

Muslim's Basics

in Belief and Worship



• — **First Level** — •

Dr. Yahya Salman Al Baheth

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muslim's Basics in belief and worship

From the Noble Qur'an

﴿ لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾⁽¹⁾

"It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (pious)."



(1) Surah Al-Baqarah 2:177

From the Sunnah of the Prophet ﷺ

'Umar (may Allah be pleased with him) said:

One day we were sitting with Allah's Messenger ﷺ when there came to us a man, with very white clothes and very black hair. No traces of travelling were visible on him, and yet none of us knew him. He sat down close by the Prophet (ﷺ) and rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam."

The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it)."

He said: "You have spoken the truth." We were astonished at his behavior, asking him a question and then telling him that he was right. Then he said, "Inform me about eemaan (true faith)."

He (the Prophet) said: "It is that you believe in Allah and His Angels and His Books and His Messengers and in the Last Day, and in Fate, both in its good and in its evil aspects."

He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsaan."

He (the Prophet) answered, "It is that you should worship Allah as though you could see Him, for though you cannot see Him, He sees you."

He said, "Inform me about the Final Hour."

He (the Prophet) said, "The one who is being asked (this question) knows no more than the one asking the question." So he said, "So inform me about its signs."

He said, "It is that the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen of the sheep competing with each other in building tall buildings."

Then the man went away. I waited a while, and then the Prophet said, "O `Umar, do you know who the questioner was?" I replied, "Allah and His Messenger know best." He said, "That was Jibreel. He came to you to teach you your religion."⁽¹⁾

(1) Muslim

Introduction

All praise is for Allah. We praise Him, seek His aid and His forgiveness, and we turn in repentance to Him. We seek refuge in Allah from the evil of our souls and the evil consequences of our actions. Whomever Allah guides, then none can lead him astray. Whomever He leads astray, then none can guide him. I bear witness that there is none truly worthy of worship except Allah alone, without any partner; to Him belongs the kingdom and all praise, and He is fully Able over everything.

I bear witness that our leader, Muhammad ﷺ is His servant and His Messenger. Allah, the Most High, sent him with the guidance and the Religion of truth to make it manifest over all the religions. So upon him, his family, and his Companions, let there be mention in the highest gathering of angels and the most perfect greeting of peace, well-being and security.

Islam is the religion of knowledge, and seeking knowledge is an obligation upon every Muslim. The Islam of a person will not be correct nor will his actions in Islam be accepted (by Allah) unless he implements that along with sincerity to Allah, the Most High, and following the Sunnah (Way) of the Chosen Prophet (Muhammad) ﷺ.

Sincerity comes through a person making his intention correct. And following the prophet ﷺ can only occur through the path of seeking knowledge, understanding of the Religion and worshipping of Allah, the Most High, upon light and guidance from the Book of Allah (Qur'an), and the Sunnah of the Prophet ﷺ.

Along with the spreading of awareness (about Islam), the fact that many Muslims are giving concern in gaining knowledge about their Religion, and the large number of non Muslims who have accepted Islam, it has become apparent that there is a need for a unified and complete reference to teach the Muslims wherever they might be, the fundamentals of the Religion, the correct Islamic creed and legislation, as well as the guidelines for his life.

Many Islamic and educational centres around the world have already worked hard to prepare booklets and leaflets which give attention to teaching new converts the principles of Islam.

Many of them give great importance to the aspect of conveying the information but they do not give attention to the educational structure that it deserves – for example the teaching methodology identified or making the learner familiar with the learning objectives or identifying (these) objectives or evaluating how much he has learned.

Thus, the project to prepare this curriculum was launched and we hope that it will be a learning, teaching, and training resource which is complete and which will be built on the foundation found in the well known hadeeth of Angel Jibreel عليه السلام. We ask Allah to make this an aid to every person who desires to gain understanding of Islam.

In conclusion, we direct sincere thanks and appreciation to everyone who contributed to the success of this project, from the time of its conception until it became a complete educational curriculum by the permission of Allah, the Most High. We ask our Lord and Patron, Allah, the Perfect and Most High, that He accepts this action from us and overlooks our shortcomings and faults. We request that everyone who comes across this effort to inform us of any mistake, observation, or suggestion to improve this book in the future. And our last supplication is that all Praise is for Allah, the Lord of the Worlds.

Dr. Yahya Salman AlBaheth



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Outline of the Curriculum

All praise be for Allah. Indeed the best Speech is the Book of Allah, the Mighty and Majestic, and the best guidance is the guidance of Muhammad ﷺ. Every newly invented matter in the Religion is an innovation, every innovation is misguidance and every misguidance results in the Fire. To proceed:

It is obligatory for every Muslim to know that the acceptance of good deeds in Islam is established upon fulfilling two fundamental conditions. These two are:

1. That the deed be sincerely for the sake of Allah ﷻ, and
2. That it be upon guidance from the Qur'an and the Prophet's ﷺ teachings.

As for the first condition, it is to put into practice by correcting the intention in accordance with the prophet's ﷺ saying: *"Indeed [the rewards] of deeds are only in accordance with their intentions. A person will only [attain] that which he intended."*⁽¹⁾ Therefore, the first thing that the Muslim must remember is that he must strive to correct his intention and make all his actions sincerely for the sake of Allah, the Most High. This includes his studying or teaching of this curriculum.

As for the second condition, it is realised (attained) through seeking knowledge from the Qur'an and the Prophet's ﷺ teachings. This is the objective of this curriculum, to equip the learner with the complete basic knowledge.

It is necessary that knowledge comes before action. Therefore, seeking knowledge is an obligation on every Muslim, just as he ﷺ said: *"Seeking knowledge is an obligation on every Muslim."*⁽²⁾

What some people might see in some of the Muslims' actions and conduct that go against the rulings of Islam is due to ignorance of these rulings. At other times, it is due to that Muslim individual not acting upon what he knows. In that case, his knowledge will only be a proof against him. The Muslim is not always excused by his being ignorant.

For this reason, we hope that this curriculum implements the second condition (of acceptance of an action), and the learner implements what he learns from it in his life.

Step by Step

For many Muslims who are eager to learn, especially new Muslims, their enthusiasm makes them try to learn everything as fast as possible. But before long, boredom and frustration creep into their souls because they have not learned quickly what they wanted to. Attaining knowledge requires patience, perseverance and time. Therefore, we advise you to study at a calm and measured pace, little by little, step by step. For a little bit done continuously is better than a lot done in a stop-start manner.

So this curriculum has been designed for you to learn it in stages. The topics have been broken down into one-hour periods to study gradually, and into time slots appropriate to your circumstances and ability. Attaining knowledge in Islam does not stop at a specific limit or age so every Muslim must strive hard to seek knowledge until the last moment of his life.

(1) Bukhari and Muslim

(2) Ibn Majah and it is a hasan hadeeth

The Aim of this Curriculum

Most of the time, the student of knowledge especially those who have recently converted to Islam cannot find a complete and comprehensive curriculum designed in an easy and educational way to help them in understanding Islamic beliefs, religious rites and how to apply Islam in every aspect of his life.

Thus the need to make a curriculum like this has become apparent, something which is possible to be used as a curriculum of study for regular students and which a Muslim can benefit from even if he is in a situation to study it alone. This is because this curriculum is designed as study units along with some programmed education. Therefore, we hope that this curriculum will be beneficial to every Muslim and not only for new reverts to learn from it the fundamental matters of religion that is obligatory for the Muslim to know.

Below are the most important aims of the curriculum which we hope to achieve:

1. Equipping the Muslim with information about those religious matters he must know about, just as has been stated about it in the evidences from the Qur'an and the Prophet's ﷺ teachings on the methodology of the Companions and their students from ahlus sunnah wal jamaa'ah (the people of the Sunnah and the community of Muslims upon the truth).
2. Helping the student to acquire knowledge in an easy and organised way, which he can proceed on step by step through the educational program which is built upon units of study.
3. Focussing on an explanation of the Hadeeth of the Angel Jibreel (عليه السلام) about the pillars of true faith and Islam along with a more detailed explanation of the correct manner of how to perform actions of worship such as the prayer, zakaah (obligatory charity) and fasting.
4. Building a complete educational curriculum – with the permission of Allah, the Most High – which can be studied in different ways: the normal classroom way of studying, self-study, or by distant learning.
5. Familiarising the learner – especially those who are not Arabic speakers – with the technical Islamic terms in a stepwise manner, such as "salah", "rukoo", and "sujood" etc. and getting him used to using them, until he has no need to use non-Arabic words (like 'prayer' and 'prostration' etc.) which are only approximate meanings of the original Arabic terms.

How can you benefit from this curriculum?

This curriculum will benefit you, by the permission of Allah, the Most High, wherever you may be in the world, whether or not you have someone to teach it to you or whether you are relying on self-study. It is designed in a simple way that gradually trains the reader, whilst also committing to provide content of Islamic knowledge that is taken from the Qur'an and the Prophet's ﷺ teachings and thus built upon evidence.

We advise that you start by studying the introductory chapter of this curriculum which will help you to make a plan suitable to your specific circumstances. Through it, you will become acquainted with the features of this curriculum, its characteristics and objectives and likewise the topics of educational content which it contains. Similarly, you will be able to choose a suitable method for your study. No doubt, the best path for studying is to do so with a teacher who is reliable in knowledge and who will teach and direct you. However if that is not possible, then you can opt for self-study.

The study of the correct Islamic belief represented by the lessons on tawheed requires conscious effort and correct understanding. Therefore, we emphasise the importance of studying it at the hand of a teacher who is grounded in their knowledge, religion and methodology. It is not sufficient to rely on reading and self-study alone. It is the same with the study of the Noble Qur'an and the supplications of the prayer which need a teacher to teach you the correct pronunciation.

What distinguishes this curriculum is that the reader can move to any topic which he needs to know about and be aware of. For example, if you were on the chapters about the blessed month of Ramadan, you could move to the topic of fasting so as to learn about the rulings of fasting and everything related to the blessed month of Ramadan. Similarly, if you were planning to perform Hajj (pilgrimage), you could study what is related to Hajj etc. Therefore, we advise you to acquaint yourself with the index of topics which this book contains. Similarly, we advise you to acquaint yourself with the list of contents for each particular lesson.

Arabic language

The Arabic language is the language of the Noble Qur'an, and therefore, the Muslim ought to learn it. If it is difficult for him to learn it, then he can at least learn to read Arabic so that he/she could possibly recite the Qur'an.

There are numerous programs which can teach the Arabic language and may Allah, the Most High, help you in learning the basics of the Arabic language through these courses. However, learning the language of the Qur'an should be one of the goals in your life.

Prerequisite

At the beginning of each lesson, it is indicated what are the prerequisite learning for it, i.e. the lessons that the learner must have studied and completed before beginning it. This is because some lessons are built on what has been studied before. The expected benefit cannot be achieved without following these instructions. For example, it is not possible for an individual to learn the prayer until he knows about purification, wudoo and so on.

This is being pointed out here because the student who is self-studying can study whichever unit or topic he likes. Thus it is necessary to draw his attention to the fact that some lessons need other lessons, which pave the way for them and are linked to them.

Concurrent learning

At the start of each lesson, we have identified some other lessons which are preferable to study at the same time. This is because they are closely linked and complements the other.

Lesson objectives

Every lesson has objectives which are identified at the beginning. These objectives are devised in such a way that the teacher and the learner can both acquaint themselves before beginning the lesson with the learning outcomes that they will be trying to achieve.



Lesson components

Each lesson has been divided in the following way:

- Lesson's content
- Written exercises
- Practical exercises
- Key words and technical terms



Details of the Lessons and the Duration of each units

No.	Unit	Number of Lessons	Number of Hours
1	Outline of the Syllabus	1	1
2	Aqeedah (Core Beliefs)	3	3
3	Tahaarah (Purification)	3	3
4	Salah (Ritual Prayer)	4	4
5	Adhkaar-us-Salah (Words of Remembrance in the Salah)	3	3
6	Zakaah	2	2
7	<u>S</u> awm (Fasting)	2	2
8	<u>H</u> ajj (Pilgrimage) and Umrah	2	2
9	The Life of a Muslim	1	1
TOTAL		21	21

لا إله إلا الله محمد رسول الله

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

"So know (O Muhammad ﷺ) that Laa ilaaha illal-lah (none has the right to be worshipped but Allah), and ask forgiveness for your sin..."⁽¹⁾

Unit on Aqeedah (Core Beliefs)



(1) Surah Muhammad 47:19

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Lesson 1

Tawheed Ar-Ruboobiyyah (Tawheed of Allah's Lordship)

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of the word "Tawheed" in the language and its technical term.
- Talk about the types of Tawheed.
- Understand the types of Tawheed.
- Understand the meaning of Tawheed Ar-Ruboobiyyah.



Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Review the outline of the curriculum in the introduction.

The Importance of Understanding Tawheed

Islam is built upon five pillars, the first of them being the two testifications ("*Ash-hadu an laa ilaaha illal-laah, wa ash-hadu anna Muhammadan rasoolullaah*") and this represents the statement of tawheed and the foundation of the aqeedah (core beliefs).

The other pillars, as you will know, are:

- 🕌 **Salah** (Five Daily Prayers),
- 🕌 **Zakaah** (Obligatory Wealth Redistribution),
- 🕌 **Siyaam** (Fasting) in Ramadan,
- 🕌 **Hajj** (Pilgrimage) to the Sacred House (in Makkah).

It is this first pillar that takes one from disbelief to belief and from shirk (worshipping others along with Allah) to Islam. It is the first pillar of true faith.

A person is not considered to be a Muslim without understanding the true reality of tawheed which is what the first pillar contains; having true belief in the Oneness of Allah (the Most High); and acting according to what that requires. For instance, a non-Muslim who does not believe in the first pillar will not benefit from their establishing the other pillars, nor will the other pillars be accepted from him.

So his salah, giving the zakaah and fasting will not be accepted from him, nor any other good deeds he does. Likewise, if a Muslim does not believe in tawheed in the real sense, nor does he understand its meaning nor act upon what it necessitates, then he may even be out of Islam and he will not be benefitted by carrying out the remaining pillars of Islam.

So we will begin our studies with the subject of tawheed.

The Meaning of The Word "Tawheed"

The meaning of the word "tawheed" in the Arabic language: The word "tawheed" is a verbal noun from the verb {wahhada} "to make something one", which is to single something out. It negates there being many of something, by describing it as "one". But what we give importance to and what concerns us is the technical definition of the word "tawheed" in the sciences (of the religion) and Islamic culture.

The technical meaning of the word "tawheed": The technical meaning of the word "tawheed" is the singling out of Allah (the Perfect and Most High) in our worship of Him. Allah ﷻ says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾⁽¹⁾

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salah (Iqamat-as-Salah) and give Zakaah: and that is the right religion."

The majority of the stories in the Noble Qur'an are about tawheed of Allah (the Most High) and what follows on from it in terms of rewards, consequences and effects.

The scholars have clarified the meaning of tawheed by dividing it into three categories:

1. **Tawheed Ar-Ruboobiyyah (Lordship):** This is to single out Allah ﷻ in His actions, such as creation, giving provision, dominion and organising the affairs (i.e. to believe that Allah alone carries out these actions).

2. **Tawheed Al-Uloohiyah (right to be worshipped):** This is also called “tawheed of worship” and what is meant by it is to single out Allah ﷻ alone in every type of worship, since He is the One True God who is worthy of worship. No aspect of worship at all is to be directed to anyone apart from Him and no one other than Him is to share with Him in worship.
3. **Tawheed Al-Asmaa Was-Sifaat (Names and Attributes):** This is to single out Allah ﷻ with His beautiful Names and His exalted Attributes. It is firm belief in the Names of Allah ﷻ and in His Attributes just as they have been reported in the Noble Qur’an and the sound authenticated hadeeth, without:
 - rejecting them outright,
 - questioning how they are,
 - likening them to the creation’s attributes,
 - or twisting their meanings.

Tawheed Ar-Ruboobiyah (Tawheed of Allah’s Lordship)

Tawheed Ar-Ruboobiyah (Lordship) is firm belief that Allah ﷻ is the One Who is unique in creating – there is no Creator other than Him. So the Lord is: the Creator, the Master and Owner, and Controller of all the affairs of His Creation and His Kingdom.

And Allah (ﷻ) is the Lord of the Creation, the One Who created the Creation, their Master, the One Who gives them provision, the One Who is in control of all their affairs and the One Who administers and governs His Creation how He wishes. Allah ﷻ said:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ (1)

“Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists)!”

And as Allah ﷻ said:

﴿ اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾ (2)

“Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.”

And He ﷻ said:

﴿ ذَلِكُمْ اللَّهُ رَبُّكُمْ ۚ لَا إِلَهَ إِلَّا هُوَ ۖ خَلِقُ كُلِّ شَيْءٍ ۖ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾ (3)

“Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.”

And this type of tawheed includes firm belief that Allah ﷻ is the One who provides sustenance for all His created beings, and the proof for this is the saying of Allah ﷻ:

(1) Surah Al-A'raf 7 : 54

(2) Surah Az-Zumar 39 : 62

(3) Surah Al-An'aam 6 : 102

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾⁽¹⁾

“And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.), all is in a Clear Book (Al-Lauh Al-Mahfuz - the Book of Decrees with Allah).”

It also includes firm belief that Allah, the Perfect and Most High, is the Possessor of the Kingdom and the one who controls all the affairs of the Creation. He gives and removes authority from a person, He honours and He humiliates, He gives life and He causes death and He alternates day and night just as He ﷻ says:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ نُؤْتِي الْمَلِكَ مِنْ نَشَاءٍ وَنَنْزِعُ الْمَلِكَ مِنْ نَشَاءٍ وَنُعِزُّ مَنْ نَشَاءُ وَنُذِلُّ مَنْ نَشَاءُ وَنُحْيِي الْمَيِّتَ وَنُنْزِعُ الْحَيِّ بِذِكْرِ الْخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ نَشَاءُ بِغَيْرِ حِسَابٍ ﴾⁽²⁾

“Say (O Muhammad ﷺ): “O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).”

So everything that occurs and exists in this universe does so with His Knowledge and His Will (ﷻ).

One of the nullifiers of this type of tawheed is what some people do when they devote themselves to things that they believe will bring them good or repel evil from them, such as amulets and other things which lead to *shirk* (worshipping others along with Allah).

All humans beings affirm this type of tawheed in a general sense in accordance with their innate disposition. No one denies it except arrogant people, even though they know in the depths of their hearts that there is no creator nor provider except Allah, just as He (ﷻ) said about the mushriks (polytheists) at the time of the Messenger ﷺ

﴿ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ، سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ، قُلْ مَنْ يَدِينُكَ مَلَكُوتٌ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ، سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴾⁽³⁾

“Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?” They will say: “Allah.” Say: “Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed).” Say “In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know.” They will say: “(All that belongs) to Allah.” Say: “How then are you deceived and turn away from the truth?””

And affirmation of this type of tawheed does not enter a person into the fold of eemaan (true belief) and Islam, because a person only enters into this fold through having true belief in Tawheed Al-Uloohiyyah which is singling out The Creator, The Most Tremendous, in worship.

(1) Surah Hud 11 : 6

(2) Surah Ali 'Imran 3 : 26-27

(3) Surah Mu'minoon 23 : 86-89



Written Exercises

Q1. Complete the following:

A. The meaning of tawheed in the Arabic language is:

.....

B. The technical meaning of tawheed is:

.....

.....

C. The three categories of tawheed are:

1.

2.

3.

D. Tawheed Ar-Ruboobiyyah is:

.....

.....

Q2. What is the importance of knowing the meaning of tawheed?

.....

.....

.....

Q3. Is a person counted as a Muslim if he/she affirms Tawheed Ar-Ruboobiyyah alone?

.....

Q4. Give an example of an action or belief that would nullify Tawheed Ar-Ruboobiyyah.

.....

.....

.....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	الله	Al-laah	Allah
2	رب	Rabb	Lord
3	إله	i-laah	Deity/God
4	واحد	waa-hid	One
5	توحيد	taw-heed	Singling Allah out
6	إسلام	is-lam	Islam
7	إيمان	ee-maan	True belief
8	كفر	kufr	Disbelief
9	شرك	shirk	Worshipping others along with Allah.
10	عقيدة	3a-qee-dah	Core beliefs

Lesson 2

Tawheed of Allah's Right to be Worshipped and Tawheed of Allah's Names and Attributes

Duration:



One hour



● Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of "Tawheed Al-Uloohiyyah" (Tawheed of Allah's right to be worshipped/worship).
- Explain the meaning of "Tawheed of Allah's Names and Attributes".
- Compare and contrast Tawheed Al-Uloohiyyah (Right to be worshipped) and Tawheed Al-Asmaa was-Sifaat (Tawheed of the Names and Attributes)



● Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

● Prerequisite learning:

- Unit on Aqeedah Lesson 1

Tawheed of Al-Uloohiyyah (Allah's Right to be Worshipped)

Which is Also Called Tawheed Al-Ibaadah (Worship)

The word uloohiyyah is derived from ilaah (deity). An ilaah is that which the hearts take as a deity with love and worship. Allah, the Perfect and Most High, is the One true ilaah deserving of the attribute of uloohiyyah (being worshipped). For this reason, He is the One deserving of ibaadah (worship) and there is no deity other than Him truly deserving of worship.

Tawheed Al-Uloohiyyah is singling out Allah ﷻ in worship so no type of worship is directed to any being other than Him - regardless of whether the other being is an angel drawn near, or any prophet sent (to mankind) or a righteous man, or other than that from the created beings or idols.

This is the meaning of the statement of tawheed: *laa ilaaha illal-laah* - meaning there is no deity worthy of worship except Allah ﷻ. This type of tawheed is the reason for which all the Messengers were sent.

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾⁽¹⁾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i. e. do not worship Taghut besides Allah).'"

This type of tawheed is the one which was rejected by the polytheists at the time of Prophet Muhammad ﷺ despite their affirmation of Tawheed Ar-Ruboobiyyah. As we already know, the polytheists used to affirm that Allah is the True Creator, just as Allah ﷻ said:

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴾⁽²⁾

"And if you ask them who created them, they will surely say: 'Allah.' How then are they turned away (from the worship of Allah, Who created them)?"

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾⁽³⁾

"If you were to ask them: 'Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?' They will surely reply: 'Allah.' Say: 'All the praises and thanks be to Allah!' Nay! Most of them have no sense."

The polytheists at the time of the Messenger ﷺ refused to say the statement of tawheed (*laa ilaaha illal-laah*) despite their affirmation of Tawheed Ar-Ruboobiyyah for Allah ﷻ that He is the Creator and the Provider of sustenance. This is because they knew that this statement meant truly believing in the uloohiyyah of Allah alone (His right to be worshipped), as well as directing worship to Him without any partner. This would mean leaving their false objects of worship and idols that they used to seek believing it will draw them closer to Allah ﷻ.

(1) Surah An-Nahl 16 : 36

(2) Surah Al-Zukhruf 43 : 87

(3) Suran Al-Ankabut 29 : 63

Worship in Islam is more than just doing the outward acts of worship despite their importance, like performing salaah and fasting, because it should also include the acts of worship of the heart like love, reliance on Allah, and fear which is obligatory to direct to Allah alone. Just like Allah, the Most High says:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنِدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾⁽¹⁾

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment."

And He ﷻ said:

﴿أَتَخَشَوْنَهُمْ فَإِنَّ اللَّهَ أَحَقُّ أَن تَخْشَوْهُ إِن كُنْتُمْ مُؤْمِنِينَ﴾⁽²⁾

"Do you fear them? Allah has more right that you should fear Him, if you are believers."

(1) Surah Al-Baqarah 2 : 165
(2) Surah Al-Tawbah 9 : 13

Tawheed Al-Asmaa was-Sifaat (Tawheed of Allah's Names and Attributes)

To Allah, the Perfect and Most High, belongs the Most Beautiful Names and Attributes, perfect in its entirety - there is no partner with Him in these. Allah ﷻ says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾⁽¹⁾

"Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names."

Tawheed Al-Asmaa was-Sifaat is:

To believe in everything which Allah ﷻ described Himself with by way of Names and Attributes, that are befitting His Majesty in the Noble Qur'an and those which His noble Prophet ﷺ described Him with in the pure Sunnah, while affirming those Names and Attributes of Allah ﷻ that are befitting for His unique Majesty without:

- Distorting or changing the meaning of them, or
- Negating them, or
- Asking how they are, or
- Likening them to the attributes of the creation.

To understand this type of tawheed, it is necessary to do the following:

1. It is obligatory to affirm and have eemaan (true belief) in the Names of Allah and His Attributes which are narrated in the Noble Qur'an and the authentic Sunnah. One should affirm these Names and Attributes without giving them a meaning that is different from their apparent meaning to such an extent that you would understand them in a way that is different than their apparent meaning. This mistake is called tahreef.

Likewise, eemaan (true belief) in that requires the Muslim to not describe Allah ﷻ with a Name or Attribute which is not found in the Book (Qur'an) or the Sunnah. In order to clarify this, reflect on the verse, in which Allah ﷻ said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ﴾⁽²⁾

"Have you (O Muhammad ﷺ) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know."

The Anger mentioned in this noble aayah is one of the Attributes of Allah ﷻ which befit His Majesty and it is not correct to explain that "His Anger" means "His Punishment". It is not to be understood to be similar to the anger of the creation, whose anger would be considered an attribute of weakness. And that is because none of His creation resembles Allah ﷻ - it is just as He, the most High, said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾⁽³⁾

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer."

(1) Surah Taha 20 : 8

(2) Surah Al-Mujadilah 58 : 14

(3) Surah Ash-Shura 42 : 11

2. The Attributes of Allah ﷻ have absolute perfection that befits His Majesty, He the Most Perfect. Any resemblance between some of them (the Attributes of Allah) and some of the attributes of the creation is by name only and not in the reality (of the Attributes) nor in how they actually are – in that the attributes of the created being are not free from the weaknesses and deficiencies that is natural for them.

Therefore, one cannot derive from the attribute of "Anger" which occurs in the aayah, a name such as al-ghadoob (the Most Angry) because that (Name) does not occur in the Book or the Sunnah. So the Names of Allah ﷻ and His Attributes are tawqeefiyyah (restricted) – it is to restrict them to just what is mentioned in the Qur'anic aayah and the authentic Prophetic hadeeth.

3. It is not correct to deny or negate any of the Names or Attributes which are affirmed in the Book or authentic Sunnah because denying any of these Names or Attributes negates Tawheed Al-Asmaa Was-Sifaat and takes a person out of the fold of Islam. Similarly, it is not permissible to try to explain how they are by likening them to the names and attributes of the creation.
4. The Beautiful Names of Allah and His Attributes, due to their being absolute, cannot be used for any created being. No one should be named with them, rather it is only permissible to give the name when it is preceded by the attribute of being the servant of Allah, for example Abdur-rahmaan (The servant of The Most Merciful), Abdul-kareem (The servant of The Most Generous One), Abdul-ghafoor (The servant of The One Who Forgives Extensively). Similarly, it is not permissible to give a person the attribute of being a servant to someone other than Allah the Most High with one of His Names or one of His Attributes, just as if a person were to be called Abdun-nabi (The servant of the Prophet) or Abdur-rasool (The servant of the Messenger).





Written Exercises

Q1: Complete the following:

a. The meaning of uloohiyyah is:

.....
.....

b. The meaning of Tawheed Al-Uloohiyyah is:

.....
.....

c. Tawheed Al-Asmaa Was-Sifaat means to have true belief in everything which has been narrated

in and in without
and and and

d. From those matters which would nullify Tawheed Al-Asmaa Was-Sifaat are:

1. *Tahreef* – and what is meant by this is
2. *Ta'teel* – and what is meant by this is
3. *Takyeef* – and what is meant by this is
4. *Tamtheel* – and what is meant by this is

Q2. Is it permissible for a Muslim to be called Abdur-rasool (The servant of the Messenger) or Abdun-Nabi (The servant of the Prophet)?

.....
.....
.....
.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	اسم	ism	Name
2	صفة	ṣi-fah	Attribute
3	الكتاب	al-ki-taab	The Book (i.e. the Qur'an)
4	السنة	as-sun-nah	The actions, statements and tacit approvals of the Prophet ﷺ
5	عبد	ʿabd	Servant
6	عبادة	ʿi-baa-dah	Worship
7	تحريف	taḥ-reef	Distorting the true meaning
8	تعطيل	taʿ-teeel	Denying or negating
9	تكييف	tak-yeef	Asking how the Attributes are
10	تمثيل	tam-theel	Making resemblance



Lesson 3

The Two Testifications of Faith

Duration:



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of the testification that “laa ilaaha illal-laah”.
- Understand the meaning of the testification that “muhammadur-rasoolullaah”.
- List the conditions of the two testifications.
- Remember things that nullify the two testifications.



Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Aqeedah Lessons 1 and 2

The Two Testifications

The foundation of belief and the building of tawheed is established with the shahadah (testification), and it is:



How to Pronounce
the Shahadah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
*“Ash-hadu an laa ilaaha illal-laah,
Wa ash-hadu anna Muhammadan rasoolullaah.”*



How to Pronounce
the Shahadah

The Meaning of the Testification: “Laa ilaaha illal-laah”

The testification that “there is no god truly worthy of worship except Allah” is made up of a negation and an affirmation. The first part “There is no god” is a negation that there is any god worthy of worship, and the second part “except Allah” is an affirmation that only Allah ﷻ is the True God who is to be given the attribute of uloohiyyah (divinity) and deserves worship. And due to this, the meaning of *laa ilaaha illal-laah* is: **there is no god truly worthy of worship except Allah.**

The structure of the shahadah is on the model of an affirmation after a negation. In the Arabic language, this is the strongest and most precise form in restricting worship to Allah ﷻ and denying that anything else other than Him is deserving of this right.

Similarly, it is a denial for the attribute of uloohiyyah (divinity) and its characteristics for anything other than Allah ﷻ. Therefore, no one other than Allah ﷻ has the right to be described with uloohiyyah (divinity).

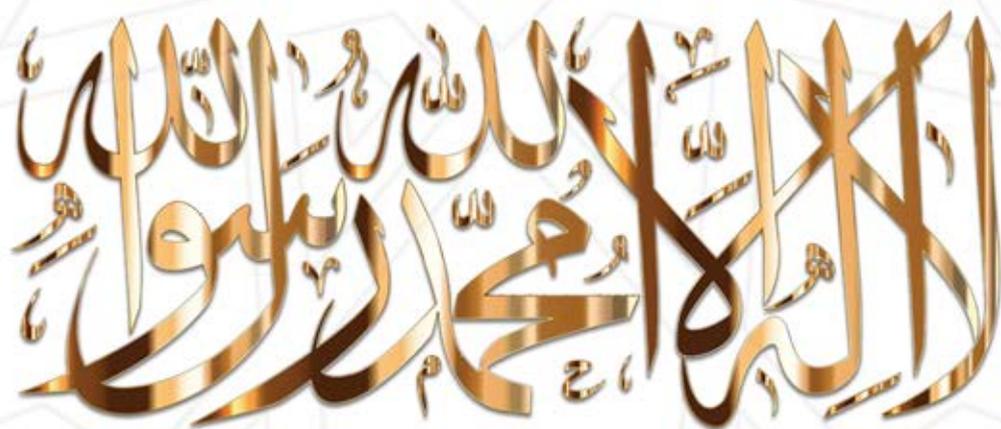
Muslims know that the testification “*laa ilaaha illal-laah*” is the key to Paradise as narrated in the hadeeth. Some Muslims believe that simply saying it and verbalising it is enough to enter Paradise, but this is not correct because this testification has preconditions which must be adhered to and requirements that must be acted on. The hypocrites used to say the testification at the time of the Prophet ﷺ yet Allah ﷻ described them as liars and threatened them with the lowest part of the Hellfire.

The Meaning of the Testification: “Muhammadan Rasoolullaah”

It is affirming that Muhammad ﷺ is the servant of Allah and His Messenger, sent by Allah ﷻ to the whole of mankind. This necessitates loving him, being obedient to his commands, affirming the things he informed us of, staying away from and shunning the things he prohibited, only worshipping Allah ﷻ with what he ﷻ legislated, and not preferring the speech of any man over his.

Preconditions of the Testification “Laa ilaaha illal-laaH”

1. **Knowledge** - This is knowledge of its intended meaning, i.e. negating the right to be worshipped for everything other than Allah ﷻ, because there is nothing worthy of worship except for Him; not directing worship to other than Him; and believing that any false object of worship other than Him, such as those that the polytheists worshipped, will not bring benefit or harm and that they are not deserving of worship. So if a person says the testification while not knowing what it means in terms of a negation and an affirmation, then uttering it will not benefit him because he does not believe in what it indicates.
2. **Certainty** - This is that the person saying the testification has certainty in what it means, since if he has any doubt in that, it will not benefit the person.
3. **Acceptance** - Accepting the things that the meaning necessitates which are: worshipping Allah ﷻ alone while leaving worship of other than Him, and totally accepting all of its preconditions and adhering to them.
4. **Compliance** - This is submitting to what its meaning necessitates: worshipping Allah ﷻ alone and not directing any part of worship at all to other than Him (the Perfect and Most High).
5. **Truthfulness** - This is that the person is truthful in his belief in what the testification means, since if he said it with the tongue while not believing in it in his heart, then it would not benefit him and he would be a lying hypocrite.
6. **Sincerity** - This is worshipping Allah ﷻ alone purely and sincerely and without directing any worship to anyone other than Him. By saying the testification, he does not intend any worldly gain or pleasing any of the creation.
7. **Love** - It is loving this statement; loving what it indicates, such as tawheed (singling out) of Allah ﷻ; loving whoever acts on it while adhering to its preconditions and acting on what it necessitates. The highest level of love is love of Allah ﷻ then love of His Messenger ﷺ and love of all those who follow his guidance.



Nullifiers of the Two Shahadah (Testifications)

The nullifiers of the two testifications are those things that oppose what they mean or a lack of acting on what they necessitate: singling out Allah ﷻ in worship or following what His noble Messenger ﷺ came with. Therefore, there are many nullifiers of the two testifications. The most important and commonly occurring in our time are the following:

1. **Shirk (polytheism):** This is setting up partners other than Allah ﷻ along with Him, directing any type of worship to it, such as dua (supplicating) to the prophets, and to the righteous people and other than them. This is one of the greatest sins. Allah will not forgive it, as Allah ﷻ says:

﴿إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾⁽¹⁾

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”

2. Setting up intermediaries between oneself and Allah, calling on them, seeking to draw close to them, believing that they will draw you close to Allah ﷻ or that they will intercede for you, such as the person who calls on righteous people who have died.
3. Believing that the religion of those who disbelieve in Allah ﷻ is sound, not following the legislation of Prophet Muhammad ﷺ after receiving his prophethood, or doubting the disbelief of those who do not believe in Allah ﷻ and His Messenger ﷺ.
4. Believing that the guidance of someone other than Prophet Muhammad ﷺ is more complete or better than what the noble Messenger ﷺ came with, such as preferring manmade laws over the Shariah (Islamic legislation) of Allah ﷻ.
5. Hating anything that the Prophet ﷺ came with to the extent that even if a person were to do these things (whilst still hating them).
6. Mocking any aspect of the religion of Allah ﷻ, His reward, His punishment or the Sunnah (way) of the Prophet ﷺ.
7. All forms of sorcery, whether that be seeking it, performing it oneself or being pleased with it.
8. Believing that it is allowed to act outside the bounds set by the Shariah (Islamic legislation) of Muhammad ﷺ by not sticking to it, or by believing that some people do not need to follow it.
9. Turning away from learning the religion of Islam or turning away from acting on it.

Anyone who does any of these matters, whether in seriousness, jest or fear, is to be considered as having opposed the meaning of the two testifications – except for a person who was forced to while his heart was secure in true faith – because these matters oppose what the two testifications mean from singling out Allah ﷻ in all worship and following what his final prophet and messenger Muhammad ﷺ came with.

(1) Surah An-Nisa' 4 : 48



Written Exercises

Q1. Complete the following:

A. The meaning of the testification "*laa ilaaha illal-laah*" is:

.....
.....

B. The meaning of the testification "*muhammadan rasoolullaah*" is:

.....
.....

C. What is meant by a nullifier of the two testifications is:

.....

Q2. Mention the preconditions of the testification:

1.
2.
3.
4.
5.
6.
7.

Q3. Mention those things that nullify the two testifications:

1.
2.
3.
4.
5.
6.
7.
8.
9.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	شهادة	sha-haa-dah	Testification
2	شرط	sharṭ	Precondition
3	علم	ʿilm	Knowledge
4	صدق	ṣidq	Truthfulness
5	إخلاص	ikh-laas	Sincerity
6	حب	ḥubb	Love
7	قبول	qabool	Acceptance
8	النبي	an-na-biyy	The Prophet
9	الرسول	ar-ra-sool	The Messenger
10	صلى الله عليه وسلم	ṣall al-laa-hu 3a-lai-hi wa sal-lam	May Allah mention him in the highest gathering of angels and grant him peace and perfect security.

“Indeed, my nation will be summoned with whiteness and radiance coming from their faces, hands and feet, on the Day of Resurrection from the signs of wudoo.”⁽¹⁾

Unit on Tahaarah

(Purification)



(1) Bukhari and Muslim

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Lesson 1

The Importance of Tahaarah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Recognise the importance of purification.
- Understand the meaning of najaasah (impurity).
- Know the types of najaasah (impurity).
- Explain the types of water.
- List the manners of using the toilet.
- Compare and contrast cleansing with water and wiping with stones.



Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Aqeedah Lesson 1

Introduction

Islam is the religion of purification. You will not find a religion that gives as much importance to purification and encourages its followers like Islam does. Allah ﷻ sent His Messenger, Muhammad ﷺ to purify mankind outwardly and inwardly. As He ﷻ said:

﴿مِمَّا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾⁽¹⁾

“Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur’an) and sanctifying you, and teaching you the Book (the Qur’an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.”

And what is meant by purification in Islam includes purification of the heart from incorrect and deviant beliefs like shirk, and sicknesses of the heart such as spite and envy. It also includes purification of the intellect from believing in superstitions and whatever stops it from being able to function, like intoxicants and narcotics. Moreover, it includes purification of the tongue from lying and obscene language. Lastly, it includes purifying the body and clothes from filth.



(1) Surah Al-Baqarah 2 : 151

The Importance of Tahaarah (Purification)

Purification is a precondition for the correctness of the salaah (ritual prayer). The Muslim cannot pray without purification and the salaah is the supporting pillar of the religion. In fact, there is a warning to the one who leaves the salaah: *"Between a person and disbelief is his leaving off the salaah"* ⁽¹⁾

It is obligatory upon the Muslim to perform the salaah and not delay it from its prescribed time as Allah ﷻ said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾ ⁽²⁾

"Verily, the prayer is enjoined on the believers at fixed hours."

So this explains to you the importance of purification in the life of the Muslim.

The Meaning of Tahaarah

The meaning in the Arabic language is: cleaning.

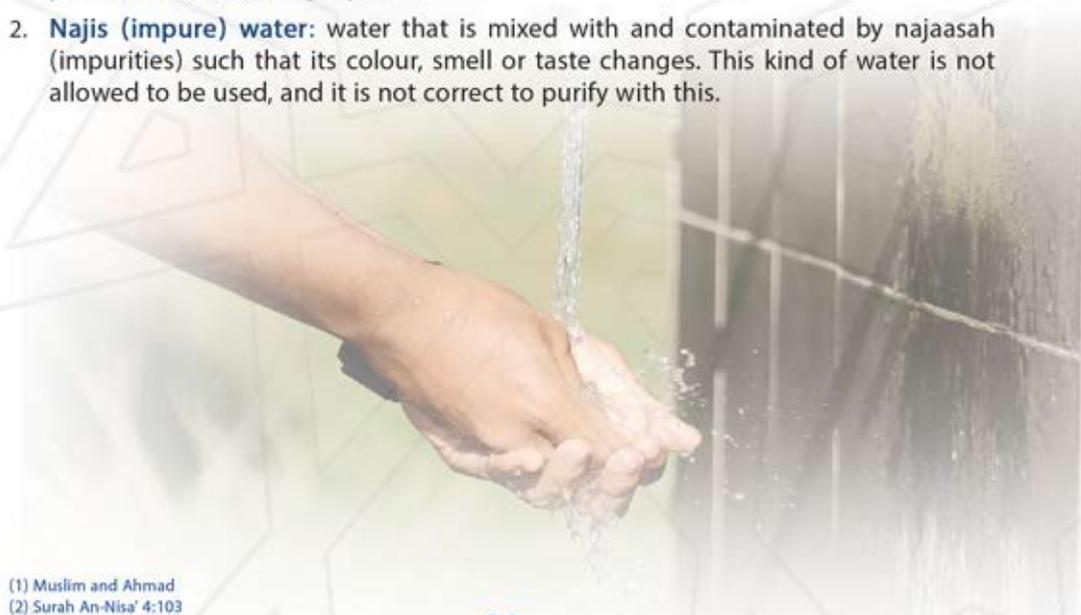
In the Islamic perspective: Lifting of the state of impurity and removing physical impurities.

Types of Water

Purity is only attained by using water, or what takes the place of water if it is not available. Water is divided into two types according to its suitability for purification and usage as follows:

1. **Tahoor (pure and purifying) water:** which is pure in and of itself and can be used for purifying other things. Examples include water from springs, rain, rivers, and seas. This water remains upon its original state and it has not changed. It is used for purification and other purposes.
2. **Najis (impure) water:** water that is mixed with and contaminated by najaasah (impurities) such that its colour, smell or taste changes. This kind of water is not allowed to be used, and it is not correct to purify with this.

(1) Muslim and Ahmad
(2) Surah An-Nisa' 4:103



Manners of Using the Toilet

A Muslim can find in the legislation of Allah ﷻ instructions and guidance in all aspects of his life. Using the toilet is necessary in answering the call of nature, and in Islam there are rules of conduct that a Muslim is rewarded for if he does them, including the following:

1. The place in which he is going to the toilet in is screened, so no one sees his awrah (the section of the body that must be covered when with other people).
2. He does not relieve himself in a pathway used by people, under a shade where people sit, under a fruit-bearing tree or in water resources.
3. He does not take with him inside the toilet anything that mentions the name of Allah ﷻ.
4. He says the supplication for entering the toilet before he enters, which is: "*Allaahumma inni a'oodhu bika minal-khubthi wal khabaa'ith*".⁽¹⁾ ("O Allah! I seek Your refuge from male and female devils.") And when he leaves, he says: "*Gufraanak*".⁽²⁾ ("I seek Your forgiveness [O Allah]").
5. He enters the toilet with his left foot first, and leaves with his right foot first.
6. He does not face the Qiblah nor turn his back to it when relieving himself in an open space, for example, if he is in the desert.
7. He strives to keep his clothes and body clean while going to the toilet, so that no traces of urine or faeces touch them.
8. He avoids talking while relieving oneself.
9. The left hand is used when cleansing with water or dry wiping.



(1) Saheeh Bukhari

(2) Saheeh Bukhari

Istinjaa (Cleansing with Water) and Istijmaar (Dry Wiping)

Istijmaar (dry wiping): It is using stones or paper like tissues for wiping the place where the impurity of urine or faeces comes out. It is preferable to wipe three times before cleansing with water. It is haram/forbidden to use bones or the dung of animals in dry wiping.

Istinjaa (cleansing with water): It is using water for cleaning the place where the impurity comes out.

Types of Najaasah (Impurity)

And the types of najaasah (physical impurity) that a Muslim must purify themselves from are as follows:

1. **Carrion:** this is a dead animal that has not been sacrificed, so it is not permissible to eat it, except if it is an animal from the sea, such as fish.
2. **Blood,** except for liver or spleen.
3. **Human excretions:** urine, faeces, and vomit.
4. **Wadee:** the white liquid that is emitted after urinating, due to illness or severe constipation.
5. **Madhee:** the white, sticky liquid that is emitted at the start of desire and foreplay and sexual arousal.
6. **Swine** and all its derivatives, so it is not allowed to eat pig or use anything from it.
7. Dogs
8. **Predatory animals and birds** such as lions, tigers, falcons, and eagles.
9. **Alcohol:** it is not allowed to drink it nor to use it as a medicine.

If there is some solid impurity (najaasah) on one's clothes, body, or in a place then it must be removed and the place must be washed. If the impurity is liquid such as blood or urine, then it is to be washed until its color and odor goes.





Written Exercises

Q1. Complete the following:

- a) The meaning of *tahaarah* in the Arabic language is:
- b) The meaning of *tahaarah* in the Islamic perspective is:
- c) *Tahoor* water is:
- d) *Najis* water is:
- e) *Istinjaa* is:
- f) *Istijmaar* is:

Q2. What are the types of *najaasah* (impurities) which are obligatory for a Muslim to free himself of?

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.

Q3. When does water become *najis* (impure)?

Q4. Mention 7 manners of using the toilet:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	طهارة	tahaarah	Purification
2	طاهر	taahir	Pure
3	نجاسة	najaasah	Impurity
4	نجس	najis	Impure
5	ماء	maa'	Water
6	استنجاء	istinjaa'	Cleansing with water
7	استجمار	istijmaar	Dry wiping
8	دم	damm	Blood
9	خنزير	khinzeer	Pig
10	ميتة	maytah	Dead meat



Lesson 2

Wudoo

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Talk about the sunan of the fitrah.
- Compare and contrast major hadath and minor hadath.
- Remember the conditions of wudoo.
- Explain the obligatory parts of wudoo.
- List the optional, recommended parts of wudoo.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Tahaarah Lesson 1

Concurrent learning:

- Unit on Adhkaar Lesson 1

The Sunan of the Fitrah

The sunan of the fitrah demonstrate the care Islam gives to personal hygiene and beautification of the perfectly balanced human form. These actions are indicated in the Prophet's ﷺ saying, *"Five (actions) are from the fitrah (natural human disposition), shaving pubic hair, circumcision, trimming the moustache, plucking armpit hairs and clipping nails."*⁽¹⁾

These actions which the Muslim should be keen upon doing are:

1. Circumcision
2. Trimming the moustache
3. Shaving pubic hair
4. Plucking armpit hairs
5. Clipping nails



(1) Bukhari and Muslim

The Types of Hadath and What Has to be Done When They Occur

You already know that the Shariah definition of tahaarah is the removal of hadath (state of impurity) and najaasah (physical impurities). So what is hadath (state of impurity)? What are its types? And how is it removed?

Hadath are the different situations a person finds himself in that prevent him from carrying out some acts of worship, like salaah and reciting Qur'an, until he cleans himself to exit this state. They are divided into:

1. **Major hadath (state of major impurity):** This necessitates ghusl (full ritual bathing) such as janaabah (post sexual discharge), menstruation and post-childbirth bleeding.
2. **Minor hadath (state of minor impurity):** This needs wudoo (minor ritual washing) such as due to urination, defecation or sleep.

In this lesson you will become familiar with the rulings of wudoo (minor ritual washing) because of its importance as a preparation for the salaah (ritual prayers). Similarly, you will become familiar with ghusl (full ritual bathing) and its rulings in later lessons, if Allah ﷻ wills.



Wudoo (Ablution/Minor Ritual Washing)

Unless a Muslim is in a state of *janaabah* (post sexual discharge), he does not need to have a ghusl (full ritual bathing) to make himself pure for the salaah (ritual prayers). However he does need to make wudoo (minor ritual washing) for the salaah (ritual prayers) since Allah ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ﴾⁽¹⁾

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaaba (i.e. had a sexual discharge), purify yourself (bathe your whole body)."

Similarly, wudoo is obligatory for tawaaf (circumambulation) around the Kabah and reciting the Qur'an from the written script of the Qur'an.

It is recommended for the Muslim to be eager to always remain in a state of wudoo, especially before sleeping and after sexual intercourse if he wishes to delay ghusl (full ritual bathing). Wudoo is the washing of the uncovered parts of the body, which are the face, hands, feet, and wiping over the head, just as has been clarified in the Qur'anic aayah (above).

Preconditions of Wudoo

Wudoo has preconditions without which wudoo will not be correct. These are:

1. Islam – wudoo is not correct from a kaafir (disbeliever).
2. Intention – which is that a person intends to do an act of worship which would need tahaarah, such as the salaah (ritual prayer) or intends lifting of hadath (the state of impurity). It cannot be that the person simply does it to cool down, refresh himself, or to remove dirt or impurities from his limbs.
3. A sane mind – wudoo is not correct if a person is insane.
4. The water to be used should be *tahoor* (pure and purifying).
5. Removal of anything that prevents water from reaching the skin, unless there is an excuse as in the case of a splint on the leg or arm which should be wiped over instead.

(1) Surah Al-Ma'edah 5 : 6



Obligatory Acts of Wudoo

What is intended by “the obligatory acts of wudoo” is: the parts of the body which must be washed and these are collected in the noble aayah which has been mentioned earlier, which is His statement, He ﷺ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾⁽¹⁾

“O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.”

The obligatory acts of wudoo without which it will not be correct are:

1. Washing the entire face which includes rinsing out the mouth and nose with water since the mouth and nose are part of the face.
2. Washing the two hands up to and including the elbows in accordance with the statement of Allah ﷻ: **“and your forearms up to the elbows”**.⁽²⁾
3. Wiping the whole head. The ears are included in that in accordance with the statement of the Prophet ﷺ: **“The ears are part of the head”**.⁽³⁾
4. Washing the two feet up to and including the ankles in accordance with the statement of Allah ﷻ: **“and wash your feet to the ankles”**.⁽⁴⁾
5. *The correct order – which is washing the face then the two hands/arms then wiping the head followed by washing the two feet.*
6. *Continuity – the washing of the body parts should be continuous, one after the other without breaks in between, such that one part dries before the next part is washed.*

(1) Surah Al-Ma'idah 5 : 6

(2) Surah Al-Ma'idah 5 : 6

(3) Reported by Imam Ahmed and the authors of the Books of the Sunan except An-Nasaa-ee

(4) Surah Al-Ma'idah 5 : 6

Recommended Actions of Wudoo from the Sunnah (Way of the Prophet ﷺ)

It is recommended to be keen to perform some actions that were reported from the Prophet ﷺ so the wudoo is most complete and the reward is greater. These are:

1. Use of the mouth stick – which is recommended when rinsing the mouth with water during wudoo.
2. Washing the two hands three times before beginning the wudoo.
3. Rinsing the mouth with water and sniffing water into the nose before washing the face. It is recommended to exert oneself in sniffing water into the nose unless a person is fasting.
4. Running the fingers through the beard, between the fingers of the hands and between the toes.
5. Starting with the right before the left when washing the limbs
6. It is sufficient to wash each body parts included in the wudoo once, however the sunnah (or most perfect manner) is to wash them three times except for the wiping of the head which should not exceed once.
7. Saying the shahaadah after finishing wudoo and supplicating with that which has been narrated from the Prophet ﷺ:

"Ash-hadu an laa ilaaha illallaah, wahdahu laa shareeka lah, wa ash-hadu anna Muhammadan 'abduhu wa rasooluh. Allaahummaj-'alni minat-taw-waabeen, waj-'alni minal-mutatah-hireen".

"I bear witness that there is no god worthy of worship except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves." ⁽¹⁾



(1) Narrated by At-Tirmidhi and confirmed by Al-Albani

Written Exercises

Q1. Complete the following:

a) The sunan of the fitrah are:

- | | |
|---------|---------|
| 1. | 2. |
| 3. | 4. |
| 5. | |

b. An example of a major hadath is: and you must:

c. An example of a minor hadath is: and you must:

d. Some preconditions of wudoo are:

- | | |
|---------|---------|
| 1. | 2. |
| 3. | 4. |
| 5. | |

Q2. Identify whether the following actions are obligatory or recommended in wudoo. Write next to it an "O" if it is obligatory and "R" if it is recommended.

No.	Actions	(O) or (R)
1	Washing the face.	
2	Washing every body part three times.	
3	Using the mouth stick.	
4	Washing the hands and arms up to the elbows.	
5	Washing the hands three times at the start of <i>wudoo</i> .	
6	Wiping over the head.	
7	Begin with rinsing the mouth with water and sniffing water into the nose before washing the face.	
8	Washing the right side first.	
9	Washing the feet up to the ankles.	
10	Passing fingers through the beard and interlacing the fingers (with those of the other hand) and passing a little finger in the gaps between the toes.	
11	Continuity while making <i>wudoo</i> .	
12	Saying the <i>shahaadah</i> and <i>duaa</i> after <i>wudoo</i> .	
13	Doing the steps in the right order.	

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	شمال	sha-maal	Left
2	يمين	ya-meen	Right
3	مضمضة	maḍ-ma-ḍah	Rinsing the mouth
4	استنشاق	is-tin-shaaq	Sniffing water into the nose
5	نية	niy-yah	Intention
6	جنابة	ja-naa-bah	State of major ritual impurity
7	حدث	ḥa-dath	State of impurity
8	وضوء	wu-ḍoo'	Ablution, lesser ritual washing
9	غسل	ghusl	Full ritual bathing
10	ختان	khi-taan	Circumcision

Lesson 3

Description of Wudoo and the Things that Nullify It

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain how to perform the wudoo.
- Make wudoo in the correct manner.
- Know the nullifiers of wudoo.
- Mention the duaa (supplication) to be said after wudoo.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Tahaarah Lessons 1 and 2

A Step by Step Description of a Complete Wudoo

1. Make an intention in the heart without saying it out loud.
2. Say **"Bismillah"** (In the Name of Allah, I begin).



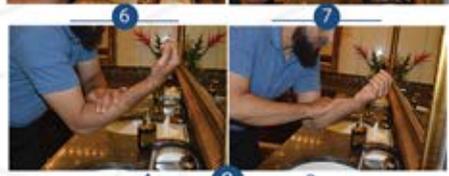
3. Wash both hands up to the wrists three times and interlacing the fingers with those of the other hand.



4. Rinse your mouth with water and sniff water into your nose three times, using the right hand to put water in the nose and using the left hand to blow the water out by squeezing the nose.



5. Wash your face using both hands three times.



6. Wash your right hand up to the elbow three times.



7. Wash your left hand up to the elbow three times.



8. Wipe your head with your wet hands beginning from the front up to the back of your head, then return your hands to the front of your head. Then clean the inside of your ears with your index fingers, and the back of your ears with your thumbs.

9. Wash your right foot up to the ankles three times, and run your fingers in between your toes. Do this again to your left foot.



Learn how to perform wudoo



After finishing wudoo it is recommended to say this supplication:

*"Ash-hadu an laa ilaaha illal-laah, wah-dahu la shareeka lah,
wa ash-hadu anna Muhammadan 'abduhu wa rasooluh.
Allahum-maj-'alni minat-tawwabeen, waj-'alni
minal-mutatah-hireen."*

"I bear witness that there is no god except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves."

Nullifiers of Wudoo

The nullifiers of wudoo are those things which invalidate and corrupt wudoo, meaning that a Muslim has to repeat it again in order to perform acts of worship that have wudoo as a precondition. These include the ritual prayer, tawaaf (circumambulation of the Kabah) and reciting the Qur'an from a written copy of it.

The nullifiers of wudoo are:

1. Things that come out of the front and back passage – faeces, urine, wind, and blood.
2. Loss of mind due to insanity, fainting or deep sleep in which awareness is gone.
3. Apostatising from Islam (May Allah protect us from that).
4. Touching the front or back private parts without a barrier.
5. Eating camel meat.
6. If the time to wipe over the socks has finished – three days for the traveller, or a day and a night for the resident (i.e. person who is not travelling).

So if a Muslim makes wudoo and gets ready for the salaah and any of these nullifiers happen, then he has to repeat his wudoo. Even if he is in the salaah and one of these things happens to him, e.g. pass wind, then he has to stop his salaah and make wudoo again. It is possible to pray more than one obligatory salaah with the same wudoo as long as nothing nullifies it, but it is better to repeat it for every salaah.

There are other nullifiers of wudoo but necessitate doing ghusl (full ritual bathing) instead of wudoo again such as janaabah (state of post sexual activity), menstruation and postpartum bleeding, the details of which will be explained in the lesson on ghusl if Allah, The Most High, wills.





Written Exercises

Q1. Complete the following:

- a) At the beginning of wudoo, I say:
- b) After finishing wudoo, it is recommended to say the following duaa (supplication):

.....

.....

.....

.....

Q2. What is meant by “the nullifiers of wudoo”?

.....

Q3. Mention the nullifiers of wudoo:

- 1.....
- 2.....
- 3.....



Practical Exercises

The teacher must make a complete, correct wudoo during the lesson. After this, the teacher should ask the student about how to make wudoo, and correct his mistakes, then the teacher should repeat the exercise until the student feels confident that he is able to make wudoo in the most complete manner.



Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	عورة	3aw-rah	Section of the body that must be covered in front of other people.
2	يد	yad	Hand
3	وجه	wajh	Face
4	فم	fam	Mouth
5	قدم	qadm	Foot
6	لحية	lih-yah	Beard
7	أنف	anf	Nose
8	كعب	ka3b	Heel
9	مرفق	mir-faq	Elbow
10	مسح	mas-h	Wiping



"Pray just as you have seen me praying."⁽¹⁾

Unit on Salah

(Ritual Prayer)



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Lesson 1

The Salah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of word "salah".
- Know the importance of the salah.
- Talk about the rulings of the salah in Islam.
- Mention the preconditions of the salah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Unit of Tahaarah Lesson 1

Concurrent learning:

- Unit of Adhkaarus-Salah Lesson 1

Definition of Salah

The salah contains many acts of worship such as standing, bowing, prostrating, reciting the Noble Qur'an, saying "*Subhaan Allah*", supplicating, saying "*Allahu Akbar*", saying "*Alhamdu lillah*" and the salah is found in the teachings of all the messengers.

The linguistic meaning of "salah": supplication.

The meaning of "salah" in the Islamic perspective: worshiping Allah ﷻ with specific sayings and actions – it starts with the saying "Allahu Akbar" and finishes with the saying "As-salaamu alaykum".

Importance of Salah

The salah is the second pillar of Islam, and it is obligatory on every single sane Muslim who is above the age of puberty regardless of whether they are male or female. Whoever leaves it has disbelieved in accordance with the saying of the Prophet ﷺ "*Between a man and shirk and disbelief is the abandonment of the salah.*" ⁽¹⁾

This hadeeth is sufficient in showing the importance of the salah. This is used as a proof by many scholars to say that someone who leaves the salah out of negligence and laziness is *kufr* (disbelief) even if the person affirms that the salah is obligatory. The scholars do not consider that leaving any act of worship is *kufr* as they do for the salah. The salah is the supporting pillar of the religion and whoever leaves it has destroyed his religion. The command has occurred to establish the salah – and this means giving it due attention and carefully guarding its performance at its appointed time – in many aayah of the Noble Qur'an. From them is the saying of Allah ﷻ:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾ ⁽²⁾

"Verily, the prayer is enjoined on the believers at fixed hours.

and His saying ﷻ:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ. فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا لِلَّهِ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴾ ⁽³⁾

"Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].

And if you fear (an enemy), perform Salat (pray) on foot or riding. And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before)."

(1) Muslim and others

(2) Surah An-Nisa' 4 : 103

(3) Surah Al-Baqarah 2: 238-239

In this ayah is an explanation that the Muslim must perform the salah in its correct time and he must not delay it even at the time of fear, travel or illness. The Muslim must perform the salah in any way according to the best of his ability: standing, sitting, or lying on his side. The salah does not stop being an obligation upon a Muslim, except when he loses his decision-making capacity due to being senile or insane. It also stops being an obligation at the time of menstruation and postpartum bleeding for women.

There are many Qur'anic verses that encourage the establishment of the salah and explain that it is the reason for the worshipper's success in this world and the Hereafter. From these are His statement, ﷻ:

﴿ قَدْ أَفْلَحَ مَنْ تَزَكَّى، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴾⁽¹⁾

"Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success, and remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafil additional prayers)."

And His saying ﷻ:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾⁽²⁾

"Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness."

And He said ﷻ:

﴿ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ، أُولَئِكَ هُمُ الْوَارِثُونَ، الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴾⁽³⁾

"And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever."

Likewise, not establishing the salah is a reason for entering the Hellfire when He ﷻ said about the people of the Hellfire:

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴾⁽⁴⁾

"What has caused you to enter Hell?" They will say: "We were not of those who used to offer their Salat (prayers)"

Among the things that indicate the importance of the salah is the fact that it was made obligatory in the heavens, on the Night Journey and the Ascension to the Heavens, with Allah ﷻ revealing it to His Prophet ﷺ directly without any intermediary. All the other acts of worship were prescribed on Earth by Allah's Revelation ﷻ via the angel Jibreel (Gabriel) blessings of peace be upon him.

The salah was the first act of worship to be made obligatory. It was enjoined in Makkah before the migration to Medina, while the rest of the Islamic legislations regarding acts of worship and legal rulings were made obligatory after the migration.

(1) Surah Al-A'la 87 : 14-15

(2) Surah Al-Mu'minun 23 : 1-2

(3) Surah Al-Mu'minun 23 : 9-11

(4) Surah Al-Muddaththir 74 : 42-43

Moreover, the importance of salah is also indicated by the fact that the Prophet ﷺ commanded us to accustom the children to it from the age of seven. He ordered them with it even though they have not reached the age where they have to observe the obligations of Islam, as he ﷺ said: *“Instruct your children to pray when they are seven years old, and spank them if they do not do it when they are ten, and separate them in their beds.”*⁽¹⁾ The intention behind this is to make them accustomed to the salah and to nurture them properly so that they will adhere to it.

In addition, another point that emphasizes its importance is the Prophet's ﷺ saying: *“The first matter that the servant will be asked about on the Day of Resurrection will be the salah. If it is sound, then the rest of his deeds will be sound. And if it is defective, then the rest of his deeds will be defective.”*⁽²⁾ He made the salah's soundness a precondition for the soundness of the rest of the actions.

Likewise, the salah was the last thing the Prophet ﷺ repeatedly commanded us with in the final moments of his life, before he was taken to the highest companions. He started saying: *“The salah, the salah! And fear Allah with regard to those whom your right hands possess.”*⁽³⁾ And he did not stop repeating this until his soul was taken from him ﷺ.



(1) Narrated by Ahmad, Abu Dawood and others

(2) Narrated by At-Tirmidhi, An-Nasa'ee, Abu Dawood, and Al-Albaanee declared it saheeh

(3) Narrated by Abu Dawood, and Al-Albaanee declared it saheeh

Effects of Salah on the Muslim's Life

The salah has a great effect on the Muslim's life concerning his happiness, firmness, uprightness and expiation of his sins. These effects are confirmed by what came before in the hadeeth regarding the importance of the salah. Some of the benefits of the salah are as follows:

1. Expiation of sins. On the authority of Abu Hurayrah رضي الله عنه that he heard Allah's Messenger ﷺ say: "Do you not see that if there were a river outside the door of the house of one of you, and he were to bathe in it five times a day, would you say that would leave any filth on him?" The people said, "That would not leave any trace of filth on him whatsoever." So he ﷺ said, "So that is like the example of the five daily salahs: Allah wipes away the sins through them."⁽¹⁾

The salah prohibits (a person) from immorality and wrongdoing, as Allah ﷻ says:

﴿ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴾⁽²⁾

"Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]."

2. The salah is a source of strength by which the Muslim seeks help in all his circumstances. Through it, he obtains help from his Creator, He the Most Perfect, just as He ﷻ said:

﴿ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴾⁽³⁾

"And seek help in patience and As-Salat (the prayer)..."

3. When the Prophet ﷺ was preoccupied by a matter, he would hasten to salah, just as is reported in the Sunan of Abu Dawud and Ahmad.

The abovementioned highlights the importance of being keen to perform the salah at its correct time and also in the same manner that the Prophet ﷺ performed it. This is in accordance with his saying ﷺ, "Pray just as you have seen me praying."⁽⁴⁾

This requires a person to be keen to learn how to do it in the legislated manner which the authentic Sunnah came with, and to learn the rulings related to the salah. This is from those necessary matters which a Muslim must know. This is what you will be learning – *in shaa Allah* (if Allah wills) – during your study of this unit which is related to the salah and its rulings, after you have learned how to prepare for it during your study of the unit dealing with purification.

(1) Agreed upon

(2) Surah Al-ankaboot 29 : 45

(3) Surah Al-Baqarah 2 : 45

(4) Al-Bukhari

The Preconditions of the Salah

The preconditions of the salah are:

1. **Islam.** The salah of a disbeliever will not be correct nor will it be accepted (by Allah), nor will any act of worship be accepted from him. This is because Islam is a precondition for the correctness of an act of worship and for the acceptance of an action.
2. **Being of sound mind.** This is the opposite of being insane. Therefore, the obligation of salah is lifted from the insane person until he regains his sanity.
3. **The age of discernment.** This is having knowledge of what is an act of worship, and it occurs for the most part by the age of seven. Thus, the salah of a child who has not reached the age of discernment is not correct.
4. **Having the correct intention.** This is when a person has in his heart the intention to perform the salah. It is not permissible to say the intention out aloud because verbalising it like this is a *bid'ah* (innovated act of worship) which the Prophet ﷺ did not do, nor did his Companions after him.
5. **The entrance of time for that salah.** The Muslim does not pray any salah before its set time has come in, just as it is obligatory not to delay it until its time has elapsed. The explanation of these times will come in the next lesson in shaa Allah.
6. **Purification from hadath (the state of ritual impurity):** This is the purification from Major Hadath by doing ghusl (the ritual bathing) and from Minor Hadath by performing wudoo (ablution), as previously studied in the Unit of Taharaah.
7. **Covering the awrah (the section of the body that must be covered when with other people) –** such that the person wears clothes that will cover his awrah. The awrah for a man is from his navel to his knees, and he must also cover his shoulders (in the salaah). The awrah for a woman during the salah is her whole body except for her face and hands.
8. **Avoiding najaasah (impurity):** One's body, clothing and place of salah must be free from any impurities, and these have already been explained in the Unit on Tahaarah.
9. **Facing the Qiblah:** The Muslim should face the direction of the honoured Ka'bah in the Sacred Mosque in Makkah.

Even though these preconditions are obligatory in order to make the salah correct, if there is a situation where a Muslim is unable to fulfil some of these preconditions (despite trying his hardest to fulfil them), he is still not allowed to delay the salah from its time. He must try his best given the circumstances. This shows the importance of performing the salah at its specified time.



Written Exercises

Q1. Complete the following:

- a) The literal meaning of the word salah is:
- b) The meaning of the word salah in the Islamic perspective is:
-
-
- c) Salah is the pillar of Islam.
- d) The five [daily] salah were made obligatory in on the night of before
- e) The salah is upon every Muslim, male or female.
- f) The child is commanded with the salah from the age of and they are spanked for it if they do not pray from the age of, so that they will become used to it from an early age.

Q2. Among the preconditions of salah are:

1.
2.
3.
4.
5.
6.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	صلاة	sa-lah	A specific type of ritual prayer.
2	قبلة	qib-lah	The direction faced during prayer.
3	فرض	fard	Obligatory
4	سنة	sun-nah	Recommended
5	بلوغ	bu-loogh	Past the age of puberty .
6	عقل	3aql	Intellect, as opposed to insanity.
7	الدنيا	ad-dun-yaa	The world; the worldly life
8	الأخرة	al-aa-khi-rah	The Hereafter
9	منكر	mun-kar	Wrongdoing
10	معروف	ma3-roof	Goodness

Lesson 2

Pillars and Obligatory Acts of Salah (Prayer)

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Describe the positions in the salah.
- Remember the pillars of the salah.
- Remember the obligatory acts in the salah.
- Remember the recommended acts the salah.
- Distinguish between a pillar, an obligatory act and a recommended act of the salah.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Tahaarah
- Unit on Salah Lesson 1

Concurrent learning:

- Unit on Adhkaarus-Salah Lesson 2

Positions in the Salah

The salah comprises of:

- Pillars – if these are not done then the salah is not correct
- Obligatory acts – If a person praying leaves them off deliberately, his salah will be nullified, but if he leaves them out of forgetfulness and not deliberately, then his salah is not nullified.
- Recommended acts – If a person leaves them then his salah is not nullified.

The salah has a specific description and each rak'ah (Unit of salah) is carried out in a detailed manner repeatedly done throughout the salah. The most important positions in the salah, which a single rak'ah consists of includes standing, bowing, prostrating, and sitting, as illustrated in the diagrams below.

Qiyam
(Standing)



Rukoo
(Bowing)



Sujood
(Prostration)



Juloos
(Sitting)



The positions in the Salah



The positions in the Salah

Pillars (Arkan) of the Salah

The pillars of the salah are the actions that are necessary for the correctness of the salah. If one deliberately or forgetfully leave one or more of them, his salah will be invalid. If a pillar is missed out in one of the rak'ah due to forgetfulness but remembered while still in the salah, that rak'ah is invalid and must be repeated, followed by the prostration of forgetfulness (*Sujood as-sahw*) at the end of the salah.

An example of this is if you forget to do rukoo (bowing) in the second rak'ah and you remember the mistake before you say salaam, then you must stand up and repeat the entire rak'ah and then do the prostration of forgetfulness before making the tasleem (saying of "*Assalaam alaikum wa rahmatullah*").

As for missing out a pillar deliberately, the salah is considered invalid and must be repeated. Likewise, if the opening takbeer (saying "*Allahu Akbar*") is left out, the salah is incorrect from its very basis and must be repeated.

The 14 pillars of the salah are:

1. Standing upright in the obligatory salah for those who are capable of doing so. If one cannot stand due to illness, then he can pray sitting or in any way he is able to. As for the optional salah, it is permissible to pray in sitting position but the reward is half the reward of one who stands.
2. The first Takbeer (saying "*Allahu Akbar*") at the beginning of salah. If this is left out, the salah is invalid and must be redone so one must be keen to do it. Some people who try to catch the salah, and find the Imam in rukoo or sujood position, join the congregation directly and say the takbeer for the rukoo or sujood, but they forget to say the takbeer to enter the salah (*Takbeeratul-Ihram*). The opening takbeer must be said while the person is standing.
3. Reciting Soorah Al-Faatihah, which is the first soorah of the Qur'an. If the Muslim has not memorized it, he should pray and say "*sub-haan Allah*" and "*alhamdu lillah*" instead and he should strive to memorize it as soon as possible.
4. Rukoo (bowing) in every rakah.
5. Raising up from the rukoo.
6. Standing fully upright after getting up from rukoo.
7. Sujood (prostration) twice in every rakah. Sujood is done by placing the seven parts of the body, i.e., the face (forehead and nose), two hands (palms), two knees, and the toes on the ground.
8. Getting up from sujood and sitting between the two sujood (prostrations).
9. Being in the state of tranquility in every part of the salah. For example, one should not go to sujood directly after raising his head from rukoo until he is standing upright and until each body part is at complete rest.
10. Sitting for the last tashahhud.
11. The last tashahhud, i.e. saying "*at-tahiy-yatu lillahi...*"
12. Sending blessing upon the Prophet ﷺ in the last tashahhud i.e. saying: "*Allahumma salli 3ala Muhammad...*"
13. Performing each pillar in the right order, e.g. the sujood must not precede the rukoo and the sitting must not precede the sujood, and so on.
14. Saying "*as-salamu 3alaykum wa rahmatullah*" at the end of the salah.

Obligatory Acts (Wajibat) of the Salah

The obligations in the salah are the actions and sayings that are required to do from the Islamic legislation. The salaah is considered invalid if the person who is praying leaves them out deliberately. If he leaves them out forgetfully, he must do the sujood of forgetfulness.

The difference between the obligations and the pillars is that if one misses out a pillar due to forgetfulness, then he must repeat it. Whereas if an obligatory act is left out by mistake, it is sufficient to do the sujood of prostration at the end of the salah without repeating the missed obligation. However, if the person deliberately leaves out a pillar or an obligation, then his salah is invalid and he must repeat the entire salah.

The 8 obligations of the salah are:

1. All the takbeer (sayings of "*Allaahu akbar*") that one says when moving from one position to another, except for the the first takber to start the salah which is considered a pillar as mentioned previously on the "Pillars of the Salah".
2. Saying "*sami allahu liman hamidah*" (Allah hears the person who praises Him) by the *Imam* (the person leading the salaah) and the person praying alone. As for the people being led in salah, they do not say this.
3. Saying "*rabbana wa lakal-hamd*" (Our Lord! And for You is all praise) by the Imam and those being led in the salah or the person praying alone.
4. Saying "*sub-hana rabbiyal-3adheem*" (How perfect is my Lord, the Tremendous One) once during the rukoo.
5. Saying "*sub-haa-na rab-bi-yal a3-laa*" (How perfect is my Lord, the Most High) once during the sujood.
6. Saying "*rab-bigh-fir-lee*" (O my Lord, forgive me) once when sitting between the two sujood.
7. Sitting for the first tashahhud.
8. The first tashahhud which is saying "*at-ta-hiy-yaat...*" until the end of it.

If one intentionally leaves out any of these eight obligatory acts then his salah has been nullified, but if it is omitted inadvertently then he must do the *Sujood As-sahw* (prostration of forgetfulness).

Recommended Actions (Sunan) of the Salah

These are the remainder actions and sayings that are narrated in the description of the salah of the Prophet ﷺ which are not pillars nor obligations. Performing them is not a condition for the salah to be valid and leaving them intentionally or forgetfully does not nullify the salah. However, doing the *sunan* is from the completeness of the salah and increases the reward for the praying person. A Muslim should strive to do them so that his salah will resemble the salah of the Prophet ﷺ.

1st: The recommended actions

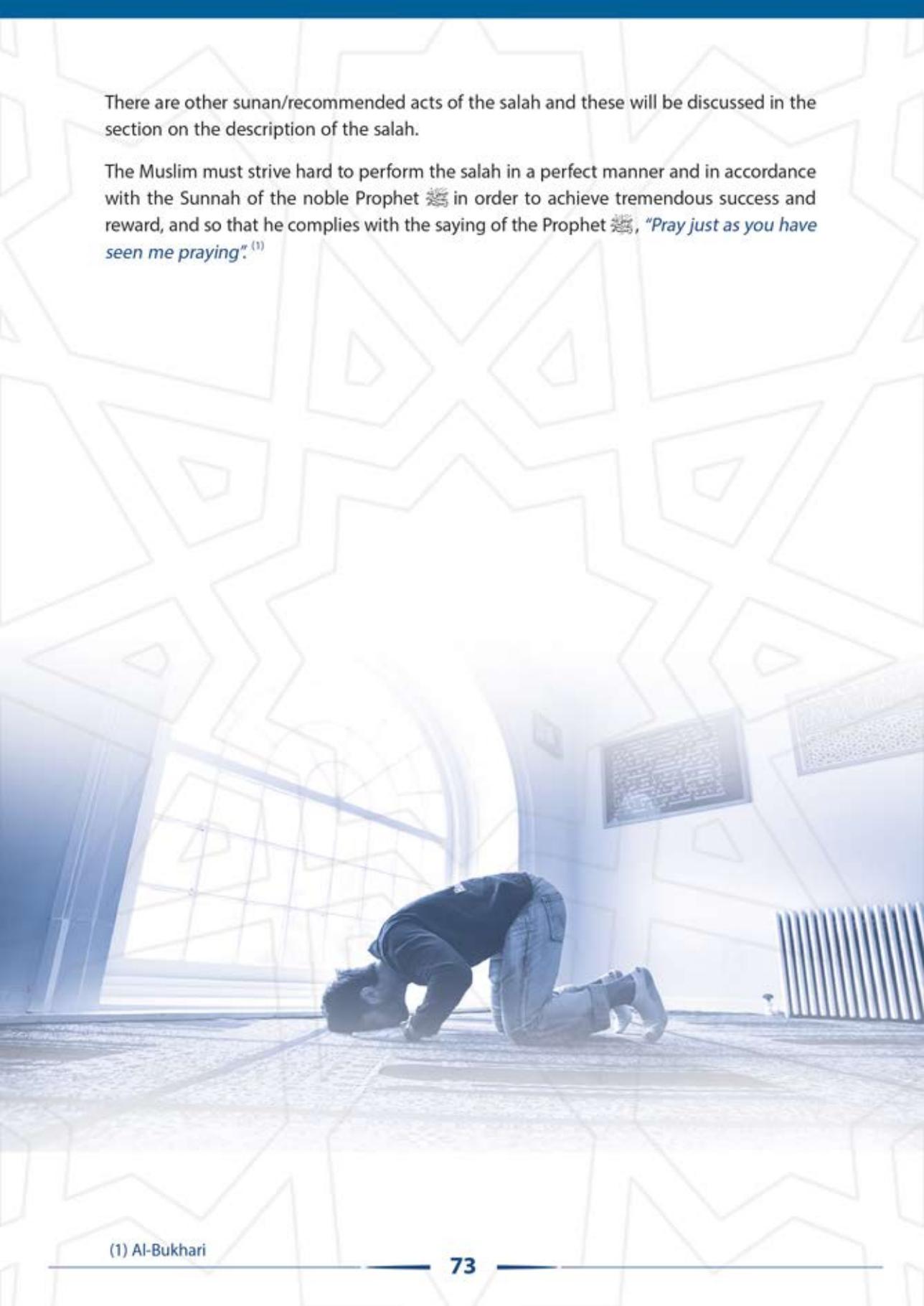
1. Raising the two hands up to the level of the ears or shoulders in these four circumstances:
 - a) When saying the opening takbeer (takbeeratul-ihram).
 - b) When saying the takbeer when going to rukoo (bowing).
 - c) When rising up from the rukoo.
 - d) When rising up from the first tashahhud to go to the standing position.
2. Placing the right hand on top of the left hand and placing them on the level of the chest or under the navel while in standing position.
3. Placing the two hands on the knees when in rukoo.
4. Looking towards the place of sujood (prostration).
5. The arms are kept away from the sides of the body and the stomach from the thighs while in sujood.
6. Keeping the arms off the ground when in sujood.
7. Keeping the back straight in line with the head while in rukoo (bowing).
8. Sitting on the left foot while keeping the right foot upright during the first tashahhud.

2nd: The recommended sayings

1. The opening supplication recited after the opening takbeer (takbeeratul-ihram) and before reciting Soorah Al-Faatihah. Several forms of this supplication were narrated from the Prophet ﷺ and some will be mentioned later on in the lesson about the adhkaar (words of remembrance) of the salah.
2. Saying the isti3adhah (seeking refuge in Allah from Satan), and saying basmallah "*bismillahir-rahmanir-raheem*" before reciting Soorah Al-Faatihah and saying "*ameen*" after Soorah Al-Faatihah.
3. Reciting verses from the Qur'an with whatever is capable of after Soorah Al-Faatihah in the first two rak'ah.
4. Saying the adhkaar more than once when in rukoo and sujood.
5. Supplicating after the last tashahhud, particularly seeking refuge with Allah ﷻ from the punishment of the Hellfire, the punishment of the grave, from the trials and tribulation of living and dying, and from the trials and tribulations of the false Messiah.

There are other sunan/recommended acts of the salah and these will be discussed in the section on the description of the salah.

The Muslim must strive hard to perform the salah in a perfect manner and in accordance with the Sunnah of the noble Prophet ﷺ in order to achieve tremendous success and reward, and so that he complies with the saying of the Prophet ﷺ, *"Pray just as you have seen me praying"*.⁽¹⁾



(1) Al-Bukhari

Written Exercises

Q1. Choose the correct ruling for each of the following actions or sayings in the salah by placing an 'X' in the box for the correct answer:

No.	Saying or action	Pillar	Obligatory	Sunnah (Recommended)
1	The initial statement of "Allahu akbar".			
2	Saying "sub-hana rabbiyal 3adheem" three times in rukoo (bowing).			
3	Reciting Soorah Al-Faatihah.			
4	The first tashahhud			
5	The supplication at the start of the salah.			
6	Looking towards the place of sujood (prostration).			
7	Saying "subhana rabbiyal-3alaa" three times in sujood (prostration).			
8	Sitting for the final tashahhud			
9	Reciting some verses from the Qur'an after Al-Faatihah in the first two rak'ah.			
10	Doing the pillars in the correct order.			
11	Saying "Allahu akbar" before rukoo (bowing).			
12	Sending supplications for Prophet Ibraaheem ("Allahumma salli 3alaa Muhammad...").			
13	Sitting between the two sujood (prostrations).			
14	Rising up after rukoo (bowing).			

Q2. Explain what is the ruling for each of the following:

- Leaving a pillar of the salah out of forgetfulness:
- Leaving an obligation of the salah deliberately:
- Forgetting to say "Allahu akbar" before standing up for the second rak'ah:



Practical Exercises

Demonstrate the following:

1. The correct position for rukoo (bowing)
2. The correct position for sujood (prostration)
3. Two complete rak'ah (units of salah), doing all the pillars, obligations and recommended acts.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	ركعة	ra-ka-3ah	Unit of salah
2	رفع	raf3	Raising
3	واجب	waa-jib	Obligatory
4	ركن	rukn	Pillar
5	قيام	qi-yaam	Standing
6	ركوع	ru-koo3	Bowing
7	سجود	su-jood	Prostrating
8	جلوس	ju-loos	Sitting
9	عمد	3amd	Deliberate
10	سهو	sahw	Forgetfulness

Lesson 3

The Obligatory Salah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Appreciate the importance of performing the salah at its time.
- Know the number of rak'ah in each salah.
- Remember the starting and finishing time of each salah.
- Know the nullifiers of the salah.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Salah Lesson 1 and 2
- Unit on Tahaarah/Purification
- Unit on Adhkaarus-Salah Lesson 2 and 3

The 5 Obligatory Salah and the Number of Rak'ah in Each

These are the five salah (prayers) which are mandatory on every Muslim who is above the age of puberty and of sound mind (not insane). However, this obligation has been removed temporarily from a woman who is in her menstrual period or post-childbirth bleeding. The salah must not be delayed beyond its prescribed time. According to the unanimous agreement of the scholars, abandoning the salah due to denying its being obligatory is considered *kufir* (disbelief). Moreover, leaving the obligatory prayers due to neglectfulness is also a *kufir*, according to the most correct saying.

The number of rak'ah of the five salah and the type of recitation in each

No.	Salah	Number of Rak'ah	Type of Recitation
1	Fajr	2	Aloud
2	Dhuhr	4	Quiet
3	3Asr	4	Quiet
4	Magh-rib	3	Aloud in the first and second, quiet in the third.
5	3I-shaa'	4	Aloud in the first and second, quiet in the third and fourth.
Total: 17 Obligatory Rak'ah Each Day			

The Times of the Obligatory Salah

Allah ﷻ said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾⁽¹⁾

"Verily, the prayer is enjoined on the believers at fixed hours."

This aayah indicates that the prescribed salah are obligatory at specific times. It is not allowed to pray them earlier than their times nor delay them past their specific times. Therefore, one of the conditions of the salah is that its time has started, as has already been mention under "The conditions of the salah". He ﷻ said:

﴿ حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْاَوْسَطَى وَفُؤِمُوا لِلَّهِ قَانِتِينَ ﴾⁽²⁾

"Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salah (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salah (prayers)]."

(1) Suran An-Nisa' 4 : 103

(2) Surah Al-Baqarah 2 : 238

Guarding the salah includes performing it in the times that are specified by the Shariah. It is highly recommended to pray the salahs at the beginning of their times and it is forbidden to delay them past their prescribed time without a valid excuse.

﴿ قَوْلِ الْمُصَلِّينَ، الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴾⁽¹⁾

“So woe unto those performers of Salat (prayers) (hypocrites), Who delay their Salat (prayer) from their stated fixed times”

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴾⁽²⁾

And Allah said ﷻ: ***“Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.”***

Every obligatory salah has a fixed time that a person must be aware of and strive to adhere to. These times which the Shariah specified are narrated in the following hadeeth: on the authority of ‘Abdullah bin ‘Amr ؓ that the Prophet ﷺ said: ***“The time of dhuhr (prayer) is when the sun has passed its highest point, while the shadow of a man is as tall as him, and 3asr (prayer) has not arrived. The time for 3asr (prayer) is until the sun has gone pale yellow. And the time for maghrib (prayer) is until the reddish glow of twilight has disappeared. And the time for 3ishaa (prayer) is until the middle half of the night. And the time for the morning prayer (fajr) is from the break of dawn until sunrise. When the sun rises, stay away from praying salah because it rises between the two horns of Satan.”***⁽³⁾

Also in the hadeeth of Buraydah ؓ about 3asr salah: ***“...and the Sun is a pure white...”***⁽⁴⁾ and from the hadeeth of Abu Moosaa ؓ: ***“and the Sun is high [in the sky]”***.⁽⁵⁾

Table of the timings of obligatory Salah:

No.	Salah	Beginning of its time	End of its time
1	Fajr	Emerging of the second dawn (the true dawn)	Rising of the sun
2	Dhuhr	Just after the zenith of the sun (as it just inclines to the west after its peaking at its highest point in the sky)	When the length of an object's shadow is equal to the length of the object itself
3	3Asr	End of dhuhr time	Yellowing of the sun before it sets
4	Magh-rib	Setting of the sun	Disappearance of the red glow of sunset.
5	3I-shaa'	End of maghrib time	Middle of the night – even up to the emerging of the second dawn in the case of necessity

(1) Surah Al-Maoon 107 : 4-5

(2) Surah Maryam 19 : 59

(3) Muslim, Ahmad, An-Nasaa'i and Abu Dawood

(4) Bukhari and Muslim

(5) Muslim, Ahmad, An-Nasaa'i and Abu Dawood

Praying an Obligatory Salah After its Time has Passed

The Muslim must be eager to carry out the salah at the beginning of their time. In case that you delay the salah for an Islamically valid excuse, like sleeping or out of forgetfulness, then you must hasten to make up your salah when you wake up or remember. This applies even in times when salah is (normally) prohibited due to the statement of Anas Ibn Maalik رضي الله عنه that the Prophet ﷺ said: "Whoever forgets a salah, then he should pray it when he remembers it; there is no expiation for it except for this." ⁽¹⁾ There is an addition to this, which is his ﷺ statement: "Whoever neglects a prayer forgetfully or sleeps through (the time), then he should pray that salah when he remembers it." ⁽²⁾

Muslim narrated his ﷺ statement: "If one of you sleeps through a salah, or neglects it forgetfully, then he should pray it when he remembers, because Allah, the Most Mighty and Majestic, says,

﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾ ⁽³⁾

"...and perform As-Salah (Iqamat-as-Salah) for My Remembrance." ⁽⁴⁾

It is necessary to carry out the missed salah in their correct order. For example, if you enter the masjid for the 3asr salah, and you remembered that you didn't pray the dhuhr salah, then you have to pray dhuhr first. If the salah has been established in the masjid for 3asr, then you have to enter the salah in congregation with the Imam, but with the intention of praying the dhuhr salah (behind him) then after that pray the 3asr salah.

As for deliberately delaying the salah from its time with no valid excuse, this is a great sin and he must hasten to repent to Allah, resolve not to repeat it again and immediately make up the prayers he missed.

Things That Nullify the Salah

Things that nullify the salah are as follows:

1. Speaking
2. Laughing
3. Excessive and incessant movement without a need.
4. The occurrence of something which invalidates the state of purification (Tahaarah).
5. Turning the whole body away from the direction of the qiblah.
6. Eating or drinking
7. Uncovering the awrah intentionally.
8. Cancelling the intention or indecision about cancelling it.
9. Intentionally adding a pillar or altering the sequence of pillars.
10. Preceding the Imam in doing the pillar, for example, if the person praying performs sajdah before the Imam.

(1) Bukhari and Muslim

(2) Bukhari and Muslim

(3) Surah Taha 20 : 14

(4) Muslim



Written Exercises

Q1. Mention a proof from the Qur'an for the obligation of performing the obligatory salah at their specified times.

.....

Q2. Mention two reasons for which a Muslim can be excused for delaying the salah past its time.

1.

2.

Q3. Complete the following table to explain the start and end of the salah times.

No.	Salah	Number of Rak'ah	Beginning of its Time	End of its Time
1	Fajr			
2	Dhuhr			
3	3Asr			
4	Magh-rib			
5	3I-shaa'			

Q4. Identify whether the following actions are permissible in the salah or can nullify the salah.

No.	Action	Does not Nullify	Nullifies the Salah
1	Reminding the Imam by saying “ subhaan Allah ”, if he makes a mistake.		
2	Making extra movements without a good reason.		
3	Preceding the Imam in doing a pillar.		
4	Deliberately adding an extra pillar or obligation.		
5	Eating or drinking		
6	Carrying a small child during the <i>salah</i> .		
7	Crying out of fear and awe of Allah.		
8	Speaking		
9	Turning away from facing the <i>qiblah</i> (correct direction of <i>salah</i>).		
10	Responding to the greeting of <i>salam</i> by giving a gesture.		
11	Deliberately changing the order of the pillars.		



Practical Exercises

- a) Demonstrate performing the maghrib salah.
- b) Demonstrate performing the 3asr salah.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	وقت	waqt	Time
2	شروق	shu-rooq	Sunrise
3	زوال	za-waal	The sun's zenith
4	الليل	al-layl	The night
5	سر	sirr	Secret
6	جهر	jahr	Open
7	أخر	akh-khar	Delay
8	قَدَم	qad-dam	Previous
9	نوم	nawm	Sleep
10	نسيان	nis-yaan	Forgetfulness



Lesson 4

Description of Salah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Describe the correct order of the positions of the salah.
- Perform the salah in the correct way.

Lesson components:

- Lesson contents
- Written exercise
- Practical exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Salah Lessons 1 and 2

Concurrent learning:

- Unit on Adhkaarus-Salah Lesson 3

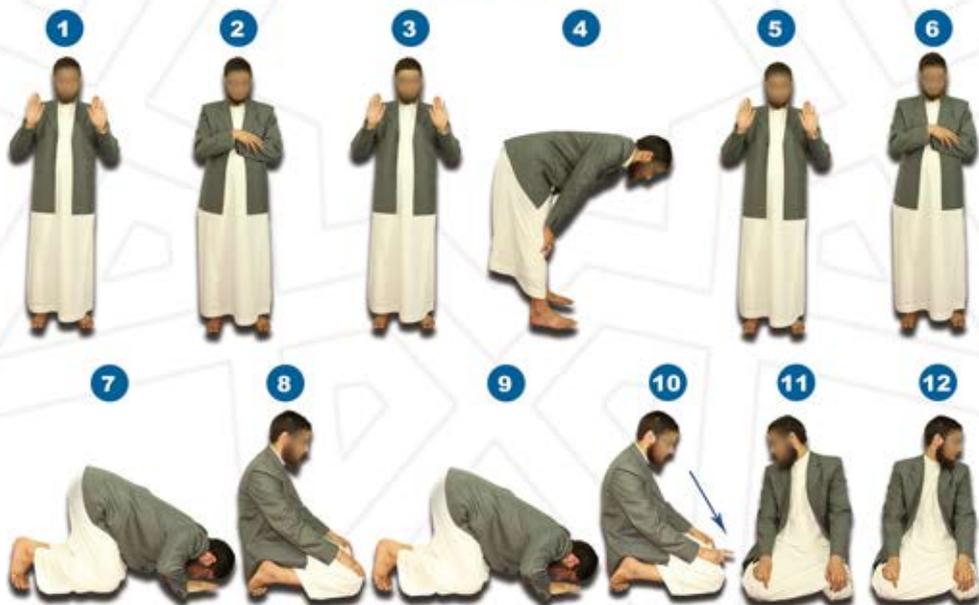


Diagram Showing the Order of the Positions of the Salah in a salah that consists of 2 rak'ah (fajr salah and the optional salah)

First Rak'ah



Second Rak'ah



How to perform the Salah of Fajr



How to perform the Salah of Fajr

Diagram Showing the Order of the Positions of the Salah in a salah that consists of 3 rak'ah, (Maghrib salah)

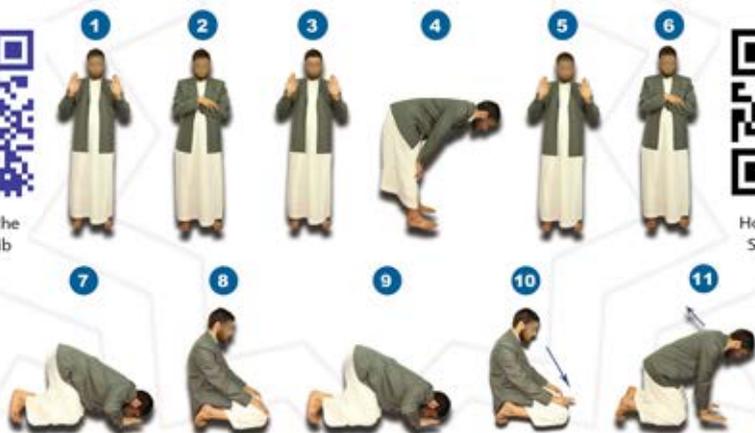
First Rak'ah



Second Rak'ah



How to perform the
Salah of Maghrib



How to perform the
Salah of Maghrib

Third Rak'ah

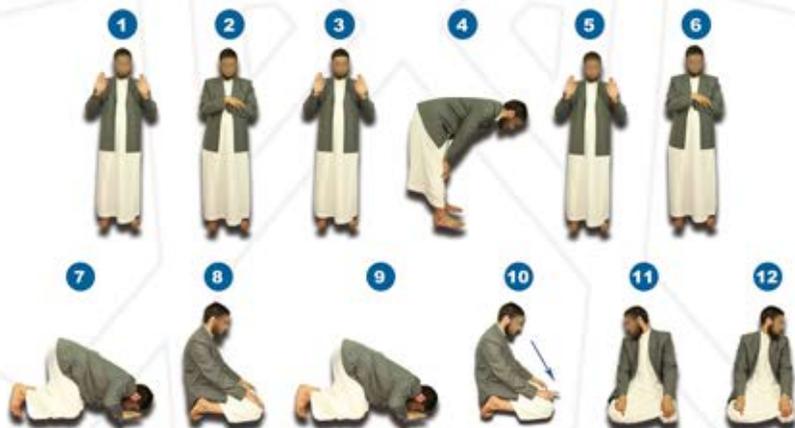


Diagram Showing the Order of the Positions of the Salah in a salah that consists of 4 rak'ah (Dhuhr, 3Asr, and 3Ishaa salah)

First Rak'ah



Second Rak'ah



Third Rak'ah



Fourth Rak'ah



How to perform the Salah of Dhuhr



How to perform the Salah of 3Asr



How to perform the Salah of 3Ishaa



Written Exercises

Q1. Complete the following:

There are five obligatory salah in the day and night. They are:

1. Salah which has Rak'ah
2. Salah which has Rak'ah
3. Salah which has Rak'ah
4. Salah which has Rak'ah
5. Salah which has Rak'ah



Practical Exercises

1. Demonstrate the correct way of praying Maghrib salah with its sunan (recommended acts).
2. Demonstrate the correct way of praying 3Asr salah with its sunan (recommended acts).

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	صلاة الفجر	ṣa-lah al-fajr	The obligatory <i>salah</i> prayed before the rising of the sun at dawn.
2	صلاة الظهر	ṣa-lah adh-dhuhr	The obligatory <i>salah</i> prayed just after the sun is highest in the sky.
3	صلاة العصر	ṣa-lah al-3aṣr	The obligatory <i>salah</i> prayed later in the afternoon.
4	صلاة المغرب	ṣa-lah al-magh-rib	The obligatory <i>salah</i> prayed immediately after sunset.
5	صلاة العشاء	ṣa-lah al-3i-shaa'	The obligatory <i>salah</i> prayed in the first part of the night.
6	نافلة	naa-fi-lah	Voluntary and recommended.
7	السلام	as-sa-lam	The Peace / The Flawless One (a Name of Allah).
8	الأخير	al-a-kheer	The Last
9	التحيات	at-ta-hiy-yaat	The saying of "at-ta-hiy-yaa-tu..." in the sitting of <i>salah</i> .
10	قضاء	qa-daa'	Perform an action after its correct time has passed.

*"And indeed, We have bestowed upon you seven of Al-Mathani
(the seven repeatedly recited Verses), (i.e. Surat Al-Fatiha)
and the Grand Quran. ⁽¹⁾*

Unit on Adhkaar-us-Salah (Words of Remembrance in the Salah)



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Lesson 1

Introduction to the Words of Remembrance in the Salah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain what you can say instead if you have not memorized the words of remembrance in the salah.
- Know the importance of the correct pronunciation of what you say in your salah.
- Say the two testifications in the correct way.
- Remember what to say before wudoo.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Tahaarah

Concurrent learning:

- Unit on Salah Lesson 1

General Rules About the Adhkaar (Words of Remembrance) that Can be Said in the Salah

All the adhkaar (words of remembrance) that are said in the salah must only be said in the Arabic language. The Noble Qur'an, the Book of the Lord of the Creation, was revealed in the Arabic language. And because memorizing what is recited in the salah such as Soorah Al-Faatihah and other adhkaar may take some time especially for the new Muslims, they must memorize and repeat some basic adhkaar like "*Allahu akbar*", "*Subhan Allahu*" and "*Alhamdu lillah*" for the meantime.

When you start your salah, you should say "*Allahu akbar*" (Allah is the greatest) and repeat this every time you move from one position to another in the salah, like when you bow, prostrate, get up from prostration, etc. During the salah, you repeat some adhkaar like: "*Subhan Allahu*" (how free is Allah of all faults and imperfections) and "*Alhamdu lillah*" (all praise is for Allah). When you finish your salah, end it by saying: "*As-salamu 3alaykum wa rahmatullah*" (Peace and security be upon you and the Mercy of Allah).

You must strive to memorize Soorah Al-Faatihah (The opening chapter of the Qur'an) and some other soorah of the Noble Qur'an in order to recite them by heart when standing in the salah. There is nothing wrong if in the beginning you write them on a piece of paper and put it in front of you to read from during the salah until you memorize them. However, you must know that this is only a temporary situation, hence you must work hard to memorize these necessary aayah (verses of the Qur'an) and adhkaar.

There is a tremendous amount of reward for memorizing and reciting the Noble Qur'an. In addition, you are rewarded for any hardship you face in your efforts to memorize it. On the authority of Aaishah رضي الله عنها who said that the Prophet ﷺ: "*The one who is skilled in reciting the Quran will be with the noble, honourable scribes and the one who recites the Quran and falters in [his recitation], and finds it difficult, will have a double reward.*"⁽¹⁾

The Importance of Pronouncing Letters Correctly

The Noble Qur'an is the Speech of Allah ﷻ so whenever the Muslim recites it he must read and pronounce every letter of it correctly in the same way it was revealed. It is not correct to recite it with a different meaning, different letters or in a different language.

Due to the fact that salah requires you to know and recite aayah from the Qur'an, learning how to correctly pronounce the Arabic letters and Qur'anic aayah should be a priority in a Muslim's life and he must work hard on that from the start. The Prophet ﷺ received the Qur'an from angel Jibreel (Gabriel) عليه السلام by way of hearing it from him, and the Companions and the later generations of Muslims also learned through the same way. Therefore, it is not possible to learn the pronunciation of the Arabic letters or recite the Qur'anic aayah correctly just by reading them alone. Rather, it must be learnt by listening to a teacher or to pre-recorded tapes and repeating after them until you get used to it.

Reciting the Qur'an necessitates learning *Tajweed*. Therefore, the Muslim must study the Qur'an with a skilled teacher who can correct and improve his pronunciation. The meaning of *Tajweed* is to read the Qur'an as it was revealed to the Prophet ﷺ and how he recited it.

(1) Bukhari and Muslim

Using Non-Arabic Letters When Writing Arabic (Transliteration)

Some people have tried to make the memorisation of Al-Faatihah easier and some other adhkaar (words of remembrance) that must be said in Arabic, by writing them using letters from other languages, like English.

Arabic language is distinguished from other languages because there are some letters which are unique to it, and there are no equivalent for them in other languages (for example ح or ض). Consequently, this had led people to use the closest sound they have to these unique letters, for example, saying ح as the "h" of "happy". This is not how the letter ح should be said and sometimes gives a different meaning to the word from the one that was originally intended.

So in this approach of ours, we have tried to make things easy by using letters from the language of the person who is learning when writing Soorah Al-Faatihah and other adhkaar of the salah (as a temporary solution). We have approximated the Arabic letters that do not have an equivalent sound in other languages by using the closest non Arabic letter which will give a similar sound and distinguishing it by underlining it, or in the case of ع using "3" to represent it. To make this clearer, look at the following examples:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir-rahmanir-raheem

(In the Name of Allah, the Extremely Merciful, the Bestower of Mercy)

The letter (h) has been used as an equivalent for the Arabic letter (ح). Due to the fact that the letter (h) is normally said as (o), in the case of the letter (ح), this has been underlined (h) to emphasize that it should be pronounced differently to (o), even though the sounds are quite similar.

The following is a transliteration table that shows you how to say these letters, with some examples to make this clearer. The table will help the reader to master the pronunciation of the letters that is distinct to Arabic language, along with the help from audio examples that give an idea how to say them correctly.



An Illustrative Table to Show How to Pronounce Arabic Letters

No.	Arabic letter	Latinised letter	As in
1	ا	a	apple
2	ب	b	book
3	ت	t	two
4	ث	th	three
5	ج	j	jam
6	ح	<u>h</u>	"h" said strongly
7	خ	kh	From upper back of throat. Similar to the "ch" sound in the Scottish word "loch"
8	د	d	dad
9	ذ	dh	the
10	ر	r	rob
11	ز	z	zebra
12	س	s	see
13	ش	sh	she
14	ص	<u>s</u>	"s" as in sock, but heavier
15	ض	<u>d</u>	heavy "d" from side of mouth
16	ط	<u>t</u>	heavy "t"
17	ظ	<u>dh</u>	heavy "dh"
18	ع	ʕ	From throat. No equivalent in English
19	غ	<u>gh</u>	From throat. No equivalent in English
20	ف	f	fish
21	ق	q	heavy "k"
22	ك	k	kite
23	ل	l	lid
24	م	m	man
25	ن	n	neck
26	هـ	h	happy
27	و	w	water
28	ي	y	yellow
29	ء	ʾ	From throat. No equivalent in English



Pronunciation of the Arabic letters

The Two Shahadah (Testifications of Faith)

The two shahadah is saying:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"ash-hadu an laa ilaaha illal-laah,
wa ash-hadu anna muhammadar-rasoolullaah"

"I testify there is no god worthy of worship except Allah and I testify that Muhammad is the Messenger of Allah."

These are the first words you say with love and firm determination when you accept Islam. A person becomes a Muslim by saying these with sincere belief in them. The Muslim repeats the Shahadah multiple times in every day of his life. Our beloved Prophet ﷺ informed us that whoever's last words in this world are "*laa ilaaha illal-laah*" (there is none deserving of worship except Allah alone) will enter Paradise.

The Words of Remembrance Related to Wudoo

The tasmiyah (saying "bismillaah")

The Muslim starts wudoo with the tasmiyah. He also says this before he eats, drinks, enters the masjid (mosque) or starts any other good action in his daily life. What is meant by the tasmiyah is starting with the Name of Allah ﷻ, by saying:

بِسْمِ اللَّهِ

"Bismillaah" - "in the Name of Allah"

What is said after finishing wudoo:

After finishing wudoo, i.e. after you have finished washing your feet, it is recommended to say the following:

أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، اللهم اجعلني من التوابين واجعلني من المتطهرين. سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك.

Ash-hadu an laa ilaaha illal-laah, wahdahu laa shareeka lah, wa ash-hadu anna Muhammadan 3abduhu wa Rasooluh. Allaahummaj-3alni minat-tawwaabeen, waj-3alni minal-mutatah-hireen.

Subhaanaka Allaahumma wa bihamdik, ash-hadu an laa ilaaha illa Ant, astaghfiruka wa atoobu ilayk.

"I bear witness that there is no god except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves." (1) "Glory and praise be to You, O Allah. I bear witness that there is nothing worthy of worship except for You; I seek Your forgiveness and I repent to You." (2)



Written Exercises

Q1. Answer the following questions:

1. Write down what words of remembrance of Allah you can say during the salah until you learn Soorah Al-Faatihah.
.....
.....
2. Why is it obligatory to say the words of remembrance of Allah in the Arabic language in the salah?
.....
.....
3. What is the reward of the one who recites the Qur'an proficiently?
.....
4. What is the reward of the one who recites the Qur'an with difficulty?
.....

Q2. Complete the following:

1. The two *shahadah* is that you say:
2. The *takbeer* is that you say:
3. The *tasbeeh* is that you say:
4. The *tasleem* is that you say:
5. At the beginning of the wudoo, you say: :
6. After completing the wudoo, it is recommended that you say:
.....
.....



Practical Exercises

Repeat the saying of the two shahadah 3 times.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	حرف	harf	Letter (of the alphabet)
2	قراءة	qi-raa-ah	Reading
3	كتابة	ki-taa-bah	Writing
4	تلاوة	ti-laa-wah	Reciting
5	لغة	lu-ghah	Language
6	تجويد	taj-weed	Reading the Qur'an in the way it was revealed to the Prophet ﷺ.
7	استماع	is-ti-maa3	listening
8	ذكر	dhikr	Phrase of remembrance
9	أذكار	adh-kaar	Phrases of remembrance
10	قول	qowl	Saying



Lesson 2

The Adhkaar (Words of Remembrance) of Salah Part 1

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Mention what to say at the beginning of the salah.
- Read Soorah Al-Faatihah properly.

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Adhkaarus-Salah Lesson 1

Concurrent learning:

- Unit on Salah Lesson 2



All the adhkaar in the salah are said in Arabic, as we mentioned earlier. To make it clearer, we are going to mention in sequence what it is obligatory to say in each position of the salah.

What is to be Said in The Qiyaam (Standing Position)

The opening takbeer (Takbeeratul-Ihraam)

You start your salah by saying “*Allahu akbar*” and raising both hands to the level of the ears or shoulders, as you studied in the second lesson of the unit of salah.

You glorify Allah by saying “*Allahu akbar*” in the following positions:



(Refer to these steps in Lesson 4 of the Unit of Salah on page 84)

1. The opening takbeer at the beginning of the salah.
2. While going into the rukoo/bowing position
3. While going into the sujood/prostration position
4. When rising from sujood/prostration
5. While you prostrate and go into the second sujood/prostration after juloos/sitting
6. While you rise from the second sujood/prostration to start the qiyaam/standing of the following rak'ah.

If you are the Imam, you must raise your voice when saying the takbeer so that those praying behind you can hear you. However, if you are being led or praying alone then say the takbeer quietly so you are the only person who can hear it.

Recitation of Soorah Al-Faatihah

After the opening takbeer, it is recommended to read an opening dua (supplication) followed by the recitation of Soorah Al-Faatihah and then whatever is easy for you from the Noble Qur'an.

Soorah Al-Faatihah is the first soorah (chapter) in the Noble Qur'an and is mandatory to memorize it as soon as you can.

Then you say the takbeer for the rukoo while raising your hands to the level of your ears like what you did when said the opening takbeer (Takbeeratul-Ihram).

Al-Faatihah

(1) *In the name of Allah, The Most Gracious and The Most Merciful.*

(2) *[All] praise is [due] to Allah, Lord of the worlds -*

(3) *The Entirely Merciful, the Especially Merciful,*

(4) *Sovereign of the Day of Recompense.*

(5) *It is You we worship and You we ask for help.*

(6) *Guide us to the straight path -*

(7) *The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.*



How to recite Al-Faatihah



Written Exercises

Q1. Mention the six situations where you say the takbeer during your salah:

1.
2.
3.
4.
5.
6.

Q2: What do you recite during the qiyaam/standing in the salah?

.....

.....



Practical Exercises

Learn the recitation of Soorah Al-Faatihah by listening to an audio file and reciting after it.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ	bas-ma-lah	Saying " Bismil-lahir-rahmaanir-raheem " (In the Name of Allah, The Extremely Merciful, The Bestower of Mercy).
2	تَكْبِیْر	tak-beer	Saying " Allahu akbar " (Allah is the greatest)
3	تَسْبِیْح	tas-beeh	Saying " Subhan Allah " (Allah is the greatest).
4	تَحْمِیْد	tah-meed	Saying " Alhamdu lillah " (All praise if for Allah).
5	تَشْهِد	ta-shah-hud	The part of the salah where you sit, but not between the two prostrations.
6	سِبَابَة	sa-baa-bah	Index finger
7	تَسْلِیْم	tas-leem	Saying the greeting of " As-salamu 3alaykum " .
8	اِسْتِغْفَار	is-ti-gh-faar	Seeking forgiveness
9	بَعْد	ba3d	After
10	قَبْل	qabl	Before



Lesson 3

The Adhkaar (Words of Remembrance) of Salah Part 2

Duration:



One hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Remember what is said in rukoo/bowing.
- Remember what is said on getting up from rukoo/bowing.
- Remember what is said in sujood/prostration.
- Remember what is said between the two sujood/prostrations.
- Remember what is said in the sitting of the tashahhud.

Lesson components:

- Lesson contents
- Written exercise
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Adhkaar Lessons 1 and 2
- Unit on Salah Lessons 1 and 2

Concurrent learning:

- Unit on Salah Lesson 4



What is to be Said in the Rukoo (Bowing Position)

What is to be said during rukoo/bowing

When you are in rukoo, you declare how perfect and free of imperfections Allah, the Most High, is by saying "*Subhana rabbiyal-3adheem*" in a voice that only you can hear, even if you are the Imam, as demonstrated here:



What to say during rukoo (bowing)



سُبْحَانَ رَبِّيَ الْعَظِيمِ

"*Subhana Rabbiyal-3Adheem*"

How perfect and free of imperfections is my Lord, The Tremendous

What is to be said as you rise up from rukoo/bowing

Then when you rise from rukoo, say "*Sami3 Allahu liman hamidah*" in a loud voice if you are the Imam and in a low voice if you are praying behind an Imam or if you are praying alone.



What to say as you rise up from rukoo



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"*Sami3 Allahu liman hamidah*"

"Allah hears those who praises Him."

As you rise up from rukoo, say "*Rabbana wa lakal-hamd*" in a low voice if you are the Imam, if you are being led by an imam or praying alone.



رَبَّنَا وَ لَكَ الْحَمْدُ

"*Rabbana wa lakal-hamd*"

"O our Lord! To you belongs all praise."

And after you have paused in the standing position after rising from rukoo, say the takbeer again and go down to sujood.

What is to be Said in the Sujood (Prostrating Position)

What is to be said while in Sujood / Prostration

When you are prostrating, you praise Allah by saying "*Sub-hana rabbiyal-a3la*" at least once but the Sunnah is three times, yet it is also acceptable to say it more than that. Then say the takbeer and sit upright for a moment before prostrating for the second time.



What to say during
sujood



سُبْحَانَ رَبِّيَ الْأَعْلَى

"*Subhana Rabbiyal- a3la*"

"How perfect and free of imperfections
is my Lord, The Most High"

What is to be said in Julooos / Sitting Position between the two sujood

During the short sitting between the two sajdah (as mentioned in the Unit of Salah - Lesson 2 on page 68), say "*Rabbighfir lee*" as shown in the diagram.



What to say in the sitting
between the two sujood



رَبِّ اغْفِرْ لِي

"*Rabbighfir lee*"

"O my Lord! Forgive me."

After this sitting, say the takbeer again and go back into prostration, then say the takbeer once more and rise for the second rak'ah.

What is to be Said in the Juloo (Sitting Position)

What is to be recited while sitting on the first Tashahhud (At-tahiyat)

After you rise from the second sujood in the second rak'ah, you must remain sitting for the first tashahhud. This is called **At-tahiyat**, which is saying the following :



Learn how to recite
At-Tahiyat



التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-tahiyatu Lillahi was-salawatu wat-tayyibat.
As-salamu 3alayka ayyuhan-Nabiyyu wa rahmatullahi wa
barakatuh.

As-salamu 3alayna wa 3ala 3ibadi-llaahis-saliheen.
Ash-hadu an laa ilaaha illal-laah, wa ash-hadu anna
Muhammadan 3abduhu wa rasooluh.

Words of Praise and glorification are for Allah alone, as are prayers and acts of worship, and pure words and attributes. May Allah send peace and security upon you, O Prophet, and the Mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His Slave and Messenger).

What is to be said in the sitting for the last tashahhud

If you are sitting for the last tashahhud, wherein you are going to say salam after it to end the salah, you should recite the first part ("At-tahiyatu Lillahi was-salawatu...") followed by the second part of the tashahhud, which is **Salatul-Ibrahimiyyah**.



Learn how to recite
Salatul-Ibrahimiyyah



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

"Allahumma salli 3ala Muhammad, wa 3ala ali Muhammad,
Kama sallayta 3ala Ibrahīm, wa 3ala ali Ibrahīm,
innaka hamidun majeed.

Allaahumma barik 3ala Muhammad, wa 3ala ali Muhammad,
Kama barakta 3ala Ibrahīm, wa 3ala ali Ibrahīm,
innaka hamidun majeed."

O Allah, extol and honour Muhammad and the followers of Muhammad just as extolled and honoured Ibraaheem and the righteous offspring of Ibraaheem, You are deserving of all praise, Perfect in Glory and Honour.

O Allah, send continual blessings upon Muhammad and upon the true followers of Muhammad just as You sent blessings upon Ibraaheem and upon the righteous offspring of Ibraaheem, You are deserving of all praise, Perfect in Glory and Honour.

Saying salam at the end of the salah

After you have finished the tashahhud and sending prayers upon the Prophet ﷺ, make whatever dua/supplication you like then turn your head to the right while saying:



السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“As-salamu 3alaykum wa rahmatullah”

And May Allah send peace and security upon you, and the Mercy of Allah and His blessings.

Then turn your head to the left while saying:



السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“As-salamu 3alaykum wa rahmatullah”

And May Allah send peace and security upon you, and the Mercy of Allah and His blessings.

Adhkaar at the End of the salah

After saying salam at the end of the salah, it is recommended to seek forgiveness from Allah and say words of remembrance of Him, the Most High. There are many supplications mentioned in the Sunnah (prophetic guidance) that the Muslim should strive to say. Perhaps the most important one to know at the moment is the supplication of seeking forgiveness three times after saying salam in the obligatory salah.

أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ

Astaghfirullah, Astaghfirullah, Astaghfirullah.

I ask Allah for forgiveness. [3x]

Thereafter say:

اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام

Allahumma Antas-Salam, Wa minkas-Salam, Tabarakta Yaa Dhal-Jalali wal-ikram.

O Allah, You are Peace, and from You comes peace and security. Blessed are You, O Possessor of Majesty and Honour.

After this, say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Laa Ilaaha Ilal-laah, Wahdahu laa shareeka lah, lahul-mulku wa lahul-hamd, wa huwa 3ala kulli shay-in qadeer.

Allahumma la mani3a lima a3tayta, wa la mu3tiya lima mana3ta, wa la yanfa3u dhal-jaddi minkal-jadd.

None has the right to be worshipped except Allah, alone, without partner.

Sovereignty is His and all Praise is for Him, and He has full power over everything.

O Allah! No one can hold back what You give, no one can give what You hold back, and no one's riches can benefit them against You.

After this, repeat each of the following statements 33 times. You can use your fingers to count them.

سبحان الله

"Subhan Allah" 33x

"How free is Allah from all imperfections"

الحمد لله

"Alhamdu lillah" 33x

"All praise is for Allah"

الله أكبر

"Allahu Akbar" 33x

"Allah is the greatest"



If you say each of those 33 times, altogether it makes 99, and you complete (100) by saying:

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

“Laa Ilaaha Ilal-laah, Wahdahu La shareeka lah, lahul-mulku wa lahul-hamd, wa huwa 3ala kulli shay-in qadeer.”

None has the right to be worshipped except Allah, alone, without partner.
To Him belongs all sovereignty and praise and He has power over all things.





Written Exercises

Q1. Write down what should be said in the following positions of the salah:

- In the position of rukoo, I say:
- On rising from rukoo, I say:
- In the position of sujood (prostration), I say:
- In the position of sitting between the two sujood (prostration), I say:

Q2: Complete the following:

- Finish the salah by saying:
- After saying salam, you say: 3x
- When sitting in the first tashahhud, you say:
.....
.....
.....
- When sitting in the final tashahhud, in addition to saying in the first tashahhud, say:
.....
.....
.....
.....



Practical Exercises

- Pray two rak'ah reciting all of the words of remembrance audibly.
- Listen to an audio recording of the tashahhud and repeat it.
- Listen to an audio recording and learn from it Salat-ul-Ibrahimiyyah.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	سبحان الله	sub-ḥaa-nal-laah	How free is Allah from all imperfections.
2	الحمد لله	al-ḥam-du lil-laah	All praise is for Allah
3	سمع	sam3	Listening
4	الأعلى	al-a3-laa	The Most High (a Name of Allah)
5	العظيم	al-3a-dheem	The Tremendous One (a Name of Allah)
6	الأول	al-aw-wal	The first
7	الأخير	al-a-kheer	The last
8	اللهم	al-laa-hum-ma	O Allah!
9	يمين	ya-meen	Right (hand side)
10	يسار	ya-saar	Left (hand side)



kel

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower." (1)

Unit on Zakaah



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Lesson 1

Zakaah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of the word zakaah.
- Know the benefits of zakaah and the wisdom behind it.
- Be aware of the rulings of zakaah.
- Explain the ruling applied to the person who withholds the zakaah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



The Status of Zakaah in Islam

Zakaah is the third pillar of Islam, and it is mentioned in the Qur'an along with salaah in 82 ayah. It is an act of worship relating to a person's wealth.

The Meaning of Zakaah

The linguistic meaning: The word zakaah in the language is a noun derived from the Arabic verb zakaah which means to grow and increase. So zakaah means growth and increase.

The word also means "purifying", as Allah ﷻ said:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾⁽¹⁾

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower."

The meaning in the Islamic perspective: It is to worship Allah ﷻ by taking out an obligatory portion from certain types of wealth, in accordance with the Qur'an and the Sunnah, and giving it to a specific group or cause.



(1) Surah At-Tawbah 9 : 103

The Wisdom Behind Zakaah

Zakaah is paid on the basis that Allah ﷻ is the true Owner of all things in the heavens and on earth – just as He, the Perfect and Most High, said:

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ﴾⁽¹⁾

"And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return (of all)."

Therefore, whatever man spends is actually from Allah's wealth which He has given him authority over. Man's willingness to spend it in obedience to Allah's command is a proof of his true faith and compliance to the command of his Lord. Man is created with a love for wealth and possessions. Hence, when he spends for the sake of Allah ﷻ, he is giving precedence to what Allah ﷻ loves and has commanded him to do, despite of his love for his wealth.

From the many points of wisdom behind zakaah being obligatory are the following:

1. It affirms the reality of the Muslim's true faith because it is one of the important pillars of Islam.
2. It affirms the truthfulness of a Muslim's faith because man was created with a love of wealth. Therefore, when a person spends and sacrifices what he loves for the sake of Allah ﷻ, it proves his truthfulness. This is why spending for the sake of Allah ﷻ is called sadaqah because it is a sign of the Muslim's sidq (truthfulness) in seeking Allah's pleasure.
3. It purifies a person's character by protecting him from characteristics like miserliness and stinginess and trains him to spend and be generous.
4. It fulfills the needs of the poor people in the community and is a way of practically implementing the concept of brotherhood in the Muslim society.
5. It protects the society from crimes and conflicts between social classes because the poor knows that they have a right to a portion of the rich people's wealth. Hence, this leads to the order and stability of the society.
6. It motivates the Muslim to learn the Islamic knowledge which helps him to fulfil his religious obligations and acts of worship for Allah ﷻ in the light of the Book and the Sunnah. This is because he will want to learn the rulings connected to zakaah in order to be able to pay it correctly.
7. It brings blessing in the Muslim's riches and wealth by protecting it and increasing it.
8. It causes wealth to circulate in the society rather than being hoarded, and that will play a role in economic revival.

(1) Surah An-Nur 24 : 42

Who Must Pay Zakaah?

Zakaah is obligatory upon every Muslim who owns the minimum amount of wealth which makes zakaah obligatory and where certain conditions are fulfilled. The evidence for the obligation of zakaah is the statement of Allah ﷻ:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا... ﴾⁽¹⁾

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it..."

And the evidence from the Sunnah is: Ibn Umar رضي الله عنه narrated that the Prophet ﷺ said: *"Islam is built upon five: the testification that there is none worthy of worship except Allah, and that Muhammad is the Messenger of Allah, establishing of the salaah, giving of the zakaah, performing of the Hajj (pilgrimage) to the House, and to fast the month of Ramadan."*⁽²⁾

The Ruling on the One Who Withholds the Zakaah

The one who denies that zakaah is an obligation is to be considered a disbeliever; he is not a Muslim anymore. However, someone who believes that it is obligatory but doesn't pay it is a sinner and has committed a major sin. The zakaah should be taken from him by force by the Muslim ruler.

There are many verses in the Qur'an and sayings of the Prophet ﷺ which give warnings of the punishment in the Hereafter for the person who refuses to pay the zakaah.

And from them is the statement of Allah ﷻ:

﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ. يَوْمَ نُحْمِي عَلَيْهَا فِي نَارٍ جَهَنَّمَ فُتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ هَذَا مَا كَنْتُمْ لَأَنْفُسِكُمْ فَدُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴾⁽³⁾

"And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah, -announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.'"

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said: *"There is no person who owned gold and silver and who did not pay its due (zakaah), except that it will be shaped for him into sheets of fire on the Day of Judgment, and then heated in the fire of Hell and then his forehead, flanks and back will be seared. Every time these cool down, they will be reheated until Allah judges between His slaves on a day whose length will be 50,000 years. Then he will be shown his path, either to Paradise or to the Hell-fire."*⁽⁴⁾

(1) Surah At-Tawbah 9 : 103

(2) Bukhari and Muslim

(3) Surah At-Tawbah 9 : 34-35

(4) Muslim



Written Exercises

Q1. Complete the following:

a. The meaning of zakaah in the language is:

b. The meaning of zakaah in the Islamic perspective is:

c. The wisdom behind the giving of zakaah and its benefits to the individual and society include:

1.

2.

3.

d. The zakaah is an obligation on:

Q2: What is the ruling on those who deny that zakaah is obligatory?

Q3: What is the ruling on those who believe that zakaah is obligatory but do not take it from their wealth?

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	زكاة	za-kaah	Zakaah, the third pillar of Islam – obligatory wealth redistribution.
2	مال	maal	Wealth
3	عبادة مالية	3i-baa-dah maa-liy-yah	An act of worship relating to a person's wealth.
4	نمو	namw	Growth
5	زيادة	zi-yaa-dah	Increase
6	صدقة	ṣa-da-qah	Charity
7	نصاب	ni-ṣaab	The minimum amount of wealth that makes zakaah obligatory.
8	نفقة	na-fa-qah	Charitable giving
9	انفاق	in-faaq	Spending
10	كنز	kanz	Treasure

Lesson 2

The Rulings of Zakaah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- List the preconditions of the zakaah.
- Mention the types of wealth on which it is obligatory to pay zakaah.
- Appreciate the importance of zakaat-ul-fitr.
- Understand the meaning of zakaat-ul-fitr.
- Remember the correct time to take out zakaat-ul-fitr.
- Know the amount to pay for zakaat-ul-fitr.



Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Zakaah Lesson 1

The Preconditions of Zakaah

1. **Islam:** Giving zakaah is an act of worship so it will only be accepted from a Muslim.
2. **Defined ownership:** The wealth should be liable to zakaah, owned completely by the person, not subject to risk (damage or loss), and the owner must be able to spend it freely. For example, there is no zakaah due on money which is left as an endowment for the public benefit, e.g., for the poor, mosques, charitable foundations, etc.
3. **Owning the nisaab (minimum amount):** The Muslim should have the minimum amount of money which would make zakaah due. This amount is different depending on the type or category of wealth which the zakaah is being taken from. For example, the nisaab of gold differs from the nisaab of livestock. Each type of wealth liable to zakaah has a specific nisaab (minimum amount).
4. **Passing of one complete lunar year:** The person should own the nisaab for one full Hijri year starting from the time he/she comes to possess it. If the amount of money went below the nisaab before the passing of the lunar year, then it is not obligatory to pay zakaah on it. This shows the far-reaching Wisdom of Allah that the Muslim is encouraged to invest his wealth and not keep it stagnant. This is in order to benefit himself and the wider community. However, this does not apply to agricultural produce for which zakaah should be paid after its harvest without waiting for the passage of a year, so long as the nisaab is reached, just as Allah ﷻ says:

﴿وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ...﴾⁽¹⁾

"but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest...."

Types of Wealth That are Subject to Zakaah

Zakaah is obligatory upon the following types of wealth:

1. **Gold and Silver:** the nisaab for gold is 85 grams and the nisaab for silver is 595 grams. Whoever has owned this amount for one Hijri year, should pay 1/40th (i.e. 2.5%) of the wealth which is liable to zakaah. The same rule for gold and silver applies to any form of money or currency. So, if a person possesses money which has reached the nisaab for one Hijri year, then he must take out 2.5% of its value; he divides it into 40 and the result is the zakaah.

For example: If the value reaches 10,000 riyals, then this is divided by 40 as follows:
 $10,000 \div 40 = 250$ Therefore the amount of zakaah is 250 riyals.

2. **Merchandise for trade:** These are assets which are intended to be used in trading and making profit. Any wealth that a person owns with the intention to sell is subjected to zakaah. This includes traded company shares.
3. **Livestock:** which includes camels, cows and sheep/goats.
4. **Things which are taken from the earth:** such as grains and fruit and agricultural produce.

Types of wealth that are subject to zakaah will be discussed in detail in Level 2, in shaa Allaah.

(1) Surah Al-An'am 6 : 141

Zakaat-ul-Fitr (The Zakaah of Breaking the Fast)

It is charity from food which a Muslim pays at the end of the blessed month of Ramadan. It was called zakaat-ul-fitr because of its connection to breaking the fast at the end of Ramadan. The wisdom behind it is that it purifies the fasting person from any bad behaviour or speech that may have decreased his reward or affected his fasts.

Abdullaah ibn Abbaas ؓ narrated: *"The Messenger of Allah ﷺ made obligatory the zakaat-ul-fitr on the one who fasted (to purify him) from any bad speech and action and to provide food for the needy. It is accepted as zakaah if he pays it before the Eid salah and it is (only) sadaqah (charity) if he pays it after the Eid salah."*⁽¹⁾

This hadeeth makes it clear that this is obligatory upon every Muslim whether young or old, male or female, if they have food surplus to their need on the day of Eid only. It is (even) obligatory on any new born baby or anyone who has accepted Islam after the sun has set on the last day of the month of Ramadan. It is preferable to pay zakaat-ul-fitr on the unborn child but this is not obligatory.

When should zakaat-ul-fitr be paid?

It must be paid before the Eid salah but paying it one or two days before the end of Ramadan is also permissible. The Prophet ﷺ said: *"It is accepted as zakaah if he pays it before the Eid salah and it is (only) sadaqah (charity) if he pays it after the Eid salah."*⁽²⁾

The quantity to be given as zakaat-ul-fitr

The Prophet ﷺ set zakaat-ul-fitr as one "saa3" of food because of the hadeeth of Abdullaah Ibn Umar ؓ who said: *"The Messenger of Allah ﷺ made obligatory the payment of one saa3 of dates or one saa3 of barley as zakaat-ul-fitr on the slave and free person, male and female, young and old, from the Muslims, and he ordered that it be paid before the people go out to offer the Eid salah."*⁽³⁾

What is obligatory is one saa3 of any type of non-perishable food that can be measured by the saa3 as per the saa3 of the Prophet ﷺ. And a saa3 is a measure equal to four times the amount that may be held in the two cupped hands of a man of average build.

If a Muslim gives away one saa3 of rice or any other foodstuffs commonly consumed in his town such as corn, wheat, etc., then it is sufficient even if they were not mentioned in the above hadeeth. And this is according to the more correct view of the scholars about this matter. However, it is not permissible to give the monetary value of zakaat-ul-fitr (rather than food) according to the most correct view of the scholars, for the reason that the hadeeth limited the giving of zakat-ul-fitr to food and not money. And it is given from the food of the people of that city, such as rice, wheat or corn, etc.

(1) Abu Dawood and Ibn Majah

(2) Abu Dawood and Ibn Majah

(3) Bukhari



Written Exercises

Q1. Complete the following:

- A. The nisaab of gold is: and the nisaab of silver is:
- B. The zakaat-ul-fitr is obligatory on:
.....
- C. The amount to give for zakaat-ul-fitr is:
and it is obligatory to pay it before:
and it is permissible to pay it:
- D. The ruling of paying zakaat-ul-fitr for the unborn child is that it is:
.....

Q2: What are the preconditions for the zakaah being obligatory?

1.
2.
3.
4.
5.

Q3: Mention the types of wealth which it is obligatory to pay zakaah on:

1.
2.
3.
4.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	حول	howl (rhymes with bowl)	Lunar (Hijri) year
2	نقد	naqd	Money
3	ذهب	dha-hab	Gold
4	فضة	fid-dah	Silver
5	صاع	saa3	A unit of measurement equivalent to 4 times the volume held by two cupped hands.
6	مد	madd	A unit of measurement equivalent to the volume held by two cupped hands .
7	مسكين	mis-keen	Poor person
8	فقير	fa-qeer	Extremely poor person
9	فطر	fitr	Not fasting
10	طعام	ta-3aam	Food



"O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)."⁽¹⁾

Unit on Sawm (Fasting)



(1) Surah Al-Baqarah 2 : 183

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Lesson 1

Sawm / Fasting

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of Sawm (fasting).
- Remember the rulings of fasting in Ramadan.
- Know the virtue of fasting.
- Explain the wisdom behind fasting.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Review the Outline of the Curriculum in the introduction of the book

Concurrent learning:

- Unit on Tahaarah (Purification)

The Meaning of Sawm (Fasting)

In the linguistic sense, “Sawm” means holding back, and it is derived from the verb “saama” which means to restrain oneself.

In the technical sense (or Islamic perspective), it is worshipping Allah ﷻ by restraining oneself from food and drink, marital relations, and anything that breaks the fast from dawn until the sun has disappeared.

Fasting in Ramadan

Fasting Ramadan is the fourth pillar of Islam, and Ramadan is the ninth month of the Hijri Calendar. The Hijri calendar is based upon observing the moon, and for this reason the month of Ramadan moves to different seasons in the year. In some years therefore, Ramadan is in winter and in other years it is in summer and so on. Correspondingly, the blessed month of Ramadan can be either twenty-nine or thirty days because the lunar month depends on the sighting of the crescent moon which varies from month to month.

When Does Ramadan Begin and When Does it End?

The month of Ramadan begins upon sighting the new moon at the end of the month of Shabaan. This is as Allah ﷻ says:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾⁽¹⁾

“So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month.”

Ramadan is the ninth month of the Hijri calendar. Arabic months are lunar months so a month may be either 29 or 30 days and each month begins by the sighting of the new moon. Therefore, we begin the fasting of the month of Ramadan upon sighting the new moon. And if the new moon for the month of Ramadan is not seen by the end of the 29th day of Shabaan, then we complete 30 days (of Shabaan) and we begin fasting after that.

The evidence for this from the Sunnah is that which Abdullah ibn Umar ﷺ narrated from the Prophet ﷺ that he mentioned Ramadan and he said: *“Do not start fasting until you see the crescent moon and do not break your fasts until you see it. And if you do not see it then estimate to the best of your ability.”*⁽²⁾

It is not allowed to start fasting early by one or two days out of precaution because the Prophet ﷺ prohibited that as mentioned in the hadeeth of Abu Hurayrah ﷺ who said that the Prophet ﷺ said: *“Do not start fasting a day or two before Ramadan except in the case of a man who is used to fasting so let him fast it.”*⁽³⁾

But if the last day of Shabaan is on a day which the Muslim is used to fast, e.g. Thursday or Monday, then there is nothing wrong with fasting on that day because he does not intend to fast that day out of caution for Ramadan.

(1) Surah Al-Baqarah 2 : 185

(2) Bukhari and Muslim

(3) Al-Bukhari (in suspended form), Ibn Khuzaimah, and the five collectors of hadith

On the other hand, the month of Ramadan ends when the next crescent moon of Shawwal is seen. Shawwal is the tenth month in the Hijri Calendar. On the twenty-ninth day of Ramadan, the crescent moon of the next month of Shawaal has to be seen, and whoever sees it must tell the authorities. However, the sighting of the crescent of Shawwal is only confirmed when two people see it, contrary to the beginning of the month that one trustworthy Muslim is sufficient.

Virtues of Fasting

Fasting is a tremendous act of worship and only Allah, the Most High, knows its reward. Abu Hurayrah رضي الله عنه reported that the Prophet صلى الله عليه وسلم said, *“Allah said: All the deeds of Adam’s sons are for them, except fasting, which is for Me, and I will give the reward for it. Fasting is a shield from the fire and from committing sins. If one of you is fasting, he should avoid sexual relations and quarreling. If somebody should fight or quarrel with him, he should say ‘I am fasting’. By the one whose hand is Muhammad’s soul, the unpleasant smell coming out of the mouth of the fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one when he breaks his fast, and the other when he meets his Lord due to his fasting.”*⁽¹⁾

The companion Sahl رضي الله عنه reported that the Prophet صلى الله عليه وسلم said, *“In Jannah there is a gate called Ar-Rayyaan which only people who used to fast will enter through on the Day of Resurrection. No one else will enter through it. It will be called out, ‘Where are the people who used to fast?’ They will get up, and no one except them will enter through it. After their entry, the gate will be closed and nobody will enter through it.”*⁽²⁾

The Wisdom in Fasting

The most important objective of fasting is to attain taqwaa (fearing Allah and obeying Him). This is due to Allah’s saying, تَقْوَىٰ:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾⁽³⁾

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious).”

The Muslim fasts to obey the command of Allah تَقْوَىٰ. Whether he knows the wisdom behind this command or not, he still does what his Lord commanded him to do, and so it is with all other acts of worship.

However, this does not stop him from trying to find out the wisdom and benefits in these acts of worship because the commands of Allah تَقْوَىٰ contain tremendous wisdom. Sometimes we may understand the wisdom in the commands and legislation, and sometimes we may not. Some of the wisdom behind certain rulings may have been hidden to previous generations and later become known to the succeeding generations – just as how the tremendous health benefits of fasting have become apparent with the advancements in medicine.

(1) Bukhari and Muslim

(2) Bukhari and Muslim

(3) Surah Al-Baqarah 2 : 183

Some of the wisdom behind fasting and its benefits are as follows:

1. Fasting teaches a person the principle of sincerity, because fasting is a secret act of worship that no one except Allah ﷻ knows. A person could eat and drink when he is alone, and no one would see him if he did that, but he refrains from doing that out of his sincerity and love for Allah ﷻ.
2. The fasting of a Muslim is a proof of how certain he is of Allah's ﷻ promise, and that he is confident of the great reward from Allah ﷻ for whoever obeys Him and adheres to His commands. So the Muslim leaves what his nafs (soul) desires, hoping for the reward that Allah ﷻ promised him.
3. It teaches the Muslim in a practical sense that Allah ﷻ is watching over him. No one sees the real fasting of a Muslim except Allah ﷻ, and that makes him conscious that Allah ﷻ is watching him in all of the affairs in his life.
4. It teaches the Muslim to be patient and how to be able to control his nafs (soul) and restrain it from *haraam* (prohibited) desires. Whoever can restrain himself from food and from drinking water, which are the two essential things to life, is also able to avoid other things that are not essential, like smoking.
5. The Muslim is taught sympathy and feeling for the suffering that other people go through. When the Muslim feels hunger and thirst, he remembers that millions of people encounter this too, those who cannot find food to eat. The Muslim learns the reality of their suffering, so he has compassion for them and rushes to help them. The Muslim also praises Allah ﷻ for those favours which He has given him but not given to others.
6. Fasting frees the Muslim from the power his habits have over him. His ability to free himself at specific times from the habits of eating, drinking and other things that he is used to do which invalidate the fast, increases his belief that he can leave any other habit. In this way, the Muslim does not become a prisoner to his habits.
7. It brings about Islamic brotherhood between the Muslims with its true meaning, because the Muslims fast and break their fasts at the same time.
8. It brings about the true meaning of taqwa in the life of a Muslim, which is the ultimate objective of fasting. This is due to the saying of Allah ﷻ, ***..that you may become righteous.***⁽¹⁾



(1) Surah Al-Baqarah 2 : 183



Written Exercises

Q1. Complete the following:

- a. The meaning of Sawm in the language is:
- and its technical meaning is:
-
- b. The start of the month of Ramadan is established with :
-
- and it ends when:
- c. The objective behind fasting is to bring about:
-
- d. The month of Ramadan is the month of the Hijri calendar.

Q2: Some of the wisdom behind fasting and its benefits include?

1.
-
2.
-
3.
-
4.
-
5.
-

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	صوم/صيام	sawm/si-yaam	Fasting
2	رمضان	Ra-ma-daan	Ramadan, the 9 th month of the Islamic (Hijri) calendar.
3	افطار	If-taar	Breaking the fast
4	غروب	ghu-roob	Setting of the sun
5	هلال	Hi-laal	Crescent (new) moon
6	عيد	3eed	Eid – each of the two annual festivals in Islam.
7	شهر	sha-hr	Month
8	تقويم	taq-weem	Calendar
9	أحكام	ah-kaam	Rulings
10	إمساك	im-saak	Withholding

Lesson 2

The Rules of Fasting

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- List the preconditions of fasting.
- Explain the rulings of fasting.
- Know the correct timings of the fast.
- Remember the things that nullify a fast.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Tahaarah/Purification
- Unit on Sawm/Fasting Lesson 1

Preconditions of Fasting

Fasting Ramadan is obligatory upon every individual who fulfils the following conditions:

1. **That he is Muslim:** Fasting is an act of worship and acts of worship are only accepted from Muslims, so even if a non-Muslim fasts, it is not accepted.
2. **That he is someone upon whom the Islamic duties are obligatory:** That is someone who is above the age of puberty and who is sane. Fasting is not obligatory on young children and has not reached the age of puberty but it is recommended to get them used to fasting. If a child who has reached the age of discernment fasts, then his fast is correct. The one who is sane is someone who has not lost his intellect due to madness or senility. Therefore, the fasting of a person with unsound mind/insane will not be correct because he does not have the ability to make the intention to fast.
3. **Ability to fast:** That is the ability to fast without harming his health or life. So whoever is incapable of fasting due to his old age or because of a long term illness for which there is no realistic prospect of cure, then it is permissible for him not to fast. However, he is required to feed a poor person for every day of Ramadan he does not fast. From Abdullah ibn Abbaas رضي الله عنه who said: *"The old man has been given a concession such that he does not have to fast and instead feeds a poor person every day and he does not have to make the fast up."*⁽¹⁾
4. **That he is a resident (not a traveller):** The traveller does not have to fast, so long as his travel is not a haraam journey, but he has to make up the fasts he missed from Ramadan when he returns to his town.
5. **That the person is free from matters which would make their fast null and void:** What is meant by that are the things that prevent the fasting, such as menstruation and postnatal bleeding in the case of women. A woman is not allowed to fast in such circumstances and has to make up the fasts that she missed during Ramadan later on when she becomes pure or her bleeding stops.

The above-mentioned preconditions are necessary to make the fasting obligatory. Hence, whoever is deficient of any of these preconditions does not have to fast. Moreover, there is another important requirement for the correctness of a fast and that is the intention. The fasting is invalid/not correct when one does not make the intention for an obligatory fast – such as the fasting during the month of Ramadan or making up the missed obligatory fasts – the night before the day he plans to fast. This is shown in the hadeeth of Hafsa, Mother of the Believers رضي الله عنها, that the Prophet ﷺ said: *"Whoever does not make the intention (at night) before fajr to fast, then there is no fast for him."*⁽²⁾

As for the supererogatory (optional fasts), it is not mandatory to make the intention the night beforehand in order for the fast to be correct. It is sufficient to make the intention to fast before dhuhr (of the day he is fasting) as long as he does not do anything that may break his fast. The proof for that is from what Aaishah رضي الله عنها who said: *One day the Prophet ﷺ entered upon us and he said, 'Do you have anything (to eat)?' We said, 'No.' He said, 'Then I am fasting.' Then he came to us another day so we said, 'We were given hais (a dish made of dates) as a gift.' So he said, 'Show it to me for I had begun the day fasting.' Then he ate."*⁽³⁾

(1) Narrated by Ad-Daraqutni and Al-Haakim and they declared it saheeh (authentic)

(2) Narrated by the five collectors of hadith

(3) Narrated by Muslim

The Ruling of Fasting Ramadan

Fasting in the month of Ramadan is obligatory upon every Muslim who is over the age of puberty and who is sane. The proof for that is the saying of Allah ﷻ:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾⁽¹⁾

"O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)."

And His saying ﷻ:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾⁽²⁾

"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month."

And the proof from the Sunnah is what is narrated by Abdullah bin Umar Ibn Al-Khattab from his father ﷺ that he said: I heard the Messenger of Allah ﷺ say: *"Islam is built upon five matters: the testification that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, the establishment of the salaah, the giving of zakaat, the fasting of Ramadan and doing Hajj to the House (the Kabah)."*⁽³⁾

The traveller and the ill person are allowed to break their fast, as well as the pregnant woman if she fears for herself or her unborn child. The same rule applies for the breastfeeding woman if she fears for the child that she is breastfeeding. The one who does not fast because of a valid excuse must make up the Ramadan fasts that they missed. This will be explained further in the next level, in shaa Allah.

The Times of Fasting

The fast begins from the time of fajr salah and ends with the starting time for maghrib salah. The one who is fasting should refrain from eating, drinking and doing anything that breaks his fast during the day. The proof for that from the Qur'an is the statement of Allah ﷻ:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ﴾⁽⁴⁾

"and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall."

And the proof from the Sunnah is what is reported from Umar ﷺ who said that the Messenger of Allah ﷺ said: *"If the night approaches, and the day retreats and the sun disappears then the fasting person should break his fast."*⁽⁵⁾

(1) Surah Al-Baqarah 2:183

(2) Surah Al-Baqarah 2:185

(3) Narrated by Bukhari and Muslim

(4) Surah Al-Baqarah 2:187

(5) Narrated by Bukhari and Muslim

The Things Which Invalidate the Fast

The one who is fasting has to stay away from anything that will nullify his fast such as:

1. Eating, drinking, and taking anything that gives nutritional value to the body such as injections of nutrients and glucose. Whoever is aware of these prohibitions but still does intentionally whilst fasting has broken his fast and must make up for it. On the other hand, whoever eats or drinks out of forgetfulness must continue his fast with no expiation required.
2. Vomiting intentionally.
3. Menstruation and postnatal bleeding.
4. Having sexual intercourse during the daytime in Ramadan.
5. Masturbation, which is emitting *maniy* (sperm) intentionally. As for the one who has a wet dream whilst sleeping or emits it unintentionally, then that has no effect on his fast.
6. Cupping or donating blood.

The Things Which do not Invalidate the Fast

1. Eating or drinking out of forgetfulness does not invalidate the fast. It was narrated by Abu Hurayrah رضي الله عنه that The Messenger of Allah صلى الله عليه وسلم said: *“Whoever forgets that he is fasting and eats or drinks, then let him complete his fast for it was only Allah who fed him and gave him something to drink.”*⁽¹⁾
Al-Haakim reports it as: *“Whoever does something to break his fast in Ramadan out of forgetfulness, then he does not have to make it up or give an expiation.”*⁽²⁾
2. If Fajr comes and the time of fasts starts while he is junub (in a state of impurity after sexual activity), then his fast is still correct but he must perform ghusl in order to pray. This is according to the hadeeth of Aaishah and Umm Salamah رضي الله عنهما, *“That the Prophet of Allah صلى الله عليه وسلم used to wake up in the morning whilst being junub because of sexual intercourse, then he used to do ghusl and fast.”* Muslim added in the hadeeth of Umm Salamah رضي الله عنها *“and he didn’t make (the fast) up (later).”*⁽³⁾
3. Whoever vomits unintentionally, then his fast is correct according to the hadeeth of Abu Hurayrah رضي الله عنه who said: The Messenger of Allah صلى الله عليه وسلم: *“Whoever is overcome by vomiting, then he does not have to make (the fast) up, but whoever vomits intentionally, then he has to make it up.”*⁽⁴⁾
4. Using scents and perfumes except those that have smoke and particles which may enter the body when inhaled such as bukkhoor.
5. Tasting the food for the one who is preparing and cooking, while being cautious not to swallow it and reach the stomach.
6. Using a miswak or a toothbrush at any time during the day of the fast. However, it is not advised to use toothpaste due to the possibility of it being swallowed.
7. Swallowing saliva, wetting the lips with water, or washing to cool down.
8. Taking a small amount of blood for a medical test.

(1) Bukhari and Muslim

(2) Al-Hakim

(3) Bukhari and Muslim

(4) Narrated by the five collectors of hadith



Written Exercises

Q1: Complete the following:

- a) The person who eats or drinks forgetfully then his fast is:
and he must:
- b) The injection which does not invalidate the fast, but the
injection which nullifies the fast.
- c) Blood donation the fast, but taking a small amount
of blood for a blood test the fast.
- d) Anyone who breaks his fast due to illness or travel should:
- e) Whoever is unable to carry out the fasting of Ramadan due to old age or a
long-term illness with no cure should:
- f) It is not permissible for to fast Ramadan
and instead she should

Q2: What are the preconditions for fasting to be obligatory on someone?

1.
2.
3.
4.
5.

Q3: Mention five that invalidate the fast:

1.
2.
3.
4.
5.

Q4: What is the ruling of fasting Ramadan?

-
.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	أكل	akl	Eating
2	شرب	shurb	Drinking
3	مكلف	mu-kal-laf	Person who must carry out the Islamic duties.
4	مسافر	mu-saa-fir	Traveller
5	مقيم	mu-qeem	Resident (i.e. someone who is not a traveller).
6	قادر	qaa-dir	Able
7	مفطر	muf-tir	Person who is not fasting
8	قيء	qay'	Vomiting
9	حجامة	hi-jaa-mah	Cupping
10	جماع	ji-maa3	Sexual relations

"And proclaim to mankind the Hajj (pilgrimage)."⁽¹⁾

Unit on Hajj (Pilgrimage) and Umrah

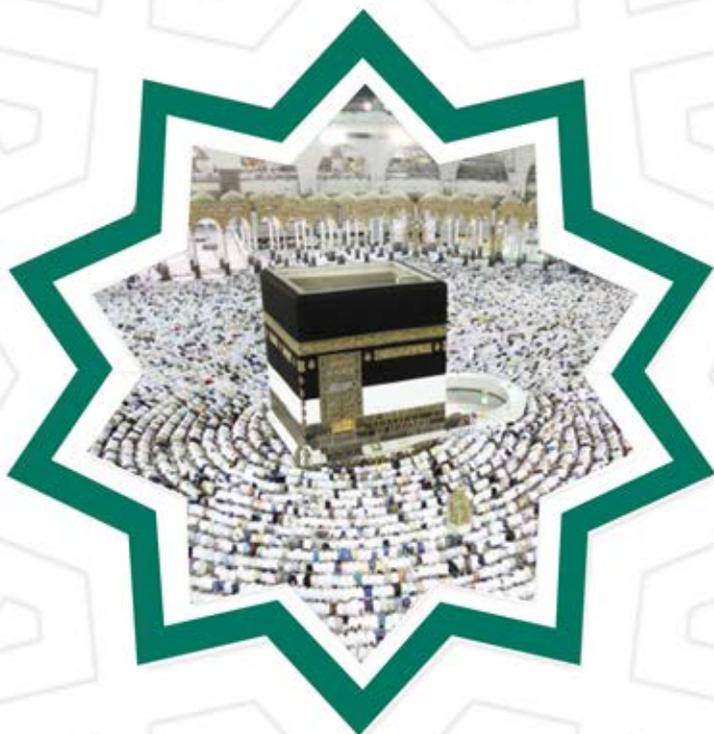


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Lesson 1

Hajj and Umrah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of Hajj and Umrah.
- Believe in the virtue of Hajj and Umrah.
- Know the ruling of Hajj and Umrah.
- Remember the preconditions of Hajj and Umrah.
- Remember the meeqaat related to time.
- List the meeqaat related to place.



Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Unit on Tahaarah (Purification)
- Unit on Salah (Prayer)
- Unit on Adhkaarus-Salah (Words of Remembrance in the Prayer)

Hajj (Pilgrimage)

Hajj is the fifth pillar of Islam. It is the trip of a lifetime, which every Muslim who is able must do at least once in his/her life. Allah, the Perfect and Most High, commanded His prophet and His especially beloved friend, Prophet Ibrahim and his son Ismael عليهما السلام to build the Kabah. Allah ﷻ said:

﴿ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى - وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴾⁽¹⁾

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer)."

Then Allah commanded Ibrahim عليه السلام to call people to visit the Sacred House of Allah. Allah ﷻ said:

﴿ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ. وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴾⁽²⁾

"And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [La ilaha ill-Allah (none has the right to be worshipped but Allah Islamic Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.);" And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)."

The rites of Hajj take place on specified dates starting from the 8th of Dhul-Hijjah and ending on the 13th day of the same month. As for Umrah, it can be performed on any day of the year. The details and rulings of Hajj and Umrah will be discussed in this unit, by the permission of Allah ﷻ.

(1) Surah Al-Baqarah 2: 125

(2) Surah Al-Hajj 22 : 26-27

The Definition of Hajj and Umrah

The meaning of Hajj in the Arabic language is to intend (something).

The meaning in the Islamic perspective is to worship Allah ﷻ by performing specific rites according to the Sunnah of the Prophet ﷺ.

The linguistic meaning of Umrah in the Arabic language is to visit.

The meaning in the Islamic perspective is worshipping Allah ﷻ by performing the tawaaf (walking around or 'circumambulating' the Kabah) and saae (walking between Safaa and Marwah), and trimming the hair or shaving the head.

Virtues of Hajj and Umrah

There are many hadeeth and narrations which explain the importance of Hajj and its status and merits in Islam. Some of the merits of Hajj and Umrah are the following:

1. The reward of a Hajj which is accepted by Allah is Paradise. The Messenger of Allah ﷺ said: *"From one Umrah to the next wipes away whatever sins occur between the two of them. And an accepted Hajj has no reward other than Paradise."*⁽¹⁾
2. Erases sins and misdeeds. The Messenger of Allah ﷺ said: *"Whoever performs Hajj to this House and does not utter any obscene speech or do any evil deed, will go back (free of sin) as on the day his mother gave birth to him."*⁽²⁾
3. Hajj is the best deed after having eemaan (true faith) and jihaad (striving in His cause). The Prophet ﷺ was asked, *"Which deed is best?"* He (ﷺ) said, *"To believe in Allah and His Messenger."* He was asked, *"Then which?"* He (ﷺ) said, *"To participate in Jihad in Allah's Cause."* He was asked, *"Then which?"* He (ﷺ) said, *"To perform an accepted Hajj (Mabrur)."*⁽³⁾

The Rulings of Hajj and Umrah

Hajj is the fifth pillar of Islam. It is an obligation on every mature, sane, free and able Muslim at least once in their lifetime. Umrah is likewise obligatory once in a lifetime, like Hajj.



(1) Narrated by Bukhari and Muslim

(2) Narrated by Bukhari and Muslim

(3) Narrated by Bukhari and Muslim

The Preconditions for Hajj Being Obligatory

1. **Islam** – It is not accepted from a non-Muslim, similar to all other acts of worship.
2. **Maturity** – It is not obligatory on a child. The Hajj of a child is valid but it does not count as having fulfilled his obligatory Hajj. Thus, when he becomes an adult he must still perform Hajj.
3. **Being of sound mind** – A person who is insane has the Pen lifted from him – meaning he is not accountable for any of his deeds.
4. **Being free**.
5. **Ability** – He is able to perform Hajj both physically and financially.
6. **Women must be accompanied by a mahram (male guardian)**. If she does not have a Mahram available then she is not obliged to perform Hajj because she is not allowed to travel, whether for Hajj or any other purpose without a mahram. The Prophet ﷺ said: "A woman must not travel without a mahram, and no man may enter upon her unless her mahram is present."⁽¹⁾

It was narrated in the two most authentic books of hadeeth (Al-Bukhari and Muslim) that a man said to the Prophet ﷺ 'My wife has set out for Hajj, and I am enlisted to fight in a military expedition'; so he said, "Go and perform Hajj with her."⁽²⁾

When is it obligatory for a Muslim to perform Hajj

A Muslim should hasten to perform his obligatory Hajj as soon as he meets all the abovementioned preconditions to free himself from this responsibility and respond to Allah's command when He ﷻ said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾⁽³⁾

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)."

Abdullaah ibn Abbaas رضي الله عنه reported that the Prophet ﷺ said, "Hasten to perform Hajj - meaning the obligatory Hajj - as each of you do not know what might happen to you (in the future)."⁽⁴⁾

Performing Hajj or Umrah on behalf of someone else

Hajj and Umrah should be performed on behalf of:

1. Someone who is able to afford it financially but does not have the physical ability due to old age or long-term illness which he will not recover from or illness with no cure. This is shown by what was narrated from Abdullaah ibn Abbaas رضي الله عنه who said: A woman from Khath'am said: 'O Messenger of Allah ﷺ Allah's making Hajj obligatory has come upon my father when he is a very old man who is unable to sit on a riding animal, so should I perform Hajj on his behalf?' He ﷺ said: "Perform Hajj on his behalf."⁽⁵⁾
2. Someone who died and did not perform Hajj out of negligence despite having both physical and financial ability.

(1) Narrated by Ahmad with saheeh chain of narrators

(2) Narrated by Bukhari and Muslim

(3) Surah Ali Imran 3 : 97

(4) Narrated by Ahmad

(5) Narrated by Bukhari and Muslim

The Meeqaat

Hajj and Umrah are linked to meeqaat (designated places or times). A person who intends to do Hajj or Umrah must know about them and adhere to them. An explanation of them are as follows:

1. **Meeqaat related to times** – These are the times during which it is legislated for the Muslim to enter ihraam and perform Hajj and Umrah. The months of Hajj are Shawwal, Dhul-Qadah and Dhul-Hijjah (the 10th, 11th, and 12th months of the Islamic calendar). However, Umrah may be performed at any time of the year because there is no fixed time for it.
2. **Meeqaat related to places** – These refer to those locations which should not be crossed without being in the state of ihraam for whoever intends to perform Hajj or Umrah. And Allah has designated the following places as meeqaat:
 1. **Dhul-Hulayfah:** is the meeqaat for the people of Madinah and for all those come from that direction. This place is now known as Abyar Ali.
 2. **Al-Juhfah:** is the meeqaat for the people of the Levant (Syria, Jordan, Lebanon and Palestine), Egypt and Morocco. There is now a large mosque there that can be reached via the Hijrah Road and the coastal road. It is parallel to the city of Rabigh.
 3. **Yalamlam:** is the meeqaat for the people of Yemen and for all those who come from direction of Yemen. It is now known As-Sadiah village.
 4. **Qarn Al-Manazil:** is the meeqaat for the people of Najd. It is now known as As-Sail Al-Kabeer located between Taif and Makkah.
 5. **Dhaat Irb:** is the meeqaat for those who come from the East.

Anyone who intends to perform Hajj or Umrah is not allowed to cross the meeqaat without his being in the state of ihraam. For anyone who lives within the boundaries of these locations, his meeqaat is where he is, and he can assume ihraam from his place of residence.

The residents of Makkah start ihraam for Hajj from their houses but for Umrah, they have to go outside the boundaries of Haram in any direction, whether from the Mosque of the Mother of the Believers, Aaishah رضي الله عنها in Taneem, Jaraaneh or Hudaybiyyah (Shumaisy).





Written Exercises

Q1. Complete the following:

- a) The meaning of Umrah in the Arabic language is:
- b) The meaning of Umrah in the Islamic perspective is:
- c) The meaning of Hajj in the Arabic language is:
- d) The meaning of Hajj in the Islamic perspective is:
- e) Dhul-Hulayfah is the meeqaat of
and nowadays it is called the area of
- f) The meeqaat of the people of the Levant, Egypt and Morocco is
which is parallel to the city of
- g) Yalamlam is the meeqaat of
and nowadays it is known by the name of village.
- h) The meeqaat of the people of Najd is
and which is called nowadays.
- i) Dhaat Irq is the meeqaat of the people of

Q2. What is the ruling of Hajj?

Q3. What are the preconditions for the Hajj to be obligatory?

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Q4. What is meant by the meeqaat?

Key Words and Technical Terms Used in the Lesson

No	Word	Transliteration	Translation
1	مِيقَات	mee-qaat	Designated places or times
2	الحرم	al-ha-ram	The sacred precincts within which are Makkah and Madeenah.
3	مقام	ma-qaam	Standing place
4	مناسك	ma-naa-sik	Rites and rituals
5	طواف	ṭa-waaf	Circumambulation (of the Kabah)
6	سعي	sa-3ee	The walking/running between the two mountains of Safaa and Marwah 7 times.
7	الصفاء	as-sa-faa	Safaa, a small mountain near the Kabah.
8	المروة	al-mar-wah	Marwah, a small mountain near the Kabah.
9	زيارة	zi-yaa-rah	Visiting
10	محظور	mah-dhoor	Forbidden



Lesson 2

A Description of Hajj and Umrah

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Perform the rites of Umrah in the correct way.
- Remember the prohibitions of *ihraam*.
- Perform the rites of Hajj in the correct way.
- Compare and contrast the three types of Hajj.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Unit on Hajj and Umrah Lesson 1
- Unit on Tahaarah (Purification)
- Unit on Salah (Prayer)
- Unit on Adhkaar-us-Salah (Words of Remembrance in the Prayer)

Description of Umrah

Umrah is an act of worship for Allah, the Most High, by visiting the Sacred House. It is permissible to perform Umrah at any time of the year. Performing Umrah in the month of Ramadan has the most tremendous virtue in accordance with the saying of the Prophet ﷺ, "Umrah in Ramadan is equivalent to a Hajj."⁽¹⁾ i.e. it carries the same reward as a Hajj.

If a Muslim intends to perform Umrah, he should begin by entering in the state of ihraam before he reaches the meeqaat, then perform tawaf (circumambulation of the Kaabah) and sa'ee between Safa and Marwah, and shave or shorten his hair afterwards.

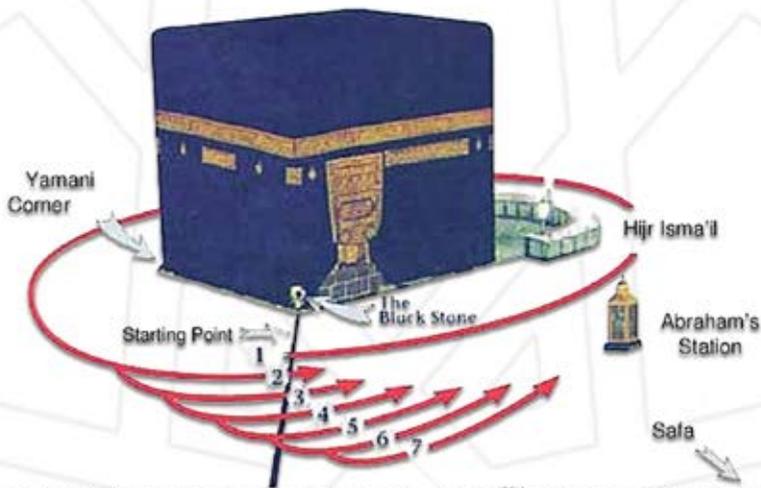
The following are the explanations of these rites of Umrah

1. **Ihraam:** This is the first pillar of Hajj and Umrah. Ihraam refers to making the intention to enter into the rites (of Hajj or Umrah), and it is not the actual clothing that a person wears (when going into ihraam). Upon entering the state of ihraam, a Muslim should be cautious not to do the following:
 - a. Men are not allowed to wear sewn garments. This means any clothing which are stitched to fit the limbs and the body such as shirts, trousers and thawb (ankle-length robe of Arabic clothing). The man in ihraam should wear a lower and upper piece of clothing, both unstitched and preferably white in color. As for the woman, she can wear whatever clothing she likes but she may not cover her face with a face veil (niqab) nor wear gloves on both hands. She may only cover her face and hands when non-related men are present.
 - b. Use of perfume. He must not apply nor touch anything perfumed after entering into the state of ihraam.
 - c. Sexual intercourse and foreplay.
 - d. Cutting nails or hair.
 - e. Covering the head or face, for men. As for the woman, then she can only cover her face and hands when there are non-related men around her.
 - f. Making a marriage agreement (*nikaah*) – one cannot make a marriage agreement for himself nor for someone else.
 - g. To hunt or to help anyone hunting land animal.

It is recommended for a person who will perform Umrah to do ghusl, perfume himself, trim his nails and put on the garments of ihraam beforehand. Then he should enter into the state of ihraam by intending to start Umrah and say: "**Labbaik Allahumma 'Umratan**" (Here I am O Allah, for Umrah), and continue to say the talbiyah until he sees the Kaabah and begins the tawaf (circumambulation) around it.

2. **Tawaf:** Circumambulating (walking around) the Kaabah with seven circuits. Each circuit starts and ends in front of the Black Stone. When one reaches the point in front of the Black Stone, one should say "**Allahu akbar**" and kiss it if there is no excessive crowding. If it is not possible to reach it, then he should raise his right hand towards it every time he passes in line with it.

(1) Narrated by Muslim



During the tawaf, one should make dua to Allah ﷻ with whatever supplication he wishes, and he says the tasbeeh (saying **"Subhan Allah"**, glory be to Allah), tahleel (saying **"laa ilaaha illal-laah"**, there is no deity worthy of worship except Allah) and remember Allah ﷻ with whatever words he wishes. There are no specific words of remembrance to be said while performing tawaf nor for each particular circuit. However, there is a dhikr reported from Allah's Messenger ﷺ which is:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾⁽¹⁾

"Our Lord, give us that which is good in this world and that which is good in the Hereafter, and protect us from the punishment of the Fire."

This supplication is repeated only between the Yemeni Corner and the Black Stone.

While performing tawaf, men should uncover their right shoulder and be in a state of purification (wudoo). After finishing tawaf, one prays two rak'ah (units) behind Maqam Ibrahim (the standing place of Abraham). However, if there is overcrowding one may pray anywhere in the masjid.

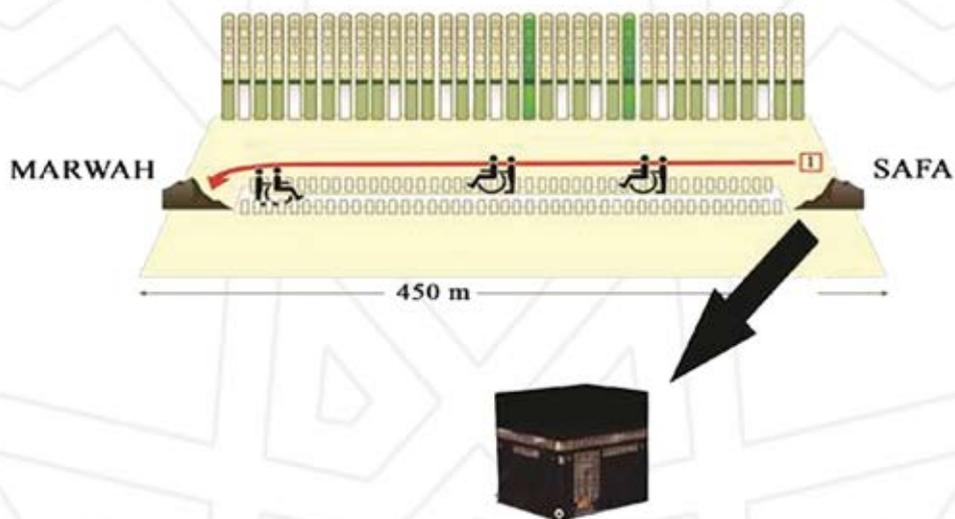
3. **Sa'ee:** Upon finishing tawaf, proceed to Safa and while approaching it recite this aayah:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾⁽²⁾

"Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower."

(1) Agreed upon

(2) Surah Al-Baqarah 2 : 158



Face the qiblah upon reaching Safa. Raise your hands similar to how you would make duaa, say "*Allahu akbar*" three times and say the following duaa:

*"Laa ilaaha illal-laahu wahdahu laa shareeka lah,
lahul-Mulku wa lahul-Hamd, wa huwa 3ala kulli shay-in qadeer,
La ilaaha illal-laahu wahdah, anjaza wa3dah, wa nasara 3abdah,
wa hazamal-ahzaba wahdah".*

"None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He has power over all things. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the confederates."

Then ask Allah for whatever of the goodness of this world and the Hereafter. Repeat the takbeer ("*Allahu akbar*") and the above dhikr (Words of Remembrance of Allah) three times, making supplications in between each time.

Then proceeds to Marwah which is in opposite direction. Men (only) should walk briskly while under the green lights, and one may supplicate to Allah ﷻ for whatever he wishes, as there is no specific duaa for each particular circuit.

The first lap is completed upon reaching Marwah. Return from Marwah to Safa and this is counted as the second lap. Repeat this for seven laps between Safa and Marwah. The sa'ee starts at Safa and finishes at Marwah.

4. **Shaving:** After finishing sa'ee, shave or trim the hair. Shaving is better than trimming. As for the woman, she should trim the end of her hair by the length of a fingertip. By shaving or trimming the hair, the person can come out of ihraam and his Umrah is complete.

Description of Hajj

Hajj is obligatory on every adult, sane Muslim who is able to do it and it must be performed at least once in a lifetime. Voluntarily performing it more than once is highly recommended. As discussed previously, the Islamic months of Hajj are: Shawwal, Dhul-Qadah and Dhul-Hijjah.

There are three types of Hajj:

Ifraad • Tamattu' • Qiraan

The detailed explanation of each are as follows:

1. **Hajj Ifraad (Hajj without Umrah)**- This is to intend to perform Hajj only. The sequence of rites is as follows:

🕌 The person should enter the state of ihraam with the intention of performing Hajj only. When entering ihraam one says "*labbayka hajjan*" (I am here to perform Hajj). The meaning of ihraam and its restrictions has already been discussed previously. He then continues to repeat the talbiyah saying:

*"Labbayk-Allahumma labbayk,
Labbayka laa shareeka laka labbayk.
innal-hamda, wan-ni3mata, laka wal-mulk, la shareeka lak."*

"Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty. You have no partner"

He does not stop the talbiyah until he throws the first pebble at the Jamrah Al-Aqabah on the Day of Sacrifice, at which point he switches to making takbeer (saying "*Allahu Akbar*"). He should also strive to make dua'a (supplication) and to recite words of Remembrance of Allah ﷻ throughout his Hajj journey.

- 🕌 **Tawaf Al-Qudoom (Circumambulation of arrival)**: This is a Sunnah (recommended action). Upon arriving at Masjid Al-Haram (the Grand Mosque in Makkah) one performs Tawaf Al-Qudoom, going around the Kabah seven times, as previously explained in the description of Umrah. Then he prays two rak'ah (units) as the Sunnah of tawaf.
- 🕌 **Sa'ee of Hajj**: This is the walking between Safa and Marwah in the same manner as explained previously in the description of Umrah. However, after sa'ee one should remain in the state of ihraam and should neither shave nor trim the hair. This sa'ee is one of the pillars of Hajj which is a must. The person performing Hajj Ifraad may perform this along with Tawaf Al-Qudoom or may delay it until the time of Tawaf Al-Ifadah.
- 🕌 **The Day of Tarwiyah**: It is the 8th day of the month of Dhul-Hijjah. On this day the pilgrim sets out towards Mina where he prays dhuhr, 3asr, maghrib and 3isha followed by fajr on the 9th. Dhuhr, 3asr and 3isha are shortened (to two rak'ah each) and offered on its prescribed time without combining them.
- 🕌 **The Day of Arafah**: It is the 9th day of the month of Dhul-Hijjah. On this day, the pilgrim moves from Mina to Arafah after praying fajr in Mina. One should be sure to be inside Arafah. One prays dhuhr and 3asr combined and shortened, then spends the rest of the day supplicating and reciting words of Remembrance of Allah ﷻ until the sun has set.

Note that one may stay anywhere within the whole area of Arafah. There is no need to go to or climb the Mountain of Arafah as the Prophet ﷺ said, "I stayed here, and all of Arafah is a place for staying in." ⁽¹⁾

- 🕌 **Muzdalifah:** After the sun has set on the Day of Arafah the pilgrim leaves for Muzdalifah – an area between Mina and Arafah. He prays maghrib and 3ishaa there, combining them and shortening 3ishaa (to two rak'ah). Then he sleeps until fajr (dawn salah). After waking, he prays fajr and he continues remembering Allah ﷻ and supplicating to Him until just before sunrise when he proceeds to Mina. This applies to the able-bodied. The disabled, weak, and sick and those accompanying them are permitted to leave Muzdalifah for Mina after two thirds of the night have passed.
- 🕌 **Day of Sacrifice (Yawm An-Nahr):** It is the 10th of Dhul Hijjah. It is the day of Al-Hajj Al-Akbar (the greatest day of Hajj) and the one of the most tremendous days in the sight of Allah ﷻ. On this day the pilgrim arrives back at Mina from Muzdalifah having spent the night there and having prayed fajr. He does the following actions:
 1. **Ramy Jamarat Al-Aqaba (Stoning the large pillar/wall):** Upon arriving at Mina from Muzdalifah, he pelts only the large jamarah using seven stones smaller than the size of the tip of the index finger while saying "Allahu akbar" with every pebble he throws.
 2. **Shaving or trimming:** After he stones the jamarah, he shaves his head or trims his hair. However, shaving is better and greater in reward. After shaving, he comes out of the first stage of ihraam, which means that all the restrictions of ihraam such as wearing stitched clothes, using perfume and clipping nails are lifted. However, sexual intercourse and anything leading to it remains prohibited until he performs Tawaf Al-Ifadah.
 3. **Tawaf Al-Ifadah:** After shaving or trimming his hair, he takes a bath, wears his normal clothes, uses perfume and then proceeds to the Haram (The Sacred Mosque) where he circumambulates the Kabah seven times, if that is easy for him. If that is difficult, then he may delay this. This is called Tawaf Al-Ifadah. He then returns to Mina again and remains there for the Days of Tashreeq.
- 🕌 **The Days of Tashreeq:** These are the 11th, 12th and 13th days of the month of Dhul-Hijjah. During these days, the pilgrim spends the nights in Mina and he shortens the dhuhr, 3asr and isha prayers without combining them. He stones the three jamaraat on the 11th, 12th and 13th days after the adhaan of dhuhr. Then he leaves Mina for Makkah to perform Tawaf Al-Wada (the farewell circumambulation).
- 🕌 **Tawaf Al-Wada (farewell circumambulation):** Upon reaching Makkah from Mina, one performs Tawaf Al-Wada and then departs for his country. If he remains in Makkah, then he performs the tawaf at the time of his departure, even if he remains there for a number of days. The manner of performing Tawaf Al-Wada is the same as explained previously when describing Umrah, except that the pilgrim has, by now, left the state of ihraam and he is wearing his normal clothes.

And with this, he has completed his Hajj. There are many details which are normally clarified for the pilgrim at the time. If any issue of the religion is unclear to the Muslim, then he should ask the people of knowledge so that he may worship his Lord upon clear knowledge.

2. **Hajj Qiraan (Hajj combined with Umrah)** - This is the second of the types of Hajj and it differs from Hajj Ibraad in the following:
 - a. The intention is made to perform Umrah and Hajj together.
 - b. A sheep is slaughtered on the Day of Sacrifice after stoning the Jamaratul-Aqabah, or the pilgrim can delay this until the 13th day. Its meat should be distributed to the poor inhabitants in the area of Haram; and it is recommended for the pilgrim to eat from it, if that is possible. This (sacrifice) is called al-hady.
3. **Hajj Tamattu (Umrah and then Hajj, separated from it)** - This differs from Hajj Ibraad and Hajj Qiraan in the following:
 - a. The pilgrim doing Tamattu enters the state of ihraam for Umrah during the months of Hajj and he makes the intention to perform Hajj in the same year.
 - b. When he enters the state of ihraam intending to perform Umrah and arrive in Makkah, he completes his Umrah as was described earlier. Upon completing sa'ee, he should trim his hair but not shave it, and he should come out of his state of ihraam.
 - c. On the 8th day of Dhul-Hijjah, the pilgrim doing Tamattu enters into the state of ihraam for Hajj from the place where he is staying and completes all the rituals of Hajj as was previously described.
 - d. The slaughtering of the sheep on the Day of Nahr after the throwing of Jamaratul-Aqabah, and the slaughter may be delayed until the 13th of Dhul-Hijjah.

The differences between Tamattu and Qiraan are:

- a. Those who perform either Tamattu or Qiraan should make a hady (ritual sacrifice of an animal) within Makkah and distribute it amongst the poor of the area of the Haram.
- b. The one performing Qiraan does not come out of the state of ihraam until he has completely finished all the rituals of Hajj whereas the one who performs Tamattu comes out of the state of ihraam after he completes the Umrah. He puts on the ihraam garments and then goes into the state of ihraam for Hajj a second time.
- c. The one who performs Tamattu should perform two sa'ee, one for Umrah and one for Hajj, after tawaf al-ifaadah. As for the one who performs Qiraan he completes only one sa'ee along with the tawaf al-qudoom or with the tawaf al-ifaadah.





Written Exercises

Q1. Complete the following:

- A. The ihraam is: and it is not just the wearing of ihraam clothing.
- B. The tawaf begins at: and ends at: and the sa'ee is from: and ends at:
- C. Hajj Tamattu is:
and the Hajj ifraad is:
- D. The day of tarwiyah is the day of the month of Dhul-Hijjah, the Day of Nahr is the, and the day of Arafah is the of the month of Dhul-Hijjah.
- E. The months of Hajj are:, and
- F. What is meant by the prohibitions of ihraam is:
.....

Q2. List the things which are forbidden when in a state of ihraam:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Q3. How do you perform Umrah?

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Q4. Describe the journey of your Hajj Tamattu in summarised form from your country until your return:

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Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	إحرام	ih-raam	The state a pilgrim enters in which certain things are forbidden.
2	هدي	hady	The sacrifice required for the person performing <u>Hajj</u> tamattu or qiraan to carry out in Mina on the Day of Nahr.
3	أضحية	ad-hi-yah	The sacrifice that Muslims who are not performing <u>Hajj</u> carry out in their hometown on the Day of Nahr.
4	نحر	nahr	Sacrifice
5	إفراد	if-raad	The type of <u>Hajj</u> that is without Umrah.
6	قران	qi-raan	The type of <u>Hajj</u> that is combined with Umrah
7	تمتع	ta-mat-tu3	The type of <u>Hajj</u> that follows Umrah and is separated from it.
8	حلق	halq	Shaving
9	تقصير	taq-seer	Shortening
10	تحلل	ta-hal-lul	Coming out of the state of <u>ihraam</u> .



"Say: Indeed my prayer, my sacrifice, my living and my dying are for Allah alone, the Lord of all creation – He has no partner – I was commanded with that and I am the first of the Muslims."⁽¹⁾

Unit on The Life of a Muslim



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Lesson 1

The Life of a Muslim

Duration:



One hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Appreciate the importance of knowledge in Islam.
- To acquire the manners a Muslim should have.
- Know the rights of your parents and your family.
- Deal with others in accordance with Islamic manners.
- Explain the meaning of a mahram of a Muslim woman.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- All units in this curriculum



The Life of a Muslim

Islam is a complete way of life. These laws regulate the life of the Muslim from all its worldly and religious aspects. This life is established upon knowledge, action and guidance from the light of revelation from the Qur'an and Sunnah in all aspects of life. You will come to know some of these teachings and Islamic rulings that organise the social, economic and moral life of the Muslim.

Status of Knowledge in Islam

The first aayah (verse) that was revealed to our Prophet ﷺ encourages the seeking of knowledge. This was in the saying of Allah ﷻ:

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾⁽¹⁾

"Read! In the Name of your Lord, Who has created (all that exists)."

The Prophet ﷺ was not ordered to ask for an increase in anything from the worldly life except knowledge. Thus shown by the statement of Allah ﷻ:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾⁽²⁾

"...and say: 'My Lord! Increase me in knowledge.'"

Therefore, the Muslim must be keen to seek Islamic knowledge which will lead him to know his Lord and the rulings of the Shariah. With this, he can worship his Lord upon insight and upon a light from the Book of Allah and the Sunnah of his Prophet ﷺ.

Seeking Islamic knowledge is obligatory upon every Muslim, male and female, in all the important matters particularly the pillars and obligatory matters of Islam. These include knowing about the salah, zakaah, fasting, etc. This is due to the saying of the Prophet ﷺ: *"Seeking knowledge is an obligation upon every Muslim."*⁽³⁾

The basis that the Muslim always returns to are the Book of Allah and the Sunnah of His Prophet ﷺ. Therefore, the Muslim does not accept any statement or opinion that contradicts what comes in the Qur'an and the Sunnah, regardless of the position of the person who made that statement or who holds this view. This is due to the saying of Allah ﷻ:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾⁽⁴⁾

"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ)..."

In Islam, there are no clergymen. There are only scholars who cultivate and teach the people, those whom the Muslim returns to and asks, so they guide him towards Allah's rulings derived from the Qur'an and the Sunnah and not their personal opinions. For this reason, we are commanded to ask the scholars when we don't know the Islamic ruling in any matter. This is due to the saying of Allah ﷻ:

﴿ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾⁽⁵⁾

"So ask of those who know the Scripture if you know not."

(1) Surah Al-'Alaq 96 : 1

(2) Surah Ta ha 20 : 114

(3) Ibn Maajah

(4) Surah An-Nisa' 4 : 59

(5) Surah An-Nahl 16 : 43

Manners a Muslim Should Have

Islam encourages noble manners. For this reason, it is obligatory upon the Muslim to possess characteristics like truthfulness, trustworthiness, chastity, generosity, courage, keeping one's promises, patience, justice, mercy, fine behaviour towards the creation and other excellent manners.

Islam forbids oppression, transgression, being miserly, cowardice, treachery, lying, backbiting, spreading tales and other than that from blameworthy characteristics.

The bad manners that are seen from some Muslims are either from their natural ways of behaving, or due to their bad upbringings. These manners, which go against the way of Islam, do not represent Islam at all. These manners only represent the people doing them, showing their weaknesses and how far they are from applying the teachings of Islam in their lives.

Food and Drink

The basic principle with regards to food and drink is that every good thing that is suitable for eating and drinking is permissible, as long as there is no harm in it, and nothing has been narrated in Islam that would make it forbidden – like eating pig meat, dead meat, and blood. Likewise, drinking every good thing is permissible, as long it is not intoxicating, or a narcotic, or there is some harm in drinking it.

Islamic Dress

A Muslim can wear whatever clothes he or she likes as long as their awrah (the part of the body that must be covered) is not exposed, and as long as the clothes do not resemble those of the opposite gender. Further details will follow in the next level, in shaa Allah.

The Muslim's Social Relations

The Muslim draws close to his Lord, The Most Perfect, by showing good behavior towards the creation, dealing with them with noble manners, and giving every human his right which the Shariah has laid down. From those rights are:

1. **The relationship between the Muslim and his parents:** Islam puts an emphasis upon good companionship with parents and goodness towards them to such a degree that it is linked with the worship of Allah ﷻ. This is as Allah ﷻ said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ١١ ﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents."

Many Qur'anic aayah and Prophetic hadeeth have been narrated which explain the great rights of parents and the virtue of treating them in a good manner. Therefore, the Muslim must strive to obey them and not oppose them, except if they order to do something which opposes the command of Allah ﷻ and of His Messenger ﷺ. Allah ﷻ said:

﴿ وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا ٢١ ﴾

(1) Surah Al-Isra' 17 : 23

(2) Surah Luqman 31 : 15

"But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly."

This aayah makes clear the obligation of goodness towards the parents and giving them attention, even if they are not Muslim. This is especially the case in their state of weakness and old age. Goodness towards them is acting kindly in speech with good, pleasant words and actions, serving them, spending money and giving gifts to them and trying to guide them.

2. **The Muslim's relationship with his family:** A Muslim family is based upon love, affection, respect and good relations between husband and wife. Some people give more importance to their relationships with their friends and their work colleagues and they spend time with them whilst neglecting their families. This is contradictory to the instructions of the Prophet ﷺ who said:

"The best of you are the best of you to their families, and I am the best of you to my family."⁽¹⁾

There are Islamic rulings which put the rights and obligations between the spouses in order. It is upon every male and female Muslim to get to know them, just like it is obligatory upon the spouses to be diligent upon bringing up their children and teaching them in an Islamic way. They have to also accustom their children to noble manners from when they are young by making them used to praying, memorizing the Qur'an, acquiring necessary knowledge of the Shariah which will help them to understand their religion and how to worship their Lord. They should also train them to accompany good people and protect them from everything which will have an effect on their manners, like keeping bad companionship or be affected by the corrupt mass media.

3. **The Muslim's relationship with other Muslims:** The Muslim's relationship with his Muslim brothers is established upon the basis of brotherhood which Allah ﷻ emphasized in His statement:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾⁽²⁾

"The believers are nothing else than brothers (in Islamic religion)."

So he loves for his brothers that which he loves for himself. This comes in the hadeeth that Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said:

"The rights of the Muslim over another Muslim are six." It was said, "What are they, O Messenger of Allah?" He said: "When he meets him, he greets him with salaam; when he invites him, he accept the invitation; when he asks him for advice, he gives him sincere advice; when he sneezes and praises Allah, he says "yar-hamu-kul-laah" (may Allah have Mercy on you), when he falls ill he visits him; and when he dies he attends his funeral."⁽³⁾

(1) Narrated by At-Tirmithi

(2) Surah Al-Hujurat 49:10

(3) Saheeh Muslim

4. **The Muslim's relationship with non-Muslims:** Islam encourages good interactions with all people, regardless of their religion, their race, their colour and their nationality. Allah ﷻ says:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾⁽¹⁾

"and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him]..."

Therefore, it is not permissible for a Muslim to behave in a bad manner to non-Muslims or oppress them or devour their rights. Instead, he should be eager to cooperate with them with justice, give fair treatment, show goodness towards them and call them to Islam. He should neither give in to and acknowledge their false beliefs, nor try to be polite with them by participating with them in their religious customs, nor offer them pleasant words at those times.

There is nothing wrong with participating in their social events, like marriage or a job promotion or the arrival of a newborn or of a traveller, as long as this does not involve anything from their religious customs or forbidden actions which oppose Islam. The person who lives close to you has the right of a neighbour even if he is not Muslim.

5. **The Muslim's relationship with someone of the opposite sex:** The relationship between a man and a woman in Islam is established upon a number of matters. They are:

🏠 **Mahram**

These are the men who, due to an already existing family connection with the woman in question, are prevented from marrying her. Examples of these people are the father, the brother, the sons of the brother, the sons of the sister, the paternal uncle, the maternal uncle, the father-in-law, the son of the husband (i.e. stepson) and the husband of the mother (i.e. stepfather). The mahram have all been mentioned in the Qur'an 24:31. It is permissible for a woman to travel with one of her mahram and not wear hijab in front of them as she would have to do with other men.

🏠 **The unrelated woman**

It is not permissible for a Muslim man to establish a bond with any woman whom he is allowed to marry, except through a marriage with her. Likewise, it is not allowed for a Muslim woman to develop a close bond with any man apart from her mahram. It is not permissible for a man and a woman to establish friendships between themselves, nor for them to meet in seclusion if they are not married.



(1) Surah Al-Baqarah 2 : 83



Written Exercises

Q1. Complete the following:

- a. Seeking knowledge is on every Muslim. The two foundational sources of the Shariah in Islam are and
- b. There are no clergymen in Islam but there are and if a Muslim does not know one of the matters of the religion then he should the scholars.
- c. Every type of food is permissible for the Muslim to eat except for or
- d. The mahram of a woman is every man that
- e. It is not permissible for a Muslim male to have a relationship with an unrelated woman except by way of

Q2. Mention some of the rights of a Muslim over his Muslim brother (in faith):

1.
2.
3.
4.
5.

Q3. Talk about how a Muslim must behave with a non-Muslim:

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Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	حلال	ha-laal	Permissible
2	حرام	ha-raam	Impermissible
3	محرم	mah-ram	A man that a woman cannot marry
4	أخلاق	akh-laaq	Conduct and manners
5	حجاب	hi-jaab	Clothes that cover most of a woman's body and that must be worn in public.
6	خمر	kha-mar	Intoxicant such as alcohol.
7	لباس	li-baas	Clothing
8	جار	jaar	Neighbour
9	نكاح	ni-kaah	Marriage
10	عقد	3a-qd	Firm agreement

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Aqeedah



Tahaarah



Salah



Adhkaar-us-Salah



Zakaah



Sawm



Hajj and Umrah



Life of a Muslim



Muslim's Basics

in Belief and Worship



• **Second Level** •

Dr. Yahya Salman Al Baheth



Muslim's Basics
in Belief and Worship

Dr. Yahya Salman Al Baheth

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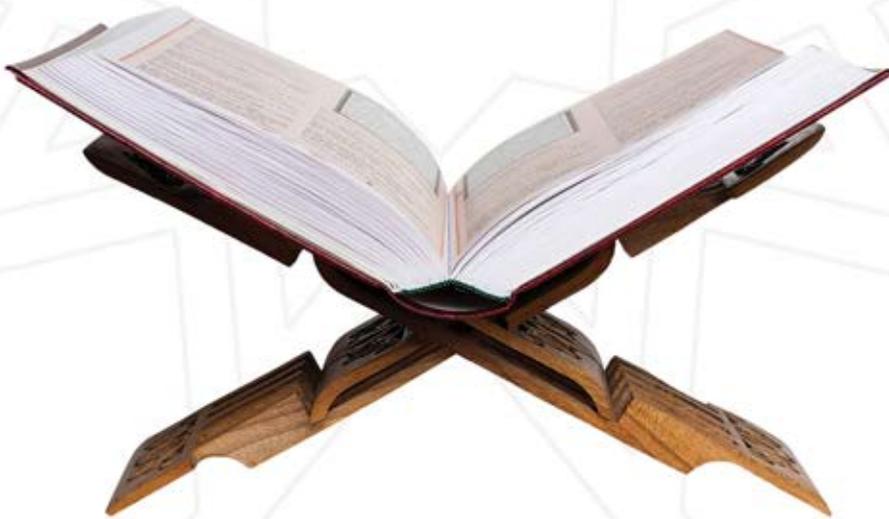
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From the Noble Qur'an

﴿ لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾⁽¹⁾

"(It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets[1] and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākīn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salāt (Iqāmat-as-Salāt), and gives the Zakāt, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious)."



(1) Surah Al-Baqarah 2:177

From the Sunnah of the Prophet ﷺ

'Umar (may Allah be pleased with him) said:

One day we were sitting with Allah's Messenger ﷺ when there came to us a man, with very white clothes and very black hair. No traces of travelling were visible on him, and yet none of us knew him. He sat down close by the Prophet ﷺ and rested his knees against the knees of the Prophet ﷺ and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam."

The Messenger of Allah ﷺ replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger ﷺ, that you should establish salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)."

He said: "You have spoken the truth." We were astonished at his asking him a question and then telling him that he was right. Then he said, "Inform me about eemaan (true faith)." He ﷺ said: "It is that you believe in Allah and His Angels and His Books and His Messengers and in the Last Day, and in Fate, both in its good and in its evil aspects." He said, "You have spoken the truth."

Then he (the man) said, "Inform me about Ihsaan." He ﷺ answered, "It is that you should worship Allah as though you could see Him, for though you cannot see Him, He sees you." He said, "Inform me about the Final Hour."

He ﷺ said, "The one who is being asked (this question) knows no more than the one asking the question." So he said, "So inform me about its signs." He ﷺ said, "It is that the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen of the sheep competing with each other in building tall buildings." Then the man went away.

I waited a while, and then the Prophet ﷺ said, "O 'Umar, do you know who the questioner was?" I replied, "Allah and His Messenger know best." He ﷺ said, "That was Jibreel. He came to you to teach you your religion."⁽¹⁾



(1) Reported by Muslim

Introduction

All praise is for Allah ﷻ , by Whose Blessing the righteous actions are made complete. May the perfect peace and security be upon the best of creations and the leader of all beings, the Messenger of the Lord of all the worlds, the seal of the prophets and messengers, Muhammad ﷺ , and upon his family and companions and upon whoever proceeds upon his path until the Final Day.

And to proceed:

This is the second level of the Basics of the Muslim in Beliefs and Worship. Through studying it, it is hoped - by the permission of Allah ﷻ - that the Muslim's knowledge of everything he needs about the basics of belief and worship can be made complete. Studying of this level should only be started after the completion of the first level, understanding the lessons it contains, and putting them into practice. This is because this level depends on what were discussed previously.

We ask Allah ﷻ to increase us in true faith and understanding of the Religion.

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"So know that, none has the right to be worshipped but Allāh, and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest." ⁽¹⁾

Unit on Aqeedah (Core Beliefs)



(1) Surah Muhammad 47:19

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Lesson 1

The Pillars of Eemaan (Faith) (Belief in Allah, Belief in the Angels and Belief in the Books)

Duration



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- List the pillars of eemaan
- Understand the meaning of Belief in Allah ﷻ
- Explain the meaning of Belief in the Angels
- Explain the meaning of Belief in the Books
- Remember some of the names of the divinely revealed Books
- Make a comparison between the Noble Qur'an and the previous Books



Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- All the lessons from Level One

The Pillars of Eemaan (Faith)

Eemaan in the linguistic sense: it is belief along with affirmation.

Eemaan in the technical sense: it is belief of the heart together with statement upon the tongue and action with the limbs. A person is not considered to be a mu'min (believer) unless he believes with his heart and affirms it upon his tongue and his outwardly apparent actions (such as actions of the limbs) and innermost actions (such as actions of the heart, like love and fear) are in agreement with that belief and affirmation.

The following are the six pillars of eemaan:

1. Belief in Allah ﷻ
2. Belief in the Angels
3. Belief in the Books
4. Belief in the Messengers
5. Belief in the Last Day
6. Belief in the Divine Pre-decree, the good of it and evil in it

The evidence for the first five pillars is the statement of Allah ﷻ:

﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾⁽¹⁾

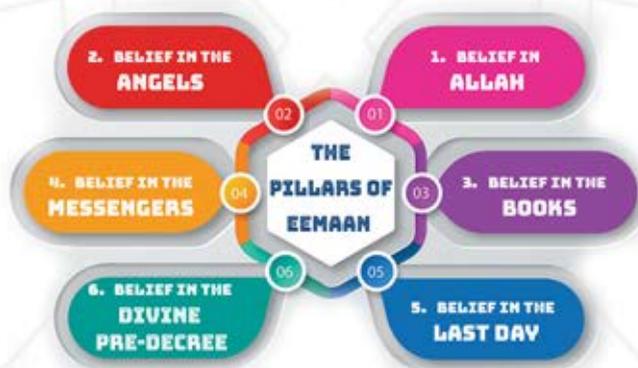
"It is not righteousness that you turn your faces towards east or west in prayers; but righteousness is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Books, the Prophets..."

The evidence for al-Qadr (Divine Pre-decree) is the statement of Allah ﷻ:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾⁽²⁾

"Indeed, We have created all things with qadr (a measure which is Divinely Pre-decreed)."

In this lesson, we will discuss the first three pillars of eemaan.



(1) Surah Al-Baqarah 2:177

(2) Surah Al-Qamar 54:49

First: Belief in Allah, The Most High

The belief in Allah, the Perfect and Most High, necessitates belief in His Lordship (ruboobiyah), His Sole right to all worship (uloohiyyah) and His Names and Attributes. Detailed explanation of those is as follows:

- a. **Belief in His Lordship:** It is that Allah alone is unique in His ability to create, give provision, give life and cause death, sovereignty, controlling (the universe) and legislating. The proof for that is His statement, He the Most High said:

﴿ قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١١﴾

"Say (O Muhammad): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢﴾

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over the Throne in a manner that suits His Majesty. He brings the night as a cover over the day, the night seeking the day rapidly, and He created the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allah, the Lord of the creation."

- b. **Belief in His sole right to be worshipped alone:** He, the Perfect, and that He is the only true Deity deserving to be worshipped. It is obligatory that not a single aspect of worship is directed to anyone other than Him and that none is taken as a partner in worship along with Him. Allah, the Most High, said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي ﴿٣﴾

"And We did not send any messenger before you except that We revealed to him that there is none truly worthy of worship except Me (Allah), so worship Me!"

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۗ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٤﴾

"Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the all the creation. He has no partner. And with this have I been commanded, and I am the first of the Muslims."

(1) Surah Ar-Ra'd 13:16

(2) Surah Al-A'raf 7:54

(3) Surah Al-Anbiya 21:25

(4) Surah Al-An'am 6: 162:163

- c. **Belief in His Names and His Attributes**, which are found in the Noble Qur'an and the authentic Sunnah. This belief must be free from ta'teel (denying the Names or Attributes) and ta'weel (twisting their meanings) and takyef (asking how they are) and tamtheel (likening them to the names or attributes of the created beings).

This belief includes calling upon Allah by them, and not inventing a Name or Attribute for Allah ﷻ which has not been reported in His Book nor in the Sunnah of His Noble Prophet ﷺ. Allah ﷻ said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾⁽¹⁾

"There is nothing like Him; and He is the All-Hearing, the All-Seeing."

The Majestic word "**Allah**" is the Greatest Name for Allah, the Most High, just as has been stated by some of the scholars of Islam, such as Imam At-Tahawee and Imam ibn ul-Qayyim – may Allah ﷻ have mercy upon both of them. The name "**Allah**" is a name which has not been used for anyone other than Him, He the Perfect and Most High. It is the Name which is the foundation of the other Names, and all the remaining Names and Attributes follow on from it. This is just as Allah ﷻ stated:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾⁽²⁾

"And for Allah are the Most Beautiful Names, so call on Him by them."

And Allah ﷻ said:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾⁽³⁾

"In the Name of Allah, the Most Merciful, the Bestower of Mercy."

The Majestic word "Allah" is distinguished from the word "ilah" (god) because the Majestic word "Allah" cannot occur in plural or feminine form.

In contrast, "**ilah**" is an attribute used for anything that is taken as an object of worship and not a name; and it can occur in a plural form and a feminine form similar to the false beliefs of the polytheists and idol worshippers who believe in a number of deities and who make some of them male and female.

Belief in Allah ﷻ necessitates having love for Him and fear of Him, hope for His Mercy, His Pleasure and His Rewards, as well as having fear of His Anger and His Punishment.

The condition of the true believer must be justly balanced between fear and hope; therefore, fear should not overcome him such that he despairs of the Mercy of Allah ﷻ, nor is hope to overcome him such that he feels safe from the punishment of Allah ﷻ. Hope should prevail in times of obedience, repentance, and weakness; and fear in times of strength and disobedience, until he returns to Allah ﷻ and repents.

(1) Surah Ash-Shuraa 42:11

(2) Surah Al-Araf 7:180

(3) Surah An-Naml 27:30

Second: Belief in the Angels

It is one of the pillars of eemaan in which eemaan is not complete without it. This includes:

1. Belief in the existence of the angels because Allah ﷻ mentioned them in His Noble Book, and they are also mentioned and described in the Noble Hadeeth.
2. Belief that Allah ﷻ created them out of light and that no one knows their true number except Allah ﷻ. In order to appreciate the extent of how numerous they are, it is sufficient (to read) the hadeeth mentioning that seventy thousand angels enter every day in the Bayt-ul Ma'moor in the heavens and not returning until the Day of Resurrection.

The angels differ from each other in their physical creation; from them are some which have two wings, others have three, four, or more. As Allah ﷻ said:

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ
يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾⁽¹⁾

"Praise be to Allah, the Creator of the heavens and the earth, Who appoints the angels as messengers having wings two, three and four. Allah multiplies in creation what He will. Lo! Allah is Fully Able to do all things."

It was narrated in the Sunnah of the Prophet ﷺ that Jibreel عليه السلام has six hundred wings.

The angels are honoured servants whom Allah ﷻ created with a natural disposition to be obedient to Him. Thus, they do not disobey Him in what He commands them with, and they do what He commands. Therefore, it is obligatory to love them for their obedience to Allah ﷻ and they are entrusted with numerous actions and tasks. Allah ﷻ said:

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾⁽²⁾

"They don't disobey Allah in what He orders them, and they do what He orders them."

3. Belief in which is reported about the Angels, their names and their tasks. From them is **Jibreel** عليه السلام who is entrusted with the Revelation, and who is the most excellent of the Angels. As well as **Mikaaeel** who is entrusted with the rain, **Israfeel** who is entrusted with blowing of the horn (on the Day of Judgment), and **Malik** who is the gatekeeper of the Hellfire. Along with them are **Ridwan** who is the gatekeeper of Paradise, **Munkar** and **Nakeer**, and **Harut** and **Marut**.

The Muslim must also have belief in those angels whose tasks have been mentioned, but not their names, like the **Carriers of the Throne**, the **Noble Scribes**, the **Angel of Death**, the **Angel of the Mountains**, and others who have been explained in the Qur'an and Sunnah.

(1) Surah Fatir 35:1

(2) Surah At-Tahrim 66:6

4. Belief that the angels are creation of Allah ﷻ. They have no power to create, to control the universe and manage other matters, and they do not have any share of uloohiyyah (the right to be worshipped) or ruboobiyyah (Lordship) – both of which Allah ﷻ alone possesses. They are honoured slaves of Allah ﷻ, created only to worship Him, obey Him, and execute His commands. Therefore, it is not permissible to direct any act of worship to them, and whoever does that has fallen into shirk (polytheism). Allah ﷻ said:

﴿ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴾⁽¹⁾

“Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh's Will?”

Belief in the angels increases a person's certainty in the greatness of Allah ﷻ and in His Ability, as He is the one who created these created beings who are remarkable in their forms and ability.

Similarly, a person comes to realise that Allah ﷻ assigned to him angels who protect him, and record his statements and actions, hence he strives to avoid what Allah ﷻ has prohibited and to act upon what Allah ﷻ has commanded him with, and he comes to know Allah's favours upon him.

(1) Surah Ali Imran 3:80

Third: Belief in the Books

It is to believe in the Books of Allah ﷻ which He sent down to His Messengers in a general sense, as per the statement of Allah ﷻ:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نَفَرِقَ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾⁽¹⁾

“Say O believers! We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ismaeel and Isaac and Jacob and the descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them and we are Muslims, in submission to Him.”

And to believe that the Books are the Speech of Allah which He revealed to them, just as it is obligatory to believe in a specific sense in the Books that are mentioned in the Noble Qur’an, which are five in number:

1. The **Suhoof** (Scriptures) of Ibrahim ﷺ
2. The **Tawraat** (Torah) which was revealed to Moosa (Moses) ﷺ
3. The **Zaboor** (Psalms) which was revealed to Dawud (David) ﷺ
4. The **Injeel** (Gospel) which was revealed to ‘Eesaa (Jesus) ﷺ
5. The **Qur’an** which was revealed to Muhammad ﷺ

All of the Revealed Books were correct and authentic at the time they were sent down, but they were lost or changed in the time that came after that – all except the Noble Qur’an which Allah ﷻ guaranteed its protection. For that reason, it has not been subjected to any alteration nor distortion, as Allah ﷻ stated:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾⁽²⁾

“Indeed We have sent down down the Reminder (the Qur’an) and surely, We will guard it from corruption.”

Moreover, the Qur’an abrogates all the Revealed Books sent down before it.

The Muslim’s point of view regarding what remains nowadays from the previously revealed Books

All of the Books which preceded the Noble Qur’an were lost or altered. The Noble Qur’an affirmed that the People of the Book from the Jews and Christians distorted their Books, and the proof for that is the statement of Allah ﷻ:

﴿ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ﴾⁽³⁾

“From the Jews are those who distorted the words from their proper usage.”

﴿ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ﴾⁽⁴⁾

“And We took their covenant from those who say, “We are Christians” but they forgot a portion of that of which they were reminded.”

The People of the Book gathered what remained from their distorted books and their religious heritage, by way of statements of their scholars and their history, into one

(1) Surah Al-Baqarah 2:136

(2) Surah Al-Hijr 15:9

(3) Surah An-Nisa 4:46

(4) Surah Al-Maidah 5:14

single book which they called “the Holy Book” or “the Bible”. It is not permissible for the Muslim to refer to it because whatever truth it contains has been abrogated by the Noble Qur’an, and the Muslim is not in need of whatever else it contains. Moreover, even the People of the Book themselves are not in agreement about the authenticity of everything it contains.

Special Characteristics of the Noble Qur’an

The Noble Qur’an is the Speech of Allah ﷻ which the Angel Jibreel ﷺ brought down from Allah ﷻ to Muhammad ﷺ and the Muslim worships Allah ﷻ by reciting it. It was sent down to the Prophet ﷺ in parts over a span of 23 years, and it was not revealed all at once.

The first verses that was revealed is Allah’s statement:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴾⁽¹⁾

“Read! In the Name of your Lord, Who has created all that exists, He has created man from a clot of congealed blood. Read! And your Lord is the Most Generous, Who has taught the writing by the pen. He has taught man that which he knew not.”

The Qur’an is an everlasting miracle of Allah ﷻ which challenges mankind to produce a chapter the like of it. Allah ﷻ said:

﴿ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَدْعْتُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾⁽²⁾

“Or do they say about the Prophet that he invented it (the Qur’an)? Say, “Then bring a soorah like it and call for help from whomever you can besides Allah, if you are indeed truthful.”

And the Qur’an is miraculous in many aspects, be that related to knowledge, language, history, legislation and so on. It is protected by Allah ﷻ therefore no one can distort it or alter it. The Messenger ﷺ would hear it from Jibreel ﷺ. He would memorise it and recite it to his Companions ﷺ, and the Scribes of the Revelation among them would write it down. Then that which had been written down was collected in single volume in the time of Abu Bakr ﷺ.

Reciting the Glorious Qur’an is an act of worship to Allah, that for every letter that is read there is a reward of ten virtues, as mentioned in the Hadeeth of the Prophet. And Allah made memorizing it easy, that even the young and those who do not know the Arabic word can memorize it, and this is one of the miracles of the Qur’an. Thus, it is befitting for the Muslim to memorize as much as possible from the Noble Qur’an, as well as adhering to the rulings it conveys, believing in the messages it contains, and applying it in all aspects of a person’s life, whilst not doing things which oppose it.

(1) Surah Al-Alaq 96:1-5

(2) Surah Yunus 10:38



Written Exercises

1. Complete the following:

a) The meaning of eemaan in the linguistic sense:

.....

b) The meaning of eemaan in the technical sense:

.....

.....

c) The pillars of eemaan are:

1.

2.

3.

4.

5.

6.

d) Belief in Allah, the Most High, includes:

1. Belief in His Ruboobiyah and that means:

.....

.....

2. Belief in His Uloohiyah, He the Most Perfect, and that means:

.....

3. Belief in His Asmaa wa Sifaat (Names and Attributes) and that means:

.....

.....

e) Belief in the Angels includes the following:

1.

2.

3.



Written Exercises

2. Compare what is meant by the Majestic word "Allah" and the word "ilah"(deity).

.....
.....

3. Write the names of the 5 angels which are mentioned in the Qur'an and Sunnah, along with their roles:

1.
2.
3.
4.
5.

4. What is the ruling to be passed on the person who worships the angels?

.....

5. Mention the names of the 5 Books which were sent down and to whom it was revealed.

1.
2.
3.
4.
5.

6. Mention some of the special characteristics of the Noble Qur'an:

- a)
- b)
- c)
- d)

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	إقرار	Iqraar	Affirmation
2	اعتقاد	A3tiqaad	Creed and belief
3	تصديق	Taṣḍeeq	Affirmation/belief
4	قلب	Qalb	Heart
5	لسان	Lisaan	Tongue
6	عمل	3Amal	Action
7	ملائكة	Mala'ikah	Angels
8	ملك	Malik	Angel
9	نور	Noor	Light
10	طاعة	Taa3a	Obedience



Lesson 2

The Pillars of Eemaan (Faith)

Belief in the Messengers

Duration:



One Hour



● Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of Belief in the Messengers of Allah.
- Remember the Messengers 'alaihimus salaam who are ulul 'azm.
- Summarize the seerah (life story) of our leader, Prophet Muhammad ﷺ on one page.
- List some of the virtues and special characteristics of our leader Prophet Muhammad ﷺ.



● Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

● Prerequisite learning:

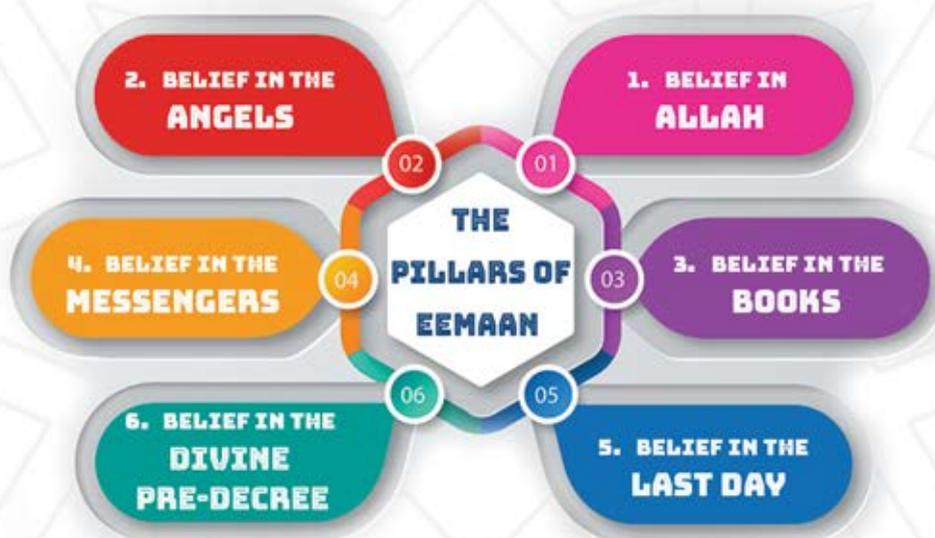
- Previous lessons in Unit of Aqeedah

Pillars of Eemaan: continuation from the previous lesson

Remember that the pillars of eemaan are:

1. Belief in Allah, the Most High
2. Belief in His Angels
3. Belief in His Books
4. Belief in His Messengers
5. Belief in the Final Day
6. Belief in al-Qadr (Divine Pre-Decree), the good of it and the evil of it

We have already studied the first three of these in the first lesson. In this lesson, we will study the fourth pillar of eemaan.



Fourth – Belief in the Messengers

This is the belief that Allah ﷻ sent a messenger to every nation to call them to His tawheed. Allah ﷻ said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾⁽¹⁾

“And We sent to every nation a messenger to call them to worshipping Allah alone and to stay away from the false objects of worship.”

There are many Prophets and Messengers but only 25 of them are mentioned in the Noble Qur’an. It is obligatory to believe in all of the Prophets and Messengers of Allah, and to not make a distinction between them (by believing in some and not believing in others). It is also obligatory to believe specifically to those who are mentioned in the Qur’an and the Sunnah just as Allah ﷻ said:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا * أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا * وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾⁽²⁾

“Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between.) These people are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment, And those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful.”

Indeed, Allah ﷻ sent messengers to give glad tidings and warnings, thereby guiding humanity to the path that will give success in this world and in the Hereafter. This is a proof of the tremendous mercy of Allah ﷻ to His servants and His kindness towards His creation because the human being is in need of becoming acquainted with His Lord and with the methods of worshipping Him and attaining His Pleasure, as well as with knowing what is waiting for him after his death.

The person cannot arrive at these matters of the *ghayb* (hidden and unseen) nor can he become acquainted with them except through the Divine Revelation which Allah ﷻ has specifically given to the best of His creation, from the Prophets and Messengers.

All of the Messengers (peace be upon them) were men whom Allah ﷻ selected from the best of their nations, so that they should convey His Message and He helped them by granting them miracles which were a proof for their truthfulness. They were role models in terms of their fine manners, truthfulness, trustworthiness, and their eagerness for guidance to those people they were sent to, as well as their giving sincere advice and their calling the people to the Truth.

(1) Surah An-Nahl 16:36

(2) Surah An-Nisa 4: 150-152

Allah ﷻ aided them against those people who opposed them and who called them liars.

The first of them was Nooh (Noah) ﷺ and the final one was our leader, Muhammad ﷺ. The best of them were the *ulul 'azm*, those Messengers who possessed strong will and perseverance, and they were five in number:

1. Nooh (Noah)
2. Ibraheem (Abraham)
3. Moosaa (Moses)
4. 'Eesaa (Jesus)
5. Muhammad

May peace be upon them all.

Allah ﷻ mentioned these names in His statement:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا﴾⁽¹⁾

"And remember when We took from the Prophets their covenant, and from you O Muhammad and from Nooh, Ibrahim, Moosaa and 'Eesa, son of Maryam. We took from them a strong covenant."

The best of all Prophets and Messengers and their leader is our beloved prophet Muhammad ﷺ.

All the prophets and messengers were human beings created by Allah ﷻ so they are not to be described with any attributes of Lordship, nor have the right to be worshipped. So it is obligatory to believe in them and to have love for them, but without worshipping them.

This include 'Eesaa (Jesus) ﷺ, the one whom the Christians claim is that he is God or the son of God – High is Allah above what they say! For he was a servant created by Allah ﷻ through a Word ("Be!") from Him. Eesaa's mother, the Virgin Mary, carried him in pregnancy and he was born without a father.

However, this does not make 'Eesaa ﷺ the son of Allah because Allah ﷻ is fully able to create anything. 'Eesaa's birth from a mother without a father was one of the Signs of Allah's amazing ability, and is like the example of Adam, just as Allah ﷻ said:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾⁽²⁾

"Indeed the example of 'Eesaa before Allah is as the example of Adam, He created him from dust and then He said to him "Be!" and he was."

So 'Eesaa ﷺ was a servant of Allah and His Messenger.

(1) Surah Al-Ahzab 33: 7

(2) Surah Ali Imran 3: 59

The Life of Prophet Muhammad ﷺ

Our leader Muhammad ﷺ is the final of the Prophets and Messengers ﷺ. There is no prophet after him, just as Allah ﷻ said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾⁽¹⁾

"Muhammad is the not the father of any of your men, but he is the Messenger of Allah and the final one of the Prophets. And Allah is ever all aware of everything."

He is Muhammad ibn (son of) 'Abdullah ibn 'Abdul Muttalib ibn Hashim, and Hashim was from the tribe of Quraysh. Quraysh were from the Arabs and his lineage goes back to the prophet of Allah, Isma'eel, the son of Ibrahim ﷺ.

Muhammad ﷺ was born in the Year of the Elephant in the town of Makkah al Mukarramah, corresponding to the Christian year 571CE. His mother was **Aaminah bint Wahab**. His father died before he was born, so he was considered an orphan. His mother died when he was six years old and his grandfather 'Abdul Muttalib took over his care. After the death of 'Abdul Muttalib, he was taken under the care of his paternal uncle **Abu Talib**.

He worked as a shepherd in his childhood and he became well known amongst the people of Makkah as **Al-Saadiq** (the truthful) and **Al-Ameen** (the trustworthy) due to his truthfulness and trustworthiness. As a young man, he worked as a trader using the wealth of **Khadeejah bint Khuwaylid** ﷺ who hired him due to his truthfulness and trustworthiness. Khadeejah eventually proposed marriage to him and they got married when she was forty years old and the Prophet was twenty-five. Through her, Allah ﷻ blessed him with two sons **Al-Qasim** and 'Abdullah, and four daughters **Umm Kulthum**, **Zaynab**, **Ruqayyah** and **Fatimah**. Allah did not grant him children from any wife other than her, except for his son **Ibrahim** from **Maria the Copt**.

Allah ﷻ sent revelation to him when he was 40 years old. He was illiterate, unable to read or write. The first revelation sent down to him was the statement of Allah ﷻ:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴾⁽²⁾

"Read! In the Name of your Lord, Who has created all that exists, He has created man from a clot of congealed blood. Read! And your Lord is the Most Generous, Who has taught the writing by the pen. He has taught man that which he knew not."

He ﷺ began his mission in secret for the first three years and after that Allah ﷻ commanded him to call people to Islam openly. Allah ﷻ said:

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾⁽³⁾

"So proclaim openly Allah's Message which you have been commanded to, and turn away from the mushrikeen (people of polytheism)."

(1) Surah Al-Ahzab 33:40

(2) Surah Al-Alaq 96:1-5

(3) Surah Al-Hijr 15: 94

His own people denied and harmed him and those who believed in him. They accused him of lying, witchcraft and insanity, and tried to kill him. So Allah, the Most High, commanded him to migrate to the city of Yathrib (Al-Madinah) after 13 years of calling the people in Makkah. He then lived in Madinah for 10 years calling people to Islam, strived against the mushrikeen (polytheist), until Allah opened up Makkah (through the Muslims conquering it) and the Arabs entered into Islam.

He died at the age of 63 after he had conveyed the Message, fulfilled the Trust given to him by Allah, and struggled for the sake of Allah in the most righteous way.



Some of Prophet Muhammad's ﷺ Special Characteristics

Allah ﷻ bestowed upon our leader Muhammad ﷺ many virtues that distinguished him from other messengers ﷺ. From these characteristics is that he was the Seal of the Prophets and Messengers and he was the best of Allah's Creation and His Specially Beloved One. In addition to that, it is among his special characteristics that Allah ﷻ revealed to him the best of all His Books, the Noble Qur'an. The Messengers before him were sent to their respective people only, whereas he ﷺ was sent to all of mankind, as Allah ﷻ said:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾⁽¹⁾

"Say (O Muhammad) "O mankind, indeed I am the Messenger of Allah to you all, from Him to whom belongs the dominion of the heavens and the earth. There is none truly worthy of worship except Him, He gives life and causes death. So believe in Allah and His Messenger, the illiterate prophet, who believes in Allah and His Words, and follow him so that you will be guided."

His Message abrogated the previous legislations and messages, and his nation is the best of the nations. He will be given the water basin (*Hawd Al-Kawthar*) and the greatest intercession on the Day of Judgement.

Therefore, every Muslim should study his life story, follow his sunnah, and love him more than he loves himself, his money, family, and children. The Muslim should send abundant *salat* and *salam* (prayers and salutations) upon the Prophet ﷺ, especially if his name is mentioned. However, along with loving and obeying him, it is forbidden to exceed the limits by describing him with attributes of Lordship. He was only a human being who received revelation, and he did not know anything of the unseen matters except what His Lord taught him. Allah ﷻ said:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾⁽²⁾

"Say (O Muhammad), "I am only a man like you, to whom it has been revealed that your god is the One true god. So whoever hopes for the meeting with his Lord, then let him do righteous deeds and not associate anyone in the worship of His Lord."

(1) Qur'an 7:158

(2) Qur'an 18:110



Written Exercise

1. Who were the ulul 'azm (those who possessed strong will and perseverance) from among the Prophets?

- 1)
- 2)
- 3)
- 4)
- 5)

2. What is our duty toward the Messenger of Allah ﷺ?

- a)
- b)
- c)

3. Mention three of the special characteristics of Prophet Muhammad ﷺ.

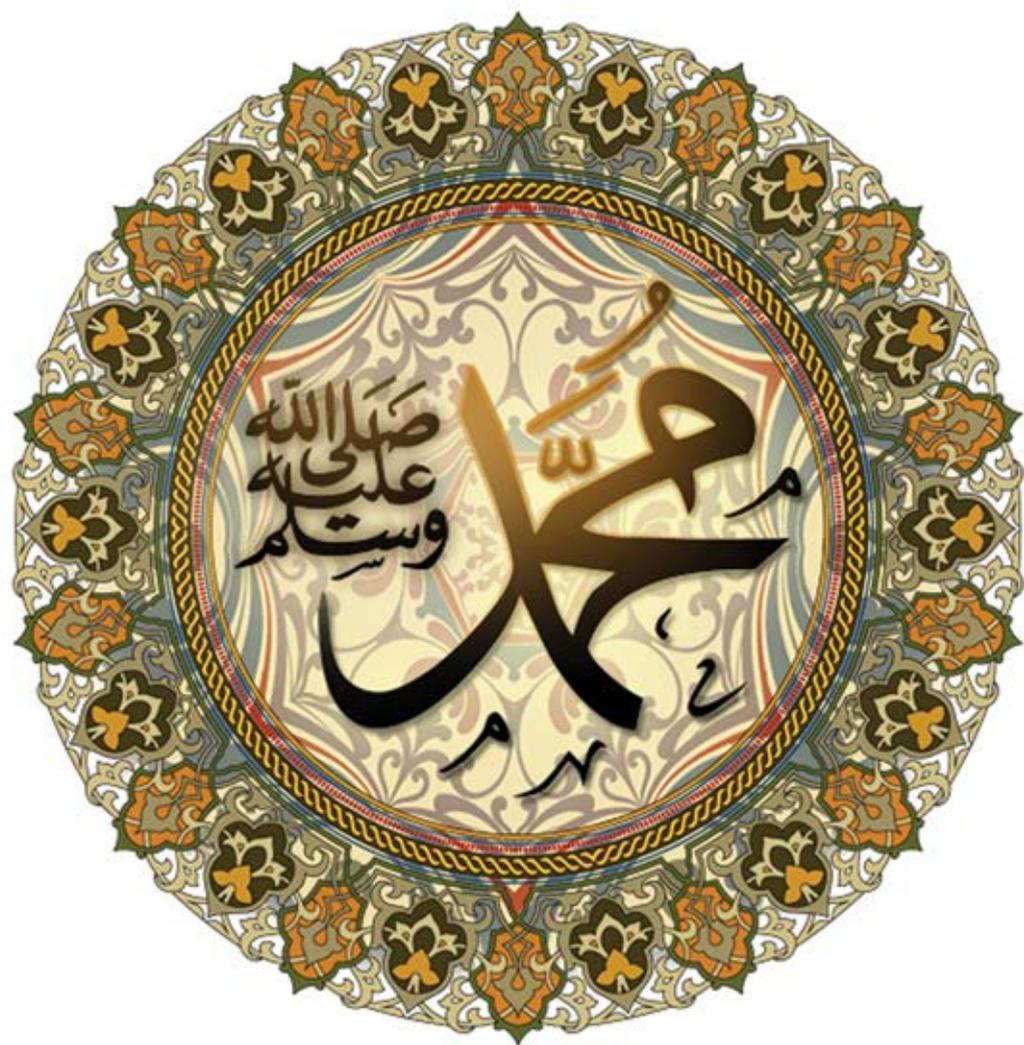
- a)
- b)
- c)

4. Complete the following/ Fill in the blanks:

- a. 'Eesa was like He created him from then He said
- b. Prophet Muhammad ﷺ worked as and before Prophethood.
- c. Prophet Muhammad ﷺ married his first wife before Prophethood when he was years old and she was years old.
- d. Prophet Muhammad ﷺ was blessed with two sons named and and daughters named, and All of his children were from his first wife except for who was from Maria the Copt.
- e. The first revelation came when he ﷺ was years old and he continued to call to Islam secretly for years. He stayed in Makkah for then he migrated to Medina where he spent years. He ﷺ died at the age of

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	أمة	Ummah	Nation
2	بشر	Bashar	Human being
3	خاتم	Khaatim	Seal/final
4	كذب	Kadhab	Lying
5	سحر	Sihr	Magic (witchcraft)
6	جنون	Junoon	Madness
7	طاغوت	Taaghoot	False deity
8	قوم	Qawm	People/nation
9	بشير	Basheer	Giver of glad tidings
10	نذير	Nadheer	Warner



Lesson 3

The Pillars of Eemaan (Faith)

Belief in the Last Day &
Belief in Al-Qadr (Divine Pre-Decree)

Duration:



One Hour



● Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of the Belief in the Last Day.
- Explain the meaning of the Belief in Al-Qadr (Divine Pre-Decree), the good of it and the evil of it.



● Lesson components:

- Lesson Contents
- Written Exercises
- New technical terms and key words

● Prerequisite learning:

- Previous lessons in Unit of Aqeedah

We have already studied the first four pillars of eemaan. In this lesson, we will study the remaining pillars.

Fifth: Belief in the Last Day

It is the belief that the life in this world will come to an end without any doubt. It is called the Last Day because there is no day after it. Then Allah ﷻ will resurrect the created beings and another life will begin. There will be eternal life in continual bliss for the believers who obeyed Allah ﷻ and followed His Messengers. There will be permanent punishment for the disbelievers who disbelieved in the signs and verses of Allah ﷻ and denied and disobeyed His Messengers ﷺ. Allah ﷻ said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾⁽¹⁾

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception."

No one except Allah alone knows the appointed time for the (Final) Hour at which the worldly life will end. None of the created beings know it for Allah ﷻ says,

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لِوَفِّيَّهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَافِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾⁽²⁾

"They ask you about the Day of Resurrection: 'When will its appointed time be?' Say: 'The knowledge of it is with my Lord Alone. None can reveal its time except He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.' They ask you as if you have a good knowledge of it. Say: 'The knowledge of it is with Allah Alone but most of mankind do not know."

Before the establishment of the Hour, there will be signs that indicate that the Hour is approaching. Some of these signs have already appeared, proving that life on this world is in its final stages. The scholars of Islam have divided these signs into three categories:

1. **Minor signs:** The majority of these have already appeared and these include the sending of the Prophet ﷺ and the splitting of the moon during his lifetime, in accordance with the saying of Allah ﷻ,

﴿ اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴾⁽³⁾

"The Hour has approached and the moon has split."

2. **Intermediate signs:** Some of the signs that have already appeared but not yet concluded. In fact, they are increasing and becoming more abundant. This includes bare footed shepherds competing to build tall buildings.

(1) Surah Ali Imran 3:185

(2) Surah Al-Araf 7:187

(3) Surah Al-Qamar 54:1

3. **Major signs:** These are the ones that will appear shortly before the Final Hour comes. These include the appearance of the Maseeh Ad-Dajjal (the False Messiah/Antichrist), the Gog and Magog tribes, and the descending of Jesus, son of Mary عليه السلام.

On the Day of Resurrection, Allah ﷻ will gather all the created beings to take them to account. The Prophet ﷺ will be granted the Great Intercession, and the great reservoir of *Al-Kawthar* from which whoever drinks will never be thirsty again.

It will be a tremendous day, on which the deeds will be weighed on the scales, and every person's record will be given to him – the record in which he will find every good and bad deed that he did in the worldly life. The people will cross the bridge over the Hellfire. The disbelievers will be driven towards the Hellfire, tied up in chains, until they are thrown into it, whereas the honourable believers will be driven towards gardens of bliss, with angels greeting them with greetings of "Salam" (peace and security).

Belief in the Last Day includes three matters:

1. To believe in the resurrection after death, in accordance with the saying of Allah ﷻ,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿١﴾

"The disbelievers pretend that they will never be resurrected for the Reckoning. Say (O Muhammad): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of and recompensed for what you did, and that is easy for Allah."

2. To believe in the reckoning and the recompense because every person will be taken to account for his deeds. Allah ﷻ said,

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٢﴾

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners."

3. To believe in Paradise and the Hellfire, and that the final destination of the people is one of these two. Allah ﷻ says,

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٣﴾

"And thus We have inspired unto you (O Muhammad) a Qur'an in Arabic that you may warn the Mother of the Towns (i.e. Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise and a party in the blazing Fire."

(1) Surah At-Taghabun 64:7

(2) Surah Al-Anbiya 21:47

(3) Surah Ash-Shuraa 42:7

The fruits of the Belief in the Last Day include:

1. Not being deluded by the worldly life and preparing for the life that will remain through believing and doing righteous deeds;
2. Patience in obeying Allah ﷻ, patience in staying away from disobeying Him and patience during testing times;
3. Taking oneself to account, and knowing that Allah ﷻ is watching over all of our deeds; and
4. Not oppressing people and having certain belief that the oppressed person will take his right from the one who oppressed him (on the Day of Resurrection).



Sixth: Belief in Al-Qadr (Divine Pre-Decree) the good of it and the evil of it

This is to believe that Allah ﷻ knows everything that happened and everything that will happen, and that His knowledge encompasses everything. Allah ﷻ said:

﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾⁽¹⁾

"That you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge."

And He ﷻ wrote the destiny of all the created beings that will exist until the establishment of the Hour, as Allah ﷻ said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾⁽²⁾

"Do you not know that Allah knows all that is in heaven and on earth? Verily, it is all in the Book. Indeed, that is easy for Allah."

And nothing occurs in the universe except with His Knowledge and Will, so whatever Allah wills will happen and whatever He wills not to occur will not happen, as He ﷻ said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾⁽³⁾

"But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise"

The belief in Al-Qadr (Divine Pre-Decree) includes four pillars which a person must believe in. Nothing occurs in this world except that it is within these four pillars:

1. The belief in the 'Ilm (Knowledge) of Allah ﷻ that nothing happens in the universe except through Allah's knowledge.
2. The Belief in Al-Kitaabah (the Writing Down), that nothing happens except what has been written in *Al-lawh Al-Mahfoodh* (the Preserved Tablet).
3. The Belief in the Mashee-ah (Will) of Allah, that nothing happens in this worldly life except that Allah ﷻ wills for it to happen.
4. The Belief that Allah is The Creator of everything as He ﷻ said:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾⁽⁴⁾

"Allah is the Creator of all things."

(1) Surah At-Talaq 65:12

(2) Surah Al-Hajj 22:70

(3) Surah Al-Insan 76:30

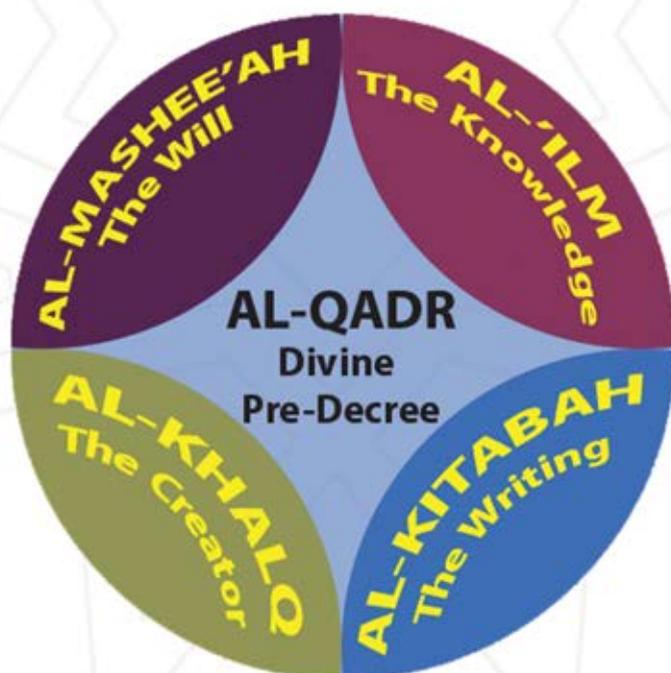
(4) Surah Az-Zumar 39:62

The belief in the Al-Qadr has many great benefits in a Muslim's life, including:

1. Reliance on Allah ﷻ while doing / carrying out the means to achieve an end.
2. Being pleased, submissive and having tranquillity in accepting when afflictions occur or when the desired outcome is not achieved despite of taking the means. This is because the believer knows that whatever happens to him only occurs by the Will of Allah ﷻ so the believer does not feel angry or sad, and he submits to the fact that whatever Allah ﷻ decrees for him is good for him in this life and the next.
3. Being thankful for the blessings and not being conceited nor self-amazed because he knows that if it were not for the Bounty of Allah and His Mercy he would not have attained what he wanted in spite of taking the necessary means to achieve that thing. Allah ﷻ said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾⁽¹⁾

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Indeed, that is easy for Allah. In order that you will not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah does like the prideful boaster."



(1) Surah Al-Hadid 57: 22-23



Written Exercises

1. Complete the following:

a. The Last Day is:

b. The Minor signs of the Hour include:

1.

2.

3.

c. Major signs of the Hour include:

1.

2.

3.

2. Mention the pillars of the belief in Al-Qadr:

a.

b.

c.

3. What are the effects of believing in Al-Qadr?

a.

b.

c.

d.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	الساعة	As-Saa3a	The Hour
2	البعث	Al-Ba3ath	The Resurrection
3	ثواب	Thawaab	Reward
4	الجنة	Al-Jannah	Paradise
5	النار	An-Naar	Hellfire
6	الشفاعة	Ash-Shafaa3ah	Intercession
7	جزاء	Jaza'	Reward
8	حسنة	<u>H</u> asanah	Good
9	سيئة	Sayyi'ah	Bad
10	عذاب	3Adhaab	Punishment

Lesson 4

Shirk

(Associating Partners with Allah)

Duration:



One Hour



● Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Explain the meaning of shirk
- List the types of shirk
- Make a comparison between shirk and kufr (disbelief)
- Explain some of the forms of shirk
- Make a comparison between shirk akbar and shirk asghar (greater and lesser shirk)

● Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

● Prerequisite:

- Previous lessons in Unit of Aqeedah

The Meaning of Shirk

Shirk (Polytheism)

It is not possible to understand the reality of tawheed without knowing that which nullifies it and opposes it – and that is shirk. So what is shirk? What does it mean? And what are its manifestations, its types and its effects?

Definition of Shirk

Shirk in the linguistic sense: it means more than one.

Shirk in the technical sense: it is to associate something along with Allah ﷻ in those matters which are specific to Allah ﷻ.

Shirk is the opposite of tawheed and it is the greatest sin that Allah ﷻ has made forbidden – as shown in Allah's Statement ﷻ:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾⁽¹⁾

"And when Luqman said to his son whilst he was admonishing him, "O my son, do not make shirk with Allah. Indeed, shirk is a great oppression"

And the Prophet ﷺ said: "Should I not tell you of the most serious of the major sins?" So we (the Companions) said: "But of course, O Messenger of Allah!" He said: "Committing shirk with Allah, and behaving disobediently to the parents."⁽²⁾

Forms of Shirk

Among the forms of shirk includes:

1. Believing that one of the Creation shares along with Allah ﷻ in the specific characteristics of ruboobiyah (Lordship) – such as the ability to control (the affairs of the Universe) or having knowledge of the ghayb (hidden and the unseen) or the right to make legislation. An example of this is what the Christians believe about 'Eesaa (Jesus) ﷺ. For this reason, Allah ﷻ said about them:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴾⁽³⁾

"They have certainly committed disbelief, those people who say "Allah is (Jesus) the Messiah, the son of Mary", while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord. Indeed, the person who commits shirk with Allah, then Allah has forbidden Paradise for him and his refuge is (instead) the Hellfire. And there are no helpers for the wrongdoers.

They have certainly committed disbelief, those people who say "Allah is the third of three." Rather there is no god worthy of worship except the One True God. And if these people do not stop from what they are saying, then a painful punishment will certainly afflict the disbelievers from amongst them."

(1) Surah Luqman 31:13

(2) Reported by Al-Bukhari and Muslim

(3) Surah Al-Maidah 5:72-73

Allah ﷻ said about them:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾⁽¹⁾

“They took their scholars and their monks as lords besides Allah, and also (they took) the Messiah, the son of Mary. But they were not commanded except to worship the One True God – there is not deity worthy of worship except Him. Exalted is He above what they associate with Him.”

2. Directing any aspect of worship to other than Allah ﷻ such as supplication, sacrifice, seeking help, seeking deliverance, loving and having reverential fear. The proof for that is Allah’s Statement ﷻ:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُغْلِبُ الْكَافِرُونَ ﴾⁽²⁾

“And whoever calls upon another deity, other than Allah, for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed.”

3. Believing in fortune tellers, using sorcery, using amulets and swearing by other than Allah ﷻ.

Types of Shirk

1. Major shirk (Shirk Akbar):

This is associating others with Allah in His Lordship, His right to be worshipped or in His Names and Attributes – as has been explained previously. It is the type of shirk which takes the person outside of the fold of Islam and makes him dwell in the Hellfire forever.

2. Lesser shirk (Shirk Asghar):

This is the type of shirk that does not take a person out of the fold Islam, but it has an effect on a person’s Tawheed. It includes shirk in wording, such as swearing an oath by other than Allah ﷻ, or saying “If Allah wishes and if you wish.” It also includes shirk in action, such as perfecting one’s prayer in front of others, seeking praise from them. This category is called *riyaa’* (showing off).

3. Hidden shirk (Shirk Khafee):

This occurs in the action of the heart and the intention, and it may enter into the category of major shirk or minor shirk. Believing, which is an action of the heart, that someone can benefit or harm you, such as believing in amulets, is counted as major shirk.

(1) Surah At-Tawbah 9:31

(2) Surah Al-Mu’minun 23:117

The Effects of Major Shirk

1. The person who does it will spend eternity in the Hellfire if he dies without repenting from it. This is in accordance with the saying of Allah ﷻ:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾⁽¹⁾

“Indeed, whoever commits shirk with Allah, then Allah has made Paradise forbidden for him and his final destination is the Hellfire – for the wrongdoers there will be no helpers.”

2. Shirk nullifies good deeds, therefore they will not be accepted from the one who commits major shirk, just as Allah ﷻ says:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾⁽²⁾

“It was revealed to you and to those who came before you that if you commit shirk then your good deeds will become null and void and you will be one of the losers.”

The Difference Between Shirk and Kufr (Disbelief)

Kufr (disbelief) can be rejection of the existence of Allah ﷻ or a lack of worship of Him, whereas shirk is worshipping other than Allah ﷻ or taking alongside Him partners other than Him in worship or the things that are specific to Him.

Shirk comes under the category of *kufr*, therefore every person who does shirk is a person of *kufr*, but not every person of *kufr* is a person who does shirk. The well-known type of shirk mentioned in the verses of the Qur'an and the Prophetic ahadeeth refers to associating partners with Allah ﷻ in worship (Shirk Al-Ibadah).

(1) Surah Al-Maidah 5:72

(2) Surah Az-Zumar 39:65



Written Exercises

1. Complete the following:

- a. The meaning of shirk is:
-
-
- b. The worst sin is because shirk
and whoever dies upon shirk enters the and dwells in it
forever.
- c. Lesser shirk is and it is also called

2. What are the types of shirk?

- a.
- b.
- c.

3. Mention some forms of shirk.

- a.
- b.
- c.

4. Compare and contrast shirk and kufr (disbelief):

-
-
-

5. What are the effects of committing shirk?

- a.
- b.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	أكبر	Akbar	Greater
2	خفي	Khafee	Hidden
3	رياء	Riyaa'	Showing off
4	أصغر	Aṣ-ghar	Lesser
5	نفاق	Nifaaq	Hypocrisy
6	تميمة	Tameemah	Amulet
7	استعانة	Isti3aanah	Seeking help
8	استغاثة	Istighaathah	Appeal
9	ذنوب	Dhunoob	Sins
10	جحود	Juhood	Denial

The Prophet ﷺ said: "Indeed my nation will be called on the Day of Resurrection, with shining white faces and limbs, from the traces of wudoo." (1)

Unit on Tahaarah (Purification)



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Lesson 1

Mas-h (Wiping) over the Khuffayn (socks) and Tayammum

Duration:



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Remember the rulings about Mas-h over the Khuffayn
- Make Mas-h over the Khuffayn and socks in a correct way
- Remember the rulings about Tayammum
- Perform Tayammum in a correct way

Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words



Prerequisite learning:

- Previous lessons in the Unit of Taharaah (Purification) in Level 1

Mas-h (Wiping) over the Khuffayn (Socks)

Allah ﷻ makes things easy for His servants that He legislated for them making *Mas-h* (wiping) over the *Khuffayn* or socks without needing to take them off, instead of washing the feet when renewing Wudoo. This is for a period of one day for the non-traveller, and three days and nights for the traveller. The beginning of the period starts from the first time a person makes *Mas-h* (wiping) after breaking his wudoo.

The Preconditions for wiping over the Khuffayn:

1. It is necessary for the *Khuff* (sock) or sock to cover the foot, including the ankle. It is permissible to make *Mas-h* over a *Khuff* that has holes, as long as it does not have what local customs would deem to be big holes.
2. The sock should be Islamically permissible – it was not stolen, or seized with unlawful force, or made from silk.
3. The two socks must be put on after a wudoo which has been done correctly. If they are put on when not in a state of purification, then it is not permissible to wipe over them.
4. It is obligatory not to exceed the time limit for *Mas-h*, and that is a day and a night for the non-traveller whereas three days and nights for the traveller.

Manner of performing Mas-h over the Khuffayn and socks:

1. Wet your two hands with water and wipe over the top of the *Khuff* or sock, starting from the toes and moving upwards until reaching the lower part of the shin while using the right hand to wipe over the right foot, and the left hand to wipe over the left foot. Spread your fingers when making *Mas-h*.
2. Each foot is wiped only once.

Wiping over a cast or bandage

It is permissible to wipe over a cast or bandage that is placed upon your shin, arm, hand, or over a dressing on the head, in the case of necessity, even if it was put on when without Wudoo.



Wiping over the cast or bandage



Wiping over the socks

Tayammum

Tayammum has been legislated for us by Allah ﷻ as mentioned in the Qur'an:

﴿ قَلَّمَ بِمُاءٍ فَمَسَّحُوا بِتُيَاسُورٍ فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيَنبِتَ فِيكُمْ نِعْمَةً عَلَيْهِمْ وَعَلَىٰكُمْ تُشْكُرُونَ ﴾⁽¹⁾

"But if you are ill or on a journey, or any of you comes after going to the toilet, or you have had intimate relations with women, and you find no water, then perform Tayammum with clean earth and rub your faces and hands with it. Allah does not want to place you in difficulty; rather He wants to purify you and to complete His Favour upon you so that you may be thankful."

The meaning of Tayammum

Tayammum is to perform an act of worship for Allah ﷻ by wiping the face and two hands with clean earth piece, e.g., soil, sand and dust (in a manner specified by the Sharee'ah), when in a situation where water is not available or there is no ability to use it in Ghushl (purification from major ritual impurity) or wudoo (ablution).

The preconditions for Tayammum

1. There is no water present or there is so little of it that it is insufficient to make wudoo or Ghushl.
2. Water is present but in a small amount, and the person needs it (instead) for drinking or cooking food or removing impurities from clothing.
3. Water is present but using it will harm the person if he is ill, such that it might increase his illness or delay his cure.
4. If the available water is extremely cold such that the person is unable to bear using it, and there is no way of warming it up.
5. If obtaining water would expose the person or his possessions to destruction.

Manner of performing Tayammum:

1. Look for any pure thing from the earth other than water – for example soil or dust, or anything which has dust on it, such as a rock or the surface of a wall etc.
2. Have the *niyyah* (intention) and mention Allah's Name by saying "*Bismillaahir- Rahmaanir-Raheem*" (in the Name of Allah, the Most Merciful, the Bestower of Mercy).
3. Strike the clean surface that has on it soil or dust or the like of these once with the two palms of the hand. Then wipe the left palm over the back of the right hand and the right palm over the back of the left hand, then wipe the face once with both hands.

This method of doing Tayammum is used to take a person out of a state of major ritual impurity (such as janaabah - post sexual intercourse impurity) and the lesser ritual impurity. Therefore, it can replace the Ghushl and Wudoo when either of these needs to be done, in accordance with the conditions already mentioned.



How to perform Tayammum



(1) Surah Al-Maidah 5:6

Nullifiers of Tayammum

1. All the matters which nullify Wudoo, which have already been explained, will also nullify Tayammum.
2. Availability of water, or if the person is able to use it.

Matters related to Tayammum

1. Tayammum is not valid if it is done only out of personal desire and without a valid excuse - like a lack of water or inability to use it - as has been explained in the conditions mentioned previously.
2. If a person prays after having made Tayammum and completes his prayer before water becomes available, then his prayer is valid, and he does not have to repeat it.
3. If he performs Tayammum in place of Ghushl to remove a major state of impurity, and prays, then his prayer is valid. If water for making Ghushl becomes available, he does not have to repeat his prayer. However, he must strive to find water for Ghushl.
4. If a Muslim cannot perform Wudoo or Ghushl due to an illness, or any other reasons, he must perform the prayer and not delay it, even if he is not in a state of purity, and he does not have to repeat the prayer later. This explains the importance of performing the prayer in its prescribed time.





Written Exercises

1. List the preconditions for wiping over the khuffayn (socks):

- a.
- b.
- c.
- d.
- e.

2. Describe how to do Tayammum:

-
-

3. When is it permissible to do Tayammum?

-
-

4. What is the ruling on wiping over a cast or bandage?

-
-

5. Mention the preconditions for Tayammum?

- 1.
- 2.
- 3.
- 4.

6. Mention the nullifiers of Tayammum?

- a.
- b.



Practical Exercises

1. The teacher will ask the student to wipe over the leather socks and normal socks, and will discuss it with the student and correct his mistakes.
2. The teacher will ask the student to perform Tayammum and will discuss the preconditions and rulings of Tayammum, along with correcting his mistakes.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	خف	Khuff	Leather sock
2	جوارب	Jawaarib	Normal socks
3	خلع	Khala3a	Taking off
4	حرير	Hareer	Silk
5	جبيرة	Jabeerah	Cast
6	تيمم	Tayammum	Dry Purification / Purification using dry material
7	غبار	Ghubaar	Dust
8	تراب	Turaab	Soil
9	كعب	Ka3ab	Ankle
10	مباح	Mubaah	Permissible

Lesson 2

Ghusl (Ritual Bath)

Duration:



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Understand the meaning of Ghusl
- Know when ghusl is obligatory
- Know when ghusl is recommended
- List the types of recommended ghusl
- Understand some of the issues of purification which are specific to women
- Compare the rulings of haydh (menstrual period) and istihaadhah



Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons in the Unit of Tahaarah (Purification) in Level 1 & 2

Ghusl (Ritual Bath)

Ghusl is to wash the entire body with water. This is obligatory upon a Muslim to remove the major hadath (major impurity) which includes:

1. **Al-Janaabah (a state of post sexual impurity):** The person who is in a state of janaabah is not allowed to offer prayers, make circumambulation around the Ka'bah, recite from a written copy of the Noble Qur'an or stay in the masjid (mosque).

Janaabah occurs due to the following causes:

- a. Sexual intercourse: This involves penetration, regardless of whether semen is ejaculated or not. Any contact of the male and female genitalia makes ghusl obligatory.
 - b. Wet dreams: This is the ejaculation of semen while asleep due to a wet dream.
 - c. Emission of semen due to sexual desire whilst awake for whatever reason. If semen is emitted out of non-sexual desire, then this does not count as janaabah.
2. **Al-Haydh (Mensuration):** This is the monthly (period) which the women experience. The woman on her period is not allowed to offer prayers nor touch a written copy of the Qur'an nor enter the masjid. Likewise, it is not permissible for her husband to have sexual intercourse with her until she has made ghusl after her period has finished.
 3. **An-Nifaas (Postpartum bleeding):** This bleeding takes place after childbirth. Similar to the menstrual period, the woman purifies herself once the bleeding stops.



The Obligatory Ghusl

Ghusl is obligatory to perform in the following circumstances:

1. **Al-Janaabah** (Major ritual impurity)
2. **Al-Hayd** (Monthly menstrual period): It is obligatory for the woman to make Ghusl after she is pure from her monthly cycle.
3. **An-Nifaas** (Postpartum bleeding): It is obligatory for the woman to make Ghusl after she becomes pure from the bleeding of nifaas, just as is the case with Hayd.
4. **Death**: If a person dies, it is obligatory for his family to do Ghusl to him.
5. **Islam**: If a disbeliever enters Islam, it is obligatory for him to do Ghusl. However, some of the scholars view that it is recommended, and not obligatory.

The Recommended Ghusl

Ghusl is recommended to perform in the following circumstances:

1. Before the Jumu'ah prayer (Friday congregational). Some of the scholars view it obligatory to make Ghusl for Jumu'ah, due to the statement of the Prophet ﷺ: *"The Ghusl of Jumu'ah is obligatory upon every person who has reached puberty".*⁽¹⁾
2. Before the Eid prayer
3. After recovering from losing consciousness or regaining sanity after being insane
4. Before entering the state of Ihram
5. Before entering Makkah for the one who came from a long journey and not a resident of Makkah – with the intention of doing Hajj and Umrah.
6. For the one who washed a dead person

(1) Agreed upon and reported by the seven

The Manner of Performing Ghusl

To perform Ghusl, it is sufficient for a Muslim to have the intention to purify from the major impurity and say "*Bismillah*" (in the Name of Allah), then pour the water over the head and the rest of the body, as well as doing *Madmada* (rinsing the mouth with water) and *Istinshaaq* (rinsing the nose) by sniffing water into the nostrils.

The Sunnah (perfect way) in doing Ghusl from Janaabah is to perform the following steps:

1. Making the niyyah (intention in the heart only) for doing Ghusl to purify oneself from impurity.
2. *Tasmiyah*, i.e. saying "*Bismillah*".
3. Cleaning of private parts.
4. Doing Wudoo, similar to the way for the Salah (prayer).
5. Pouring water over the head three times.
6. Pouring water over the head and whole body starting with the right side of the body and then the left side once.



Specific Issues About the Purification of the Muslim Woman

There is no difference between a Muslim woman and a man with regards to the rulings of Taharaah (purification) in Ghusl, Wudoo and the state of Janaabah. However, there are rulings specific to her by virtue of her feminine nature, like *Hayd* (menstruation), *Nifaas* (postpartum bleeding) and *Istihaadah* (abnormal vaginal bleeding).

It is important for the Muslim woman to know these rulings in order to perform the acts of worship in a correct manner. Similarly, it is important for the man to know these rulings to guide his family and educate them about the religion because they are the one responsible over his household. The specific rulings related to a woman's purification are explained below.

First: Al-Hayd (Menstruation)

It is the blood which naturally comes out of a woman every month. Its length differs from one woman to another as it can be between six and eight days every month, and sometimes it may be more, or it may be less. Some of the rulings specific to the menstruating woman are as follows:

1. The menstruating woman should not offer her prayers until she becomes pure. If she does, her prayer is invalid, and she is sinning if she offers her prayers during her period. She does not have to make up any of the prayers she missed during this time.
2. The woman who is menstruating is forbidden to fast during her period until she becomes pure. However, she must make up any missed fasts from the month of Ramadaan, or any other obligatory fast.
3. She cannot touch the *Mus-haf* (the Qur'an in book form) but she can read the Qur'an from her memory. If there is a need like for studying, teaching, and revising what she has memorised out of fear in forgetting it, she can read from the *Mus-haf* but without touching it.
4. It is forbidden to have sexual intercourse with her husband until she becomes pure. However, it is permissible for her husband to be intimate with her in ways that do not involve her private parts, like kissing, playing with her and touching her.
5. The woman who is menstruating cannot enter the masjid and stay inside. Likewise, she is not allowed to do Tawaf (circumambulation) around the Ka'bah.

Second: An-Nifaas (Postpartum bleeding)

It is the blood which a woman loses due to childbirth, regardless of whether it comes out shortly before (like three days), or after. All the rulings about menstruation which have been mentioned also apply to women experiencing Nifaas, such as leaving the prayer, making up the fasts, not touching the *Mus-haf*, not entering the Masjid and not having sexual intercourse.

The period of Nifaas: The scholars limited Nifaas to forty days after she gives birth. If she becomes pure before that, then she must make Ghusl and the things that were *haram* (forbidden) for her during her period of Nifaas become *halal* (permissible). If it exceeds more than forty days, it is considered *Istihaadah* (abnormal vaginal bleeding), and will be explained further.

Ijhaad (Miscarriage/Stillbirth): It is when the fetus comes out before the full pregnancy period is complete. The blood which comes out after the miscarriage has the same ruling as Nifaas if the fetus has been alive for 81 days. This is the period in which the human form becomes apparent in most cases. However, if it is less than 81 days, the bleeding is not considered Nifaas.

Third: Al-Istihadah – (Abnormal vaginal bleeding)

This is a continuous vaginal bleeding in woman that only stops for a day or two. It does not require Ghusl, and the rulings of menstruation and postpartum bleeding do not apply in this case. A woman has to purify herself by performing wudoo for every prayer when its prescribed time comes, washes the area where blood comes out and places something like cotton to stop the continuous flow. If some blood comes out after doing that, she can continue and complete her prayer. A woman experiencing istihadah falls into one of these three categories:

1. A woman who had a regular cycle beforehand

This applies to the woman who had a regular menstrual cycle before developing continuous bleeding for the whole month. She should refer back to the regular bleeding pattern she used to have before she developed istihadah, and determines the days of her menstrual cycle from it. Then when the days of her period have finished, she makes Ghusl – just as is reported in the hadeeth of 'Aisha (may Allah be pleased with her), when the Prophet ﷺ said to Fatimah bint Abu Hubaysh رضى الله عنها: *"Stop praying for the number of days that your menstrual period used to last, then do Ghusl and pray."* ⁽¹⁾

2. The woman with istihadah who had no regular cycle

She is the woman who has no regular menstrual cycle, but she can distinguish between her normal menstrual blood and her istihadah blood. Thus, she acts according to this distinction.

3. The woman with istihadah where the situation is unclear

She is the woman for whom the type of bleeding is not clear, did not have any regular menstrual pattern and is unable to distinguish between menstrual bleeding and istihadah bleeding. This person must consult the people of knowledge and the medical specialists.

The Ghusl after menstrual or postpartum bleeding:

When the woman has finished her menstrual or postpartum bleeding, she must be certain that it has truly stopped and monitor closely until the signs of being pure appears, which are well known amongst women. Then she must hasten to do Ghusl and not delay it so that she can resume to perform her prayers and make up for her missed fasts.

(1) Reported by al Bukhari and Muslim



Written Exercises

1. Complete the following:

- a) Ghusl is:
- b) Hadath akbar (major ritual impurity) needs the whereas hadath asghar (lesser ritual impurity) needs the
- c) Hadath akbar includes,, and
- d) Janaabah (state of major ritual impurity) occurs due to,, and
- e) Hadath akbar prevents a Muslim from doing,, and, and these are not permissible for him until
- f) Haydh is:
- g) Istihaadhah is:

2. Mention the things which make Ghusl obligatory:

- a)
- b)
- c)
- d)
- e)

3. When is Ghusl recommended (rather than obligatory)?

.....

4. Mention the steps when making a complete Ghusl:

- a)
- b)
- c)
- d)
- e)

5. Compare and contrast the situation for the woman on her haydh and a woman who is in istihaadah:

- a) **With regards to the prayer:**
The woman on her haydh
- The woman who is in istihaadhah
- b) **With regards to the fasting:**
The woman on her haydh
- The woman who is in istihaadhah

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مصحف	Muṣ-ḥaf	Written copy of the Qur'an
2	ولادة	Wilaadah	Childbirth
3	مني	Manee	Semen
4	نفاس	Nifaas	Postpartum bleeding
5	حيض	Ḥayḍ	Menstrual period
6	استحاضة	Istiḥaadah	Abnormal vaginal bleeding
7	احتلام	Ihtilaam	Wet dream
8	إغماء	Ighmaa'	Unconsciousness
9	ميت	Mayit	Dead person
10	اجهاض	Ijhaad	Miscarriage

"Pray as you have seen me praying." ⁽¹⁾

Unit on Salah (Prayer)



(1) Reported by Al-Bukhari

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Lesson 1

The Voluntary Prayer

Duration:



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Identify the number of superogatory prayers associated with the obligatory prayers
- Know some of the emphasized sunnah
- Know the times that it is forbidden to offer prayers

Lessons components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Previous lessons from the Unit of Salah (Prayer) in Level 1
- Previous lessons from the Unit of Tahaarah (Purification) in Level 1 & 2

The Voluntary Prayers

These are the prayers which the Prophet ﷺ has recommended us to perform, without them being obligatory to do, either by doing them by himself or has encouraged us to do them. The different types of voluntary prayers are explained below.

1. **The Rawaatib Sunnah (As-Sunan Ar-Rawaatib):** These are the sunnah prayers that are linked to the obligatory prayers that are offered before or after them. There are twelve rak'ah in total as explained in the following table:

Number	Prayer	Number of Sunnah rak'ah before it	Number of obligatory rak'ah	Number of Sunnah rak'ah after it	Total
1	Fajr	2	2		4
2	Dhuhr	2 + 2	4	2	10
3	'Asr		4		4
4	Maghrib		3	2	5
5	'Isha		4	2	6
Total number of obligatory rak'ah			17		

The two-rak'ah Sunnah prayer done before the Fajr prayer is an emphasized sunnah that the Prophet ﷺ was constant in performing, whether he is travelling or not.

2. **The Witr (Odd number) Prayer (Salaatul-Witr):** It is a one rak'ah prayer that the Muslim performs as the last prayer of the day, just as the Prophet ﷺ said: *"Witr is one rak'ah in the last part of the night."*⁽¹⁾

Its time is from after the 'Isha prayer until before the Fajr prayer. It is also an emphasized sunnah just like the Sunnah of Fajr that the Prophet ﷺ was constant on performing, whether he is travelling or not, and he used to pray two rak'ah before it. It is better to delay the Witr prayer until the last part of the night for the one who is confident in waking up in time for it, as mentioned in the hadeeth of Jabir رضي الله عنه who said: The Messenger of Allah ﷺ said: *"Whoever fears that he will not get up at the end of the night, let him pray Witr at the beginning of the night, but whoever expects to get up at the end of it, let him pray Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is better."*⁽²⁾

3. **The Night Prayer (Salaatul-Layl):** It is the best of the prayers next to the obligatory prayers, as mentioned in the hadeeth of Abu Huraira رضي الله عنه that the Prophet ﷺ: *"The best prayer after the obligatory prayers is the night prayer."*⁽³⁾ It does not have a specific number; thus, the Muslim may pray as much as he wants, generally offered two rak'ah by two rak'ah and ends it with the Salaat-ul Witr.
4. **The Taraaweeh Prayer (Salaatul-Taraaweeh):** This is the optional prayer usually performed in the nights of Ramadan after the 'Ishaa prayer, and the Muslims pray it in congregation in the masjid.
5. **The Prayer for Greeting the Mosque (Tahiyatul-Masjid):** It is a two-rak'ah prayer that a Muslim performs upon entering the mosque before sitting whilst waiting for the prayer to begin.

(1) Reported by Muslim

(2) Reported by Muslim

(3) Reported by Muslim

Times When It Is Forbidden To Pray

Allah ﷻ Who establishes the rulings, has demarcated times in which it is forbidden to pray optional prayers, and these times are as follows:

1. From after the Fajr prayer until sunrise; However, during this time, it is only permissible to pray the sunnah of Fajr if one did not pray them before the Fajr prayer.
2. From sunrise until the sun rises by the distance of a spear, and that is approximately fifteen minutes after sunrise.
3. From when the sun reaches the zenith until it goes down in the direction of the west, and this time period is recognised by the lack of a shadow, just as you can recognise the time of afternoon by the sun inclining towards the west and the appearance of a shadow in the east direction.
4. From after the 'Asr prayer until sunset.
5. While the sun is setting.

The situations in which it is permissible to pray at the forbidden times:

1. Making up an obligatory prayer.
2. The two rak'ah for tawaaf (circumambulation of the Ka'bah).
3. Making up the sunnah for Dhuhr after 'Asr prayer, if Dhuhr and 'Asr were combined.
4. A prayer that is connected to a specific reason, for example, the Funeral prayer, the Eclipse prayer and Tahiyatul-masjid (the prayer for greeting the masjid).



Written Exercises

Answer the following:

1. Mention three times when it is forbidden to pray a voluntary prayer without a valid reason?

- a.
- b.
- c.

2. What are the types of voluntary prayer?

- a.
- b.
- c.
- d.

3. Complete the following table:

Number	Prayer	Number of Sunnah rak'ah before it	Number of obligatory rak'ah	Number of Sunnah rak'ah after it	Total
1	Fajr				
2	Dhuhr	2 +			10
3	'Asr		4		
4	Maghrib		3		
5	'Isha				
6	Witr				

4. What are the situations when it is permissible to pray at the forbidden times?

- a.
- b.
- c.
- d.

5. Mention two examples of an emphasized sunnah?

- a.
- b.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	تطوع	Taṭawwu3	Voluntary
2	نافلة	Naafilah	Optional / supererogatory
3	سنن رواتب	Sunan Rawaatib	Sunnah prayers linked to the obligatory prayers
4	وتر	Witr	Odd number prayer
5	سنة مؤكدة	Sunnah Mu'akkadah	Emphasized sunnah
6	خسوف	Khusoof	Lunar eclipse
7	الضحى	Adh-Dhuha	Forenoon prayer
8	الاشراق	Al-Ishraq	Sunrise
9	تراويح	Taraaweeh	Optional prayers prayed after 'Ishaa in Ramadan
10	كسوف	Kusoof	Solar eclipse



Lesson 2

Salaatul-Jamaa'ah (The Congregational Prayer)

Duration:



One Hour



The Ruling of the Congregational Prayer

It is obligatory upon the Muslim man that he performs the obligatory prayers in the mosque in congregation with the other Muslims. Allah ﷻ says:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ , رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴾ (1)

"In mosques, which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts them from the Remembrance of Allah nor from performing the prayer nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned from the horror of the torment of the Day of Resurrection."

And Allah ﷻ says:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَمِمَّنْ يَخْشَى اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ (2)

"The Mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish the prayer and give Zakat and fear none but Allah. It is they who are expected to be on true guidance."

Abu Huraira رضي الله عنه reported that a blind man came to the Prophet ﷺ. He said, "O Messenger of Allah, I do not have a guide who can lead me to the masjid." So he asked the Prophet ﷺ to grant him a concession so he could pray in his house, so he granted him a concession. Then when he (the blind man) turned away, the Prophet ﷺ called him and said, "Can you hear the call to the prayer?" He said, "Yes." So he ﷺ said, "Then respond (to it)." (3)

Thus, if the congregational prayer is not obligatory, then why did the blind man request a concession to pray in his house? And it was confirmed to be an obligation because the Prophet ﷺ commanded him to answer the call to prayer, which is the Adhaan. It is reported from Abdullah ibn Abbas رضي الله عنه that he said: *The Prophet ﷺ said, 'whoever hears the call (adhaan) and does not come (to the masjid), then there is no prayer for him except for the one who has a (valid) excuse.'* (4)

The congregational prayer has a tremendous virtue. 'Abdullah ibn Umar رضي الله عنه reported that the Messenger of Allah ﷺ said, "The congregational prayer is better than the prayer alone, by twenty-seven times." (5)

If this is the case, then it is important to be keen on performing the obligatory prayers in congregation with other Muslims in the masjid. As for the voluntary or supererogatory prayers, performing them in the house is better.

The congregational prayer is not obligatory upon woman, rather, the prayer in her house is better. However, she is not to be prevented from praying in the masjid if she wants to, and if there is a designated place in the masjid for the women.

(1) Surah An-Nur 24:36-37

(2) Surah Al-Tawbah 9:18

(3) Reported by Muslim

(4) Reported by Ibn Majah, and Ibn Hibban and al-Albaani declared this narration to be saheeh (authentic)

(5) Reported by Al-Bukhari and Muslim

The Adhaan and the Iqaamah

The Adhaan is the Islamic call recited loudly to inform the Muslims that the time of a particular prayer has begun. The Iqaamah is the announcement that the Imam has arrived, and the prayer will start. The manner of calling the Adhaan and Iqaamah are as follows:

No.	Wordings of the Adhaan	Repeat	Wordings of the Iqaamah	Repeat
1	Allahu Akbar	4	Allahu Akbar	2
2	Ash-hadu an laa ilaaha illal-laah	2	Ash-hadu an laa ilaaha illal-laah	1
3	Ash-hadu anna Muḥammadan Rasulullah	2	Ash-hadu anna Muḥammadan Rasulullah	1
4	<u>H</u> ayya 'alaa-Ṣalaḥ	2	<u>H</u> ayya 'alaa-Ṣalaḥ	1
5	<u>H</u> ayya 3alal-falaah	2	<u>H</u> ayya 3alal-falaah	1
6			Qad Qamatis-Ṣalaḥ	2
7	Allahu Akbar	2	Allahu Akbar	2
8	Laa ilaaha illal-laah	1	Laa ilaaha illal-laah	1

However, in the Fajr prayer the *mu'adh-dhin* (the person who calls the adhaan) says "*As-Salaatu khairu minan-nawm*" (Prayer is better than sleep) twice after saying "Hayya 3alal-falaah".

How to Respond Upon Hearing the Adhaan

When you hear the Adhaan, repeat after the *mu'adh-dhin* and say exactly what he says, except when he says "*Hayya 3alas-salah, Hayya 3alal-falaah*", and instead say "*laa hawla wa laa quw-wata illa billah*" (There is no power nor strength except with Allah).

After the Adhaan is finished, it is from the Sunnah to send salutations upon the Prophet ﷺ then ask for him to be granted "*Al-Waseelah*" (an exalted position) in the Hereafter. Abdullah bin 'Amr ibn Al-Aas رضي الله عنه narrated that he heard the Prophet ﷺ say:

"When you hear the *mu'adh-dhin*, repeat what he says, then send salaah on me, for everyone who sends salaah on me, Allah will send salaah on him ten times; then ask Allah for *Al-Waseelah* for me, which is a rank in Paradise which is befitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given *Al-Waseelah*, he will be assured of my intercession."⁽¹⁾

Jabir ibn Abdullah رضي الله عنه said that the Messenger of Allah ﷺ said: "Whoever says, when he hears the call to prayer:

'Allahumma rabba hadiidh-da'watit-taam-mati was-salatil-qaimah, aati Muhammadan Al-Wasilah wal-Fadilah, wab'ath-hu Maqaman Mahmoodan al-ladhi wa'adtah.' (O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad al-waseelah and also the eminence, and resurrect him to the Praised Position that you have promised),

then my intercession on the Day of Resurrection will be made permissible for him."⁽²⁾

(1) Reported by Muslim

(2) Reported by Al-Bukhari

When the time for prayer comes and you are in a place or city where the adhaan is not heard, then the best thing to do is to call the adhaan by yourself because in it is a great reward. If you hear the adhaan, then it is binding upon you to attend the congregational prayer. And if you will pray alone in a city where the adhaan is called, it is recommended to call the iqamah for yourself or for those who are praying with you.

Videos to teach the recitation of Adhaan and Iqamah



The call to prayer (Adhaan)



The Adhaan for Fajr Prayer



The Iqamah



Etiquettes of Going to the Prayer

The prayer (Salah) is a tremendous act of worship, and because of this, a Muslim must give importance in preparing for it and to perform it in congregation along with the other Muslims in the masjid. There are recommended manners in performing the prayer in the masjid and among these are the following:

1. Going early to the masjid at the time of hearing the adhaan
2. Walking to the prayer with calmness and tranquillity, and without undue haste in walking even if the prayer has already started
3. Going inside the masjid with the right foot first and saying the supplication which was transmitted to us by 'Abdullah ibn 'Amr ibn al 'Aas رضي الله عنه that when the Prophet ﷺ would enter the masjid, he would say: **"A'oudhu bil-lahil-'adheem wa bi-wajhihil-Karem, wa sultanihil-qadeem minash-shaytanir-rajeem."** (*I seek refuge with Allah, the Tremendous One, and with His Noble Face and with His Pre-eternal Sovereignty from the accursed satan.*)⁽¹⁾
4. Praying two rak'ah as either Tahiyat-ul Masjid (Greeting the masjid) or as Sunnah Raatibah if the obligatory prayer has accompanying sunnah prayers before it. If the prayer has not started, one may sit and keep busy with Dhikr (remembrance of Allah, the Most High), recite the Qur'an and make supplication.
5. Striving to perform the prayer in the first row because it is the best of the rows for men.
6. Striving to straighten the line, such that no one is ahead or behind the row, and not leaving a gap between yourself and the person praying next to you.
7. Sitting for a short time after the prayer finishes, not being hasty to stand up, and reciting the prescribed words of dhikr after the obligatory prayers.
8. Avoiding passing directly in front of someone who is praying, for this is a serious sin.
9. Not raising your voice when reciting the Qur'an, making Du'a or Dhikr in a manner that would disturb those people around you.
10. Switching off communication devices such as mobile phone or putting it on a silent setting.

(1) Reported by Abu Dawud and al Albani said it is saheeh (authentic).



Written Exercises

1. Mention five of the etiquettes of going to the prayer:

- a.
- b.
- c.
- d.
- e.

2. Complete the following phrases:

- a. The adhaan is:
and the iqamah is:
- b. The ruling regarding the congregational prayer is
and it is times better than praying by yourself.

3. What should you say upon hearing the Adhaan?

.....

.....

.....



Practical Exercises

1. The student will be asked to say the Adhaan for the prayer.



2. The student will be asked to say the Iqamah for the prayer.



Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مكتوبة	Maktoobah	Obligatory
2	جماعة	Jamaa3ah	Congregation
3	منفرد	Munfarid	Praying alone
4	إمام	Imaam	Imam/person who leads
5	مأموم	Ma'moom	Person following the Imam
6	رخصة	Rukhsah	Concession
7	نداء	Nidaa'	The call
8	أذان	Adhaan	Call to prayer
9	إقامة	Iqaamah	Call to begin the salah
10	عذر	3Adhr	Excuse

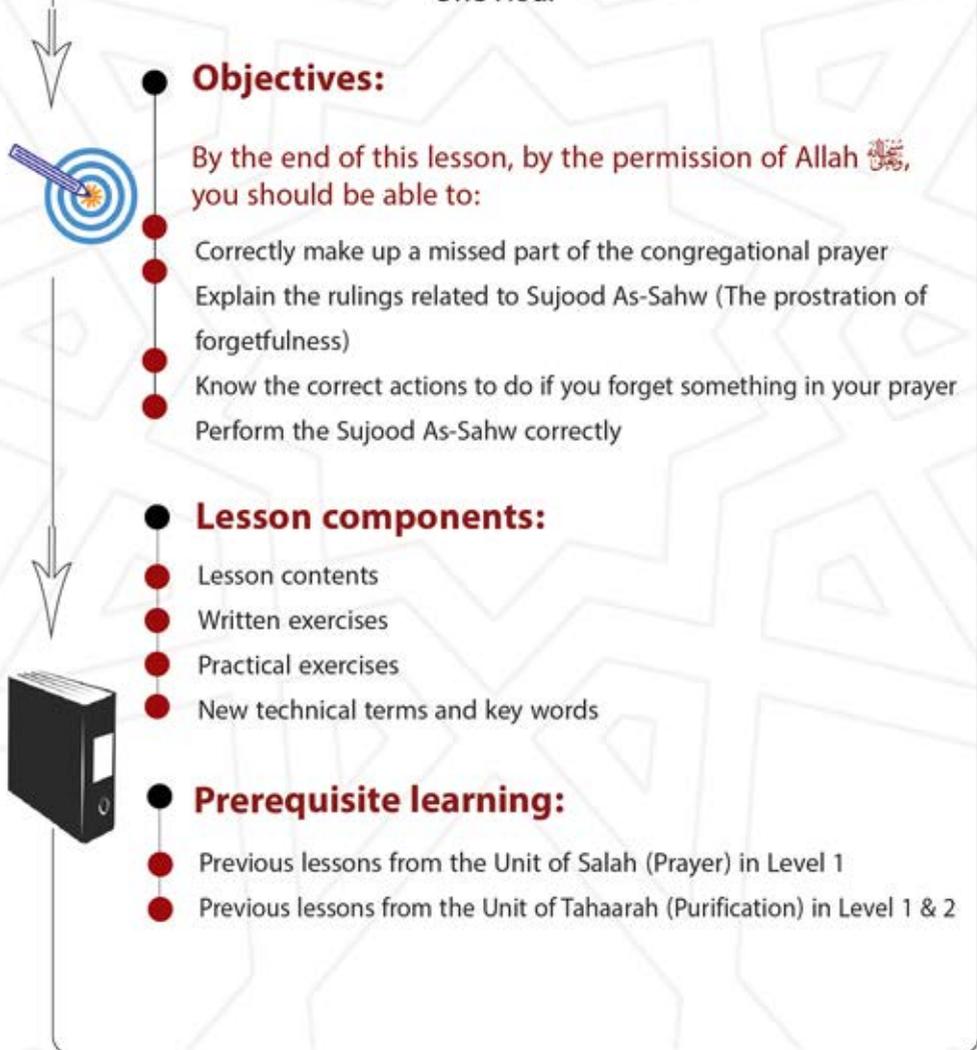
Lesson 3

The Rulings Related to Making Up the Prayer and Accidentally Forgetting a Part of Prayer

Duration:



One Hour



Rulings Related to the One Who Came Late in the Congregational Prayer

It is recommended for the Muslim to come early for the congregational prayer as we have previously mentioned, but if he arrives late then he must join the Imam in the position he is in and should make up whatever part of the prayer he missed. The explanation concerning how to make up the missed part of the congregational prayer are as follows:

1. If you catch the Imam when he is making Rukoo; then you have caught the rak'ah (hence, you do not need to make up that rak'ah).
2. If you join the row, make the Takbeerat-ul ihram (the initial saying of Allahu Akbar which enters you into the prayer) while you are standing. Then perform another Takbeer and follow the position in which the Imam is. For example, if he is prostrating, then prostrate yourself, and if he is sitting, sit as well – and so on.
3. Follow the Imam until he performs the second Tasleem (saying “*Assalaamu alaikum wa rahmatullah*” at the end of his prayer).
4. After the Imam performs that Tasleem, stand, and recite the Takbeer, and perform whatever part of the prayer you missed.
5. Consider the first Rak'ah that you were able to catch with the Imam as your first Rak'ah. Then make up the Rak'ah which you missed, following the correct sequence of the actions of the prayer.

Here are some examples for clarification:

1st Example: You joined the congregation while they were prostrating in the second Rak'ah of the Dhuhr prayer. You must follow these steps:

- Perform the Takbeeratul-ihram while you are standing.
- Perform another Takbeer then prostrate with the congregation and complete the prayer with the Imam.
- When the Imam performs the second Tasleem (to conclude his prayer), perform the Takbeer, and stand for your third Rak'ah. It is the third Rak'ah for you because you caught your first and second Rak'ah with the Imam when the Imam was praying his third and fourth Rak'ah.
- Complete your third and fourth Rak'ah then conclude the prayer with the Tasleem.

2nd Example: You joined the congregation when they were sitting for the first Tashahhud in the Maghrib prayer, thus you must follow these steps:

- Perform the Takbeerat-ul ihram while you are standing, then perform another Takbeer, and sit with the congregation.
- Complete the Imam's third Rak'ah with him but consider it as your first Rak'ah.
- When the Imam performs the second Tasleem, perform the Takbeer, and stand to perform your second Rak'ah.
- Sit for the first Tashahhud after this Rak'ah, because the first Tashahhud is made at the end of the second Rak'ah.
- After this first Tashahhud, perform the Takbeer, stand for the third and final Rak'ah, complete it, and then recite the Tasleem.

Rulings Related to Sujood as-Sahw (Prostration of Forgetfulness)

It is from the nature of humans to be forgetful. A person who is praying might make a mistake out of forgetfulness, by doing something extra or unintentionally omitting something from his prayer, or he might have doubt regarding something in his prayer. Out of Allah's mercy for His servants, He legislated the *Sujood as-Sahw* (Prostration of Forgetfulness) for any mistake in the salah that a person does due to forgetfulness. The prostration of forgetfulness is legislated in three situations:

1. Adding something extra in the prayer. The prostration of forgetfulness for such mistake is to be done after the Tasleem.
2. Omitting something in the prayer. The prostration of forgetfulness for such mistake is to be done before the Tasleem.
3. Having doubt about whether something is added or omitted from the prayer. The prostration of forgetfulness is to be done after the Tasleem if he views that one of the two possibilities is more likely. But if he does not view that one of the two possibilities is more likely to have happened, then he decides on (the part of the prayer) what he is certain of – meaning, the lesser – and the prostration of forgetfulness is before the Tasleem.

The prostration of forgetfulness is legislated both for the fard (obligatory) and nawafil (supererogatory) prayers if there is a need for it; but not every mistake that is forgotten in the prayer necessitates a prostration of forgetfulness. In what follows is the explanation for the situations in which a person should perform the *Sujood as-Sahw*.

1. Adding something in the prayer

If a person unintentionally adds an act in his prayer, such as extra rukoo' (bowing), sujood (prostrating) or standing, or extra rak'ah - i.e., if he prays Dhuhr with five instead of four rak'ah accidentally and remembers only after he has done that extra amount, then he must prostrate twice after the Tasleem.

However, if he added an extra rak'ah and recognizes it while still in standing position, then he must sit down at once and say the last Tashahhud without any need to complete that extra rak'ah. Then he says the Tasleem and perform the prostration of forgetfulness after it.

2. Omitting something from the prayer

This is when a person unintentionally leaves out an act in the salah. The manner of rectifying this deficiency due to forgetfulness varies, according to the explanation that follows:

- a. If the Takbeerat-ul ihraam is forgotten, the salah (prayer) must be repeated from the beginning because the prayer has not been established in its very basis.
- b. If any of the pillars of the prayer other than the Takbeerat-ul ihraam were left out, such as rukoo' or sujood (please review the lesson about the Arkan/Pillars of the prayer), then he must correct this deficiency accordingly in either of the three ways:

1. If he remembers that he didn't do the rukoo' or the sujood, and he is still in the same rak'ah, then he must return to the step of the prayer where he made the deficiency and correct it. Then he completes his prayer and does the prostration of forgetfulness **before** the Tasleem.
2. If he remembers the mistake only after he starts reciting Al-Faatihah for the next rak'ah, he does not have to go back to the previous rak'ah which the deficiency occurred because it is already **considered null and void**, and the current rak'ah is the replacement for it. He then completes his prayer and performs the prostration of forgetfulness **before** the Tasleem.
3. If he remembers after a short time and the interval hasn't been long, - i.e., he is still in the place where he prayed and he remembers that he left out a pillar, or he left a whole rak'ah few minutes after making the Tasleem.

For example, he prayed Asr with only three rak'ah - he must stand up, pray a whole rak'ah or perform the rak'ah he left out, make the Tasleem, then perform the prostration of forgetfulness and make another Tasleem. Even though this deficiency was a decrease, he in fact brought the deficiency, then completed it (the missed rak'ah), making his first Tasleem extra, so he performed the prostration of forgetfulness due to it after the Tasleem.

As for the one who remembers the deficiency after a long period has passed, then he must repeat the whole prayer.

3. Doubt regarding the prayer

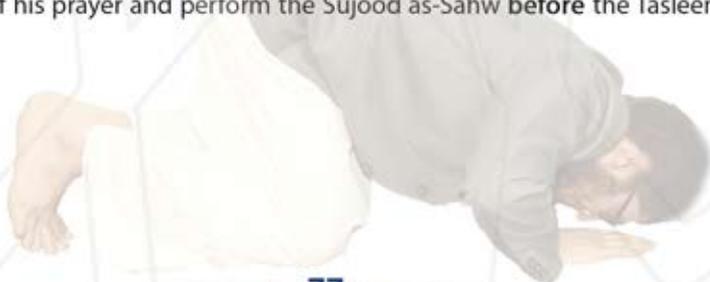
Shakk (doubt) is wavering between two matters, trying to decide which one happened. If the person is in doubt regarding the number of rak'ah he has prayed, whether it was two or three, then the situation can be of only two types:

- a. Weigh the two possibilities and follow whichever he is more certain. He must complete his salah and make Tasleem, then perform the prostration of forgetfulness and make another Tasleem.

For example, a person praying Salatul-Dhuhr and is in doubt whether he is performing the second or third rak'ah should assume whichever he is more certain of. If he is confident that he is on his third rak'ah, then he should consider it as it is, performs another rak'ah (for the fourth), recites the Tasleem and performs the prostration of forgetfulness and make another Tasleem.

- b. If there is uncertainty between two possibilities, he should choose the one with the lesser number, complete the salah and perform the prostration of forgetfulness **before** the Tasleem.

For an instance, a person praying Salatul-Asr is in doubt whether he is in the second or third rak'ah and neither seems to be more likely. He should assume the lesser number, which is the second rak'ah, then complete the third and fourth rak'ah of his prayer and perform the Sujood as-Sahw **before** the Tasleem.



How to Perform Sujood as-Sahw

Sujood as-Sahw is the two prostrations that a person does after completing the final Tashahhud, either before or after reciting the Tasleem, according to the circumstances that was explained previously. The steps are explained in the following illustrations:

In the case of the Sujood as-Sahw before the Tasleem



In case of the Sujood as-Sahw after the Tasleem



Sujood at-Tilaawah (Prostration of Recitation)

You may have noticed that the Imam sometimes stops his recitation during the standing in the prayer and makes a single Sajdah (prostration), then returns to standing and continues the recitation.

This sajdah (singular of Sujood) is called Sujood at-Tilaawah (The Prostration of Recitation). There are ayaat (verses) in the Noble Qur'an where it is Sunnah, not obligatory, to make sujood (prostration) when the Muslim recites them, regardless of whether they are being recited in the prayer or outside of it. These ayaat can be a command to make sujood, as Allah ﷻ mentioned in the Qur'an:

﴿ كَلَّا لَا تُطِغُهُ وَآسُجُّدْ وَأَقْتَرِبْ ۝ (1) ﴾

"No, (O Muhammad)! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah!"

They can also contain an indication to perform sujood (rather than a command), such as His sayings ﷺ:

﴿ وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ۝ (2) ﴾

"And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons,"

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُّوا وَسَجَدُوا يُحْمَدُ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۝ (3) ﴾

"They are only those who believe in Our verses who, when they are reminded by them, fall down in prostration and exalt Allah with praise of their Lord, and they are not arrogant.

Most of the time there is an indication in the margins of the Mus-haf (The Noble Qur'an) parallel to the ayah (verse) of Sajdah. There is a line placed under the ayah of Sajdah to notify the person reciting that this is a circumstance for Sujood at-Tilaawah, and sometimes the word 'Sajdah' is written.

In the congregational prayer, when the Imam recites an ayah of sajdah during his standing, he makes takbeer and performs the sujood, then makes another takbeer and rises from the sujood. It is obligatory upon whoever is praying behind him to follow what he does and make sujood with him.



[1] Surah Al-Waq 96: 19

[2] Surah Ar-Ra'd 13:15

[3] Surah As-Sajdah 32:15

The Qunoot Supplication

You may have noticed in some of the prayers, especially in the Witr prayer in Ramadan, that sometimes the Imam prolongs the standing after rising up from rukoo', and makes du'a (supplication) with whatever Allah has made easy from him from supplications which have been authentically reported (in the Sunnah). During this time, those praying behind him say "Ameen".

This supplication is called the *Du'a al-Qunoot* (Qunoot Supplication). In some occasions, the Imam performs the Qunoot in other prayers when there are calamities.





Written Exercises

1. Choose the correct answer from the following:

1. If you join the Imam while he is in rukoo' in the second rak'ah in the Fajr prayer, then you must:
 - a. Perform your second rak'ah after the Imam makes Tasleem, then you make Tasleem.
 - b. Make Tasleem with the Imam.
 - c. Repeat the prayer.
2. If you join the Imam while he is in sujood in the second rak'ah of the Dhuhr prayer, then you must:
 - a. Pray two rak'ah after the Imam's Tasleem, then you make Tasleem.
 - b. Pray three rak'ah after the Imam's Tasleem, then you make Tasleem.
 - c. Pray one rak'ah after the Imam's Tasleem, then you make Tasleem.
3. If you catch the Imam while he is making the first Tashahhud in the Maghrib prayer, then you must:
 - a. Pray two rak'ah after the Tasleem is done by the Imam, and do not sit down for Tashahhud between them, then make Tasleem.
 - b. Pray one rak'ah, then sit down to do the first Tashahhud, pray another rak'ah, then make Tasleem.
 - c. Pray two rak'ah, then sit down to do Tashahhud, pray a third rak'ah, then make Tasleem.
4. If you cannot remember whether you prayed three or four rak'ah while praying for 'Ishaa, then you must:
 - a. Make Sujood as-Sahw before you make Tasleem.
 - b. Make Sujood as-Sahw after you make Tasleem.
 - c. Pray one rak'ah, then make Sujood as-Sahw before you make Tasleem.

2. Complete the following:

- a. Sujood as-Sahw is:
- b. If you forget to make Takbeerat-ul Ihram, then your prayer:
.....
and you must
- c. Sajdah at-Tilaawah is:
- d. The Qunoot supplication is:



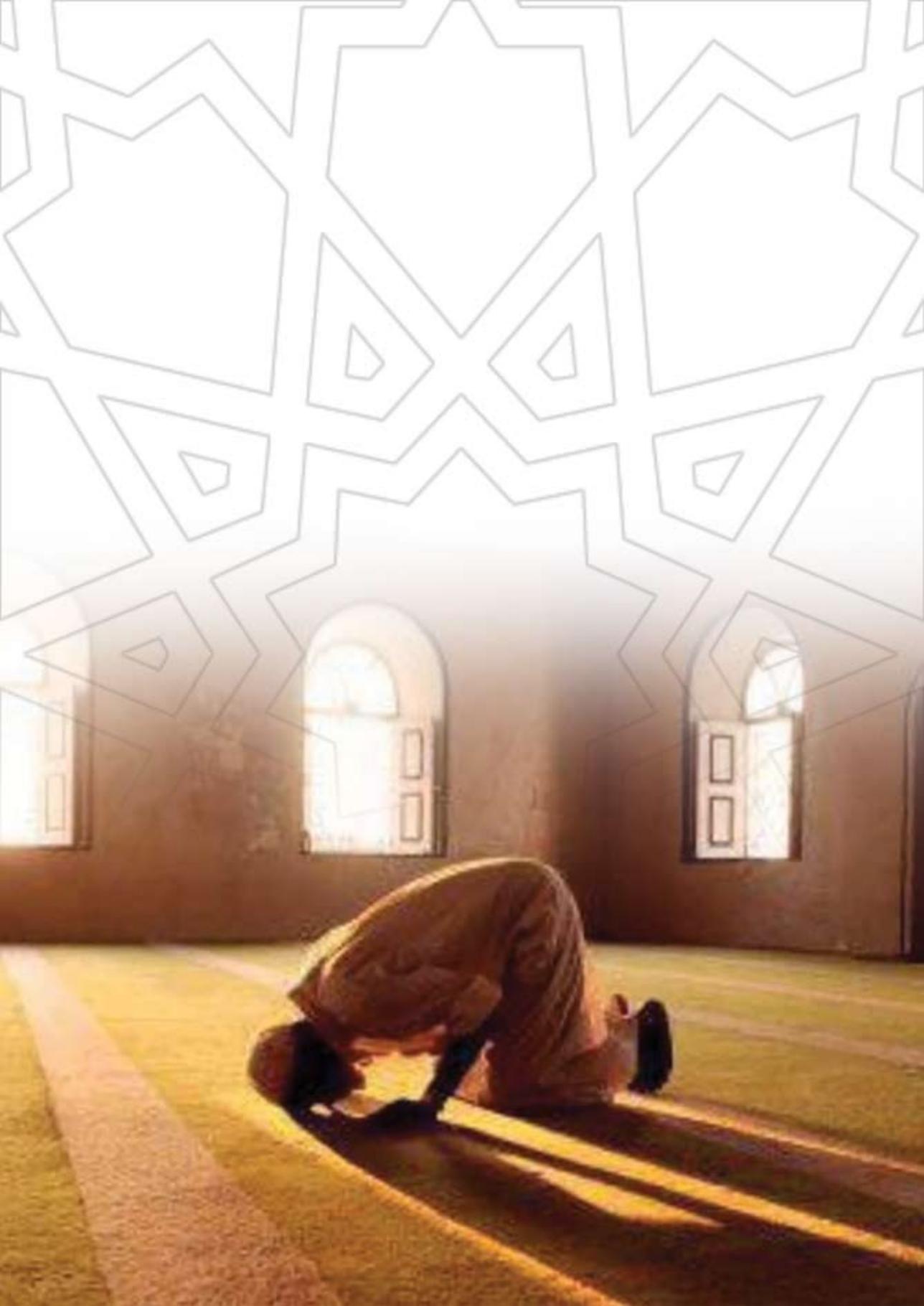
Practical Exercises

The student is requested to demonstrate Sujood as-Sahw in such instances:

- 1) Missing something out from the prayer.
- 2) Adding something extra to the prayer.
- 3) When he has doubt with what he has done.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مسبوق	Masbooq	Preceded
2	سجود السهو	Sujood As-Sahwu	Prostration of Forgetfulness
3	قضاء	Qad ^h aa'	Making up
4	نقص	Naqs	Deficiency
5	شك	Shakk	Doubt
6	صف	Saf	Row
7	تذكر	Tadhakkar	Remember
8	تردد	Taraddud	Hesitation
9	سجود التلاوة	Sujood At-Tilaawah	Prostration of Recitation
10	دعاء القنوت	Du3a Al-Qunoot	Qunoot supplication



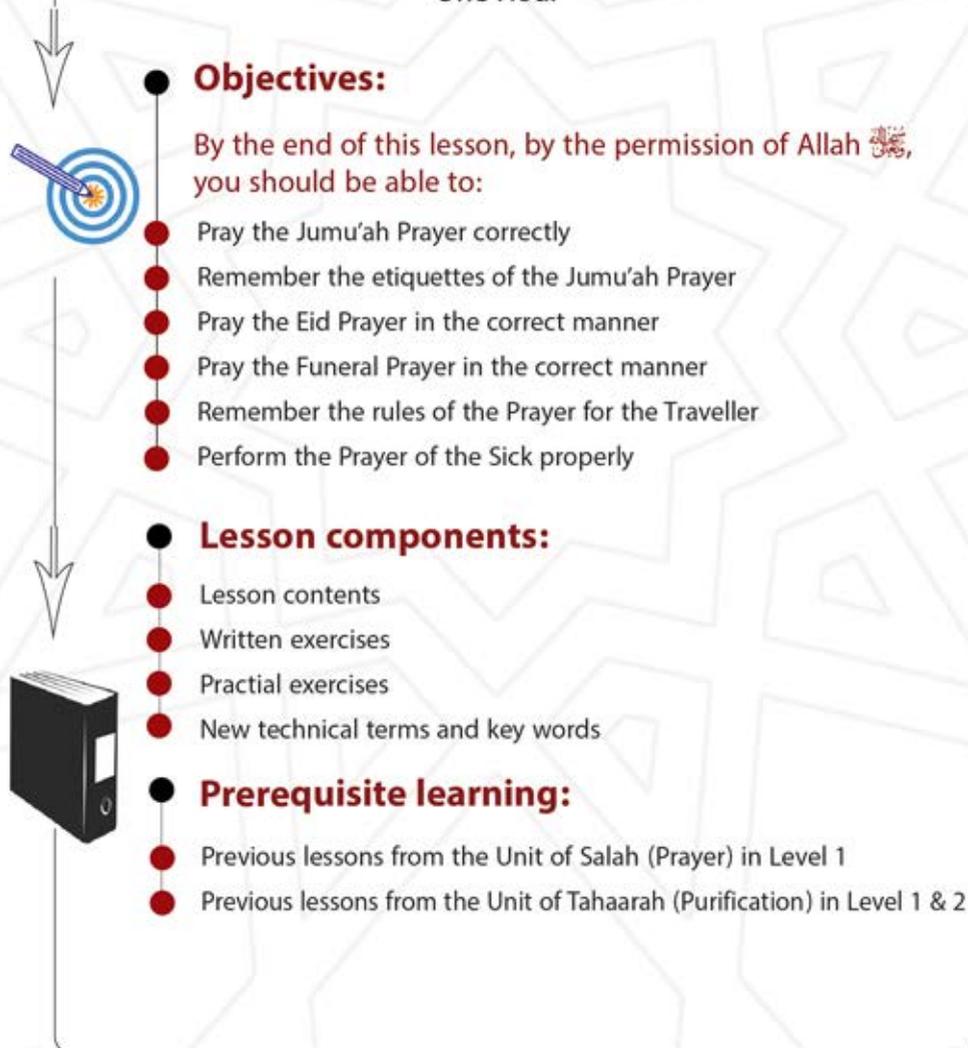
Lesson 4

Salaat-ul Jumu'ah and Salaat-ul Eidayn (The Friday Congregational Prayer and The Prayer of the Two Eid)

Duration:



One Hour



Salaat-ul Jumu'ah (The Friday Prayer)

The day of Jumu'ah (Friday) is the best day of the week. With regards to its excellence, Abu Hurayrah رضي الله عنه narrated that he heard Allah's Messenger ﷺ say: "We are the last (of the nations), but the first and foremost on the Day of Resurrection although they were given their scripture before us. Then this is their day which was made obligatory upon them, but they differed about it. So Allah guided us (to it). Thus the people will follow us with regards to it – the Jews have tomorrow (Saturday) and the Christians the day after tomorrow (Sunday)."⁽¹⁾

On the day of Friday, the Salaat-ul Jumu'ah (Friday Prayer) is prayed instead of the Dhuhr prayer for whoever is praying in congregation. Due to its importance, it is obligatory upon the Muslim men to attend the Jumu'ah Prayer. The Noble Qur'an has mentioned this religious obligation as Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ . ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾⁽²⁾

"O you who believe! When the adhan is called for the prayer on the day of Jumu'ah then proceed to the remembrance of Allah, and leave off trading. That is better for you, if you only knew."

Likewise, there are aforementioned warning and threat for those who abandon it without a valid excuse. 'Abdullah ibn 'Umar and Abu Hurayrah رضي الله عنه narrated that they heard the Messenger of Allah ﷺ say whilst he was on his wooden pulpit: "The people must certainly stop leaving off the jumu'ah prayers, or else Allah will surely place a seal over their hearts. Then they would certainly be from the ghaafileen (heedless ones)."⁽³⁾

Among the virtues of excellence of the Jumu'ah Prayer was narrated by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "Whoever makes ghusl (ritual bath) then he comes to Jumu'ah prayer and prays whatever has been ordained for him, then he listens (attentively) until the Imam has finished his khutbah (sermon), then he prays along with him – then he is forgiven for what he does between that (Friday) and the next one, with three days extra."⁽⁴⁾

Therefore, the Muslim should prepare for it early by taking a bath (recommended ghusl), putting on perfume and wearing his best clothes on the day of Jumu'ah. Abu Sa'eed al Khudree رضي الله عنه said that the Messenger of Allah ﷺ said: "Ghusl (the legislated bathing) on the day of Friday is obligatory upon every Muslim who has attained puberty, and that he uses the miswak (tooth stick for cleaning the mouth) and that he applies some perfume, if it can be found."⁽⁵⁾

It is recommended for the Muslim to arrive early for the Jumu'ah prayer, and to busy himself with dhikr (remembrance) of Allah, the Most High, as well as to offer optional prayers and recite the Qur'an. When the Imam arrives and begins his khutbah (sermon), the Muslim must listen attentively and not engage in talking as this would nullify his prayer.

(1) Reported by al Bukhari and Muslim, and this wording is that of Muslim

(2) Surah Al-Jumu'ah 62:9

(3) Reported by Muslim

(4) Reported by Muslim

(5) Reported by al Bukhari and Muslim

Description of the Salaatul-Jumu'ah

There are two Adhaan given for the Salaat-ul Jumu'ah; the first Adhaan is announced before the beginning of the (prayer) time in order to remind the people to prepare for it.

When the Imam arrives, the second Adhaan is given. The Imam then delivers the khutbah in two parts, in which to remind the Muslims to have taqwa (fear of and obedience to Allah, the Most High), and to teach them some matters of the Religion.

The Imam sits briefly between the two khutbah, and after the second khutbah, the iqamah for the prayer will be called. He then leads the Muslims in a two-rak'ah prayer in which the recitation (by the Imam) is done aloud.

During the khutbah, it is obligatory on every Muslim to listen attentively and to not speak or preoccupy himself with anything else.

What should you do if you arrive late for the Jumu'ah prayer?

We have already emphasized the importance of being early for the Jumu'ah prayer; however, if you arrived late, it may fall into one of the following three scenarios:

1. When you arrive, and the Imam is still giving the khutbah. Do not sit down until you have prayed two short rak'ah (Tahiyat-ul Masjid). After that, sit down and listen to the khutbah.
2. When you arrive, and the prayer has already started but you were able to join the Imam in the rukoo' of the second rak'ah. This means that you have successfully caught the Jumu'ah prayer. However, you must pray the missed rak'ah after the Imam has given the Tasleem to conclude his prayer.
3. When you join the Imam after he has raised himself from the rukoo' in the second rak'ah. In this case, you have missed the Jumu'ah prayer, and you must complete the prayer along with the Imam but with the intention of completing the prayer as a Dhuhr prayer. After the Imam has given the Tasleem, you should stand and complete the four-rak'ah prayer.



Salaatul-Eid (The Eid prayer)

This is the prayer which is specific for the day of Eid. It is Sunnah Mu'akkadah (strongly recommended Sunnah) which is done after the sun has risen on the two days of Eid - Eid-ul Fitr and Eid-ul Adhaa.

The Eid prayer starts after the sun has risen to the height of a spear, and that corresponds to approximately 15 minutes after sunrise.

In performing the Salaat-ul Eid, the Imam leads the congregation in a two rak'ah prayer. In the first rak'ah he makes the Takbeer (saying "Allahu Akbar") seven times, then he recites Surah al-Faatihah followed by whatever verses he chooses from the Qur'an, and then completes the first rak'ah. When he stands for the second rak'ah, he makes the takbeer five times, then he recites Surah al-Faatihah followed by whatever is easy for him from the Qur'an, completes the second rak'ah, and makes the tasleem.

After the prayer, the Imam delivers two khutbah (sermons), to give a reminder to the congregation, teach them rules and educate them about the Religion.



Salaatul-Janaazah (The Funeral Prayer)

This is the prayer which is offered for the deceased Muslim.

It is done as follows: The deceased is placed in front of the Imam after he/she has been ritually washed and shrouded. The Imam makes the Takbeer (says "Allahu Akbar") four times in total and then make the Tasleem (says "Assalaamu alaikum wa rahmatullah") once whilst turning the head to the right side. All of these are completed whilst standing.

The more detailed description is as follows:

1. Say the first Takbeer by saying "Allahu Akbar" then recite Surat Al-Fatihah only.
2. Say the second Takbeer then send salaah upon the Prophet ﷺ by saying the Salaat Ibrahimiyah ("Allaahuma salli 'ala Muhammad..."). This is the same dhikr in the second part of the Tashahhud recited before the Tasleem in every prayer.
3. Say the third Takbeer and make supplication for the dead person.
4. Say the fourth Takbeer then remain silent for a short time and say "Assalaamu alaikum wa rahmatullah" once by turning to the right side only.



Salaatul-Musaafir (The Traveller's Prayer)

Every Muslim should be keen to perform the prayer at all times. It is from the Mercy of Allah, the Most High, and from the ease which Islam gives that the traveller is allowed to shorten the four-rak'ah prayers to two rak'ah instead of praying it full. It is allowed to combine the two prayers Dhuhr and 'Asr, as well as the two prayers of Maghrib and 'Ishaa whilst on journey.

The journey for which the concession of travel, e.g., shortening the prayers, is allowed to that which is more than 80 kilometres distance.

The detailed explanation of that is as follows:

1. When the prayer time comes whilst your journey has begun and you have already left your city, then it is allowed for you to combine Dhuhr prayer and 'Asr at the due time of either of these two prayers. Make the Iqaamah for Dhuhr prayer and pray two rak'ah only, and then make another Iqaamah for 'Asr prayer and pray it with two rak'ah as well.
2. It is allowed for you to combine the Maghrib and 'Ishaa prayer at the due time of either of these two but offer the Maghrib as three rak'ah just like the usual and the 'Ishaa prayer with two rak'ah instead of the (usual) four.
3. If you reach the city you were travelling to and you are staying there for four days or less, then you are allowed to shorten the prayers; however, it is recommended to pray each prayer in its proper time and not to combine them. If you intend to stay there for more than four days, then you have to perform the prayers in their times neither combining them nor shortening them.



Salaatul-Mareedh (The Prayer of the Sick)

The obligation to perform the prayer is never removed from a Muslim, even in the situation of being ill, as long as he remains conscious and rational. A Muslim must strive to perform the prayer in its appointed time as much as he is able to, even if he is sick.

If he is unable to stand for the prayer, then he can offer it in sitting position. And if he cannot offer it in sitting position, then he prays while lying down on his side.

If he is unable to make rukoo' (bowing) or sujood (prostration) then he may slightly lean his head forward instead of making full rukoo' and he leans it more for making sujood.

If he is unable to move his body and his head, then he offers the prayer in his heart whilst having the intention for rukoo' and sujood and sitting.





Written Exercises

1. Complete the following:

a. Mention some special characteristics of the day of Jumu'ah (Friday):

-
-
-

b. Mention some etiquettes of the day of Jumu'ah (Friday):

-
-
-

c. Salaatul-Janaazah (Funeral prayer) comprises four Takbeer and after each Takbeer you must do the following:

- After the first Takbeer, you:
- After the second Takbeer, you:
- After the third Takbeer, you:
- After the fourth Takbeer, you:

2. Encircle the correct answer in each of the following:

a. If you enter the masjid on the day of Jumu'ah and the Imam is already giving the khutbah then you must:

1. Sit down and listen attentively to the khutbah.
2. Pray two short rak'ah, then sit down and listen attentively to the khutbah.
3. Wait whilst standing until the prayer starts.

b. If you reach the Imam after he has started to rise from the second rukoo of the Jumu'ah prayer then you must:

1. Complete the rak'ah along with the Imam and when he says "Assalaamu alaikum wa rahmatullaah", pray your the second rak'ah.
2. Follow the Imam and when he says "Assalaamu alaikum wa rahmatullaah" you stand up and pray the four rak'ah of Dhuhr prayer.
3. Complete the rak'ah which you missed along with the Imam and when he says "Assalaamu alaikum wa rahmatullaah", pray three rak'ah and then say the Tasleem. This is because your prayer has become the Dhuhr prayer.



Written Exercises

3. The Eid prayer comprises of two rak'ah in which the Imam makes Takbeer:
 - a. Nine times in the first rak'ah and six times in the second rak'ah.
 - b. Seven times at the beginning of the first rak'ah and five times in the second rak'ah.
 - c. Seven times in the first rak'ah and six times in the second rak'ah.
4. If you are ill and unable to offer the prayer as you could when you are well, then you must:
 - a. Wait until you are recovered then make up the prayers which you missed during your illness.
 - b. Wait until you are recovered and then begin to pray again without making up the prayers that you missed.
 - c. Pray every prayer in its correct time in a manner that you are able to, whilst not delaying any prayer from its correct time.
5. If you are a traveller then it is allowed for you to:
 - a. Combine all the prayers by praying them all in one time.
 - b. Combine the two prayers Dhuhr and 'Asr, as well as the two prayers Maghrib and 'Isha.
 - c. Combine and shorten the two prayers Dhuhr and 'Asr and also combine the two prayers Maghrib and 'Isha, whilst shortening 'Ishaa and performing all three rak'ah of Maghrib.



Practical Exercises

1. Demonstrate how to perform Salaatul-Janaazah (Funeral prayer).
2. Demonstrate how to perform the Eid prayer.
3. Demonstrate how to perform the Prayer of the Sick person in different conditions, such as being unable to stand or sit, or make rukoo' or sujood.... and so on.

Key Words and Technical Terms

No.	Word	Transliteration	Translation
1	الجمعة	Al-Jumu3ah	Friday
2	يوم	Yawm	Day
3	عيد الفطر	3Eid Al-Fiṭr	The festival of Breaking the Fast (after Ramadhan)
4	مرض	Marad	Illness
5	سفر	Safar	Journey
6	جنازة	Janaazah	Funeral
7	جمع	Jama3a	Combine
8	قصر	Qasar	Shorten
9	خطبة	Khutbah	Sermon
10	عيد الأضحى	3Eid Al-Ad-ha	The festival of Sacrifice (after Hajj)

"And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e. Surat Al-Fatiha) and the Grand Qur'an." (1)

Unit on Adhkaar-us-Salah (Words of Remembrance in the Salah)



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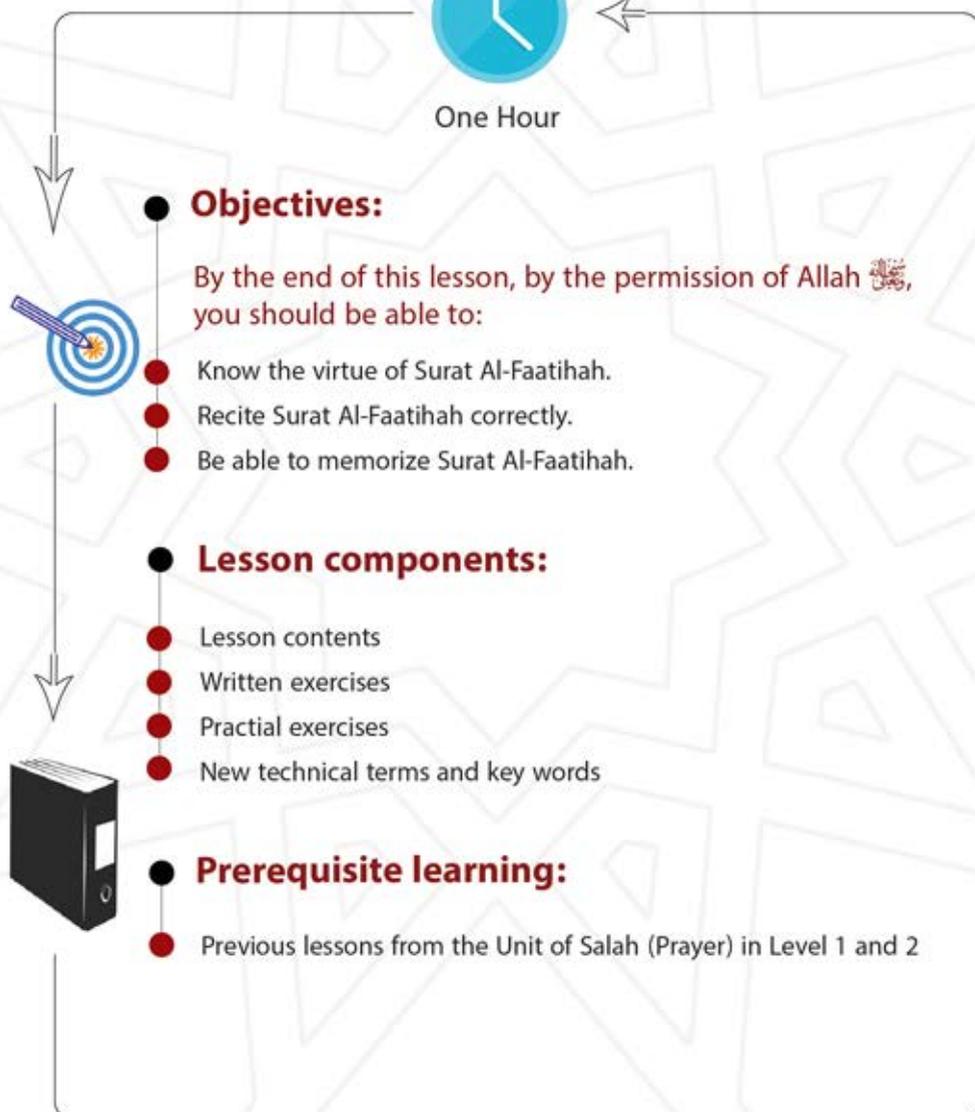
Lesson 1

Surat Al-Faatihah (The First Surah in the Qur'an)

Duration:



One Hour



Surat Al-Faatihah (The Opening Chapter)

Surat Al-Faatihah (The Opening Chapter) is the first Surah in the Mus-haf (written copy of the Qur'an) and it is the first chapter in the arrangement of the Surah in the Noble Qur'an. Also, it is the first Surah that is obligatory upon the Muslim to memorize.

Al-Faatihah

1. In the Name of Allah, the Most Beneficent, the Most Merciful.
2. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
3. The Most Beneficent, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
6. Guide us to the Straight Way
7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).



The correct pronunciation of Surat Al-Faatihah

The Importance and Virtues of Surat Al-Faatihah

Surat Al-Faatihah - which is also called Fatihatul-Kitab (The Opening of the Book - is the greatest Surah in the Noble Qur'an. On the authority of Abu Sa'eed bin Al-Mu'alla رضي الله عنه who said: *While I was praying in the mosque, Allah's Messenger called me but I did not respond to him. Afterwards I said: "O Allah's Messenger! I was praying." He said: "Didn't Allah say "O you who believe! Respond to Allah and to His Messenger when he calls you to that which gives you life. "?"* He then said to me: *"I will teach you a Surah which is the greatest Surah in the Qur'an, before you leave the Mosque."* Then he got hold of my hand. When he intended to leave (the Mosque), I said to him, *"Didn't you say to me, "I will teach you a Surah which is the greatest Surah in the Qur'an"?"* He said, *"Al-Hamdu-Lil-lahi Rabbi-l-'alamin (i.e. Praise be to Allah, the Lord of the worlds) which is Al-Sab'a Al-Mathani (i.e. seven repeatedly recited Verses) and the Grand Qur'an which has been given to me."* ⁽¹⁾

It is considered to be the most important Surah in the Noble Qur'an because its recitation is one of the pillars of Salah (prayer), and the prayer is not considered to be correct for the one who does not recite it. This is because of the saying of the Prophet ﷺ: *"There is no prayer for the one who does not recite Fatihatul-Kitab."* ⁽²⁾

How to Begin the Recitation of the Noble Qur'an

When you begin reciting the Noble Qur'an, whether in the prayer or outside of it, the first thing you start with is the Isti'aadhah (seeking refuge in Allah ﷻ from the accursed Shaytan). Allah ﷻ said: *"So when you want to recite the Qur'an, first seek refuge with Allah from Shaitan (Satan), the one expelled from Allah's Mercy."* ⁽³⁾

And this is by saying:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A3oodhu bil-laahi minash-shaytaanir rajeem.

I seek refuge in Allah from the accursed Shaytan.

And after the isti'aadhah, say the Basmalah, and that is by saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismil-laahir Rahmaanir-Raheem

In the Name of Allah, the Most Merciful, the Bestower of Mercy.

(1) Reported by al Bukhari

(2) Reported by al Bukhari and Muslim

(3) Surah An-Nahl 16:98

The Basmalah is recited at the beginning of any Surah, but when you start reciting the Qur'an from somewhere that is not the beginning of a surah, then it is enough to say the Isti'adhah alone. When you open the Mus-haf, you will find that all the Surah of the Noble Qur'an begin with the Basmalah except for one, which is the Surat At-Tawbah, the ninth surah.

Reciting and Memorizing Surat Al-Faatihah

It is obligatory upon every Muslim to strive in reciting Surat Al-Faatihah in a correct way, and that they memorize it well in order to recite it in the Salah (prayer). Hence, it is necessary to learn the proper recitation from a teacher who is skilled in *Tajweed* (correct pronunciation of the Qur'an). Listening to an audio recording will help in your memorization, as well as repeating the words after the skilled reciter (has recited them), until you have learned it well. Present your recitation to your teacher, or someone who has learnt the Qur'an and Tajweed so that they can guide you and correct your recitation.





Written Exercises

1. Complete the following.

- The surah is called Al-Faatihah because
- The greatest Surah in the Qur'an is:
and the proof for that is the hadeeth of:
- Before you recite the Qur'an, you begin with the Isti'aadhah, and that is by saying:
- All of the Surah of the Qur'an start with the Basmalah except for Surah:
..... and Basmalah is saying:
- It is obligatory upon every Muslim to memorize Surat Al-Faatihah because it is:
..... from the of the prayer.

2. What is the ruling on the prayer of the one who does not recite Surat Al-Faatihah in his prayer? Give a proof for this.

.....

.....

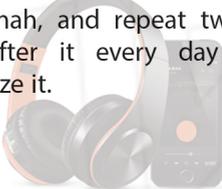
3. What do you say when the Imam finishes Surat Al-Faatihah with: "ghayril maghdoobi 'alaihim wa ladh-dhaaleen"?

.....



Practical Exercises

- Listen to the audio recording of Surat Al-Faatihah, and repeat two or three ayah after it every day until you memorize it.



The correct pronunciation of Surat Al-Faatihah

- Demonstrate a two-rakah prayer and recite Surat Al-Faatihah and the adhkaar (words of remembrance) in Salah loudly under the supervision of your teacher.



How to perform the Salah with two rak'ah

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	سورة	Soorah	Chapter
2	آية	Aayah	Verse
3	جزء	Juz'	Part
4	آمين	Aameen	O Allah, make it be so
5	استعاذة	Isti3aadhah	Seeking protection / refuge
6	ضالين	<u>D</u> haaleen	Misguided ones
7	الفاتحة	Al-Faatihah	The opening chapter of the Qur'an
8	تلاوة	Tilaawah	Recitation
9	الشیطان	Ash-Shayṭaan	Satan
10	الرجيم	Ar-Rajeem	The one expelled from Allah's Mercy

Lesson 2

Surat Al-Ikhlās and the Two Surah for Seeking Refuge

Duration:



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Read Surat Al-Ikhlās correctly
- Memorize Surat Al-Ikhlās
- Recite Surat Al-Falaq correctly
- Memorize Surat Al-Falaq
- Recite Surat An-Naas correctly
- Memorize Surat An-Naas
- Believe in the virtues of these three Surah



Lesson components:

- Lesson contents
- Written exercises
- Practical exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Adhkaar-us Salah (Words of Remembrance in the Salah) in Level 1
- Previous lessons from the Unit of Salah (Prayer) in Level 1 and 2

Surat Al-Ikhlās

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

In the Name of Allah, the Most Merciful, the Bestower of Mercy

In the Name of Allah, the Most Merciful, the Bestower of Mercy

1. Say "He is Allah, The One".
2. Allah, As-Samad (The Self-sufficient, the One who all of Creation needs).
3. He neither has children nor was He born.
4. And there is no-one equal to Him.



Learn how to recite Surat Al-Ikhlās

Surat Al-Ikhlās contains 4 ayaat (verses) only but it is considered to be a third of the Noble Qur'an. This is in accordance with the saying of Allah's Messenger ﷺ: *"By the One in whose Hand is my soul, it is equivalent to a third of the Qur'an."*⁽¹⁾

It is called Surat Al-Ikhlās (Sincerity) because it talks about: The Oneness of Allah ﷻ, Worshipping sincerely for Him alone, and negating the idea of Him having a partner, equivalent, or a child. An explanation of some of its virtues will come at the end of the lesson.

(1) Reported by al Bukhari

Surat Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

① مِنْ شَرِّ مَا خَلَقَ ② ③ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ④

⑤ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ⑥

⑦ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑧

In the Name of Allah, the Most Merciful, the Bestower of Mercy

- 1. Say: I seek refuge in the Lord of the daybreak*
- 2. From the evil of that which He created*
- 3. And from the evil of darkness when it settles*
- 4. And from the evil of the sorcerers, those who blow in knots*
- 5. And from the evil of the envier when he envies.*



Learn how to recite Surat Al-Falaq

Surat al-Falaq is the second to the last surah in the Mus-haf, and it is one of the *Mu'awwidhatayn* (the two last surah of the Qur'an which are recited to seek Allah's protection). There is great virtue in reading these two surah after every obligatory prayer, as has been reported (in the authentic narrations). You will come to know some of these virtues at the end of the lesson, by the Permission of Allah.

Surat An-Naas

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

In the Name of Allah, the Most Merciful, the Bestower of Mercy

- 1. Say: I seek refuge with Allah the Lord of mankind.*
- 2. The King of mankind.*
- 3. The One True God of mankind.*
- 4. From the evil of the whisperer (Shaytaan) who withdraws (from his whispering in one's heart after one remembers Allah).*
- 5. Who whispers in the hearts of mankind.*
- 6. From among the jinn and the men.*



Learn how to recite Surat An-Nas

Surat An-Naas is the last surah in the Mus-haf, and it is one of the Mu'awwidhatayn which the Muslim should memorize and repeat after every obligatory prayer, and when he goes to bed - along with reciting Surat Al-Ikhlās and Surat Al-Falaq.

The Virtue of Surat Al-Ikhlās and the Mu'awwidhatayn

It is recommended for every Muslim to read these three Surah after the five obligatory prayers. Each Surah is repeated three times after the Fajr and Maghrib prayers, and once after the rest of the five obligatory prayers.

Abdullah Ibn Khabeeb رضي الله عنه narrated that the Prophet ﷺ said to him: *“Say: “qul huwa Allahu ahad”, and the mu'awwidhatayn three times when you enter the evening and the morning; it will suffice you from everything.”*⁽¹⁾

Aqabah ibn 'Aamir رضي الله عنه said: *“The Messenger of Allah commanded me to recite the mu'awwidhaat (the two soorahs of seeking refuge) after the end of every prayer.”*⁽²⁾

Likewise, it is recommended to recite Surat Al-Ikhlās and the Mu'awwidhatayn before going to sleep, and to spit lightly in your hands, then wipe your body with them three times, as the Prophet ﷺ used to do. 'Aisha رضي الله عنها narrated that: *“The Prophet when he took to his bed every night, used to put his palms together, then spit lightly in them. He would recite into them “qul huwa Allahu ahad” and “qul a3oodhu bir rabbil falaq” and “qul a3oodhu bir rabbinn naas” then then he would wipe with them as much of his body as he could. He would start with them (his hands) from his head and face and the front side of his body. He would do that three times.”*⁽³⁾

From that which has been narrated regarding the virtue of Surat Al-Ikhlās specifically, is what the Mother of the Believers 'Aisha رضي الله عنها narrated: *“That the Prophet appointed a man over an army unit, and he used to recite to his companions in their prayers, and he would finish (his recitation) with “qul huwa Allahu ahad. When they departed, they mentioned that to the Prophet, so he said “Ask him why he does that.” They asked him and he said, “Because it (contains) the attributes of the Most Merciful (Allah), and I love to recite it”. So the Prophet said “Inform him that Allah loves him.”*⁽⁴⁾

It is narrated from Abee Saeed Al Khudree رضي الله عنه that he said: The Prophet ﷺ said to his Companions: *“Are any of you incapable of reciting a third of the Qur'an in one night?” That was difficult for them, so they said, “Which of us is capable of that O Messenger of Allah?” So the Prophet said, “Qul huwa Allahu ahad is equivalent to a third of the Qur'an.”*⁽⁵⁾

(1) Reported by at Tirmidhee and Abu Dawud and it is hasan saheeh hadeeth

(2) Reported by Ahmad and Abu Dawud and an Nasa'ee and al Albani declared it to be saheeh

(3) Reported by al Bukhari

(4) Reported by al Bukhari

(5) Reported by al Bukhari



Written Exercises

1. Complete the following:

- Among the virtues of Surat al-Ikhlās is that it is equivalent to because it talks about
- The last two surah of the Qur'an, Surat al-Falaq and Surat an-Naas, are referred to as
- 'Aishah رضي الله عنها narrated that the Prophet ﷺ used to recite Surat al-Ikhlās and the Mu'awwidhatayn when he every night.
- It is recommended to recite Surat al-Ikhlās and the Mu'awwidhatayn after every prayer, and times after the the Fajr and Maghrib prayers.
- The Surah "Qul huwa Allahu Ahad" is called because it



Practical Exercises

- Listen to an audio recording of Surat al-Ikhlās and repeat after it.
- Listen to an audio recording of Surat al-Falaq and repeat after it.
- Listen to an audio recording of Surat an-Naas and repeat after it.



Recitation of Surat An-Nas



Recitation of Surat Al-Falaq



Recitation of Surat Al-Ikhlās



Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	اخلاص	Ikhlaas	Sincerity
2	الفلق	Al-Falaq	Daybreak
3	العقد	Al-3Uqad	Knot
4	حاسد	H _a asid	The one who envies
5	حسد	H _a sad	Envy
6	الناس	An-Naas	Mankind
7	الوسواس	Al-Waswas	Whisperer
8	صدور	S _u door	Chests
9	الجن	Al-Jinn	Jinn
10	معوذتين	Mu3awwidhatayn	The two surah of the Qur'an which are recited to seek refuge from Allah



"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Indeed, your invocations are a source of security for them.

And Allah is All-Hearer, All-Knower." ⁽¹⁾

Unit on Zakaah (Obligatory Charity)



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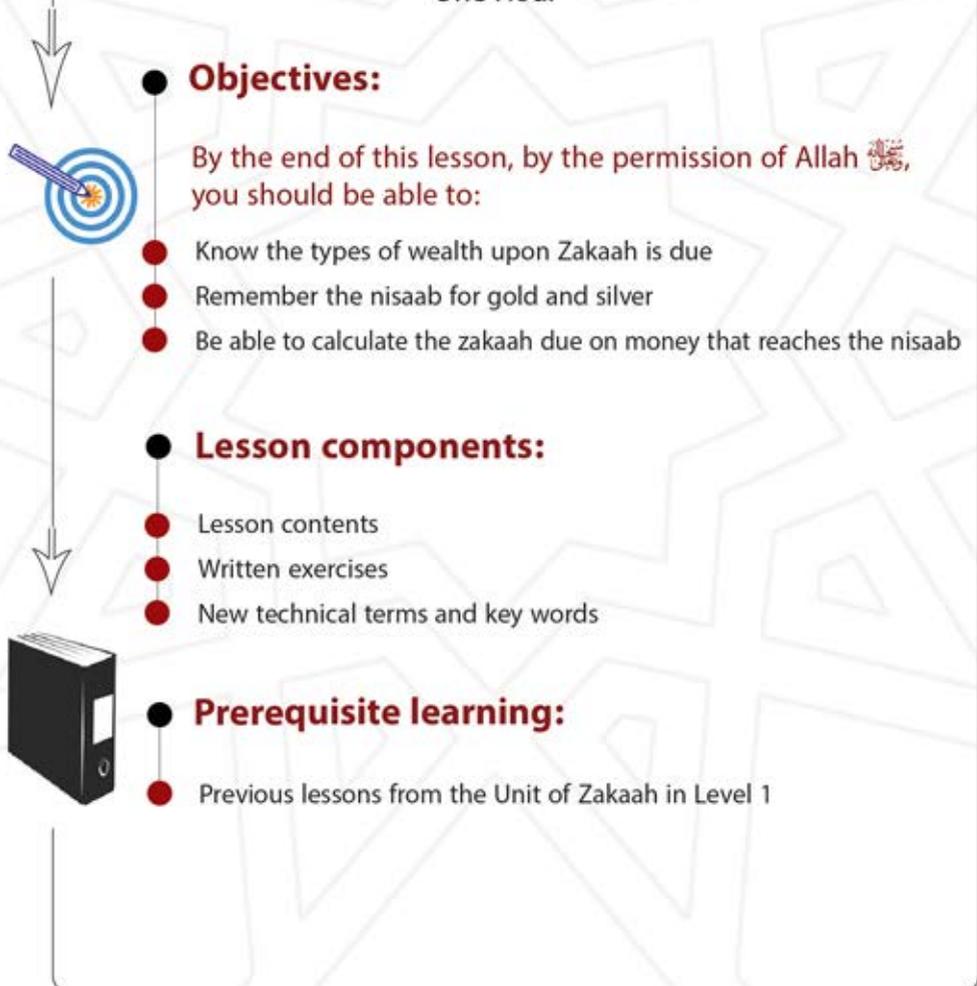
Lesson 1

Types of Wealth Upon Which Zakaah is Due

Duration:



One Hour



Types of Wealth Upon Which Zakaah is Due

The zakaah is obligatory on the following:

1. The Two Currencies – Gold and Silver:

The nisaab (minimum amount which makes payment of zakaah obligatory) for gold is 85 grams and for silver is 595 grams. Thus, for whoever is in possession of this amount of gold or silver and a year has elapsed (complete lunar year), must take out 2.5% from it for the payment of the due zakaah. All (other) types of currency are also linked to gold and silver, in that, if a person possesses currency for one complete lunar year and it has reached the nisaab, then he must take out 2.5% from its value.

In another explanation, whoever wants to know the amount of zakaah for (his) gold, silver, banknotes and coins, then let him divide the wealth liable to zakaah – be that small or large – into 40 parts and the result (of this calculation) will be equal to the amount of zakaah to be paid. For example: 10,000 riyals divided by 40 = 250 riyals. This would be the amount of zakaah (payable on 10,000 riyals).

2. Goods for Trade / Merchandise:

These are assets which are intended to be used in trading and making profit. Any assets or trade goods which someone owns with the intention to sell are subject to zakaah. On the authority of Samra رضي الله عنه who said: *The Prophet ﷺ used to command us to take out the zakaah for whatever we were intending to sell.*⁽¹⁾

Therefore, if it has reached the nisaab and one complete lunar year has passed, then zakaah becomes obligatory on it. For example, if a person buys any goods, cars or areas of land, intending to trade them and make profit from them, and one complete lunar year has passed, he (must) take out 2.5% from their value at the time of taking out the zakaah.

However, if he buys them in order to use them for some personal use, such as land to build a house on it, or a car which he uses, then this is not liable for zakaah.

Stock shares that a Muslim own in companies are included in this category.

3. Livestock

This refers to camels, cows and sheep. Zakaah is not obligatory on these except in two conditions, which are:

First condition: That they are for milking and breeding, meaning the owner benefits from producing offspring, or from milk and dairy products and the like of that. This means the animals are kept because of the benefits from it, and not to sell it (trading).

Second condition: That they depend on grazing most of the year. However, if one spends to feed them for most of the days in a year, then zakaah is not obligatory upon them unless he intends to trade them (they are prepared for the purpose of selling). In this case, the zakaah of stock in trade (merchandise) is obligatory upon them and he should add their value to the monetary wealth he possesses (when it comes to calculating zakaah).

(1) Reported by Abu Dawud

The nisaab for these types of livestock is as follows:

Camels: Their nisaab is 5 camels. Whoever owns 5 (or more) camels that graze in the pasture for most of the year, then zakaah is obligatory upon them.

Cows: Their nisaab is 30 cows. Whoever owns 30 cows (or more), then zakaah is obligatory upon them.

Sheep and goats: Their nisaab is 40 sheep or goats. Whoever owns 40 of them (or more), then zakaah is obligatory upon them.

4. Land Produce (Grains and Crops / Minerals and Treasures):

This includes grains, fruits and agricultural produce. Zakaah is obligatory upon whatever grains and fruits that can be measured- by a measure of capacity- and could be stored like wheat, seeds, millet, rice, dates and raisins, at the time of harvesting if it reaches the nisaab, which is 5 *awsaq*. This is in accordance with the prophet's ﷺ saying: *"There is no sadaqah (i.e. zakaah) for that which is less than five awsaq."*⁽¹⁾

A *wasq* (plural *awsaq*) is 60 *saa'a*. A *saa'a* is 4 *mudd*. A *mudd* is the measure equal to what a man of average built can hold in his two hands. A *wasq* is estimated to 612 kilograms; this is the minimum, and it is the most cautious (estimate).

The amount which is to be taken out is different depending on the method of irrigation. So in the case of agriculture which depends on (irrigation by) rivers and rainfall, and where the farmer does not have to make any effort to irrigate nor spend any money to do so, then 10% is to be taken out as zakaah.

This is in accordance with the saying of the Prophet ﷺ: *"In that which is irrigated by rivers and clouds, then a tenth (is payable)."*⁽²⁾

If the farmer has expenses in irrigating the land, such as by digging a well or obtaining water, then 5% is to be taken out. The prophet ﷺ said: *"And what is irrigated by being watered, then a half of a tenth."*⁽³⁾

As for the produce harvested which are not weighed nor stored – such as fruits and vegetables – then there is no zakaah for them.

In addition, among the wealth which is from the ground are that of mineral resources and *Rikaaz*. *Rikaaz* refers to the treasure or wealth buried in the earth during the days of Jaahiliyah (pre-Islamic time). Whoever extracted treasure which has some sign on it that it is from the treasures of pre-Islamic era, then he must give away 20% of it as zakaah.



(1) Agreed upon

(2) Reported by Muslim

(3) Reported by Al-Bukhari



Written Exercises

1. Mention the types of wealth on which zakaah is obligatory:

- a)
- b)
- c)
- d)

2. How should you calculate the zakaah on your wealth?

.....

.....

.....

3. Complete the following:

- a. The nisaab of gold is: and the nisaab of silver is:
- b. The types of livestock on which zakaah is obligatory, if pre-conditions are fulfilled, are:
 - 1.
 - 2.
 - 3.
- c. The nisaab for camels is:
- d. The nisaab for cows is:
- e. The nisaab for sheep is:

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	الذهب	Dhahab	Gold
2	الفضة	Fid-dah	Silver
3	تجارة	Tijaara	Trade
4	بيع	Bee3	Selling
5	الأسهم	Al-As-hum	Shares
6	شاة	Shaah	Sheep
7	البقر	Al-Baqar	Cows
8	الغنم	Al-Ghanam	Goats
9	حبوب	Hu ^h boob	Seeds/grain
10	ثمار	Thamaar	Fruits



Lesson 2

The Masaarif (Eligible Recipients) of Zakaah

Duration:



One Hour



The Masaarif (Eligible Recipients) of Zakaah

These are the group of people who are deserving to receive zakaah, such that zakaah should not be distributed to others except them. Allah ﷻ has clearly stated them in His statement:

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝۱۱ ﴾

"The charity (of Zakaah) is only for the fuqaraa and the masaakeen and those employed to collect the funds and to bring the hearts together and to free the captives and to pay off (debt), and for Allah's Cause and for the wayfarer. A duty imposed by Allah. And Allah is the All Knowing, the All Wise."

Thus, zakaah is not to be distributed nor spent on anyone except for those who were mentioned in this aayah, and they are:

1. **The Poor (Faqeer; plural Fuqaraa):** The person who possesses less than half of what he and his dependents need.
2. **The Needy (Miskeen; plural masaakeen):** The person who is in a better position than the poor but nevertheless what he possesses does not meet his needs nor the needs of those who depend on him.
3. **Those employed to collect the funds:** Those who collect the zakaah and the government neither gives them wages nor recompenses their work, then it is for the ruler to give them from the wealth of zakaah.
4. **To bring the hearts together:** These are the people whom zakaah may be given in order to reconcile them upon Islam. They are either a non-Muslim, whom it is hoped that he may embrace Islam; or a Muslim in order to strengthen the Eemaan (faith) in his heart; or it may be a person of evil character in order to repel his evil away from the Muslims; or the like of that from those people where there is a benefit for the Muslims when they reconciled.
5. **To free the captives:** This refers to the slave who is given wealth in order for him to buy his freedom or a captive who cannot be liberated without paying wealth to the one who has taken him or abducted him.
6. **To pay off debt**, and this is of two types:
 - a) **Person who is indebted to reconcile between opponents:** The one who incurred debt to bring about reconciliation in a dispute. If he has made a personal guarantee or asked a loan in order to achieve settlement in a case of disagreement, this person should be given money from the zakaah. This is an act of helping a person who wishes for reconciliation.
 - b) **The one who has personal debt but is poor:** Wealth is given to him in order to pay off his debt.
7. **For Allah's Cause (fee sabilillah):** Zakaah is spent on the person who is fighting in Allah's Cause in order to protect the Muslims, as well as those who are in the path of spreading knowledge of Islam and calling to Allah ﷻ.
8. **For the wayfarer:** He is a traveller whose journey was interrupted, and his finances have run out. He may be given money from the zakaah the amount which will enable him to reach his town, even if he is a rich person when he is in his own town. This is because he is currently a person in need.

(1) Surah At-Tawbah 9: 60

Issues Related to Zakaah

1. Zakaah is not obligatory upon monthly salary unless there is some surplus from it and saved, and if one complete lunar year has elapsed for this amount which has been set aside and it has reached the nisaab which is equal to the nisaab of gold and silver.
2. Zakaah is not obligatory on all types of wealth which are for personal use, such as the house he lives, the land which its owner wishes to build a house and the car that one drives. However, if he intends to sell the house and the land, and to do trade and make a profit in order to buy another residence, then it is mandatory for him to pay the zakaah for this when a year has passed starting from the date of offering it for sale.
3. As for stocks, if a person owns them with the intention of staying in the company and whilst being a partner (in the company) in order to take benefit from its returns, then this is liable to zakaah. It is calculated according to how much capital the company has, after reaching the nisaab and one Islamic year has passed, as previously mentioned.

The agricultural company differs from the trading company, but it should be pointed out that if the company pays zakaah, then it is not binding on each partner to pay it also.

However, if shares are owned with the intention of trading (i.e. stock exchange), then the share of stocks is liable to zakaah of Goods for Trading; the nature of the company and its activities are not taken into consideration here. Rather the zakaah is in accordance with the market value of the share and not the true value at the time of buying.

4. There are different opinions amongst the scholars with regards to gold that is used for adornment. The opinion of the majority is what appears to be closest to the truth: **there is no zakaah on it because it is from the properties for personal usage.** So even if it is seldom worn during the year – even on one occasion only – then there is no zakaah on it. As for the gold which is not used and reserved for a need or trade, then zakaah is due upon it.





Written Exercises

1. Mention the people who are eligible to receive zakaah:

- a)
- b)
- c)
- d)
- e)
- f)
- g)
- h)

2. What is the ruling of zakaah on the following:

- a) A person's monthly salary?
- b) A house, if its owner has the intention to offer it for sale?
- c) The land which its owner intends to build his house?

2. Explain what is meant by the following beneficiaries of zakaah:

- a) The ghaarimoon (those whose debt is to be paid off):
- b) In Allah's Cause:
- c) The wayfarer:
- d) Bringing the hearts together:

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	مستحق	Mustahiq	Deserving; Eligible
2	حاجة	Haajah	Need
3	دين	Dayn	Debt
4	سبيل	Sabeel	Path; Way
5	مِتاَجِرة	Mutaajirah	Trade; Commerce
6	شركة	Sharikah	Company
7	سوق	Sooq	Marketplace
8	قيمة	Qaymah	Price; Value
9	ربح	Ribih	Profit
10	أرض	Ardh	Land



الزكاة

الزكاة

الزكاة

"O you who believe! Fasting has been made obligatory upon you as it was made obligatory upon those that came before you, so that you may become people of taqwaa." (1)

Unit on Sawm (Fasting)



(1) Surah Al-Baqarah 2:183

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Lesson 1

The Blessed Month of Ramadan

Duration:



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Know the virtues of the month of Ramadan.
- Remember the virtues of righteous actions during Ramadan.
- Identify who is allowed not to fast in Ramadan.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Previous lessons from the Unit of Sawm/Fasting in Level 1

The Virtues of the Month of Ramadan

The month of Ramadan is the most excellent of the months in the year. It is the month of the Qur'an because the revelation of the Noble Qur'an to the Prophet ﷺ started in this month. Allah ﷻ said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ﴾⁽¹⁾

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion between right and wrong."

In the month of Ramadan, the doors of Jannah are opened, and the doors of the Hellfire are closed. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: *"When Ramadan comes, the doors of Jannah are opened and the doors of the Fire are locked and the devils are shackled."*⁽²⁾



(1) Surat Al-Baqarah 2:185

(2) Reported by al Bukhari and Muslim

The Virtues of Righteous Deeds in the Month of Ramadan

Among the many virtues of the blessed month of Ramadan is that the rewards for good deeds are multiplied, and many righteous actions are connected to it than with other months. Examples of that are as follows:

1. **Qiyaam al-Layl (The night prayer):** During the nights of the month of Ramadan the Muslims pray the *Taraaweeh* prayer, following the sunnah of the chosen Prophet ﷺ, and seeking for the rewards of this prayer. The Prophet ﷺ encouraged us to perform this as mentioned in his statement which Abu Hurairah رضي الله عنه narrated: *"Whoever stands for the night prayer in Ramadan, with true belief and hoping for reward from Allah will have his previous sins forgiven."*⁽¹⁾
2. **Reciting the Qur'an:** The Month of Ramadan is the month of the Qur'an, and therefore it is recommended for the Muslim to be keen to review the Noble Qur'an and recite it in this noble month. The Prophet ﷺ used to review the Qur'an that had been revealed to him with Jibreel عليه السلام every night in Ramadan. However, this does not mean that reciting the Qur'an should be abandoned in the rest of the days of the year.
3. **Giving charity and feeding people:** The Prophet ﷺ encouraged giving charity, feeding people, and giving food to the fasting person to break his fast in Ramadan. 'Abdullah ibn 'Abbaas رضي الله عنه said: *"The Messenger ﷺ was the most generous of the people in goodness, and he was the most generous he ever was in the month of Ramadan. Indeed Jibreel عليه السلام, used to meet him (the Prophet) every year in Ramadan until the end of the month. The Prophet would review the Qur'an with him (Jibreel). When Jibreel met the Prophet, the Prophet was more generous in good than the fast wind."*⁽²⁾

It is narrated from Zayd Bin Khaalid Al-Juhane رضي الله عنه that the Prophet ﷺ said: *"Whoever gives food to a fasting person to break their fast then he has the same reward as the fasting person, whilst nothing is decreased from the reward of the fasting person himself."*⁽³⁾

Hence, many Muslims are keen to offer food to the poor and needy people at the time of breaking the fast, and the tables of food are spread out in the mosques, so that the outsider does not feel any difficulty in searching for food to break his fast (when he is away from home). This is among those that strengthen the ties of love and solidarity between the members of the Muslim community.

4. **I'tikaaf (seclusion in the mosque) and seeking the Laylatul-Qadr (Night of Decree):** Indeed, Allah ﷻ has distinguished the month of Ramadan with a tremendous night in which the rewards of a person's good deeds are multiplied and better than a thousand months. This is the Laylatul-Qadr (The Night of Decree), about which Allah, ﷻ said:

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ، سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ﴾⁽⁴⁾

"The Night of Decree is better than a thousand months of worship. On it descend the angels and Jibreel, by Allah's Permission, with all decrees. On that night is peace, until the appearance of dawn."

(1) Reported by al Bukhari and Muslim

(2) Reported by al Bukhari

(3) Reported by at Tirmidhee and it is a Hasan Saheeh Hadeeth

(4) Surah Al-Qadr 97: 3-5

The Prophet ﷺ urged us to seek out this blessed night in the last ten nights of Ramadan. On the authority of 'Aisha رضي الله عنها, the Messenger of Allah ﷺ said: *"Seek Laylat ul-Qadr (the Night of Decree) in the last ten of Ramadan."* ⁽¹⁾

And 'Aisha رضي الله عنها said: *"When the last ten days of Ramadan began, the Prophet would tighten his waist belt, stay awake at night and he would keep his family awake."* ⁽²⁾

The Prophet ﷺ used to spend the last ten nights awake in i'tikaaf in his mosque, praying and remembering Allah ﷻ.

I'tikaaf means that a Muslim stays in the mosque for worship and does not leave the mosque except for a necessary reason, such as getting food, using the toilet, or going to the doctor for an emergency illness. The goal of i'tikaaf is to seek the Night of Decree and to strive in worship before the blessed month of Ramadan ends, in which the reward for good deeds is multiplied.

5. **Performing 'Umrah in Ramadan:** 'Umrah in Ramadan has a greater reward than doing 'umrah in the other months of the year. This is because the reward is equivalent to doing Hajj, and in another narration, it is equivalent to a Hajj with the Prophet ﷺ: 'Abdullah ibn Abbas رضي الله عنه said: *"When the Prophet returned from his Hajj, he said to Umm Sinan Al-Ansariyyah: "What prevented you from doing Hajj?" She said: "Abu So-and so (meaning her husband) has two camels. He went on Hajj with one of them and the other camel helps to water our land." He said: "Indeed 'Umrah in Ramadan is equivalent to Hajj, or Hajj with me."* ⁽³⁾



(1) Reported by al Bukhari and Muslim

(2) Reported by al Bukhari and Muslim

(3) Reported by al Bukhari and Muslim

Who is Allowed to Refrain from Fasting in the Month of Ramadan ?

Islam is a religion of kindness and ease, and from the Mercy of Allah ﷻ is that He has allowed people who have valid excuses to refrain from fasting in Ramadan, and they are as follows:

1. **The Traveller:** The traveller is allowed to refrain from fasting in the month of Ramadan, however he has to make up the days that he did not fast after returning to his town. If the traveller finds that fasting is not difficult for him and he desires to fast, then he can do so, and there is no sin upon him. Hamza ibn 'Amr al-Aslami رضي الله عنه said: "O Messenger of Allah, I find strength in me for fasting on a journey; is there any sin upon me (in doing it)?" So the Messenger of Allah said: "It is a concession from Allah. He who took advantage of it, it is good for him, and he who preferred to observe fast, there is no sin upon him." ⁽¹⁾
2. **The Sick Person:** The ill person who finds it difficult to fast and cannot endure it is allowed to refrain from fasting during the day in Ramadan. However, he should make up the fasts that he missed when Allah ﷻ blesses he with a cure. The proof that the traveller and ill person can refrain from fasting is His ﷻ saying:

﴿ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ﴾ ⁽²⁾

"Whoever is ill or on a journey, the same number (of days of fasting which were missed must be made up) from other days."

3. **The Pregnant Woman and the Nursing Mother:** The pregnant woman, who fears that fasting will harm herself or her foetus, is allowed to refrain from fasting in Ramadan, as well as the nursing mother who fears that her fasting will affect her infant. It is obligatory upon both of them to make up their fasts.
4. **An old person who is unable to fast or whoever has a permanent illness that has no hope of recovery** may refrain from fasting in Ramadan but must feed a poor person for every day that he missed a fasting.

It is Haram (forbidden) for a menstruating woman or who is experiencing post-natal bleeding to fast until she becomes pure. If she does, she is committing a sin and her fast is invalid. She should break her fast and make up the equal number of days after Ramadan. It is not necessary to show that she is eating especially to the children because they don't understand the reason yet.

(1) Reported by Muslim and its basis is agreed upon, from the hadeeth of 'Aalshah رضي الله عنه

(2) Surah Al-Baqarah 2:184



Written Exercises

1. Complete the following:

a) Refraining from fasting in Ramadan is allowed for
and and fasting in Ramadan is forbidden for
..... and

b) Among the virtues of the month of Ramadan that were mentioned in the Hadeeth are:

.....,
....., and
.....

2. Mention five righteous deeds to be done in the month of Ramadan.

a.
b.
c.
d.
e.

3. Give the definition of the following:

a) I'tikaaf:

b) Laylatul-Qadr:

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	فرقان	Furqaan	Criterion
2	بينات	Bayyinaat	Clear proofs
3	قيام الليل	Qiyamul-layl	Night Prayer
4	أيام	Ayyaam	Days
5	طعام	<u>T</u> a3aam	Food
6	غريب	<u>G</u> hareeb	Stranger
7	مائدة	Maa'idah	Table
8	تكافل	Takaaful	Solidarity
9	اعتكاف	I3tikaaf	Seclusion in the masjid
10	ليلة القدر	Laylatul-Qadr	Night of decree



Lesson 2

The Sunnah (Recommended Acts) of Fasting and Voluntary Fasting

Duration:



One Hour



Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Enumerate some of the Sunnah fasting and its etiquettes.
- Know the virtues of voluntary fasting.
- Know the importance of making up the obligatory fasts.
- Explain how the fast should be made up for those who have valid excuses.
- Remember the recommended days for voluntary fasting.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words



Prerequisite learning:

- Previous lessons from the Unit of Sawm/Fasting in Level 1

The Sunnah (Recommended Acts) of Fasting and its Etiquettes

There are Sunan (sing. Sunnah) or recommended acts and etiquettes that the Prophet ﷺ enjoined; nevertheless, not performing them does not affect the validity of the fasting. However, these are recommended for Muslim to do in obedience to the Prophet ﷺ. Among these Sunan that he ﷺ encouraged are as follows:

1. Eating Suhoor (Pre-dawn meal):

It is the food and drink which the fasting person consumes in the last part of the night before the appearance of dawn, as mentioned in the hadeeth of Anas رضي الله عنه who said: The Messenger of Allah ﷺ said: *"Have Suhoor for indeed in Suhoor there is a blessing."*⁽¹⁾ And from Amar ibn Al-Aas رضي الله عنه, that the Messenger of Allah ﷺ said: *"The difference between our fasting and the fasting of the People of the Book is the eating of Suhoor."*⁽²⁾

It is preferable to delay taking the Suhoor as much as possible, until just before the start of Fajr.

2. Hastening to break the fast and not delaying it:

Sahl bin Sa'd رضي الله عنه narrated that the Messenger of Allah ﷺ said, *"The people will remain on the right path as long as they hasten the breaking of the fast."*⁽³⁾

And Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: *Allah ﷻ said: "Those of My worshippers who are most beloved to Me are those who are quickest to break their fasts."*⁽⁴⁾

3. Breaking the fast with a fresh or dry date:

Salman ibn Amir رضي الله عنه reported that the Prophet ﷺ said: *"When one of you breaks his fast, let him break it with dates; if he does not have any, break his fast with water for it is pure."*⁽⁵⁾

Anas ibn Malik رضي الله عنه narrated: *"The Prophet ﷺ used to break his fast with some fresh dates before praying; but if there were no fresh dates, he had a few dry dates, and if there were no dry dates, he took some sips of water."*⁽⁶⁾

4. Making supplication at the time of breaking the fast:

It is reported from the Prophet ﷺ that when he broke his fast, he would say: *"The thirst has gone, the veins are moistened, and the reward is confirmed if Allah wills."*⁽⁷⁾

It is also reported from some of the Companions that when he broke his fast, he would say: *"O Allah! I fasted for You and I believe in You and I break my fast with Your provision, so forgive me. Indeed, You are the Oft-Forgiving, Most Merciful."*

5. Reciting the Noble Qur'an abundantly:

As has already been mentioned, Ramadan is the month of the Qur'an, so the Muslim must increase in reciting the Noble Qur'an in this blessed month.

(1) Reported by al Bukhari and Muslim

(2) Reported by Muslim

(3) Reported by al Bukhari and Muslim

(4) Reported by at-Tirmidhee and Imam ibn Baaz declared to be Hasan

(5) Reported by Abu Dawud and at-Tirmidhee

(6) Reported by Abu Dawud and at-Tirmidhee

(7) Reported by Abu Dawud in his Sunan

Voluntary Fasting

Fasting has a tremendous virtue, and no one knows its reward except Allah ﷻ. Obligatory fasting is only during the month of Ramadan, but Islam encourages voluntary and supererogatory fasting due to the tremendous virtue of this act of worship, as has been mentioned previously. Among these days include the following:

1. **Fasting six days in the month of Shawwaal**, for the one who has fasted Ramadan. Abu Ayoub Al-Ansari رضي الله عنه reported that the Messenger of Allah ﷺ said: *"Whoever fasts Ramadan, then follows it with six from Shawwaal, then it is like fasting for the whole year."*⁽¹⁾
2. **Fasting every other day**, for the one who has the ability to do it. It is the fasting of Prophet Dawud (i.e. David) عليه السلام as it is mentioned in the two Saheeh from Abdullah ibn Amr رضي الله عنه that the Prophet ﷺ said: *"Indeed the best fasting is the fasting of Dawud: he used to fast on one day and not fast one day."*⁽²⁾
3. **Fasting on Mondays and Thursdays every week.**
4. **Fasting three days of each month:** These are the White Days, which are the 13th, 14th, and 15th days of every Hijri month. Abu Dharr رضي الله عنه reported that the Messenger of Allah ﷺ said: *"If you fast three days in a month, then fast the 13th, 14th, and 15th."*⁽³⁾
5. **Fasting on the day of Arafah for the one who is not performing Hajj.** Abu Qataadah Al-Ansari رضي الله عنه reported that the Messenger of Allah ﷺ was asked about fasting the day of Arafah and he said: *"It expiates (the sins) of the previous year and the coming year" and he was asked about fasting the day of Aashoora' so he said "It expiates (the sins) of the previous year" and he was asked about fasting on Monday so he said "That is the day that I was born on, was raised (as a Prophet) on, and on it I had revelation sent down to me."*⁽⁴⁾
6. **Fasting on the day of Aashoora'.** It is the tenth day of the month of Muharram (the first month of the Hijri year), and it is recommended to fast on the day before it or the day after it. 'Abdullah ibn 'Abbas رضي الله عنه said: *"If I live till the next (year), I would definitely fast on the ninth (as well)."*⁽⁵⁾

And in another narration he said: *When the Messenger of Allah ﷺ fasted on the day of Aashoora' and commanded us to fast on it, they (i.e., the Companions) said: 'O Messenger of Allah, it is a day that is venerated by the Jews and the Christians.' So the Messenger of Allah ﷺ said: 'When the next year comes, if Allah wills, we will fast on the ninth'. But the Messenger of Allah ﷺ died before the advent of the next year.*⁽⁶⁾

Ibn 'Abbas رضي الله عنه also said, "The Messenger of Allah ﷺ said: *"Fast the day of Aashoora', but be different from what the Jews do regarding it. Fast a day before it, and a day after it."*⁽⁷⁾

(1) Reported by Muslim

(2) Reported by al Bukhari and Muslim

(3) Reported by al Bukhari and Muslim

(4) Reported by Muslim

(5) Reported by Muslim

(6) Reported by Muslim

(7) Reported by al Bayhaqi

How to Make Up for Missed Fasts

Breaking the fast on the day of Ramadan without an Islamically legislated excuse is a grave sin, that it cannot even be compensated by fasting for eternity. For this reason, a Muslim must strive to fast and not to break it except with a legitimate reason, such as illness or travel, as explained earlier.

If a Muslim commits such sin, he must repent immediately and make up for the fast days that he missed, as well as to make supplications and perform righteous actions in hope that Allah ﷻ forgives him.

There is no sin for the one who broke his fast in Ramadan due to a legitimate reason, but he must make up the days he missed as quickly as he can after Ramadan and once the reason (for missing the fast) is gone. The detailed explanations are as follows:

1. If a person breaks his fast in one of the days of Ramadan because of travelling, or an illness which he hopes to recover, as well as for the woman on menstruation or postpartum bleeding, then they have to make up the missed days of fasting, and it is better to make up immediately after Ramadan and when the reason for breaking the fast is gone. Allah ﷻ said:

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾⁽¹⁾

"But if any of you is ill or on a journey, the same number (should be made up) from other days."

2. Whoever breaks their fast because of a long-term illness with no hope that it may be cured or an old person who does not have the ability to fast, then he has to feed a poor person for every day of the month of Ramadan or gather thirty poor people at the end of the month and feed them.
3. Whoever invalidates fasting because of having sexual intercourse with their spouses during the day in Ramadan has committed a sin and must repent to Allah ﷻ and do one of the following in this particular order:
 - a) free a slave, and if he does not find one,
 - b) fast for two consecutive months, and if he cannot,
 - c) then he must feed 60 poor people.
4. Whoever dies before making up for the days of Ramadan he missed to fast, then it is recommended for his heirs to make up the fasts on his behalf because of the hadeeth of 'Aishah رضي الله عنها that the Prophet ﷺ said: *"Whoever dies and has fasts to do, then his heir should make them up."*⁽²⁾

A Muslim should not observe optional fasts, such as the six days of Shawwaal, etc., until he has made up what he missed from the month of Ramadan. It is better for him to hasten in making up what he missed to discharge the duty from him, but if he delays them until just before the next Ramadan, then there is no sin on him. And Allah ﷻ knows best.

(1) Surah Al-Baqarah 2:184

(2) Reported by al Bukhari and Muslim

Common Questions about Ramadan and Fasting

Q1. If I am in a country that takes calculations as a basis for the start of Ramadan, do I fast with the people or should I follow another country that uses the moon sighting as a basis?

A1. There are different opinions among the scholars concerning this, but the basic principle in determining the start of Ramadan is by sighting the crescent moon. This is because of the hadeeth: *"Fast due to the sighting and stop fasting due to the sighting."*⁽¹⁾

This proves that Islam is easy and not burdensome. However, if the ruler of a country or a (legislative) body or the Islamic centre follows an astronomical calculation, then the Muslim should follow the people of his country because fasting is done on the day when the people fast. Likewise, ending the fast is done on the day when the people stop fasting, as it was mentioned in an authentic hadeeth.

Q2. If I start fasting in a place that started fasting after the twenty ninth day of Shabaan and travelled during Ramadan to another place that started fasting on the day after and stayed there for the rest of the month, should I stop fasting following the place that I started fasting on, or the place that I travelled to? And can I still fast until the 31st day if the current location has already completed the 30 days of Ramadan?

A2. Fasting is done in accordance with the place where the fasting person stays in and not according to the original place where the fast was started, but the number of days should not be less than 29. Rather he conforms what the people of the country do, then completes the 29 days of the month.

For example, a person who started fasting Ramadan in Saudi Arabia travelled to Japan, and Shawwaal (the month after Ramadan) started while he was there, thus the total number of days he fasted was only 28 days. In this situation, he must break his fast and observe the day of Eid with the people, then complete the days of Ramadan because a month in the Shari'ah cannot be less than 29 days.

If his fasting is more than 30 days in the place that he travelled to, then he should fast the 31st day in accordance with the people of the country, because of the saheeh hadeeth: *"Fasting begins on the day when the people starts fasting, and ends on the day when the people stops fasting."*⁽²⁾

Q3. I intended to break my fast because I was going to travel the next day, but then my trip was cancelled. What is the ruling on my fast on this day? And when is it allowed for a traveller to break the fast??

A3. A traveller is not granted a concession to break his fast unless he has departed from the houses in his city (exit from his town). It is not allowed for anyone to break the fast who has not travelled yet. Therefore, his intention not to fast is a mistake and he has to make up this day because whoever intends to break his fast then he has broken his fast (by making the intention), even if he did not eat or drink anything. And Allah ﷻ knows best.

(1) Reported by al-Bukhari and Muslim

(2) Reported by at-Tirmidhee and ad-Daraqutni, and authenticated by al-Albani

- Q4.** Is it better to fast on a journey or to break it for someone who is travelling by plane and would not find any difficulty (in fasting)?
- A4.** It is better for the traveller to complete his fast if he does not encounter any difficulties. This is following the example of the Prophet ﷺ and seeking blessing in the month of Ramadan, and because fasting at its rightful time is better than making it up later.





Written Exercises

1. Complete the following:

a) Whoever breaks the fast on a day in Ramadan without an excuse has to

..... and

b) Whoever has sexual relations with his wife during the day in Ramadan has to:

.....

and if he cannot find one then he should:

and if he is not able to then he should:

2. Mention some of the Sunan that are recommended for a fasting person:

a)

b)

c)

3. Mention some days that it is recommended to do optional fasting:

a)

b)

c)

4. What should one do if he cannot fast because of old age or because of an illness with no hope that it may cure?

.....

.....

.....

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	سحور	Sa <u>h</u> oor	Pre-dawn meal
2	بركة	Barakah	Blessing
3	رطب	Ra <u>t</u> ab	Fresh dates
4	تمر	Tamar	Dried dates
5	شوال	Shawwaal	Shawwaal, the month after Ramadan
6	الأيام البيضاء	Ayyaamul- Beed <u>h</u>	White days – 13th, 14th, 15th of each Hijri month
7	عاشوراء	3Aashoora'	The 10 th day of Muharram
8	إثم	lthm	Sin
9	مزمن	Muzmin	Chronic, long term
10	مرضع	Murd <u>h</u> i3	Breastfeeding

"And proclaim to the people the Hajj." (1)

Unit on Hajj and 'Umrah

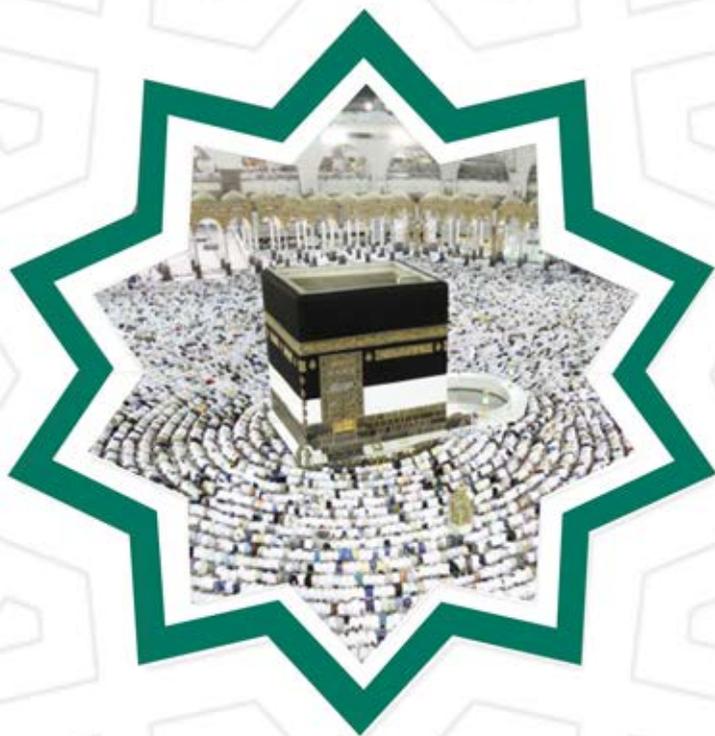


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Lesson 1

The Pillars of Hajj and 'Umrah

Duration:



One Hour

Objectives:

By the end of this lesson, by the permission of Allah ﷻ, you should be able to:

- Distinguish between a pillar and an obligation in Hajj and 'Umrah.
- Enumerate the pillars of 'Umrah.
- Identify the obligations of 'Umrah.
- Enumerate the pillars of Hajj.
- Identify the obligations of Hajj.
- List the recommended acts of Hajj and 'Umrah.

Lesson components:

- Lesson contents
- Written exercises
- New technical terms and key words

Prerequisite learning:

- Previous lessons from the Unit of Hajj and 'Umrah in Level 1.
- Previous lessons from the Unit of Tahaarah/Purification in Level 1 and 2.
- Previous lessons from the Unit of Salah/Prayer in Level 1 and 2.

The Pillars of Hajj and 'Umrah

The actions of Hajj and 'Umrah can be divided into Arkaan (Pillars), Waajibaat (Obligatory Acts) and Sunan (Recommended Acts). The differences between them are as follows:

Pillars (Arkaan, sing. Rukn): These are the rites that are mandatory to do because neither Hajj nor 'Umrah is valid when not performed. No compensation can be made for it nor can be recitified by a sacrifice.

Obligatory Acts (Waajibaat, sing. Waajib): These are the rites that are obligatory to do, but if omitted a compensatory sacrifice can be made.

Recommended Acts (Sunan, sing. Sunnah): These are the actions which completes the Hajj and 'Umrah because it is following the way of the Chosen Prophet Muhammad ﷺ. Hence, it is befitting for the Muslim to be eager upon it because whoever performs these will be rewarded. Nevertheless, abandoning it will not affect the validity of the Hajj or 'Umrah.

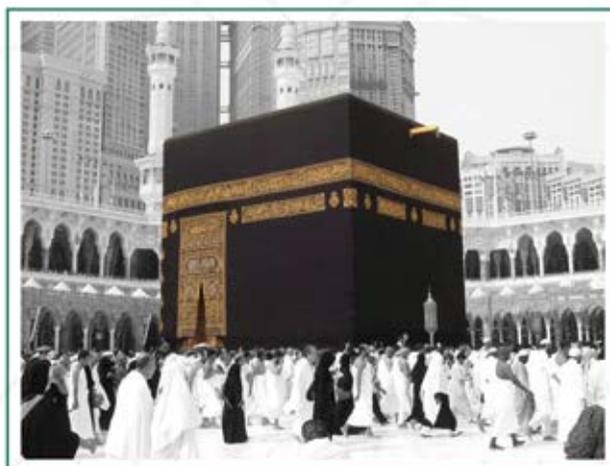
The Pillars (Arkaan) of 'Umrah

'Umrah has three pillars and if any of them are missed, then the 'Umrah is not valid. It is mandatory to do them in a successive order:

1. **Ihraam**: This is the intention to enter into the rites of 'Umrah.
2. **Tawaaf**: The circumambulation around the Ka'bah for seven complete circuits.
3. **Sa'ee**: Walking between as-Safaa and al-Marwa seven times.

The Obligatory Acts (Waajibaat) of 'Umrah

1. **Ihraam from the Meeqaat**: Whoever intends to make 'Umrah must enter the state of ihraam from the appropriate meeqaat. Hence, whoever goes beyond without being in the state of ihraam should return to the meeqaat, otherwise he must make a sacrifice.
2. **Shaving the head (Halq) or shortening the hair (Taqseer)**: The rites of 'Umrah is not complete and one is not free from the restrictions of Ihraam until he has shaved or shortened the hair.



The Pillars (Arkaan) of Hajj

Hajj has four pillars according to the majority of scholars, and they are in accordance with the following order:

1. **Ihraam.**
2. **Standing in 'Arafah:** It begins from the time of Dhuhr prayer on the 9th day of Dhul-Hijjah until the dawn of the 10th day of Dhul-Hijjah, which is the Day of Sacrifice. Whoever stays at 'Arafah during this time even if just for a moment has completed this pillar.
3. **Tawaaf Al-Ifaadah:** This is performed after the stay at 'Arafah, hence it is not correct to do the tawaaf before that.
4. **Sa'ee of Hajj:** It is permissible to make the sa'ee after the Tawaaf Al-Qudoom or after the Tawaaf Al-Ifaadah for the pilgrims doing Hajj Ifraad or Hajj Qiraan. However, for Hajj Tamattu', the pilgrim must do two sa'ee – one with his 'Umrah and another one with his Hajj after the Tawaaf Al-Ifaadah.

The Obligatory Acts (Waajibaat) of Hajj

1. **Ihraam from the Meeqaat:** Whoever goes beyond the meeqaat without entering ihraam must return to his meeqaat, otherwise he must make a sacrifice for ransom.
2. **Staying at 'Arafah until sunset:** It begins from the time of Dhuhr prayer until the sun has set. (Staying in 'Arafah even just for a short time is a pillar, while staying until sunset is obligatory.)
3. **Staying overnight at Muzdalifah on the night of the 10th of Dhul-Hijjah** until after Fajr prayer on the Day of Sacrifice. However, it is permissible for the weak people and women to depart after midnight.
4. **Staying overnight at Minaa** on the nights of the Days of Tashreeq.
5. **Stoning Jamarah** al-'Aqabah only on the Day of Sacrifice, and the stoning of the three Jamaraat on the Days of Tashreeq (11th, 12th and 13th of Dhul-Hijjah).
6. **Shaving the head** or shortening the hair on arrival in Minaa after leaving Muzdalifah.
7. **Tawaaf al-Widaa' (Farewell Tawaaf):** In accordance with the statement of the Prophet ﷺ: *"No one of you should depart until the last thing he has done is to circumambulate the House."*⁽¹⁾ This applies to everyone except for the woman who is on her menstrual period because she is excused for leaving out Tawaaf Al-Widaa'.

Whoever leaves out something from these Waajibaat must carry out a sacrifice, which is to slaughter a sheep in the boundaries of Makkah and distribute its meat amongst the poor who live in al-Haram area.

(1) Reported by Muslim

The Recommended Acts (Sunan) of Hajj and 'Umrah

Everything which is not mentioned as pillars or obligations of Hajj and 'Umrah is considered to be from the Sunan. And whoever performs these will earn a reward and leaving them off does not affect the validity of the Hajj and 'Umrah. Among these important Sunan are:

First: The Sunan of Ihraam

1. Making ghusl (ritual bath) and applying perfume on the body and wearing the two white garments for men.
2. Entering into the state of Ihraam after an obligatory or supererogatory prayer.
3. Saying the type of ritual to be performed by stating, "*Labbayk Allahumma 'Umrah*" (I am at Your service, O Lord, in 'Umrah) or "*Labbayk Allahumma Hajj*" (for Hajj) or "*Labbayk 'Umrah mutamatti'an bihaa ilal-Hajj*" (for Hajj Tamattu'). It is also Sunnah to increase the recitation of the words of *Talbiyah* (saying "*Labbayka Allahumma labbayk...*")
4. Making *Ishtiraat* (clause of stipulation) when entering into Ihraam for the person who fears for himself that he will not complete the rites of Hajj or 'Umrah due to an illness or something similar. And this is by saying: "*Fa-in habasanee haabisun fa mahal-lee haythu habastanee*" ("So if any obstacle impedes me, then my place of conclusion is where You have held me.")

The importance of making this *Ishtiraat* is that if anything hinders in the performance of Hajj and 'Umrah because of a valid excuse, then he can come out of the state of ihraam without having to offer a *Fidyah* or expiation.

Second: The Sunan of Tawaaf

1. Making ghusl upon entering Makkah for the one coming for Hajj or 'Umrah from a distant land.
2. Beginning the tawaaf by kissing the Black Stone (*Hajarul-Aswad*) or pointing towards it without kissing the hand.
3. Exposing the right shoulder (*Al-Idtibaa*) which is done by uncovering the right shoulder during the *tawaaf Al-Qudoom* or the tawaaf of 'Umrah only.
4. Walking briskly whilst keeping the footsteps close to each other (*Ar-Raml*) in the first three circuits during *Tawaaf Al-Qudoom* or the tawaaf of 'Umrah only.
5. Touching the Yemeni corner.
6. Praying two rak'ah prayer behind the *Maqaam Ibrahim* after completing the tawaaf if it is possible with ease and there is not too much crowding. If that is not easy to do, then one should pray in any part inside al-Masjid al-Haram. One should recite Surat al-Kaafiroon (Surah 109) after Surat al-Faatihah in the first rak'ah, and Surat al-Ikhlaas (Surah 112) in the second rak'ah.
7. Recite the following supplication between the Yemeni corner and the Black Stone in every circuit:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾⁽¹⁾

"O our Lord, grant us that which is good in this world and that which is good in the Hereafter, and save us from the torment of the Fire."

(1) Surah Al-Baqarah 2:201

Third: The Sunan of Sa'ee

1. Being in a state of wudhu.
2. Ascending as-Safaa at the beginning of Sa'ee, and when reaching it, recite Allah's ﷻ statement:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾⁽¹⁾

"Indeed as Safaa and al Marwah are from the symbols of Allah. So there is no sin upon the one who performs Hajj or 'Umrah of the House (the Ka'bah) to proceed between the two of them. And whoever does good voluntarily, then indeed Allah is Appreciative, All Knowing."

3. Facing the Ka'bah when standing on as-Safa with both hands raised as if is making du'aa and say, "Allahu Akbar", followed by saying these adhkaar (words of remembrance):

"Laa ilaaha illal-Ilaahu wahdah, laa shareeka lah, lahul-mulku wa lahul-hamd, wa huwa 3ala kulli shay-in qadeer. Laa ilaaha illal-Ilaahu wahdah, Anjaza wa3dah, wa nasara 3abdah, wa hazamal-ahzaba wahdah." ("None has the right to be worshipped except Allah alone, who has no partner; His is the Dominion, and all praise is for Him; and He has full ability over everything. None has the right to be worshipped except Allah alone; He fulfilled His Promise, He aided His servant and He alone defeated the confederated enemies.")

Make du'aa afterwards. Repeat these adhkaar for the second time, then make du'aa again. Repeat these adhkaar for the third time without making du'aa after. Thus, these adhkaar are repeated three times and making du'aa two times in between. Then proceed to descend from As-Safa towards al-Marwah.

4. While walking between as-Safaa and al-Marwah, men should run between the two green lights.
5. Shaving the head for those who are not making Hajj Tamattu'.

Fourth: The Sunan of Yawm at-Tarwiyyah (the 8th day of Dhul-Hijjah)

1. Whoever will perform Hajj should enter the state of Ihram, on the 8th day of Dhul-Hijjah (known as "Yawm at-Tarwiyyah" - The Day of Quenching Thirst) before the time of Dhuhr prayer comes.
2. Praying the obligatory prayers of Dhuhr, 'Asr, and 'Ishaa as shortened while in Minaa.
3. Spending the night of the 9th of Dhul-Hijjah in Minaa and pray Fajr there.

Fifth: The Sunan of Yawm al-'Arafah (the 9th day of Dhul-Hijjah)

1. Leaving Minaa after the sun has risen.
2. Reciting the Talbiyyah (saying labbayk...) and Takbeer (saying Allahu Akbar) abundantly whilst travelling from Minaa to 'Arafah and other places.
3. Staying at Namirah (place before the 'Arafah) until the sun passes the zenith (Dhuhr time), then proceed to 'Arafah.
4. Shortening and combining Dhuhr and 'Asr prayers on the 9th day (of Dhul-Hijjah) at 'Arafah.
5. Occupying oneself with making plenty of du'aa on the Day of 'Arafah and doing good deeds until the sun sets.

(1) Surah Al-Baqarah 2:158

Sixth: The Sunan of The Night at Muzdalifah

1. Combining Maghrib prayer with shortened 'Ishaa upon arriving in Muzdalifah.
2. Sleeping in Muzdalifah until Fajr in order to have some rest in preparation for the activities of the following day, *Yawm an-Nahr* (the Day of Sacrifice).
3. Praying Fajr prayer and making du'aa afterwards in *Mash'aril-Haram* (i.e. the masjid in Muzdalifah) until the first appearance of light in the sky.
4. Leaving Muzdalifah to go to Minaa before the rising of the sun.

Seventh: The Sunan of the Day of Sacrifice (the 10th day of Dhul-Hijjah)

1. Departing from Muzdalifah to Minaa before the rising of the sun and start the day with the stoning of the Jamarah al-'Aqabah (the biggest pillar) after the rising of the sun. It should not be delayed until the time when the sun is at its zenith (Dhuhr prayer).
2. Continue reciting the talbiyyah until the stoning of the Jamarah al-'Aqabah (the biggest pillar). Then, stop reciting the talbiyyah and begin to make Takbeer.
3. When stoning the Jamarah al-'Aqabah (the biggest pillar), he should ensure that Makkah is on his left and Minaa is on his right and he is facing towards the Jamarah.
4. Making Takbeer (saying "Allahu Akbar") with each throwing of stone.
5. Slaughtering the *hady* (sacrificial animal) if required of him and eat from its meat.
6. Shaving the head, beginning with the right side.
7. Making ghusl and applying perfume after coming out of his ihraam – and these are done after stoning, shaving the head, and slaughtering his *hady* if it is required from him.
8. Performing *Tawaaf Al-Ifaadah* after coming out of the first stage of releasing from the state of Ihraam.
9. Performing the rites of this day in the preferred order:
 - a) Stoning
 - b) Sacrificing
 - c) Shaving the head or shortening the hair
 - d) Tawaaf Al-Ifaadah

Eighth: The Sunan of The Days of Tashreeq

1. Reciting Takbeer and remembrance of Allah ﷻ abundantly.
2. Shortening the four rak'ah prayers into two without combining them while in Minaa.
3. Stoning the Jamaraat after the sun passes the zenith and saying "Allahu Akbar" with each stone that is thrown.
4. After stoning *Jamarah al-'Sughraa* (the smallest pillar), the pilgrim moves forward slightly to the right, ensuring that the Jamarah is on his left, and faces towards the Qiblah and makes lengthy du'aa.
5. After stoning *Jamarah al-'Wustaa* (the middle pillar), the pilgrim moves forward slightly to the left, ensuring that the Jamarah is on his right and faces towards the Qiblah and makes lengthy du'aa.
6. After stoning the *Jamarah al-'Aqabah* (the biggest pillar), the pilgrim departs immediately without making du'aa.
7. Anyone who is not hastened to depart should remain (in Minaa) until the 13th day of Dhul-Hijjah, then departs for Makkah after stoning the Jamaraat before the sun sets.





Written Exercises

1. What is the difference between a Rukn and a Waajib?

a) Rukn:

b) Waajib:

2. Identify the following actions of Hajj whether it is a Rukn, a Waajib or a Sunnah by placing a check mark in the appropriate column:

No.	Actions	Its Ruling		
		Rukn	Waajib	Sunnah
1	Spending the night at Muzdalifah			
2	Staying at 'Arafah			
3	Making du'aa at al Mash'ar al-Haraam after Fajr prayer on the 10 th day			
4	Making ghusl before entering the state of ihraam			
5	Doing tawaaf al-Qudoom for the person making 'Umrah			
6	Doing tawaaf al-Widaa' for the person making Hajj			
7	Doing tawaaf al-Qudoom for the person making Hajj			
8	Doing tawaaf al-Widaa' for the person making 'Umrah			
9	Making takbeer at the time of stoning the Jamaraat			
10	Doing tawaaf al-Ifaadah			
11	Doing the sa'ee of 'Umrah			
12	Doing the sa'ee of Hajj			
13	Stoning the Jamaraat			
14	Entering ihraam from the meeqaat			
15	Spending the nights at Minaa during the Days of Tashreeq			
16	Making du'aa after stoning the jamaraat			
17	Making takbeer when passing in front of the Black Stone during tawaaf			
18	Saying "rabbanaa aatinaa fid dunyaa hasanah..." when passing between the Rukn Yamani and Hajar ul-Aswad			
19	Shaving the head or shortening the hair for the person making 'Umrah			
20	Following the correct sequence of action on the 10 th day (of Dhul-Hijjah) during Hajj			

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	واجب	Waajib	Obligation
2	مبقات	Meeqaat	Designated place
3	وقوف	Wuqoof	Standing
4	الافاضة	Al-lfaa <u>d</u> ha	The tawaaf of Hajj
5	القدوم	Al-Qudoom	The tawaaf of arrival
6	الوداع	Al-Wida3	Farewell tawaaf
7	أيام التشريق	Ayyamul-Tashreeq	The Days of Tashreeq (11 th , 12 th and 13 th of Dhul-Hijjah)
8	حمرات	Jamaraat	Stone walls
9	شوط	Shawṭ	Cycle
10	تلبية	Talbiyya	Saying "Ibbayk Allahumma Ibbayk..."



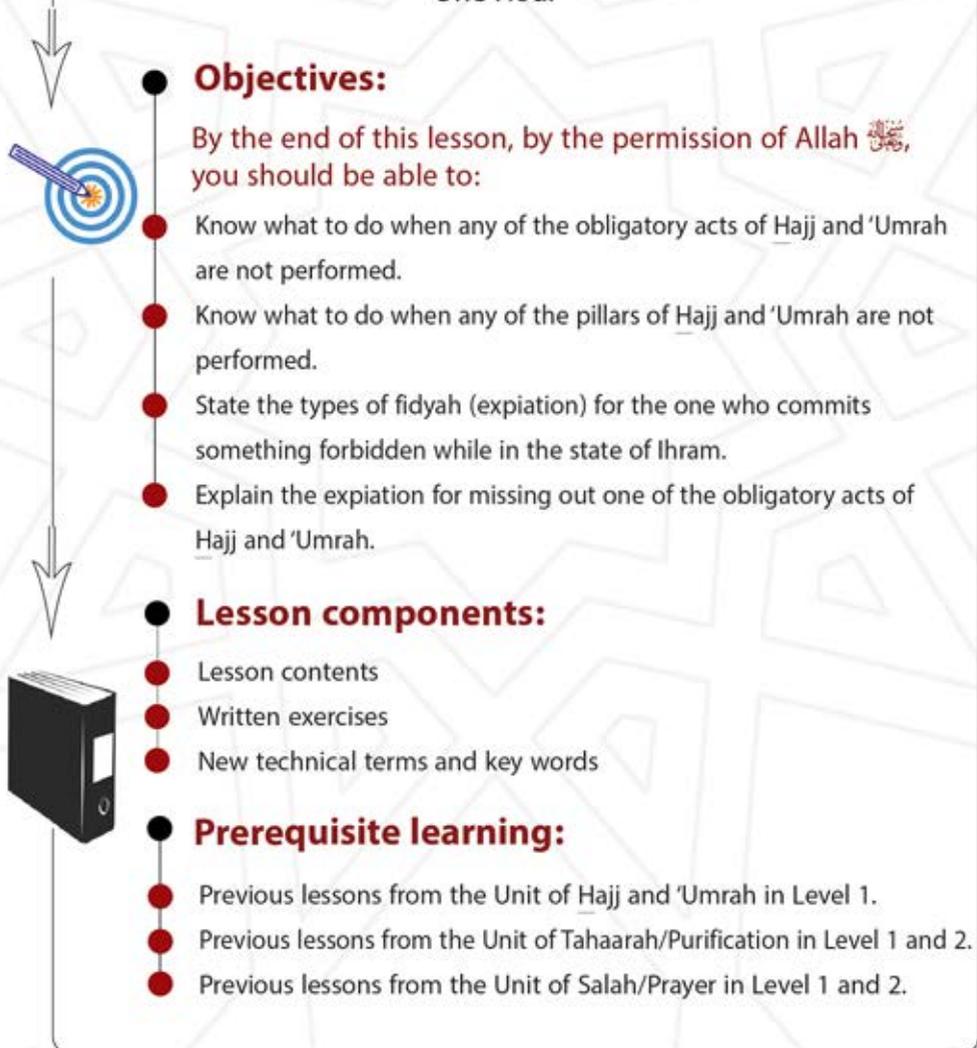
Lesson 2

The Rulings of Fidyah (Expiation) in Hajj and 'Umrah

Duration:



One Hour



The Rulings of Fidyah (Expiation) in Hajj and 'Umrah

The meaning of fidyah (expiation) is that which is obligatory for the person performing Hajj or 'Umrah to do if he commits an action which is forbidden while he is in the state of Ihram. It can also mean compensating for a deficiency in the obligatory actions of Hajj and 'Umrah. Fidyah is offered in the following way:

First: The fidyah for violating prohibitions of Ihram

If the pilgrim does one of the things that is forbidden while in Ihram, such as: removing hair, covering the head, cutting the fingernails, putting perfume on, touching with desire, a man wearing stitched clothing, sexual intercourse after the first stage of releasing from ihram in Hajj, sexual intercourse after tawaaf and Sa'ee before cutting the hair in 'Umrah, and a woman wearing Niqab or gloves. Anyone who commits the above-mentioned acts must give an expiation with either one of these:

1. Sacrifice a sheep in Makkah, or
2. Feed 6 poor people in Makkah, or
3. Fast three days in any place.

Second: Leaving one of the Waajibaat (Obligatory actions) of Hajj

Whoever leaves one of the obligatory actions of Hajj such as: the stoning, spending the night in Muzdalifah and Minaa, not doing the farewell Tawaaf, not putting on the Ihram from the Meeqaat, or other obligatory actions of the Hajj, has to do an expiation in the following order:

1. Sacrificing a sheep.
2. If he cannot give sacrifice, then he should fast 10 days: 3 days during the Hajj and 7 days when he returns to his family.
3. If he is unable to fast 3 days during the Hajj, then he should fast 10 days when he returns to his family.

Third: Al-Muhsar

This is the person who entered into a state of Ihram, but couldn't continue in completing the rites of Hajj due to a reason he has no control over, such as severe illness. If he made the ishtiraat (clause of stipulation) at the beginning of Ihram, he may exit from the state of Ihram without making an expiation.

However, if he did not make the ishtiraat, he has to sacrifice a sheep in the place where he stopped, then exit from the state of Ihram.

Fourth: The expiation related to sexual intercourse and all matters leading to it before the first stage of exiting Ihram:

In Hajj:

It is obligatory to make the fidyah following the specific order defined below, and the person has no choice in this:

1. Sacrificing a camel or cow.
2. If he cannot do that, then the person must fast 10 days: 3 days during Hajj and 7 days when he returns to his family. Moreover, he must do the following:
 - a. Repent from the sin.
 - b. Continue the pilgrimage.
 - c. Make it up in the following year by performing Hajj again.

In 'Umrah:

If the sexual intercourse happened before performing the Tawaaf and Sa'ee, then:

1. It corrupts his 'Umrah.
2. He must complete his 'Umrah and make it up by performing another 'Umrah.
3. He must offer a fidyah (expiation) by doing either one of these:
 - a. Sacrifice a sheep.
 - b. Fast for three days.
 - c. Feed six poor people.

Fifth: The expiation related to sexual intercourse and all matters leading to it after the first stage exiting of Ihram

In Hajj:

Whoever had sexual intercourse after the first stage of exit from Ihram - after the stoning and cutting his hair but before performing tawaaf Al-Ifaadah - must do the following:

1. Sacrifice a sheep.
2. Complete his Hajj;
3. Exit from the Haram and go to the place where the Ihram is put on, e.g., Tan'eem, and enter again in the state of Ihram from there, so that he can perform the Tawaaf while in a state of Ihram. His Hajj is valid by the permission of Allah ﷻ.

In 'Umrah:

If the sexual intercourse happened after the Sa'ee during 'Umrah, and before shaving the head or trimming the hair, the rules are as follows:

- a. Sacrifice a sheep.
- b. Fast for three days.
- c. Feed six poor people.

Issues Particular to Women About Hajj and 'Umrah

Women are the counterpart of men, so they have been assigned the same acts of worship that men have, such as the Salah, Siyaam, Zakaah, Hajj and 'Umrah. Due to the differences between the nature of man and woman, the wisdom of the Islamic legislation from Allah who is All-Wise and The Creator necessitated establishing rules specific to women which are suitable to their natural and physical condition. Among these matters are:

1. The condition of having a mahram with her in performing Hajj and 'Umrah due to the Hadeeth of Abu Hurayrah رضي الله عنه, which was reported in the two Saheeh (Bukhari and Muslim), that the Prophet ﷺ: *"It is not permissible for a woman who believes in Allah and the Last Day to travel a distance of a day and night except with one who is mahram."*⁽¹⁾

The mahram of a woman is her husband or any man who is never permitted to marry her, like her father, brother, paternal and maternal uncle, her son, the sons of her brothers and sisters, and the son of her husband from another wife.

2. If a woman is physically and financially capable to perform Hajj, but she does not have a mahram and has no realistic hope of having a mahram in the future, then she may appoint someone to do Hajj on her behalf using her wealth.
3. It is permissible for a woman on her menstrual period (Haydh) or post-natal bleeding (Nifas) to enter in the state of Ihram for Hajj and 'Umrah. However, it is recommended for her to perform the ghusl before she enters the state of Ihram.
4. The woman can wear whatever clothes she wants as long as they cover her appropriately, but it is forbidden for her to wear the niqab or gloves. She should show her face when there are no men around, due to the statement of 'Aaishah رضي الله عنها: *"Caravans used to pass by us while we were in a state of Ihram with the Messenger of Allah ﷺ. While they were passing us, one of us would let their Jilbab from their head drop over their face. When they had passed us, we would raise it."*⁽²⁾
5. The obligation of the tawaaf al-Widaa' (Farewell tawaaf) is lifted from the woman who is menstruating or having post-natal bleeding after she performed tawaaf al-Ifaadah if she will leave Makkah before she becomes pure (from her bleeding).
6. It is not Sunnah for the woman to do Ar-Raml (small, fast steps) in tawaaf, or fast walking between the two green lights in Sa'ee because this is specific to the men.
7. It is not permissible to shave her hair, instead it is sufficient to shorten it only by taking a fingertip's length from the end of her hair.
8. It is not Sunnah for the woman to raise her voice when she says the Talbiyah, Takbeer and Dhikr, instead it should only be audible to herself and not to the men around her.
9. It is permissible for her to leave Muzdalifah and go to Mina after midnight.

(1) Reported by al Bukhari and Muslim

(2) Reported by Abu Dawud and Ahmad



Written Exercises

1. Complete the following:

- a. The fidyah is:
- b. The muhsar is:
- c. The expiation for the person who is a muhsar is:
- d. The ihram from the meeqaat for the person who wishes to make Hajj or 'Umrah is: and the expiation for the person who bypass it without ihram is:

2. Explain the expiation for the following situations::

- a. Cutting the hair while in the state of ihram:
- b. Sexual intercourse before the first stage of exit from ihram:
- c. Going beyond the meeqaat without ihram:
- d. Doing the stoning after sunset:
- e. Not spending the night of the 10th of Dhul-Hijjah in Muzdalifah:
- f. Not spending the night in Minaa during the Days of Tashreeq.
- g. A Muhsar, who is unable to continue with the Hajj journey should:

3. Mention some of the rulings which are specific to the women in Hajj:

1.
2.
3.
4.
5.

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	محظورات	Mah-dhooaat	Forbidden matters
2	نقاب	Niqaab	Niqab / Face covering
3	قفاز	Quffaaz	Gloves
4	خمار	Khimaar	Headscarf
5	فدية	Fidyah	Expiation / Ransom
6	تخيير	Takhyir	Choice
7	ترتيب	Tarteeb	Order, sequence
8	محصر	Mah-sar	Person who is prevented from completing
9	كفارة	Kaffaarah	Expiation
10	توبة	Tawbah	Repentance

"Say, "Indeed my prayer, my sacrifice, my living and my dying are all of Allah, the Lord of all the worlds. He has no partner. With this I have been commanded; and I am the first (among you) of the Muslims." (1)

Unit on The Life of a Muslim



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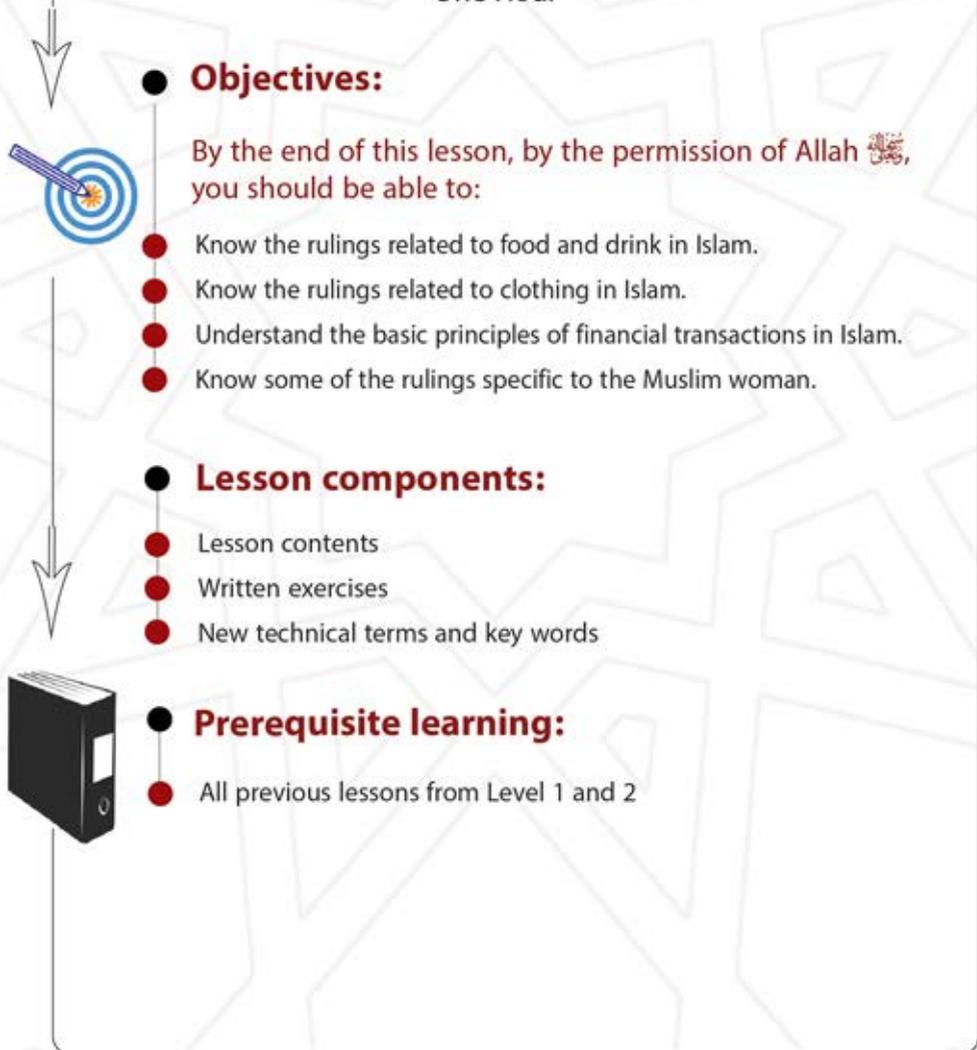
Lesson 1

The Life of a Muslim

Duration:



One Hour



The Life of a Muslim

Islam is a complete legislation of the entire life. It regulates the life of the Muslim in all religious and worldly aspects. It is a life that is built upon knowledge and action with the guidance of the Qur'an, and Sunnah of the prophet ﷺ in all areas of life.

You will know the teachings and Islamic rulings which bring forth better life to a Muslim in his social, ethical, and financial aspect.

The Food of a Muslim

The basic principle regarding food and drink of a Muslim is that all pure and good (foods) are permissible to eat and drink, providing it is not prohibited in the Islamic legislation or Shari'ah, or that it does not contain something harmful. Indeed, Allah ﷻ has made permissible for us to consume the good and pure things and has made forbidden the dirty and impure things. Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾⁽¹⁾

"O you who believe, eat from the good things which We have provided for you and show gratitude to Allah, if it is indeed Him whom you worship."

It is explained in the Noble Qur'an which foods are forbidden to eat, as Allah ﷻ said:

﴿ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ﴾⁽²⁾

"And He has explained in detail to you what He has forbidden you, with the exception of that which you are compelled."

Based on this, it is permissible for the Muslim to eat and drink whatever pleases him from the different types of food and drink, without wasting and falling into excess – as per His ﷻ statement:

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾⁽³⁾

"And eat and drink, but do not go to excess. Indeed He (Allah) does not love those who go to excess."

Additionally, it is not permissible for a Muslim to use utensils made from silver or gold for his food and his drink.

(1) Surah Al-Baqarah 2: 172

(2) Surah Al-An'aam 6: 119

(3) Surah Al-A'raf 7: 31



The Forbidden Foods in Islam

1. Eating the meat of the pig or anything mixed with it. Every food containing some part of a pig is considered haraam – for example, sweets or biscuits in which there is rennet or gelatine derived from pig.
2. Eating carrion (dead meat). It is not permissible for the Muslim to eat the meat of any land-based animal which has died naturally or been killed by strangulation or blunt trauma or being beaten or by any method other than being slaughtered in the prescribed Islamic manner. As for the dead animals from the sea, such as fish or sea creatures, it is permissible to eat them - in accordance with what was reported by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said, when was asked about wudoo with sea water: *"Its water is pure and purifying, and its dead (creatures) are halaal."*⁽¹⁾
3. It is not permissible to eat the meat of predatory animals and birds, those that eat meat – e.g., the lion, the bear, the cat, the dog and every predatory animal which has fangs that it uses to attack its prey. Likewise for the birds which have talons or claws with which they attack (their prey) such as the falcon, the eagle the crow and other birds who feed on meat. On the authority of ibn 'Abbas رضي الله عنه who said: *"The Messenger of Allah ﷺ made forbidden every beast of prey with fangs and every bird with talons."*⁽²⁾
4. It is not permissible to consume blood or to put it into food, with the exception of (the blood that might still be present in) liver and spleen, according to his ﷺ statement: *"Two kinds of dead creatures and two kinds of blood have been made permissible for us – fishes and locusts, and liver and spleen."*⁽³⁾
5. It is prohibited to eat anything which will harm the person or lead to his destruction, such as poison. This is in accordance with Allah's ﷻ statement:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ﴾⁽⁴⁾

"And do not kill yourselves..."

Therefore, all food which has been confirmed to be harmful is forbidden.

6. It is forbidden for the Muslim to consume any filthy and impure food. This is in accordance with Allah's ﷻ statement:

﴿ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ ﴾⁽⁵⁾

"He makes forbidden for them the filthy things..."

(1) Reported by the five

(2) Reported by the group of hadeeth reporters except Bukhari and at Tirmidhee

(3) Reported by Ahmad and Ibn Majah

(4) Surah An-Nisa' 4:29

(5) Surah Al-Araf 7:157

The Drink of a Muslim

Forbidden for every Muslim is every alcoholic drink and narcotic that affects the person's intellectual function. Among them are as follows:

1. It is not permissible for the Muslim to consume alcoholic drink, or any drink mixed with it, regardless of its name.
2. It is forbidden to drink any intoxicant because that makes people lose their mind, even if consuming a small amount of it does not cause intoxication.
3. It is not permissible for the Muslim to use narcotics nor narcotic medications in any way, whether it is in the form of pills or liquids or through injection. Similarly, it is not permissible to sell or buy or distribute them even to non-Muslims.

Vessels Made from Gold and Silver

It is not permissible for both male and female Muslim to use utensils made from gold or silver for eating food and drinking.



The Clothing of a Muslim

Allah ﷻ honor man by commanding him/her to wear whatever clothes they want to as long as they cover their 'awrah and to beautify themselves without being wasteful and extravagant. Allah ﷻ said

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا، وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾⁽¹⁾

“O children of Adam, We have bestowed upon you clothing to conceal your private parts and as an adornment. But the clothing of taqwaa (fear of Allah and obedience to Him) is better.”

Islam has not set out a specific uniform or particular clothing, that's why the Muslim clothes himself with clothing that is the norm to the people in his community. However, Islam has set down specific guiding rules and general principles that the Muslim must comply with regarding his clothing. Among them are:

1. The clothing must cover the 'awrah. The 'awrah is the part of the body which the normal people and the intelligent ones are embarrassed to display in front of other people.
2. It must be specific to the gender. Thus, a man should not wear the clothing of women nor the women wear the clothing of the men, in accordance with the customs recognized in his or her community.
3. The clothing should not have any religious indication of the non-Muslims, such as the clothing of Christian priests or monks.
4. The *thawb* or trousers or lower garment should not go beyond the level of the ankle so that it will not be touching the ground in a way that would expose it to filthy things.
5. It is impermissible to wear clothes which contain images of living things which have soul, such as people or animals.
6. Men should not wear gold jewelry or silk clothing.
7. The clothing of a Muslim woman in front of a non-Mahram must cover her whole body, and it should not be transparent or tight in a way that would show the outline and parts of the body or reveal what is underneath.



(1) Surah Al-A'raf 7:26

The Financial Life of a Muslim

Islam has legislated for us to work and earn that which is *halal* (lawful), in order to provide our needs, as well as our family's needs. It is obligatory upon the Muslim to strive in seeking his provision and not to be dependent on others, and that his earnings are from lawful sources and that he spends it in a lawful way too.

Following are some general rulings connected with the income of a Muslim:

1. It is obligatory for every Muslim to strive to earn in an Islamically legislated way, and not to accumulate money from theft nor bribery nor extortion nor fraud nor seizing wealth without due right, in accordance with Allah's ﷻ statement:

﴿ وَلَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ ﴾⁽¹⁾

"And do not consume one another's wealth unjustly."

2. The Muslim must stay away from trading (selling, buying, or acting as an intermediary in trading) in everything that is forbidden in Islam, such as alcoholic drinks and illicit drugs, stolen goods, pigs and pig-derived products, in accordance with the Prophet's ﷺ statement: *"When Allah prohibits something, He (also) forbids its price."*⁽²⁾
3. Avoiding financial dealings which are forbidden, such as dealing with *riba* (interest/usury), whether through giving a loan or taking a loan that involves *riba* or facilitating any transactions connected with it.

(1) Surah Al-Baqarah 2:188

(2) Reported by Abu Dawud and Ibn Hibban

The Life of a Muslim Woman

Islam has indeed honoured the woman with utmost honour. It has made the right of the mother upon her children greater than the right of the father, corresponding to what the Prophet ﷺ said when a man asked him about which of the people has the greatest right to a person's companionship, he ﷺ said "Your mother." Then he said, "Then who?" He ﷺ said: "Your mother." Then he said, "Then who?" He ﷺ said: "Your mother." Then he said, "Then who?" He ﷺ said: "Your father."⁽¹⁾

Likewise, Islam commanded us with fine treatment towards the wife and having good relationship with her. Allah ﷻ said:

(2) ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

"And live with them in kindness."

The Prophet ﷺ said: "The best of you is the best of you to his family."⁽³⁾ And the Prophet ﷺ also said "I enjoin you to be good to women."⁽⁴⁾

Islam has guaranteed the Muslim woman's right for her in inheritance and freedom to spend her wealth as she wishes, thus, nothing is to be taken from her without her permission and satisfaction.

There are a number of rulings in Islam which are specific for woman, considering the nature of her character. Among them are:

1. The woman should not perform prayers, fasting, *tawaaf*, (circumambulation around the Ka'bah) and touching the *Mus-haf* (written copy of the Qur'an) without some barrier (between her hand and the *Mus-haf*) when she is in a state of menstruation (*Haydh*) or post-natal bleeding (*Nifas*).
2. She must cover all of her body except for her face and her hands when performing her Salah. In addition, the congregational prayer is not obligatory upon her.
3. The woman wears her normal clothing when she is in the state of ihram during Hajj and 'Umrah. However, she must not cover her face with *niqab* and her hands with gloves while in ihram. The ihram for the woman does not require a particular clothing or colour, however it is important to refrain from wearing clothes with decorations, and from covering her face when there are no non-mahram around her. If a non-mahram comes close to her, she must cover her face.
4. A Muslim woman must not travel without the companionship of an adult male from her mahram, not even a journey for worship such as Hajj or 'Umrah.
5. The woman must cover herself with a complete hijab from those who are not mahram for her. She must not go out wearing perfume or beautified in a way that will attract the attention of men.
6. The woman has the right to accept or refuse the person who approaches her for marriage. It is not obligatory upon her to marry a man that she is not being pleased with. However, her marriage contract should be done with the presence of her *Wali* (guardian of her affairs, such as the father) and she must not get married by herself.

(1) Hadeeth which is agreed upon

(2) Surah An-Nisa' 4:19

(3) Reported by at Tirmidhee and ibn Majah

(4) Hadeeth which is agreed upon

7. A woman is permitted to wear silk and gold as long as this is done without extravagance in spending; but this is not permissible for men.
8. The *'iddah* (waiting period) for a woman differs according to the following situations:

- a. The *'iddah* for a woman whose husband has died is 4 months and 10 days, if she is not pregnant. This is in accordance with Allah's ﷻ statement:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾⁽¹⁾

"And those who are taken in death from amongst you and who leave wives behind – the wives shall wait four months and ten days.)"

- b. The *'iddah* for the pregnant woman finishes when she gives birth, in accordance with Allah's ﷻ statement:

﴿وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾⁽²⁾

"And for those who are pregnant, then their appointed time is until they give birth."

- c. The *'iddah* for the divorced woman is after three menstrual periods. When she becomes pure after the third (period), she is allowed to marry again, in accordance with Allah's ﷻ statement:

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾⁽³⁾

"The divorced women should remain waiting for three periods."

- d. The *'iddah* for a woman who does not have menstrual periods anymore is three months, in accordance with Allah's ﷻ statement:

﴿وَأَلَّيْ يَسْنَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ﴾⁽⁴⁾

"And for those from your women who no longer expect menstrual periods – if you doubt, then their 'iddah is three months. And (also for) those who have not had menstrual periods."

(1) Surah Al-Baqarah 2: 234

(2) Surah At-Talaq 65: 4

(3) Surah Al-Baqarah 2: 228

(4) Surah At-Talaq 65: 4



Written Exercises

1. Complete the following:

- a) All food is permissible for the Muslim except:
or:
- b) It is forbidden in Islam to eat animal that has:
and birds that has :
- c) Wearing gold and silk is: for the man. As for women,
wearing either of these is
- d) It is not permissible for the woman on her 'iddah to:
- e) The 'iddah for a woman whose husband has died is:
- f) The 'iddah for the pregnant woman finishes:
- g) The 'iddah for a divorced woman is:
- h) The 'iddah for a woman who does not have menstrual periods anymore is:

2. Mention some of the rulings which apply specifically to the woman:

- a)
- b)
- c)
- d)

3. What is the Islamic ruling on alcoholic drinks and narcotics, and what is the ruling on selling them to non-Muslims?

.....
.....
.....

4. What are the conditions concerning the clothing of a Muslim?

.....
.....
.....

5. Explain the rulings on using gold and silver for men and women in terms of :

- a. Utensils for eating and drinking:
- b. Clothing and beautification:

Key Words and Technical Terms Used in the Lesson

No.	Word	Transliteration	Translation
1	شراب	Sharaab	Drink
2	عبادات	3Ibaadat	Acts of worship
3	معاملات	Mu3amalaat	(Social) interactions
4	اسراف	Usraaf	Excessiveness
5	الربا	Ar-Riba	Usury / Interest
6	المتوفى	Al-Mutawaffa	A person who has died
7	حامل	Haamil	Pregnant
8	عدة	3Idda	Waiting period
9	مطلقة	Muṭallaqah	Divorced
10	مخدرات	Mukhaddiraat	Narcotics

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Aqeedah



Tahaarah



Salah



Adhkaar-us-Salah



Zakaah



Sawm



Hajj and 'Umrah



Life of a Muslim

