them to celebrate and thank Him: the days of ‘Īd al-Fīṭr and ‘Īd al-‘Aḍḥā.

Preparation for ‘Īd

Grooming

On the day of ‘Īd, Muslims should perform a ritual bath (Ghusl), dress in their best clothes, and put on perfume. It is reported by Ja’far ibn Muḥammad, who related from his father, on the authority of his grandfather that Rasūlullāh used to wear his Yemani coat on the occasion of ‘Īd.

Traditional Meals on the Two ‘Īds

It is the Sunnah of Rasūlullāh to eat something before going out for the Ṣalāh on the day of ‘Īd al-Fīṭr. It is reported by Anas that Rasūlullāh did not go out on the day of ‘Īd al-Fīṭr until he had eaten an odd number of dates. On the day of ‘Īd al-‘Aḍḥā, it was Rasūlullāh’s habit to refrain from eating until he returned from the prayer.

How to Offer Ṣalāt al-‘Īd

The Şalawāt al-‘Īdān (the Şalawāt of the two ‘Īds) celebrate the two most
important Islamic festivals: ‘Id al-Fitr and ‘Id-al-‘Adhā. The same procedure is followed for the Ẓalāwat of both ‘Idain.

The ‘Id prayer is usually conducted in a large mosque or open space, so that all the people of the town or locality can gather to offer the Ẓalāh together. This special prayer may be offered from the time that the sun is three meters above the horizon until it reaches its meridian. Most of the scholars agree that it was the Sunnah of Rasūlullāh ﷺ to offer the Ẓalāt al-‘Adhā as early as possible to allow the people time to sacrifice their animals and to delay the Ẓalāt al-Fitr to give the people time to distribute the Zakāt al-Fitr.

**Taking Different Routes To and From the Place of Prayer**

Jābir ṭr reported that on the day of ‘Id, the Prophet ﷺ would go to the place of prayer from one route and return home following a different route. Thus, it is preferred to follow this Sunnah. However, there is no harm in following the same route to and from the place of prayer.

The ‘Id prayer does not require Ḥadhān or Iqāmah, since it is a Nafl prayer. The procedure is similar to that of the two-Raka’āt Nawāfīl Ẓalāh, with the exception of some additional Ṭakbīrāt, as follows:

1. After making the intention for ‘Id Ẓalāh, the Imām and followers begin the Ẓalāh with Ṭakbīrāt-al-Iḥrām.
2. The Imām calls six additional Ṭakbīrāt, which the congregation follows, each time raising their hands to their ears, as in the first Ṭakbīr. The rest of the first Rak‘ah follows the same procedure as the first Rak‘ah of any Far Ẓalāh.
3. The second Rak‘ah begins with six Ṭakbīrāt. The rest of the second Rak‘ah follows the same procedure as the second Rak‘ah of the two-Raka’āt Far Ẓalāh.
4. The Ẓalāh is followed by a special Khutbah delivered by the Imām. It is an important part of the ‘Id prayer and must be
listened to attentively.

Rasūlullāh ﷺ urged all Muslims; men, women, and children; to attend the ‘Īd Šalāh.

The Day of ‘Īd al-Fitr

‘Īd al-Fitr is a special Islāmic festival of thanksgiving and celebration marking the end of Ramaḍān. It occurs on the first day of Shawwāl.

Breaking the fast on the morning of ‘Īd al-Fitr with dates or any other sweet is Sunnah, and marks the beginning of the celebration. The ‘Īd celebration is a dignified Islāmic affair, characterized by meeting, exchanging greetings and gifts, and remembering our less fortunate brothers and sisters through charity.

Zakāt-al-Fitr is distributed to the needy before entering the Masjid, preferably on the previous evening, to allow the recipients to prepare for the festival (see Lesson 37).

The Days of ‘Īd al-‘Aḍhā

This festival takes place on the tenth day of the month of Dhul-Ḥijjah and it commemorates Prophet Ibrāhīm’s willingness to sacrifice his beloved son, Ismā‘īl, in obedience to the commandment of Allāh ﷻ. Because Allāh ﷻ was merely testing Ibrāhīm’s faith, He sent a ram to be sacrificed in Ismā‘īl’s place. This is why the sacrifice of camels, goats, cow, rams, and other animals marks the celebration of ‘Īd al-‘Aḍhā.

‘Īd al-‘Aḍhā also corresponds with one of the most important days of Hajj. As you will learn in Lesson 43, the Ḥujjāj offer the same sacrifice on this day in Mina.

Like all other Islāmic forms of worship, ‘Īd al-‘Aḍhā is characterized by thanking Allāh ﷻ, sharing with other believers, and enjoying the festival in
an Islamic spirit. The distribution of the sacrificial meat is an example of this spirit. It is divided into three parts: one-third is distributed to the poor and needy, one-third to friends and relatives, and the remaining one-third is kept for the home. Especially during the days of 'Id, no Muslim, however needy and poor, should go hungry or helpless.

✔ EXERCISES

1. What are the two great Islamic festivals?
2. Is there an Adhān or 'Iqāmah for Salāt al-‘Īd?
3. During what time may Salāt al-‘Īd be offered?
4. What is the difference between Salāt al-‘Īd and any other two-Rak‘āt Salāh, such as Fajr Salāh?
5. When is ‘Īd al-Fitr held and what does it commemorate?
6. When is ‘Īd al-‘Aḍḥā, and what does it commemorate?
7. How is the sacrificial meat for the festival of ‘Īd al-‘Aḍḥā distributed?
8. Describe the spirit of ‘Īd al-‘Aḍḥā.
LESSON 29

SPECIAL PRAYERS

Ṣalāh for Rain

Previously, we discussed how Allāh ﷻ is the ultimate controller of the universe, including all the things we refer to as natural phenomena. One such phenomenon is the rain.

Rain provides water, essential for the survival of all living things. Without it, crops could not grow, there would be no food for animals and human beings, and the climate would become unbearably hot and dry. Truly, Allāh ﷻ sends the rains as a sign of His mercy.

No one can control rainfall, and even with all the advanced technology available today, predicting rainfall is often very difficult. Thus, when rain is much delayed, it is recommended that Muslims pray to Allāh ﷻ as follows.

In the morning, after sunrise but before noon, the worshipers should assemble to offer the Ṣalāh in an open space or mosque. Following a two-Rak'ah Ṣalāh, in which al-Fātīḥah and another Sūrah are recited aloud, a sermon may be given. Then, the worshipers should stand and raise their hands and eyes towards the heavens and pray to Allāh ﷻ for rain. The du‘ā' may be as follows:

اللَّهُمَّ اسْتَقِمْ عِبَادَكَ وَ بَهْيَمَتَكَ وَ انشُرْ رَحْمَتَكَ وَ أَحْيِي بَلَدَكَ أَلْمَيْتَ

O our Lord! Send Your rain to Your servants and Your animals. Shower Your mercy on us, and revive Your dead land!
Salāh During an Eclipse of the Sun

A solar eclipse takes place when the moon passes between the sun and the earth, blocking the sun’s light from the earth. In accordance with Allāh’s universal laws, such eclipses occur at regular intervals, which scientists can now calculate and predict with accuracy.

By chance, there happened to be an eclipse of the sun when Rasūlullāh’s young son, Ibrāhīm, died. Inadvertently, some of his people assumed that this phenomenon occurred as a result of the tragedy. However, Rasūlullāh rejected this as superstition, clarifying:

*The eclipse of the sun or the moon is only a sign of the greatness of Allāh, and does not take place for death or life of anybody. Whenever you see such an eclipse, hasten to pray to Allāh.*

(Transmitted by Bukhārī)

Thus, prayer during an eclipse is an important Sunnah for every Muslim who has reached the age of maturity. The Salāḥ consists of two Rakā’at in which the Qur’ānic selections are to be read out loud. In each Rak‘ah, al-Fātihah and the Rukū‘ (bowing) are offered twice.

Salāḥ at the Eclipse of the Moon

A lunar eclipse takes place when the earth passes between the sun and the moon, casting the earth’s shadow on the moon. The Salāḥ during an eclipse of the moon consists of two Rakā’at offered in the same way as the Salāḥ during a solar eclipse. However, it is recommended to pray it individually at home.
EXERCISES

1. Describe how to offer the ʿalāh for rain.
2. What causes an eclipse of the sun?
3. Describe how to offer the ʿalāh during an eclipse of the sun.
4. What causes an eclipse of the moon?
5. Describe how to offer the ʿalāh during an eclipse of the moon.
6. What is the significance of the ʿalāh during an eclipse of the sun or moon?
LESSON 30

INTRODUCTION TO AṢ-ṢIYĀM

Definition of Ṣawm

Aṣ-Ṣiyām literally means abstinence. Fasting in Islam means to avoid eating and drinking and abstinence from all forms of sexual pleasure between dawn and sunset.

The fast should be preceded by a formal intention of Ṣawm, specifying whether it is a Farḍ fast (such as the Ramaḍān fast), a Nafl fast (voluntary fast) or a fast for any other reason.

The Purpose and Spirit of Ṣawm

The purpose of Ṣawm is to seek Taqwā (heightened spiritual awareness of Allāh). In denying oneself food, drink, and other basic needs, one becomes deeply aware of Allāh’s power. With this awareness comes the desire to submit completely to His power and earn His mercy.

To truly benefit from the experience of fasting, a Muslim should purify his thoughts and actions to gain the pleasure of Allāh. One should focus his energies in the remembrance of Allāh by spending extra time in prayer, being charitable and forgiving towards others, and avoiding un-Islāmic behavior.

Types of Ṣawm

One of two types of Ṣawm may be offered: Farḍ (obligatory) or Nafl (voluntary).
Examples of *Fard* Sawm:

A. The Ramadān fast
   During the lunar month of Ramadān, *Sawm* is *Fard* for every adult Muslim. Under certain circumstances, one may be excused from *Sawm* or be allowed to postpone it. (This will be explained in Lesson 32.)

B. *Kaffārah*: Fast of Expiation
   It is *Fard* for a person who has deliberately nullified his fast or failed to fast in the month of Ramadān to make atonement through *Kaffārah*. (The details will be presented in Lesson 34)

C. *Nadhr*: Fast of Vowing
   If someone vows to fast, the fast becomes *Fard* for him.

II. Examples of *Nafl* Sawm:

A. It is recommended to fast voluntarily at any time of the year, except on days when fasting is prohibited.

B. In accordance with the *Sunnah* of Rasūlullāh ﷺ, it is recommended to fast voluntarily on Mondays and Thursdays. It is also recommended to fast on the 1st, 11th and 21st day of each Islamic month.

III. Days when *Sawm* is prohibited:

A. *Sawm* is prohibited on ‘Īd days and the two days following ‘Īd al-Adhā.

✔ EXERCISES

1. Define *Sawm* in Islām.
2. What is the purpose of *Sawm*?
3. How should a Muslim behave while he is in the state of *Sawm*?
4. Name three kinds of *Fard* fasts.
5. Which days are recommended for voluntary *Sawm*?
6. On which days is it prohibited to fast?
THE FAST OF RAMAḌĀN

When to Begin the Fast of Ramaḍān

The fast is to begin the day following the appearance of the new moon for the month of Ramaḍān. If it is confirmed that the moon has been sighted in any part of the world, a Muslim should begin his fast on dawn the following day.

Intention to Fast

The Muslim must make his formal intention of Sawm before dawn. He may make the intention for the whole month of Ramaḍān, or he may make the intention to fast one day at a time. However, if he chooses the latter, he must remember to renew his intention every night for the next day’s fast.

When making the intention to fast for the whole month of Ramaḍān, a person may declare in his mind:

نَوْيَتُ صَنُودُ شَهْرُ رَمَضَانَ الحَاضِرٍ فَرْضاً لِلَّهِ تَعَالَی

I intend to fast for the month of Ramaḍān, as a Fard act of worship to You. I pray You to accept the fast from me.

If a person’s fast is interrupted for some days due to illness, menstruation, travel, or other reasons, he or she must renew the intention before resuming the fast.

The Suḥūr: Pre-dawn Meal

It is recommended for a Muslim to take Suḥūr, a pre-dawn meal. To eat this
meal is the *Sunnah* of Rasūlullāh ﷺ and it is intended to reduce the hardship of *Ṣawm* during the day.

However, if due to over-sleeping or any other cause, a person finds that it is already dawn, or if he is not certain whether dawn has come, he should refrain from eating or drinking. It is safest to awake early enough to eat and finish the meal about 20 minutes before dawn, since eating after dawn would nullify the day’s fast.

**The Iftār**

As soon as the sun has set, the Muslim should break his fast with *Iftār* (breakfast). If the *Iftar* is light; for example, a few dates or other fruit and water; one may have it before offering the *Maghrib* (Sunset) *Ṣalāh*. However, if one is having a heavy *Iftār*, one should offer the *Maghrib* *Ṣalāh* first to avoid missing its proper time.

✔ **EXERCISES**

1. When should a Muslim start fasting the *Fard* fast of Ramadān?
2. When and how is the intention made for *Ṣawm*?
3. What is *Ṣuhūr*, and when is it eaten?
4. What is *Iftār*, and when is it eaten?
LESSON 32

EXEMPTION FROM ṢAWM DURING RAMAḌĀN

Those Who Should Fast

During the month of Ramaḍān, Ṣawm is Fard for every Muslim who has reached physical maturity. For girls, this is normally marked by the start of menstruation, and for boys, by the first emission of semen.

Those Who Should Not Fast

Those who should not fast include: (a) women during menstruation; (b) women during the blood of childbirth. However, after the month of Ramaḍān, they should fast an equal number of days to those missed.

Those Who Have a Valid Excuse to Postpone Ṣawm

If necessary, the following types of people are allowed to defer Ṣawm:

(a) **The sick:** if the Ṣawm is likely to make the illness worse.
(b) **The mentally ill:** for as long as the mental illness lasts.
(c) **The traveler:** if his journey is more than 77 kilometers and serves a purpose permissible by the Sharīah (i.e., not stealing, drinking, gambling, etc.) If the traveler began his journey after dawn, it is not permissible to suspend the day’s fast. However, if the traveler leaves after dawn with the intention of Ṣawm and is overcome by exhaustion due to Ṣawm later in the day, he may suspend the day’s fast.
(d) **The pregnant woman:** if the Ṣawm is likely to harm the
health of the mother or her unborn child.

(e) The nursing mother: if the Ṣawm is likely to harm the health of the mother and/or prevent her from having enough milk for her baby.

After the end of Ramadān, these people should fast an equal number of days to those missed.

Those Who Are Excused From Ṣawm

The following types of people are completely exempt from Ṣawm and are not required to make up days missed:

(a) The chronically ill: those who suffer from a serious, permanent illness that would be made worse by fasting.
(b) The permanently mentally ill
(c) The very old: those who are too old and weak to fast at any time of the year.

Instead, it is recommended that the permanently ill or old person should do 'Irām (i.e. distribute alms in the form of staple foodstuff: rice, dates, etc.) at the rate of one Muddan Nabī for each day of the Ramadān fast. (A Muddan Nabī is what can be contained by two hands of average size cupped together.)

✔️ EXERCISES

1. At what age does it become Fard for a Muslim to fast in Ramadān?
2. Name two conditions that may prevent a woman from fasting. Do such women have to fast the number of days missed after Ramadān?
3. Name five types of people who are allowed to postpone the Ṣawm in Ramadān.
4. Under what three conditions is a traveler allowed to break his fast.
5. Name three types of people who are excused from the fast of Ramaḍān altogether.

6. What should a very old person who cannot fast do instead?
CONDITIONS THAT NULLIFY ṢAWM; QAḌĀ’

The Qaḍā' for Ṣawm

Qaḍā means restitution for a missed fast. If a person does not fast, or if his fast is nullified for any of the reasons listed below, he should make up the fast after Ramaḍān. The conditions that necessitate Qaḍā' are:

(a) **Illness:** When recovered, a person should fast the number of days equal to the number missed after Ramaḍān.

(b) **Travel:** After Ramaḍān, a person should fast a number of days equal to the number of days missed in travel.

(c) **Intravenous feeding, injections for nutritional purposes, etc:** This includes any type of feeding by means other than eating and drinking. However, other medical injections, such as vaccinations, do not nullify the fast.

(d) **Forgetfulness:** If a person eats, drinks, smokes, or engages in sexual activity, forgetting that he is fasting, he does not need to do Qaḍā'. However, if he remembers that he is fasting and continues to eat, drink, etc., on purpose, he will have to do both Qaḍā' and Kaffārah.

There are a number of other things that nullify a fast and require Qaḍā', but the above are considered the most important ones to remember at this stage.

**When to Do Qaḍā'**

A Muslim who has to do Qaḍā' may do it any time after the month of
Ramaḍān, but it is advisable not to delay it without cause. No one knows how soon life may end, and one may not have time to make restitution. If a Muslim carelessly delays his Ḍa’ and after the Ramaḍān of the following year, he should do both Ḍa’ and ‘Īm, i.e. giving out alms of Muḍdān Nabī (one handful) of staple foodstuff for each day of Ḍa’.

✔ EXERCISES

1. What is the meaning of Ḍa’?
2. If a Muslim unintentionally eats something during the Ramaḍān fast, what should he do?
3. Name three things that make it necessary to do Ḍa’.
4. If someone is given a shot (injection), is his fast rendered void?
5. What is ‘Īm?
The conditions that necessitate Qaḍā' (mentioned in the last lesson) fall into two categories:

1. Unforeseen circumstances, such as illness or traveling, which make the fast physically difficult or impossible.
2. Accidental circumstances, such as unintentional forgetfulness.

However, if an adult Muslim refuses to fast in Ramaḍān without a valid excuse, or breaks his fast intentionally without a valid excuse, his case is much more serious. The Ramaḍān fast is Fard, a pillar of Islam, and any Muslim who refuses to observe the fast shows direct disobedience to Allāh Ṣabr, and commits a sin. If he repents and wishes to clear himself of that sin, he must do both Qaḍā' and Kaffārah for each day he broke his fast. In all cases, Kaffārah is preceded by Qaḍā'.

Kaffārah: Expiation

There are three ways of doing the Kaffārah; only one needs to be executed. They are listed below in order of preference:

1. Give alms of staple foodstuff to 60 needy Muslims at the rate of one Muddan Nabi (one handful) per person. If two days of fasting have been rendered void, one should give out food in the same manner and quantity for two days. If 30 days of Ramaḍān fast have been rendered void, he should give out food in the same manner and quantity for 30 days.
2. Free a female slave (if such a situation is applicable) for each nullified fast.
3. Fast continuously for two lunar months (i.e. about 60 days) for each day that his fast was rendered void.

Conditions That Necessitate Kaffārah

1. The Kaffārah is necessary only for the breaking of a Ramaḍān fast. It is not necessary for the breaking of any other fast.
2. The breaking of the fast must be intentional, not due to forgetfulness or compulsion by another person.

There are other rules for the Kaffārah, but the above ones are considered the most important at this stage.

✔️ EXERCISES

1. Why is it a serious offense for an adult Muslim to intentionally nullify a Ramaḍān fast or to refuse to fast without a excuse?
2. If an adult Muslim’s fast is intentionally nullified during Ramaḍān, or if he refused to fast without excuse and then wished to expiate his sin, what should he do?
3. What are the three ways of doing Kaffārah?
4. If a Muslim starts a day of voluntary fast and decides to eat at midday, his fast becomes void. Should he do Kaffārah?
5. (a) In the month of Ramaḍān, if a Muslim forgets that he was fasting and eats something by mistake, should he do Qaḍā’ only, or Qaḍā’ and Kaffārah?
   (b) If a Muslim broke his Ramaḍān fast by accident, realized his mistake, and then deliberately went on to eat more food, should he do Qaḍā’ only, or Qaḍā’ and Kaffārah?
EXTRA WORSHIP DURING RAMADĀN

How to Increase the Benefits of Sawm

The benefits of fasting are increased if a Muslim uses the month of Ramadān to improve his other acts of worship. Through extra efforts towards purifying one’s thoughts, increasing acts of charity, offering extra Ẓalāh, and paying special attention to the reading and understanding the Qur’ān, one can develop a deeper spiritual awareness and closeness to Allāh.

Ẓalāt at-Tarāwīḥ

It is highly recommended to offer additional Sunnah Raka‘āt of Ẓalāt-at-Tarāwīḥ with Jamā‘ah after the ʿĪshā’ prayer. Ẓalāt at-Tarāwīḥ may be offered individually, but it is preferable to offer it in Jamā‘ah, either at the Masjid or with the family at home.

The number of Raka‘āt of Ẓalāh in Tarāwīḥ varies between 10 and 20. Generally, three Raka‘āt of Ẓalāt al-Witr are offered in Jamā‘ah after Tarāwīḥ.

The Ẓalāt at-Tarāwīḥ is offered in sets of two Raka‘āt each. The worshipers should make the intention of Ẓalāt at-Tarāwīḥ at the beginning of the Ẓalāh for all the Raka‘āt they intend to offer or at the beginning of each pair of Raka‘āt. If they are offering the Ẓalāh behind an Imām, they should also make the intention to follow him. Each pair of Raka‘āt includes the recitation of al-Fātiḥah and a Sūrah out loud, in the same way as in Ẓalāt al-Fajr.

Traditionally, the Imām of the Tarāwīḥ prayer is both a Ḥāfīz (one who has memorized the whole Qur’ān) and a Muqrī (one who knows the art of reciting
the Qur’ān with Tajwīd). Starting at the beginning (Sūrat-al-Fātiḥah), each day, the Imām recites a portion of the Qur’ān, completing the reading over the last ten days of the Ramaḍān. However, completion of the Qur’ān is not a condition of the Tarāwīh.

Lailat al-Qadr: The Night of Power

This is the night in which the Qur’ān was revealed to Rasūlullāh ﷺ. The Qur’ān informs us:

Ramadān is a month in which was sent down the Qur’ān, as a guide to humankind, also clear (Signs) for guidance and judgement (between right and wrong).

(Al-Baqarah 2:185)

On Lailat-al-Qadr, the Night of Power, Rasūlullāh ﷺ received his first Wahi (revelation of the Qur’ān) as he sat in the cave of Hira. According to the Qur’ān:

Indeed, We have revealed this (Qur’ān) in the Night of Power. And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein, come down the angels and the Spirit descend therein, by the permission of their Lord with all
decrees. (That night is) Peace, until the rising of the dawn.  
(Al-Qadr: 97-1-5)

Every righteous Muslim makes a special effort to find this night and make the best out of it. Rasūlullāh ﷺ is reported to have said:

Look for Lailat al-Qadr in the last ten nights of Ramādān.  
(Transmitted by Bukhārī)

There are other Ḥadīth which indicate that this night occurs in the last ten odd nights of Ramādān. One particular Ḥadīth especially draws attention to the night of the 27th. Not knowing the exact night is also a blessing. Every believer puts forth an extra effort to find the Night of Power in the last 10 nights through sincere prayer and worship. He or she not only benefits from the Night of Power, but is rewarded many times over for the extra sincere worship in the blessed month of Ramādān.

I‘ītimāf

I‘ītimāf refers to a religious retreat in the Masjid for the sole purpose of engaging in worship, without distraction or interruption, in an effort to draw closer to Allāh ﷻ.

A person may engage in I‘ītimāf any time of the year. The period of seclusion may be between 10 and 30 consecutive days. According to the tradition of Rasūlullāh ﷺ, it is best to include the last ten days of Ramādān.

The man (or woman) in I‘ītimāf spends his/her time in Ṣalāh, asking Allāh’s forgiveness (Istaghfār), remembrance of Allāh ﷻ (Dhikr), reading the Qur’ān and invoking Allāh’s blessings on the Prophet (Ṣalāt ‘ala an-Nabi).

A person should begin I‘ītimāf with intention. He or she should then stay in the masjid, day and night, and should not leave it except to go to the bathroom, buy essential provisions nearby, or take a bath.
EXERCISES

1. Name three ways in which a Muslim can increase the benefits of Sawm.
2. When is Salāt at-Tarāwīḥ offered?
3. How many Rakaʿāt are usually offered in Tarāwīḥ?
4. What does the Qurʾān say about the Lailat al-Qadr?
5. When is Lailat al-Qadr expected to be?
6. What is the meaning of Iʿitikāf?
7. Which acts of worship should a person do while in Iʿitikāf?
8. On what days did Rasūlullāh ﷺ make Iʿitikāf?
THE BENEFITS OF ʿAＷＭ

Spiritual and Moral Benefits

ʿAｗm is an act of obedience to Allāh ῶ. There are countless spiritual and moral benefits to it. A fasting person is willing to sacrifice his basic worldly needs in submission to Allāh’s Will, seeking His pleasure and blessings. In his hunger and thirst, he can feel the essence of Allāh’s immense power.

ʿAｗm trains a Muslim in Taqwā (awareness of Allāh ῶ). During the fast, this awareness holds him back from eating and drinking, despite temptation. ʿAｗm also tests his sincerity, because only Allāh ῶ can know if a person is sincerely fasting, or if he secretly breaks his fast.

ʿAｗm teaches good behavior and discipline. ʿAｗm does not only abstinence from eating and drinking. A fasting Muslim must also try to control all his improper behavior. Rasūlullāh ﷺ is reported to have said:

*If one does not abandon falsehood in words and deeds,*  
*Allāh ῶ has no need of his abandoning his food and drink.*  
* (Transmitted by Bukhārī)*

By being patient in hunger, we learn to exercise self-control in all difficulties. A Muslim learns to be the master of his desires rather than a slave of his desires.

ʿAｗm helps us appreciate the Bounties of Allāh ῶ. A thirsty person is truly grateful when he finds water, while one who can drink water all day may take water for granted.
Social Benefits

*Sawm* unites Muslims all over the world. It unites rich and poor, male and female, educated and uneducated. Whatever their status, they share the same experience of sacrifice to please Allāh ﷻ.

*Sawm* helps us empathize with those who suffer poverty and hardship. By feeling the effects of hunger and thirst, a Muslim can better understand the suffering of the others. He/she is more inclined to give charity to the needy.

The bonds of Islāmic brotherhood are renewed by social visits and gatherings during Ramaḍān. Muslims are encouraged to invite others to join them in Iftār, prayer, and recitation of the Qur'ān at this time.

Health Benefits

Scientific research shows that fasting is healthy for the body. By giving certain organs a break from the normal processes of digestion, circulation, and excretion, the blood becomes purified, and certain stomach ailments improve. It also helps people to break the unhealthy habits of smoking and overeating.

Thus, fasting not only offers rewards in the Hereafter, but offers numerous benefits in this world as well.

✔️ EXERCISES

1. Name as many of the spiritual and moral benefits of *Sawm* as you can remember.
2. Name three social benefits of *Sawm*.
3. How does *Sawm* benefit our health?
INTRODUCTION TO ZAKĀH

What is Zakāh?

Zakāh literally means “to purify.” It is the fourth pillar of Islām and therefore it is Farḍ (obligatory) on every Muslim male and female. Zakāh is a type of welfare tax that we pay our poor Muslim brothers and sisters. Through Zakāh, we become aware of our obligations to our fellow human beings.

Zakāh is mentioned many times in the Qur’ān:

\[ \text{خَدِّمُ ثَلَاثَةَ أَمْوَالٍ صَدَقَةً تُطْهِرُهُمُ وَتُبْلِيُّهُمُ يَا} \]

*Take alms of their wealth so that you may cleanse them, thereby, and cause them to grow in purity.*

(At-Tawbah 9:103)

Paying Zakāh cleanses and purifies us by replacing selfishness and greed with satisfaction gained by sharing our good fortune with those less fortunate. At the same time, Zakāh helps those in need out of their difficulties. By making each Muslim responsible for the welfare of the brothers and sisters in his or her community, Zakāh fosters feelings of equality and brotherly love among all members of society.

Who Pays Zakāh?

A Muslim, whether male or female, must pay Zakāh when his/her wealth has reached a certain determined amount called the Niṣāb. If his/her wealth is below the value of Niṣāb, he/she pays nothing. In the case of gold, silver or
currency (including bank savings), *Nişāb* should have been in the person’s possession for a period of one year.

**Nişāb**

*Nişāb* refers to the minimum amount of wealth and property on which *Zakāh* should be paid. According to the *Sharī'ah*, a person who possesses property exceeding the *Nişāb* for at least a year is capable of paying *Zakāh*. The *Sharī'ah* has determined a fixed *Nişāb* for different assets, such as currency, gold, silver, minerals, crops, property, animals, etc. Calculation of the *Nişāb* on various items is a complicated science which you may learn later. In Lesson 38, we have briefly discussed the *Nişāb* of some items.

**Who Should Receive Zakāh?**

According to the Qur'ān, there are eight categories of people who are given permission to receive *Zakāh* (*Sūrah At-Tawbah* 9:60). They are as follows:

1. **The Poor**: This includes those who do not have enough food for one year’s sustenance.

2. **The Needy**: This includes the destitute, i.e. those who are not sure of having food for one day.

3. **Collectors of the Funds**: If the Muslim state or the Muslim community employs people to collect the *Zakāh*, they are entitled to part of it (if they are in need of it).

4. **Those Whose Hearts are to be Reconciled**: These include new converts to Islām, particularly those who may have suffered financial or other loss because of rejection or persecution by their people.
5. **Freeing Prisoners-of-War or Slaves:** This refers to those captured in war. They may be bought or ransomed using *Zakāh* money, and then freed. This is one of the many Islamic measures against slavery.

6. **The Indebted:** This includes those people who are weighed down with debts which they have no means by which to clear their debts.

7. **In the Way of Allāh ✪:** This covers all uses of money for the defense and propagation of Islām. Islāmic organizations dedicated to spreading the message of Islām in our own age are eligible to receive *Zakāh*.

8. **The Wayfarer:** This refers to a person who is stranded on a journey and in need of financial help.

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**The Zakāh and the Șadaqah**

In the Qur’ān, the term Șadaqah is sometimes used to include *Zakāh* and all forms of charity. However, *Zakāh* is a *Farḍ*, a required duty. The time of giving and the amount to be given are fixed. On the other hand, Șadaqah is a general term meaning ‘charity.’ It can be any amount given at any time to any person. This charity may be in the form of money, food or clothing.

Rasūlullāh ﷺ mentioned that an act of kindness could also be Șadaqah (charity). Thus, removing harmful objects from the road, helping someone to load his vehicle, or even smiling at someone is a form of Șadaqah. Therefore, every person, whether rich or poor, has the means to give Șadaqah, help his/her relatives and neighbors, and win Allāh’s pleasure.

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**✓ EXERCISES**

1. What is the *Zakāh*?

2. What is the benefit of *Zakāh*?
(a) to the one who gives it?
(b) to the one who receives it?
(c) to the society as a whole?

3. What is meant by Nisāb?

4. What are the eight classes of people that are entitled to Zakāh?

5. What is the meaning of giving Zakāh “in the way of Allāh ṣaw”?

6. What is the difference between Zakāh and Ṣadaqah?

7. Name some ways in which a student or a poor person can give Ṣadaqah.
LESSON 38

DETERMINING THE ZAKĀH ON VARIOUS ITEMS

Zakāh on Gold, Silver and Currency

The *Niṣāb* for gold, silver and currency depends on the current value of gold, which changes from time to time. In traditional Arab currency, the *Niṣāb* for gold is 20 *Dinars* (gold coins), the *Niṣāb* for silver is 20 *Dirhams* (silver coins), and the *Niṣāb* for currency is the value of 200 *Dirhams*.

The amount to be given as *Zakāh* is two and a half percent, or one-fortieth, of any savings of one year or more.

The currency of a country in the form of coin or paper is subject to *Zakāh* based upon its purchasing power. The currency is actually backed by silver and gold, therefore the amount of currency owed equals the amount of *Niṣāb* for silver (200 Dirhams or 14½ ounces).

Zakāh on Items of Trade

Similarly, *Zakāh* is also paid on the value of items for trade; such as cloth, books, machinery, cars, etc. Items for trade and business should be in the person’s possession for a period of one year. The *Niṣāb* for these goods is calculated as two and a half percent of the cash value.

Zakāh on Livestock

*Zakāh* must be paid once a year on livestock; such as cows, camels, sheep and goats; when their number has reached the level of the *Niṣāb*. The following lists the *Niṣāb* for ownership of livestock and the *Zakāh* owed accordingly.
Number of cows owned
30 to 39
40 to 59

Zakāh to be given
1 two-year-old cow
1 three-year-old cow

Number of sheep or goats owned
40 to 120
101 to 200
201 to 399
400 and above

Zakāh to be given
1 one-year-old sheep or goat
2 sheep or goats
3 sheep or goats
1 sheep or goat for each hundred owned

Zakāh on Grains an Crops

Allāh says in the holy Qur’ān:

وَأَمَّنَّكُمْ أَنْفِقُواَ مِنْ طَيِّبَتِ مَا كَسَبْتُمْ وَمَعَمَّا آَخَرَ جَنَّا

أَيَّاهَا الَّذِينَ

لَكُمْ مِنَ الأَرْضِ

O Believers! Spend of the good things which you earned, and of that which We bring forth from the earth for you
(Al-Baqarah 2: 267)

Zakāh is to be paid on crops whenever a crop is harvested. It is to be paid on wheat, rice and other grains, all kinds of beans and peas, groundnut, dates, olives, and their equivalents in various parts of the world. As recommended by Rasūlullāh , the Niṣāb for farm produce if the land is irrigated naturally (by a spring, rainfall, or a river) is one-tenth, and if it is irrigated by drawing water from a well or dam, the Niṣāb is one half of one-tenth.

Zakāh is not required on fruits and vegetables which perish quickly when picked, such as oranges, bananas, pineapples, mangoes, guavas, lettuce
spinach, tomatoes, peppers, etc.

The *Niṣāb* for grains and crops is 1,200 *Muddan Nabī* by volume. (*A Muddan Nabī* is what can be contained by two hands of average size held together.)

✔️ **EXERCISES**

1. What is the percentage of Zakāh on currency? (Choose one of the following)
   (a) 10
   (b) 2½
   (c) 5
   (d) 7½

2. What is the percentage of Zakāh on items of trade such as cars, cloth, books etc.? (Choose one of the following)
   (a) 12%
   (b) 5
   (c) 2½
   (d) 10

3. Which of the following items should Zakāh be paid on? (Choose as many as are applicable)
   (a) A woman’s personal gold jewelry
   (b) A rice-crop
   (c) A student’s books
   (d) A book-sellers books
   (e) A herd of 40 cows
   (f) A bank deposit

4. How often should Zakāh be paid on livestock?

5. If a man has 130 sheep, what would be the Zakāh on them?

6. When should Zakāh be paid on grains and crops?

7. Name five types of grain or crops on which Zakāh should be paid.

8. Name five fruits or vegetables on which Zakāh is not paid.

9. The Zakāh on grains and crops which are not irrigated artificially is (choose one):
10. What is a *Muddan Nabi*?

11. What is the *Zakah* on grains and crops?

12. *Zakah* must be paid on savings in your possession over a certain period of time. What is this time period?
What is Zakât al-Fiṭr?

Zakât al-Fiṭr is a compulsory charity due at the end of Ramaḍān. Every Muslim; young and old, male and female, who has more than enough food to last him and his family 24 hours, is responsible for Zakât al-Fiṭr. If a person has dependents, he must pay Zakât-al-Fiṭr for each of them (e.g. wife, children and other dependent relatives).

Calculating the Amount of Zakât al-Fiṭr

The amount of Zakât al-Fiṭr due on behalf of each person, adult or child, is one sa‘, which is equal to approximately three kilograms of grain, such as barley, corn, rice, wheat, etc. We can also pay the equivalent cash value instead.

When and to Whom is Zakât al-Fiṭr to be Given?

Zakât al-Fiṭr is to be given to the poor on the 29th or 30th of Ramaḍān, when the new moon of Shawwāl is sighted. It may even be given on the day of ‘Īd before the ‘Īd Ṣalāh, but it is advised not to delay it until after the Ṣalāh.

The Benefits of Zakât al-Fiṭr

Sometimes, despite our most earnest efforts, we may unintentionally engage in inappropriate behavior that might have reduced the rewards of our fast.
The payment of Zakāt al-Fiṭr serves as atonement for such behavior and purifies our fast.

Making Muslims responsible for each other provides all of us, rich or poor, the opportunity to celebrate 'Īd al-Fiṭr, a joyous occasion which marks the end of the Ramaḍān fast.

✔ EXERCISES

1. Who should give Zakāt al-Fiṭr?
2. What amount per person should be given as Zakāt al-Fiṭr?
3. When should Zakāt al-Fiṭr be given?
4. What are the benefits of Zakāt al-Fiṭr?
INTRODUCTION TO ḤAJJ AND ‘UMRAH: THE PILGRIMAGE

What is Ḥajj?

Ḥajj, the fifth pillar of Islām, is the pilgrimage to the Ka`bah in Makkah on specific dates in the month of Dhu al-Hijjah. It is also the largest gathering of worshipers of any faith in the world. Allāh ﷺ says in the Qur`ān:

وَلَهُ عَلَى الْعَبْدِ إِلَيْهِ سَيْبَلَأ

Pilgrimage to the Sacred House is a duty to Allāh for humankind, for him who is able to make the journey.

(Āl-`Imrān 3: 97)

We will discuss some major aspects of Ḥajj here, and our readers can study it in greater details in the special books which are written for the Ḥujjāj (pilgrims) when, insha’ Allāh, they have the honor of performing Ḥajj.

The pilgrimage season starts in the month of Shawwal while the actual pilgrimage is performed from 8th to 13th of Dhu al-Hijjah. If a pilgrim visits the Ka’bah at any other time of the year, he cannot perform Ḥajj, but he can perform ‘Umrah, which will be discussed in Lesson 45. An ‘Umrah in Ḥajj season is a part of the Ḥajj. The Ḥajj requires the completion of certain procedures which we shall refer to as the rites of Ḥajj.

Those for Whom Ḥajj is Farḍ

As a pillar of Islām, Ḥajj is a Farḍ duty for every mentally capable, adult
Pilgrims performing *Tawāf* of the Ka'bah during *Hajj*.
Muslim (male or female). One should perform Hajj at least once in his or her lifetime, provided he or she has enough money for the journey, is healthy enough to undertake the journey, and the journey does not involve particular danger (e.g. traveling through a war-zone).

There is no harm in children accompanying their parents for Hajj. However, it does not exempt them from having to complete Hajj when they become mature adults.

There are three ways of performing pilgrimage. The pilgrim should make his intention according to the one he chooses to perform. The types of pilgrimage are:

1. **Ifrād (Hajj Only):** The pilgrim performs only the Hajj.
2. **Qiran (Combined Hajj):** The pilgrim performs the Hajj and ‘Umrah (the Lesser Pilgrimage) together, without a break with one Ihram.
3. **Tamattu’ (Hajj with Ease):** The pilgrim performs the ‘Umrah during the Hajj season with one Ihram and then opens Ihram. He performs Hajj with other Ihram in the same season.

**The Rites of Hajj in Sequence**

We shall only deal with Hajj Tamattu in this book, which is generally performed by the Hajji who come from abroad. Hajj Tamattu is performed in two installments with two separate Ihrams. In the first part, the Hajj performs the ‘Umrah, and in the second part, he performs Hajj. The procedure for the ‘Umrah is the same whether it is done as part of the Hajj or independent of the Hajj.
The Performance of `Umrah

The first part of the Ḥajj Tamattu’, as we mentioned earlier is the performance of the rites of `Umrah which are described here briefly:

1. ِIḥrām: formal intention and entrance into the state of consecration by putting on ِIḥrām
2. ِTaḥyibiyah: announcement of one’s arrival for the sole purpose of performing Ḥajj
3. ِTawāf: going round the Ka’bah on arrival to Makkah seven times.
4. ِDu’ā at the Mutāzim
5. Drinking from the water of Zamzam
6. ِSa‘ī: the walk between the hills of Ṣafā and Marwah

The above steps would complete the rites of Ḥumrah. The people who are performing only Ḥumrah or Ḥajj Tamattu’ would now make Halq (shaving of hairs of the head) or Taqsīr (cutting the hair) and open the ِIḥrām. The Ḥujjāj making Ḥajj Tamattu’ would wait for 8th of Dhu al-Ḥijjah to put on ِIḥrām of Ḥajj again.

Performance of Hajj

1. Spending the night of 8th ِDhu al-Ḥijjah at Mina
2. Standing at ‘Arafat on the 9th of ِDhu al-Ḥijjah
3. Spending the night of 9th ِDhu al-Ḥijjah at Muzdalifah
4. Stoning the Jamrāt-al-'Aqaba in Mina on the 10th of ِDhu al-Ḥijjah;
5. Offering sacrifice of an animal in Mina on the 10th of ِDhu al-Ḥijjah (if applicable)
6. Making Halq (shaving) or Taqsīr (cutting the hair) and opening the ِIḥrām.
7. ِTawāf-ul-Ifāda (ِTawāf of the Crowd): i.e. going around the Ka’bah seven times. This ِTawāf is followed by the ِFard Sa‘ī of Ḥajj, to be done according to the type of Ḥajj the pilgrim has intended.
8. Stoning the three Jamrāt daily in Mina, for two or three days, depending on the circumstances.
9. The Farewell Tawāf: circumambulating the Ka`bah for the last time.

The Ḥajj rites are now complete and most of the Ḥujjaj leave to visit Masjid an-Nabi in Madinah and offer Ṣalāh and Salām on Rasūlullāh ﷺ. The Ḥujjaj who arrive early in Makkah often visit Madinah first and get ready to leave for their homes after Ḥajj. The visit to Madinah is a journey of love and is not the part of the Ḥajj ritual.

The Farḍ Rites of Ḥajj

The Farḍ rites of Ḥajj are:

a. Formal intention and entrance into the state of Ihram (the state of consecration)
b. Tawāf (circumambulating the Ka`bah)
c. Sa‘ī (the walk between Safā and Marwah)d. Wuqlf (standing at Arafāt)

If any of these four rites is omitted, the Ḥajj is invalid.

✓ EXERCISES

1. What is Ḥajj and in what season it is performed?
2. What conditions make the Ḥajj Farḍ?
3. Describe the three ways of performing Ḥajj
4. What are the four Farḍ rites of Ḥajj?
5. What is the difference between Ḥajj and `Umrah rites?
PREPARATION FOR ḤAJJ: ENTERING IḤRĀM

The Mīqāt

In this chapter, we shall discuss the rites of Ḥajj in greater detail. On the way to Makkah, pilgrims coming from various directions enter the state of Iḥrām at certain assembly points, called Mīqāt in Arabic.

Pilgrims, arriving by air from any part of the world, pass their Mīqāt before landing in Jeddah. If they intend to go directly from Jeddah to Makkah, they should either enter Iḥrām before boarding the plane, or before they pass the Mīqāt. Sometimes, airlines make such announcements to help the Ḥajjāj. In case they are not able to put on Iḥrām, they must do so in Jeddah, but they must sacrifice a sheep as hadyā (atonement for having passed the Mīqāt before entering Iḥrām.) However, if these pilgrims had the intention to go to Madinah first, they must do so. No Iḥrām is required for a visit to Madinah. After the visit to Madinah as they go to Makkah for the 'Umrah, they would enter Iḥrām at a place called Dhu (a)l-Hulaifah. No hadyā would be necessary in that case.

Requirements of Iḥrām

1. Entering Iḥrām at the prescribed Mīqāt;
2. Bathing to cleanse the whole body before entering Iḥrām. It is also recommended to trim the nails and hair;
3. For men, putting on two pieces of unsewn white cloth, leaving the head bare; sandals should not cover the heels. Female dress should cover everything but the face and hands;
4. Wudū' followed by a two-Rak'ah Salāh;
5. Formal intention for Ḥajj, including the type of Ḥajj one intends: Ifrād, Qiran or Tamattū'.
6. **Talbiyah:** announcing one’s arrival for *Hajj*, from the time of entering *Ihram* until arrival to Arafat. The pilgrims call out together:

\[
\begin{align*}
\text{Labbaika Allāhumma Labbaik} & \quad \text{Here I am, O Allāh! Here I am!} \\
\text{Labbaika lā-sharīka la-ka Labbaik} & \quad \text{Here I am (bearing witness that) You have no partner! Here I am!} \\
\text{Inna (a)lhamda wa a(n) ni'mata la-ka} & \quad \text{Certainly, all praise and grace belongs to You} \\
\text{Wa (a)l-mulka la-ka lā-sharīka la-ka} & \quad \text{And Kingship belongs to you, You have no partners.}
\end{align*}
\]

**Acts Prohibited While in the State of Ihram**

The following must be avoided once the *Ihram* is entered:

a. Hunting or killing a living thing;
b. Sexual pleasure of any kind;
c. Shaving or cutting the hair;
d. Trimming the nails;
e. Wearing perfume, cologne, or cosmetics.

**The Significance of Ihram**

All the acts and prohibitions of the state of *Ihram* help bring the pilgrim to a higher state of mind. Removing himself from worldly affairs and his everyday life, he puts on the same simple dress as every other pilgrim, and he becomes undistinguished. The words of the *Talbiyah* and the wearing of the *Ihram* bring him to a state of submission to Allāh ﷻ, and prepare him for the rites of pilgrimage.
EXERCISES

1. What is a Miqār?
2. If a pilgrim from the United States plans to fly directly to Jeddah and continue directly from Jeddah to Makkah, when should he enter Ḥarām?
3. What is Talbiyah?
4. What does a man wear when he enters Ḥarām?
5. What does a woman wear when she enters Ḥarām?
6. Name three things that are forbidden while in Ḥarām.
PERFORMING THE ‘UMRAH

Tawāf: Circling the Ka‘bah

A Pilgrim must enter the Haram in Ḥijrīm with Wūḍū’. Next, he should stand near the Black Stone and make intention for Tawāf. With the declaration: Allāhu Akbar! (Allāh is Most Great), he begins circumambulating the Ka‘bah seven times in an anti-clockwise direction, with the Ka‘bah to his left.

At the beginning of each round, the pilgrim should try to kiss the Black Stone, declaring: ‘Allāhu Akbar’. If this is not possible, one should try to touch it with the hand, declaring: ‘Allāhu Akbar,’ and place his hand on his mouth (without kissing it). If this is also not possible, one should point towards the stone and say: ‘Allāhu ‘Akbar.’

While circling the Ka‘bah, the pilgrim should make personal du‘ā’ (supplication) for himself, his parents and others, simultaneously glorifying Allāh.

As soon as the seven rounds are completed, it is Sunnah that the pilgrim should make du‘a at the Multazīm and then offer two Raka‘āt of Wajib at-Tawāf Ṣalāh, preferably at a place called Maqām Ibrāhīm (the Station of Ibrāhīm). If that area is too crowded, one may pray anywhere in the mosque.

It is also a Sunnah to drink the water of Zamzam standing, facing Ka‘bah in three breaths as much as one could drink. Rasūlullāh ﷺ advised us that when drinking Zamzam make special Du‘a for whatever intention this water is drunk Allāh grants that Du‘a. This marks the end of the Tawāf. Without delay, the pilgrim should proceed to perform Sa‘ī.
Sa‘ī: Walking Between Ṣafā and Marwah

Sa‘ī is made between two low hills, Ṣafā and Marwah, located a short distance from the Ka‘bah. The pilgrim starts at Ṣafā. Facing the Ka‘bah, he makes the intention for Sa‘ī. After declaring, ‘Allāhu Akbar’, he hastens to Marwah. Pilgrims are required to run a short distance along the way. This rite reminds us of the story of Hajrah, who ran in search of water for her infant son, Ismā‘īl. Her love and concern for her son pleased Allāh, and He rewarded her for her faith with the spring of Zamzam.

The pilgrim makes seven trips between Ṣafā and Marwah, finishing his Sa‘ī at Marwah. Whenever one mounts the hills of Ṣafā or Marwah, ‘Allāhu Akbar’ should be declared. Throughout the process of Sa‘ī, one should glorify Allāh and make personal du‘a. At the end of the seventh round Hajj must pray to Allāh and make Halq or Taqsīr of his head. Women clip one lock of their hair, which is about one inch.

The ‘Umrah is now complete. Those who come to perform ‘Umrah are now free to return. The Hajj who are performing this ‘Umrah in Hajj season as part of Hajj Tamattu’ must wait for the 8th of Dhu al-Hijjah, at which time, they shall put on Ḥūrām of Hajj and go to Mina for the remaining rites.

✔ EXERCISES

1. What is Tawāf?
2. How many times does a pilgrim circle the Ka‘bah in Tawāf?
3. In which direction does a pilgrim circle the Ka‘bah: clockwise or anti-clockwise?
4. After circling the Ka‘bah, the pilgrim offers two Raka‘āt of Nafl Salah. Where should he try to offer this Salah?
5. What is Sa‘ī?
6. What does Sa‘ī commemorate?
7. What are Șafā and Marwah?
8. How many times does a pilgrim walk between Șafā and Marwah?
9. On which hill does the pilgrim begin his Șaʿī?
10. What is Arafāt? (a) a plain; (b) a mountain; (c) a lake
11. What is done in WSTRUF?
The plan of the Hajj:

1. **Ihram** is put on, saying of Talbīyah, entering the boundary of Haram.
2. Journey to Mina
3. **Wuqf** (standing) at ‘Arafat
4. Journey to Muzdalifah
5. Stoning Jahra’ (sacrifice), removing the Ihram
6. Tawaf of Ka‘bah, Sa‘i, return to Mina
7. Stoning 3 Jamrat, depart Mina
8. Tawaf al-Wida’.

**Legend:**
- HARAM
- JABAL AL-RAHMĀH
- Makkah
- Ka‘bah
- Road to Jeddah
- Road to Yemn
- Three Stone Pillars
- Jamrat
- Mina
- Muzdalifah
- Plain of ‘Arafat
- Site of Rasulullāh (s) Khutbah

*North*
LESSON 43

THE CHRONOLOGY OF ḤAJJ

The 8th of Dhu al-Ḥijjah: To Mina

On the 8th of Dhu al-Ḥijjah, all pilgrims leave Makkah to spend the night at Mina, a suburb of Makkah, continuing their Talbiyah (glorification of Allāh ﷻ) and quiet meditation.

The 9th of Dhu al-Ḥijjah: Wuqūf at Arafāt

On the morning of the 9th of Dhu al-Ḥijjah, the pilgrims move from Mina to the plain of `Arafāt. It is beyond Mina, a wide plain, bordered by hills. After sunrise on the 9th day of Dhu al-Ḥijjah, pilgrims gather at `Arafāt. Spending the day at Arafāt is the most important rite of Ḥajj. There is no Ḥajj without the Wuqūf (standing at `Arafāt).

Upon entering `Arafāt, the pilgrims make the intention of being present at this divinely chosen place as part of Ḥajj. They stay at Arafāt until sunset. The Zuhr and `Asr prayers are combined and shortened to two Raka’āt each. The pilgrims remain standing until sunset, glorifying Allāh ﷻ, praying for Rasūlullāh ﷺ for himself, his relatives, friends, and other Muslims. If tired, they may sit down to rest occasionally. Females are allowed to remain seated during the entire stay at `Arafāt, if they wish.

The Mount of Mercy (Jabal ar-Rahmah), wherefrom Rasūlullāh ﷺ gave his famous historical Ḥajj sermon called Khutbah al-Wadā’, is also located on this plain.

The Ḥujjāj must leave `Arafāt soon after sunset without performing Maghrib. The Ṣalāh of Maghrib must be combined with the `Isha and performed at
The 10th of Dhu al-Ḥijjah: Night at Muzdalifah

Muzdalifah is located halfway between 'Arafāt and Mina. The Ḥujjāj spend the night in this open field. As soon as they arrive, they must offer the combined Ṣalāh of Maghrib and ‘Ishā’, preferably in the Masjid Mash‘ar al-Ḥarām. They must spend the night in prayer, rest and collecting pebbles to do Rami Jimar, stone the Jamrāt, the three symbolic Shaitāns when they return to Mina. After the Fajr Ṣalāh, the pilgrims move to the sacred monument, Mash‘ar al-Ḥarām. The Ḥujjāj must offer the Ṣalāt al-Fajr with Jamā‘ah and do Wuqūf (Praying in the standing position) until daybreak. Then, they return to Mina, where they throw seven small stones at Jamrāt al-'Uqba, the largest of the Jamrāt. The Jamrāt are three stone pillars symbolizing the Shaitān. By stoning them, we resolve never to follow the Shaitān in the path of evil and wrong-doing.

After throwing the stones, the pilgrims offer a sacrifice of a sheep, goat, cow, or camel in Mina. However, pilgrims performing the single Ḥajj (Ifrāḍ) need not offer animal sacrifice, unless there is a special reason for it. Since the 10th of Dhu al-Ḥijjah is the day of ‘Īd al-‘Aḍhā, Muslims all over the world offer animal sacrifice also. Following the sacrifice, pilgrims shave their heads or have a haircut. They come out of Ḥijārām and change into regular clothes.

Next, the pilgrims leave for Makkah to perform the Farḍ Ṭawfīq of Ḥajj, or Ṭawfīq al-Iṣāfah. This Ṭawfīq is best done on the day of sacrifice, but may be done later on, if necessary. If doing Ḥajj Tamattu’ (Ḥajj for pleasure), one should perform Sa‘ī after the Ṭawfīq.

11th and 12th of Dhu al-Ḥijjah: The Days of Tashrīq

It is obligatory to pass the night of 10th and 11th Dhu al-Ḥijjah in Mina. The following two days are spent in Mina in prayer. Every pilgrim is required to
do *Rami Jimār* (stoning seven times each *Jamrah*) for all the three *Jamarāt*.

If a pilgrim decides to stay the night of 12th he must perform *Rami Jimār* after mid-day (*Zawal*) on the third day before he leaves the Mina.

**Ţawāf al-Widā: The Farewell Ţawāf**

It is *Sunnah* to pay a last visit to the Ka‘bah for a farewell *Ţawāf* just before departure from Makkah.

✔ **EXERCISES**

1. Where do pilgrims go on the 8th of *Dhu al-Ḥijjah*?
2. Where do pilgrims go on the 9th of *Dhu al-Ḥijjah*?
3. Name four things pilgrims do on the 10th of *Dhu al-Ḥijjah*.
4. What are the *Jamarāt*?
5. What is the significance of throwing stones at the *Jamarāt*?
6. Which festival do all Muslims celebrate on the 10th of *Dhu al-Ḥijjah*?
7. What is Ţawāf al-Ţfäḥah?
THE ḤAJJ CODE OF CONDUCT

Conditions That Invalidate the Ḥajj

If even one of the Farḍ rites of Ḥajj is omitted or improperly performed, the Ḥajj is considered invalid. As stated in previous lessons, these include: Ḥārām (entering into a state of consecration); Wuqūf (standing at Arafāt); Tawāf al-Ŷifādh (the Farḍ Tawāf of Ḥajj); Saʿī (walking between Šaʿfā and Marwah). In addition, any sexual activity will also invalidate Ḥajj. This not only includes sexual intercourse, but also emission of semen due to contact with the opposite sex or prolonged sexual thoughts.

Necessity of Completing and Repeating an Invalidated Ḥajj

Even if a pilgrim is aware that his Ḥajj has been nullified, he should complete the other rites of Ḥajj. The Ḥajj should then be repeated the following year, or as one is able to do so.

Menstruation During Ḥajj

Menstruation does not invalidate or ruin the Ḥārām or Ḥajj. However, Tawāf should be avoided during menstruation. If a woman is menstruating, she should delay her Tawāf and Saʿī (as required) until her period is over. She should then perform Ghusl and then complete her Tawāf. This can be done at any time during the rest of the month of Dhu al-Ŷiḏjah.
The Hajj Code of Conduct

The atmosphere during *Hajj* is unlike any other a Muslim can experience. First of all, the pilgrim finally is given the opportunity to see the birthplace of Islam and our beloved Rasūlullāh ﷺ. Being in the presence of the Ka’bah gives the feeling of being very close to Allāh ﷻ. Sharing this experience with thousands of other Muslims gives an overwhelming sense of the universal strength of Islam. Truly, the *Hajj* is the ultimate sacred journey.

Out of respect for its sanctity, the *Hajj* should devote complete attention to the correct performance of *Hajj* to avoid any discrepancies. In addition, he should maintain good behavior and relations with other pilgrims. The Qur’ān says:

\[
\text{And whoever undertakes the pilgrimage in those (months) shall on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarreling; and whatever good you do, Allah is aware of it. (Al-Baqarah 2:197)}
\]

Thus, for a successful *Hajj*, a pilgrim must learn self-control and set a high standard of behavior for himself. He should also try to maintain it in his daily life after his return from *Hajj*.

✔️ EXERCISES

1. What conditions invalidate *Hajj*?
2. If a pilgrim’s *Hajj* becomes invalid, what should he do?
3. If a woman is menstruating, does this affect her *Hajj*?
4. What kind of behavior does the Qur’ān warn the pilgrims against during Ḥajj?

5. Visit a Ḥajj in your community and interview him on his experiences.
LESSON 45

THE VISIT TO MADINAH

One of the greatest desires of a Muslim is to visit Madinah, pray at the Masjid an-Nabi, offer Salām to Rasūlullāh ﷺ standing at his grave, and visit the many blessed places that relate to the life of Rasūlullāh and his Sahābah. The visit to Madinah is not a part of the Ḥajj rites, yet every Ḥajj feels his mission incomplete without a visit to this “Illuminated City” (Madinah al-Munawwarah). Like Makkah, Madinah is also considered Haram, as it is the second holiest city of Islam. The journey from Makkah to Madinah is filled with lots of emotions, as the Ḥajjāj make their way to Madinah saying Salām and with the praises of Rasūlullāh ﷺ in their hearts and on their lips.

Ṣalāh in the Rawḍah

Upon arrival to Rasūlullāh’s mosque in Madīnah, the pilgrim should offer two Raka‘āt of Tahiyat al-Masjid Ṣalāh, preferably in the area of the mosque called the Riyāḍ al-Jannah. Rasūlullāh ﷺ said:

The area between the minbar and my house is one of the gardens of Paradise (Riyad al-Jannah).
(Transmitted by Bukhāri)

The area of Riyāḍ al-Jannah is often overcrowded. In such circumstances, one may offer it anywhere else in the mosque. After completing this Ṣalāh, the pilgrim must make a special Du‘a.

Ṣalāh for Rasūlullāh ﷺ and his Sahābah

The Ḥajj should then move to Mawajah Sharīf, the area facing the grave of
Rasūlullāh ﷺ. He should stand there respectfully and recite Salām and Ṣalāt ʿala an-Nabi. The first two Khulafā’, Abū Bakr ﷺ and ʿUmar ﷺ are also buried next to Rasūlullāh ﷺ. The pilgrim should pray for Allāh’s Mercy and Blessings on Abū Bakr ﷺ and ʿUmar ﷺ, respectively. Then, he should turn toward the Qiblah and pray to Allāh ﷻ for humanity, the ʿUmmah, family, friends and himself.

One should not pray to Rasūlullāh ﷺ or make Sajdah toward his grave. Sometimes, certain people, out of love for Rasūlullāh ﷺ, commit certain acts which are Shirk, without realizing their evil. Rasūlullāh ﷺ warned us against all such acts. True love of Rasūlullāh ﷺ is to follow his Sunnah.

Concluding Salāh in the Riyāḍ al-Jannah

After this, the Ḥajj should return to the Rawḍah, or any other part of the Masjid available, and recite further Salāh for Rasūlullāh ﷺ and his family. This is a good time for the pilgrim to ask Allāh’s forgiveness for his own sins. He should invoke Allāh’s Blessings and Mercy for his parents, relatives and all Muslims and ask for the guidance of humanity to the path of Islam.

Another important spot in the Masjid is the Suffah, an elevated platform on the north side of the Masjid. It was the residence of Aṣḥāb as-Ṣuffah (People of the Platform), Rasūlullāh’s нская Ṣaḥābah who had no homes and lived there. The Suffah was the first residential university of Islam.

Visit to Jannat al-Baqī‘

Jannat al-Baqī‘ is the graveyard of Madinah. Thousands of Sahābah, at-Tabi’un and many pious ancesters of the ʿUmmah are buried here. The grave of ʿUthmān ﷺ, the third of the Rashīdūn khalifah, Ummahat al-Muʿminīn (except Khadijah ﷺ, who is buried in Jannat al-Maʿlā in Makkah), the four daughters of Rasūlullāh ﷺ and many other members of his family and
Masjid-an-Nabawi, Madinah Munawwarah
his Șahăbah are located here. A Ḥajj generally visits the Baqī‘ and offers Du`a for these blessed souls.

Other Attractions in Madīnah

There are many important places and Mosques to visit in Madinah which include:

1. **The Battlefield of Uḥud:** Under the Mountain of Uḥud, where the battle of Uḥud was fought in the 3 AH. Amīr Hamzah, the uncle of Rasūlullāh, and other Shuhada’ are buried here. Rasūlullāh loved this mountain of Uḥud.

2. **The Sab `ah Masajid:** In the field where the battle of Aḥzab or Ditch was fought stand seven small mosques. These mosques represent the tents of Rasūlullāh and other important Șahăbah.

3. **Masjid Qiblatain** (The Mosque of the Two Qiblahs): This Masjid stands at the spot where the Șahăbah were offering the Șalāt al-Asr when someone announced to them the command of Allāh to change the Qiblah (Direction) from Bait al-Maqdas to Bait Allāh. During the Șalāh, they turned to Bait Allāh and completed the Șalāh.

4. **Masjid Qubā’**: This was the first Masjid established in Madinah by Rasūlullāh as he entered the city. If one makes Wuḍū’ and goes to the Masjid with the intention of offering two Rak`at of Nawafīl, he gets the reward of one `Umrah.

5. **Masjid Jum`ah:** Rasūlullāh offered his first Jum`ah of Madinah in this place. It was in the neighborhood of Banu Salem.

6. **Masjid Ghamamah:** Rasūlullāh offered the Șalāh for ‘Idain (Id al-Fiṭr and ‘Id al-‘Aḍḥa) and other special prayers in this Masjid.

The Purpose of Visiting Madīnah

Madīnah is the location of Masjid an-Nabi, and we go there to offer Șalāh and Salām to him and visit the mosques and historical places associated with
the life of Rasūlullāh ﷺ and his Sahābah ﷺ. By seeing the Masājid, grave and other historical sites, the pilgrim is reminded of the sacrifices made by the early Muslims, and this enhances the Ḥajj experience and strengthens his faith and conviction. One must return from Madinah and Ḥajj with the commitment to follow the teachings of the Qur'ān and the Sunnah and avoid what is forbidden.

✔ EXERCISES

1. What should a pilgrim do at the mosque in Madīnah when he goes to visit Rasūlullāh ﷺ?
2. Name the two companions of Rasūlullāh ﷺ who are buried close to his grave?
3. Which other places in Madīnah may a pilgrim choose to visit?
4. What is the importance of Masjid al-Quba and Masjid al-Qiblatain?
5. Should we pray to Rasūlullāh ﷺ and make Sajdah to his grave?
6. How can we express our true love for Rasūlullāh ﷺ?
7. Is the visit to Madinah part of the Ḥajj? What is the real purpose of the visit?
The map of Madinah
THE SIGNIFICANCE AND BENEFITS OF ḤAJJ

The Greatest Gathering

As we have discussed in earlier lessons, Islām has many ways of bringing people together. On a daily basis, Muslims come together in the local mosque, and on Fridays, at the Jam‘a Masjid, a larger mosque. On ‘Īd days, they assemble in even larger numbers for the ‘Īd prayer. By far, the Ḥajj is the greatest gathering of all.

Every year, Ḥajj brings Muslims from all parts of the world together in a great act of worship. Pilgrims from every nation meet in peace for the Ḥajj. They participate in the greatest demonstration of Islāmic brotherhood, which serves to unify the Muslim ‘Ummah against all forms of racial and ethnic prejudice.

Spiritual Enrichment and Strengthening of Faith

The Ḥajj commemorates the sacrifices of Prophets Ibrāhīm .ṣ and Ismā‘īl .ṣ, who built the Ka`bah and prayed there. Further, pilgrims can see first hand the surroundings in which Rasūlullāh ﷺ lived and delivered the message of Islām to the world.

Witnessing the massive assembly at ‘Arafa`t reminds the pilgrims of the Day of Judgement, when all of humanity will again assemble on this ground. Throwing stones at the symbols of Shaitān reminds the pilgrim of the spiritual struggle he or she must wage against evil temptation and distraction. All these experiences bring the pilgrim to new spiritual heights.
Moral Enrichment

Hajj teaches many vital moral lessons. Leaving family, friends, and social position behind, the pilgrim stands alone before Allāh ﷺ, repenting his sins and praying for guidance. Dressed in simple pieces of white cloth, the prince and the poor man stand equally before Allāh ﷺ, inspiring a feeling of humility in every pilgrim.

Hajj is also a trial of discipline and patience. In a crowd of thousands, the pilgrim suffers from heat, thirst, and exhaustion. Yet, the Hajj Code of Conduct requires him to control his anger and respond with kindness and brotherhood. The patience by which to bear such difficulties is a gift from Allāh ﷺ to the pilgrim.

Understanding the Purposes of Ḥajj

If someone intends to do Ḥajj, it is important that he understand the process, what it entails, why he is going to do it, and how he is to behave as a pilgrim. Ignorance of these things can prevent him from fully benefitting from the Ḥajj experience. Moreover, he may inadvertently ruin his Ḥajj.

The Right Intention of Ḥajj

The reward for Ḥajj depends on the sincerity of the pilgrim’s intention. If one is going to Ḥajj for the sake of Allāh ﷺ, he will receive the full benefit and reward for it. If one is going to Ḥajj merely to earn the title of “Al-Ḥājj,” he may be sacrificing the sanctity of his Ḥajj before Allāh ﷺ. It is important for the pilgrim to have his priorities in order before making the intention to perform Ḥajj.

Rasūlullāh ﷺ said:
O people! Behold, the action(s) are but (judged) by intention,
and every one shall have but that what one intends for.
(Agreed upon)

✔ EXERCISES

1. How does the gathering of Muslims for Hajj each year benefit the 'Ummah at large?
2. Which prophets are connected with the building of the Ka'bah?
3. How can pilgrims gain stronger faith from the experience of Hajj?
4. Describe two ways in which pilgrims can gain moral benefits from Hajj.
5. Give examples of how ignorance could ruin someone’s Hajj or make him lose its full benefits.
6. If a Muslim goes for Hajj as an act of obedience to Allāh ﷻ, he will be rewarded by Allāh accordingly. What about a Muslim who goes for Hajj only for the prestige and honor he will receive?
LESSON 47

SHARĪ ‘AH: THE WAY OF JUSTICE

*Sharī‘ah* includes all the fundamental laws that serve to guide human behavior as dictated by Allāh ﷻ. We have learned that a Muslim’s purpose in this life is to earn the pleasure of Allāh ﷻ. By maintaining good behavior and avoiding evil, one strives for a successful *Ākhirah*, or life after death. The *Sharī‘ah* is an essential tool in this pursuit, defining guidelines for good versus bad behavior over a wide range of situations. It also provides practical solutions to specific problems faced by Muslims on a daily basis. In essence, the *Sharī‘ah* is a complete system of divine justice for Muslim life.

The Basis of the Sharī‘ah

The *Sharī‘ah* is based on the injunctions and laws laid down by Allāh ﷻ in the Qur‘ān, as explained and demonstrated by Rasūlullāh ﷺ in his lifetime and recorded in the *Hadīth*. They are Allāh’s eternal laws for mankind.

Can the Sharī‘ah be Changed?

The basic laws of the *Sharī‘ah* found in the Qur‘ān do not change. They stand the test of time, because the nature of man and his basic needs do not change. No one is more aware of the needs of mankind than The Creator and Sustainer of mankind.

However, with the passage of time, certain circumstances may arise, and the Muslim ‘Ummah is expected to interpret the *Sharī‘ah* under the guidance of its learned scholars, so that it will continue to uphold justice for every age and place.
The Sharī‘ah Law Court

Certain aspects of the Sharī‘ah may be dealt with by the Sharī‘ah courts. For example, if a person is accused of a crime, such as stealing or murder, the case should be presented to a judge who is learned in Sharī‘ah. If the person is found guilty, he should be punished in accordance with Sharī‘ah.

Matters relating to criminal acts, disputes, divorce, inheritance, and other family affairs can also be handled by the Sharī‘ah courts.

A Muslim’s Duty to Follow the Sharī‘ah

Following the Sharī‘ah faithfully is the duty of every Muslim. Denying the Sharī‘ah is an act of direct disobedience to Allāh ﷻ. By defining limits of our behavior, these laws are meant to make our lives easier and more fulfilling, while preparing us for our ultimate destiny on the Day of Judgement. Thus, although to follow the Sharī‘ah is a duty, to do so benefits the welfare of all humankind.

Sharī‘ah may be applied to all aspects of life, including relationships with family, friends, other Muslims, and even non-Muslims. For example, any dispute between individuals should be settled in accordance with the Sharī‘ah, either by private agreement or through a Sharī‘ah court. Allāh ﷻ tells us in the Qur’ān to follow the commands of to Allāh ﷻ, and Sunnah of Rasūlullāh ﷺ (that is, consult the Qur’ān and Hadīth).

\[
\text{وَمَا أَنْزَلْنَا عَلَيْكُم مِّن نُّذُورٍ فَخَافُذُوهُمَا}
\]

\[
\text{فَنَظَّمُوهُمَا عِنْدَهُ فَأَنْهَؤُوهُمَا} \]

Whatever the messenger gives you take it; and whatever he forbids you refrain from it.

(Al-Hashr 59:7)
In addition, Allāh has laid down laws defining the roles of husband, wife, mother, father, child, sibling, teacher, and student, etc., so that we can understand how to interact with each other in all situations.

It is important that we acknowledge the Sharī'ah to be the Supreme Law, unlike man-made laws that change with the fashions of the time. This point is made clear in the Qur'ān, which says:

They who do not judge in accordance with what Allāh has revealed are, indeed, deniers of the truth.

(Al-Mā'īdah 5: 44)

✓ EXERCISES

1. What is the Sharī'ah?
2. On what principle is the Sharī'ah based?
3. Can the basic laws of the Sharī'ah be changed? Why or why not?
4. What are the functions of the Sharī'ah law courts?
5. How should a dispute between two Muslims be settled?
6. Why should every Muslim try to live in accordance with the Sharī'ah?
Fair Trade

The laws of *Sharī‘ah* provide guidance for all aspects of life. The fields of business, commerce, and economics are especially addressed in Islamic law.

The Qur’ān and *Hadīth* have given severe warnings about cheating in trade. Traders may cheat their customers in many ways: they may give a lesser measure or lesser weight than agreed upon; they may deceive the buyer about the quality of the product being sold; or they may hoard goods to create shortages and then raise the price due to high demand. All such practices have been forbidden in the Qur’ān and *Hadīth*.

Allāh ﷺ warns us in the Qur’ān:

> أَوْفِوا إِلَى الْكِتَابِ وَأَوْفُوا إِلَى الْمَسْتَقِيمِ وَلَا تَبَخَّسْوا الْأَشْيَاءَ هُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفَسِّدِينَ

Give full measure, and do not be of those who give less than (due). And weigh with a straight balance and do not wrong mankind in their goods, and do not do evil, making mischief in the earth.

(*Ash-Shu‘arā‘* 26:181-3)

Rasūlullāh ﷺ also said:
He who holds a monopoly is a sinner.
(Transmitted by Muslim)

In a Muslim government, officials should be appointed to regulate business practices, so that such cheating and bad trading practices are controlled.

Prohibition of Ribā: Interest

The practice of giving or taking interest (Ribā) is strictly forbidden by Allāh and His prophet. Such practices are one of the main causes of inflation (i.e. prices rising at a rate higher than the rate of the value of currency) and cripple the economy. In addition, sometimes people are forced into bankruptcy due to exorbitant interest rates. Muslims are warned not to make money an item of trade. They should instead establish Islāmic banks where money can be invested, borrowed and loaned in a Halāl (lawful) manner, without giving or taking interest.

The Qur’ān says about interest:

\[\text{O you who believe! Do not take Ribā, doubled and multiplied, but fear Allāh, so that you may prosper.} \]

(Āl-'Imrān 3:130)

Prompt Payment of Debts

A Muslim who incurs a debt should settle it as soon as possible. Rasūllullāh said:
Delaying (payment of a debt) by a rich man is wrong-doing.
(Agreed Upon)

Prompt Payment to Workers

It is wrong to make a worker wait for earned wages. A Ḥadīth of Rasūlullāh ﷺ says:

*Give the laborer his wages before his sweat dries.*
(Transmitted by Ibn Mājah)

A Trustworthy Trader

The above Islamic trade practices ensure that trade and business are conducted with good will, trust and benefit to the whole community.

Rasūlullāh ﷺ said in another Ḥadīth:

*A trustworthy and truthful trader (or businessman) shall be with Rasūlullāh ﷺ and the truthful and the martyrs and the righteous (on the Day of Judgement)*
(Transmitted by Tirmidhī)

✔ EXERCISES

1. Give some examples of trade practices forbidden by Islām.
2. What is hoarding?
3. What is Rībā?
4. How can Muslims avoid giving or taking Rībā?
5. What did Rasūlullāh ﷺ say about payment of debts?
6. What did Rasūlullāh ﷺ say about payment to laborers?
MARRIAGE

As an individual matures, he goes through many changes. As an adult, he begins to desire companionship and a family of his own. The Islamic manner of fulfilling this desire is through marriage. Marriage is strongly recommended in Islam for reasons well-documented in the Qur'an and Hadīth. Let us discuss a few of them here.

Companionship

Allāh ﷻ says in the Qur'an:

وَمَا ءَاتَيْنَاهُمْ مِن طَاعَةٍ إِلَّا أَنْ خَلَقْنَاكُمْ أَنفُسَكُمْ وَأَزَادْنَاكُمْ مِنْ فِضْلٍ وَرَحْمَةٍ

And among His signs is this: that He created for you mates from among yourselves, so that you may dwell with them in tranquility; and He has put love and mercy between you.

Truly, in that are Signs for people who think.

(Ar-Rūm 30:21)

The relationship between a husband and wife is naturally one of companionship; one that provides love, understanding, and care for both partners. These feelings come instinctively as guidance from Allāh ﷻ. This is how He blesses the union of husband and wife.

Protection from Shaitān’s Temptations

Upon maturity, men and women experience attraction toward each other. In
marriage, these feelings are blessed by Allāh ﷺ. However, out of wedlock, to act on such feelings is forbidden, an act of Ḥarām. Rasūlullāh ﷺ warned:

> Whenever a man is alone with a woman, Shaitān makes the third.  
> (Transmitted by Tirmidhī)

The Shaitān is always looking for opportunities to mislead us, so we must try to avoid circumstances that may create temptations beyond our control.

Through marriage, men and women can fulfill their attraction towards the opposite sex in a beautiful, Islamic way; thus protecting them from temptation to commit adultery. Allāh ﷺ says in the Qur’ān that a husband and wife are “garments for one another.” This means that they help protect each other from indecency, just as garments (clothes) cover and protect the body from nakedness.

**Care of Children**

Families form the foundation of the Muslim ‘Ummah. Islam encourages marriage to ensure the sanctity of the family and the proper upbringing of children.

A good marriage provides the basis for a healthy home environment, so children can get the best start in life. Children learn to love and care for others from their parents. Parents teach them the importance of proper manners, discipline, and honesty. They teach them to know their religion and to worship Allāh ﷺ. They guide them in their activities, until they are old enough to look after themselves.

**How Marriage is Arranged**

The western tradition of dating is forbidden in Islam. This is to protect individuals from situations in which they may be tempted by the Shaitān.

Therefore, marriage is usually arranged by parents, family members or friends.
Marriage may be arranged in several ways. For example, the parents of a boy or girl may look for a suitable partner for their daughter or son, or the boy may tell his parents that he wishes to marry a particular girl he knows. If the families, the boy and the girl all approve of the match, the marriage may be arranged.

How the Marriage Ceremony is Performed

There are many cultural customs associated with marriage. However, there are only four Islāmic requirements for marriage:

1. The *Walī*. As guardian of the bride, this is the man who speaks on behalf of the girl’s family and gives her in marriage. The *Wali* may be the girl’s father or any other man appointed by the bride’s family.

2. The giving of *Ṣadaq (or Mihr)*, a gift to the bride from the bridegroom. It may be money or any other kind of gift. It may be of any value as long as it is acceptable to the bride.

3. *Witnesses*. The marriage must be witnessed by at least two very reliable male witnesses.

4. *Sigah*. This is the formal process in which the bridegroom or his representative asks for the bride’s hand in marriage, and the bride’s *Walī* agrees to give the bride, who is then formally accepted.

Rasūlullāh ﷺ also strongly recommended that a wedding should be publicized.

Responsibilities in Marriage

The husband and wife are to be faithful to each other in marriage. With love, care, and understanding, they should try to satisfy each other to the best of their ability.

The husband is legally responsible for supporting his wife and children, providing their housing, clothing and food, according to his ability. Even if the wife is wealthy or is earning money, the husband is still responsible for the
maintenance of his family. However, she may help him if she wishes.

The wife should respect her husband as head of the family. He should consult her, and she may offer him advice, but final decisions on matters affecting the family should be left to the husband, as long as his decisions are not contrary to Islamic teachings. In turn, the husband is expected to be kind and reasonable in his treatment of his wife. Many injunctions in the Qur’ān and Ḥadīth of Rasūlullāh ﷺ have emphasized the importance of a husband’s just treatment of his wife.

One such Ḥadīth states:

*The best among you is he who is kindest to his wife.*

(Transmitted by Tirmidhi)

✔️ **EXERCISES**

1. Name some of the benefits of marriage to the husband and wife.
2. How does marriage and family life benefit children?
3. What are the four requirements for a valid Islamic marriage?
4. Name some of the duties of husband and wife towards each other.
DIVORCE

Divorce is Hated by Allah صلی الله علیه و آله وسلم

Marriage is very important for a Muslim. The separation of husband and wife by divorce is a great misfortune, particularly if they have children. Rasūlullāh صلی الله علیه و آله وسلم said:

*Of all the things which Allah صلی الله علیه و آله وسلم has permitted, the thing He most hates is divorce.*

(Transmitted by Abū Dā‘ūd)

Therefore, divorce is not to be considered an option unless all means of keeping the husband and wife together have failed. If husband and wife cannot live together in peace, Allah صلی الله علیه و آله وسلم does not force them to stay married. Nevertheless, divorce should be considered a last resort.

Three Categories of Divorce

There are three main categories of divorce:

1. Divorce by the husband
2. Khulʿah: divorce at the request of the wife
3. Divorce pronounced by a Sharī'ah Court

CASE 1: Divorce by the Husband

The proper way for a husband to give a divorce is to declare his intention once, when the wife is free from menstruation. This is a revocable divorce.
The wife should pass the time of her 'Iddah or waiting period (about three months) in her husband’s house, and he should provide her food, clothing, and other necessities as usual. It is hoped that the husband and wife will reconcile during this waiting period. If this happens, the husband may revoke the divorce, and the marriage is reinstated. Divorce can be revoked in this way twice, but on the third occasion it cannot be revoked.

If the 'Iddah period is completed, and the couple is unable to reconcile, the divorce becomes permanent. Both parties are then free to marry other people. However, once divorced, the same couple cannot remarry each other unless the woman first marries someone else. It means the couple could only get married if the woman marries someone and is either divorced or her husband dies.

In case of divorce by the husband, he has no right to take back any of the dowry or presents he has given his wife.

**CASE 2: Divorce at the Request of the Wife (Khul’ah)**

A wife who wishes to be released from marriage may ask her husband to give her Khul’ah. In this case, she agrees to give back all or part of her dowry, and anything else that is mutually agreed upon in return for her release.

**CASE 3: Divorce pronounced by a Shari'ah Court or Court of Law**

If her husband is not treating her properly, a wife may take her complaint to the court. The court will investigate her complaint, and if it is found to be valid, the judge may order the marriage to be dissolved. In this case, the wife is not required to return anything to the husband.

**The 'Iddah**

The 'Iddah, or waiting period of the wife, has two main purposes. The first
is to allow time for reconciliation. The second is to establish whether the divorced wife is pregnant. 'Iddah covers three clear intervals between menstrual periods, normally lasting between three to four months. If the divorced wife is pregnant, 'Iddah lasts until she delivers her child.

**Custody of Children**

In the case of divorce, children should normally go with their mother, boys until puberty and girls until their marriage. If the mother gets married again, or for some reason, is unable to look after the children, they should go to her own mother, or her grandmother, or her sister. If none of these relatives of the mother can look after them, they should go to the husband’s mother or his grandmother. If they cannot look after them, the children should stay with their father. These are the rules for custody of children in the Māliki School of *Shari‘ah* (Islamic Law). However, wherever the children stay, their father is responsible for their sustenance (cost of feeding, clothing, education, etc.)

**EXERCISES**

1. Quote one *Hadīth* about divorce.
2. What are the three main types of divorce?
3. What is the 'Iddah?
4. Who is responsible for providing a divorced wife’s food, clothes, and accommodations during her 'Iddah?
5. What is the order of priority among relatives for custody of children after divorce?
### IQRA' TRANSLITERATION CHART

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*Special attention should be given to the symbols marked with stars for they have no equivalent in the English sounds.*

### Example:

- نَحْوُ ُحُبَ: nasalization
- مُحَدَّثٌ: enunciation
- مَحْمُودٌ: breath-stopping
- مُحَذَّثٌ: breath-stopping
- مُحَمَّدٌ: breath-stopping

Note: Letters in parenthesis (a),(i),(u) appear in writing but are not pronounced.
ISLAMIC INVOCATIONS:

Rasūlullāh, Sallā Allāhu ‘alaihi wa Sallam (صلى الله عليه وسلم), and the Qur’ān teaches us to glorify Allāh when we mention His Name and to invoke His Blessings when we mention the names of His Angels, Messengers, the Șahābah and the Pious Ancestors.

When we mention the Name of Allāh we must say: Subḥāna-hū Wa-Ta’ālā (سُبْحāنَهُ وَتَأْلَى), Glorified is He and High. In this book we write ﷽ to remind ourselves to glorify Allāh.

When we mention the name of Rasūlullāh ﷺ we must say: Sallā Allāhu ‘alai-hi wa-Sallam (صلى الله عليه وسلم), May Allāh’s Blessings and Peace be upon him.
We write ﷽ to remind ourselves to invoke Allāh’s Blessings on Rasūlullāh.

When we mention the name of an angel or a prophet we must say: Alai-hi-(a)-Salām (غَلِيِّهِ السَّلام), Upon him be peace.
We write ﷽ to remind ourselves to invoke Allāh’s Peace upon him.

When we hear the name of the Șahābah we must say:
For a Șahābī, Raḍiya-(A)llāhu Ta’ālā ‘an-hu (رضى الله تعالى عَنْهُ), May Allāh be pleased with him.
We write ﷽ to remind ourselves to invoke Allāh’s pleasure on them.

For more than two, Raḍiya-(A)llāhu Ta’ālā ‘an-hum (رضى الله تعالى عَنْهُم), May Allāh be pleased with them.
We write ﷽ to remind ourselves to invoke Allāh’s pleasure on them.

For a Șahābiyyah, Raḍiya-(A)llāhu Ta’ālā ‘an-hā (رضى الله تعالى عَنْهَا), May Allāh be pleased with her.
We write ﷽ to remind ourselves to invoke Allāh’s pleasure on her.

For two of them, Raḍiya-(A)llāhu Ta’ālā ‘an-humā (رضى الله تعالى عَنْهُمَا), May Allāh be pleased with both of them.
We write ﷽ to remind ourselves to invoke Allāh’s pleasure on them.

When we hear the name of the Pious Ancestor (As-Salaf as-Șāliḥ) we must say:
For a man, Raḥmatu-(A)llāh ‘alai-hi (رحمَةُ الله عَلَيْهِ), May Allāh’s Mercy be upon him.
For a woman, Raḥmatu-(A)llāh ‘alai-hā (رحمَةُ الله عَلَيْهَا), May Allāh’s Mercy be with her.
About the Textbook

Social Values

The spirit of the teachings of Islam with their moral and spiritual values, the teachings of Ahl al-Hadith and Fiqh in simple English, combining the two.

Ahl al-Hadith and Fiqh

The textbook by Hafiz Aisha bint Ishaq, offers a new approach to the teaching of Islamic Studies, especially for younger students. It offers authentic information on Islamic Science, particularly for young students. It covers all the major schools of Fiqh, which increases the effectiveness of the lessons. Furthermore, the author has used her wealth of knowledge of other subjects in

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