

# DU'AA FOR ALL MUSLIMS

Oh Allah most Gracious, most merciful, forgive our sins.  
Oh Allah we are shameful for our sins.  
Oh Allah we ask for forgiveness from our sins.  
Oh Allah forgive our sins which we committed knowingly  
And those which we committed unknowingly  
Oh Allah make our males and females performers of Salaah.  
Oh Allah, most Merciful, make all Muslims pious.  
Oh Allah guard us from all types of evil morals  
Oh Allah make do such deeds that the reputation of Islam may increase.  
Oh Allah save all Muslims from all calamities and troubles.  
Oh Allah enhance Islam and make easy all our difficulties.  
Oh Allah give us peace and contentment.  
Oh Allah free those who are in bondage.  
Oh Allah elevate the Muslims in this world and the hereafter.  
Oh Allah give good health to those who are sick.  
Oh Allah give strength to those who are weak  
Oh Allah make us die as true Muslims.  
Oh Allah remove all our sorrows, pains, grieves, and misunderstandings and make our homes an  
abode of happiness.  
Oh Allah create true love amongst the members our family.  
Oh Allah unite those who have been separated.  
Oh Allah turn enemies into friends.  
Oh Allah fulfil our desires.  
Oh Allah give peace and contentment to all Muslims.  
Oh Allah fulfil the needs of the needy.  
Oh Allah give children to those who have no children.  
Oh Allah make our children and their progeny (offspring) pious.  
Oh Allah forgive our deceased.  
Oh Allah shower blessings on their graves.  
Oh Allah calm their souls and give them high stages in Jannah.  
Oh Allah grant all Muslims intercession of our beloved Prophet Muhammad Rasullullah (SAW)  
Oh Allah give us the reality of thy NOOR.  
Oh Allah grant us high places in Jannah.  
Oh Allah keep our legs firm when crossing the "Pool e Sirrad."  
Oh Allah give us our book of deeds in our right hand.  
Oh Allah remove all the troubles from this world.  
Oh Allah safeguard the Muslim from the conspiracy of the non-Muslim.  
Oh Allah accept this prayer of ours.

**SUBHĀANA RABBIKA RABBIL IZZATI  
ĀMMA YASIFOON WASALAAMUN  
ĀLLAL MURSALEEN WALĤAMDU LILLAH HI RABBIL ĀALAMEEN.**

# CONTENTS

	Page
FOREWORD	2
IMPORTANCE OF KNOWLEDGE IN ISLAM	3 - 4
ISLAMIC TERMINOLOGY	5 - 6
AQAAID-BELIEFS	7 - 17
AADIYAH-DU'AAS	18 - 31
FIQH: TAHARAAH-CLEANLINESS	
ISTINJA	32
NAJAASAAH - IMPURITIES	32 - 34
GHUSL - FULL BATH	34 - 41
WUDHU - ABLUTION IN DETAIL	42 - 51
TAYAMMUM	51 - 54
ATHAAN - CALL TO PRAYER	55 - 59
IQAAMAH	60 - 62
SALAAH - PRAYER IN DETAIL	63 - 76
HISTORY: THE PROPHET MUHAMMAD (P.B.U.H)	77 - 84
HADITH: NARRATIONS OF THE PROPHET (P.B.U.H.)	85 - 91
THE VIRTUES OF THIKRULLAH (REMEMBRANCE OF ALLAH (SWT)	92 - 95
DU'AA FOR ALL MUSLIMS	96

**"SEEK KNOWLEDGE FROM THE  
CRADLE TO THE GRAVE"**

**LEARN - PRACTICE - PROPAGATE**

## **FOREWORD**

All praises be to Allah subahanahuwa Ta'ala the cherisher, sustainer, salutations peace and blessings on our master the beloved of Allah (Subahanahuwa Ta'ala) Nabi Muhammed (Sallallahu Alayhiwassalam).

By the grace of the Almighty Allah Rabul-izzat this humble effort has been completed and Insha'allah would benefit the many brothers and sisters who have embraced the religion of Islam..

It is of utmost importance that Islamic studies be conducted to those who have reverted to Islam as that they would be able to adopt and cultivate an Islamic consciousness in their daily lives.

Islam stresses on the moral standards expected from its followers. Islam comprehends the religious, moral, social and economic aspects of life. Its sole aim is to lay down a way of life which regulates man's relationship with man and ultimately with Allah the Almighty, the Wise.

May Allah the Almighty in his infinite Mercy accept this humble effort, forgive my shortcomings and may this book be useful to all and most importantly grant us all the ability to practice what we learn. May this book be the source of forgiveness for me and my parents and my family. I would not have completed this book if it were not through the motivation and Dua'as of my spiritual guide.

To all those who have contributed to the publication of this book and the Ulaama who have proof read and checked the contents. I make Dua that Allah Subahanahu Wata'ala reward you abundantly. May the Almighty reward those whose books have been used in the compilation of this book.

Ameen Ya-Rabbul-Aalameen.

Ahmed Khan  
Rabi-ul-Awal 1425.  
May 2004

Zikrullah is a shield against Shaytaan and the fire of hell. When a family within their homes make Zikr, the Nur of Allah descends on such a home, Shaytaan flees from it and the inhabitants are safe from anxiety and depression. If Muslims desire to become victorious, then they need to, as a matter of cardinal importance, establish and revive a link with Allah. That is done via Zikrullah and strictly implementing the Shariah of Islam. A Muslim who removes the curtain of negligence from his heart and has enlightened his soul with the remembrance of Allah, he will have his soul full of mysteries and brightened with a special light. Through the blessings of the remembrance of Almighty Allah, the soul of a person becomes pure and clean and enlightened. Through the remembrance of Allah, the servant comes to know the mysteries of Allah and become beloved unto Allah. His soul gets access to the presence of Allah and rises to such heights that he sees Allah with the eye of his soul. The remembrance of Allah is indeed the highest form of Ibadah.

It is important that we remember Allah individually and in a group form, loudly and audibly. I would like to make a note: There is absolutely nothing wrong in us raising our voices while remembering Allah, as long as we do not harm or disturb other worshippers, if we make Zikr in a Musjid.

Sheigh Abdul Haq Muhadith Dehlawi (صلی اللہ علیہ) says: "Undoubtedly loud Thikr is permissible. The proof that it is permissible is the saying of Allah in the Holy Qur'aan. Remember Allah as you used to remember your forefather."

***Ash'atul Lam Aat, Vol.2 Page 278***

Sayidunna Ibn Abbas (صلی اللہ علیہ) says in his commentary, concerning the second verse in Surah Nisa: 103: One should make Thikr of Allah during the day or night, in water and in the sky or on land, when travelling or when at home, poverty or prosperity, in sickness or in health, with softness or with loudness."

***Tafseerat Ahmedia by Mulaah Jeewan pg 207, Durre Mansoor by  
Imam Suyuti, Vol, pg 214, Ihya Ul Uloom Vol 1, Pg 301***

Allam Khairuddin Ramil (صلی اللہ علیہ) writes: "Thikr, which is made in an assembly, has to be loud".

***(Fatawa Khairia Vol 2, Pg 181)***

own self and never with others. Do not criticise others for the shortcomings that you suffer from, O Abu Zar (ﷺ) There is no wisdom better than farsightedness, abstinence from the unlawful is the best act of piety. Good manners constitute true nobility.

**Wa Saa Ar rasul**

12. Sayidunna Muawiyah (ﷺ) narrates that the Messenger of Allah (ﷺ) came out to a group of his companions who were sitting in a circle and He said to them: “ Why are you sitting here?” They replied: “ We are engaged in the Zikr of Allah and we are glorifying Allah for having guided us to the religion of Islam and blessed us with it.” The Messenger of Allah (ﷺ) said: “By Allah, are you sitting here only for this reason?” “By Allah, replied the Sahaabas, we are indeed sitting here only for this reason.” Rassullah (ﷺ) then said: “ I shall not ask you to swear, because of any misunderstanding, but because Angel Jibrial came to me and informed me just now that the Almighty Allah was bragging and speaking highly about you before the angels.

**Ibn Abi Shaibah \* Imam Ahmad \* Imam Muslim \* Tirmizi**

13. Savidunna Anas (ﷺ) narrates that the Messenger of Allah (ﷺ) said: “When a group of people gather to remember Allah with the sole purpose of earning His pleasure, an Angel proclaims from the sky; You people who have gathered to remember Allah, stand up. Allah has forgiven all of you. Your evil traits have been changed into good deeds..”

**Imam Ahmad\* Bazaar**

14. Sayidunna Mu'aaz Ibn Jabal (ﷺ) said the Messenger (ﷺ) said: “ No Other action of a person can surpass the Zikr of Allah in saving him from the punishment of the grave”.

**Imam Ahmad**

15. Sayidunna Abas Ibn Malik (ﷺ) narrates that the Messenger of Allah (ﷺ) said: “The remembrance of Allah is the knowledge of faith and freedom of hypocrisy and it is a fortress against the devil and a shield against the fire”.

**Tanbihul Ghaafileen**

16. The Holy Prophet (ﷺ) said: “Everything has a detergent (polish) and the detergent is the Zikr of Allah”.

**Tanibihul Chaafileen**

#### **Note Well**

If Muslims the world over, desire to have peace of mind and comfort of heart. Then surely the prescribed antidote is the Zikr of Allah. Zikr draws a person closer to Allah. Zikrullah purifies the souls of the believers.

## **The Importance of knowledge in Islam and It's virtues.**

1. Saydunaa Kathir Bin Qais رحمه الله عليه said: “I was siting with Abu Darda رضي الله عنه in the Musjidi of Damascus. A man came to him and said, Abu رضي الله عنه come to you from the city of the messenger of Allah (ﷺ) for a hadith I have heard you relate from the Prophet (ﷺ) have come for no other purpose. Abu Darda said: “I heard the Prophet (ﷺ) say: “ If anyone travels on the roads of Jannah, the angels lower their wings out of good pleasure for the one who seeks knowledge, the inhabitants of the heavens and the earth and the fishes in the depth of the ocean ask forgiveness for the learned man.”

“The superiority of an Aalim over the devotee is like that of the moon on the night when it is full over the rest of the stars. The learned Ulama are the heirs of the Prophets; the Prophets leave neither Dinar nor Dirhams. They only leave knowledge, (الدين) علم, the one who takes it, takes an abundant portion of good”.

#### **Comment:**

**Hadith no 1** indicates the excellence of seeking knowledge of Deen. The people in the early days of Islam made great effort and travelled to distant countries to acquire the knowledge of Deen.

Awn Al Ma ' bud

2. Abu Hurairah RA: The Prophet (ﷺ) said: “If anyone pursues a path in search of knowledge of Allah, Allah will make easy for him a path to Jannat and he who is made slow by actions will not be speeded by his genealogy.”

#### **Comment:**

**Hadith no 2.** If a man has not done good work in this world, thereby remained behind in virtue, his genealogy cannot avail him to make him fast.

3. Saydunaa Muawiyah رضي الله عنه narrates that the Messenger of Allah (ﷺ) said: “Whoever desires good for, Allah bestows upon him the knowledge of Deen.”

#### **Comment:**

**From Hadith no. 3** we understand that all good is embedded in the knowledge of Deen. Through knowledge we are able to worship Allah as He should be worshipped. Through knowledge we come to know what is Halaal and Haraam. It is only the learned who truly fear Allah Ta'Ala.

4. Sayidunna Abu Hurairah رضي الله عنه reports that the Messenger of Allah (صلى الله عليه وسلم) said that when the son of Nabi Adam dies, his actions are cut, except from three sources:

- ~ Perpetual charity
- ~ Knowledge through which benefits has been derived
- ~ A pious son who prays for the parents

**Comment:**

From the above hadith, we come to know that actions come to a halt with death, but in the above three cases the deceased continue to benefit even after death. The Hadith also mentions the greatness of teaching knowledge.

Nuzhatul Mut'taqeen Imam Muslim

5. Sayidunna Anas RA says: "The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever comes out in search of knowledge is in the path of Allah until he returns. Imam Tirmizi

**Comment:**

**Hadith no. 5** indicates to us that to strive in the seeking of Deeni knowledge is tantamount to a warrior in the path of Allah. The seeking of knowledge is Jihaad in the path of Allah. The seeker of knowledge gets the same reward as the warrior on the battlefield, because both of them have sacrificed their time to enliven Islam and to protect it. Therefore when a student of Deen dies while seeking knowledge, he gets the reward of the martyr; likewise it is permissible to give Zakaah to a student of Deen if he is poor.

Nuzhatul Mut'taqeen

6. Sayidunna Abu Darda (صلى الله عليه وسلم) says: "Glorify the Almighty Allah during the times of prosperity and happiness and it will be of help to you in times of distress and problem. "Sayidunna Saman Al Fars (صلى الله عليه وسلم) said: "If a person remembers Allah in times of peace, pleasure and prosperity, then whenever he experiences trouble and difficulty, the angels, being familiar with his voice will recognise him in his difficulty and helplessness and will intercede before the Almighty Allah and the one who does not remember and glorifies Allah, the Almighty, is like the living and the dead".

***Faza'il A ' maal***

7. Sayidunna Abu Moosa (صلى الله عليه وسلم) narrates that the Prophet (صلى الله عليه وسلم) said: "The contrast between a person who remembers and glorifies Allah and the one who does not remember and glorifies Allah, the Almighty, is like the living dead"

***Bukhari \* Muslim***

8. Sayidunna Mu'aaz Ibn Jabal (صلى الله عليه وسلم) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: "Those who have been admitted into paradise will not suffer remorse over anything of this world, except the moments spent without Zikr of Allah in their lives".

***Tabraani***

9. Sayidunna Mu'aaz Ibn jaba (صلى الله عليه وسلم) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: " Those who have been admitted into paradise will not suffer remorse over anything of this world, except the moment spent without the Zikr of Allah in their lives".

***Tabraani***

10. Sayidunna Abu Hurairah (صلى الله عليه وسلم) and Sayidunna Sa'eed (صلى الله عليه وسلم) both bore testimony to the fact that hey have both heard the Messenger of Allah (صلى الله عليه وسلم) said: "Those who have been admitted into paradise will not suffer remorse over anything of this world, except the moments spent without the Zikr of Allah in their lives."

11. Sayidunna Abu Zar (صلى الله عليه وسلم) related that the Messenger of Allah (صلى الله عليه وسلم) said to him: " I advise you to fear Allah, for indeed it is the root of all virtue. Remain engaged in the recitation of the Holy Quran and in the Zikr of Almighty Allah, which will earn you an appreciation in the heavens and serve you as a light in this world."

Observe silence most of the time, so that you speak nothing but good, as silence will keep the devil away from you and make it easy to perform your religious duties. Refrain from too much laughing, for indeed laughing weakens the heart and deprives the face of its spiritual glow. Always retain ties with your near relatives though they break them. Never ever hesitate to speak the truth, though it may be bitter to others. Always obey Allah, in spite of adverse criticism. Find fault with your



## Chapter Fourteen

### The Virtues of Zikrullah The Remembrance of Allah

1. Sayidunna Abu Hurairah (ﷺ) said: "The Messenger of Allah (ﷺ) said: "Allah says, I treat my slave according to his expectations from me and I am with him he remembers me. If he remembers me in his heart, I remember him in my heart. If he remembers me, in a gathering, better and nobler the gathering of the angels. If comes closer to me by one span, I go towards him a cubit's length. If he comes closer to me by a cubit's length, I go to him an arm's length. If he walks towards me, I run unto him."

*Imam Ahmad*

2. Sayidunna Abdullah Busrin (ﷺ) reports that a man came to the Messenger of Allah (ﷺ) and exclaimed: "O Messenger of Allah (ﷺ) indeed the tenets of Islam are many, of these tell me the one that I may practice assiduously throughout my life." The Messenger of Allah (ﷺ) replied: "Keep your tongue always moist (i.e. busy) with the Zikr of Allah".
3. Sayidunna Mu'aaz (ﷺ) said: "Once at a time of my departure from the Messenger of Allah (ﷺ), I asked Him to advise me of that action which is most pleasing to Allah, whereupon the Prophet (ﷺ) replied: "At the time of your death, your tongue should be busy with the Zikr of Allah, the Almighty."

*Ibn Abi Shaiba\* Dunya\* Bazaar*

4. Sayidunna Abi Darda (ﷺ) said that the Messenger of Allah (ﷺ) once said to His Holy Companions: "Shall I not inform you as to the best deeds, constitute the best act of piety in the eyes of your Lord? Shall I not elevate your status in the hereafter? It carries more virtue than the spending of gold and silver in the service of Allah, of taking part in Jihad and slaying or being slain in the Path of Allah." The companions begged from the Prophet (ﷺ) to be informed of such act. The Holy Messenger of Allah (ﷺ) replied: "It is the Zikr of Almighty Allah".

*Imam Ahmad\* Tirmizi*

5. Sayidunna Sa'eed Al Khudri (ﷺ) narrates that the Messenger of Allah (ﷺ) said: "There are many people who are engaged in the remembrance of the Almighty Allah, while relaxing comfortably in their beds; and for this they would enter into paradise and granted high positions by the Almighty Allah."

## THE ISLAMIC TERMINOLOGY OF (FIQH) ISLAMIC JURISPRUDENCES

It is of cardinal importance that students should know and understand the fiqh terminologies that is being used by the ulama. They are as follows:

1. Waajieb/Fard
2. Sunnah
3. Halaal
4. Haraam
5. Makrooh
6. Rukun
7. Shart
8. Saheeh
9. Baatil

### 1. Waajieb

Is the command of Allah, in the Quraan, the one who implements it and acts upon it, would be rewarded and blessed by Allah Ta'ala. If we do not execute a fard act, we would be severely punished by the Creator and we would be devoid of any spiritual blessings. The arkaanul Islam, which is **five in number**, is considered waajieb to know and to execute it. That is, it is waajieb on a Muslim to believe in the **oneness of Allah**, to believe in all his angels, books, in all his holy messengers, to believe in the Day of Judgement. To believe in the life after death, coupled to this belief is the observance of **our five daily salaah**. The giving of zakaah, the fasting in the **Holy month of Ramadaan** and the **performance of haj**.

The plural form of waajieb is waajibaat. The term is also known as fard by some ulama. Some scholars do contend that a fard act is superior to a waajieb act; i.e. esha salaah is superior in reward to the witr salaah, which is considered by Imaam Abu Hanifa RA.

### Fard

Farde-ayn is a fard that is required from every muslim male and female. An example of this is the five daily salaah and the fasting in the holy month of Ramadaan.

### Farde-Kifaayah

It is fard that is required from community members. If some executes it, the responsibility falls from the rest of the jamaat. If no one in the jamaat executes it, the whole community would be regarded as sinners and they would be punished.

### 2. Sunnah

Is a tradition or habit of the Rasool, hence it is strongly recommended to be practiced upon. If it were executed, a person would be generally rewarded. Example of this would be the wearing of a turban or the performance of Tahajud Salaah and tarawih Salaah. Sunnah is divided into two categories, namely:



**HADEETH 20**  
**Begging is a scar**

Sumrah bin Jundub (R.A.) reports Rasoolullah (Sallallaahu-Alaihi-wasallam) as saying:

" Begging is a scar with which a man deforms his face unless he begs of the king or he begs out of some dire need."  
(Tirmizi)

**HADEETH 21**  
**The importance of earning one's livelihood by the labour of one's own hands**

Maqdaad bin Ma'di Karab (R.A.) reports from Rasoolullah (Sallallaahu-Alaihi-wasallam):

" None has eaten better food than that which a person has earned by the labour of his own hands. Truly, the Prophet of Allah, Dawood (AS) used to eat what he earned by the labour of his own hands."  
(Bukhari)

**HADEETH 22**  
**Good character**

Abu Darda' (R.A.) reports Rasoolullah (Sallallaahu-Alaihi-wasallam) as saying:

"Nothing is heavier on the scale of a Believer on the Day of Qiyamah than good character. And, Truly, Allah dislikes a shameless and bad character."  
(Bukhari and Muslim)

**HADEETH 23**  
**The importance of Zikr (remembering Allah) when entering one's home.**

Jaabir (R.A.) relates that he heard Rasoolullah (Sallallaahu-Alaihi-wasallam) say:

" When a man enters his home and he remembers Allah on entering and on partaking his food, Shaytaan says to his companion: " There is nor accommodation for you during the night and no supper." and when he enters but does not remember Allah on entering, he (Shaytaan) says(to his companions): "You have found accommodation for the night as well as supper."  
(Muslim)

**AQAA'ID - BELIEFS**

**AQEEDAH:** Tauheed - Belief in the unity of Allah Ta'ala.

Allah Ta'ala says in the Qur'aan:

قُلْ هُوَ اللَّهُ أَحَدٌ •

**Translation:** Say He Allah is one.

(Surah Al-Ikhlaas. Verse 1)

Allah is the name of that Divine Being who is 'Wajibul - Wujood' whose very existence is imperative and non-existence is impossible. The word ALLAH encompasses all His attributes such as Ar-Raheem ~~ the Most Beneficient, Ar-Rahman ~~ the Most Merciful, Al-Baseer ~~ the All-Seeing, Al-Aleem ~~ the All-Knowing etc. It encompasses all the 99 attributive names of Allah Ta'ala.

All creation is 'Mumkinul - Wujood' ~~ ie. everyone's very existence is temporary and not eternal. *To understand the difference between the Creator and creation is the same as the difference between the heaven and the earth.*

Tauheed in Shari'at means: To believe in the Unity of Allah Ta'ala with heart and soul and to believe that there is no partner to His Divine Being and Attributes.

Had there been other gods besides Allah then the order of the universe would have been chaotic. Two kings or rulers cannot reign in a single kingdom. Allah Ta'ala says in the Qur'aan Shareef:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا •

**Translation:** If there were in the Heavens and Earth other gods besides Allah, there would have been confusion.

(Surah Al-Ambiyaa, Verse 22)

Allah Ta'ala say in the Qur'aan Shareef:

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ •

**Translation:** And Your Lord is one Lord.

(Surah Al-Baqarah, Verse 163)

**THE BELIEF OF FIRE-WORSHIPPERS**

The belief of Fire-Worshippers of 'Majoos' are in conflict with Tauheed. Their beliefs are that there are dual powers: one being Yazdaan, the creator of good, and the other Ahraman, the creator of evil. Yet all the intellectuals are unanimous that Allah Ta'ala is Perfect and Supreme and not imperfect and dependent. According to the belief of the Fire-Worshippers the powers of Yazdaan and Ahraman are independent. On the other hand Allah Ta'ala is All-Mighty. He has no equal nor can He be challenged.

Allah Ta'ala says in the Holy Qur'aan:-

لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ - إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ •

**Translation:** Take not two gods. Verily He is only One Allah.

(Surah An-Nahl, Verse 51)

#### **THE BELIEF OF THE CHRISTIANS**

Christians believe in the Trinity of the Father, The son and the Holy Spirit. Thus Jesus is servant as well as Lord, Human as well as God. At times Christians take Jesus to be the son of God and openly announce the qualities of Allah in him such as Jesus, the Saviour. Hazrat Isa (alayhis-salaam) never declared that he was God and Lord and that his believers are his servants. Hazrat Isa (alayhis-salaam) was born of Hazrat Maryam (alayhis-salaam) and his need for food and water are clear indications that he was human and not god. Christians thus worship such a god who has to urinate and defecate and has to slake his thirst and satisfy his hunger. Christians are confirmed Mushriks, who ascribe three partners to the very Being of Allah Ta'ala which is Shrik-Fiz-Zaat and yet at the same time they profess the unity of God. Christians belief in the reality of one god and also in the reality of many gods. They do not distinguish between one and many. Logic spells out that the combination of these two contradictory figures is absurd and impossible. Allah Ta'ala says in the Qur'aan Shareef:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ لِلَّهِ ثَلَاثُ ثُلُثَةٍ - وَمَا مِنْ إِلَهٍ إِلَّا  
إِلَهٌ وَاحِدٌ •

**Translation:** Assuredly they disbelieve who say 'God is the third of three', whereas there is no god except the one Allah.

(Surah Al-Maa'idah, Verse 73)

#### **THE BELIEF OF THE JEWS**

One sect of the jews took Hazrath Uzair (alayhis-salaam) as son of God, just as the Christians took Hazrat Isa (alayhis-salaam) to be the son of God.

The Qur'aan Shareef has mentioned this belief of the jews in the following words.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ - وَقَالَتِ النَّصَارَى الْمَسِيحُ  
ابْنُ اللَّهِ •

**Translation:** And the Jews say Uzair is the son of God and the Christians say Maseeh is the son of God.

(Surah Taubah, Verse 30)

#### **THE BELIEF OF THE HINDUS**

The Hindus have no particular religion. Hinduism has thousands of sects, and they have no fixed deity. Every sect claims to have its own god. Some have three gods, others thousands.

#### **HADEETH 15** **Actions most loved by Allah**

It is reported by Abdullah bin Mas'ood (R.A.) that I asked Rasoolullah (Sallallaahu-Alaihi-wasallam): "What action is loved most by Allah?" He replied: "Salaah performed on time." "I asked: "Then?" He replied: "Kindness to parents." I asked: "Then?" He replied: "Jihaad in the path of Allah." (Bukhari and Muslim)

#### **HADEETH 16** **Major sins**

On the authority of Abdullah bin Amar bin Al-Aas (R.A.), Rasoolullah (Sallallaahu-Alaihi-wasallam) is reported to have said:

"Major sins are to ascribe any partner unto Allah; to disobey parents; to kill a person (without any justification); to swear a false oath." (Bukhari)

#### **HADEETH 17** **The world - a prison for the Mu'min and** **A paradise for the Kaafir**

Abu Hurairah (R.A) reports Rasoolullah (Sallallaahu-Alaihi-wasallam) as saying:

"The world is a prison for the Believer and a paradise for the non-believer." (Muslim)

#### **HADEETH 18** **Contentment and gratefulness**

Abu Hurairah (R.A.) reports Rasoolullah (Sallallaahu-Alaihi-wasallam) said:

"Look upon those who are lower in rank (poorer) than you; and do not look upon those who are superior (richer) than you. By so doing you will not consider petty the bounties and favours of Allah." (Bukhari and Muslim)

#### **HADEETH 19** **Who will enter Jannah without delay?**

Usamaa bin Zaid (R.A.) reported Rasoolullah (Sallallaahu-Alaihi-wasallam) as saying:

"As I stood by the door of Jannah, the bulk of the people who entered into it were poor. The wealthy were made to wait except the people of Hell who were commanded towards the Fire." (Bukhari and Muslim)



### Who is Allah's friend?

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (Sallallaahu-Alaihi-wasallam) said that Allah, The Almighty, said:

"Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the (religious) duties I have imposed upon him. And My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am hearing with which he hears, his seeing with which he sees, his hands with which he strikes and his foot with which he walks. Were he to ask (something) of Me, I will surely give it to him; and were he to ask Me for refuge, I will surely grant him it."  
(Bukhari)

**A man is responsible for his own actions as well  
As the actions of those who follow him.**

On the authority of Abu Hurairah (R.A.) it is reported that Rasoolullah (Sallallaahu-Alaihi-wasallam) said:

"One who invites towards guidance , for him is the reward equivalent to the reward of one who follows him - without diminishing anything at all from his reward. One who invites towards evil, for him is the retribution equivalent to the retribution who follows him - without diminishing anything at all from his retribution."  
(Muslim)

### Three signs of a hypocrite

On the authority of Abu Hurairah (R.A.), Rasoolullah (Sallallaahu-Alaihi-wasallam) is reported to have said:

" There are three signs of a hypocrite: when he speaks, he lies; when he promises, he breaks his promise; and when he is appointed a trustee, he commits a breach of trust."  
(Bukhari and Muslim)

**Concealing the faults of others.**

On the authority of Abu Hurairah(R.A.), Rasoolullah (Sallallaahu-Alaihi-Wasallam) said:

" A servant (of Allah) does not conceal another's fault in the world without Allah concealing his (fault) on the day of Qiyamah."

## AQEEDAH: ALLAH HAS NO PARTNERS

Allah Ta'ala says:

لَا شَرِيكَ لَهُ •

**Translation:** There is no partner unto Him.

(Surah An'aam Verse 163)

SHIRK literally means, share holder, partner. Shirk according to Shari'ah: To ascribe partners to their Being of Allah (SWT).

Allah Ta'ala has no partners or relations such as a family, mother father, brother, sister, wife, son, daughter. Allah Ta'ala is free from any sort of ties. Allah Ta'ala is free from want and need. Hence he is not in need of any partner.

Notes: \_\_\_\_\_

**AQEEDAH:** Allah Ta'ala is the creator of everything, including one's good and bad actions

Allah Ta'ala says in the Qur'aan Shareef:

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ •

**Translation:** Allah Ta'ala has created you and that which you make.  
(Surah As Saaffaat Verse 96)

1. Every action is dependent upon the ability of a person to perform it, and that very ability is granted by Allah Ta'ala, whether that action be good or bad. For example a person performs Namaaz. The action is his but the ability of carrying out the action (Namaaz) is granted by Allah Ta'ala. The strength to stand, to bow, to prostrate, to sit up and so forth is granted by Allah Ta'ala. On the other hand if a person steals, the action of stealing is his, but the ability to carry out the action, the strength to break in, the strength to carry off the goods, and so forth is all granted by Allah Ta'ala.
2. Although Allah Ta'ala has granted the power, in both cases of good and bad, Allah Ta'ala is pleased when a good action is performed and displeased when a bad action is committed.
3. A good deed is attributed to Allah Ta'ala out of respect because of the "Taufeeq" (Divine Guidance) granted by Allah Ta'ala. A bad deed to oneself and to Shaytaan.

All treasures of wealth, dignity, honour, health and everything are part of Allah's bounty and are in His control. If Allah Ta'ala gives anyone wealth, health or honour from His treasure, then His treasures do not become depleted. Allah Ta'ala is free from want and need. His creation is dependent and only Allah Ta'ala can fulfil their needs. Allah Ta'ala is the bestower of everything.

**HADEETH 6**  
**Halaal (Lawful) and Haraam (Unlawful)**

On the authority of Abu Abdullah An-Nu'maan, the son of Basheer (R.A.) who said:

"I heard Rasoolullah (Sallallaahu-Alaihi-wasallam) saying: "That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls in doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, and truly Allah's sanctuary is His Prohibitions. Truly, in the body there is a morsel of flesh which, if it be healthy, all the body is healthy, and which, if it be diseased, all of it be diseased. Truly it is the heart."

**HADEETH 7**  
**Iman and unrighteousness**

On the authority of Abu Amr - and he is also known as Abu Amrah 0 Sufyaan Ibne Abdullah (R.A.) who said: "I Said: 'O Messenger of Allah! Tell me something about Islam which I can ask of one but you.' He said: 'Say: I believe in Allah - and therefore be upright'."  
(Muslim)

**HADEETH 8**  
**A true believer wishes for his brother what he wishes for himself**

On the Authority of Abu Hamzah Anas Ibne Maalik (R.A.) the servant of Rasoolullah (Sallallaahu-Alaihi-wasallam), that Rasoolullah (Sallallaahu-Alaihi-wasallam) said:

"None of you truly believes until he wishes for his brother what he wishes for himself."  
(Bukhari and Muslim)

**HADEETH 9**  
**Prescription for entering Jannah**

On the authority of Abu Abdullah Jaabir, the son of Abdullah Al-Ansari (R.A.) who said that a man asked Rasoolullah (Sallallaahu-Alaihi-wasallam): "Do you think that if I performed the obligatory prayers, fast in Ramadhaan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, shall I enter Jannah?" He said: "Yes."  
(Muslim)

**HADEETH 10**  
**Religious duties laid down by Allah Ta'aala**

On the Authority of Abu Tha'labah Al-Khushanee Jurthoom Ibne Naashir (R.A.) that Rasoolullah (Sallallaahu-Alaihi-wasallam) said:

"Allah The Almighty has laid down his duties, so do not neglect them; He has set boundaries, so do not overstep them; about some things he was silent - out of compassion for you, not forgetfulness, so seek not after them."  
(Daara-Qutni)

**HADEETH 1**  
**The blood of a Muslim is sacred.**

On the authority of Ibne Mas'ood (R.A.) who said that Rasoolullah (Sallallaahu-Alaihi-wasallam) said:

" The blood of a Muslim may not be legally spilt other than in one of three (instances): a married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community."  
(Bukhari and Muslim)

**HADEETH 2**  
**Qualities of a believer.**

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (Sallallaahu-Alaihi-wasallam) said:

" let him who believes in Allah and the Last Day either speak good or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest."  
(Bukhari and Muslim)

**HADEETH 3**  
**"Do not become angry"**

On the authority of Abu Hurairah (R.A.) who said that a man said to Rasoolullah (Sallallaahu-Alaihi-wasallam): "Counsel me." He (The Prophet) said: "Do not become angry," The man repeated his request several times, and he (The Prophet) said: "Do not become angry."  
(Bukhari)

**HADEETH 4**  
**Shame (Hayaa)**

On the authority of Abu Mas'ood Uqbah bin Amr Al-Ansaari Al-Badri (R.A.) who said that Rasoolullah (Sallallaahu-Alaihi-wasallam) said:

"Among the words people obtained from the first Prophecy are: if you feel no shame, then do as you wish."

**HADEETH 5**  
**Actions are judged by intentions.**

On the authority of Ameerul-mu'mineen, Abu Hafs, Umar Ibne Al-Khattab (radhiyallaahu-anhu) who said: I heard Rasoolullah (Sallallaahu-Alaihi-wasallam) say:

" Actions are (not judged) but by intentions and every man will have but that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger. And he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that which he migrated."  
(Bukhari and Muslim)

**AQEEDAH: Gains and losses are from Allah Ta'ala**

Allah Ta'ala says:

قُلِ اللَّهُمَّ مِلْكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ  
مِمَّنْ تَشَاءُ •

**Translation:** Say: O Allah, Lord of Power, You give Power to whom You please and You seize Power from whom You please.  
(Surah Ale Imraan Verse 26)

All increases and decreases in one's wealth, health, possessions and off springs is from the will and wish of Allah Ta'ala. Therefore an increase in one's wealth should not prompt one to boast, since besides our intelligence and efforts, there is another Hand giving it to us. In fact we should be thankful to Allah Ta'ala. On the other hand lack of anything should not dishearten one. Rather we should exercise patience and find solace in pondering about and studying the lifestyle of our beloved Nabi (Sallallahu Alayhi wasallam), his family and the Sahabah (radhiyallahu anhum).

**BELIEF IN ANGELS**

**CHARACTERISTICS OF ANGELS:**

1. Angels are created from 'noor' (light). They are invisible. The Angels can assume any shape at the command of Allah Ta'ala. Many a times Hadhrat Jibra'eel (alayhis salaam) came in the form of a human being, a Sahabi by the name of Dahyah Kalbi (radhiyallahu anhu)
2. The Angels, some of whom have two, three or four, and some even six hundred wings, are capable of performing actions which require enormous strength and capability.
3. Angels are free from all human needs, such as eating, sleeping, hunger, thirst, passing urine and so forth. Angels are free from evil qualities like hatred, greed, pride, anger and so forth. They are neither male nor female.
4. The noorani' (illuminous) creation of Allah Ta'ala have no carnal desires. They are free from the crime of disobeying Allah Ta'ala. They act implicitly according to the will and wishes of Allah Ta'ala without adding, subtracting or altering any commandments.

The number of Angels are numerous and only Allah Ta'ala knows their total.





### The First Revelation

The first revelation the Prophet Muhammad received is the first verse from Sura al alaq (96: 1- 3, according to others 1- 5):  
'Read in the name of your Lord, who created, created man from a clot. Read! And your Lord is most bountiful. (He who taught) the use of the pen taught man which he knew not.'

The remainder of Sura 96, which now has 19 ayat, was revealed on some later occasion.

### The Pause (fatra)

After the first message thus received, revelation ceased for a certain period (called fatra) and then resumed:

Narrated Jabir bin Abdullah Al Ansari while talking about the period of pause in revelation reporting the speech of the Prophet, "While I was walking, all of a sudden I heard a voice from the heaven. I looked up and saw the same angel who visited me at the Cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said "Wrap me (in blankets)" and then Allah revealed the following holy verses (of the Qur'aan): O you covered in your cloak, arise and warn (the people against Allah's punishment)... up to "and all pollution shun".

After this, revelation came strongly and regularly.

### The Second Revelation

The second portion of the Qur'aan revealed to the Prophet Muhammad was the beginning of Sura al muddathir (74: 1- 5). It now consists of 56 verses, the rest revealed later, and begins as follows: "O you, covered in your cloak, arise and warn, thy Lord magnify, thy raiment purify, pollution shun..."

### Other Early Revelations

Many hold the Sura al muzzammil (73) was the next revelation.

According to others, Sura al fatiha (1) was the third Sura to be revealed.

Among other early revelations, which the Prophet declared in Makkah, are, according to some reports, Sura 111, Sura 81, Sura 87, Sura 92, Sura 89, etc. Then revelation continued, 'mentioning Paradise and Hell, and until mankind turned to Islam, then came revelation about halaal and haraam..."

Revelation came to the Prophet throughout his lifetime, both in Makkah and Madina, i. e. over a period of approximately 23 years, until shortly before his death in the year 10 after Hijra (A.D. 632).

### BELIEF IN THE DIVINE BOOKS.

1. Divine Kitaabs and Sahifaas (scripts) which have been revealed from Hadhrat Aadam (alayhis salaam) down to Sayyidina Muhammed (Sallallah alayhi wasallam) are recorded to be 104 in number. Some Sahifaas were revealed to Hadhrat Aadam (alayhis salaam), some to Hadhrat Ibraheem (alayhis salaam) and some to Hadhrat Moosa (alayhis salaam), and some to Hadhrat Idress (alayhis salaam). The four Kitaabs have been revealed to four Rusul: The Zaboor to Hadhrat Dawood (alayhis salaam), the Toraat to Hadhrat Moosa (alayhis salaam), the Injeel to Hadhrat Isa (alayhis salaam) and the Qur'aan Shareef to Hadhrat Sayyidina Muhammed (Sallallahu alayhi wasallam).
2. The Qur'aan Majeed consists of 30 'Juz'. The first complete revelation of the 30 Juz was revealed in 'Laylatul Qadr' (Night of Power) during Ramadaan from 'Al Lohul Mahfooz' (The preserved Tablet) to the first sky and kept at 'Baitul Izzat'. The second revelation was revealed to Rasoolullah (Sallallahu alayhi wasallam) in parts as the need arose in 23 years.
3. It is the belief of the Ithnaa Ash'ari sect of the Shias that the Qur'aan consists of 17, 000 verses (ref. Usool Kaafi) and it is presently with Imaam Mahdi in the Cave of 'Surre Man ra'aa'. Thus, according to them the present Qur'aan which is in existence for over 1400 years is incomplete and unauthentic since it constitutes only one third of the Qur'aan and the remaining two thirds are missing. Bear in mind that the present Qur'aan consists of 6,666 verses.
4. The first verses revealed were from Surah Alaq. This revelation took place in the cave of Hira. Rasoolullah (Sallallahu alayhi wasallam) often used to mediate in the cave of Hira for days on end and when his provisions ran out he went home to get more food and returned to the cave. Hadhrat Jibra'eel (alayhis salaam) appeared before Rasoolullah (Sallallahu alayhis wasallam) at the cave and instructed Rasoolullah (Sallallahu alayhis wasallam) to read. Since Rasoolullah (Sallallahu alayhi wasallam) was unlettered, he could not read. Hadhrat Jibra'eel (alayhis salaam) embraced him three times and on the third time Rasoolullah (Sallallahu alayhi wasallam) began to read:

• اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ •

**Translation:** 1. Recite thou (the Qur'aan Shareef) in the name of thy Lord who hath created.  
2. Hath created man from clot of blood.  
3. Recite thou and thy lord is Most Bounteous.

5. Allah Ta'ala showed Hadhrat Jibra'eel (alayhis salaam) the sequence of each Surah and verse, its beginning and ending, and the number of verses in each surah. In turn he showed this sequence to Rasoolullah (Sallallahu alayhi wasallam). Rasoolullah (Sallallahu alayhi wasallam) then instructed the Sahaba Ikraam (R. A) as to where to place every verse and every Surah. The present day Qur'aan Shareef is precisely as was shown by Rasoolullah (Sallallahu alayhi wasallam).

## THE AUTHENTICITY OF THE QUR'AAN

- 1.(a) The Qur'aan was revealed over 1400 years ago, and it is still in its pristine purity. There is no addition, deletion or alteration to the Qur'aan. Allah Ta'ala declares in the Qur'aan Shareef:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ •

**Translation:** Without doubt, We have sent down the Message: and assuredly, We shall guard (from corruption).

(Surah Al Hijr Verse 9)

- 1.(b) People have tried to emulate and compose aayats like the Qur'aan but without success and until the day of Qiyaamah no one will succeed.
- 1(c) From the time of Rasoolullah (sallallahu alayhi wasallam) the Qur'aan has been transmitted and memorized by millions of people therefore not a single iota has been changed or added. Therefore, even logically, it is impossible for anyone to refute the authenticity of the Qur'aan Shareef, because of its being continuously recited, transmitted, memorized and written by millions of Muslims, Ulama and Huffaaz all over the world. The Ulama have even made records of the number of words, letters and dots contained in the Qur'aan. Even minute details such as the number of times a certain alphabet is repeated in the Qur'aan is to be found in their records.
2. The Sahifaas that were revealed to the past Rusul, contained Tauhid, wisdom, Hikmat, as well as courses on agriculture, arts and science, carpentry, astronomy and various other trades.

**NOTES:**

[illegible]

## BEGINNING OF THE REVELATION

The revelation of the Qur'aan began in the Laylatul-Qadr of Ramadan (the 27<sup>th</sup> night or one of the odd nights after the 21<sup>st</sup>) after the Prophet Muhammad had passed the fortieth year of his life (that is around the year 610), during his seclusion in the cave of Hira' on a mountain Near Makkah.

Narrated Aisha the mother of the faithful believers: The commencement of the inspiration to Allah's apostle was in the form of good dreams which came like bright daylight (i. e. true) and then the love of seclusion was bestowed upon him.

He used to go in seclusion in the Cave of Hira, where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him food for the stay and then come back to (his wife) Khadija to take his food likewise again, till suddenly the truth descended upon him while he was in the Cave of Hira'. The angel came to him and asked him to read. The Prophet replied 'I do not know how to read.

The Prophet added, 'The angel caught me (forcibly) and pressed me so hard that I could not bear it anymore. He then requested, released me and again asked me read and I replied, "I do not know how to read". Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read, but again I replied, "I do not know how to read" (or what shall I read?). Thereupon he caught me for the third time and pressed me, and then released me and said: Read, in the name of Your Lord, who created, created man from a clot. Read! And Your Lord is the most bountiful".

The narration goes on to tell us that the Prophet went back to his wife Khadija and recounted to her his dreadful experience. She comforted him and both of them consulted Waraqa, Khadija's relative and a learned Christian, about it. Waraqa told Muhammad that he had encountered the one 'whom Allah had sent to Moses' and that he would be driven out by his people.

### How Revelation came

Narrated Aisha, the mother of the faithful believers: Al Harith bin Hisham asked Allah's apostle: 'O Allah's apostle! How is the divine inspiration revealed to you?' Allah's apostle replied, 'Sometimes it is "revealed" like the ringing of a bell, this form of inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says'.

### Means of Revelation

Wahi in the sense of 'revelation' is guidance from God for His creation, brought by the Prophets, who received the word from God through one of the means mentioned in the following Qur'anic verse:

'It is not fitting for a man that God should speak to him except by inspiration, or from behind a veil, or by sending of a messenger to reveal with God's permission what God wills: He is Most High, Most Wise' (42:51)

### Means of revelation are:

- ☐ Inspiration e.g. in a dream, where it is related that Ibrahim receives guidance in a vision, while asleep, to sacrifice his son.
- ☐ Speech hidden away, where it is related that God spoke to Musa from the fire.
- ☐ Words (speech) sent through a special messenger from God, where it is related that God sent the Angel Gabriel as the messenger to Muhammad to reveal His message).

### The Qur'aan revealed to Muhammad.

Prophet Muhammad, the 1st of God's messengers, received the revelation of the Qur'aan through a special messenger sent by God for this purpose: the Angel Gabriel, who recited to him God's words exactly.

### The Descent of the Qur'aan

According to Suyuti on the basis of three reports from 'Abdullah Ibn 'Abbas, in Hakim, Baihaqi and Nasa'i the Qur'aan descended in two stages:

- ☐ From the Lauh al Mahfuz, the 'well preserved tablet', to the lowest of the heavens (bait al 'izza) of the world, all together, in the Laylatul-Qadr.
- ☐ From the heavens to earth in stages throughout the twenty three years of Muhammad's prophethood, and first in the Laylatul-Qadr of Ramadan, through the Angel Gabriel.

This second descent from the heavens to the heart of the Prophet is referred to in Sura al - isra' (17) and Sura al furqan (25).

### BELIEF IN THE AMBIYAA AND RUSUL

Allah Ta'ala says in the Qur'aan Shareef:

وَإِنْ مِنْ شَيْءٍ إِلَّا خَلَا فِيهَا نَذِيرٌ •

**Translation:** And there was never a people, without a warner having lived among them.

(Surah Faatir, Verse 24)

(The plural of Rasool is Rusul and the plural of Nabi is Ambiyaa).

1. The Rusul and the Ambiyaa are human beings and pious servants of Allah Ta'ala.
2. Hadhrat Adam (alayhis salaam) was the first Rasool and Nabi and the last and final Rasool and Nabi was Hadhrat Muhammed (Sallallahu alayhi wasallam). There is no new Rasool or Nabi to come.
3. The known Rusul and Ambiyaa are said to be 124, 000 but only Allah Ta'ala knows their exact number.
4. The Rusul and Ambiyaa cannot be displaced from their position of Prophethood.
5. It is baseless and of no benefit to believe in **Allah only** and **not in His Rasool** (Sallallahu alayhi wasallam). Such a person cannot be **called a Muslim**. For salvation in the Hereafter, it is necessary to have Imaan in Allah Ta'ala as well as His Rasool (Sallallahu alayhi wasallam). Without this there is no salvation.

### QADIANI SCHOOL OF BELIEFS

Mirza Gulam Ahmed Qadiani of India claims that he is the last prophet (ref. Izalah Auhaam, page 673, first edition). Mirza claims that he is the promised Messiah (Ref. Izalah Auhaam, page 665, first edition). Mirza claims that he is promised Mahdi and that Mirza is more significant than some of the Prophets (Ref. Meyarul Akhyaar, p11). Mirza claims that Allah Ta'ala address me " ... surely you are among the Prophets" (Ref. Haqeeqatul Wahy, p107). These mentioned statements of Mirza Goolam Ahmed Qadiani are kufr and Irtidad. They are apostasy because they are contradictory to the Qur'aan (Nusoose Qatiyyah).

Thus, whoever claims the above mentioned or those who believe in it, and those who follow and support him, are decreed Kaafirs, Murtads, apostates and out of the fold of Islam. Muslims are not allowed to enter into marriage with them. If any married Muslim professes Qadianism, he or she becomes a Kaafir and Murtad immediately, and his or her marriage becomes null or void and separation will be necessary. The people of this sect are not allowed to enter our Musjid nor are their dead allowed to be buried in our cemeteries.

### **SHIA SCHOOL OF BELIEFS**

The Shias have various beliefs: 1. Some Shias believe that Hadhrat Ali (R.A) is Allah. 2. Some believe that Allah Ta'ala came in the form of Hadhrat Ali. 3. Some Shias believe that if the clouds thunder that it is Hadhrat Ali, if it rains then it is Hadhrat Ali, if grass grows then it is Hadhrat Ali. The milk that comes out from the udder of the cows, does so because of Hadhrat Ali. Hadhrat Ali is the power of Allah. 4. Some Shias believe that revelation was actually sent to Hadhrat Ali but by mistake it was sent to Hadhrat Muhammed Mustafa (Sallallahu alayhi wasallam). In other words in 23 years of revelation of the Qur'aan Hadhrat Jibra'eel (AS) did not realize that the revelation was taken to the wrong person, nor did Hadhrat Muhammed (Sallallahu alayhi wasallam) realise that he was receiving someone else's dues, neither did Hadhrat Ali realize that his message was being delivered at the wrong address, and nor did Allah Ta'ala realize where His message was reaching (Na'oozu billahi min Zaalik-Allah Ta'ala forbid).

### **THE ITHNAA-ASH'ARI SHI'A SCHOOL OF BELIEFS**

The Ithnaa-Ash'ari Shi'as believe in 12 Imams due to which they call themselves Ithnaa-Ash'ari.

It is a Muslim's belief that only Rasul and Ambiyaa are free from sins and free from committing sins, as Allah Ta'ala guides them at all times. The Shias believe in twelve Imaams, the first being Hadhrat Ali and the last being Imaam Mahdi. Though they don't call these twelve Imaams Prophets, they do rank them as highly as the Prophets by believing that are sinless 'Maasoom' and that 'Wahi' (Revelation) was revealed to them.

In fact the title of 'Imaam', according to Shia belief, relates to that personality whose ranking is above that of a Nabi (Ref Hayaatul Quloob page 10, Vol 3; author Mohammed Baaqir Majalsi).

The Ithnaa Ash'ari Shi'as believe that after the demise of Rasoolullah (Sallallahu alayhi wasallam) all the Sahabah (R. A) became Murtad (i.e. they turned away from Islam) except the Ahle Bait (i.e. the immediate family of Rasoolullah), and Aboo Zar, Salmaan and Ammaar bin Yaasir (Ref. Furoo ul Kaafi: Kitaabur Raudah Page 115 Volume 3).

The Shias also accuse Hazrat Aa'isha (R. A) of being unchaste (Allah forbid).

It is for these reasons that Hazrat Sha'bi (R. A.) has said that the Jews and Christians are more appreciative of and greater recognition for the prophets than the Shi'as have for theirs. He writes in Minhaajus Sunnah, page 6, Volume 1:

The Jews were asked: "Who were the best of people amongst you?" They replied: "The friends of Moosa (AS)".

The Christians were asked the same question. They replied: "The Hawariyyeen of Isa (AS)"

The Shias were asked: "Who were the worst amongst you?" They replied: "The companions of Rasoolullah" (Sallallahu alayhi wasallam).

Mohammed Baaqir Majalsi has mentioned in the Haqqul Yaqeen (page 357, Volume 1) that the Kuffar, Mushrikeen, hypocrites and Sunnis and all sects of the Shi'as except the Ithnaa Ash'ari are in the Hell Fire.

In the last year of his life (A. D. 632) , Muhammad again entered Makkah, this time to offer his "Farewell Pilgrimage" during which he gave a noble sermon. In it, Muhammad talked on fifteen points regarding man's duty towards his fellow men. He encouraged peaceful co- existence among Muslims and preached the principle of equality of all men in Islam. He condemned bloodshed and usury whilst he urged the people to safeguard the rights of women and the rights of slaves as well, etc.

Three months after his return to Medina from the Farewell Pilgrimage, the Prophet suddenly took ill and died on the 13<sup>th</sup> day of the month of Rabi-ul-Awal in the year 10 A. H. (i.e. Monday June 8<sup>th</sup> 632 A. D.). Thus ended the life of the last (or the seal) of the Prophets of Allah. One characteristic that distinguishes his life from the lives of many of us today is that it was an open one. Everybody has something to hide from others. A father would normally keep mute over certain questions coming from his son whilst a mother keeps her daughter in the dark regarding certain matters which are considered to be the mysteries of life. Even friends, however intimate they might be, sometimes would not let each other into certain secrets in their lives. In short, humanity in general is to an existent individualistic. Questions about one's privacy usually receive the 'mind your own business" answer. We also try to explain some of our actions by attributing them to 'reasons best known to ourselves'. In contrast, as far as Muhammad was concerned, he hardly had anything to hide from his people. He had many companions (or Sahaba) who wrote down his sayings and deeds. His wives reported about his prayers, fasting and they saw him in his private life. He was always prepared to answer questions put to him by any enquirer. In this way, there came into existence a body of information regarding his everyday life, his sayings, and deeds, which came to be known as the 'traditions of the Prophet" or "Hadith".



temple and their ancestral religion. The Makkans had begun making much money from the proceeds they derived from pilgrims who came to Makkah annually to participate in the annual fairs. Naturally they would not want this source of their revenue to be destroyed or cut off.

Besides the doctrine of equality of all men as preached by Muhammad contradicted the Quraish belief in their right to rule their countrymen from north to south of the Arabian Peninsula. They also resented the restrictions placed upon their heavy drinking, adultery, gambling, and exhibitions of the naked women in the annual fairs etc.

Above all there was an age old rivalry between the house of the Banu Umayya and the Hashimites. This explains why Abu Sufiyan, a member of the house of the Banu Umayya became an enemy of Muhammad who was Hashimite. It was Abu Sufiyan who led the attack on Muhammad and his preaching. Whenever the new Muslims went to pray their enemies would disperse them. The Quraish would drown the voice of Muhammed by singing coarse songs and by making a tremendous noise whenever he tried to preach. One of them, Abu Jahl, his distant uncle, threw a camel's placenta at the back of Muhammad's neck when once he was absorbed in his prayers. Muhammad said nothing; he simply asked his daughter to clean him.

The Quraish spat on his face, threw stones at him and committed all sorts of evil deeds against him. They even called him a madman. Rather than frighten him into silence, all these acts of hostility merely emboldened Muhammad to start preaching his message openly. To the annoyance of his enemies, he continued to gain more and more followers.

The Quraish intensified their persecution so much so that about eleven families had to migrate to Abyssinia. These were followed in 615 A. D. by eighty three families.

In spite of all this, Muhammad continued to preach the message from Allah fearlessly until at last, in the face of persistent opposition, he had to migrate from Makkah to Medina in the year A. D. 622. This migration is known as the Hijrah. The year A. D. 622 has since marked the first year of the Muslim era and it is abbreviated as A. H. (meaning 'After Hijra') and from it Islam counts its date.

The rest of Muhammad's life was spent at Yathrib now called Medina i. e. the city of the messenger, the **city par excellence**.

At Medina, Muhammad built his model state where all were treated equals in the eyes of the law without any clannish distinctions. Meanwhile the struggle between Muslims and the Quraish continued on a more violent scale. This struggle eventually led to the Battle of Badr (A. D. 624). Abu Sufiyan, who was at the time a great enemy of Muhammad whilst the Prophet himself led the Muslims from Medina. In the battle that ensued, Muhammad's 300 Muslims triumphed over about 1,000 Makkans. This decisive victory of an inferior force from the poorer city over the men of Makkah gave Islam great prestige in South West Arabia.

Other battles followed during the succeeding years and at last in the year A. D. 630, Muhammad and his men marched on Makkah. Makkah fell without or with little fighting, and the Prophet entered the city victoriously. It is remarkable that the people of Makkah, though non Muslims were treated with special magnanimity. Muhammad gave liberal gifts but he demanded the destruction of all idols in the Ka'bah. Thus Arabia was totally won.

## BELIEF IN TAQDEER PREDESTINATION

1. Allah Ta'ala has knowledge of every good or bad thing that is going to happen. This knowledge is called 'taqdeer'. No action or happening that is still to come is beyond Allah Ta'ala's knowledge.
2. Allah Ta'ala also has pre knowledge of all actions and events of those beings who are still to be born.
3. It is important to remember, that a person does all good and bad actions on his own accord, and is personally responsible for all his actions.
4. A person's actions are not forced on him. He has the freedom to choose, but the freedom of choice is beyond his command. Hazrat Ali (R. A.) replied to a question posed on a man's freedom to act. Hadhrat Ali (R. A.) replied: **“Lift one leg and simultaneously lift the other one too”**.

In other words a person can lift one leg while the other rests on the ground but he cannot raise both legs at the same time.

5. It is absolutely necessary to believe in 'Taqdeer' but one should not go into detail or debate on this subject as Rasoolullah (Sallallahu alayhi wasallam) expressly advised against it.

**NOTES:**

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

# AADIYA - DUA'AS

## TA-'AW-WUTH (Seeking Allah's Protection)

تَعَوُّذٌ

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

'A-'oo-thu bil-laa-hi mi-nash shay-taa-nir ra-jeem.

I seek protection in Allah from Shaytaan, the rejected one.

## TASMIYA (Reciting Bismillah)

تَسْمِيَّة

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Bis-mil-laa-hir rah-maa-nir ra-heem.

In the name of Allah, The Most Kind, The Most Merciful

## KA-LI-MA TAYEEBA (The Kalimah of Purity)

كَلِمَةً طَيِّبَةً

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Laa 'ilaa-ha 'il-lal-laa-hu mu-ham-ma-dur ra-soo-lul-laah.

There is none worthy of worship besides Allah; Hadhrat Muhammad (Sallal laahu alayhi wasallam) is the messenger of Allah.

Now he appeared before his people as a reformer, a revolutionary, an illustrious politician, a great leader, a judge of the highest eminence and an incomparable general. This was really a miracle of the divine calling. He succeeded in uniting the unruly, uncultured, warlike, ignorant and tribalistic people under one banner, one law, one religion, one culture, one civilization and one form of government. The doctrine of faith that he preached has been summed up in the following words: "I testify that there is no god but Allah and that Muhammad is the messenger of Allah". This simple confession of faith is so important in Islam that its mere utterance is enough to make one a Muslim. It is so important because it contained not less than **seven articles of faith which are** as follows: (1) belief in the Oneness of Allah (2) the existence of angels (3) the divine origin of books from God especially the Qur'aan (4) messengers (prophets) from God (5) the hereafter (6) the pre-measurement of good and evil and (7) the resurrection after death.

The second part of his teachings comprises the five obligatory duties of Muslims, otherwise known as the "**Five Pillars of Islam**".

**The first** of these five duties is the **confession of faith in the oneness of Allah and in the divine messenger ship of Muhammad**. The Qur'aan tells us that Allah created everything animals, sun, moon, stars, stones, trees etc. for our benefit and therefore none of these things must be worshiped. God has no partner, no adviser, no helper, no son, no daughter. He is the only One and not one in three.

**The second Pillar of Islam is prayer**. Every Muslim is required to pray five times a day and in so doing he must face in the direction of the Ka'bah in Makkah, He must also perform the ritual washing of the face, hands, feet and head, clean his mouth, nostrils and ears before praying. Prayers are better said together congregationally in the mosque.

**The third Pillar of Islam is almsgiving**. A Muslim should give away 2 ½ % of his annual savings either in cash or in kind. The alms collected would be used to support the poor and the needy.

**Fasting during the month of Ramadan forms the fourth** major duty of every Muslim. Muslims are expected to abstain from all food, drink and sexual union from dawn to sunset throughout the month.

**The fifth and last of these obligatory duties is the Holy pilgrimage to Makkah** which every Muslim should aspire to undertake once in his / her lifetime provided he or she is capable of doing so.

These were the main items of the teachings of Muhammad. At the beginning of his preaching, Muhammad made it clear to his hearers that he was no more than an ordinary human being like any of them; that he was merely a messenger of Allah. He succeeded in gaining the support of some of his relatives and friends to start with. These included Khadija, his wife, and 'Ali'. For the first three years of his career, Muhammad engaged in preaching for winning some adherents in his own family, among his private friends and among the humble classes in the town.

By the fourth year of his prophecy, Muhammad had entered the third phase of his career. He could now declare his message publicly. And for the next ten years, Muhammad taught the Makkans the religion of Islam which was going to be their '**way of life**'. Since God is righteous, he declared, He demands righteousness of His people. Muhammad's preaching as it, began to gain ground in Makkah, aroused the jealousy and hatred of the Makkans, who considered his teachings as an attack on the Ka'bah

## KA-LI-MAH SHA-HAA DAH

(The Kalimah of Testimony)

كَلِمَةُ شَهَادَةِ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ

'Ash-hadu 'an laa 'i-laa-ha 'il-lal-laa-hu wa 'ash-ha-du 'an-na mu-ham-ma-dan 'ab-du-hoo wa ra-soo-luh.

I bear witness that there is none worthy of worship besides Allah; and I bear witness that Hadhrat Muhammad (sallal laahu alayhi wasallam) is His servant and messenger.

## KA-LI-MAH TAM-JEED

(The Kalimah of Glorification)

كَلِمَةُ تَمْجِيدِ

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

Sub-haa-nal-laa-hi wal ham-du-lil-laa-hi wa-laa 'i-laa-ha 'il-lal-laa-hu wal-laa-hu-'ak-bar wa-laa haw-la wa-laa quw-wa-ta 'il-laa bil-laa-hil 'a-liy-yil 'a-zeem.

Glory be to Allah and all praise be on Allah. There is none worthy of worship besides Allah. And Allah is the greatest. There is no power and might except from Allah, The Most High, The Great.

The couple were respected in Makkah because of their happy family life. As a result of his marriage to Khadija, Muhammad's financial position thereby became more stable. As Muhammad became older, his wisdom was recognized by people and he was consulted in the matters of conflict in some families.

The second period of his life began with the revelations which were to start him off on his prophetic career. From an early age, Muhammad had developed the habit of spending some periods of meditation on Mount Hira near Makkah. It was during one of such periods, at about age of forty (A. D. 610) that he received his first revelation whereby he was selected by God to be the Prophet of Islam. He heard a voice telling him to:

*"Read in the name of the Lord, who createth,  
Creareth man from a clot of blood.  
Read, and thy Lord is the most bounteous,  
Who teacheth by the pen,  
Teacheth man what he knew not."*

(Surah 96, VV. 1 5)

It was the archangel, Gabriel, that appeared unto Muhammad in this vision. It was strange experience for Muhammad. He became confused and frightened, he returned home shivering with fear and related his experience to his wife, Khadija. He then learnt that the strange visitor he had in cave Hira was the messenger of Allah, the Creator of the World, the only One God who had no partner. These revelations were to form the main principles of the new religion Islam, which Muhammad was about to preach.

Before Muhammad began his preaching, the people of Arabia were great idolators; they worshipped al 'Uzza, al Lat and al Manat whom they considered to be the three daughters of Allah and whose idols they had placed in the Ka'bah. Their women used to dance naked and some of them who were poets used to compose poems concerning every part of their body. They used to bury their daughters alive because their men would not like to be addresses as fathers in law and because of poverty. Blood feuds were quite common amongst them. When a father died a son was instructed to take revenge which was due from another tribe.

Such was Arabia before Muhammed began his preaching. Arab historians call it a period of Jahiliyya (i.e. period of darkness or ignorance). It was to such people that Muhammad brought his message of the Oneness of Allah.

Muhammad lived an ordinary life among his fellow Arabs. He was not known as a prophet, preacher, orator or a statesman. None had heard Muhammad imparting gems of wisdom as he did thereafter. He was never seen discoursing on the principles of metaphysics, ethics, law, politics, economics and sociology. He was not even known as an ordinary soldier not to think of being a great general. He had uttered no word about God, angels, the day of Judgement, the life after death, etc. But when the divine revelation came to him and was commissioned with the mission of reforming the humanity by God, he was a changed man. With the new message from Allah, he was imbued with qualities that were unique.

His transformation was so great that when he began to preach the message of Allah, 'the whole of Arabia stood in awe and wonder and was bewitched by his wonderful eloquence and oratory. It was so impressive and captivating that his worst enemies were afraid of hearing it lest it should penetrate deep into the recesses of their hearts or the very marrows of their bones and carry them off their feet and make them bid good bye to their old religion and culture'.



## KA-LI-MAH TAW-HEED

(The Kalimah of Unity)

كَلِمَةُ تَوْحِيدٍ

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

Laa 'i-laa-ha 'il-lal-laa-hu wah-da-hoo laa sha-ree-ka la-  
hoo la-hul mul-ku wa-la-hul ham-du yuh-yee wa-yu-mee-  
tu bi-ya-di-hil khai-ru wa-hu-wa 'a-laa kul-li shay-'in qa-  
deer.

There is none worthy of worship besides Allah. He is One. He has no partner. He is the Kingdom and for Him is all praise. He gives life and causes death. In His hands is all good. And He has power over everything.

## KA-LI-MAH RAD-DE KUFR

(The Kalimah of Rejecting Disbelief)

كَلِمَةُ رَدِّ كُفْرٍ

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا  
اَعْلَمُ بِیْمٍ وَّاسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِیْمٍ تَبَّتْ عَنْهُ  
وَتَبَّرَاتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْمَعَاصِی كُلِّهَا وَاَسْلَمْتُ  
وَاَمَنْتُ وَاَقُوْلُ لَا اِلَهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

'Al-laa-hum-ma 'in-nee 'a-'oo-thu bi-ka min 'an 'ush-ri-ka  
bi-ka shay-'an wa'a-na 'a'-la-mu bi-hee wa 'as-tagh-fi-ru-  
ka li-maa laa 'a'-la-mu bi-hee; tub-tu 'an-hu wa ta-bar-ra'tu  
mi-nal kuf-ri wash-shir-ki wal ma-'aa-see kul-li-haa wa-'as-

## THE PROPHET MUHAMMAD

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

THE PROPHET MUHAMMAED was born at Makkah on Monday, 12<sup>th</sup> Rabi ' al Awwal in the year A.D. 570. He was of the tribe of the quraish of the line of Ibrahim through his son Isma'il.

He was born posthumously; His father 'abd allah bin 'Abd al Muttalib died while returning home from Syria with a Makkan caravan. He lost his mother Amina, daughter of Wahb, when he was only six years old. As a result, this orphan boy had to be brought up for a short while by his grandfather, 'Abd al Muttalib, and then by his uncle, Abu Talib, after his grandfathers death. Abu Talib trained him in tending his sheep and in his small business. Our main knowledge of his life comes from the work of Iba Ishaq, who narrated Muhammad's career under four periods, namely:

- (i) His first forty years as a thoughtful meditator at Makkah before he received revelations.
- (ii) The first three years of his career as a Prophet, preaching within his own circle.
- (iii) Ten years of public mission at Makkah and
- (iv) The rest of his life spent in Medina.

During his boyhood and youth he was so very well known for his politeness, honesty and good character that he was given the title of Al Amin, the Trustworthy. Two main events are worthy of note during the first period of his life: his journey to Syria at the age of twelve, and his marriage at the age of twenty five. According to Ibn Ishaq, there was an old man of Lihb who was 122 years of age and was a seer. Whenever he came to Makkah the Quraish used to bring their boys before him, so that he could look at them and tell their fortunes. Abu talib brought Muhammad along with some other boys to the seer who looked at him and struck by his appearance cried, "Bring me that boy". When Abu Talib saw his eagerness he hid him and the seer began to say. "Woe to you, bring me that boy I saw just now, for by Allah he has a great future". But Abu Talib went away.

At the age of twelve, Muhammad went with his uncle Abu Talib on a caravan journey to Syria. When the caravan reached Basra in Syria, Muhammad met a monk named Bahira who wanted to know all about him. Many caravans often passed by him in the past and he never spoke to them or took any notice of them. He made a great feast for the members of the caravan. Bahira said that he saw a cloud overshadowing Muhammad. After some enquiry from Abu Talib, the monk said to him, "Go back home, with your nephew and keep an eye on him; if the Jews see him and get to know about him what I know, they will certainly do harm for a great future lies before this nephew of yours, so take him home quickly. "It is therefore clear that from an early age, Muhammad had been marked a future great personality. His good manners coupled with his physical charm made him dear to all those people who came in contact with him. At the age of twenty five, Muhammad got married to a widow name Khadija, who he had been serving as a trader, travelling with her merchandise from Makkah to Syria. Muhammad's honesty and skill made him a successful businessman. The success achieved by him in this business and his worthy character so impressed Khadija that she offered to marry him and he accepted. As long as Khadija lived, Muhammad never married any other women.



In the following chart, the number of rakaats and their designations is pointed out. It should be studied carefully and remembered.

### SALAAH RAKAAT CHART

BEFORE FARD			FARD	AFTER FARD				
NAME OF SALAAH	SGM	SM	FARD	SM	NAFIL	WAJIB	NAFIL	TOTAL
FAJR		2	2					4
ZUHR		4	4	2	2			12
ASR	4		4					8
MAGHRIB			3	2	2			7
ESHA	4		4	2	2	*3	2	17
TARAWEEH				20				20
EID						2		2
JUM'AH		4	2	4+2	2			14

SM = Sunnat-e-Muakkadah

SGM = Sunnat-e-Ghair Muakkadah

\* = WITR SALAAT

lam-tu wa 'aa-man-tu wa-'a-qoo-lu laa 'i-laa-ha 'il-lal-laa-hu mu-ham-ma-dur ra-soo-lul-laah.

O Allah, I seek protection in You from that I should join any partner with You knowingly. I seek forgiveness from that which I do not know. I repent from ignorance. I free myself from disbelief and from joining partners with You and I free myself from all sins. I submit to Your will. I believe and I declare: There is none worthy of worship besides Allah and Hadhrat Muhammad (sallal laahu alayhi wasallam) is the Messenger of Allah.

### **I-MAA-NE MUJ-MAL** (Articles of Faith in Brief)

إِيمَانٌ مُجْمَلٌ

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقِيلْتُ

جَمِيعَ أَحْكَامِهِ

'Aa-man-tu bil-laa-hi ka-maa hu-wa bi-'as-maa-'i-hee wa si-faa-ti-hee wa qa-bil-tu ja-mee-'a 'ah-kaa-mi-hee.

I believe in Allah as He is understood by His names and His attributes and I except all His orders.

### (Articles of Faith in Detail)

## إِيمَانٍ مُفَصَّلٍ

أَمِنْتُ بِاللَّهِ وَمَلَأْتُكَ بِهِ وَكُتِبَ وَرُسُلُهُ وَالْيَوْمِ الْآخِرِ  
وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعِثِ بَعْدَ الْمَوْتِ

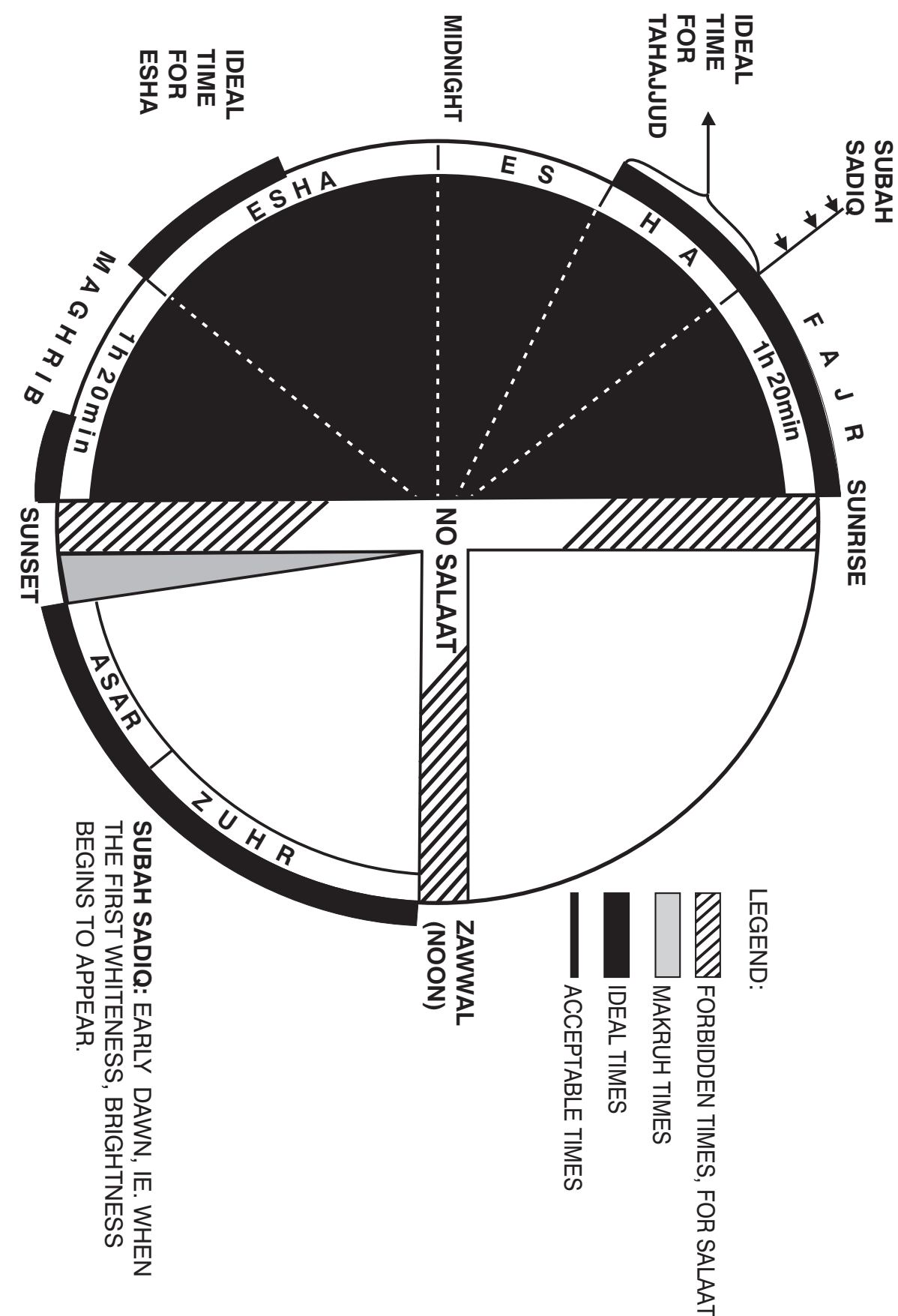
I believe in Allah and His angels and His books and His messengers and the Last Day, and in Taqdeer - the good thereof and the bad thereof - which is from Allah, the Most High; and believe in the raising after death.

Taqdeer: predestination; measurement of things)

**NOTES:**

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## CHART OF SALAAH TIMES



Oh Allah! Send thy mercy on Muhammad (peace be on him) and on his seeds as Thou hast sent Thy mercy on Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy! Oh Allah! send thy blessings on Muhammad (peace be upon him) and on his seeds as Thou hast blessed Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy.

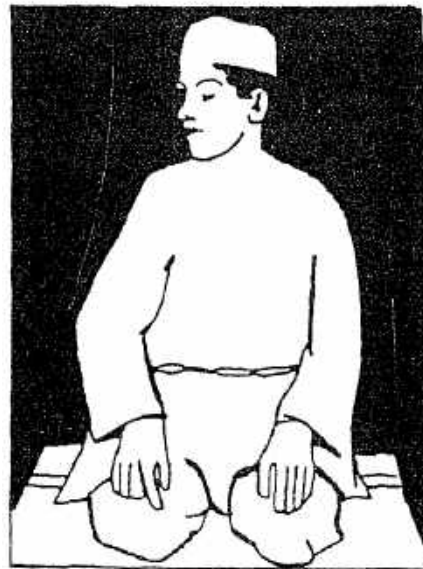
You should then read a dua, such as the following:

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِإِسْتَاذِي وَجَمِيعِ  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالسَّالِمِينَ وَالسَّلَامَاتِ  
يَا رَحِيمَ الرَّاحِمِينَ

(ALLAHUMMAGHFIRLI WALI-WA LI-DAY-YA WALI-USTAZI WALI JAMI-IL MU'MI-NEENA WAL MU'MI-NATI WAL MUS-MILEE-NA WAL MUSLIMA-TI BI RAHMATIKA YA ARHAMAR-RAHIMEEN.)

O Allah! Forgive my parents and my teachers and the believing men and women and the muslim men and women with your mercy, O Thou the Most Merciful of those who show Mercy.

13. Finally, Turn you face and look at your right shoulder and say *Assalamu alaikum wa Rahmatullah*. Then do the same looking at your left shoulder. (while saying "salaam", you should have the intention of greeting the angels, taahir jinns and your fellow musallees.)



"Assalamu alaikum wa Rahmatullah"

This completes a two rakaah salaah. For a three or four rakaah salaah you should return to qiyaam after reciting tashahud in jalsah and complete the rest of the salaah as described above.

## DU'AA WHEN SEEING THE NEW MOON

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْيَمِينِ وَالْإِيمَانِ وَالسَّلَامَةِ  
وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّي  
وَرَبُّكَ اللَّهُ

'Al-laa-hum-ma 'a-hil-la-hoo 'a-lay-naa bil-yum-ni wal 'i-maa-ni was sa-laa-ma-ti wal 'is-laa-mi wat taw-fee-qi li-maa tu-hib-bu wa tar-dhaa. Rab-bee wa rab-bu-kal-laah.

O Allah, let this new moon appear to us with good luck, faith, safety and Islam and with the guidance of performing deed which You like and approve. Your Lord (O Moon) and my Lord is Allah

## DU'AA BEFORE EATING

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

Bis-mil-laa-hi wa 'a-laa ba-ra-ka-til laah.

In the name of Allah and upon the blessing of Allah.

## DU'AA AFTER EATING

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا  
مِنَ الْمُسْلِمِينَ

Alhumdu-lillahi-lazi-at-amana-wasakana-waja-alana-minal-muslimeen

All praise are due to Allah who has fed us and given us to drink (liquids) and who has made us Muslims.



## DU'AA AFTER DRINKING MILK

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

'Al-laa-hum-ma baa-rik la-naa fee-hi wa zid-naa min-hu.

O Allah, grant us abundance in it (the milk) and increase (the milk) for us.

## DU'AA WHEN BOARDING A CAR

اَلْحَمْدُ لِلّٰهِ سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا

وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ؕ وَاِنَّا اِلَى رَبِّنَا لَمُنْقَلِبُوْنَ

'Al-ham-du lil-laah. Sub-haa-nal la-thee sakh-kha-ra la-naa haa-thaa wa maa kun-naa lahoo muq-ri-neen. Wa-'in-naa 'i-laa rab-bi-naa la mun-qa-li-boon.

Praise be to Allah. Glory to Him who has caused this vehicle to be under our control though we were unable to control it. Surely, we will return to our Lord.

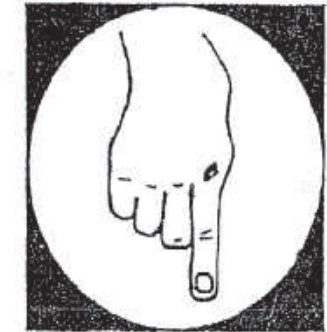
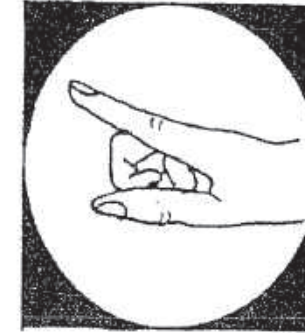
## DU'AA FOR FASTING

يَصُوْمُ غَدًا نَّوَيْتُ

Bi sau-mi gha-din na-way-tu.

I intend fasting tomorrow.

All our oral, physical and monitory prayers are only for Allah. Salutation to you Oh Prohpet! and Allah's peace and His blessings be on to You. Blessings of Allah be on us and on all those worshippers who are pious. I testify that there is none to be worshipped but Allah and I testify that Muhammad (peace be upon him) is His Worshipper and Messenger.



While reading tashahhud, when you reach the words **لَا إِلَهَ إِلَّا اللَّهُ** form a circle with your thumb and middle finger of your right hand and lift your first finger. lowering again when you say **إِلَّا اللَّهُ**. Keep your right hand in this position until the end of salaah.

12. Next, read Durood-e-Ibrahim as follows, still sitting in the Qadah akheerah position:

### DUROOD-E-IBRAHIM

(a) If the Salaah which is performed is a Two Raka't Salaat, Durood and Dua should be recited after the Tashah-Hud.

### DUROOD

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ ؕ

(ALLAHUMMA SALLI ALA MUHAMMADIN WA-ALA AALI MUHAMMADIN KAMA SAL-LAITA ALA IBRAHIMA WA-ALA AALI IBRAHIMA IN-NAKA HAMIDUM-MAJEED.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ ؕ

ALLAHUMMA BARIK ALA MUHAMMADIN WA-ALA AALI MUHAMMADIN KAMA BARAK-TA ALA IBRAHIMA WA ALA AALI IBRAHIMA IN-NAKA HAMIDUM-MAJJED.



9. Having thus performed your first sajdah, say (ALLAHU-AKBAR) **الله أكبر**

and sit back on your knees; your body should rest on your left leg while your right leg is bent alongside with foot raised and your toes pointing towards qiblah. Your hands should rest with your fingertips on the top of your knees (with the fingers pointing towards qiblah, not down to the floor). This position is called Jalsah.



Sit for a while, then say **الله أكبر** and go back into sajdah, reciting the above tasbeeh a further three times.

After this say **الله أكبر** and stand up back to the position of qiyaam. This completes one rakaah of salaah.

10. The second rakaah should be performed in the same way as the first excluding THANAA and TA' AWWUZ. After the second sajdah of the second rakaah go in to the Jalsah position (which at this stage is called Qadah Akheerah) instead of returning to qiyaam and read the following:



#### TASHAHHUD

**تَشَهُّد**  
 اَللّٰهُمَّ صَلِّ عَلَى النَّبِيِّ وَآلِهِ وَارْحَمَهُمْ  
 اَيُّهَا النَّبِيُّ وَارْحَمَهُ اللهُ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا  
 وَعَلَىٰ عِبَادِ اللهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ  
 وَ اَشْهَدُ اَنْ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

(AT-TAYIY-YATU LIL-LAAHI WAS SALA-WAATU WAT-TAY-YIBATU ASSALAMU ALAIKA AY-YUHAN NABIY-YU WARAHU WABARAKATHUH. ASSALAAMU ALAINA WA-ALA IBADIL -LAHIS-SAALIHEEN. ASH-HADU-AL LAA-ILA-HA IL-LALOLAHU WA-ASH-HADU-ANNA MUHAMMADAN AB-DUHU WA RASOOLUH.)

## DU'AA WHEN ENDING FAST

**اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اَمَنْتُ وَعَلَىٰ رِزْقِكَ  
 اَفْطَرْتُ**

'Al-laa-hum-ma la-ka sum-tu wa bi-ka 'aa-man-tu wa 'a-laa riz-qi-ka 'af-tar-tu.

O Allah, I fasted for You. In You do I believe, and with Your provision (food) do I break my fast.

## DU'AA WHEN SNEEZING

When a person sneezes he must say:

**اَلْحَمْدُ لِلّٰهِ**

'Al-ham-du lil-laah.  
 All Priase be to Allah

The opposite person should respond by saying:

**يَرْحَمُكَ اللهُ**

Yar-ha-mu-kal-laah.  
 May Allah have mercy on You.

The sneezer should respond by saying:

**يَهْدِيْكُمْ اللهُ**

Ya-dee-ku-mul-lah  
 May Allah guide you.

## WHEN A LOSS OCCURS

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

'In-naa lil-laa-hi wa 'in-naa 'i-lay-hi raa-ji-'oon.

To Allah do we belong and Him shall we return.

## AFTER DRINKING WATER

الْحَمْدُ لِلّٰهِ الَّذِي سَقَانَا عَذْبًا فَرَاتًا بِرَحْمَتِهِ  
وَلَمْ يَجْعَلْهُ مِلْحًا أُجَاجًا يَذُّنُونَا.

'Al-ham-du lil-laa-hil la-thee sa-qaa-naa 'az-ban fu-raa-tan bi-rah-ma-ti-hee wa lam yaj-'al-hu mil-han 'u-jaa-jan bi-thu-noo-bi-naa.

All praise be to Allah who, through His mercy, gave us sweet water to drink, and did not make bitter because of our sins.

## WHEN LOOKING INTO THE MIRROR

اَللّٰهُمَّ اَنْتَ حَسَنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ

'Al-laa-hum-ma 'an-ta has-san-ta khal-qee fa has-sin khu-lu-qee.

O Allah, You have made my body beautiful. So beautiful my character as well.

6. Next, bow down, bending from the waist, whilst saying <sup>سُبْحَانَ رَبِّيَ الْعَظِيمِ</sup> . Place your hands on your knees. Your legs should be straight and your back level. Your eyes should be looking straight at the floor between your toes. In this position, called ruku, recite the following tasbeeh

سُبْحَانَ رَبِّيَ الْعَظِيمِ

(SUB-HAA-NA RAB-BIYAL-AZEEM.)

Oh! Glory unto my Creator; the Majestic.



7. After reciting the Tasbeeh, stand up straight, saying

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

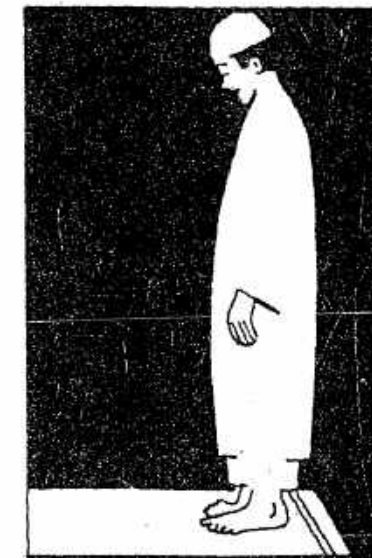
(SAMI-ALLAHU LIMAN HAMIDAH)  
Allah has heard him who praised Him.

When in the upright position, say

رَبَّنَا لَكَ الْحَمْدُ

(RAB-BANAA LA-KAAL HAMD)  
Oh our Creator!  
All praise belongs unto You

Keep your hands loose at your sides while doing this. This position is called Qawmah or l'tidaaal.



8. Next, go into Sijdah (prostration) while saying

اَللّٰهُ اَكْبَرُ

(ALLAHU-AKBAR)

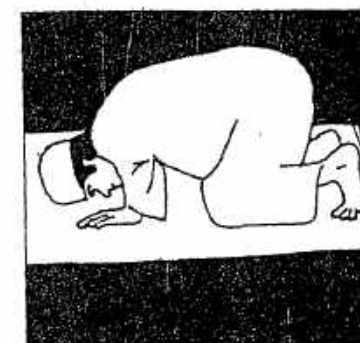
Your knees should touch the floor first, followed by your palms, nose and then forehead. Keep your elbows away from the sides of your body and your thighs away from your stomach; your feet should be placed so that your toes are

bent towards qiblah. men and boys should not rest their elbows on the floor; women and girls should. In this position, called sajdah, recite the following thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى

(SUBHANA RAB-BIYAL A'LAA)

Glory unto my Creator; the Most High





5. Now recite the following:

#### THANAA

تَبَاءُ  
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ  
وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ۝

(SUB-HAANA-KAL-LAA-HUM-MA WA BI-HAMDI-KA WA TA-BAA-RAKAS-MU-KA WA TA-AALA JAD-DUKA WA LAA-ILAA-HA GHAY-RUK.)

Glory be to You, O Allah, and praise be to You, and blessed is Your name, and high is Your greatness, and there is none to be worshipped besides You.

After reciting Thanaa, the Musalli recites Ta'ow-wuz, i.e.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

(A-OOZU BIL-LAAHI MINASH-SHAITAA-NIR RAJEEM  
I seek the protection of Allah from Saitaan, the accursed.

After Ta-ow-wuz recite Tasmia, i.e

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

(BISMILLAH-HIR RAHMANNIR-RAHIM)  
In the Name of Allah, The Most Merciful, The Most Kind

After this, recite Suratul Faatihah, followed by another surah, or at least three short verses or one long verse from the Holy Qur'aan. In the example, Suratul-Kausar has been shown immediately after Suratul Faatihah.

#### SURAH FATIHA:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝  
مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

(AL-HAMDO LIL-LAHI RABI-BIL AA-LAMEEN, AR-RAH-MAANIR-RAHIM. MAA-LIKI YOU-MID-DEEN. IY-YA-KA NA'-BUDU WA-IY-YA-KA NAS-TA-EEN. IH-DINAS-SIRAATAL' MUS-TA-QEEM. SIRAA-TAL-LAZEENA AN-AMTA ALAI-HIM. GHAI-RIL MAGH-DHOO-BI ALAIHIM WA-LAD-DHAAL-LEEN)

Praise be to Allah, Lord of the Worlds, The beneficent, the Merciful; Owner of the Day of Judgement. Thee (alone) we worship; Thee (alone) we ask for help; show us the straight path. The path of those whom Thou hast favoured. Not the (path) of those who earn Thine anger nor of those who go astray.

SARATUL KAUTHAR ۝ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝  
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

(IN-NA A'TAI-NA KAL-KAUTHAR. FASAL-LI-LI RAB-BI-KA WAN-HAR. IN-NA SHA-NI-AKA HU-WAL AB-TAR.)

Lo! (Oh Prophet!) I have granted thee the fount (of abundances) so pray unto thy Lord and sacrifice. No doubt it is thy insulter who shall be without posterity.

## WHEN WEARING A GARMENT

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي ۝  
وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي ۝

'Al-ham-du lil-laa-hil la-thee ka-saa-nee maa 'u-waa-ree  
bi-hee 'au-ra-tee wa 'a-ta-jam-ma-lu bi-hee fee ha-yaa-tee.

All praise be to Allah who clothed me with that through which I cover my shame and through which I adorn myself in my life.

## DU'AA FOR THE MORNING & EVENING

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيُ  
وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ ۝

'Al-laa-hum-ma bi-ka 'as-bah-naa wa bi-ka 'am-say-naa  
wa bika nah-yaa wa bika na-moo-tu wa 'i-lay-kan nu-shoor.

O Allah, with Your help have I started the day and with Your help have I started the evening. With Your help do we live and die and to You is our raising.

## ON HEARING GOOD NEWS

الْحَمْدُ لِلَّهِ مَا شَاءَ اللَّهُ ۝

'Al-ham-du lil-laah. Maa-shaa 'Al-laah.

All praise be to Allah. Just as Allah wished.

## WHEN MEETING A MUSLIM

When meeting any Muslim - whether known or unknown one should greet by saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-salaamu-alaykum-warah-matul-lahi-wa-baraka-tuhu

## WHEN IN BODILY PAIN

Place the hand on the affected area and say Bis-mil-lah. Thereafter say the following 7 times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَاطِرُ

'A-'oo-thu bil-laa-hi wa qud-ra-ti-hee min shar-ri maa 'a-jidu wa 'u-haa-thi-ru.

I seek protection in Allah and His might from the evil of what I feel and fear.

## WHEN IN FEVER

بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ كُلِّ عَرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

Bis-mil-laa-hil ka-beer. 'A-'oo-thu bil-laa-hil 'a-zee-mi min kul-li 'ir-qin na-'aa-rin wa min shar-ri har-rin naar.

In the name of Allah, The Great. I seek refuge with Allah, The Magnificent, from the evil of every spurting vein and from the evil of the heat of The Fire.

## PRACTICAL SALAAH

1. Before commencing salaah, make sure that your clothes are taahir and that you have wudhu. Stand facing towards the qiblah with your feet apart and your toes facing the qiblah.



2. Make your niyyah in your mind and verbally as follows:

"I am facing the Ka'bah and I intend to preform [two, three or four][fard, sunnah or nafl] rakaat of [fajr, zuhr, asr, maghrib or esha] salaah for the sake of Allah alone."

3. Raise your hands to your ear lobes with your fingers relaxed (neither tightly together nor spread out) and your palm facing towards the qiblah and say

This is called Takbeer-e-Tahreemah.

الله أكبر

4. Now place your right hand on your left hand just below your navel.

Hold the wrist of your left hand with the thumb and little finger of your right hand, placing the remaining fingers of the right hand along your forearm. You should be looking at the place where your forehead will rest in sajdah. This standing position is called qiyaam.





## THE TIMES OF SALAAH

Each Salaah has its own particular time at which it must be performed. The Almighty Allah tells us in the Holy Quraan, Indeed Salaah at Fixed Hours has been enjoined upon Believers.: An Nisaa: 103

The Quraan itself points out to us the different times of the Salaah. Allah tells us in the Holy Quraan, "Establish Salaah at the two ends of the day and in some parts of the night. Indeed! Good deeds annul evil deeds. This reminder for the mindful." Hud: 114

Surah Al Israa' states,

"Establish the salaah at the setting of the sun until the dark of the night and the recital of the Quraan at Dawn. Indeed! The recital at Dawn is ever witnessed." (Al Isra: "78") and "Celebrate the praises of your Lord before the rising of the sun and before its setting. Glorify him some hours of the night and at the two ends of the day, so that you may find acceptance" Ta Ha: 130. This verse specifically refers to the Dawn prayer and the Afternoon prayer, as it is recorded in the two Sahihs. Sayidunna Jarir Ibn Abdullah Al Bajail (RA) reported, we were sitting with the messenger of Allah (SAW) and we were looking at the moon on a clear night. The Prophet (SAW) said, "You will see your Lord as you see this Moon and you will not be harmed by seeing him. So if you can, do not let yourselves be overpowered in the case of Salaah before the rising of the sun and its setting", and he recited the above verse."

Abdullah Ibn AMR reported that the messenger of Allah (SAW) said, 'The time of Zohr Salaah is when the sun passes the Meridian and a man's shadow is the same length as his height. It lasts until the time of the Asr Salaah.

The time of Asr Salaah is until the yellowing of the sun (during the setting).  
The time of Magrib Salaah is as long as twilight.  
The time of the night prayer (Salaatul Esha) is to the middle of a night of medium duration. And the time of Salaatul Fajr or Subuh is from the appearance of the dawn until the time of sunrise. When the sun rises, abstain from performing Salaah, as the sun rises between the horns of the Devil.  
Related by Muslim .

## WHEN ONE SEES OR EXPERIENCES AN EVIL THING

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

'Al-ham-du lil-laa-hi 'a-laa kul-li haa-lin.

All praise is due to Allah under all conditions.

## WHEN FIRE BREAKS OUT

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar.

Allah is the greatest. Allah is the greatest. Allah is the greatest.

## WHEN AN EVIL THOUGHT COMES TO MIND

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ أَمَنْتُ بِاللَّهِ

وَرَسُولِهِ

A'oo-thu bil-laa-hi mi-nash shay-taa-nir ra-jeem. 'Aa-man-tu bil-laa-hi wa ru-su-li-hee.

I seek protection in Allah from Shaytaan, the rejected one. I believe in Allah and His messengers.

## WHEN RETURNING FROM A JOURNEY

First recite the above journey Du'aas. Thereafter recite the following du'aa:

اَيُّبُونَا تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

'Aa-i-boo-na taa-i-boo-na 'Aa-bi-doo-na li-rab-bi-naa  
haa-mi-doon.

We are returning from our journey; we beg from Allah forgiveness;  
we worship Allah; we praise our Sustainer.

## AT THE TIME OF DISTRESS

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

Has-bi-yal-laa-hu wa ni'-mal wa-keel.

Allah is sufficient for me and He is the Best Helper.

## AT THE TIME OF DROUGHT

اللَّهُمَّ اسْقِنَا اللَّهُمَّ ارْغِثْنَا

'Al-laa-hum-mas-qi-naa. 'Al-laa-hum-ma 'a-gith-naa.

O Allah, quench us. O Allah, let it rain upon us.

Jurhad narrates. The messenger of Allah(SAW) passed by me when the cloak I was wearing did not cover my thigh. He said, "Cover your thigh, for it is Aurah." (Imam Abu Dawud.)

There are two sides to the issue. The one that is the best is a matter of opinion. However it is safer for one who wants to perform his Salaah to cover as a matter of paramount importance that part of his body which is between the navel and the knees says Imam Bukhari. the Hadith reported by Sayidunna Anas is stronger, but the Hadith of Jurhad is safer.

As regard the Aurah of a female. The entire body of a female is Aurah and must be covered, except her hands and face. Allah states in the Holy Qur'aan and to display of their adornment only that which is apparent (do not expose any adornment or beauty save the hands and face.) The Prophet (SAW) said, "Allah does not except the Salaah of an adult woman unless she is wearing a head covering." (Hijaab or Burqah) "Ibn Khuzaimah".

Umami Salamah (RA). narrates that she asked the Prophet (SAW), can a woman perform her Salaah in a long shirt (like a nightshirt) and head covering without a loincloth? He (SAW) replied, "If the shirt is flowing and covers the top of her feet." Imam Abu Dawud.

It is reported that Sayidutinaa Ayesha (RA) was asked, "In how many garments should an adult Muslim Lady perform her Salaah in?" She replied and said, "Ask Sayidunna Ali (RA), then come back and give me the reply." Sayidunna Ali's, reply was "In a head cover and long flowing dress." This was said to Sayidutinaa Ayesha and she said, "He has spoken the truth". The clothes worn must cover the entire body, "Aurah" if the clothing is so thin and transparent showing the colour of the skin, bulges and underwear lines, such clothing would not be considered suitable for Salaah. Ladies must take care in the clothes that they wear, it should not be tight fitting showing that which should be concealed.

6. **Facing the Qiblah.** All Islamic scholars agree that one must face the Masjid-al-haram in Makkah during every Salaah. Allah says in the Holy Qur'aan, "Direct your face to the Masjid-al-haram. Wherever you may be, turn your face towards it." Al Baqarah 144"  
Sayidunna Barra, we performed our Salaah with Rasulullaah (SAW) for about sixteen to seventeen months towards Jerusalem, thereafter he turned towards the Kabaa.

Saydutinaa Ayesha (RA) related that the Messenger of Allah(SAW) said to some women with prolonged flow of menses," Wash the blood from yourselves and perform your Salaah."

In regard the Tahaarah of the clothing, the Qur'aan exhorts towards keeping it clean. " Say Allah" and purify your clothing. Sayidunna Jabir Ibn Sumrah (RA) narrates that he heard a man inquiring from the Prophet (SAW), " May I perform my Salaah in the same clothes that I had on during sexual intercourse with my wife?" the Prophet said," Yes, but if you observe some stains on it, you should wash it." Sayidunna Mu'awwiyah (RA) reports, " I ask Ummi Habibah (RA), did the Prophet (SAW) perform Salaah in the same clothes that he had on when he has sexual intercourse? she replied and said, " Yes, if there were **no stains on it.**"

4. **Concerning the Tahaarah of the place:** where the Salaah would be performed. Sayidunna Abu Hurairah (RA) said, a simple Bedouin Arab Stood and urinated in the Musjid. The People got up to grab him. The Prophet (SAW) said, "Leave him be and pour a container full of water over his urine. Indeed you have been raised to be easy on people and not to be hard and harsh on them."
5. **Covering Aurah.** To cover the private parts of cardinal importance in the Salaah and out of the Salaah. Allah States in the Holy Qur'aan, " O children of Adam, take your adornment by wearing decent clothing for every Mosque'. 'Surah-alA'raf', the meaning of adornment in this verse means the covering of the private parts = the Aurah. Sayidunna Adbullah Ibn Abbas states that adornment means decent clothing in Salaah. The meaning of Mosque in the verse means Salaah.

Therefore the correct meaning would be, "Cover your Aurah whenever you desire to perform your Salaah. Sayidutinaa Salaamah Ibn Aku" said to the Prophet, "O messenger of Allah, may I perform Salaah in a long skirt?" The reply was" yes", but button it, even with just a thorn." "Bukhari"

A male must cover the **front** and **back** of his **pubic region**. There is disagreement of the navel, thighs and knees. Sayidunna "Ayesha" (RA) the Prophet (SAW) was sitting with his thigh exposed when Sayidunna Abu Bakr. (RA) asked and received, permission to enter. The same happened to Sayidunna Umar (RA) However when Sayidunna Uthmaan sought permission to enter, the Prophet covered himself with his clothes . When all of them had left, I said, "O Messenger of Allah, you permitted Abu bakr and Umar to enter while your thighs was exposed". The Prophet said," O Ayesha, should I not be shy of a man who, by Allah even the Angel's malaika are Shy". "Bukhari" Sayidunna Anas, during the battle of Khaibar, the Prophet's gown was withdrawn from his thigh until I could see its whiteness.

**NOTEWELL:** As for the Aurah of a man relating to another man. The Aurah of a man is from the navel to the knee, it is not permissible for one male to look at the Aurah of another male. There is no harm looking at other parts of his body. The Prophet (SAW) said," One's male should not look at the Aurah of another male, neither should one female look at the Aurah of another female." The majority of the jurist of Islam is of the opinion that the Aurah of a male is that which is between the navel and the knee. Imaam Malick (RA) holds the view that the thigh is not part of the Aurah.

In another Hadith the Prophet (SAW) said to Sayidunna Ali (RA), " do not expose your thighs and do not look at the thighs of a corpse or a living person." Sayidunna Muhammad Jahsa, " The messenger of Allah(SAW) passed by Sayidunna Ma'mar while his thigh was uncovered." Rasulullaah (SAW) said to him, "O Ma'mar cover your thighs, for indeed they are part of your Aurah." Imam Ahmad

## WHEN ONE'S GAZE FALLS ON THE MOON

أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الْغَاسِقِ

'A-'oo-thu bil-laa-hi min shar-ri haa-thal ghaa-siq.

I seek Allah's protection from the evil of this darkening moon.

## WHEN ONE IS IN DIFFICULTY

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۖ وَ عَلَى اللَّهِ تَوَكَّلْنَا

Has-bu-nal laa-hu wa ni'-mal wa-keel. Wa 'a-lal laa-hi ta-wak-kal-naa.

Allah is sufficient for us and He is the Best Helper. We put our trust in Allah.

## WHEN BECOMING ANGRY

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Aoozu-Billahi-Minash-Shaytaanir-Rajeem



## ISTINJAA

After having relieved oneself, it is waajib compulsory to perform Istinjaa. This means that the private parts should be properly washed with water or any suitable dry article like stones or clay lumps. The best is first to cleanse away all dirt with the aid of stones, clay lumps or dry mud lumps. But the best is to use tissues or toilet paper and then to wash the private parts with clean water.

Seven conditions are necessary for one to be able to perform Istinjaa with stones alone, barring the use of water.

### **These conditions are:**

1. The stone should be rough in such a manner that all dirt can be removed.
2. That which remains at the mouth of the private part after excretion must not be completely dry.
3. The excreta or urine should not have spread far from the place of excretion and should not have reached other parts of the skin.
4. There should not be najaasah (filth) on the private parts to be cleaned. Use water, which splashes back due to wind or other obstacles.
5. The stones, clay, dry mud lumps and toilet paper should be clean.
6. The portion to be cleaned should be wiped with at least three stones and more, if necessary. Then washed with water if water is present. When cleaning (washing) the Aurah, it should be completely cleansed, otherwise additional stones, water or toilet papers should be used.

These are the seven conditions. If anyone of these were not met, it would mean that Istinjaa with stones alone would be insufficient. Water will also have to be used.

## NAJAASAH IMPURITIES

Najies Najaasah, refers to impure substances that a believer (mu'min) must avoid and wash off if they should happen to contaminate his body, clothing and so on. The Almighty Allah says in the Quraan: "And purify your clothing". Then again Allah Says: "Allah loves those who repent from their sins and who purify themselves." Al Baqarah verse 222.

The Messenger of Allah said: " **Purity is half of Imaan** (faith)."

Sayidunna Jaabier: Reports that the Prophet (SAW) said between a person and disbelief is the discarding of Salaah (Imam Agmad Ibn Majah - At Tirmizi) Sayidunna Buraidah (RA) reported that the Prophet (SAW) said. The covenant between us Muslims and them the non-believers is only the Salaah. Whoever abandons the Salaah is a disbeliever, related by (Abu Dawud - Ibn Majah.)

Abdullah Ibn Amr (RA) reports that the Prophet (SAW) one day mentioned the Salaah and he said:

Whoever guards and observes his Salaah, they will be a light and a proof and a saviour for him on the day of resurrection. Whoever does not guard and observe them, they will not be a light or a proof or saviour for him. On the day of resurrection he will be with Qarun, Firaun Haman and Ubayy Ibn Khalf. Related by Ahmad At-Faba Rani and Ibn Hibban.

It's chain is excellent. That one who does not pray will be with the leaders of the unbelievers in the hereafter, makes it evident that such a person is an available in which one could say ALLHU-AKBAR, then such a person is obligated to perform Salaah. The same rule applies to a person being converted to Islam. or a girl whose first haid has ended or a boy when he first ejaculates sperm.

On the other hand, if a person loses consciousness or a women's haid or nifaas starts after the expiry of sufficient time for that Salaah to have been completed, such Salaah becomes Fard and has to be performed when consciousness is regained or haid ends. When Salaah is due, but it is not yet been performed and one wishes to lie down or sleep a while and he is certain to wake up in time to carry out his duty, it would be considered makrooh for him to sleep or lie down. However, if he is not at all certain of waking up it would be totally Haraam for him to sleep in the time of Salaah.

## CONDITIONS OF SALAAH

A person desiring to perform Salaah should fulfill several requirements for his Salaah to become acceptable. These are as follows:

1. **Knowledge that the time of Salaah has begun.** If a person is certain or fairly certain that the time has begun, he may perform his Salaah.
2. **Purity from major or minor impurities,** for indeed Allah states clearly in the Holy Qur'aan: "O you who believe, when you rise up for the Salaah, wash your face, your hands up to you elbow and lightly rub your hands over your head and wash your feet up to your ankles and if you are unclean then purify yourselves. Sayidunna Abdullah Ibn Umar (RA) narrates that the Prophet Muhammad (SAW) said, "Allah does not accept any Salaah that was not performed while in a state of Tahaarah, neither does Allah accept (Sadaqa) charity from what was stolen from the booty (spoils of war).
3. **Tahaarah of the body, clothes and place of Salaah,** such objects should be clean of physical impurities as much as possible. If it is impossible to remove them, then one may perform Salaah with the Najaasat present and one need not repeat the Salaah later. Sayidunna Anas (RA) narrates that the Prophet (SAW) said, "Stay aloof from the drops of urine, as the major cause of punishment in the grave is due to its negligence." Sayidunna Ali (RA) narrates, "I used to have a great deal of prostatic fluid flowing, so I asked someone to enquire from the Prophet (SAW) about it. The Prophet (SAW) replied and said: "Make wudu and wash your private part."



1. To turn your back on the kalimah of Islam, i.e. *Laa le Laa Ha lel Lal Laa Muhammadur Rassulullaah*.  
There is none worthy of worship except Allah and the Holy Prophet Muhammad is the messenger of Allah.
2. When he abandons the obligatory Salaah (prayers).
3. When he abandons the obligatory fasting in the Holy month of Ramadaan.

### **WHO SHOULD PRAY, COMMUNICATE WITH ALLAH**

Salaah is compulsory upon every sane Muslim, who is Baalig (matured). Sayidunna Ayesha (RA). related that the messenger of Allah (SAW) said: The pen is raised from here (Meaning: That there is no obligation upon them.)

1. The sleeping one until he awakes.
2. The minor until he or she matures.
3. The insane one until he becomes sane.

Although it is not compulsory for a child to pray, it is a must that his guardian order him to do so when he or she is seven years old, if the child does not pray then the guardian should beat him to do so at the age of 10 years. A minor should practice the Salaah until he or she reaches puberty.

However should a person become conscious or baalig or in the case of a female, should her period of haid or nifaas end, with enough time of that particular Salaah.

The importance of Salaah is so immense and great that one is ordered to observe it while traveling or not. While one is safe or in fear: The one who is unable to communicate with Allah standing, because of an illness should pray sitting, if unable to sit, he or she should lie down praying. We should be guardians of our prayer. Allah has explained to us in the Holy Qur'aan, " How to pray during fear, safety or wartime. Muslims should pray under all conditions."

Salaah is one of the most important acts in Islam and as such it requires special care and attention. Nabi Ebrahim made duah to his Allah to give him descendants who would uphold their Salaah. " My Lord, cause me and my children to remain constant in Salaah and oh! my lord, accept my dua" Surah Ebrahim, verse 40.

A true believer never allows his wealth, children and other occupations to divert his attention from the Salaah. A true believer is never ashamed to communicate with Allah, through his or her five daily Salaah (prayers).  
Our children must be taught to communicate with Allah from the age of seven, at the age of ten years they should be given hiding if they do not pray. We should be mindful of the fact that the family which prays together, stay together, through the blessings of the Salaah.  
If a Muslim wants to experience felicity in this world, the grave and the hereafter, he needs to be mindful of his or her Salaah.

### **THE ONE WHO IGNORES HIS SALAAH**

Not praying and denying one's obligation is seen as a form of disbelief and places the non-praying person outside the pale of Islam.

There are two types of Najaasat, according to Imaam Abu Hanifa. May Allah be pleased with him.

1. Haqeeqinajaasah
2. Hukminajaasah

**NOTE WELL:** The purification of the body, clothing and the place of salaah is waajieb (Compulsory).

1. Haqeeqi najaasah Is considered to be all forms of material impurities, i.e. urine, stool, blood, pus, vomit, water rendered impure by any of the mentioned substances.
2. Hukmi Is a state of impurity. It is not an impurity consisting of material substance.

**NOTE WELL:** Hukmi najaasah is divided into two:

1. Hadath akbar
2. Hadath asgar

When (Khamar) wine or any other intoxicant from plants or trees of its own accord, without adding any chemicals, changes into vinegar, it becomes Taahier (clean) and may be used in food. But if any chemicals are added to wine to transform it into vinegar, such vinegar is Najies.

The skin of any animal (except that of a dog and pig) becomes Taahier after washing and tanning it, even though it may be from such animals, which is not Halaal to be eaten, or from any animal slaughtered contrary to shariah. All skins are clean and can be utilized for any use, besides that of pig and dog.

When a person has a boil and puss flows from there, he has an abscess, etc. which causes blood and puss to flow abundantly and it is avoidable that these impurities touches the body or clothing, even if its flow is excessive, these impurities are overlooked and you could perform your salaah in this condition by (Imam shaafi).

When at the time of slaughtering and a sheep or fowl, etc. and some of the blood spurts and falls upon the clothing such clothing may be used for Salaah. If the blood is considered to be little according to general opinion, much blood will be overlooked.

It is a Shari (condition requirement) that salaah should be performed at places, which are Taahier (clean). Sometime however, it becomes very difficult to keep places clean especially where the places of salaah, such as mosques, courtyards, are not under a roof and where birds fly around at random. Now, if bird excreta lies on the mosque floor, or the place of Khutbah such excreta are completely dry, salaah, Khutbah and Tawaaf may be done there, as long as the part of the body or clothing touching the dry Najaasaah is not wet. However, if the dropping is still wet and / or is attached to one's clothing, it should first be removed before performing Salaah.

### THE VIEW OF IMAM ABU HANIFA

1. **NOTE WELL:** The blood of animals and human beings, excluding the blood of fishes and insects, is Najies.
2. The bones, hair and skin of a pig.
3. The urine of human beings and of all haraam animals.
4. Manie - semen
5. Feces of all animals and human beings
6. Droppings of fowls, ducks or wild ducks
7. Wine
8. Human vomit is also considered by Imaam Abu Hanifa as najaasah Ghaleezha when it soils the clothing. In Najaasah Ghaleezha falling in water or liquid will transform the liquid also into Najaasah Ghaleezha.

### MASAA IL PERTAINING TO NAJAASAH

1. The excreta, urine of a milk drinking infant are Najaasah Ghaleezha.
2. The droppings of a bat are not regarded as Najies.
3. The bones, hair, skin or a pig are Najies. However, if these were burnt to ashes, the ashes would be Taahier.
4. The saliva of dogs, pigs and all the beasts of prey, is Najies. It is considered to be Ghaleezha.
5. Fruit worms are Taahier. If found in the fruit, it would not render the fruit impure.
6. The saliva of a dead person is impure.
7. The saliva of a sleeping person is not najies.
8. Impure ferments cleansed by the dry cleaners remain impure.
9. Najies water could not be used for anything.
10. It is unislamic to give Najies water to animals to drink.

### THE PRINCIPLES OF GHUSL

There are only two things that the law requires:

1. The Niyah = the intention. This involves the distinguishing of acts of worship (Ibadat) from customary acts. The intention is only to be made in the heart, as that is more sincere than to state it verbally.
2. Washing of all body parts. This is based on the following verse of the quraan: "If you are sexually impure, clean yourselves." That is GHUSL AND THEY ARE ASKING YOU, O Muhammad, concerning menstruation, say it is an illness, so leave women be when they are menstruating, until they are clean. That is until they perform Ghusl. The proof that cleansing means the Islamic Ghusl is in the verse: "Oh, you who believe, draw not near unto salaah when you are intoxicated until you know what you are saying, nor when you are sexually polluted, save when journeying upon the road, until you have bath. This clearly shows that the washing of the entire body including all limbs of the body is meant in this verse.

### SALAAH (PRAYER)

#### The importance of Salaah (Prayer) in Islam

Allah the Almighty has made Salaah Fard upon this Ummat to be performed five times a day and night. The Salaah is a form of worship consisting of specific statements and actions. It is begun by pronouncing the Takbiratul Ihraam: That Allah is indeed the greatest and it is concluded with salutations of peace.

Salaah is the essence of Islam, therefore a true believer observes it with full diligence. Salaah is the method that a true Muslim communicates with his or her Lord day and night, therefore Salaah (the prayer) must exist, for without its institution Islam cannot stand. The Holy Prophet (SAW) said, "The head of the matter is Islam, its pillars is the Salaah and the top of its hump is the Jihad (struggle) in the way of Allah." Its obligation was revealed directly to Rasulullah (SAW) the night of Mie'raaj (ascension into the heavens). At first they were fifty in number, but it was reduced several times until they were five. Then it was proclaimed 'O Muhammad, the order has not changed. These five are equivalent to the fifty.

Salaah is the nur (spiritual light) of a Muslim. Salaah is the nourishment for the soul of the Muslim against his or her enemies. Salaah is the best method of communicating with Allah.

When a Muslim performs his Salaah with sincerity he draws through it the (nusrat) help of Allah. Allah loves the Muslim who communicates with him. Therefore Salaah is the first act that as a Muslim will be held accountable for on the day of judgement.

Sayidunna Abdullah Ibn Qart related that the Rasul (SAW) said, "that the first act that the slave will be held accountable for on the day of judgement will be his Salaah. If it is good, then the rest of his acts would be evil. (Tabarani). It is the last thing that the Prophet (SAW) recommended to his nation before his demise, saying: As Salaah - As Salaah - O Allah the prayer: O Allah the prayer and what your right hand possess, it will be the last thing taken away from the deen (religion). When the Salaah is destroyed, Islam will be destroyed.

Salaah is the mark of Islam. Salaah prayer is a compulsory duty on every Muslim male and female who is sane and above the age of puberty. The Muslimah should be free from haid (monthly bleeding) and nifaas (postnatal bleeding). Under no circumstances is anyone exempted from Salaah except mentally retarded, unconscious, those under the age of puberty (buloog) and those in the state of menstruation or nifaas. Those who suffer from any of the above ailments are not required to perform all the (Salaah) prayers that they have missed during these periods.

Allah has mentioned (Salaah communicating with him) many times in the Holy Qur'aan, ie. so serve me and Salaah was established for my remembrance.

Sayidunna Ibn Al Qayyim, "The one who does not pray may be preoccupied with his wealth kingdom, position or business. If one is kept away from his Salaah by his wealth, he will be with Qaarun. One whose kingdom keeps him away from the Salaah will be Ibn Khalf.

Sayidunna Abdullah Ibn Abbas (RA) reported that the Rasul (SAW) said: The ties of Islam and the principles of religion are three, whosoever leaves one of them becomes an unbeliever and his blood becomes lawful to be spilled.

## DU'AA WHEN ENTERING MASJID

اللَّهُمَّ افْتَحْ لِي الْبَابَ رَحْمَتِكَ

'Al-laa-hum-maf tah lee 'ab-pwaa-ba rah-ma-ti-ka.

O Allah! Open for me the doors of Your mercy.

## DU'AA WHEN LEAVING MASJID

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

'Al-laa-hum-ma 'in-nee 'as-'a-lu-ka min fadh-li-ka

O Allah! Verily, I seek from You Your bounty.

### NOTES:

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

## HOW WOMEN SHOULD PERFORM GHUSL

A woman performs ghusl in the same manner that a man does, except that if she has plaited hair, she does not need to undo it provided that the water can reach the roots of her hair. Saydatie Salamah said: “*Oh messenger of Allah, I am a woman with closely plaited hair on my head. Do I have to undo then for ghusl after sexual intercourse?*” He said:” No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself. After doing this, you shall be cleansed.” (related by Imam Ahmad Muslim at Tirmidhi)

It is preferable for women performing ghusl to clean her from menstruation (haid) or post childbirth bleeding to take some cotton wool smeared with musk or perfumed powder and wipes it over the traces of blood. This should only be done after the vagina has been adequately washed with soap and water mixed with Dettol. This will remove the bad smell of menstruation of a woman after her menstruation has ended. He said: “She should use water mixed with the leaves of the lote tree and cleanse herself therewith. Then she should pour water over her head and rub it well in till it reaches the roots of the hair, after which she should pour water over it. Afterwards she should take a piece of cotton smeared with musk and cleanse her private parts with it.”

It is acceptable for a person in post sex, uncleanness or a menstruating woman to remove their unwanted hair, cut their nails, go to the marketplace without any dislike. Rasoolullah (SAW) said: “A man should not look at another man's private parts. He is not allowed to bath in the nude in front of people. It is forbidden to uncover one's private parts.” The Messenger used to cover Faatiema (RA) with a curtain when she made ghusl. If one performs ghusl in the nude far from people, it is permitted.

## THE FACTORS WHICH MAKE GHUSL WAAJIEB OR FARD

1. When the flow of the monthly menses, as well as after giving birth stops.
2. After sexual intercourse ghusl becomes waajieb for both male and female.
3. After discharge of semen (Manie) by both male and female, or when any one of the two experience a wet dream (Ihtilaam), a ghusl would also become fard of waajieb. With the mere insertion of the tip of the male private part into the opening of the vagina, ghusl would become waajieb even if no semen were discharged.
4. When a person dies, ghusl becomes waajieb or fard.



## THE FARAA-ID OF GHUSL

By Imam Shafi

The fard (compulsory) acts of ghusl are according to Imam Shafi (may Allah be pleased with him). They are as follows:

1. The niyyah, which is: Nawaytu Fardal ghusil laa hie ta'aala
2. To wash the whole body with water.

A person may express the niyyah in his / her own language, i. E. O Allah, I make niyyah to purify myself from all major impurities.

COMMENT: The Niyyah is waajieb by Imam Shafi.

### IMAAM- ABU HANIFA HOLDS THE VIEW THAT GHUSL HAS THREE FARAA-ID

1. Rinsing the mouth
2. Cleaning the nose.
3. Washing the entire body

We should make sure that when taking a ghusl, the water should flow over the entire body, including every single hair there on. If one strait of hair is left dry, your ghusl is invalid. People with long or thick hair, including thickly grown beard, should make sure that water reaches the skin and all the hair.

### THE FACTORS WHICH ARE SUNNAH BEFORE MAKING GHUSL

1. Before making ghusl, we should first wash and clean our genitals. Istinja.
2. Then we should make wudu.
3. We should first wash all those places where water normally does not reach.
4. Where ears or noses have been pierced for the jewellery clockwise, particular care must be taken to see that water reaches the inside of the holes.
5. Before starting, we should recite BISMILLAH.
6. We should face the qibla.
7. We should rinse our mouth and nose.

### FACTORS WHICH SHOULD NOT BE DONE WHILE NEEDING A FARD GHUSL

1. We should not enter the masjid if we are impure.
2. We are not to recite the Quraan as a text, but we are allowed to recite BISMILLAAH HIR RAH MAANIER RAHIEM, with the niyyah of ZIKR.
3. We are not allowed to touch the Quraan when in need of ghusl.  
We are allowed to enter the masjid only if there is a serious need to.

After having discharged semen by Ihtilaam, one must first urinate before ghusl in order to make sure no sperm has been left in the penis or vagina. When this is not done and ghusl is made, then he subsequently sees semen coming out which had left the urethra, ghusl has to be done all over again.

## REPLYING TO AZAAN AND IQAAMAH

When the Mu'azzin says: hay-ya 'a-las sa-laah (Come with Salaah) and hay-ya 'a-lal fa-laah (Come to success) then the listener must reply by saying:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Laa haw-la wa-laa quw-wa-ta 'il-laa bil-laa-hil 'a-liy-yil 'a-zeem (There is no power and might except from Allah, The Most High, The Great)

When the Mu'azzin says: 'As-sa-laa-tu khai-rum mi-nah naum (Salaah is better than sleep) the listener must reply by saying:

صَدَقْتَ وَبَرَرْتَ

Sa-da-q-ta wa ba-rar-ta (You have spoken truth and you have done your duty)

When the Mu'azzin says: Qad qaa-ma-tis sa-laah (Salaah has indeed begun) one should reply by saying

أَقَامَهَا اللَّهُ وَآدَامَهَا

"A-qaa-ma-hal-laahu wa 'a-daa-ma-haa (May Allah establish it permanently).

## DU'AA AFTER AZAAN

دُعَاءُ بَعْدَ الْأَذَانِ

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ  
اِنَّ سَيِّدَنَا مُحَمَّدًا مُّحَمَّدٌ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ  
مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ

al-laa-hum-ma rab-ba haa-thi-hid da'wa-tit taam-maa-ti  
was-sa-laa-til qaa'i-ma-ti 'aa-ti say-yi-da-naa  
mu-ham-ma-da-nil wa-see-la-ta wal fa-dhee-la-ta  
wab 'ath-hu ma-qaa-mam mah-moo-da-nil-la-thee  
wa-'at-ta-hoo.

O Allah! Lord of this perfect call and everlasting prayer, grant Muhammad (sal laal laahu alayhi wa sal lam) the Waseelah and the greatness, and raise him to that praised position which You have promised him.



## IQAAMAH

(The Call Prior to Commencing Salaah)

اقامه

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar.

'Al-laa-hu 'ak-bar.

Allah is the greatest. Allah is the greatest. Allah is the greatest.

Allah is the greatest.

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ

'Ash-ha-du 'an laa 'i-laa-ha 'il-lal-laah

'Ash-ha-du 'an laa 'i-laa-ha 'il-lal-laah

I bear witness that there is none worthy of worship besides Allah.

I bear witness that there is none worthy of worship besides Allah

اَشْهَدُ اَنْ مُحَمَّدًا رَّسُوْلُ اللهِ اَشْهَدُ اَنْ مُحَمَّدًا رَّسُوْلُ اللهِ

'Ash-ha-du 'an-na mu-ham-ma-dar ra-soo-lul-laah

'Ash-ha-du 'an-na mu-ham-ma-dar ra-soo-lul-laah

I bear witness that Muhammad (sallallahu alayhi wasallam) is the messenger of Allah. I

bear witness that Muhammad (sallallahu alayhi wasallam) is the messenger of Allah.

حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الصَّلَاةِ

Hay-ya 'alas sa-laah. Hay-ya 'alas sa-laah.

Come to salaah. Come to Salaah. (turn the face to the right)

حَتَّى عَلَى الْفَلَاحِ حَتَّى عَلَى الْفَلَاحِ

Hay-ya 'a-lal fa-laah. Hay-ya 'a-lal fa-laah

Come to success. Come to success. (turn face to the left)

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

Qad qaa-ma-tis sa-laah. Qad qaa-ma-tis sa-laah.

Salaah has indeed begun. Salaah has indeed begun.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar

Allah is the greatest. Allah is the greatest.

لَا اِلَهَ اِلَّا اللهُ

Laa 'ilaa-ha 'il-lal-laah.

There is none worthy of worship besides Allah.

## THE NIYYAH FOR THE FARD GHUSL

I Make intention to purify myself from all major impurities.

### THE ACTS THAT ARE SUNNAH IN GHUSL

1. It is tradition of Rasoolullah (SAW) to have intended his ghusl i. e. he made the niyyah of the ghusl.
2. Washing both hands up to the wrists.
3. Washing of the (genitalia) private parts.
4. To perform complete wudu.
5. Pouring water thrice over the head.
6. Pouring of water thrice over the right shoulder.
7. Pouring water thrice over the left shoulder.

It is of paramount importance that we implement these practices of the Rasool (SAW) when performing ghusl, for this will cause Allah to love us for following the Rasool (SAW)

### THE MAKROHAAT OF GHUSL.

1. To make dua while performing ghusl.
2. Facing the qibla
3. Speaking while nude, without a valid Islamic reason.
4. It is also detestable to be completely naked while performing ghusl.

### HOW GHUSL SHOULD BE PERFORMED

1. First both hands should be washed up to the wrist.
  - a. We should not dip our hands in the basin of water for washing.
  - b. Water should be made to run from a tap onto the hands or it should be poured from a container.
2. Washing of the (genitalia) private parts.
3. Wash the part of the body where the najaasah is to be found.
4. Perform complete wudu. When ghusl is performed at such a place where water gathers around the feet, then the washing of both feet should be delayed and washed at the completion of the ghusl.
5. After you have completed your wudu, water should be poured thrice over the head.
6. Thereafter water should be poured over the right shoulder thrice.
7. Then the left shoulder thrice.

The one performing ghusl, should ensure that the whole body should be completely drenched in water.
8. If you have until now not washed your feet, they should now be washed.

The one performing ghusl, should make sure that no spot remains dry on his or her body, including the bodily hair.
9. If a single hair remain dry on the body, the ghusl will not be valid.
10. Rings, chains, necklaces should be removed during ghusl in order to enable water to reach those parts covered by these objects of beauty.

## **SAYINGS OF THE PROPHET (SAW)**

Saydunaa Abu Hurairah (RA) said the Rasool (SAW): "When a husband (man) sits between the four spread out branches of his wife or a woman and he has sexual intercourse with her, a ghusl becomes waajieb on them both. *Bukhari\* Muslim* adds even though he has not ejaculated. Saydunaa Anas (RA) said: "The messenger of Allah (SAW) said concerning a woman who sees in her dream what men usually sees, the Rasool (SAW) said she should take a bath. *Bukhari\* Muslim*.

Saydatinaa Ayesha (RA) said the Rasool (SAW) used to bath in four matters.

1. From major impurities.
2. On the day of Jumu 'ah.
3. Whenever cupping was performed.
4. Whenever he washed a corpse.

Reported by Abu Dawud, Ibn Khuzainah has authenticated it.

Saydunaa Abu Hurairah (RA) narrates: "A man embraced Islam, so Rassoollullah (SAW) commanded him to make ghusl.

## **THE GHUSL (CEREMONIAL BATH) ACCORDING TO IMAAM ABU HANIEFA (RA)**

Ghusl Is the Islamic way of washing the body with the expressed view of obtaining Tahaarah (Purification) from major impurities, such as:

1. Sexual Intercourse
2. Monthly menses = Haiz
3. Nifaas = the flow of blood after childbirth  
The above mentioned issues are termed Hadathul Akbar (Major Impurities)
4. Also the discharge of semen (manie) accompanied by sexual arousal, whether sleeping or awake.

If any of the four above mentioned afflicts a Muslim, ghusl would be compulsory on him or her and such an individual would be Junub.

## **RULES PERTAINING TO GREATER IMPURITIES**

During the state of Janaabah, the following is considered Haraam to do:

1. The performance of salaah.
2. Recitation of the Holy Quraan.
3. Touching or carrying the Holy Quraan, without a valid reason.
4. To enter the mosque, without any valid reason.
5. Performing tawaaf of the Baitullah.

In the event of a Muslim lady experiencing her monthly cycle or she is in nifaas, sexual intercourse with her would be totally Haraam.

## **AZAAN-FAJR**

(The Call to Fajr Salaah)

أَذَانُ فَجْرٍ

الله أكبر الله أكبر الله أكبر الله أكبر

'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar.  
'Al-laa-hu 'ak-bar.

Allah is the greatest. Allah is the greatest. Allah is the greatest.  
Allah is the greatest.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

'Ash-ha-du 'an laa 'i-laa-ha 'il-lal-laah  
'Ash-ha-du 'an laa 'i-laa-ha 'il-lal-laah

I bear witness that there is none worthy of worship besides Allah.  
I bear witness that there is none worthy of worship besides Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

'Ash-ha-du 'an-na mu-ham-ma-dar ra-su-lul-laah  
'Ash-ha-du 'an-na mu-ham-ma-dar ra-su-lul-laah

I bear witness that Muhammad (sallallahu alayhi wasallam) is the messenger of Allah. I  
bear witness that Muhammad (sallallahu alayhi wasallam) is the messenger of Allah.

حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الصَّلَاةِ

Hay-ya 'alas sa-laah. Hay-ya 'alas sa-laah.  
Come to salaah. Come to Salaah. (turn the face to the right)

حَتَّى عَلَى الْفَلَاحِ حَتَّى عَلَى الْفَلَاحِ

Hay-ya 'a-lal fa-laah. Hay-ya 'a-lal fa-laah  
Come to success. Come to success. (turn face to the left)

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

'As-sa-laa-tu khai-rum mi-nan naum. 'As-sa-laa-tu khai-rum mi-nan naum.  
Salaah is better than sleep. Salaah is better than sleep.

الله أكبر الله أكبر

'Al-laa-hu 'ak-bar. 'Al-laa-hu 'ak-bar  
Allah is the greatest. Allah is the greatest.

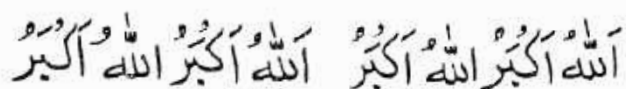
لَا إِلَهَ إِلَّا اللَّهُ

Laa 'ilaa-ha 'il-lal-laah.  
There is none worthy of worship besides Allah.

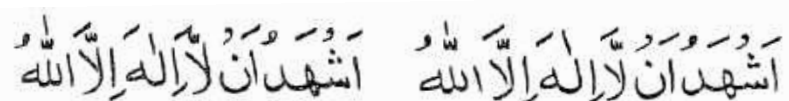
## AZAAN

(The Call to Salaah)

ALLAHU AKBAR ALLA HU AKBAR. ALLAHU AKBAR ALLA HU AKBAR

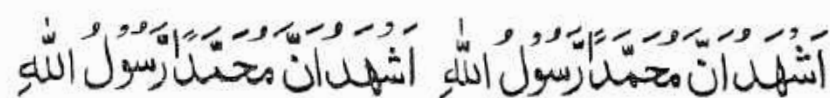
a 

Allah is the greatest, Allah is the greatest  
Allah is the greatest, Allah is the greatest



ASH HA DU AN LAA ILA HA IL LAL LAH  
ASH HA DU AN LAA ILA HA IL LAL LAH

b  
I bear witness that there is none worthy of worship besides Allah.  
I bear witness that there is none worthy of worship besides Allah

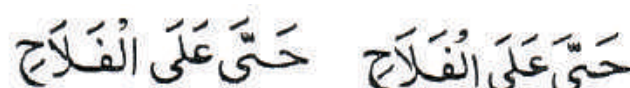


ASH HA DU AN NA MUHAMMADAR RA SU LUL LAH  
ASH HA DU AN NA MUHAMMADAR RA SU LUL LAH

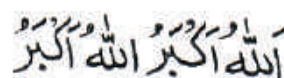
c  
I bear witness that Muhammad (sallallahu alayhi wasallam) is the messenger of Allah. I  
bear witness that Muhammad (sallallahu alayhi wasallam) is the messenger of Allah.



d HAY YA 'ALAS SA LAAH HAY YA 'ALAS SA LAAH  
Come to salaah. Come to Salaah. (turn the face to the right)



e HAY YA 'ALAL FA LAAH HAY YA 'ALAL FA LAAH  
Come to success. Come to success. (turn face to the left)



f ALLAHU AKBAR ALLAHU AKBAR  
Allah is the greatest. Allah is the greatest.



g LAA I LAA HA IL LAL LAAH.  
There is none worthy of worship besides Allah.

6. It is not correct to remove, cut break any of your nails or hair from any part of your body during the state of major impurities.

### DAYS AND OCCASIONS WHEN GHUSL SHOULD BE PERFORMED

1. Before the Friday prayers Salatul Jumu' ah.  
It is Sunnat to bath if one is not ritually unclean. Muslims are urged to perform Ghushl before they go for the Jumu 'ah. In fact Islamic Law even goes to the extent of ordering one to perform ghushl at this time as part of the overall cleanliness and hygiene of the Muslim society.

Abu Saeed (RA) reported that the Prophet (SAW) said: “ Ghushl on a Friday is obligatory (wajib) on every adult, as is using a toothbrush or miswaak and applying of scent or atar.” (Relating by Imam Bakhari)

NOTE WELL: The meaning of wajib or obligatory in this hadith means greatly recommended.

Abu Huraira (RA) reported that the messenger of Allah (SAW) said: “Whoever from amongst my ummah (community) makes wudu on a Friday and perfects it and then goes to the Jumu 'ah salaah and he or she listens attentively to the khutbah, will have forgiveness between the two Fridays and an additional three days.”

Imam Qurtubi contends that this hadith shows that ghushl is preferred. If a person does not perform ghushl on a Friday because of a valid Islamic reason and only perform wudu, it would be in order. But if the Jamaah is harmed by his perspiration or smell from clothes and body, ghushl becomes obligatory. Not performing this detracts from the reward of salaah.

2. Performing Ghushl for the “Eid Prayers”  
The Ulama of Islam encourage Muslims to perform ghushl for the two Eid salaahs. Rasoolullah (SAW) and his sahaaba (companions) always bathed themselves before coming to the Eid salaah.
3. Performing Ghushl for Haj  
The Ulama state that it is Sunnat for one undertaking the Haj or Umra to perform ghushl. Zaid Ibn Thaabit related that he SAW the Messenger of Allah when he intended to perform the Haj he performed ghushl. (Baihaqi)
4. Making Ghushl when entering the Holy city of Makkah  
It is Sunnah for whoever wants to enter Makkah to perform Ghushl. It is reported that Abdullah Ibn Umar, when going to Makkah would spend the night in Tawa and would enter Makkah during the day. He mentioned that Rasoolallaah (SAW) used to do this (Bukhari\* Muslim)  
All the Ulama agree and say that it is most Mubarak blessed to perform ghushl before entering the holy city.



- ## 5. Making Ghusl on Jabal (Mount) Arafah

It is also preferred and sunnat to make ghusl before going to Arafah. Ibn Umar used to do so before embarking on the Haj, upon entering Makkah while stopping at Jabal Arafah.

6. Ghusl for washing the Mayyit (dead person)

According to many Ulama it is also Sunnat to perform ghusl when you have washed a mayyit. Abu Hurairah (RA) reported that Rasoolullaah (SAW) said: “Whoever has washed a mayyit (dead corpse) must perform ghusl and whoever carried it must perform wudu. “ (Imam Ahmed) When Asma Bin Umaish washed the body of her diseased husband Amirul Mu'minin Abu Bakr (RA), she asked if there were any amongst the muhaajirreen present and this day is extremely cold and I'm fasting. Do I need to make ghusl? They replied and said no. (Imam Malik). This Hadith shows that ghusl is considered Sunnat, after washing the mayyit.

It is also a great Sunnat to perform ghusl when attending gatherings of Zikrullah, tilawatul Quraan, gatherings where the name of Allah and his Rasools are expounded and glorified, for special angels attend these gatherings. When attending religious gatherings like Jumu' ah, Eid, Gaddaad, Moulood, then we should always do our best and wear neatest clothes and apply atar and brush our teeth with a miswaak or toothbrush.

## WATER

Water has been divided into four kinds.

1. Mutlaq water
2. Used water (For purification)
3. Water mixed with pure elements
4. Water used with impure elements

## MUTLAQ WATER

Mutlaq water is considered clean (Tahir), because of its inherent purity and as such it can be used by an individual to purify him or herself. It consists of the following categories:

1. **Rain water, snow and hail.** These substances are pure, because Allah Ta'ala says so. It is Allah who sent down water from the sky upon you that you might cleanse and purify yourselves. (Surah Anfaal). This verse is further supported by the following saying of the Messenger (SAW). Abu Hurairah (RA) reported that the Messenger (SAW) of Allah used to be silent between the opening Takbeer of the Salaah and the verbal recitation of the Quraan. Abu Hurairah asked the Messenger:” O Messenger of Allah, may my mother and father be sacrificed for you? Why do you remain silent between the Takbeer and the recitation? What do you say (silently during that time)? He said:” O Allah make a distance between me and my sins, similar to the distance you have made between the east and the west. O Allah, purify me from my sins in the manner that a white garment is cleansed from dirt. O Allah, wash my sins from me with snow, water and hail.”

## THE VIRTUES AND EXCELLENCE OF THE AZAAN

1. Sayidunna Mu'awiyah (RA) narrates that the Prophet (SAW) said: "The callers to the Salaah will have the longest necks of all people on the day of resurrection."
2. Sayidunna Al Barra Ibn Aazib (RA) narrates that the Prophet (SAW) said, the caller to the Salaat is forgiven, as far as his voice reaches and whoever hears him will confirm what he says. He will get a reward similar to those who pray with him".
3. Abu Darda' (RA) narrates that he heard the Prophet (SAW) say, "If three people don't make the Adhaan and establish the Salaat amongst themselves, Shaytaan gains mastery over them".
4. Sayidunna Abu Hurairah (RA) reported that the Prophet (SAW) said, "The Imam is a guarantor and the caller to the Salaat is one who is given a trust. O Allah, guide the Imaam and forgive the mu'athin (caller) to the Salaat."

Sayidunna Uqbah Ibn Aamar (RA) said he heard the Prophet (SAW) “Your Rabb (Lord) the exalted, is amazed (and pleased) by one who is grazing sheep in his pasture, then goes to the mountain to make the call to the Salaat and pray. Allah, the exalted, says, “Look at my slave there who makes the Azaan to the Salaat and establishes the Salaat out of fear of me. I have forgiven my slave and have allowed him to enter Jannat.”

**NOTES:**

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## **THE CALL TO PRAYER; AZAAN**

The Azaan is a call to inform others in specific words that the time for prayer has begun. It is a call to the congregation and is an expression of the Islamic practices. It is obligatory or highly preferred. Imaam Qurtubi and others have said that the Azaan, although it has very few words, covers all essentials of the faith. It starts by proclaiming the greatness of Allah, pointing to his existence and perfection. It mentions his oneness and the denial of polytheism. It covers the messengership of our Holy Nabi Muhammed's messengership and it calls to a prosperity which is everlasting, pointing to the return of Allah. Then, in a manner of emphasis it repeats some of what was already mentioned.

## **THE EVENT BEHIND ITS LEGISLATION**

The Azaan was made part of the Shariah during the first year of the (Hijrah). The migration to Madinah. Sayidunna "Nafa" narrates that Ibn Umar (RA) said: "The Muslims would gather and calculate the time of the Salaat and no one would call them. They spoke about that one day. Some suggested a bell like Christians, others suggested a horn like the Jews. Umar said: "Why don't we have one person call the others to the Salaat?" Rasullaah (SAW) said: "Stand Bilal and make the call for the Salaat ("Related by "Imam Ahmad\* Bukhari")

Sayidunna Abdullah Ibn (Zaid Ibn) Abd Rabbih, "When the Prophet (SAW) was to order the use of a bell to call the people to prayer, he disliked it because it resembled the Christian practice. While I was sleeping, a man came to me carrying a bell. I said to him, "Oh slave of Allah, will you sell me that bell?" Said he, "What would you do with it?" I replied, "I would call the people to Salaat with it. Said he, "Shall I not give you something better than that? I said, "Certainly". He said, "You should say:

ALLAHU AKBAR, ALLAHU AKBAR, ALLAHU AKBAR. ASHHADU ALLA ILAHA ILLAL LAH, ASHHADU ALLAILAHA ILLAL LAH. ASHADU ANNA MUHAMMAD AR RASOOL LAL LAA, ASHADU ANNA MUHAMMADUR RASOOL LAL LAH HAYYA 'ALAS SALAH, HAYYA 'ALAS SALAH. HAYA ALAL FALAH, HAYYA ALAL FALAH. ALLAHU AKBAR ALLAHU AKBAR. LA ILAHA ILLAL LAH.'

Then he went a short distance away and say, "When you stand up for Salaat you should say: (IQAAMAH)

ALLAHU AKBAR, ALLAHU AKBAR ASHADU ALLA ILLA HA ILLAL LAH, ASHADU ANNA MUHAMMAD AR RASOOL LAL LAH HAYYA 'ALAS SALAH, HAYYA 'ALLAL FALAH. QAD QAAMATIS SALAAH. ALLAHU AKBAR, ALLAHU AKBAR. LA ILAHA ILLAL LAH.

When the morning came, I went to the messenger of Allah (SAW) to inform him of what I had seen. The Prophet (SAW) said, "Your dream is true, Allah is willing. Go to Bilal, inform him of what you have seen in your dream and tell him to make the call to prayer, for indeed he has the best voice amongst you". I went to Bilal R.A. and informed him what to do and he made the Azaan for the Salaat.

Umar was in his house when he heard the Azaan. He came out with his cloak, saying: "By the one who has raised you with the trust, I saw similar to what he saw. The Prophet (SAW) said "To Allah all praises". (Related by Imaam Ahmad \* Imam Abu Dawud \* Ibn Majah \* Imam Tirmizi \* Ibn Khuzaimah).

2. **Seawater.** The purity of seawater is based on the following hadith of Rasulullaah (SAW) by Abu Harairah. He relayed that a man asked the Messenger (SAW) of Allah: "We sail on the ocean and we carry with us only a little bit of water. If we use our water for wudu (ablution) we will have to go thirsty. May we use seawater for wudu? Seawater is pure, said the Messenger (SAW) of Allah and its dead is Halaal. Dead animals in the sea could be eaten without any prescribed slaughtering.
3. **Water from the ZAM ZAM Well.** Saydunaa Ali (RA) narrated that the Messenger of Allah, (SAW) called for a bucket that contained water from the ZAM Zam well. The Rasul (SAW) drank from it, then made wudu with the remaining ZAM ZAM water.
4. **Altered water.** This involves water whose form has been altered because of it having been in a place for a long time or because the place in which it is located or because of its being mixed with a substance that cannot be completely removed from it, i.e. water mixed with acacia leaves. The Ulama agrees that this type of water falls under the Mutlaq heading.
5. **Used water.** This category refers to water which drips from a person after he performed wudu (ablution) or Ghusl (ceremonial bath). It is considered pure because it was used for wudu or Ghusl. This statement is supported by the Hadith of Rabi Bin Mu'adh, which describes the wudu (ablution) of Rasullah (SAW). She states: "He wiped his head with the water remaining on his hands from his ablution." Imam Ahmad and Abu Dawood relate this Hadith.
6. **Water mixed with pure elements.** This category includes water that has been mixed with substances like soap, saffron, flowers and so on. These are objects considered pure by the Shariat. Such water is considered pure as long as it has not been mixed with other substances that one can no longer call it water. If this is the case, the water is still considered pure, but it cannot be used for Tahaarat. Ummi (Atiyah) narrated that the Messenger of Allah (SAW) entered her home after the death of her daughter, Zainab, and said: "Wash her (her daughter, Zainab) three or five or more times if there is a need to do so, with water and dry tree leaves. For the final washing use kafoor (camphor) or something from Kafoor. When you have done, inform me" Ummi Atiya did so, after which he gave the woman his outer garment and told her to wrap Zainab in it. The Mayyit may be washed with something that may purify a living person.
7. **Water mixed with impure elements.** We can divide this category into two sub categories. The impure substance alters the taste, colour or odour of the water. In this case when the quality of the water has been changed.

## THE EXCELLENCE AND VIRTUES OF THE WUDU / ABLUTION

Sayidunna Thoubaan (RA), the servant of Sayidunna Rasulullah (SAW) said: "It is only a true believer who truly guards his purity." (Ibn Shaibah )

### CLEANLINESS

Purity in this Hadith carries the meaning, that a true Mu'min is always in the state of readiness to worship his Rabb (Lord) for indeed, wudu and ghusl is the protection of the true Mu'min against shaytaan. Ibn Shaibah Sayidunna Abi Malik Al Ash'ari (RA) narrates from Sayidunna Nabie Muhammad (SAW) that the prophet use to say the following: **"Cleanliness is half of faith."** Ibn Shaibah.

There is a famous saying that: **CLEANLINESS IS NEXT TO GODLINESS.**

Sayidunna Abi Umamah (RA) narrates that Sayidunna Wa Nabiyunaa Muhammad (SAW) said: "When a Muslim man performs *wudu*, then all the sins comes out from the bodily organs that it was committed with, from his ears and his eyes, from his hands and his feet, so when he sits, he is in the state whereby all his sins have been forgiven. ( *Ibn Shaibah.*) This favour of Allah upon his servants body is only because he is a believer and he has performed *wudu*.

Sayidunna Abdullah (RA) said: "I said, O messenger of Allah, how would you know those that you have not seen of your Ummat? The parts, which they have washed in the *wudu*, would be pure white as a result of the performance of *wudu*, and that is how they would be recognized. ( *Ibn Shaibah*)  
Sayidunna Amr Ibnee Absata (RA) narrates from the Holy Prophet (SAW) that he said, "When a servant performs his *wudu*, so when he washes his hands, all his sins that have been committed with his hands, are forgiven. When he washes his arms and elbows, all the sins committed with it are forgiven. When he washes his head and feet, all the sins committed thereafter are forgiven. ( *Ibn Shaibah*)

The messenger of Allah said, "Whosoever performs *wudu* and he performs it very well, thereafter he prays 2 rakaats (salaatul wudu) sincerely for the sake of Allah, all his sins are forgiven and he becomes like the new born infant. ( *Ihyaa Ul Uloom: p165*)

The messenger of Allah said: **"Wudu upon wudu is light upon light."**

*Wudu* upon *wudu* would mean, a person is already in the state of *wudu*. Then he adds to his first *wudu* a second one that is termed light upon light, for indeed *wudu* is the noor (light) of the believer. ( *Ibn Shaibah.*)

The messenger of Allah said: "Who ever remembers Allah while performing *wudu*, Allah will purify for him his entire body.

And the one who does not remember Allah while making *wudu*, Allah will not purify for him his entire body, except the parts that the water touched. ( *Ibn Shaibah.*)

## THE CHAPTER ON THE AZAAN - (Call to Prayer)

1. The Azaan is Sunnat for males to be made for every one of the fard Salaats including the Salaatul Jumu'ah, even if they are performed as qadaa. This would apply whether the Salaat is performed with jamaat (congregation) or not.
2. Women should not make the Azaan, whereas it is Sunnat for them to make the Iqaamah.
3. It is reported in Bukhari and Muslim, "When the time of the Salaat has commenced, one of you should call the Azaan and the most senior of you should act as the Imaam."
4. Azaan should not be made for the Salaatul Janaaza nor for the two Eid Salaats.
5. The Azaan should be made in a loud voice.
6. The Azaan should be made on a raised platform as this is Sunnat.
7. When the Azaan is given the two index fingers should be inserted into both ears.
8. The one calling the Azaan should face the Qibla, as this was the instruction given to Sayidunna Bilal (RA) by the Prophet (SAW)
9. The one calling the Azaan should be knowledgeable concerning the times of Salaat.
10. The Azaan should be made on Tahaarah, i.e. the one calling should be clean. It is Makruh for a Faasiq (rebel), a young boy, the blind one and the Junub to call out the Azaan.
11. It is not permissible to recite the Azaan prior to the entry of the Time of a Salaat, if it is done the Azaan should be repeated.
12. It is Sunnat for the one listening to the words of the caller to repeat them softly, as instructed by the Prophet (SAW).
13. The Azaan should be made in front of the Khateeb on the day of Jumu'ah, before he commences with the Khutba (Sermon).
14. It is Sunnat that the Azaan should be called in the right ear of the newborn baby and the Iqaamat in the left ear.

### THE IQAAMAH

1. The Iqaamah is similar to the Azaan, but differs slightly from the Azaan in the following respects.
2. The Iqaamah is recited inside the Musjid, whereas the Azaan is recited outside the Musjid.
3. The Iqaamah is recited in a soft voice while the Azaan is called out loudly.
4. When the Iqaamah is made, the fingers are not inserted into the ear opening as in the case in the Azaan.
5. The Iqaamah is recited rapidly while the Azaan is called out haltingly.
6. When reciting the Iqaamah the face is not turned right and left as in the Azaan.
7. The Iqaamah should be made when the congregation is ready to perform their fard Salaat.
8. The Azaan and Iqaamah are made only for the fard Salaat and Jumu'ah.
9. It is makrooh to recite the Iqaamah while one is in a state of Hadathul Akbar or Hadathul Asgar. However, it is not Mustahab to repeat this Iqaamah as in the case with the Azaan.
10. The person who made the Azaan has the right to make the Iqaamah as well, if he however allows another person to call out the Iqaamah there is no harm to that.



washed. He should perform two or three Tayammums in place of these parts when he comes to the sore. If the sore areas are covered in bandage, it is also necessary that together with the Tayammum a wet hand should also be passed over the affected parts.

Having performed one Tayammum one may only perform one fardh salaah with such Tayammum. Therefore, if a person has one or two fard salaah to make for which he has to perform Tayammum, because of some sore place which cannot be washed, he will have to perform Tayammum for every salaah. It is not necessary for him to perform wudu as well, if he had not broken his original wudu in-between.

When a person is certain that he will come upon water before the time for salaah expires, it is best to wait till then. He should not wait for long that by the time the water becomes available, so much time has elapsed that part of his salaah will fall outside the prescribed time. Hence, if he is certain that water will not be available before the time terminates, he can carry out his Tayammum at the commencement of the time and perform salaah.

Any salaah performed with Tayammum need not be repeated when water becomes available, or after the sore has healed or sickness cured. There is however a case when such salaah must be repeated. When someone is on a journey which is disallowed, e.g. running away from his parents, or travelling in elopement, going to commit sin, zina, murder, robbery or theft. If on such journeys he performs Tayammum then later on finding water, it will be fard upon him to perform qadhaa (to repeat all such salaah) with wudu.

In order to remove a misunderstanding, it should be noted during Tayammum in place of both wudu and ghusl, only the face and hands should be wiped with the dust. Never should the whole body be covered with dust or ghusl as some people think. Also when Tayammum is made with wudu because of a sore on the face, arm or feet, those sores should not be covered in dust, as some people think.

Imaam Abu As Samarqandi (RA) states: " It benefits the one who performs *wudu* with dignity and respect. He should be aware of the fact that through the *wudu* he desires to meet Allah, therefore he should repent from all his sins. Allah Azza Wa Jalla has used ghusl and *wudu* to be done with water as a token that our sins should also be washed off with repentance. Therefore he should start his *wudu*, rinses his mouth and inhale and exhale water from the nostrils. He should feel that he is cleaning from all the lies and backbiting. When he washes his face, then he should feel that he is purifying his eyes from having stared at haraam. (*Tanbee Hul Gha Fi Leen. P155*)

Sayidunna Yazeed Ibn Bishar (RA) narrates that Allah said to Nabi Moosa (AS) to perform *wudu*, so if you do not perform the *wudu* and affliction afflicts you then do not blame none but yourself. (*Ibn Shaibah.*)

Abdullah Ibn Umar said: "Whoever performs *wudu* while he is in the state of tahaarat, 10 good deeds is written to him. (*Al Moe soenief Ibn Shaibah.*)

### **THE COMPULSORY ACTS OF WUDU**

By Imam Abu Hanifa

The Faraa-id (compulsory acts) is considered to be four in number in wudu by Imam Abu Hanifa (RA). They are as follows:

1. Washing the entire face from ear to ear and from the forehead to the lower portion of the chin.
2. Washing of both hands, including arms up till the elbows.
3. Making masah at least one quarter of the head.
4. Washing both feet till above the ankles.

All the abovementioned limbs should only be washed once.

### **THE DETESTABLE FACTORS OF WUDU**

1. Making wudu at a dirty place.
2. Engaging yourself in worldly discussions while performing wudu.
3. Making wudu in a way which is contrary to the established practice of the Prophet (SAW). Sunnah.
4. Using the right hand when cleaning the nose.

### **THE RECOMMENDED FACTORS IN WUDU**

1. We should try and face Qibla while making wudu.
2. We should sit and make wudu.  
Explanatory notes:
  - a. Masah Is the act of wiping with moist hands
  - b. Khilaal Is the act of interlacing the fingers of one hand with those of the other and then drawing them out.
  - c. Passing the fingers through the beard.
  - d. Passing the fingers in between the toes.
3. Masah of the nape (back of the neck)
4. Starting wudu from the right side.

### **THE TARTEEB (MANNER) OF WUDU**

1. The mutawadhi (the person performing wudu) should sit and face the Qibla. It is recommended that he or she sit in a raised platform when making wudu.
2. Then the mutawadhi should make the niyyah of wudu.
3. The tasmieyah should then be recited.
4. The both hands should be washed up to the wrist. This should be done thrice.
5. Thereafter the mouth should be rinsed.
6. Thereafter inhale water into the nostrils with the right hand and exhale with force with the left if possible. This should be done thrice.
7. Wash thereafter the entire face thrice from the forehead to the lower portion of the chin from one ear to the other.
8. Thereafter the right arm and left one should be washed up to the elbows. This should be done thrice on each one.
9. Then masah of the whole head should be made, including the ears and the back of the neck. Thereafter Khilaal of the fingers of both hands should be made.
10. Thereafter wash the right foot first, including the ankles thrice. Then wash the left foot in the same way. Khilaal of the toes should be made at this instance. (Refer to illustration).

### **THE ADAAB OF WUDU (ETIQUETTE)**

1. To make preparations for wudu before the entry of the Salaat time.
2. To sit on a raised platform while making wudu.
3. We should not indulge ourselves in worldly tasks while making wudu.
4. We should continuously recite Kalima Shahaadah while making wudu.
5. Blowing the nose.
6. Gargle the mouth.
7. Should use the miswaak.
8. We should not waste while making wudu.
9. We should pray the two units (rakaats) of Tahiyatul wudu after having completed the wudu.

### **THE SIXTEEN SUNNAH OF WUDU**

There are sixteen sunnah of wudu. They are:

1. To commence by saying: Bismillahir rahmaanir raheem  
Translation: In the name of Allah, most gracious, most merciful.
2. To clean firstly the hands, including the wrists before starting the faraa-id.
3. To brush the teeth with a miswaak.
4. To rinse the mouth.
5. To gargle in order to clean the throat (except when fasting).
6. To rinse the nostrils.
7. To wipe the head when making masah instead of merely wiping few strands of hair.
8. To make masah of the ears after having wiped the head.
9. To repeat the washing of each part thrice.
10. To wash the right part prior to the left part.
11. To wash each part a bit more than what is prescribed, e.g. to wash the hands to beyond the elbow and also the feet to beyond the ankles.

2. Wiping the face - The face is then wiped with the dust covered palms of the hands. This is done as follows:  
Having placed the hands on the dust or soil, with fingers slightly apart, place the hands on the face with the tips of the fingers on the forehead and the thumbs also on the face at the ears. Pull the hands down so that the little fingers pass over the sides of the nose. At the same time bring the thumbs down around the sides of the face till they meet under the chin. There is no need for those with beards to rub the dust onto the skin under the beard. They need only wipe lightly over the beard.
3. Wiping the arms and hands - Both arms should be wiped to some short distance beyond the elbows. This is done as follows:  
Place the two hands once again on the dust or soil. Now place the little finger and the tow next to it under the same three fingers of the right hand and pull the left hand under the arm beyond the right elbow. Now, keeping the three fingers there, turn the right arm upside down and place the inside of the right arm between the thumb and the finger next to it. Now pull the left hand down till it passes over the back of the right thumb. In other words, the movement ends with the back of the right thumb. In other words, the movement ends with the back of the right thumb between the palm inside the left hand thumb and tayiyat (index) finger. Now do exactly the same with the other hand.
4. Tarteeb - As in the case with wudu these three faraa-id must be performed in the above order.
5. Placing the hand twice on the dry dust - There should be only two placings of the palms on the dust or soil, once for the face and once for the arms. It is incorrect to wipe both face and arms after one stroking on the dust or soil only. If, however, hitting the dust or soil once does not suffice to cover the area of the face or arms properly, it may be done another time. Both times to cover the face properly is then reckoned as once. When too much soil or dust sticks to the hands, some of it may be shaken off because the face or arms need not be completely overlaid and covered in dust. When there is a ring on any finger, it has to be removed at least for the purpose of completing the third fard, i.e. the second time it is struck in the dust. It is however better to remove the ring from the beginning.

### **Masaa'il**

When a person requiring a waajib ghusl has some affliction on his body like a sore, boil etc. which may worsen if water should touch it, he need not wash the affected part while performing ghusl. He should wash all the other parts and then perform Tayammum. This is in place of the washing of the affected part. It is not required that the ghusl should be before Tayammum, whereas in wudu the correct tarteeb (sequence) should still be adhered to.

### **Example:**

If a person has a sore on his left arm, which could not be washed and / or will deteriorate by washing, he should first wash the face, then the right arm, then he may choose either to perform Tayammum in place of the left arm's affected area and wash the remainder of the left arm. Alternatively, he may first wash whatever part of the arm is washable and then perform Tayammum in place of the unwashable sore. Thereafter, he can continue with the rest of the wudu if there are two or three sores on different places, which may not be

## THE CONDITIONS OF TAYAMMUM

There are certain requirements which must be met before Tayammum could be performed. They are as follows:

1. The time for the salaah should already have commenced. To perform Tayammum before the time is not correct.
2. The sand or dust should be taahier (clean) and not musta'mal (used), mustamal in this context means dust or soil which was wiped onto the face or hands and then falls off the body parts.
3. When the time for salaah has begun one should commence the search for water before making Tayammum. However, if one had searched for water and he or she is convinced of the non availability of water in one's vicinity then you are allowed. To perform Tayammum, without searching further for water. When there is possibility of water being found suitable to be used one should first try his level best to obtain it, even if it means to enquire from others. In the case where the area is fairly flat where watering holes and places could be identified or the sea is hilly, one should go to a higher spot where he is able to see watering places from a distance. If water was not found or a watering hole is seen very far away then Tayammum must be performed.

An estimation of the terms “near” and “far” is determined as follows: If one member of the group goes to fetch water from the hole, river, spring etc. and he experiences difficulty and calls out for assistance, he would be considered to be near if he is heard and far if he is not heard. In cases where water is near at hand, but the possibility exists that one may put oneself in danger of being attacked by animals, or by the enemies or robbed by robbers, or he may expose his family to any kind of danger, it would be permissible for him to perform Tayammum. There are cases where water is available at a price. If the price is reasonable and just according to current prices, Tayammum is not permissible. If one has the money to pay for it, it would be fard to perform wudu or ghusl.

When on the other hand, the price is exorbitant, or one has not the money to purchase it, or the money on hand is needed for some urgent needs, then it is not fard to buy the water and Tayammum is permissible. Where there is a well but no rope or bucket with which to extract the water, Tayammum would be permissible to perform.

### The Faraa-id of Tayammum.

Tayammum has five faraa-id. They are as follows:

1. The niyyah - The niyyah is made at the same time that the hands are hit on the dust or soil and the face is then wiped therewith.

The niyyah is as follows:

*“O Allah I Make Tayammum for the purpose of salaah”*

12. To wash each part immediately after the previous one so that that the previous one is not allowed becoming dry.
13. To perform wudu yourself and not take assistance unnecessarily.
14. To allow the body parts to dry by themselves without the use of a towel except in the case where in doing so, one exposes oneself to colds, flu etc.
15. To recite the kalima shaaadah while washing every part.
16. To turn the face to the qibla after wudu and then to recite the following:

**Ash hadu alaa ilaha illallahu la shareekalah, was ash hadu anna Muhammadan abduhu wa rasooluh. Allahummaj alni -, minat touwaabeena, waj alnee minal mutat tah hireena, waj alneemin ibaadikas sauliheen, sub hanakalaa humma wabi hamdika. Ashhadu anlaa ilaaha il laa anta as tagh firuka wa atoobu ilayk.**

*I bear witness that there is none worthy of worship except Allah and that Sayidunna Muhammad is the servant and messenger. O Allah make me of those who continuously repent for their evil deeds and make me of those who always purify themselves. And make me of those who are your righteous servants. You are pure of all faults. O Allah all praise to you. I bear witness that there is none worthy except you. I seek forgiveness and repent to you for all my sins.*

Apart from the above sixteen sunnahs, it is also sunnah to recite “Aaozo” before the bismillaah and to make niyyah for wudu right from the start. This will mean that one will attain the reward of all those sunnahs of wudu, which precede the washing of the face. It is also sunnah to use the little finger of the left hand to clean the nostrils. One should also rub each part of the body, which has to be washed while performing wudu. During wudu one must face the qibla and no unnecessary talk should be indulged in. One should also make khilaal. Khilaal in wudu is to pass the fingers of the hand through each other and the toes and also a thickly grown beard. It is also advisable to be careful during wudu about those places where sometimes the water does not reach, for example, the eyelids, the corners of the eyes and under the rings of the fingers. Lastly it is also sunnah to drink some of the water, which is left over after completing wudu.

## THINGS WHICH NULLIFY THE WUDU

1. When anything (except manie-semen) comes out of both or one of the private parts, the wudu breaks.
2. The direct contact of the skin of a male adult to the skin of a stranger (non mahram) adult female, breaks the wudu of both persons involved. Contact with a material covering in between does not break the wudu. By strange (non mahram) is meant such an adult female to whom one is allowed to be married immediately or in the future.
3. While one spouse is in his nikaah, it is inadmissible for one to marry the following persons:
  - i. The sister of the spouse
  - ii. The paternal aunt (father's sister)
  - iii. The maternal aunt (mother's sister) of your spouse.

However if one spouse passes away or is divorced, nikaah with these persons are then allowed. In the same context it is also haraam for one to marry a Muslim lady who is in the nikah of another Muslim until he passes away or divorces her. Hence the direct contact of one's skin with the above mentioned female breaks the wudu of both parties involved.



4. There are some persons that one may not marry at all. Such persons are considered next of kin (mahram). Those touching them do not break wudu. They are a mother, a maternal aunt, a paternal aunt, a paternal grandmother, a maternal grandmother, a mother-in-law, a stepmother, a step daughter, a stepson, a brother's daughter (niece), a sister's daughter (niece) and a wet nurse from whom one has been breastfed and a female who also in infancy, had been breastfeeding by that particular wet nurse, etc.
5. The wudu does not break when one touches the hair, nails, or teeth of a strange (non mahram) woman, as those are not part of the skin.
6. The wudu does not break by directly touching the skin of a little child who in normal circumstances would not be a cause to arouse one's urge for sex. If a normal adult male or female is sexually stirred by a boy or girl of approximately seven years (who's physical appearance is more than normal), then these person's wudu will break by touching this particular boy or girl.
7. Another cause for breaking the wudu, is the direct touching of the skin of anyone of the private parts with the palm or the inside of the fingers. Be it ones' own private parts or that of any other male, adult or little baby or that of a lady who is one's mahram. There should be no obstructing cover between the skins. In these cases the wudu of the person who touches, will only break. Touching private parts or other parts of the body with the back of the hands does not break wudu, unless the two persons are of opposite sexes.
8. Wudu also breaks when one loses one's sanity or becomes unconscious or faints or becomes drunk or falls asleep. However, falling asleep in a sitting manner that the buttocks remain fixed to the ground, while no possibility exists that wind may have passed, wudu is still valid. When a person is certain that he had wudu and now doubts as to whether his wudu still remains valid or not, i.e. Whether it has been broken or not, he has the benefit of the doubt and his wudu is considered still to be proper.

NOTE: It is makrooh to wash any body part more than three times in wudu and when one washes with masjied water (waqf), it becomes haraam to do so. Occasionally it becomes necessary to take water twice, thrice or even four times to wash one body part properly. In this case all this is considered to be one wash and it is still necessary to wash the other two times to attain the sunnah.

#### **NOTES:**

---

---

---

---

---

---

---

---

---

---

### **DU'AA AFTER PERFORMING WUDHOO**

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ  
مِنَ السَّاطِطِيْنَ

'Al-laa-hum-maj 'al-nee mi-nat taw-waa-bee-na waj-'al  
nee mi-nal mu-ta-tah-hi-reen

O Allah, make me among the repenters and among those that  
are clean and pure.

#### **NOTES:**

---

---

---

---

---

---

---

---

---

---

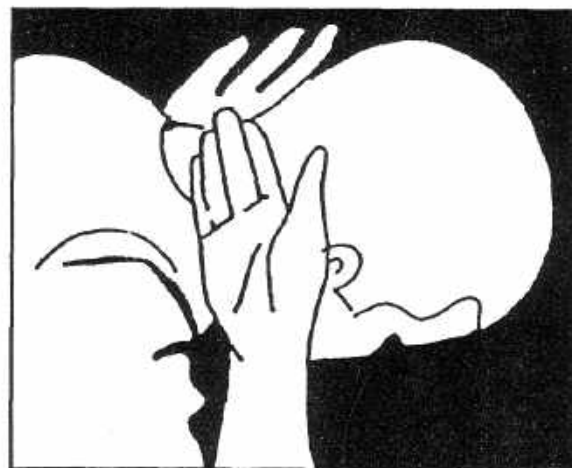
### **TAYAMMUM**

If the water is not available, or for some reasons cannot be used, then to use clean dust or sand becomes permissible to use for the purpose of tahaarat purification.  
There are three cases when Tayammum could be correctly performed, i.e.

1. When water is not to be found in the near vicinity.
2. When water is not to be found, but is required for drinking purpose by human beings or animals, or it is used for serious emergencies.
3. When the use of water over the body parts will result in illness or cause an already serious illness to deteriorate.



Rub wet fingers into the grooves and holes of both ears, and also pass the wet thumb behind ears.



Pass the back of the wet hands over the nape.



Wash both feet to the ankles, starting from the right, making sure that water reaches between the toes and all other parts of the feet.

## WUDHU IN DETAIL PRACTICAL

One should be clean with proper istinja, before making Wudhu. In order to get the full thawaab (reward), try to do the following before starting:

- Sit on a high, clean place.
- Make sure that the water and the utensils to be used for Wudhu are taahir (paak, clean and pure).
- Sit and make Wudhu in such a place where water does not splash onto your body.
- If possible, face towards Qiblah.
- Make your niyyah (intention) for Wudhu.
- Recite the following due:

### DU'AA BEFORE WUDHOO (ABLUTION)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

Bis-mil-laa-hi wal ham-du lil laahi.

In the name of Allah. All praise is due to Allah.

### DU'AA WHILE PERFORMING WUDHOO

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ

لِيْ فِيْ رِزْقِيْ

'Al-laa-hum-magh fir-lee tham-bee wa was-si' lee fee  
daa-ree wa baa-rik lee fee riz-qee

O Allah, forgive me my sins, give me abundance in my home and grant me blessing in my livelihood.





Wash both hands up to the wrists thrice,  
making sure that water reaches between the fingers



Put a handful of water into the  
mouth thrice and rinse it  
thoroughly thrice



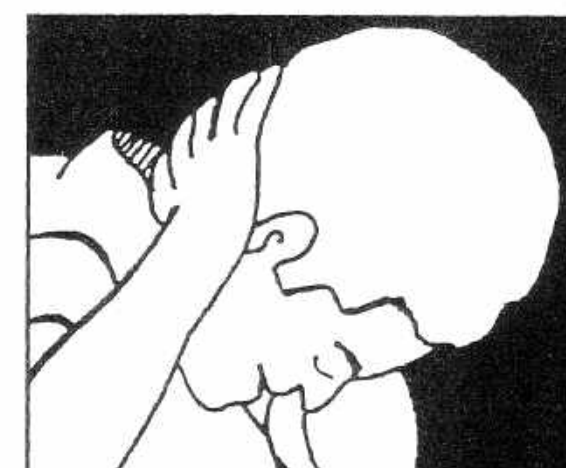
Sniff water into the nostrils thrice to clean them  
and wash the tip of the nose.



Wash the face thrice from right ear to left ear and from forehead to throat.



Wash the right arm,  
then the left arm,  
from the wrist to elbow  
thoroughly, thrice.



Move the palm of the wet hand over the head  
starting from the top of the forehead to the  
back, and pass both hands over the back of  
the head to the neck.