Islamic 'Aqidah and Fiqh

A Textbook of Islamic Belief and Jurisprudence

B. Aisha Lemu

Junior Level • General

IQRA' International Educational Foundation
Chicago
Islamic ‘Aqidah and Fiqh

A Textbook of Islamic Belief and Jurisprudence

Revised and Expanded Edition of
Tawhid & Fiqh

B. Aisha Lemu

Junior Level • General
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Acknowledgments</th>
<th>i</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface of the Author</td>
<td>ii</td>
</tr>
<tr>
<td>Iqra Note: To Teachers and Parents</td>
<td>iv</td>
</tr>
</tbody>
</table>

## I. ISLĀMIC AQĪDAH

*Introductory Notes on Tawḥīd for Teachers* viii

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What is Islām, and Who is a Muslim?</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Islāmic 'Aqīdah: A Summary of Imān</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Where Did the Heavens and Earth come from?</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Allāh ﷺ Brings Things into Existence</td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>Allāh ﷺ Is the Only Creator; He Has No Partners</td>
<td>12</td>
</tr>
<tr>
<td>6</td>
<td>The Signs of Allāh ﷺ</td>
<td>15</td>
</tr>
<tr>
<td>7</td>
<td>The Names of Allāh ﷺ</td>
<td>18</td>
</tr>
<tr>
<td>8</td>
<td>Creation of the First Man</td>
<td>21</td>
</tr>
<tr>
<td>9</td>
<td>Allāh ﷺ, the Guide</td>
<td>24</td>
</tr>
<tr>
<td>10</td>
<td><em>Malā‘ikah</em>: The Angels</td>
<td>26</td>
</tr>
<tr>
<td>11</td>
<td>The Books of Allāh ﷺ</td>
<td>29</td>
</tr>
<tr>
<td>12</td>
<td>Al-Qur‘ān: The Final Revelation</td>
<td>32</td>
</tr>
<tr>
<td>13</td>
<td>The Prophets and Messengers of Allāh ﷺ</td>
<td>36</td>
</tr>
<tr>
<td>14</td>
<td>Muḥammad, the Last Messenger</td>
<td>39</td>
</tr>
<tr>
<td>15</td>
<td>The Ākhirah: What Will Happen to Us when We Die?</td>
<td>43</td>
</tr>
<tr>
<td>16</td>
<td>What are Paradise and Hell?</td>
<td>47</td>
</tr>
<tr>
<td>17</td>
<td><em>Al-Qadr</em>: The Power of Allāh ﷺ</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>Can a Person Choose to do Good or Bad?</td>
<td></td>
</tr>
</tbody>
</table>

## II. FIQH

*Introductory Notes on Fiqh for Teachers* 52
| Lesson 1 | Introduction to *Fiqh* & Five Pillars of *Islām* | 54 |
| Lesson 2 | Purification and Its Means | 56 |
| Lesson 3 | The Benefits of *Wuḍū‘* | 58 |
| Lesson 4 | The Significance of Each Act of *Wuḍū‘* | 60 |
| Lesson 5 | How to Perform *Wuḍū‘* (Ablution) | 64 |
| Lesson 6 | Conditions that Nullify *Wuḍū‘* | 69 |
| Lesson 7 | The *Ghusl* (Ritual Bath) | 71 |
| Lesson 8 | *Tayammum* (Dry *Wuḍū‘*) | 73 |
| Lesson 9 | The *Ṣalāḥ* (Prayer) | 78 |
| Lesson 10 | The Five Compulsory Prayers | 82 |
| Lesson 11 | The ‘*Adhān* and the *Qiblah* | 85 |
| Lesson 12 | The ‘*Iqāmah* and the Start of Prayers | 89 |
| Lesson 13 | The First *Rak’āh* | 92 |
| Lesson 14 | The Second *Rak’āh* and *At-Tashahhud* | 98 |
| Lesson 15 | The Third and Fourth *Rak’āt* | 102 |
| Lesson 16 | The *Qunūt* | 107 |
| Lesson 17 | *Ṣalāṭ al-Jum‘ah*: The Friday Prayer | 110 |
| Lesson 18 | The Compulsory Acts of the *Ṣalāḥ* | 113 |
| Lesson 19 | The *Sunnah* Acts of the *Ṣalāḥ* | 116 |
| Lesson 20 | Meritorious Acts of the *Ṣalāḥ* | 119 |
| Lesson 21 | Conditions that Nullify the *Ṣalāḥ* | 120 |
| Lesson 22 | *Sajdah Sahw*: Amending *Ṣalāḥ* by Prostration | 122 |
| Lesson 23 | Praying Behind an *Imām* | 124 |
| Lesson 24 | The *Ṣalāḥ* of the Latecomer & *Qada‘* | 129 |
| Lesson 25 | *Ṣalāḥ* Under Special Circumstances | 132 |
| Lesson 26 | Supererogatory *Ṣalāḥ*: the *Nawāfil* | 134 |
| Lesson 27 | Examples of *Nawāfil* *Ṣalāḥ* | 137 |
| Lesson 28: | *Ṣalawāt al-‘Īdān*: *‘Īd al-Fitr* & *‘Īd al-Adhā* | 142 |
| Lesson 29: | Special Prayers | 146 |
| Lesson 30: | Introduction to *Aṣ-Ṣiyām* | 149 |
| Lesson 31: | The Fast of *Ramaḍān* | 152 |
| Lesson 32: | Exemption from *Sawm* during *Ramaḍān* | 154 |
| Lesson 33: | Conditions that Nullify *Sawm*: *Qada‘* (Restitution) | 157 |
| Lesson 34: | Conditions that Nullify *Sawm*: *Kaffārah* (Expiation) | 159 |
| Lesson 35 | Extra Worship during *Ramaḍān* | 161 |
| Lesson 36 | The Benefits of *Sawm* | 165 |
Lesson 37  Introduction to Zakāh  167
Lesson 38  Determining Zakāh on Various Items  171
Lesson 39  Zakāt al-Fīṭr  175
Lesson 40  Introduction to Ḥajj & ‘Umrah: The Pilgrimage  177
Lesson 41  Preparation for Ḥajj: Entering the Ihrām  182
Lesson 42  Performing the ‘Umrah  185
Lesson 43  The Chronology of Ḥajj  189
Lesson 44  The Ḥajj Code of Conduct  192
Lesson 45  The Visit to Madinah  195
Lesson 46  The Significance and Benefits of Ḥajj  201
Lesson 47  Sharī‘ah: the Way of Justice  204
Lesson 48  Islāmic Principles of Honest Business and Trade
           Under the Sharī‘ah  207
Lesson 49  Marriage  210
Lesson 50  Divorce  214

IQRA’ Transliteration Chart  217
Islamic Invocations  218
Acknowledgments

I would like to thank my husband, Sheikh Ahmed Lemu, Grand Qādī of the Shari‘ah Court of Appeal, Niger State, for checking the manuscripts and offering much useful advice.

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

I am very grateful to IQRA' International Educational Foundation for publishing *Islamic Aqīdah and Fiqh*, the revised edition of my textbook, *Tawḥidd 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 *Mālikī 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 *ʿImān*. 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 Fīqh* by Hajjah Aisha B. Lemu. This textbook, like its sister volume *Tahdhib and Sirāh* (now revised and published by IQRA’ as *Islamic Tahdhib and Akhlaq: In Theory and Practice*) was originally published in 1983 for the junior high school curriculum of Nigerian schools. It covered the *Mālikī Fīqh*, 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 Fīqh* and reviewed by several scholars to ensure authenticity.

Teaching Islamic *Aqā'id* and *Fīqh* has been a serious challenge for Islamic schools in Western societies. All the schools of Islamic *Fīqh* 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 Fīqh* and the two equally well-known schools of *Shī'ī Fīqh*. 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 *Shī'ī* and *Sunni Fīqh*. In reality, however, the actual difference between *Shī'ī* and *Sunni Fīqh* is no more discernable than the differences among the other schools of *Sunni Fīqh*. Notably, in most cases, the friction between *Shī'ī* and *Sunni* groups has had its roots in politics rather than disagreements over issues of *Fīqh*.

Many prominent leaders of *Shī'ī* and *Sunni* schools have taken steps to bridge this gap and establish accord among all believers. Apart from the long standing *Shī'ī* and *Sunni Fīqh* controversy, among some *Sunni* followers, their is a strong loyalty to their own school of *Fīqh*. While the vast majority of Muslims recognize the validity of all the schools of *Fīqh*, friction still tends to arise over certain sensitive issues. Islamic scholars have characterized the differences in *Fīqh* as a *Rahmah* (Mercy) and not *Zahmah* (Hardship) from Allāh, much less a factor to divide the *Ummah* and
lead it to strife.

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 Mālikī Fiqh, accommodating other schools of Sunnī Fiqh. We have intentionally not included Ja'fari and Zaidi Fiqh for two reasons: (1) It would make the subject range of the book unmanageable and; (2) We need the consensus of Sunnī 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.

Chief Editors  
7450 Skokie Boulevard, Skokie, IL. 60077  
Tel: 847-673-4072  
Fax: 847-673-4095  

*Jum'ah, 2 Jamādi 1 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 Tawḥīd: the unity of Allāh ﷻ, the guidance of Allāh ﷻ 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 ﷻ.

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.
LESSON 1

WHAT IS ISLĀM, AND WHO IS A MUSLIM?

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

أَشْهَدَ أَنَّا آلدَهَا إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهَُ

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

A Muslim also believes that Muḥammad ـصـ is the last messenger of Allāh ـشـ.

آَشْهَدَ أَنَّا آلدَهَا إِلَّا اللَّهُ وَشَهَدَ أَنْ مُحَمَّدًا عِبَادُهُ وَرَسَولُهُ

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

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

Since we know the above to be true, it follows that the message brought by Prophet Muḥammad ـصـ, the Qur’ān, is Allāh’s ـشـ 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 ـشـ 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 (Hadīth) 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 (Aqā'id) of a Muslim and what actions he/she is responsible for. The Qur’ān and the Sunnah teach us what righteous belief is (‘Aqīdah) 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 ‘Ībādat. 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 ‘Ībādāt in the second part of this book.

Our other textbook, Islamic Aḵlāq and Tahdhib : 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 ‘Ībādat?
6. What is the definition of Mu‘amalat?
7. How do we learn the details of `Ibādat?
8. What are the sayings and actions of Rasūlullāh ﷺ called?
9. Why is it important to study the meaning of the Qur’ān 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. *Tawḥīd*: belief in the Unity of Allāh ﷺ, and His Attributes.
2. The angels, as Allāh’s creation from light and His servants.
3. The books of Allāh ﷺ: The revelation Allāh ﷺ sent through His messengers.
4. The prophets and messengers of Allāh ﷺ: His chosen people through whom He sent His messages to humankind.
5. The Ākhıra, (the Hereafter): The life after death and the Day of Judgment.
6. The *Qadr*: Allāh’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 *‘Aqīdah* (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 Sīrah (biography) of Rasūlullāh ﷺ, so we can learn from his example.
3. The Aḥādīḥ, so that we can understand the words and follow the actions of Rasūlullāh ﷺ.
4. The stories of the prophets ﷺ and some famous Muslims, to learn from the great and noble things they did.
5. ‘Aqīdah 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 Tahādīḥ, so that we may learn the proper Islāmic 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:

♂️

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 *Sīrah* and *Hadith*?
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 Allāh ﷺ.

The Qur’ān says:

نَبَارِكَ الَّذِي جَعَلَ
في السَّمَاوَاتِ بَرَوجًا وَجَعَلَ فِيهَا سَمَّارًا وَقَمَرًا مُّنْيَدِرًا
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 ﷺ, the Creator of the heavens and the earth. In the Qur’ān, 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 ﷺ by the words of Sūrah Al-Fātiḥah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be to Allāh, the Lord and Sustainer of all the worlds.

(Sūrah Al-Fātiḥah 1:2)

We have learned that Allāh ﷺ is the One God, the Creator of all that is in the heavens and the earth. Yet, Allāh ﷺ was not created by anyone or anything. He has always existed and will always exist. One of His Names is Al-ʾAwwal, al-ʾĀkhir, 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 ﷺ 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 ﷺ has the power to create out of nothing. Allāh ﷺ has another name in the Qurʾān, Al-Khāliq, which means “The Creator.” This trait is powerfully established in the following verse of the Qurʾān:
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 ﷺ, 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 ﷺ can create something from nothing and give life. Now, let’s take a closer look at some of the things that Allāh ﷺ 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 ﷻ 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-Bāri’, Al-Muṣawwir, “The Maker and The Fashioner,” which means the One Who gives things their shape and their way of being.

Allāh’s ﷻ 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 ﷻ? Indeed, there is nothing that can be compared with Him!

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

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

\[
\text{وَجَهَٰلَكَ وَأَلْقَىٰ مِّنْ تَأْتِيفٍ وَلَيْسَ }
\]
\[
\text{كُلُّ مِّنْ عَلَيْهِ آتٍ إِلَّا وَسَيْعٌ}
\]

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

(Ar-Rahmān 55:26-7)

✔️ EXERCISES

1. Why doesn’t Allāh ﷻ need children or family?
2. Why is it useless to worship someone other than Allāh ﷻ?
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?
LESSON 5

ALLĀH ﷺ IS THE ONLY CREATOR; HE HAS NO PARTNERS

We learned in the previous lesson that Allāh ﷺ 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, Allāh ﷺ has no wife, son or daughter. Allāh ﷺ is One, alone and without partner.

Ṣūrah Al-'Ikhlāṣ teaches us about Tawḥīd, the Oneness of Allāh ﷺ:

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

(Ṣūrah Al-'Ikhlāṣ 112:1-4)

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

Allāh ﷺ is not a human being and has no need for any of these things. We should never say that any human being is Allāh ﷺ, or a son of Allāh ﷺ. No human can be a partner of Allāh ﷺ. Allāh 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 Surah Al-Fātihah:

\[
\text{إِنَّا لِلَّهِ وَإِنَّا إِلَيْهَ رَجُعُونَ}
\]

\text{Indeed, we belong to Allah, and indeed to Him, we shall return.}

\text{(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 \( 	ext{الله} \) 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 

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 . Here is a very important passage from the Qur’ān about the signs of Allāh  for students to study:

وَإِلَيْهِ الْهُدَىۖ لَا إِلَهَ إِلَّا هُوَ الْرَّحْمَـٰنُ الرَّحِيمُ

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ أَخْلَفَ آيَاتِنَا وَآتَىٰ السَّنَةِ

وَالْفَلاَكِ الْكُلُّ مَتَّىٰ بَيْنَبِيْنِ النَّاسِ وَمَا أَنزَلَ اللَّهُ

مِنَ السَّمَاوَاتِ مَنْ أُخْفِيَ لَهُۥ فِيهِ آيَةٌ أَنْ هُوَ الْأَرْضُ بَعْدَ مَوْتِهَا وَبُثَ فِيهَا

مِنْ سُقُطِ الْيَدَٰثَةِ وَصُرْفِ الْحَرْقِ وَالْشَّحَابِ الْمُسَحَّرِ

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 ﷺ, 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 Islamic definition, “nature” characterizes the Signs of Allāh ﷺ. We praise Him for all His signs, which we see in the world around us, by saying:
In the name of Allāh, the Most Gracious, the Merciful.
Praise be to Allāh, the Lord and Sustainer of all the worlds.

(Al-Fātihah 1:1-2)

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?
LESSON 7

THE NAMES OF ALLĀH

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:

Allāh is the Light of the Heavens and the earth.

(An-Nūr 24:35)

Allah also says in the Qur’an:

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:

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 ﷻ 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-Ḥāšr 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 ﷻ Gracious and Merciful to human beings?
6. What are some of the things that you like best in this world, which Allāh ﷻ has provided for you?
LESSON 8

CREATION OF THE FIRST MAN

Allah describes in the Qur'an how He created the first man, Ḥādiq, out of clay, and gave him human qualities. Finally, as His greatest gift, Allah breathed life into him.

Allah blessed Ḥādiq with the gift of speech and the ability to communicate with other beings. Ḥādiq 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.

Allah ordered the angels to respectfully bow down to Ḥādiq. Since they were created to obey Allah's commands unquestioningly, the angels obeyed. However, among them was a stubborn jinn, named Iblis. He refused to bow to Ḥādiq, protesting:

\[\text{I am better than he is; You have created me out of fire, whereas You have created him out of clay.} \]

(Ṣād 38:76)

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

Iblis was proud and rebelled against Allah. Allah cursed him and could have destroyed him that very instant, but Shaitān (another name for Iblis) begged Allah to delay his punishment until the Day of Judgment. Allah, in His infinite wisdom, decided to grant his request to teach him a lesson.
The ungrateful Shaitān vowed to lead Ādam 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 بِبَالَهِ 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 du’ā’, 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 Qur'ān for such circumstances. In this duʿā', we ask Allāh to protect us from any kind of Shaitān who may whisper into our minds:

قُلِ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَيْهِ
مَنْ شَرَّ السَّوْسَارِ النَّاسِ الَّذِي يُوْسُفُ فِي صُدُورِ النَّاسِ
مِنَ الْجَنِّ وَالْنَّاسِ

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?
LESSON 9

ALLĀH ﷺ, THE GUIDE

We have learned that we were created to worship Allāh ﷺ. 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 ﷺ 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 ﷺ 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 ﷺ has created every creature certain innate characteristics that enable it to survive and grow.

Allāh ﷺ 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 ﷺ. The prophets ﷺ defined good and bad behavior, as Allāh ﷺ 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 Allāh ﷺ is *Al-Hādī, “The Guide.”*

**EXERCISES**

1. Who gives the animals their instinct to stay alive?
2. How does Allāh ﷺ guide human understanding?
3. Why does Allāh ﷺ 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 Allāh ﷺ, where would you look for guidance?
MALĀ'I'KAH: THE ANGELS

The angels were created by Allāh ﷻ 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 ﷻ. They do not possess the ability to choose right from wrong like we do. They have been created solely to obey Allāh ﷻ. Therefore, they are always good.

They serve Allāh ﷻ 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 ﷻ has given them.

Some of the angels are assigned special tasks. Some of them are created to glorify Allāh ﷻ. Some of the angels go around the ‘Arsh, the seat of Divine manifestation, and continuously praise Allāh ﷻ. 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 ﷻ 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 ʿAlai-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 Iẓrā’īl 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 Isrāfīl 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 Kātibīn, 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 ﷺ 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 ﷺ love, or follow evil and earn Allāh’s ﷺ anger. They will all be judged on the Day of Judgment for their beliefs and actions.

Allāh ﷺ has created human beings on the Fitrah, the true nature. The Fitrah 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 َ ﷺ, the first man and the first prophet, disobeyed Allāh ﷺ 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 ﷺ. 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 Fitrah requires constant guidance and reminders to remain steadfast on Allāh’s path.

Allāh ﷺ 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 ﷺ sent many prophets (Anbiyā’) and sent His Waḥī, the revelation, through Angel Jibrīl َ ﷺ. 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 Islam. Islam means submission to Allāh . The religion of Islam teaches us to submit our will to the Will of Allāh and follow His revelation in all walks of life. Islam 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 Mūsa received the Tawrait (Torah).
Prophet Da’wūd received the Zabūr (Psalms).
Prophet ‘Isā 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 Tirmidḥi & Ibn Majah)

Islam 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 “Fitrah” 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 Ṣaba‘īn, sent to Prophet Muḥammad Ṣadaqī through Angel Jibrīl Ḥabīb Allāh. Allāh Ṣaba‘īn has promised to safeguard it forever. He promises in the Qur’ān:

َإِنَّا نَزَّلْنَا الْقُرْآنَ وَإِنَّا لَمَنَفَضُونَ

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

Allāh Ṣaba‘īn 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 Šuhufr of Ibrāhīm have been completely lost, and we have no information about them. Ṭawrāt and Zābūr 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'an 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 Qurʾān, then at least, they are asked to follow the teachings of their revealed books truthfully. The Qurʾān 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 Qurʾān 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 Qurʾān 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 Qurʾān is Allāh's ﷺ 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 Qurʾān is for all times and for all the people. At the time of the earlier prophets, humanity was in its infancy, so Allāh ﷺ did not reveal his complete Sharīʿah (Islāmic laws and regulations) then. The Qurʾān completes and finalizes the Sharīʿah.

Since the Qurʾān is final revelation, it was important that it be safeguarded from any corruption or change. Allāh ﷺ promised to safeguard it, and we know for a fact that He fulfilled His promise. The Qurʾān is the same book as it was revealed to Prophet Muḥammad ﷺ. As one of the miraculous ways of safeguarding His Word, Allāh ﷺ 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’ān word for word. These people are called the Ḥuffāẓ (singular: Ḥāfīẓ). Every Muslim has some part of the Qur’ān memorized. Some people have learned how to beautifully recite the Qur’ān; they are called Muqrīs or Qārīs. Yet, there are others who have mastered the art of calligraphy; they write the Qur’ān in an artistic manner. These are called the Khaṭṭāt. 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’ān. The Qur’ān was revealed in the Arabic language, and despite the passing of fourteen hundred years, the Arabic language of the Qur’ān remains a language, spoken, written and understood by the millions. The Qur’ān 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’ān gives us a complete code of life. It clearly defines what is Ḥalāl and what is Harām. 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 ﷻ 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’ān 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 ﷻ has safeguarded the Qur’ān.
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 ALLĀH ﷺ

Allāh ﷺ says in the Qur’ān:

وَمَا خُلِقَ اللَّهُ وَالإِنسَ إِلَّا لِيُعَبَّدُونَ

We have not created the Jinns and humans except to worship us.
(Al-Zāriyyāt 51: 56)

To worship Allāh ﷺ 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 ﷺ, in His Kindness, has sent many prophets (Anbiyā‘) and messengers
(Rustūl) to lead humanity to success in the Hereafter.

A prophet (Nabī) is a human being chosen by Allāh ﷺ 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 ﷺ, whom
Allāh ﷺ chooses for His Divine purpose.

One cannot choose to be a prophet, it is a gift of Allāh ﷺ 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 ﷺ,
decision ordains a particular individual a prophet, and only He knows the
reasons for His choice.

Allāh ﷺ 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 Allāh ῶŠ reached all the people, and Allāh ῶŠ 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, Allāh ῶŠ kept sending his prophets to lead humanity back to the right path. According to a tradition of the Prophet ῶṢ, 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, Nūḥ, Sāliḥ, Shu‘āib, Hūd, Ibrāhīm, Lūṭ, Ismā‘īl, Ishaq, Yā’qūb, Yūsuf, Yūnus, Mūsā, Hārūn, Ayyūb, Dā‘ūd, Sulaimān, Ilyās, Al-Yas‘ā, Dhul-Kifl, Idrīs, Zakarīyyah, Yahya, ‘Īsā, and of course, Muḥammad ῶṢ.

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

\[
\text{اَمَانَ الرُّسُولُ يَمَآ أُنَزِّلَ إِلَيْهِ مِن رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ اَمَانَ بِاللهِ وَمُلْكِهِ وَكِتَابِهِ وَرُسُلِهِ لَانفَرْقُ بِمِنْهُ أَحَدٌ مِنْ رَسُولِهِ وَفَكَأْنَ أَسْمَعْتُ أَطْعَمْنَا اْعْفَرْأَنَاكَ رَبَّنَا إِلَيْكَ الْمُصِيبُ.}
\]

*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?
LESSON 14

MUHAMMAD ﷺ: THE LAST MESSENGER

We have learned that Allāh ﷺ has sent many prophets and messengers in the past. All of them taught the message of Islām. Some of them received the books of Allāh ﷺ. However, after some time, the message was lost or corrupted. People started committing Shirk and Kufr. The prophets came to teach Tawḥīd, but their followers started worshiping them as gods, or sons of God, or even incarnations of God.

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

Prophet Muḥammad ﷺ taught the religion of Islām. It is the same religion which had been taught by all the prophets. The Islām taught by Rasūlullāh ﷺ completes the message brought by all the earlier prophets: Ibrāhīm ﷺ, Mūsā ﷺ, ʿĪsā ﷺ. Allāh ﷺ 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 ﷺ was sent for all humanity (Kāffatan li (a)n-Nās). His message was full of mercy for all the worlds and all the creation, Allāh ﷺ named him Rahmatun li (a)l-ʿĀlamīn, (a Mercy for all humankind).
Allah ﷻ 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:

\[\text{وَإِلَّاَّ لَعْلَمَتُ خُلْقًا عَظِيمًا} \]

*You (O Muḥammad) are given very high morals and manners.*

*(Al-Qalam 68:4)*

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

\[\text{لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسوَةٌ حَسنَةٌ} \]

*Indeed, in the Messenger of Allāh you have a beautiful example.*

*(Al-Alzāb 33:21)*

He practiced what he preached. *Umm al-mu’minīn* `A’ishah ﷺ said, “His morals were the Qur’ān.” Rasūlullāh ﷺ 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 *Hadīth*. *Hadīth* 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 ﷺ struggled for the cause of Allāh ﷻ and brought us His message truthfully. He loved his ‘*Ummah* and asked Allāh’s ﷻ forgiveness for its shortcomings. Allāh ﷻ has blessed him with the river *Kawthar* in Jannah. Rasūlullāh ﷺ 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 ﷻ permission, the *Shafī* (Intercessor) of his ‘*Ummah*. He will
plead to Allah ﷺ to forgive their sins and admit them to Jannah. Allah ﷺ, in His Mercy will accept the Shafā‘ah of His beloved Rasūl and honor his ʿUmmah 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 Qurʾān says:

\[
\text{The Prophet is closer to the believers than their own selves,}
\]
\[
\text{and his wives are their mothers.}
\]

\[
(\text{Al-Ahzāb 33:6})
\]

Allāh ﷺ says about the messenger:

\[
\text{إِنَّ اِلْلَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَيْ النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُونَ}
\]

\[
\text{أَصِلُواً صَلَّوُاْ لَيْلَةَ الْيَوْمِ وَسَلِّمُواْ أَسْلِمَةً}
\]

\[
\text{Indeed, Allāh and His angels send blessings on the Prophet,}
\]
\[
\text{O Believers send blessings on him, and salute him with all respect.}
\]

\[
(\text{Al-Ahzāb 33:56})
\]

Whenever we hear the name of Rasūlullāh ﷺ we must say:

\[
\text{صَلِّي اللَّهُ عَلَيْهِ وَسَلِّمُ}
\]

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

✓ EXERCISES

1. Is Islām a new religion? What were the teachings of earlier prophets?
2. What do we mean by the statement: “Muḥammad ﷺ 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.
Lesson 15

The Akhirah: The Hereafter

And What Will Happen To Us When We Die?

Allah tells us in the Qur'an that He created humans to worship Him. Allah says that He gave men and women life and intelligence to test which of them would obey Him.

Allah 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 Allah, and behaved righteously on earth.

All the books of Allah 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. Allah says:

(Allah) 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'an 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'an 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-Qāri‘ah 101:4-5)

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

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

Then, Allāh ﷻ will ask the Angel Israfi‘l 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 Allāh’s seat of power and Majesty. The scrolls of both good and bad deeds prepared by the angels, Kirāman Kātibān, will be presented. Allāh ﷻ would give power of speech to all our organs that day. They will testify before Allāh ﷻ, 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 Allāh ﷻ had promised them. The faces of the Kuffār will be dark and gloomy. They will be lamenting over their fate and ask Allāh ﷻ 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 ﷺ and the Shafa’ah of Rasūlullāh ﷺ favoring them. They will be admitted to Jannah. Their friends, relatives and angels will greet them with, “Assalāmu ‘Alai-kum”. Allāh ﷺ, 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 ﷺ, will be punished in Hell.

On the Day of Judgment, only Allāh ﷺ, will be the judge. No one in this world can say who will be saved, and who will be punished. Allāh ﷺ 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 Jannah or the Jahannum. However, the Qur’ān and the Sunnah have clearly defined the faith and actions that could earn a person access to Jannah. It also clearly specifies the evil actions that would lead one to Jahannum.

Rasūlullāh 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 ﷺ, 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 ﷺ reward us with unwavering faith, righteous actions and intentions and raise us with our beloved Rasūlullāh 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. All the good and bad they did on earth will be known. Those who did good, and those whom Allah may forgive, will enter Paradise, and the wrong-doers, whom Allah does not forgive, will enter Hell.

What is Paradise? Rasūlullāh said that it is beyond anything that we can imagine. Allāh 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 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, and on that Day, He will reject them.

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

\[
\text{تَرِى الْغَلِيلِيَّةَ}
\]

\[
\text{مُشْفِقِيَّةُ مَمَاسَكْسَبْوَا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ}
\]

\[
\text{عَامَنَوْا وَعَمِلُوا الْصِّحَابَةِ فِي رَوْضَاتِ الْجَنَّةِ}
\]

\[
\text{هُمُ الَّذِينَ كَفَاءَةُ وَهُمْ عَنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضُّلُ الْكَبِيرُ}
\]
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-Shûrâ 42:22)

Which would you rather enter: Paradise or Hell? The people who choose Paradise sincerely believe in Allâh 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 Allâh 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' Allâh.
Allāh ﷻ 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 ﷻ has given us all this intelligence and understanding so that we can recognize Allāh ﷻ 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 ﷻ 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 ﷻ 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’ān says:

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-Fātīḥah (1: 6-7):

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-Fātīḥah 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 ﷻ. If a person does not take care to uphold the Five Pillars, his ‘Īmān will weaken, and he will become distanced from Allāh ﷻ. 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 Islām sincerely, Allāh  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 Islāmic 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 Islām and some other important points of Fiqh and Sharī‘ah (Islāmic Law).

✔ EXERCISES

1. What is Fiqh?
2. What are the Five Pillars of Islām?
3. What is the purpose of practicing the Five Pillars of Islām?
4. What is a pillar, and what does it do?
5. What are the results of failing to practice the Five Pillars of Islām?
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) \textit{Wuḍū’} (Ablution)
(b) \textit{Ghusl} (Ritual Bath)
(c) \textit{Tayammum} (Dry Ablution)

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

Determining the Purity of Water

\textit{Wuḍū’} (Ablution) and \textit{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 Ḥanafī Fiqh, if any pure substance is mixed with water, the water can still be used for \textit{Wuḍū’} or \textit{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 \textit{Wuḍū’} and \textit{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 Wudū’ 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 (Salāh) in the washroom? Why or why not?
THE BENEFITS OF WUḌŪ’

Wuḍū’ As Prescribed in the Qur’ān

Allāh ﷻ, has prescribed Wuḍū’ in the following passage of the Qur’ān:

َٰبَاذَٰلِكَ الْذِّبَاهِ ﻟِلْيَدَيْنِ أَيْذَا فُمْسُومٌ إِلَى الْصَّلَاةِ فَاغْسِلِهِا
َوَجُوهَهُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَأَمْسَحُواْ أَرْجُلَكُمْ
َوَأَرْجُلَكُمْ إِلَى الْكُعْبَيْنِ

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-Mā’idah 5:6)

Preparation of the Body

The Wuḍū’ prepares our bodies for prayer. We are about to stand before Allāh ﷻ, 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 Allāh’s presence.

Preparation of the Mind

The Wuḍū’ 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 Allāh ﷻ.

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

\[
\begin{align*}
\text{He who makes } & \text{Wuḍū’ and makes it in the best way,} \\
\text{his sins leave his body, even from beneath his nails.} \\
\text{(Transmitted by Muslim)}
\end{align*}
\]

✓ 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?
THE SIGNIFICANCE OF EACH ACT OF WUḌŪ’

We have learned that \( \text{Wuḍū'} \) is an important way a Muslim purifies himself in preparation for worship. Each act of \( \text{Wuḍū'} \) carries its own significance. Some acts are more essential than others. Let us examine these acts in more detail.

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

Some of the acts of \( \text{Wuḍū'} \) are \( \text{Farḍ} \) (obligatory). If one of these required acts is omitted, one must go back to complete it, and then repeat the remaining acts of \( \text{Wuḍū'} \) up to the end. In the Ḥanafī madhhab, one must go back and complete only the part that was omitted; and the remaining parts of the \( \text{Wuḍū'} \) need not be repeated. If the person has already prayed by the time he remembers that he has omitted a \( \text{Farḍ} \) act, he should repeat the whole \( \text{Wuḍū'} \) and the prayer. The four \( \text{Farḍ} \) acts of \( \text{Wuḍū'} \) are mentioned in the Qur’ān. 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 \( \text{Wuḍū’} \) are very important, because they were practiced by Rasūlullāh ﷺ. These Sunnah acts of \( \text{Wuḍū’} \) 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 \( \text{Wuḍū’} \). According to the Ḥanafī madhhab, any Sunnah act which is missed does not nullify the \( \text{Ṣalāḥ} \).

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 \textit{Wuḍū’} before offering the next obligatory prayer.

\textbf{Mustahabbāt-al-Wuḍū’: Recommended Acts of \textit{Wuḍū’}}

There are about five to ten other small acts which are recommended, because they make the \textit{Wuḍū’} more perfect. However, if they are not included, the \textit{Wuḍū’} is still valid.

A summary of the various acts of \textit{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>MUSTAḤAB</th>
</tr>
</thead>
<tbody>
<tr>
<td>Say: Bismillāh-ar-Rahmān-ar-Rahīm</td>
<td>✔️</td>
<td></td>
<td>✔️</td>
</tr>
<tr>
<td>Intention</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Washing the hands</td>
<td>✔️</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Rinsing the mouth</td>
<td>✔️</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Sniffing water &amp; blowing it out</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Washing the face</td>
<td>✔️</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Washing the arms</td>
<td>✔️</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Wiping the head, from front to back</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wiping the head, neck to hairline</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wetting the hands to rub the ears.</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rubbing the ears</td>
<td>✔️</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Washing the feet</td>
<td>✔️</td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Declaration of Faith</td>
<td></td>
<td>✔️</td>
<td></td>
</tr>
<tr>
<td>Rubbing thoroughly when washing</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not interrupting Wudū'</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doing the acts of ablution in order</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brushing the teeth before ablution</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Repetition three times of each act</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Choosing a clean place for ablution</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not wasting water in ablution</td>
<td>✔️</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
EXERCISES

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

HOW TO PERFORM WUDū’ (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 Ḥanafi, this step is required for the Wudū’ 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 Ḥanafi, Mālikī, Shāfi‘ī and Ḥanbali 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 Shāfi‘ī *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 *taqīyyah* (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 *Wuḍū‘*, recite the Declaration of Faith (Kalimah *ash-Shahādah*):

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

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 Wuḍū’

According to the Shāfi‘ī and Hanbali, it is \textit{Fard} to make \textit{Wuḍū’} in the prescribed order. According to the Ḥanafi and Mālikī \textit{madhāhib}, it is \textit{mustaḥab} to do so.

1. Start with \textit{Bismillāhi (A)r-Raḥmāni (A)r-Raḥīm}.
2. Make intention.
3. Wash hands.
4. Rinse mouth.
5. Sniff water in nose.
6. Wash face.
7. Wash arms.
8. Make \textit{masaḥ} of head.
9. Make \textit{masaḥ} of ears.
10. Wash feet.
11. Recite \textit{Ash-Shahādah}.

✔ EXERCISES

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

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.
LESSON 6

CONDITIONS THAT NULLIFY WUḌŪ’

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

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 Wuḍū’ is valid.

According to the Ḥanafi madhhab, these conditions would nullify the Wuḍū’:

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 Wuḍū’.
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 ones private parts with the bare hand
7. Laughing during the prayer

According to the Shāfi‘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 Hanbali 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 Wudu' before the next prayer.

**Conditions for Which Wuḍū’ is Necessary**

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

1. To make Salāh 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 Wuḍū’.
2. When is a Muslim required to make Wuḍū’?
3. What are the three conditions common to all Madhāhib which nullify the Wuḍū’?
**LESSON 7**

**THE GHUSL**

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

**What Necessitates the Ghusl?**

Just as *Wudu‘* is necessary to remove a minor impurity, *Ghusl* is necessary to remove a greater impurity. The following occasions make *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 *must* perform *Ghusl*. The Shâfi‘î madhhab require that a new Muslim perform *Ghusl* only if one of the above conditions occurred before the *Shahâdah* is recited.

**How to Perform Ghusl**

**Step 1**

Start with: *Bismillâhi (A)r-Raḥmâni (A)r-Raḥîm(I)*, which means: “In the name of Allâh, the Beneficent, the Merciful.” According to the Hanafi madhhab, this is not to be recited if the *Ghusl* is *Fard*.

**Step 2**

Make intention silently for performing *Ghusl* to purify your body for worship. The Hanafis do not consider this step mandatory.
Step 3  Wash the najăsah from the private parts.

Step 4  Perform Wuḍū’ as taught in Lesson 4, but wash each part only once.

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

After Step 4 above (i.e. Wuḍū’), avoid touching the private parts with the inside of the hand. If you do so, it will become necessary to perform Wuḍū’ 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 Fard acts of the Ghusl?
LESSON 8

TAYAMMUM

*Tayammum* is a dry *Wudū’,* using dust instead of water.

**When is Tayammum Performed?**

It may be performed in place of *Wudū’* 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 *madhāhib*, it remains valid only for one prayer and must be repeated for each subsequent prayer. In the Ḥanafi *madhhab*, *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 *Wudū’* 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 *Wudū’* 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 Ḥanafi *madhhab*, 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 grounds 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 fingers 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-Raḥmānī (A)r-Raḥīm(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-Raḥmānī (A)r-Raḥīm(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 *Wudū* also render *Tayammum* void (see Lesson 5).

**✓ EXERCISES**

1. Describe five circumstances in which *Tayammum* instead of *Wudū* 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 ṢALĀH

What is the Value of Ṣalāh to Muslims?

Ṣalāh, or prayer, is the second Pillar of Islam. Ṣalāh 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, Ṣalāh is important for both individual growth and community solidarity.

Worship is the Purpose of Creation

Allāh ﷺ says in the Qur’ān:

وَمَا خَلَقْتُ الْجِنِّ وَالأَنْسَ إِلَّا لِيَعْبَدُونِ

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 Islam shows us the meaning of true worship. True worship is complete submission of heart, soul, mind, and body to the Will of Allāh ﷺ. Ṣalāh provides a means of submission, allowing human beings to carry out the purpose for which they were created.

The Ṣalāh 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:

إنَّ الْإِسْكَانَةَ ْيَنْهَى عَنِ الْفَحْشَاءِ وَالْشَّرَّ

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

(Al-’Ankabūt 29:45)

Praying five times every day keeps our ‘Īmān 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 Šalāh 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 Șalâh is a Formal Communication with Allâh ٌإلا

A person engaged in prayer is able to express his needs directly to Allâh ٌإلا. Allâh ٌإلا says in the Qur'ân:

َوَقَالَ رَبِّيَّكُمَّ إِنِّي أَسْتَجِبُ لَكُمْ

*Call on Me, and I shall answer your call.*

(Ghâfir 40:60)

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

The Șalâh Strengthens the Islâmic Community

It is strongly recommended that Muslims offer the Șalâh in Jamâ'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 Allâh’s guidance and blessings. They share the common bond of service to Allâh ٌإلا. 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 Șalâh. As each individual Muslim becomes a better person, the Muslim community improves spiritually, and consequently, the human society as a whole benefits.

The Șalâh Teaches Punctuality, Cooperation and Discipline

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

Praying Ṣalāh 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 Ṣalāh and the Ṣalāh of his fellow followers.

The benefits and blessings of the Ṣalāh 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 Ṣalāh.
2. How does the Ṣalāh help a Muslim in his or her daily life?
3. How does the Ṣalāh 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 Ṣalawāt (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 Allāh ﷻ. If a person is negligent of his Ṣalāh, he is breaking communication with Allāh ﷻ.

Exemption from Prayers

The only adult Muslims who are excused from the Fard prayers are: (a) 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 Ṣalāh 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 Fard prayer.
The Five Daily Šalawāt

The five daily Šalawāt in order are:

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

The Times of the Five Daily Šalawāt

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><em>Fajr</em> (Dawn)</td>
<td>From dawn until the sky turns bright yellow</td>
</tr>
<tr>
<td><em>Zuhr</em> (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><em>'Asr</em> (Mid-afternoon)</td>
<td>From the time that an object’s shadow becomes double its size until just before sunset.</td>
</tr>
<tr>
<td><em>Maghrib</em> (Sunset)</td>
<td>Immediately after sunset until just before twilight (the sky turns completely dark)</td>
</tr>
<tr>
<td><em>'Isha'</em> (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 *Salawāt* in Arabic, and their English translation?

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

THE ‘ADHĀN AND THE QIBLAH

The ‘Adhān and the Mu’adhdhin

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

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

It is desirable that the Mu’adhhhin 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!

Ashhādu ‘an lā ilāha illa (A)llāh
I testify there is no god but Allāh.

Ashhādu ‘an lā ilāha illa (A)llāh
I testify there is no god but Allāh.

Ashhādu’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

Ḥayya ’ala (a)Ṣ-Ṣalāh
Hasten to prayer!
Hayya 'ala (a)s-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, Ṣhāfi‘īs, Mālikīs and Ḥanbalīs, after the second “Hayya 'ala (a)l-falāh” of the ‘Aḍhān 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 Jamā‘ah (congregation).

It is narrated by ‘Abdullāh ibn ‘Umar  that Rasūlullāh  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 Ṭuḥūt 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 Suḥūrah. 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 ﷻ 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 ﷻ, to be used for the worship of Allāh ﷻ alone. The Ka`bah was chosen by Allāh ﷻ as the Qiblah for all Muslims until the end of time.

✔️ EXERCISES

1. What is the meaning of the word ‘Adhān?

2. The Mu`adhdhin should face the _________________. He should call the prayer in a _____________________ voice.

3. Recite the ‘Adhān by heart, with its meaning.

87
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 Salāh alone or in Jamā'ah? Why?
6. Where should a Muslim offer his Salāh?
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’adhdhin call the ‘Iqāmah.

The Words of the ‘Iqāmah and Their Meaning

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

Allāhū Akbar, Allāhū 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
Muḥammadan(r)- Rasūlullāh (2x)  I testify that Muḥammad is the Messenger of Allāh.

Ḥayya 'ala (a)ş-Šalāh (2x)  Hasten to prayer!

Ḥayya 'ala (a)l-falāḥ (2x)  Hasten to success!

Qad qāmāti (a)ş-Šalāh (2x)  Prayer has started!

Allāhu Akbar! Allāhu Akbar! (2x)  Allāh is the Most Great
THE POSITION FOR 'IQĀMAH
There is no god but Allāh

According to the Shāfi‘ī 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 Ṣalāh he is going to offer. At the same time, he raises his hands to the level of his ears, or below them, and says:

Allāhū Akbar Allāh is Most Great.

The intention should be made silently in any language. For example, one may say: “O Allāh ḥaki, I intend to perform the prescribed (name of prayer) prayer with (number of Rak‘āt) Rak‘ah, (type of Ṣalāh: Fard, 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 Ṣalāh. 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'āt 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 Ḥanafī fiqh:

سُبْحَانَكَ الْلَّهُمَّ وَبِحَمْدِكَ وَبَلَاءَكَ أَسْمَعَكَ

وَنَعَلَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ
Subhanak Allahu'mma, wa bihamdika, wa tabarak asmuka, wa Ta'ala jadduka, wa la ilaha ghayruka.

According to Shafi'i fiqh:

Wajjahtu wajhiya lilladhi fatara(s)-samawati wa (a) l' arda hanifan wa ma ana min al-mushrikin; inna Salatii wa nusuki wa ma'ayya wa mamati lillahi Rabbi (a)! 'Alamina la sharika-lahu, wa bi dhaliqa umirtu wa anaa awwalu (a)!-Muslimin.

I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I make partners with Allâh. Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allâh, 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 Surat al-Fati'ah

Alhamdu lillahi Rabbi (a)! 'Alamîn. Ar-Rahmîni (a)!-Rahîm(i). Maliki yawmi (a)!-d-dîn(i). Iyyaka na'budu,
**Qiyām:** the standing position.

**Rukū:** the bowing position.

**Sajdah:** the position of prostration.
In the name of Allāḥ, Most Gracious, Most Merciful.
All Praise belongs to Allāḥ, 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 Ṣalāh is being done (see Lesson 15).

Rukū`: The Bowing Position

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

For Shāfi‘īs the hands should be raised to shoulder level when saying the takbīr. In this position, one should quietly glorify Allāḥ by saying three times:

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'īs 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 madhhāhib.

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

Subḥāna Rabbīya (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.
LESSON 14

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 Fātiḥah and the Sūrah.
   (One may choose a different Sūrah or verses of the Qur'ān 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:

Al-tahāyyatu li-(A)llāhi wa-salawatū wa-ṣalāmu ‘alaihī ayyuha (a)n-nabiyyu wa raḥmatu(A)llāhi wa barakatuh(u).

As-salāmu ‘alainā wa ‘alā ‘ibādi-(A)llāhi(a)ṣ-sāliḥīn (raise the index finger of the right hand) Ash-hadu an lā ilāha illa- (A)llāh(u) (lower the finger) wa asḥ-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 Muḥammad is His servant and messenger.

According to the Shāfi‘ī school, the minimal is:


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:

át-tahlyyatu lillahi, Az-zakyyātu lillāhi, at-tayyibatuwa as-Salawātu lillāh.

As-salāmu ‘alai-ka ayyuha (a)n-nabīyyu wa rahmatullāhi wa barakātuhu. Assalāmu ‘alainā wa ‘alā ‘ibādi(A)llāhi (a)s-ṣālihin. (Index finger of the right hand is raised) Ash-hadu an lā ilāha.
illa-(A)llāhu wahda-hū lā sharīkalahuwa ash-hadu anna Muḥammadan ‘abdū-hū wa rasūlu-h(ū).

All greetings are for Allāh. All righteousness is for Allāh. All prayers are for Allāh. Peace be upon you, O Prophet, and the Mercy of Allāh and His Blessings. Peace be on us and on the good servants of Allāh. I bear witness that there is no god but Allāh, 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' Ibrāhīm, as follows:

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

Allāhumma sal-lī `alā Muḥammadin wa `alā ʿāli Muḥammadin, Kamā sallaita `alā Ibrāhīma wa `alā ʿāli Ibrāhīma Inna-ka Ḥamīdum Majīd. Allāhumma bārik `alā Muḥammadin wa `alā ʿāli Muḥammadin Kamā bārakta `alā Ibrāhīma wa `alā ʿāli Ibrāhīma fi al-ʿālamīn. 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`at 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`at in Each Daily Prayer

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

1. Fajr/Subh (dawn): two Raka`at
2. Zuhr (afternoon): four Raka`at
3. 'Asr (mid-afternoon): four Raka`at
4. Maghrib (sunset): three Raka`at
5. 'Ishā’ (twilight): four Raka`at

As you can see, only the Fajr Ṣalāh consists of only two Raka`at. 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`at are there in each of the five daily prayers?
LESSON 15

THE THIRD AND FOURTH RAKA’ĀT

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‘āh, 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‘āh, the worshiper should sit down for Salām, recite the full Tashahhud and Du‘ā’ Ibrāhīm, and say As-Salāmu `Alai-kum to complete his prayer.

Ṣalāt-az-Zuhr, 'Asr 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’ Ibrāhīm. When he says As-Salāmu `Alai-kum, he has completed his prayer.

Ending the Ṣalāh

Following the recitation of the Du‘ā’ Ibrāhīm, the worshiper turns his head to the right and says “As-salāmu `alai-kum wa Raḥmatullāh,” then turns his head to the left and says “As-salāmu `alaikum wa Raḥmatullāh.” 

102
Salām to the left.

Salām to the right.

Du‘a.
Glorification of Allāh 

After completing any Ṣalāh, Rasūlullāh ﷺ used to recite Tasbīḥāt (the glorification of Allāh ﷻ), Istighfār (asking His Forgiveness) and ‘Ad‘iyah (supplications) to Him asking for His Mercy and Favor. Following his Sunnah, we should also recite Tasbīḥāt and ‘Ad‘iyah 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.

*Tasbīḥāt:*

ﺴﻴﺒﺤﺎن اللہِ ﺃَل-海水 (Glorified is Allāh)
Al-ḥamdu li (A)llāh (All praise belong to Allāh)
Allāhu ‘Akbar (Allāh is Most Great)

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

لَا إِلَaha illa (A)llāhu waḥda-hu, lā-sharīka la-h(u) la-h(u)l-Mulk (u) wa lah(u) (A)l-ḥamd(u) wa Huwa ‘alā 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.*

104
Istaghfār:

آَسْتَغْفِرُ اللَّهُ رَبِّي مِنْ كُلِّ ذَنْبِي وَ أَنْتُوْبُ إِلَيْهِ

Astaghfiru (A)llāha Rabbī min kulli dhānbin 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 Istaghfār, 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 Jahnī (Out loud):

Women should recite all parts of the prayer silently. An Imām should recite the Fātihah and another Sūrah (or part of a Sūrah) aloud in the first two Raka`āt of the Fajr, Maghrīb, 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) Šalāt-al-Fajr/Šubh (two Raka`āt)
   (b) Šalāt-al-Maghrib (three Raka`āt)
   (c) Šalāt-al-`Ishā (four Raka`āt)
3. In which of the five daily prayers are *al-Fātiḥah* and another *Sūrah* recited silently by all?

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

5. Do women recite anything out loud in any of the prayers?
LESSON 16

THE QUNÚT

The Qunūt is a special du’ā that is recited during the Witr or the Fajr prayer, depending on the madhhab. The word Qunūt means “to be obedient.”

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

اللهُمَّ أَهْدِنَا فِي مَنْ هَدَّٰتُ وَ عَاً فِي مَنْ عَافِيتُ وَ تُولِّنَا فِي مَنْ تُوْلِّي مَنْ هَدَّٰتُ وَ بَارِكْ لِنَا فِي مَا أَغْطَٰتُ وَ فِي مَا شِرَّ مَا فَضَّلْتُ فَإِنَّكَ تَقْضَيْ وَ لَا يُقْضَي عَلَيْكَ وَ إِنَّهُ لَا يَضُلُّ مِنْ وَّ الْيَتُّ تَبْنَى رَكُتْ رَبِّنا وَ تَعَالَيْتُ

Allāhumma(a)ḥdina fī man hadait, wa `arfīn fī man `afait, wa tawallanī fī man tawallait, wa bārik la-nā fī man `a’tait, wa qina sharra ma qaḍait, fā inna-ka taqḍī wa lā yuqḍā `alaik. Wa inna-hū lā yaḍūllu ma walait, tabārakta Rabbanā wa ta’ālait.

Allāh, guide us amongst those you have guided. Make us healthy among those You have made healthy. Befriend us among 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 Salāt-al-Fajr also, but it is recited in the second rak‘ah, after the recitation of Fātiḥah and the second Sūrah, just before entering rukū‘:
اللَّهُمَّ إِنَّا نَسْتَعْنِيُّكَ وَنَسْتَغْفِرُكَ وَنَتَوَكَّلُ عَلَيْكَ
وَنَشْدِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَشْرُكُ مِنْ يَفْجُرُكَ
اللَّهُمَّ إِيَّاكَ نُعْبِدُ وَلَكَ نُصْلِي وَنَسْجُدُ وَإِلَيْكَ نَسْعِيَ
وَنَتَحْفِدُ نَرْجُو رَحْمَتُكَ وَنَخْشَى عَذَابُكَ إِنَّ عَذَابُكَ الْعَظِيمُ بِالْكَفَّارِ مُلَحِّقٌ

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 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 Fātiḥah and a second Sūrah has been recited. Then, the hands are raised to the ears, as if making a takbīr, and “Allāhu Akbar” is said. Having completed this takbīr, 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 Ṣalāh, 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 ﷻ 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 Khuṭbah

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

In his Khuṭbah, 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 Ṣalāt al-Jumu‘ah

It is narrated by Salmān Farsi  for 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  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  
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 Ṣalāt-al-Jumu‘ah offered?
2. What are the differences between Ṣalāt-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 Ṣalāt-al-Jumuʿah, and how should it be done?

5. List some of the benefits of Jumuʿah Prayer.
LESSON 18

THE COMPULSORY ACTS OF THE ŠALĀH

Categorizing the Acts of Prayer

The acts of prayer may be divided into four types

1. *Farā’id aš-Šalāh*: 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 Farā’id aš-Šalāh: The Compulsory Acts of Prayer

There are fifteen *Farā’id aš-Šalāh*:
(Note: these are considered the *Wājibat* in the Ḥanafī *madhhab*)

1. Making the intention for the Šalāh.
2. *Takbīrī al-Iḥrām*
3. The standing for *Takbīrī al-Iḥrām*
4. The recitation of *Al-Fāatiḥah* in each Rak‘ah
5. The standing for recitation of *Al-Fātiḥah*
6. Making Rukū‘
7. *Qawmāh*: rising from bowing and standing upright before Sujūd.
8. Two Sujūd
9. Rising from Sujūd
10. *Jalsah*
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 as-Salāh* 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 raḥmatullāh*," he should perform *Ba'dī*, two prostrations of amendment (see Lesson 22). According to the Ḥanafi 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 raḥmatullāh*," he should perform two *Sujūd of Sahw* (see Lesson 22).
Case III. If a person unintentionally omits a Farḍ act of the Ṣalāḥ and does not remember it until after finishing the Ṣalāḥ, he should repeat the whole Ṣalāḥ.

✔ EXERCISES

1. Why is it important to know the difference between the Farḍ, Sunnah and recommended acts of the Ṣalāḥ?
2. What are the Farā’id aṣ-Ṣalāḥ?
3. Describe how to amend the Ṣalāḥ if a Farḍ act is omitted.
LESSON 19

THE SUNNAH ACTS OF THE ȘALĀH

The Sunan aṣ-Ṣalāh

Rasūlullāh ﷺ initiated the following acts of the Șalāh. Therefore, it is important to include them in the Șalāh. 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-Fātiḥah in the first two Rakaʿāt of every Farḍ Șalāh.

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

3.* The recitation of al-Fātiḥah and another Sūrah out loud, where it is recommended (i.e. in the first two Rakaʿāt of Fajr/Șubh, Maghrib and ʿIshaʿ Șalāt and Friday Șalāh).

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

5.* The saying of “AllāhuʾAkbar” on each occasion in the Șalāh, except the first Takbirat-al-Iḥrām, which is Farḍ.

6.* To say “Samiʿa (A)llāhu li-man ḥamidah(u)” (which means: “Allāh hears him who praises Him”) each time when rising from Rukūʿ.

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 Ṣalāh.

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 raḥmatu(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 raḥmatullāh” 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 raḥmatu(Allāh)” out loud at the end of the Ṣalāh.

15. To follow the Imām’s recitation attentively.

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

Omission of a Sunnah Act of Ṣalāh

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

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

**Case III.** However, if he omits two of the less important acts of the Ṣalāh, he should perform two Sujūd as-Sahw before finishing his Ṣalāh with: "Assalāmua Ḥa-kum wa rahmatullāh" (i.e. Sujūd al-Qāblī, see Lesson 22).

✔ EXERCISES

1. List the Sunnah acts of Ṣalāh.
2. Which eight of the Sunnah acts of the Ṣalāh 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 Ṣalāh?
   (b) one of the less important acts of Sunan aṣ-Ṣalāh?
   (c) two of the less important acts of Sunan aṣ-Ṣalāh?
LESSON 20

MERITORIOUS ACTS OF ṢALĀH

The Mustaḥabbāt aṣ-Ṣalāh

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

1. To look at the place of Sujūd for the duration of the Ṣalāh.

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 Ṣalāh.


5. To raise the hand during the Takbīrāt 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 Ṣalāh, 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 Ṣalāh.
2. Does omission of any of the Mustaḥabbāt aṣ-Ṣalāh nullify the Ṣalāh?
CONDITIONS THAT NULLIFY THE ŞALĀH

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

1. Anything which nullifies the Wudū’ nullifies the Şalāh
2. Talking or laughing during the prayer
3. Eating or drinking anything while praying
4. Interrupting the Şalāh 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 Farḍ or an important Sunnah act of the Şalāh (unless amended as described in Lessons 18, 19 and 22)

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

What to Avoid in Şalāh

It is highly undesirable for someone to be inattentive during the Şalāh. According to a Hadīth from Abu Dhar رضي الله عنه, related by Abū Dā’ūd and Nisā’ī, Rasūlullāh ﷺ said that Allāh ﷻ does not attend to the Şalāh of someone who offers it without paying attention. Abū Hurairah رضي الله عنه also reported Rasūlullāh ﷺ as saying: “Call upon Allāh ﷻ, being certain of His response, and know
that Allāh ﷺ 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.

✔ 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.
SAJDAH SAHW: AMENDING САЛАH BY PROSTRATION

Sujūd Al-Qāblī

If a worshiper omits one of the eight necessary Sunnah acts of the Šalāh (see Lesson 19) in a Fard Šalāh, he should amend his Šalāh by making two Sujūd of amendment before saying, “Assalāmu ‘Alai-kum wa rahmatu(A)llāh.” 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 Šalāh with “Assalāmu ‘Alai-kum wa rahmatu(A)llāh.”

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 Šalāh.

However, if he leaves the place of worship before he remembers the omission, it is too late to amend it. The Šalāh 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 Šalāh, nor for the Mustaḥab acts.
of Salah. If the worshipper performs Sujūd al-Qāblī when it is not required, the Salah is nullified and should be repeated. This is why it is so important to know the different categories of the acts of Salah.

Sujūd al-Ba'dī

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

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

Sujūd 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 Sujūd al-Qāblī?
2. How is Sujūd al-Qāblī performed? Explain and demonstrate.
3. What kind of mistake makes Sujūd al-Qāblī necessary?
4. What should one do if he forgets to do Sujūd al-Qāblī at its proper time, before ending with: “Assalāmu 'Alai-kum”?
5. What is Sujūd al-Ba'dī?
6. How is Sujūd al-Ba'dī performed? Explain and demonstrate.
7. What would a person do if he forgets to do Sujūd 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 Ṣalāh. 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>QIBLALH</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>Imām + 2 female</td>
<td>Imām + 1 male + 2 females</td>
<td>Imām + 3 male + 3 females</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 Ṣalāh) out loud, and the Ṣalāh will begin.

**Intention to Follow the Imām**

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

**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 Ṣalāh 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 Jamāʿah at Jāmaʿ 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.

| QIBLAH          |   |   |
|-----------------|--|--
| a)              | ▲ | □ |
| *Imām* + 1 male |   |   |
| b)              | ▲ | ● |
| *Imām* + 1 female |   |   |
| c)              | ▲ | □ |
| *Imām* + 1 male + 2 females |   |   |
|               | □ | ●● |
|               | □ | ●●● |
|               | □ | ●●● |
| d)              | ▲ | □ |
| *Imām* + 3 male + 3 females |   |   |
|               | □ | ●●● |
|               | □ | ●●● |
|               | □ | ●●● |
When is a Latecomer in Time to Join the Imam?

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

How to Join the Salah

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

If he joins a Rak‘ah before the Imam rises from the Rukū‘, he should count that Rak‘ah as his first. However, if the Imam 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 Salah

If the latecomer has missed only the first Rak‘ah with the Imam, he should not participate in the final “Assālūmu ‘Alai-kum wa rāḥmatu(Allahu) al-Nābi” 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 Salah) then sit for Tashahhud and end his Salah with Assālūmu ‘Alai-kum.
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 Imam. When the Imam ends his Salah, the latecomer should not say “Assalāmu ‘Alai-kum wa raḥmatu(Allāh).” Instead, he should stand up, saying, Allāhu 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 raḥmatu(Allāh).”

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

In the case of a four-Raka‘āt Salah (Zuhr, 'Asr or 'Ishā’), the latecomer completes only the fourth Rak‘ah with the Imam. When the Imam says, “Assalāmu ‘Alai-kum wa raḥmatu(Allāh),” 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’ Ibrāhīm, 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 Imam. When the Imam says Salām to end the prayer, the latecomer does not follow the Imam. 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’ Ibrāhīm (Darud or Salat Ibrahimiyyah), completing his Salah with Salām to
Making Up the Missed Salāḥ

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 Salāḥ is called Qaḍā'. When praying Qaḍā', he must mention in his intention the name of the Salāḥ he is making up.

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

One can make up a Salāḥ at any time of the day or night. The missed Salāwāt 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 Salāḥ after the Imam has _________ (complete the sentence).
2. When the latecomer joins the Salāḥ behind an Imam what should he do?
3. Describe or demonstrate how to complete the Salāḥ if you have:
   (a) missed the first Rak'ah of any Salāḥ
   (b) missed the first two Raka'āt of a four-Raka'āt Salāh
   (c) missed the first three Raka'āt of a four- Raka'āt Salāh
4. A person was prevented from praying his Fajr, Zuhr, 'Asr and Maghrib Salāwāt at their appointed times. It is now time for Salāt al-'Ishā'. In which order should he make up his missed prayers?
5. A person was prevented from praying all his five ritual Salāwāt for one day, and also his Fajr Salāḥ the following morning. It is now time for Salāt 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-Raka’āt Şalāwāt (Zuhr, 'Asr and 'Ishā'). The Fajr and Maghrib Şalāwāt cannot be shortened. The traveler makes the intention of shortening the Şalāh and prays the first two Raka’āt 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 Raka’āt. If the Imām is the traveler, he should pray only two Raka’āt 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 Šalawāt

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

The combined Šalāh 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 Šalāh 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 Šalāh? How should the Qaṣr Šalāh be offered?
2. If a traveler prays behind a resident Imām, should the traveler shorten his Šalāh?
3. If a traveler is the Imām for resident followers, should he shorten his Šalāh? Should the followers who are residents also shorten their Šalāh?
4. What are the conditions for shortening the Šalāh 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 Nawāfil 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 Ṣalawāt-an-Nawāfil

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

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

Mistakes in The Nawāfil Ṣalāh

If a mistake is made in the Nafl prayer, it may be amended by Sajdah Sahw (Qāblī or Baʿdī, as applicable).

The Nawāfil Ṣalawāt for a Traveler

It is not desirable for a traveler who is shortening his Ṣalāh (see Lesson 26) to offer the Nawāfil Ṣalawāt except for Shafāʾ, Witr Ṣalāh, and the two Rakaʾāt before Ṣalāt al-Fajr.
The following table shows the recommended *Nawai̱ fil Ṣalawāt*

<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>Ṣalāt ul-Fajr</td>
<td>Two Raka‘āt</td>
<td>Before</td>
<td>Silently</td>
<td>Fātihah &amp; Sūrah</td>
</tr>
<tr>
<td>Ṣalāt ul-Zuhr</td>
<td>Four Raka‘āt</td>
<td>Before &amp; After</td>
<td>Both Silently</td>
<td>Fātihah &amp; Sūrah</td>
</tr>
<tr>
<td>Ṣalāt ul-‘Asr</td>
<td>Four Raka‘āt</td>
<td>Before</td>
<td>Silently</td>
<td>Fātihah &amp; Sūrah</td>
</tr>
<tr>
<td>Ṣalāt ul-Maghrib</td>
<td>Two Raka‘āt</td>
<td>After</td>
<td>Silently or out loud</td>
<td>Fātihah &amp; Sūrah</td>
</tr>
<tr>
<td>Ṣalāt-ul-‘Isha</td>
<td>Two Raka‘āt</td>
<td>After</td>
<td>Silently or out loud</td>
<td>Fātihah &amp; Sūrah</td>
</tr>
</tbody>
</table>

**Times When the Nawai̱ fil Ṣalawāt Should Not Be Offered**

There are certain instances in which it is undesirable to offer *Nawai̱ fil Ṣalawāt*. One should avoid the following times:

1. At sunrise.
2. At sunset.
3. During the *Khutbah* (Sermon) of *Salāt al-Jumu‘ah*, (the Friday Prayer).
4. Before offering *Qadā’* for a missed *Fard Ṣalāh*.

**The Rewards of the Nawai̱ fil Ṣalawāt**

The Muslim who wishes to draw closer to Allāh ﷺ will experience the benefits and rewards of offering these extra prayers. Abū Hurairah ﷺ reported from Rasūlullāh ﷺ reported that Allāh ﷺ said:
So often does My servant draw near to Me with the Nawâfîl 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 ‘Īqâmah for the Nawâfîl Šalawât?
2. Describe the Nawâfîl Šalawât recommended with each of the five daily ritual prayers.
3. Is it desirable for a traveler to offer the Nawâfîl Šalawât? Why or why not?
4. Are prostrations of Qâblî or Ba’dî offered to amend a mistake in a the Nawâfîl Šalawât?
5. Name four occasions when the Nawâfîl Šalawât should not be offered.
6. What sort of benefit can a Muslim expect from doing the Nawâfîl Šalawât in light of a Hadîth narrated by Abû Hurairah Ḥra?
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 أَلْيَلِ فَتْحَجّذْ بِهِ

† † †

Nafīlāt ʾllā ḥusnī ʾān bḥšnūk rūk mqqāmā ṭhmūdā

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

(Sūrah Isrāʾ’ 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 Rakaʾ āt including Shafaʾ (i.e. six pairs) and end with the single Rakʿah of Witr. (According to the Ḥanafī school, the two Nawāfil of Shafaʾ are combined with the one Witr Rakʿah). One may do any number of pairs of Rakaʾ āt with a minimum of one pair.

If a person has already prayed two Rakaʾ āt of Shafaʾ and one Rakʿah of Witr after the ‘Ishāʾ prayer in the early part of the night, there is no need to repeat them.

Ṣalāt at-Tarāwīḥ During Ramadān

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

As in Tahajjud, the Salah consists of a total of thirteen Raka‘āt (six pairs including Shafa’ and ending with the single Rak‘ah of Witr). Some people increase the number to twenty Raka‘āt plus three Witr, which is also good. Rasūlullāh ﷺ offered Tarāwīh in many ways, all of which are acceptable.

The Tarāwīh is generally offered in Jamā‘ah led by an Imām who is a Hāfiz (one who has memorized the Qur‘ān). Each night, the Hāfiz recites a portion of the Qur‘ān, completing the entire recitation on any of the last ten odd nights of Ramadan. A person may also offer the Tarāwīh 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 Wudū’ 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 ٌٌٌَُِِِّّّلاِ, blessings on Rasūlullāh ﷺ and *du‘ā*’ 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 Ṣalāt 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*, *Ṣalawāt-an-Nabi* (*Durūd Ibrāhīm*).
5. Fourth *Takbīr*, *du‘ā*’ for the dead person and for the remaining believers.
6. Fifth *Takbīr*.
7. *Salām* to the right side only.

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

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

\[
\text{Bismillāhi (a)r-Raḥmān (a)r-Raḥīm. Wa (a)s-Ṣalātu wa (a)s-salāmu `alā Muḥammadin sayyidi (a)-l-mursalīna. Allāhumma (a)ghfir lī (a)l-Muslimīna wa (a)r-ḥam-hum wa (a)ghfīr lanā wa (a)rḥamnā ba`da-hum.}
\]
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:

Allāhumma (a)ghfir li ḥayyina wa mayyitina wa shāhidina
wa ghā’ibina wa ṣaghibīna wa kabīrina wa dhakirīna wa
unthānā, Allāhumma man ahya’ita-hu min-nā fa ah yihi
‘ala (a)l-Islām wa man tawaffaita-hu min-nā fa tawaffā-hū
‘ala (a)l-‘Imān.

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 Imān.

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

Șalât-al-Janāzah (the Funeral Prayer) signifies our love, concern and respect for the dead, and sympathy for the bereaved family. We ask Allâh’s Mercy for the deceased, by praising Allâh ﷻ and remembering Rasûlullah ﷺ, 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 Șalât at-Tahajjud normally offered?
2. When is Șalât at-Tarāwîh offered?
3. What are the recommended number of Raka`ūt for Tarāwîh?
4. How do we prepare a dead Muslim burial?
5. Describe how Șalât al-Janāzah is offered.
6. How should the dead body be buried?
7. What is the significance of Șalât al-Janāzah?
LESSON 28

ṢALAWĀT-AL-‘ĪDAIN: ‘ĪD AL-FIＴR & ‘ĪD AL-‘AḌḤĀ’

‘Īd al-Fiﾄr and ‘Īd al-‘Aḍḥā are the two most important festivals for Muslims around the world. Before Rasūlullāh’s ﷺ migration, it was the habit of the Madīnites to set aside two days each year for celebration and festivities. After Rasūlullāh ﷺ settled in Madīnah, he informed the Muslims that Allāh ﷺ had selected two better occasions for them to celebrate and thank Him: the days of ‘Īd al-Fiﾄr 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 ﷺ used to wear his Yemani coat on the occasion of ‘Īd.

Traditional Meals on the Two ‘Īds

It is the Sunnah of Rasūlullāh ﷺ to eat something before going out for the Ṣalāh on the day of ‘Īd al-Fiﾄr. It is reported by Anas ﷺ that Rasūlullāh ﷺ did not go out on the day of ‘Īd al-Fiﾄr 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 Ṣalāṭ al-‘Īd

The Ṣalawāt al-‘Īdain (the Ṣalawāt of the two ‘Īds) celebrate the two most
important Islamic festivals: ‘Īd al-Fitr and ‘Īd-al-‘Aḍḥā. The same procedure is followed for the Ṣalāwat of both ‘Īdain.

The ‘Īd 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 Ṣalāh 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 to offer the Ṣalāt al-‘Aḍḥā as early as possible to allow the people time to sacrifice their animals and to delay the Ṣalāt al-Fitr to give the people time to distribute the Zakāt al-Fitr.

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

Jābir reported that on the day of ‘Īd, the Prophet 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 ‘Īd prayer does not require Adhān or Iqāmah, since it is a Nafl prayer. The procedure is similar to that of the two-Raka’āt Nawāfīl Šalāh, with the exception of some additional Takbīrāt, as follows:

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

Rasūlullāh ﷺ urged all Muslims; men, women, and children; to attend the Ḥajj al-‘Adha.

The Day of ‘Īd al-Fitr

‘Īd al-Fitr is a special Islamic 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 Islamic 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-‘Adha

This festival takes place on the tenth day of the month of Dhul-Hijjah and it commemorates Prophet Ibrāhīm’s willingness to sacrifice his beloved son, Ismā‘īl , in obedience to the commandment of Allāh ﷺ. Because Allāh ﷺ 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-‘Adha.

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

Like all other Islamic forms of worship, ‘Īd al-‘Adha is characterized by thanking Allāh ﷺ, 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 Adhân or 'Iqâmah for Šalât al-‘Id?
3. During what time may Šalât al-‘Id be offered?
4. What is the difference between Šalât al-‘Id and any other two-Rak‘ât Šalâh, such as Fajr Šalâh?
5. When is ‘Id al-Fitr held and what does it commemorate?
6. When is ‘Id al-‘Aḍhâ, and what does it commemorate?
7. How is the sacrificial meat for the festival of ‘Id al-‘Aḍhâ distributed?
8. Describe the spirit of ‘Id al-‘Aḍhâ.
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-Fātiḥah and another Sūra 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 duʿāʾ may be as follows:

اللَّهُمَّ اسْتَقِعُ عِبَادَكَ وَ بَهْيَمَتَكَ وَ انشُرْ رَحْمَتَكَ وَ احْيَيْ بَلَدَكَ أَلْمَيْتَ

O our Lord! Send Your rain to Your servants and Your animals. Shower Your mercy on us, and revive Your dead land!

146
Şalāh 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 ﷺ, died. Inadvertently, some of his people assumed that this phenomenon occurred as a result of the tragedy. However, Rasūlullāh ﷺ rejected this as superstition, clarifying:

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

(Transmitted by Bukhārī)

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

Şalāh 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 Şalāh during an eclipse of the moon consists of two Raka ‘at offered in the same way as the Şalāh during a solar eclipse. However, it is recommended to pray it individually at home.
EXERCISES

1. Describe how to offer the Ṣalāh for rain.
2. What causes an eclipse of the sun?
3. Describe how to offer the Ṣalāh during an eclipse of the sun.
4. What causes an eclipse of the moon?
5. Describe how to offer the Ṣalāh during an eclipse of the moon.
6. What is the significance of the Ṣalāh during an eclipse of the sun or moon?
INTRODUCTION TO AŞ-ŞIYĀM

Definition of Sawm

Aş-Şiyām 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 Sawm, specifying whether it is a Fard fast (such as the Ramadān fast), a Nafl fast (voluntary fast) or a fast for any other reason.

The Purpose and Spirit of Sawm

The purpose of Sawm is to seek Taqwā (heightened spiritual awareness of Allah جي). In denying oneself food, drink, and other basic needs, one becomes deeply aware of Allah’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 Allah جي. One should focus his energies in the remembrance of Allah جي by spending extra time in prayer, being charitable and forgiving towards others, and avoiding un-Islāmic behavior.

Types of Sawm

One of two types of Sawm may be offered: Fard (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 Ḥūsain, 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 Islāmic month.

III. Days when *Sawm* is prohibited:

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

✔ 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 Ramadān

The fast is to begin the day following the appearance of the new moon for the month of Ramadān. 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 Ramadān, 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 Ramadān, a person may declare in his mind:

نوُعِيت صَومُ شَهْرِ رَمَضَانِ الحَاضِرِ فِرْضًا لِلَّهِ ﺃَلَّهُ ﺇِلََّهِ

I intend to fast for the month of Ramadān, 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 Farḍ fast of Ramaḍān?
2. When and how is the intention made for Ṣawm?
3. What is Suḥūr, and when is it eaten?
4. What is Iftār, and when is it eaten?
EXEMPTION FROM ṢAWM DURING RAMAḌĀN

Those Who Should Fast

During the month of Ramadān, Ṣawm is Farḍ 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 Ramadān, 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 Sharī'ah (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 Sawm is likely to harm the health of the mother and/or prevent her from having enough milk for her baby.

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

**Those Who Are Excused From Sawm**

The following types of people are completely exempt from Sawm 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 'Iṭām (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 Ramaḍān 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 Ramaḍān?
2. Name two conditions that may prevent a woman from fasting. Do such women have to fast the number of days missed after Ramaḍān?
3. Name five types of people who are allowed to postpone the Sawm in Ramaḍān.
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 ŞAWM; QAḌĀ’

The Qaḍā' for Şawm

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
Ramadan, 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 Qaḍā until after the Ramadan of the following year, he should do both Qaḍā and 'Īṭām, i.e. giving out alms of Muddan Nabī (one handful) of staple foodstuff for each day of Qaḍā.

✔ EXERCISES

1. What is the meaning of Qaḍā’?
2. If a Muslim unintentionally eats something during the Ramadan fast, what should he do?
3. Name three things that make it necessary to do Qaḍā’.
4. If someone is given a shot (injection), is his fast rendered void?
5. What is 'Īṭām?
CONDITIONS THAT NULLIFY ṢAWM: KAFFĀRAH

The Seriousness of Nullifying a Fast

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 Farḍ, a pillar of Islām, and any Muslim who refuses to observe the fast shows direct disobedience to Allāh ﷻ, 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 *Qadā’* only, or *Qadā’* 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 *Qadā’* only, or *Qadā’* and *Kaffārah*?
LESSON 35

EXTRA WORSHIP DURING RAMAḌĀN

How to Increase the Benefits of Sawm

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

Ṣalāt at-Tarāwīḥ

It is highly recommended to offer additional Sunnah Raka‘āt of Ṣalāt-at-Tarāwīḥ with Jamā‘ah after the ‘Ishā’ prayer. Ṣalāt 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 Ṣalāh in Tarāwīḥ varies between 10 and 20. Generally, three Raka‘āt of Ṣalāt al-Witr are offered in Jamā‘ah after Tarāwīḥ.

The Ṣalāt at-Tarāwīḥ is offered in sets of two Raka‘āt each. The worshipers should make the intention of Ṣalāt at-Tarāwīḥ at the beginning of the Ṣalāh for all the Raka‘āt they intend to offer or at the beginning of each pair of Raka‘āt. If they are offering the Ṣalāh 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 Ṣalāt al-Fajr.

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

Lailat al-Qadr: The Night of Power

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

Ramadān is a month in which was sent down the Qur’an, 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 Waḥī (revelation of the Qur’an) as he sat in the cave of Hira. According to the Qur’an:

Indeed, We have revealed this (Qur’an) 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 Ramadān.
(Transmitted by Bukhārī)

There are other Ḥadīths which indicate that this night occurs in the last ten odd nights of Ramadān. 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 Ramadān.

Iʿitikāf

Iʿitikāf 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 Iʿitikāf 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 Ramadān.

The man (or woman) in Iʿitikāf spends his/her time in Salaḥ, 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-Nabī).

A person should begin Iʿitikāf 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 Salat at-Tarawih offered?
3. How many Raka`at are usually offered in Tarawih?
4. What does the Qur’an say about the Lailat al-Qadr?
5. When is Lailat al-Qadr expected to be?
6. What is the meaning of I`itikaf?
7. Which acts of worship should a person do while in I`itikaf?
8. On what days did Rasūlullāh ﷺ make I`itikaf?
THE BENEFITS OF ṢĀW%M

Spiritual and Moral Benefits

Ṣāwım is an act of obedience to Allāh Ṣ. 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.

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

Ṣāwım teaches good behavior and discipline. Ṣāwım 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:

\[
\text{If one does not abandon falsehood in words and deeds,}
\text{Allāh Ṣ has no need of his abandoning his food and drink.}
\text{(Transmitted by Bukhārī)}
\]

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.

Ṣāwım helps us appreciate the Bounties of Allāh Ṣ. 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

Ṣawm 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.

Ṣawm 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 Ramadān. 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 Ṣawm as you can remember.
2. Name three social benefits of Ṣawm.
3. How does Ṣawm benefit our health?
INTRODUCTION TO ZAKĀH

What is Zakāh?

Zakāh literally means “to purify.” It is the fourth pillar of Iṣlām and therefore it is Farāḍ (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 Qurʾān:

خَدِّمْنَآ أَمَّوَيْنِكَمْ صَدَقَةً تَطْهِرُهُمْ وَتَرْكِبُهُمْ مَعاً

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), *Niṣāb* should have been in the person’s possession for a period of one year.

**Niṣāb**

*Niṣāb* 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 *Niṣāb* for at least a year is capable of paying Zakāh. The *Sharī'ah* has determined a fixed *Niṣāb* for different assets, such as currency, gold, silver, minerals, crops, property, animals, etc. Calculation of the *Niṣāb* on various items is a complicated science which you may learn later. In Lesson 38, we have briefly discussed the *Niṣāb* 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 ﷺ: 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.

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.

✓ 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 ﷺ”?

6. What is the difference between Zakāh and Ṣadaqah?

7. Name some ways in which a student or a poor person can give Ṣadaqah.
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 Dinārs (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.
Zakāh to be given

<table>
<thead>
<tr>
<th>Number of cows owned</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>30 to 39</td>
<td>1 two-year-old cow</td>
</tr>
<tr>
<td>40 to 59</td>
<td>1 three-year-old cow</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of sheep or goats owned</th>
<th>Zakāh to be given</th>
</tr>
</thead>
<tbody>
<tr>
<td>40 to 120</td>
<td>1 one-year-old sheep or goat</td>
</tr>
<tr>
<td>101 to 200</td>
<td>2 sheep or goats</td>
</tr>
<tr>
<td>201 to 399</td>
<td>3 sheep or goats</td>
</tr>
<tr>
<td>400 and above</td>
<td>1 sheep or goat for each hundred owned</td>
</tr>
</tbody>
</table>

Zakāh on Grains and Crops

Allāh ﷺ says in the holy Qur'ān:

وَأَمَنَّكُم مِّن أَلْبَاسِ بَيْنَ مَا كَسَبْتُمْ وَمَا أَخْرَجْنَا لَكُم مِّنَ 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 ﷺ, 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):
(a) one-fifth (b) one-tenth (c) one-twentieth

10. What is a Muddan Nabī?

11. What is the Zakāh on grains and crops?

12. Zakāh must be paid on savings in your possession over a certain period of time. What is this time period?
ZAKĀT AL-FIṬR

What is Zakāt al-Fiṭr?

Zakāt 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 Zakāt al-Fiṭr. If a person has dependents, he must pay Zakāt-al-Fiṭr for each of them (e.g. wife, children and other dependent relatives).

Calculating the Amount of Zakāt al-Fiṭr

The amount of Zakāt 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 Zakāt al-Fiṭr to be Given?

Zakāt 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 Šalāḥ, but it is advised not to delay it until after the Šalāḥ.

The Benefits of Zakāt 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 Ramadān 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 ﷻ says in the Qur’ān:

وَإِلَى الْقَهْرِ ٍكَانَتُ مِنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا

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 Fard

As a pillar of Islām, Ḥajj is a Fard duty for every mentally capable, adult
Pilgrims performing Tawaf 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 Ḥajjāj who come from abroad. Ḥajj Tamattu’ is performed in two installments with two separate Ihram. In the first part, the Ḥajj 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. *Talbiyah*: announcement of one’s arrival for the sole purpose of performing Ḥajj
3. ʻTawāf: going round the Ka`bah on arrival to Makkah seven times.
4. *Du‘a‘* at the Multazim
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 `Umrah. The people who are performing only `Umrah 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 Ḥajj

1. Spending the night of 8th *Dhu al-Ḥijjah* at Mina
2. Standing at ‘Arafāt 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. ʻTawāf-ul-Ifāda (ʻTawāf of the Crowd): i.e. going around the Ka`bah seven times. This ʻTawāf 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 ْتَوَافِمْ: circumambulating the Ka‘bah for the last time.

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

**The Fard Rites of Hajj**

The *Fard* rites of *Hajj* are:

a. Formal intention and entrance into the state of *Iḥrām* (the state of consecration)

b. ْتَوَافِمْ (circumambulating the Ka‘bah)

c. *Ṣa‘ī* (the walk between Ṣafā and Marwāh)

d. *Wuqūf* (standing at Arafāt)

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

**✔️ EXERCISES**

1. What is *Hajj* and in what season it is performed?
2. What conditions make the *Hajj* *Fard*?
3. Describe the three ways of performing *Hajj*
4. What are the four *Fard* rites of *Hajj*?
5. What is the difference between *Hajj* 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 Ḥujjaj. In case they are not able to put on Iḥrām, they must do so in Jeddah, but they must sacrifice a sheep as ḥadyā (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 ḥadyā 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. Wudu’ 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 *Iḥrām* until arrival to Arafāt. The pilgrims call out together:

**Labbaika Allāhumma Labbaik**

*Here I am, O Allāh! Here I am!*  

**Labbaika lā-sharīka la-ka Labbaik**

*Here I am (bearing witness that) You have no partner! Here I am!*  

**Inna (a)lḥamda wa a(n) ni'mata la-ka**

*Certainly, all praise and grace belongs to You*  

**Wa (a)l-mulka la-ka lā sharīka la-ka**

*And Kingship belongs to you, You have no partners.*

---

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

The following must be avoided once the *Iḥrām* 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 Iḥrām**

All the acts and prohibitions of the state of *Iḥrām* 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 *Iḥrām* bring him to a state of submission to Allāh ﷻ, and prepare him for the rites of pilgrimage.
EXERCISES

1. What is a Mīqāṭ?
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 Ḥārām?
3. What is Talbiyah?
4. What does a man wear when he enters Ḥārām?
5. What does a woman wear when she enters Ḥārām?
6. Name three things that are forbidden while in Ḥārām.
PERFORMING THE ‘UMRAH

Tawaf: Circling the Ka`bah

A Pilgrim must enter the Haram in Iḥrām with Wuḍū’. Next, he should stand near the Black Stone and make intention for Tawaf. 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 Multazim and then offer two Raka`at of Wajib at-Tawaf Salah, preferably at a place called Maqâm Ibrahîm (the Station of Ibrâhîm ). 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 Tawaf. 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 ﷺ, who ran in search of water for her infant son, Ismā‘il. Her love and concern for her son pleased Allāh ﷺ, 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 ﷺ and make personal du‘a. At the end of the seventh round Hajj must pray to Allāh ﷺ 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 Ḥujjāj 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 Ihrām 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 Ṣafā and Marwah?
8. How many times does a pilgrim walk between Ṣafā and Marwah?
9. On which hill does the pilgrim begin his Ṣaʿī?
10. What is Arafāt? (a) a plain; (b) a mountain; (c) a lake
11. What is done in Wuqūf?
The plan of the Hajj

1. Ihram is put on, saying of Talbiyah, entering the boundary of Haram.
2. Journey to Mina
3. Wuqaf (Standing) at 'Arafat
4. Journey to Muzdalifah
5. Stoning of the Jamra's Sacrifice, removing the Ihram
6. Tawaf of Ka'bah, Sa'i, return to Mina
7. Stoning of 3 Jamrat, depart Mina
8. Tawaf al-Wida'.
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 ℐ ℐ) 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 ℐ ℐ, praying for Rasūlullāh ℐ ℐ, 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 ℐ ℐ 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

189
The 10th of Dhu al-Ḥijjah: Night at Muzdalifah

Muzdalifah is located halfway between ‘Arafāt and Mina. The Ḥujjaj 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 Ḥujjaj 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 (Ifraḍ) 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-‘Adhā, Muslims all over the world offer animal sacrifice also. Following the sacrifice, pilgrims shave their heads or have a haircut. They come out of Iḥrām and change into regular clothes.

Next, the pilgrims leave for Makkah to perform the Fard Ṭawāf of Ḥajj, or Ṭawāf al-Ifādah. This Ṭawāf 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 Ṭawāf.

11th and 12th of Dhu (a)l-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.

**Tawāf al-Widā: The Farewell Tawāf**

It is *Sunnah* to pay a last visit to the Ka`bah for a farewell *Tawāf* 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 *Tawāf al-Ifādah*?
THE ḤAJJ CODE OF CONDUCT

Conditions That Invalidate the Ḥajj

If even one of the *Fard* rites of Ḥajj is omitted or improperly performed, the Ḥajj is considered invalid. As stated in previous lessons, these include: *Iḥrām* (entering into a state of consecration); *Wuqūf* (standing at Arafāt); *Tawāf al-Īfādah* (the *Fard* Tawāf of Ḥajj); *Ṣa‘ī* (walking between Ṣafā 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 *Iḥrām* or Ḥajj. However, *Tawāf* should be avoided during menstruation. If a woman is menstruating, she should delay her *Tawāf* and *Ṣa‘ī* (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-Ḥijjah*.
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 Rasulullah ﷺ. Being in the presence of the Ka`bah gives the feeling of being very close to Allah 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’an says:

\[
الْحَجُّ أَشْهَرٌ مَّعْلُومٌ فَمَنْ فَسَدَ فِيهِ أَلْحَجَ فَلاَ رَفَتْ
وَلاْفَسَوَقْ وَلَا عِجَالُ فِي الْحَجِّ وَمَا تَفْعَلُواْ مِنْ خَيْرٍ
يَعْلَمُهُمْ اللَّهُ
\]

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 Hajj?

5. Visit a Hajj in your community and interview him on his experiences.
LESSON 45

THE VISIT TO MADĪNAH

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 Šahābah ﷺ. 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 Ḥaram, as it is the second holiest city of Islam. The journey from Makkah to Madinah is filled with lots of emotions, as the Ḥūjāj make their way to Madinah saying Salām and with the praises of Rasūlullāh ﷺ in their hearts and on their lips.

Ṣalāḥ in the Rawdah

Upon arrival to Rasūlullāh’s mosque in Madinah, the pilgrim should offer two Raka’āt of Tahiyat al-Masjid Ṣalāḥ, 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 (Riyāḍ al-Jannah).*

(Transmitted by Bukhārī)

The area of Riyāḍ al-Jannah is often overcrowded. In such circumstances, one may offer it anywhere else in the mosque. After completing this Ṣalāḥ, the pilgrim must make a special Duʿa.

Ṣalāḥ for Rasūlullāh ﷺ and his Šahābah

The Ḥajj should then move to Mawajah Sharīf, the area facing the grave of
Rasûlullah ﷺ. He should stand there respectfully and recite ʿalām and ʿala an-Nabi. The first two Khulafaʾ, Abū Bakr ﷺ and ‘Umar ﷺ are also buried next to Rasûlullah ﷺ. The pilgrim should pray for Allah’s Mercy and Blessings on Abū Bakr ﷺ and ‘Umar ﷺ, respectively. Then, he should turn toward the Qiblah and pray to Allah for humanity, the ‘Ummah, family, friends and himself.

One should not pray to Rasûlullah ﷺ or make Sajdah toward his grave. Sometimes, certain people, out of love for Rasûlullah ﷺ, commit certain acts which are Shirk, without realizing their evil. Rasûlullah ﷺ warned us against all such acts. True love of Rasûlullah ﷺ is to follow his Sunnah.

**Concluding ʿSalāh in the Riyāḍ al-Jannah**

After this, the Ḥajj should return to the Rawdah, or any other part of the Masjid available, and recite further ʿSalāh for Rasûlullah ﷺ and his family. This is a good time for the pilgrim to ask Allah’s forgiveness for his own sins. He should invoke Allah’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-Suffah (People of the Platform), Rasûlullah’s ﷺ Sahābah 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-Tabiʿun and many pious ancestors of the ’Ummah are buried here. The grave of ʿUthmān ﷺ, the third of the Rashidūn khalīfah, Ummahat al-Muʾminīn (except Khadijah ﷺ, who is buried in Jannat al-Maʿlā in Makkah), the four daughters of Rasûlullah ﷺ and many other members of his family and
Masjid-an-Nabawi, Madinah Munawwarah
his Ṣahābah 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 Masajjd**: 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 Ṣahābah.

3. **Masjid Qiblatain** (The Mosque of the Two Qiblahs): This Masjid stands at the spot where the Ṣahābah were offering the Salāt 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 Salāh, they turned to Bait Allāh and completed the Salāh.

4. **Masjid Quba’**: 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 Salāh for ‘Idain (Id al-Fitr and ‘Id al-‘Adha) 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 Salāh and Salām to him and visit the mosques and historical places associated with
the life of Rasūlullāh ṣallallāhu 'alayhi wa sallam and his Ṣaḥābah. By seeing the Masajid, 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 ṣallallāhu 'alayhi wa sallam?
2. Name the two companions of Rasūlullāh ṣallallāhu 'alayhi wa sallam 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 ṣallallāhu 'alayhi wa sallam and make Sajdah to his grave?
6. How can we express our true love for Rasūlullāh ṣallallāhu 'alayhi wa sallam?
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 and Ismā‘īl, who built the Ka‘bah and prayed there. Further, pilgrims can see first hand the surroundings in which Rasūlullāh lived and delivered the message of Islām to the world.

Witnessing the massive assembly at ‘Arafāt 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 *Hajj***

If someone intends to do *Hajj*, 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 *Hajj* experience. Moreover, he may inadvertently ruin his *Hajj*.

**The Right Intention of *Hajj***

The reward for *Hajj* depends on the sincerity of the pilgrim’s intention. If one is going to *Hajj* for the sake of Allāh ﷺ, he will receive the full benefit and reward for it. If one is going to *Hajj* merely to earn the title of “Al-Ḥājj,” he may be sacrificing the sanctity of his *Hajj* before Allāh ﷺ. It is important for the pilgrim to have his priorities in order before making the intention to perform *Hajj*.

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 Ḥajj 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 Ḥajj?
4. Describe two ways in which pilgrims can gain moral benefits from Ḥajj.
5. Give examples of how ignorance could ruin someone’s Ḥajj or make him lose its full benefits.
6. If a Muslim goes for Ḥajj as an act of obedience to Allāh ﷻ, he will be rewarded by Allāh ﷻ accordingly. What about a Muslim who goes for Ḥajj 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 Ḥadīth. 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 Allāh ﷻ and Sunnah of Rasūlullāh ﷺ (that is, consult the Qur’ān and Hadīth).

\[ \text{Whatever the messenger gives you take it; and whatever he forbids you refrain from it.} \]

(Al-Hashr 59:7)
In addition, Allāh ﷺ 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:

\[
\text{وَمَنْ أَنْزَلَ لَهُمُ الْكُفُوُنَ}
\]

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?
LESSON 48

ISLÀMIC PRINCIPLES OF BUSINESS TRADE UNDER THE SHARÌ ‘AH

Fair Trade

The laws of Sharì ‘ah provide guidance for all aspects of life. The fields of business, commerce, and economics are especially addressed in Islàmic law.

The Qur’àn and Hadîth 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’àn and Hadîth.

Allàh ﷺ warns us in the Qur’àn:

آَوْفُواْ الْكِيلَ وَلَا تَكُونُواْ منَ الْمُخْسِرِينَ ۖ وَزِنُواْ بِالْقَيْسَةِ الْمُسْتَقِيمَةِ وَلَا بِحَسُّ الْأَنَّاسِ أَشْيَاءَ كَثِيرَةٍ وَلَا تَعْثَوْنَ فِي الْأَرْضِ مَفسَدِينَ

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’arà’ 26:181-3)

Rasûlullàh 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 ﷺ 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 Ḥalāl (lawful) manner, without giving or taking interest.

The Qur’ān says about interest:

> 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. Rasūlullāh ﷺ 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 Riba? 
4. How can Muslims avoid giving or taking Riba?
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 Islāmic manner of fulfilling this desire is through marriage. Marriage is strongly recommended in Islām for reasons well-documented in the Qur’ān and Ḥadīth. Let us discuss a few of them here.

Companionship

Allāh ﷻ says in the Qur’ān:

وَمِنْ أَيْنَ يَسَابِعُ أَنَّ خَلْقَكُمْ أَنْفُسَكُمْ
أَزْوَاجًا لَّيْسَ كَسْكُنَا إِلَيْهَا وَحِثْثُ بِئْسَكُمْ مُوَدَّةً وَرَحْمَةً
إنِّي فِي ذَلِكَ لَا يَشَاءُ لَتُقُومَنَّ نَفْسُكُونَ

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 Tirmidḥī)

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, Islāmic 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. Islām 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 Islām. 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 *Walī* may be the girl’s father or any other man appointed by the bride’s family.

2. The giving of *Sadaq (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:

\[ \text{The best among you is he who is kindest to his wife.} \]

(Transmitted by Tirmīdhi)

✔️ 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 Allāh ﴿﴾

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 ﷺ said:

*Of all the things which Allāh ﴿﴾ 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, Allāh ﴿﴿ 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. *Khul`ah*: 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 some one 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 Mālikī School of Sharī'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

<table>
<thead>
<tr>
<th>Short Vowels</th>
<th>Long Vowels</th>
<th>Diphthongs</th>
</tr>
</thead>
<tbody>
<tr>
<td>a \ ә \ ә</td>
<td>a\ ә \ ә</td>
<td>aw \ ә \ ә</td>
</tr>
<tr>
<td>u \ ү \ ү</td>
<td>u\ ү \ ү</td>
<td>ai \ ү \ ү</td>
</tr>
<tr>
<td>i \ ӣ \ ӣ</td>
<td>i\ ӣ \ ӣ</td>
<td></td>
</tr>
</tbody>
</table>

Such as: kataba كتَّب  Such as: Kitab كِتاب  Such as: Lawh لَح
Such as: Qul قَل  Such as: Mannun مَنْثون  Such as: 'Ain عَين
Such as: Ni'mah نَعْمة  Such as: Din دِين

* Special attention should be given to the symbols marked with stars for they have no equivalent in the English sounds.

Note: Letters in parenthesis (a),(i),(u) appear in writing but are not pronounced.
Rasūlullāh, Șalla Allahu ‘alaihi wa Sallam (صلى الله عليه وسلم ), and the Qurʾān 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 (ضحي الله تعالى). Glorified is He and High. In this book we write َّلا to remind ourselves to glorify Allāh.

When we mention the name of Rasūlullāh َّلا we must say: Șalla Allahu ‘alai-hi wa-Sallam (صلى الله عليه وسلم ), May Allāh’s Blessings and Peace be upon him.
We write َّلا 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)-Ssalām (عليه السلام). Upon him be peace.
We write َّلا to remind ourselves to invoke Allāh’s Peace upon him.

When we hear the name of the Șahābah we must say:
For a Șahābi, Rādiya-(A)llāhu Ta’ālā ‘an-hū (رضي الله تعالى مَنْهَ), May Allāh be pleased with him.
We write َّلا to remind ourselves to invoke Allah’s pleasure on them.

For more than two, Rādiya-(A)llāhu Ta’ālā ‘an-hūm, (رضي الله تعالى عَنْهُم), May Allāh be pleased with them.
We write َّلا to remind ourselves to invoke Allah’s pleasure on them.

For a Șahābiyyah, Rādiya-(A)llāhu Ta’ālā ‘an-hā (رضي الله تعالى عَنْهَا), May Allāh be pleased with her.
We write َّلا to remind ourselves to invoke Allah’s pleasure on her.

For two of them, Rādiya-(A)llāhu Ta’ālā ‘an-humā (رضي الله تعالى عَنْهُمَا), May Allāh be pleased with both of them.
We write َّلا to remind ourselves to invoke Allah’s pleasure on them.

When we hear the name of the Pious Ancestor (As-Salaf aṣ-Ṣāliḥ) we must say:
For a man, Rahmatu-(A)llāh ‘alai-hi (رحمة الله عليه), May Allāh’s Mercy be upon him.
For a woman, Rahmatu-(A)llāh ‘alai-hā (رحمة الله عليها), May Allāh’s Mercy be with her.
About the Textbook

Since many wish to acquaint themselves with the basic teachings of Islam and wish this textbook for use in schools, I also recommend it to older readers.

Silver Linen has made a great contribution towards the effective dissemination of the knowledge of Islam, especially among the young ones.

Moreover, the author has used her wealth of knowledge of other subjects in social values.

Spirit of the teachings of Islam with their moral and

Agadeh and Figh in simple English, combining

dents. It offers authentic information on Islamic

age of Islamic Studies, especially for younger stu-

B. Aisha Lemo, offers a new approach to the teach-

Islamic Agadeh and Figh, the textbook by Hajiya

For further information contact University of Ibadan, Ibadan, Nigeria

Religious Consultancy: Ibra Educational Trust, UK

David A. O. S. Noibi

University of Ibadan, Ibadan, Nigeria

Department of Arabic and Islamic Studies,

Religious Consultancy: Ibra Educational Trust, UK

David A. O. S. Noibi