



Islamic Beliefs, Practices & Ethics

Based on Hadeeth Jibreel

Syeda Shagufta Ahmad

Under the Supervision of

Prof. Muhammad Ahmed Qadri Ph.D.



Islamic Educational & Cultural Research Center
(IECRC)

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This book is based on the famous Hadeeth Jibreel which is a comprehensive narrative on the three dimensions of the religion of Islam. Although the word “Islam” is used to identify the faith of approximately 1.2 billion people around the world, literally, Islam reflects the external forms of worship of a Muslim, whereas the dimension of belief is called “Iman” and the inner dimension of beauty of both beliefs and practices is referred to as “Ihsan.”



Islamic Educational & Cultural Research Center (IECRC)

DEDICATION

This book is dedicated to all my beloved children who seek sacred knowledge to become better Muslims and by extension better human beings.

ACKNOWLEDGEMENTS

All praise and thanks is due to Allah Almighty, who blessed us with the gift of life. To cherish life is to live it in accordance with the love of the Creator and submit to His Infinite Wisdom in its every aspect. His Wisdom is reflected in His Commands which are embodied in His Book – the Holy Quran and in the Living Quran – the Holy Prophet Muhammad peace and blessings be upon him.

The greatest gift for a human being is being guided to the straight path. For such a solemn task Allah Almighty has appointed amongst His chosen ones, His friends - those who guide humanity out of darkness into light, out of error into bliss. I am deeply indebted to my teacher, mentor and guide Prof. Dr. Muhammad Ahmed Qadri (may Allah preserve him with long life and health) for always being an inspiration to me in the Path to Allah, for igniting the love for Rasool Allah ﷺ in my heart, and for providing the opportunity to serve this beautiful Deen in the footsteps of the Awliya Allah *radi Allahu anhum*. My deep gratitude goes to his entire family - his blessed parents, Hazrat Badshah Mian Qadri and Bibi Maqboolun Nisa Qadri *rahmatullah alayhima* for their prayers and spiritual legacy, Prof. Dr. Muhammad Abdullah Qadri for his oceanic knowledge and deep wisdom, and to Brother Muhammad Tahir Qadri for his incessant support and diligence.

I would also like to acknowledge the love and support of my dear parents, Dr. Syed Naseem Ahmed and Syeda Nilufer Tauheed without whom I would not be in this world today.

Syeda Shagufta Ahmad
Kingdom of Bahrain
February 2016

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Author

Syeda Shagufta Ahmad
shagufta.ahmad11@gmail.com

Supervisor

Prof. Muhammad Ahmed Qadri
prof.qadri@gmail.com

Cover Design: Muhammad Bilal Zafar & Islah Ansari

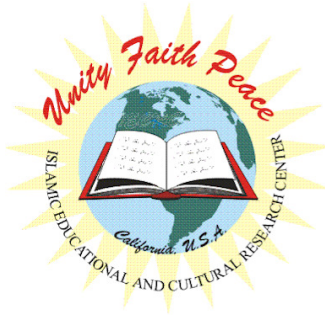
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FOREWARD



The Islamic Educational and Cultural Research Center (IECRC) is a non-profit, non-political, charitable organization providing services in California, Texas, Canada, Pakistan and Bahrain. IECRC is a continuation of the centuries' old tradition of our ancestors and spiritual guides to bring peace and harmony in society by addressing the essential needs of people regardless of their cast, creed, color or religion. The role of this organization is to foster mutual understanding, tolerance and respect amongst the diverse populations that make up our world, through education and inter cultural communication, in an effort to eliminate prejudice and discrimination; to provide counseling to help improve family relationships in times of stress or crises; and present metaphysics as a science of spiritual guidance.

As a research based organization, IECRC is dedicated to publishing research journals, books and monographs on issues related to multicultural groups in general, and spiritual knowledge in particular.

Management

IECRC North America

PREFACE

We live in an age where we are deprived of systematic and traditional Islamic education. This has resulted in confusion, frustration, and in extreme cases violence within the Muslim Ummah. I was inspired to write this book to deliver to young children the basic tenets of our beautiful religion which fall under the category of "Fard 'ayn" or individual obligation elegantly codified in the Hadeeth Jibreel. This comprehensive Prophetic tradition sums up for a Muslim his or her daily affairs in the areas of the mind, body and soul. "Fard 'ayn" is everything a Muslim is responsible for at an individual level as opposed to "Fard kifayah" which is a community obligation - if a group of Muslims fulfill it, the rest of the Muslims are absolved from it.

It is my hope to nurture our young children at a tender age in the logic and wisdom that is the essence of this religion using contemporary delivery techniques to engage their inquisitive and creative minds. We can then awaken their consciousness to realize the immense civilization they belong to; and how they can develop themselves in both knowledge and compassion to contribute to its greatness in the current times despite the overwhelming challenges.

In the words of the great Allama Iqbal rahimahuLlah:

کبھی اے نوجوان مسلم! تدبیر بھی کیا تو نے وہ کیا کڑو تھ تو جس کا ہے اک ٹوٹا ہوا تارا

**Have you ever pondered, O Muslim youth?
What was that sky of which you are a broken star?**

It was the unwavering belief (Iman) of the Muslims and their scrupulous commitment to its practices (Islam) and the beauty (Ihsan) of their hearts which created the great Muslim civilization of the past. Today we are a broken star of that sky of greatness. It is my sincere wish that through this modest endeavor some awareness of that enormous responsibility is realized.

I pray that the rewards of this humble effort are logged in the Book of Deeds of both my blood and spiritual parents. All credit is to Allah, His Prophet ﷺ and my teachers and any shortcomings in this book are mine. May Allah forgive me for them and guide me to continuous improvement. I pray that this effort proves useful to all who read it and is a source of Sadqa Jariyah for me in the enlightening of my grave. Aameen.

For your comments or suggestions, please write to me at shagufta.ahmad11@gmail.com.

Syeda Shagufta Ahmad
Kingdom of Bahrain
February 2016

In the Name of Allah, The Most Beneficent, The Most Merciful
Blessings and Peace be Upon His Noble Prophet Muhammad ﷺ

Chapter One: Hadeeth Jibreel

حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ
اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ
الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا
يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسْنَدَ
رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ ثُمَّ قَالَ يَا
مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ قَالَ " أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ
وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا "
. قَالَ صَدَقْتَ . فَعَجَبْنَا إِلَيْهِ يَسْأَلُهُ وَيُصَدِّقُهُ ثُمَّ قَالَ
أَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ

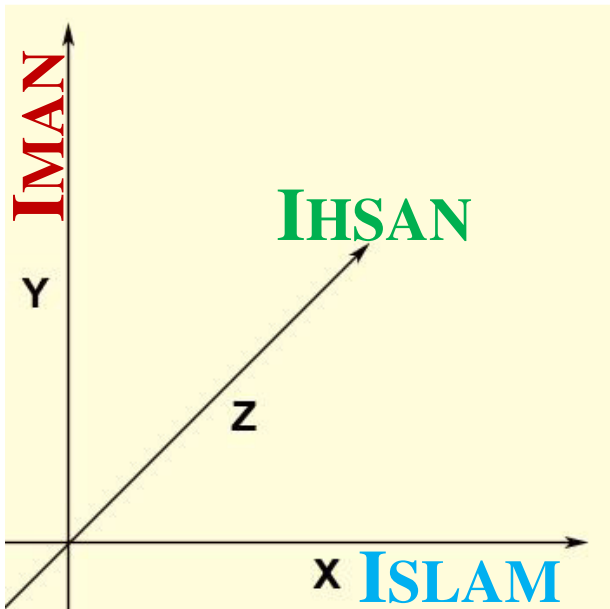
وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ " . قَالَ
 صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ " أَنْ تَعْبُدَ
 اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ
 فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا
 مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ " أَنْ تَلِدَ
 الْأُمُّ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ
 يَتَطَاوُلُونَ فِي الْبُنْيَانِ " . قَالَ عُمَرُ فَلَبِثْتُ ثَلَاثًا ثُمَّ قَالَ
 لِي رَسُولُ اللَّهِ ﷺ " يَا عُمَرُ هَلْ تَدْرِي مِنَ السَّائِلِ " .
 قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ
 أَتَاكُمْ لِيُعَلِّمَكُمْ أَمْرَ دِينِكُمْ " .

"Umar bin Al-Khattab *radi Allahu anhu* told me: 'While we were with the Messenger of Allah ﷺ one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the

Messenger of Allah ﷺ, putting his knees against his, and placing his hands on his thighs, then he said: "O Muhammad ﷺ, tell me about Islam." He said: "It is to bear witness that there is none worthy of worship except Allah ﷻ and that Muhammad ﷺ is the Messenger of Allah, to establish the Salah, to give Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey." He said: "You have spoken the truth." And we were amazed by his asking him, and then saying, "You have spoken the truth". Then he said: "Tell me about Faith." He said: "It is to believe in Allah ﷻ, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth." He said: "Tell me about Al-Ihsan." He said: "It is to worship Allah ﷻ as if you can see Him, for although you cannot see Him, He can see you." He said: "Tell me about the Hour." He said: "The one who is asked about it does not know more about it than the one who is asking." He said: "Then tell me about its signs." He said: "When a slave woman gives birth to her mistress, when you see the barefoot, naked, destitute shepherds competing in making tall buildings." 'Umar said: "Three (days) passed, then the Messenger of Allah ﷺ said to me: "O 'Umar *radi Allahu anhu*, do you know who the questioner was?" I said: "Allah ﷻ and His Messenger ﷺ know best." He said: "That was Jibreel, peace be upon him, who came to you to teach you your religion."

[Sunan an-Nasa'i Hadeeth #4990]

The above Hadeeth summarizes the physical (horizontal), mental (vertical) and spiritual (inner) dimensions of the religion of Islam. The physical practices of **Islam** encompass every aspect of our lives and hence span it horizontally. The beliefs / **Iman** are the domain of the mind and take us vertically¹ closer to Allah Almighty. The element of **Ihsan** is related to the beauty of the heart. This short book attempts to layout the essential features of these three fundamentals of the Islamic faith to help the everyday Muslim live a conscientious and meaningful life for success in both worlds insha Allah.



¹ Although Allah Almighty cannot be limited to any particular direction because He Almighty is free from any limitations, nevertheless metaphorically the stronger our Iman, the "higher" up we go getting spiritually closer to Allah Almighty.

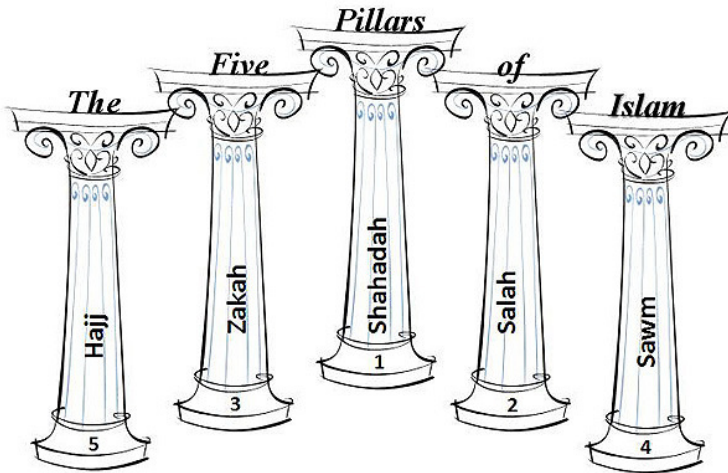
Activities

1. Answer the following:
 - a. What are the five pillars of Islam?
 - b. What are the six articles of Iman?
 - c. What is Ihsan?
 - d. Name two signs of the end of time.
2. Make a poster board on Hadeeth Jibreel.

❧ Chapter Two: Islam ❧

The Horizontal Dimension

This chapter covers the fundamental obligatory Islamic practices which are called the "Five Pillars." These actions are to be performed purely for the sake of Allah Almighty and not for any worldly gain, although their worldly benefits abound. Given that this book is targeted towards young adults, many of whom are not earning an income, the details will focus on prayer and fasting with basic mention of the charity and pilgrimage pillars as the latter two are acts of worship that involve monetary considerations.



1. Shahaadah (Declaration of Faith): To believe² in the heart and to declare by the tongue that there is no god but Allah and that Prophet Muhammad (blessings and peace be upon him) is His most devoted '*abd* and Messenger
2. Salah (Prayer): To establish the five daily prayers
3. Zakah (Charity): To give out 2.5% of one's annual savings in charity to those who deserve it
4. Sawm (Fasting): To abstain from food, drink and marital contact during daylight hours during the holy month of Ramadan
5. Hajj (Pilgrimage): To travel to the blessed city of Makkah to perform prescribed meaningful rituals during the blessed month of Dhul Hijjah if one can afford it

Shahaadah (Declaration of Faith)

The declaration of the 2nd Kalima Shahaadah with firm belief in the heart and explicit uttering on the tongue brings one into the fold of the religion of Islam. Below are the six Kalimahs including the Kalimah Shahaadah:

First Kalimah Tayyib

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

² The nature of this belief will be described in more detail in the Iman chapter.

There is no god except Allah.

Laa ilaaha illaAllaahu

لَا إِلَهَ إِلَّا اللَّهُ

Muhammad (peace be upon him) is the Messenger of Allah.

Muhammadur Rasoolullaahi

مُحَمَّدٌ رَسُولُ اللَّهِ

Second Kalimah Shahaadah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash-hadu al-Laa ilaaha illal-Laahu

I bear witness that there is no god but Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

wahdahu laa shareeka lahu

He is One, He has no partners

وَحْدَهُ لَا شَرِيكَ لَهُ

*Wa ash-hadu anna Muhammadan
'abduhu wa rasooluhu*

And I bear witness that Muhammad (peace be upon him)
is His Devotee and His Messenger

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Third Kalimah Tamjeed

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

Glory be to Allah, and All Praise is for Allah	<i>Subhaan Allaahi wal-hamdu lil-Laahi</i>	سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
There is no god but Allah	<i>Wa laa ilaaha ill-Allaahu</i>	وَلَا إِلَهَ إِلَّا اللَّهُ
And Allah is The Greatest	<i>Wa-Laahu Akbar</i>	وَاللَّهُ أَكْبَرُ
<i>Wa laa hawla wa laa quwwata illaa bil-Laah-il-'aliyy-il-'adheem</i> There is no power and no strength but by Allah, The Most High, The Most Great		
		وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Fourth Kalimah Tauheed

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

<i>Laa ilaaha illa -lLaahu wahdahu laa shareeka lahu</i>	لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
There is no god but Allah. He is One, there are no partners for Him.	
<i>Lahu-lmulku wa lahu-lhamdu yuhyee wa yumeetu</i>	لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
For Him is The Kingdom and The Praise. He gives life and death.	
<i>Wa huwa hayyu-llaa yamootu abadan abadan</i>	وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا
And He is Alive, does not ever, ever die.	
<i>Dhu-ljalaali wa-likraami biya dihi-lkhayr</i>	ذُو الْجَلَالِ وَ الْكِرَامِ بِيَدِهِ الْخَيْرُ
Possessor of Majesty and Nobility, in His Hand is The Goodness.	
<i>Wa huwa 'alaa kulli shay' in qadeer</i>	وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
And He has Power over all things.	

Fifth Kalimah Astaghfaar

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَلًا أَوْ خَطَا سِرًّا أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي
أَعْلَمُ مِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسِتَّارُ الْعُيُوبِ وَعَفَّارُ الذُّنُوبِ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I seek forgiveness from Allah, my Lord, from every sin I committed purposely or mistakenly, secretly or openly and I turn towards Him from the sin that I know and from the sin that I don't know. Certainly You, You are the Knower of the hidden things and the Concealer of the shortcomings and Forgiver of the sins and there is no power nor strength except with Allah The Most High, The Most Great.

Sixth Kalima Radde Kufr

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرَكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبَيَّنْتُ عَنْهُ وَ
تَبَيَّنْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالنِّمِيزَةِ وَالْفَوَاحِشِ وَالْبَهْثَانِ وَالْبَعَاصِي
كُلِّهَا وَأَسَأَيْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Oh Allah certainly I seek Your Protection that I associate with You anything and I know about it and I seek Your Forgiveness for that [which] I don't know about it. I repent to you for it and free myself from disbelief and from joining partners with You and from lies and backbiting and heretic

innovations and gossip and lewdness and slander and all sins and I submit to Your Will and I say here is no god but Allah and Prophet Muhammad *sal Allahu alayhi wa Aalihi wasallam* is the Messenger of Allah.

Activities

Memorize all the six Kalimahs with meaning.

Salah (Prayer)

Wudu

The pre-requisite to prayer is wudu. Wudu comes from the Arabic word "wada'ah" which means to enlighten. This is because Rasool Allah *sal Allahu alayhi wa Aalihi wa sallam* will recognize his Ummah on the Day of Judgment by their shining limbs which had been accustomed to wudu. Much care must be given to wudu. The more sanctity with which we perform the wudu, the more concentration we will have in prayer insha Allah. Below are some Ahaadeeth from Al-Bukhari Shareef related to wudu:

- Narrated Ibn Shihab: Mahmud bin Ar-Rabi' (may Allah be pleased with them) who was the person on whose face the Prophet ﷺ had ejected a mouthful of water from his family's well while he was a boy, and 'Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet ﷺ, performed ablution, his companions were nearly fighting for the remains of the water."
- Narrated Anas bin Malik (may Allah be pleased with him): saw Allah's Apostle (may Allah's peace and blessings be upon him) when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle (may Allah's peace and blessings be upon him). He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from

underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ).

- Anas bin Maalik (may Allah be pleased with him) also said, "The Prophet (may Allah's peace and blessings be upon him) was making ablution with a mud and washing with a sa'a to five muds." (Agreed upon Hadeeth). [1 mud is approximately 0.76 liters. 1 sa'a = 4 muds]
- "... Allah's Apostle said 'If anyone Performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'..."
- "...If a man performs ablution perfectly and then offers the compulsory congregational prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it."
- "Whenever you go to bed perform ablution like that for the prayer..."

[Al-Bukhari Shareef]

♦♦Method of Wudu

- 1) What are the obligatory (fardh) actions in Wudu (ablution)?
 - (i) to wash the forehead down to the lower portion of the chin and from one ear lobe to the other,
 - (ii) to wash hands up to the elbows,
 - (iii) to wash the feet up to the ankles,
 - (iv) passing wet fingers of both the hands over the head (Massa)It is forbidden to offer prayer without Wudu.

2) What is the method of performing Wudu (ablution)?

Sit on a clean, raised place facing the Qibla to perform ablution and then recite Bism ilLaah irrahmaan irraheem (In the name of Allah, the Most Affectionate, the Most Merciful) with the intention of gaining reward and carrying out the command of Allah. Wash both hands up to the wrists and then apply Miswaak to the teeth if available, otherwise rub the teeth with forefinger; rinse the mouth thoroughly thrice and gargle (Note: If your fasting, be careful while gargling and don't let water go down your throat or else your fast will break); sniff up water in the nostrils with the right hand thrice ensuring that the water reaches the soft spot of the nose and wash the nose with the left hand; wash the face well thrice in such a way that no spot from the forehead till the chin and from one ear lobe to the other should be left dry; wash both hand up to your elbows thrice (first right hand then left hand; no spot including the nails should be left dry) Do Massa of the head, ears and neck with wet hands only once; and lastly, wash the feet till your ankles (first right foot then left foot).

3) What is the method of doing Massa?

Have the hands wet with fresh water and join three fingers (Excluding thumb and forefinger) of both the hands and pass them over the head from the forehead up to the back of the neck and then bring them back similarly to the forehead; wipe the inner sides of the ears with the tips of forefingers and wipe the outsides of the ear with the insides of the thumbs; wipe the neck with the back of the fingers.

4) What should be recited after Wudu (ablution) ?

After performing Wudu, recite³:

Allahumma-j'alnee min-at-tawwaabeen
O Allah! Make us from the Repenting [people]

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ

Waj-'alnee min-al-mutatahhereen
And make us from the Pure [people]

وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Stand up and drink the remaining water. [Note: This is under the condition that *wudu* is made from a tumbler as was the case in the past. We should try to do this to preserve water, instead of the modern day running faucets which wastes much more water than is needed for *wudu*. Our Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* made *wudu* from 1 *mud* of water which is about $\frac{3}{4}$ of a liter.]. Turn towards the sky and recite the 2nd Kalima Shahaadah and Surah Al-Qadr [Holy Quran: #97]. You will insha Allah get a lot of reward.

♦♦Duas of Wudu⁴

Before starting / When washing hands

باسم الله والحمد لله

In the Name of Allah and
All Praise is to Allah

باسم الله الرحمن الرحيم

In the Name of Allah, The Most
Beneficent, The Most Merciful

³ Please refer to the next section for the longer version of this dua.

⁴ From Noorul Idaah

When rinsing mouth

بِسْمِ اللَّهِ اَللّهُمَّ اَعِنِّي عَلَى تِلَاوَةِ الْقُرْآنِ وَ ذِكْرِكَ وَ
شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

In the Name of Allah, O Allah help me in Quran recitation and Your Remembrance and Your Gratitude and Your Beautiful Obedience. Aameen!

When rinsing nose

بِسْمِ اللَّهِ اَللّهُمَّ اَرِحْنِي رَائِحَةَ الْجَنَّةِ وَ لَا تُرِحْنِي رَائِحَةَ
النَّارِ

In the Name of Allah, O Allah let me smell the fragrance of Paradise and don't let me smell the stench of Hell. Aameen!

When washing face

بِسْمِ اللَّهِ اَللّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ وَ
تَسْوَدُ وُجُوهُ

In the Name of Allah, O Allah brighten my face on the day when [some] faces will be bright and [some] faces will be dark. Aameen!

When washing right hand

بِسْمِ اللَّهِ اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَ حَاسِبْنِي حِسَاباً
يَسِيراً

In the Name of Allah, O Allah grant me my book [of deeds] in my right hand and make my reckoning easy. Aameen!

When washing left hand

بِسْمِ اللَّهِ اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَ لَا مِنْ وَرَاءِ
ظَهْرِي

In the Name of Allah, O Allah don't give me my book [of deeds] in my left hand nor from behind my back. Aameen!

When doing Masah of head

بِسْمِ اللَّهِ اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ
إِلَّا ظِلُّ عَرْشِكَ

In the Name of Allah, O Allah shade me under the Shade of Your Throne on the day when there will be no shade except the Shade of Your Throne. Aameen!

When doing Masah of ears

بِسْمِ اللَّهِ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ
فَيَتَّبِعُوْنَ اَحْسَنَهُ

In the Name of Allah, O Allah make me of those who hears the saying and follows the best of it. Aameen!

When doing Masah of neck

بِسْمِ اللَّهِ اَللّٰهُمَّ اَعْتِقْ رَقَبَتِيْ مِنَ النَّارِ

In the Name of Allah, O Allah free my neck from the fire. Aameen!

When washing right foot

بِسْمِ اللَّهِ اَللّٰهُمَّ ثَبِّتْ قَدَمِيْ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ
الْاَقْدَامُ

In the Name of Allah, O Allah make my feet firm upon the Bridge [*Pul-Siraat*] on the day when [some] feet will slip. Aameen!

When washing left foot

بِسْمِ اللَّهِ اللَّهُمَّ اجْعَلْ ذَنْبِي مَغْفُورًا وَ سَعْيِي مَشْكُورًا وَ
تِجَارَتِي لَنْ تَبُورَ

In the Name of Allah, O Allah make my sins forgiven and my efforts accepted and my trade without loss. Aameen!

After Wudu

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ
وَ اجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ وَ اجْعَلْنِي مِنَ الَّذِينَ
لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

O Allah make me of those who repent and make me of those who purify themselves and make me of Your righteous servants and make me of those upon whom there is no fear and nor do they grieve. Aameen!

When drinking leftover water of Wudu

اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ اعْصِمْنِي
مِنَ الدَّهْنِ وَ الْأَمْرَاضِ وَ الْأَوْجَاعِ

O Allah cure me with Your Cure and heal me with Your Medicine and protect me from laziness, disease and pain. Aameen!

Recite 2nd Kalima Shahaadah and Surah Al-Qadr.

Activities

1. Practice making wudu in the real Sunnah way outside the bathroom⁵ sitting down with a pot of water. Notice how little water is used compared to when using a faucet.
2. Memorize the duas of wudu.

⁵ Another way is to pull the shower curtain to separate the toilet area from the bathtub. Then sit and make wudu in the bathtub.

Adhaan

- *Adhaan* was a way to call to prayer distinct from the Jews who used horns, and Christians who used bells.
- Hazrat Umar *radi Allahu anhu* was the first to suggest saying the *Adhaan*.
- Hazrat Bilal *radi Allahu anhu* was the first *Mu`adhdhin* at the time of our Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*.
- Narrated Ibn 'Umar *radi Allahu anhuma*: When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of *Adhaan* for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Syedna 'Umar *radi Allahu anhu* was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Syeda Bilal *radi Allahu anhu* to get up and pronounce the *Adhaan* for prayers. [Sahih Al-Bukhari Shareef Volume 1, Book 11, Number 578]
- Whoever hears the *Adhaan*, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection. [Sahih Al-Bukhari Shareef]
- The dua between *Adhaan* and *Iqaamah* is not rejected. [Abu Dawood and Tirmidhi Shareef]
- *Adhaan* is recited in the ear of the baby when he or she is born.

- When we buy a new house the first thing to do is give the Adhaan.
- It has the *Dhikr* of both Allah Almighty and His Beloved Prophet *sal Allahu alayhi wa Aalihi wa sallam*.

Question: What is the *Adhaan*?

Answer: For each prayer time there is a special call made so that people can prepare to come to the masjid to pray. This is called the *Adhaan*.

Question: Are there some special words for the *Adhaan*?

Answer: Yes, there are:

Allah is the Greatest.	اللَّهُ أَكْبَرُ ☆ اللَّهُ أَكْبَرُ ☆	اللَّهُ أَكْبَرُ ☆ اللَّهُ أَكْبَرُ ☆
I bear witness that there is no god but Allah.	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ☆	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ☆
I bear witness that Muhammad (peace be upon him) is the Messenger of Allah.	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ☆	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ☆
Come to Prayer.	حَيَّ عَلَى الصَّلَاةِ ☆	حَيَّ عَلَى الصَّلَاةِ ☆
Come to Success.	حَيَّ عَلَى الْفَلَاحِ ☆	حَيَّ عَلَى الْفَلَاحِ ☆
Allah is the Greatest. There is no god but Allah.	لَا إِلَهَ إِلَّا اللَّهُ ☆	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ☆

Question: Are the same exact words said for the call to each of the 5 prayers?

Answer: Yes. Only for Fajr the following extra lines are said after “*Hayyaa ‘alal Falaah*”:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ♦ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer is better than sleep.

Question: How is the *Adhaan* called?

Answer: The one who calls the *Adhaan* should do so:

- In a state of wudu
- Facing the Qibla
- Outside the masjid on a high place
- Placing his index fingers in his ears
- In a loud voice
- In a paced recitation so others can hear and understand the call
- Facing towards the right as he says “Hayyaa ‘alaa Salaah”
- Facing towards the left as he says “Hayyaa ‘alaa Falaah”

Question: What is the person reciting the *Adhaan* called?

Answer: He is called the *Mu'adhdhin*.

Question: What should the one hearing the *Adhaan* do?

Answer: The one hearing the *Adhaan* should do so attentively, leaving all activity including:

- talking
- saying salaam
- even reciting the Holy Quran

The one who talks during the *Adhaan* faces the fear of not having a good end to life (may Allah protect us against this. Aameen.)

Question: What is the response to the *Adhaan*?

Answer: The listener of the *Adhaan* should repeat the words of the *Mu'adhdhin*, except the following:

- After “Hayyaa ‘alas Salaah” and “Hayyaa ‘alal Falaah” say:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللّٰهِ

There is no power and no strength except with Allah.

- After hearing the name of our Beloved Prophet *sal Allahu alayhi wa Aalihi wa sallam*, recite the Durood Shareef, kiss your thumbs and rub your eyes with it. [Author's Note: This was the Sunnah of Hazrat Adam *alayhis salaam* and Hazrat Abubakr Siddeeq *radi Allahu anhu*] Recite “*Qurratu ‘ayni bika Yaa Rasool Allah. Allahumma matti’nee bis-sam’i wal basar,*” which means “O Messenger of Allah, the coolness of my eyes is from you. O Allah, benefit me from hearing and seeing.”
- After the additional line of the Fajr prayer, recite:

صَدَقْتَ وَ بَرَرْتَ

You spoke the truth and you did good.

Question: Is there any dua that is recited after the *Adhaan*?

Answer: Yes it is as follows:

O Allah! Lord of this complete call	اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ
and of this prayer being established	التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ
grant our Master Muhammad (peace be upon him) the Rank	أَمِّ سَيِّدِنَا مُحَمَّدٍ الْوَسِيلَةَ
and the blessing and the exalted status	وَالْفَضِيلَةَ وَالدرَجَةَ الرَّبِّيَّةَ
and raise him to the Station of Mahmud	وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي
which you promised him and grant us his intercession	وَعَدْتَهُ وَاجْعَلْنَا فِي شَفَاعَتِهِ
on the Day of Judgment. Verily you do not go against	يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تَخْلِفُ
the promise.	الْمِيعَادَ ط.

Iqaamah

Question: What is *Iqaamah*?

Answer: Here are its properties:

- It is recited right before the prayer is performed in congregation.
- One person recites it in a low voice.
- He recites the words of the *Adhaan* quickly (compared to the *Adhaan*).
- It has some additional lines mentioned in the next question.
- This is called the *Iqaamah* and *Takbeer*.

Question: What is the Difference between *Adhaan* and *Iqaamah*?

Answer: Below are the differences:

Adhaan	Iqaamah
Index finger is placed in ear.	Index finger is NOT placed inside ear. Hands are down.
Recited in a loud voice.	Recited in a low voice.
Recited outside the masjid.	Recited in the congregational line to the right or left of the Imam.

In *Iqaamah*, the following lines are recited immediately after “*Hayyaa ‘alal Falaah*”:

قَدْ قَامَتِ الصَّلَاةُ ♦ قَدْ قَامَتِ الصَّلَاةُ

The prayer is being established.

Question: What is the response to the *Iqaamah*?

Answer: Its response is the same as that of *Adhaan*. The addition is that after “*Qad qaamatis Salaah*” one should say: “*AqaamahaLlahu Ta’aala wa adaamaha maa daamatis samaawaatu wal ardh,*” which means “May Allah always keep it established and perpetual until the skies and earth remain.”

Question: Should one be sitting or standing during the *Iqaamah/Takbeer*?

Answer: It is *makruh* (disliked) to listen to the *Iqaamah/Takbeer* standing up. The Imam and followers should stand up when the person saying it reaches “Hayya ‘alal Falaah.”

Question: What is the person saying the *Iqaamah/Takbeer* called?

Answer: He is called a *Mukabbir*.

Question: Whose right is it to say the *Iqaamah/Takbeer*?

Answer: It is the right of the *Mu`adhdhin* to say the *Iqaamah* if he is present. Alternatively, he can give permission to someone else to say the *Iqaamah* as well. If the *Mu`adhdhin* is not present, then anyone can say the *Iqaamah*.

The Prayer

♦♦ What is Prayer?

Answer: The five times daily specific obligatory prayers performed by Muslims in worship to Allah Almighty that was taught to us by the Holy Prophet Muhammad ﷺ through the Holy Quran and the Hadeeth is called Prayer.

♦♦ Upon whom is prayer obligatory?

Answer: It is obligatory upon every Muslim who is:

- Sane
- Adult (men and women)

If someone doesn't accept prayer as obligatory is outside the boundary of Islam. [Author's Note: This is different than accepting it as obligatory but not being able to perform it on time, correctly etc. The latter is also a sin but doesn't take the person outside Islam.] As a young child, the love of Allah Almighty and His Beloved Prophet *sal Allahu alayhi wa Aalihi wa sallam* should be instilled in the child so that they will begin to love the prayer. [Author's Note: Hazrat Masood Ganj Shakr's mother, *rahmatullah alayhima* would put candy under her child's prayer mat to reward him for prayer. Mothers should adopt such techniques to attract children to prayer so that it is a positive experience for them. When a child turns 7, they should be formally taught the rules of prayer so that by the time they are 10, they are fully performing it.]

♦♦ Some virtues of prayer

- Hadeeth: When a Muslim performs the prayer for the sake of Allah Almighty, sins fall from them in such a manner like leaves from a tree during the season of autumn.
- When a person stands for prayer, the doors of heaven are opened for them.
- Prayer is the key to heaven.
- Prayer is the pillar of our Deen. The person who established it, established his Deen. The person who left it, left the Deen.
- The Holy Quran mentions that prayer stops people from bad deeds and indecency.
- The one who prays is beloved to Allah Almighty and His Prophet *sal Allahu alayhi wa Aalihi wa sallam*.
- The one who prays progresses in his sustenance, business, age, and Iman.

Question: How is the person who does not pray?

Answer:

- Hadeeth: Whoever purposely left the prayer has his name written on the door of hell.
- Allah Almighty and His Prophet *sal Allahu alayhi wa Aalihi wa sallam* are displeased with them.
- The one who is not regular in his prayer will be with fir'aun on the Day of Judgment.

♦♦ The Conditions of Prayer

There are six conditions for the soundness of prayer:

1. One's body should be free from visible and invisible impurities.
2. One's clothes and place of worship should be free from all filth.
3. *Satr* should be covered for both men and women.
4. One should face the Qiblah.
5. Time of prayer should have entered.
6. One should make the intention for prayer.

♦♦ The Times of Prayer

There are 5 prayers in a day.

Name of Prayer	Start Time	End Time
1. Fajr	<i>Subh Sadiq</i> – about 1.5 hours before sunrise also determined by the ability to distinguish between a black and white thread	Sunrise – i.e. the top of the sun's disc is visible from the horizon
2. Dhuhr	When your shadow begins to increase past its shortest ⁶ length	Asr
3. Asr	When your shadow = your shortest shadow + twice your height with your own feet ⁷ i.e. 14 of your feet	Makruh time which is when the sun turns yellow

⁶Your **shortest shadow** depends on your geographic location and the time of the year.

⁷Your **height** is always 7 of your own feet.

4. Maghrib	As soon as the top of the sun's disc goes under the horizon determined by a tri-color strip of gray-blue-pink (bottom to top) in the eastern horizon. Gray signifies the night coming in and pink signifies the day going out.	Isha
5. Isha	As soon as redness is gone from the western horizon, about 1.5 hours after Maghrib	Fajr

♦♦ The Cycles of Prayer

The Cycles (Rakats) are as follows:

Name of Prayer	Fard + Wajib	Sunnah Muakkadah	Sunnah Ghayr Muakkadah (Nafil)	Total for each prayer
Fajr	2	2	0	4
Dhuhr	4	4 + 2	2	12
Asr	4	0	4	8
Maghrib	3	2	2	7
Isha	4 + 3	2	4 + 2 + 2	17
Total:	20	12	16	48

♦♦The Mode of Prayer

The mode of prayer described below is primarily for men in the Hanafi Madhhab. There are differences in the way women are to perform prayer for modesty considerations. The differences are noted below.

Having performed wudu and put on pure and clean clothes, one should stand upright in a clean place facing the Qiblah with feet four toes (comfortably) apart.

Niyyah (Intention): One should express intention for the prayer (in the heart as well as by the tongue, although the latter is not required) that one is about to perform.

Takbeer Tahreemah: Males should raise their hands up to the lobes of the ears in such a way that the palms face the Qiblah and that the fingers remain in their normal condition (neither separated nor closed) and then bring them down saying "Allahu Akbar" and then put them below their navel (belly button). Females raise their hands up to their shoulders only and they bring it down to their chest.

Qiyaam (Standing): For males, the right hand should be placed on the wrist of the left hand with the thumb and the little finger encircling the wrist and the remaining three fingers resting on it. For females, they must place their right hand on top of their left hand with fingers in a comfortable state, not too separated nor closed. The thumb and little finger of the right hand rest

comfortably on the thumb and little finger of the left hand. In this standing position one must now recite the Thanaa followed by the Ta'awudh, Tasmiyah and Surah Al-Fatihah followed by any Surah or three short verses.

Ta'awudh

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'uudhu billaahi minash shaytaanirrajiim

I seek protection in Allah from shaytan, the accursed one.

Tasmiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

In the Name of Allah, the Most Gracious, the Most Merciful.

Thanaa

Subḥaanak-Allahumma wa bi-ḥamdika

All Glory be to You O Allah! and praise be to You.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

Wa tabaarak-asmuka wa Ta'aala jadduka

and Blessed is Your name and Exalted is Your Majesty

وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ

Wa laa ilaaha ghayruk

and there is none worthy of worship besides You

وَلَا إِلَهَ غَيْرُكَ

Surah Al-Fatihah

Praise be to Allah, Lord of the worlds. <i>Alhamdu-illahi Rabb-il'alaameen</i>	الحمد لله رب العالمين *
The Beneficent, the Merciful. <i>ArRaḥmaan-irRaḥeem</i>	الرحمن الرحيم *
Owner of the Day of Judgment. <i>Maaliki yaum-idDeen</i>	ملك يوم الدين *
You (alone) do we worship; and You (alone) we ask for help. <i>Iyyaaka na'budu wa iyyaaka nasta'een</i>	إياك نعبد وإياك نستعين *
Guide us on the straight path. <i>Ihdina-ssiraat-alMustaqeem</i>	اهدنا الصراط المستقيم *
The path of those whom You have favored; <i>Siraṭ-alladheena an'amta 'alayhim</i>	صراط الذين انعمت عليهم *
not (the path) of those who earn Your anger, nor of those who go astray. (1:1-7) <i>ghayr-ilmaghdoobi 'alayhim wa la-dḍaaleen</i>	غير المغضوب عليهم ولا الضالين *

Surah Al-Ikhlās

<i>Qul huwa-Allahu aḥad</i>	Say! He is Allah, The One.	قُلْ هُوَ اللَّهُ أَحَدٌ ①
<i>Allahu-ssamad</i>	Allah, The Independent, on Whom all depend.	اللَّهُ الصَّمَدُ ②
<i>Lam yalid wa lam yoolad</i>	He begot none, nor was He begotten.	لَمْ يَلِدْ وَلَمْ يُولَدْ ③
<i>Wa lam yakul-lahu kufurvan aḥad</i>	And nor is anyone equal to Him.	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Rukoo' (Bowing): From the Qiyaam position, one must go into the rukoo' saying "Allahu Akbar" i.e. bow down placing ones hands on the knees, fingers well-spread grasping the knees and eyes looking at the toes. Males should keep the back and head flat in level. For females, there is more leniency in the bowing position as she may be pregnant. She is not required to have a flat back. She should bend as much as it is comfortable. In this posture, say "Subhaana Rabbiyal Adheem" (Glory be to my Nourisher, the Most Great) at least thrice and return to the standing position reciting the "Tasmee'" (Sami' Allahu liman

Hamidah) and also say "Tahmeed" (Allahumma Rabbana lakal Hamd or Rabbana lakal Hamd) and then go into Sajdah.

Subhaana Rabbi-Al-'Adhheem

Glory be to my Lord The Most Great

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Sami'a-Allah Iman Hamidah

Allah has heard who praises Him

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Rabbanaa lakal Hamd

Our Lord for You is All Praise

رَبَّنَا لَكَ الْحَمْدُ

Sajdah (Prostration): Males should go into Sajdah i.e. prostrate in such a manner that first the knees should be placed on the ground then the hands and then the nose and the forehead be placed firmly between both the hands. The arms should be off the sides, the belly aloof from the thighs and the thighs apart from the calves. All the toes of both the feet should be set firmly on the ground facing the Qiblah. Palms should rest on the ground with the fingers pointing towards the Qiblah. For modesty considerations, female Sajdah requires first for the knees to be placed on the ground, then to sit in the Tawarruk⁸ position and then go into Sajdah with forearms, nose and forehead touching the ground in that order, without raising one's behind and should be as tucked in as possible with belly touching the thighs. In this position, say "Subhaana Rabbiyal A'laa" (Glory be to my Nourisher, the Most High) at least thrice.

⁸ The tawarruk position for women is when she sits with the left posterior on the ground; right foot placed on its side with toes pointing towards the Qibla; and the left foot on its side emerging from under the right foot.

Then rise reciting Takbeer (Allahu Akbar) and sit in the Jalsah position, i.e. raise first the head, then the hands and then sit upright. Men should sit in the Iftirash⁹ position and women in the Tawarruk position. Place palms on the thighs near the knees with fingers facing the Qibla. Now, perform the second Sajdah reciting the Takbeer same as the first Sajdah. After performing the second Sajdah, rise and stand straight. Do not place hand(s) on the ground or anywhere else for support unless there is a disability. In the second Raka'ah (cycle), recite Tasmiyah, Surah Al-Fatihah followed by any other Surah and then repeat the Rukoo' and Sajdah as in the first Raka'ah.

Qa'adah (Sitting): With men sitting in Iftirash and women in Tawarruk positions, recite the Tashahhud.

⁹ The iftirash position is to place the left foot on its side while sitting on it; and keeping the right foot vertical while resting on the bottom of the toes turning them towards the Qibla.

At-tahyiyaatu liLlaahi was salaawaatu wat tayyibaatu

All worship and prayers and purity are for Allah

الْتَحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ

As-salaamu 'alayka ayyuhan Nabiyyu wa rahmatul Laahi wa barakaatuhu

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you O Prophet and the Mercy and Blessings of Allah

As-salaamu 'alaynaa wa 'alaa 'ibaadil Laahis saaliheen

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and upon the Righteous (Pious) Servants

Ash-hadu al Laa ilaaha illa Allaahu

I bear witness that there is no god but Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Wa ash-hadu anna Muḥammadan 'abduhu wa Rasooluhu

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

And I bear witness that Muhammad (peace be upon him) is His Special Devotee and Messenger

Upon reaching the word "Laa" raise the index finger of the right hand, joining the middle finger with the thumb to make a circle with the little and ring fingers bent towards the palm. Lower it on uttering "IllaLaahu" and then let all the fingers rest straight like that of the left hand. Recite Durood Shareef and Dua.

Allahumma salli 'alaa Sayyidina MuḥammadiN

O Allah! Send Prayers (Mercy) upon our Master Muhammad

Wa 'alaa Aali Sayyidina Muḥammadin

And upon the Descendants of our Master Muhammad

Kamaa sallayta 'alaa Sayyidina Ibrahima

Like you sent Prayers (Mercy) upon our Master Ibrahim

Wa 'alaa Aali Sayyidina Ibrahima

And upon the Descendants of our Master Ibrahim

Innaka ḥameedum Majeed

Indeed You are The Most Praised, The Most Glorious

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ

وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ

وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ

اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

Allahumma baarik 'alaa Sayyidina MuḥammadiN

O Allah! Send Blessings upon our Master Muhammad

Wa 'alaa Aali Sayyidina Muḥammadin

And upon the Descendants of our Master Muhammad

Kamaa baarakta 'alaa Sayyidina Ibrahima

Like you sent Blessings upon our Master Ibrahim

Wa 'alaa Aali Sayyidina Ibrahima

And upon the Descendants of our Master Ibrahim

Innaka ḥameedum Majeed

Indeed You are The Most Praised, The Most Glorious

اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ

وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ

كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ

وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ

اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Our Lord! [Please] give us good in the world and give us good in the Hereafter and save us from the punishment of the fire [of Hell].

And then end the Salah with saying "As-salaam alaykum wa rahmatuLlaah" turning face first towards the right and then towards the left with eyes positioned on the respective shoulders. This ends a 2 cycle prayer. For 3 or 4 cycle prayers, rise up after reciting Tashahhud and continue the remaining cycles in the same manner. The last "sitting" of any prayer is

called the Qa'adah Akheerah and the salaam which exits the prayer is called "Khurooj Bisunihee."

Recitations and Supplications after Salah: Although the Khurooj Bisunihee ends the prayer, it is highly recommended to recite the following after it:

- *Allahumma anta As-Salaam wa minka As-Salaam Tabaarakta Yaa Dhaljalaali wal Ikraam* (after Fard Salaah)
- Astaghfaar
- Ayatul Kursi
- Tasbeeh Fatima
- Dua

After the prayer supplicate to Allah Almighty for any needs and desires as Allah Almighty loves to hear our duas.

♦♦What are the *Faraidh*, i.e. obligatory acts of the Prayer?

Answer: There are 7 obligatory acts of prayer:

1. Saying *Takbeer Tehreema*, i.e. the first utterance of the words "*Allahu Akbar*" to start the Namaz
2. *Qiyaam*, i.e. standing straight
3. *Qiraa'at*, i.e. recitation from the Holy Quran (min: 3 short verses or 1 long verse)
4. *Rukoo*, i.e. bowing of the head with the hands grasping the knees

5. *Sujood*, (singular *Sajdah*), i.e. prostration with the forehead, nose, palms of the hands, knees and insides of toes of both the feet firmly placed on the ground
6. *Qa'adah Akheerah*, i.e. the last sitting where we recite Tashahhud and Durood Shareef
7. *Khurooj Bisunihee*, i.e. to end prayer with intent saying “*As-salaamu alaykum wa rahmatullah*”

Question: What are the prayers called in which Qiraa’at is made loudly?

Answer: Prayers in which Qiraa’at is made loudly are called *Salaatul Jahr*. And those in which it is made silently are called *Salaatul Sirr*. The prayers that are done when the sun is down (i.e. Maghrib, Isha and Fajr) are the loud prayers, and the ones that are done when the sun is up (i.e. Dhuhr and Asr) are the silent prayers.

Question: How can one correct oneself if a mistake is made in Prayer?

Answer: Mistakes that are not from the Faraidh¹⁰ can be corrected through *Sajdah Sahv* (Prostration of Forgetfulness) by saying a single salaam to the right after the Tashahhud in the “Qa’adah Akheerah”, then performing two sajdahs, then repeating the Tashahhud, Durood Shareef and ending the prayer normally.

Question: During which times is it NOT permitted to offer any Sajdah?

¹⁰ If there is an omission of Faraidh, the prayer must be repeated.

Answer: The timings during which no sajdah or prayer is lawful are three:

- a) Sunrise: As soon as the top of the sun's disc is seen, up until it is about 1 spear's length in the sky, it is not permitted to pray or do sajdah. If for some reason one has missed their Fajr prayer, they should perform its Qaza after the sun is past this point in the sky. This time is approximately 20 minutes after sunrise but will vary depending on the place and time of year.
- b) Sunset: About 20 minutes before the sun is about to set, it turns yellow. At this time also it is not permitted to pray. In the Hanafi Madhhab, if the sun has turned yellow and you have not prayed Asr, you now have to pray its Qaza with Maghrib.
- c) Zawaal (Meridian - When sun is at its height): This is the time before Dhuhr, when the sun is at its height and the shadow is not changing length but direction. This lasts about 40 minutes and is usually indicated on prayer schedules. However one can determine it by measuring the time between when the shadow stops getting shorter, then changes directions, and then starts to increase again. As soon as the shadow begins to increase, Zawaal has ended and Dhuhr has begun.

Activities

1. What are the duas of each action of wudu as well as the dua to end it? Make a poster board with the actions and duas.
2. Perform the Adhaan in your home (for boys). How should one respond to the Adhaan? What is the dua after Adhaan?
3. What is your shortest shadow in summer? What is your shortest shadow in winter? What is your shortest shadow at this time of the year?
4. What are the faraidh of prayer?
5. How many raka'ahs (cycles) of prayer must we perform daily?

Zakah (Charity)

This is the pillar of Islam which guarantees the rights of the poor in society. Every Muslim is required to donate 2.5% of his or her annual savings for the betterment of the Ummah provided his or her wealth is more than the Islamic poverty line which is called nisab and is equal to the value of 85 grams of gold or 595 grams of silver. However, since the price of silver these days is much less than that of gold, the silver value is used to determine nisab. Zakat-ul-Maal must be paid at the completion of one Hijri / lunar year on the wealth that one owns. This wealth includes the money we have in our bank accounts, any stored gold or silver and all of our wealth. Crops and animals are also subject to Zakah. Zakat-ul-Maal and is different than Zakat-ul-Fitr given at the end of Ramadan.

Allah Almighty has prescribed in the Holy Quran the eight categories who are eligible for Zakah and they must be made owners of the Zakah:

"The obligatory charity (i.e. Zakah) is only for the poor and the destitute, and those who collect it, and for those in whose hearts the love of Islam needs to be instilled (i.e. the new convert to Islam), and to free slaves, and to debtors, and in Allah's cause (fi SabeeliLlaah), and to the traveler; this is decreed by Allah; and Allah is All Knowing, Wise." [Surah At-Taubah 9:60]

1. Poor (*Fuqaraa*): Such a person has some wealth but it is less than the nisab.
2. Destitute (*Masakeen*): This person has nothing even to eat or to clothe him/herself and is compelled to beg.
3. Those who collect Zakah (*'Aamileen*): The people who take on the important task of collecting and distributing Zakah, can also be paid a salary from the Zakah itself.
4. Softening the heart (*Muallafati Quloobuhum*): Those who have just accepted Islam and need to be gently integrated into the Muslim community can also receive Zakah.
5. Free slaves (*Riqaab*): This category does not apply anymore because there is no slavery. However at the time that Islam was introduced, slavery was an existing institution and Zakah could be used to buy a slave and set him or her free. Islam did not introduce slavery nor did it ever support it. As a matter of fact, Islam introduced many laws to help free slaves and hence end slavery.
6. Debtors (*Gharimeen*): Zakah can be used to help people pay off their debt. Islam strongly discourages being in debt.
7. In Allah's Cause (*Fi SabeeliLlaah*): There are many forms of good work in the Cause of Allah. This includes helping someone perform Hajj, or to fund a student seeking religious knowledge.
8. Traveler (*Ibn is-Sabeel*): A traveler who doesn't have money during the travel can also be paid Zakah.

Activities

1. What is the value of 85 grams of gold?
2. What is the value of 595 grams of silver?
3. What is the nisab / poverty line in your country?
4. How many poor people live in your country?
5. If your wealth is 100 dinars, how much Zakah do you owe if you have had it for more than a year?

Sawm (Fasting)

Fasting is the pillar of Islam that helps us feel the pain of the hungry people around the world. By staying away from food and drink between dawn and dusk, Allah Almighty is teaching us patience, empathy and self-control. However this is only the first level of the fast. The second level of fasting is when we stay away from all bad deeds related to our eyes, ears, tongue, hands, feet and our entire being. In this level of fasting, we must not lie, cheat, backbite or commit any sin. In the third and highest level of fasting, one is so engrossed in the love of Allah Almighty that he or she does not experience anything else.

Acts that break the fast

The following acts will break the fast:

- ◆ eating
- ◆ drinking
- ◆ smoking
- ◆ swallowing even a small piece of food particle that was caught in between the teeth
- ◆ water (even a small amount) entering the throat or the upper cavity of the nose
- ◆ oil or medication entering through the eyes or ears (if you feel it in your throat)
- ◆ swallowing someone else's saliva, or taking out one's own saliva out of the mouth and then swallowing it
- ◆ swallowing one's vomit (under certain conditions - see special attached note)

♦ putting a colored thread in the mouth that changes the color of the saliva and then swallowing that saliva

In this light, one must be careful while taking a shower, making the ritual ablution (wudu) and cleaning one's private parts after relieving oneself (istinjaa).

Acts that do not break the fast

The following acts do not break the fast:

- ♦ accidentally and without control ingesting a fly or flies, smoke or dust
- ♦ swallowing one's phlegm
- ♦ applying oil in hair
- ♦ applying surma (kohl) in eyes
- ♦ powdering medicine, cutting chilies or onions, sieving wheat – any taste felt due to these acts does not break the fast
- ♦ swallowing the wetness remaining after rinsing of the mouth (please note that sincere attempts should be made to dry the mouth)
- ♦ water entering through the ear (if ear drum is intact)
- ♦ backbiting (although very disliked)
- ♦ vomiting (under certain conditions - see special attached note)

Furthermore, an act that would normally break the fast (example: eating) but doing this by mistake and stopping immediately upon remembering does not break the fast. However, if one continues this act after remembering, then the fast breaks.

Special Note on Vomiting when Fasting

Factors:

- Mouthful / Less than Mouthful
- Intentional / Unintentional
- Swallowed / Not Swallowed

Condition	Result
Mouthful, Intentional, Swallowed	Breaks
Mouthful, Intentional, Not Swallowed	Breaks
Mouthful, Unintentional, Swallowed	Breaks
Mouthful, Unintentional, Not Swallowed	Does NOT Break
Less than Mouthful, Intentional, Swallowed	Does NOT Break
Less than Mouthful, Intentional, Not Swallowed	Does NOT Break
Less than Mouthful, Unintentional, Swallowed	Does NOT Break
Less than Mouthful, Unintentional, Not Swallowed	Does NOT Break

Notes:

- Vomit must contain food. If only phlegm, bile or blood exists then the fast does not break.

- Swallowing means pea sized or larger.

In Summary:

If the vomit is a mouthful or more:

- 1) Fast is broken if purposely vomited (i.e. self-induced) whether a part of it is swallowed or not.
- 2) Fast is broken if involuntarily vomited AND a pea-sized part of it or larger is swallowed.

If the vomit is less than a mouthful:

- 3) Fast is not broken regardless of why the vomiting occurred or of any part of it being swallowed.

Activities

1. What are the three levels of fasting?
2. Explain the reasons for fasting to a non-Muslim.

Hajj (Pilgrimage)



This is the last pillar of Islam. Linguistically "Hajj" means to make an intention. In the Shari'ah it means to wear the Ihram, and on the 9th of Dhul Hijjah stand on Arafat and make Tawaf of the Holy Kabah, to visit special places and perform special acts in Makkah. These acts must be done during the special times otherwise it is not Hajj.

Hajj became obligatory in 9 Hijri.

Anyone who denies its being obligatory is outside the circle of Islam.

It is required only once in one's lifetime if we have the ability to do it.

Spiritual Benefits of Hajj

1. Hajj wipes out those sins which took place in the past. (Muslim)
2. Hajj is the jihad¹¹ of the weak ones and women¹². (Ibn Majah)
3. Hajj gets rid of dependence on others like the kiln removes the impurities of iron. (Tirmidhi)
4. The reward for an accepted Hajj (mabroor) is heaven. (Tirmidhi)
5. A person who has completed Hajj (Haji) is forgiven and so is the person for whom the Haji prays for forgiveness. (Tabarani)
6. A Haji will intercede (do shafa'at) of 400 people of their household. (Bazzar)
7. Hajis are the invited delegations of Allah. Allah called them. They came. They asked and Allah gave them. (Bazzar)

¹¹ Jihad means to struggle to become a better person and not what the media portrays it to be.

¹² Because women have many responsibilities with children, they were not required to go into the battlefield when the time came to defend the truth. Hence the reward of Hajj was equated with those who were killed defending the truth. Please remember that this type of jihad of the "battlefield" is not allowed in this day and age as there is no single Muslim leader (Khalifa) that unites the Ummah politically. Anyone who falsely calls people to the jihad of the battlefield is leading people astray and we should never heed their call. Instead we must work on the jihad of the "nafs," which is the inner struggle to be a better person each and every day of our lives.

8. For a Haji there is ‘aafiyah in this world and forgiveness in the Next. (Tabarani)
9. The person who started out for Hajj and died on the way, reward will continuously be written for him as if he is performing Hajj. He will not be tried and will enter heaven, no questions asked! (Daraqutni)
10. Anyone who performs Hajj or Umrah enters the guarantee of Allah. If he dies, Allah will enter him into Paradise. And if He returns him home then it is with rewards. (Tabarani)
11. Anyone who performed Hajj for the sake of Allah, and he protected himself from the desires of the lower self and sinful words, he returns as though he had just been born. (Hadeeth)
12. Hajj is also a great reminder of the Hereafter – the Real Life.

Social Benefits of Hajj

Different nations, tribes, languages, colors, nationalities come together and interact and are shoulder to shoulder. Hajj is the Great Equalizer. Doesn't matter if you are king or janitor, you wear the same two pieces of unstitched cloth (Ihram) and perform the same actions.



Activities

Make a 3-d Kabah with all its aspects.

❧ Chapter Three: Iman ❧

The Vertical Dimension

This chapter covers the belief system of the religion of Islam which is beautifully summed up in the Iman Mufasssal:

أَمِنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرَ خَيْرُهُ وَشَرُّهُ
مِنَ اللَّهِ تَعَالَى وَالْبَعْثَ بَعْدَ الْمَوْتِ

Allah

Question: What should the Muslim's belief be regarding Allah Almighty?

Answer:

1. He is One. He has no partners. Only He is worthy of worship. He is no one's father and no one is His son. He has no wife, no children, and no one is equal to Him.
2. The Essence of Allah is One of Complete Perfection and Greatness. He is free and pure of all blemishes, defects, and weaknesses. He is free from any such quality which is connected to any blemish, defect or anything that warrants dependency.

3. He is independent and does not need anyone. Everything in creation needs Him.
4. He is The First. When nothing was there, He was there. And He is The Last. When nothing will be, He will Be. All His Attributes are pre-eternal and post-eternal like His Essence, i.e. they were always there and will always be there.
5. He is *Al-Hayy*, i.e. The Alive, and *Al-Qayyum*, The One Who Sustains everyone else's life. He gives life as He Wills and takes it away as He Wills.
6. He is *Al-Qadeer*, i.e. He has Power over everything. He is The Strongest and with The Most Power, He Does as He Wills and When He Wills. No one has any control over Him.
7. He is *As-Samee'*, i.e. The One Who Hears the call and voice of everyone who calls upon Him. He hears the sound of the ant crawling and the mosquito flapping its wings. (Author's Note: Why would He not, He created them!)
8. He is *Al-Baseer*, i.e. He Sees everything, whether it is in the dark or in the light, whether it is near or far, whether it is small or big – nothing is hidden from Him.
9. He is *Al-'Aleem*, i.e. He is Aware of everything. Everything that is happening, or has happened, or is going to happen is all in the Knowledge of Allah. Our conversations, our intentions, even those that are hidden in our hearts are all in His Knowledge. Not even an iota is hidden from Him.

10. All things happen by His Intention / Will (*Iradah*) and Choice (*Ikhtiyar*). Whatever He Wills, happens. What He does not Will, does not happen. No one can do anything without His Will, even a bird cannot move its wings. Not even a minute thing can move without His Command.
11. He is *Al-Khaliq*, i.e. The One Who Creates everything and everything that we do is created by Him. Nothing or no one is the creator of anything. He is the Only Creator of the entire world. Every small and big thing is His creation, created by Him. [Author's Note: Even the wrong actions are created by Him, and so is our freewill to choose between the wrong and right action. We are then compensated for exercising that free will – rewarded if we choose the right action and punished if we choose the wrong action.] Whatever He Wills to create, He does so by saying “*Kun*, i.e. Be”. [Author's Note: Allah Almighty does not need to use this word to create; this is to show us that this world is that of means.]
12. He is *Ar-Razzaq*, i.e. He delivers sustenance to the smallest and biggest creation. He Nurtures everything. He is the Lord of all the worlds.
13. He is *Al-Kalam*, i.e. The One Who Speaks. All the Heavenly Books including The Holy Quran are all the Speech of Allah Almighty.

There are thirteen Essential Attributes¹³ of Allah Almighty that we must know at the least:

1. Existence
2. Firstness without beginning
3. Lastness without end
4. Absolute independence
5. Dissimilarity to creation
6. Absolute Oneness
7. Power
8. Will
9. Knowledge
10. Life
11. Hearing
12. Sight
13. Speech

Below are listed 99 of Allah Almighty's Beautiful Names:

¹³ Al-Murshid Al-Mu'een

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ وَعَلَى آلِهِ وَصَحْبِهِ

The Messenger of Allah (صلى الله عليه وآله وسلم) said:

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

Indeed, Allah has 99 names (one hundred minus one); whoever memorizes them will enter Jannah.

صحيح بخارى ومسلم

الْمَلِكُ

Al-Malik
The Absolute Ruler

الرَّحِيمُ

Ar-Rahim
The All-Merciful

الرَّحْمَنُ

Ar-Rahman
The All-Compassionate

اللَّهُ

Allah
The Greatest Name

الْمُهَيِّمُ

Al-Muhaymin
The Guardian

الْمُؤْمِنُ

Al-Mu'min
The Inspirer of Faith

السَّلَامُ

As-Salam
The Source of Peace

الْقُدُّوسُ

Al-Quddus
The Pure One

الْخَالِقُ

Al-Khaliq
The Creator

الْمُتَكَبِّرُ

Al-Mutakabbir
The Greatest

الْجَبَّارُ

Al-Jabbar
The Compeller

الْعَزِيزُ

Al-Āziz
The Victorious

الْوَهَّابُ

Al-Wahhab
The Giver of All

الْقَهَّارُ

Al-Qahhar
The Subduer

الْغَفَّارُ

Al-Ghaffar
The Forgiving

الْمُصَوِّرُ

Al-Musawwir
The Shaper of Beauty

الْبَارِئُ

Al-Bari'
The Maker of Order

الْقَابِضُ

Al-Qabid
The Constrictor

الْعَلِيمُ

Al-'Alim
The Knower of All

الْفَتَّاحُ

Al-Fattah
The Opener

الرَّزَّاقُ

Ar-Razzaq
The Sustainer

الْمُعِزُّ
Al-Mu'izz
The Bestower of Honors

الرَّافِعُ
Ar-Rafi
The Exalter

الْخَافِضُ
Al-Khafid
The Abaser

الْبَاسِطُ
Al-Basit
The Reliever

الْحَكَمُ
Al-Hakam
The Judge

الْبَصِيرُ
Al-Basir
The Seer of All

السَّمِيعُ
As-Sami
The Hearer of All

الْمُذِلُّ
Al-Mudhill
The Humiliator

الْحَلِيمُ
Al-Halim
The Forbearing

الْخَبِيرُ
Al-Khabir
The All-Aware

اللَّطِيفُ
Al-Latif
The Subtle One

الْعَدْلُ
Al-'Adl
The Just

الْعَلِيُّ
Al-Ali
The Highest

الشَّكُورُ
Ash-Shakur
The Rewarder of
Thankfulness

الْغَفُورُ
Al-Ghafur
The Forgiver and
Hider of Faults

الْعَظِيمُ
Al-Azim
The Magnificent

الْحَسِيبُ
Al-Hasib
The Accounter

الْمُقِيتُ
Al-Muqit
The Nourisher

الْحَافِظُ
Al-Hafiz
The Preserver

الْكَبِيرُ
Al-Kabir
The Greatest

الْمُجِيبُ
Al-Mujib
The Responder to
Prayer

الرَّقِيبُ
Ar-Raqib
The Watchful One

الْكَرِيمُ
Al-Karim
The Generous

الْجَلِيلُ
Al-Jalil
The Mighty

الْمَجِيدُ
Al-Majid
The Majestic One

الْوَدُودُ
Al-Wadud
The Loving One

الْحَكِيمُ
Al-Hakim
The Perfectly Wise

الْوَاسِعُ
Al-Wasi
The All-Comprehending

الْوَكِيلُ
Al-Wakil
The Trustee

الْحَقُّ
Al-Haqq
The Truth

الشَّهِيدُ
Ash-Shahid
The Witness

الْبَاعِثُ
Al-Ba'ith
The Resurrector

الْحَمِيدُ
Al-Hamid
The Praised One

الْوَلِيُّ
Al-Waliyy
The Governor

الْمَتِينُ
Al-Matin
The Forceful One

الْقَوِيُّ
Al-Qawiyy
The Possessor of
All Strength

الْمُحْيِي
Al-Muhyi
The Giver of Life

الْمُعِيدُ
Al-Mu'id
The Restorer

الْمُبْدِئُ
Al-Mubdi'
The Originator

الْمُحْصِي
Al-Muhsi
The Appraiser

الْوَاجِدُ
Al-Wajid
The Finder

الْقَيُّومُ
Al-Qayyum
The Self-Existing One

الْحَيُّ
Al-Hayy
The Ever Living One

الْمُمِيتُ
Al-Mumit
The Taker of Life

الْقَادِرُ
Al-Qadir
The All Powerful

الصَّمَدُ
As-Samad
The Satisfier of
All Needs

الْوَاحِدُ
Al-Wahid
The One, the All
Inclusive, The Indivisible

الْمَاجِدُ
Al-Majid
The Glorious

الْأَوَّلُ
Al-Awwal
The First

الْمُؤَخَّرُ
Al-Mu'akhkhir
The Delayer

الْمُقَدِّمُ
Al-Muqaddim
The Expediter

الْمُقْتَدِرُ
Al-Muqtadir
The Creator of
All Power

الْوَالِي
Al-Wali
The Protecting Friend

الْبَاطِنُ
Al-Batin
The Hidden One

الظَّاهِرُ
Az-Zahir
The Manifest One

الْآخِرُ
Al-Akhir
The Last

الْمُنْتَقِمُ
Al-Muntaqim
The Avenger

التَّوَّابُ
At-Tawwab
The Guide to Repentance

الْبَرُّ
Al-Barr
The Doer of Good

الْمُنْعَالِي
Al-Muta'ali
The Supreme One

مَالِكُ الْمُلْكِ
Malik-al-Mulk
The Owner of All

الرَّؤُوفُ
Ar-Ra'uf
The Clement

الْعَفُوُّ
Al-'Afuww
The Forgiver

ذُو الْجَلَالِ وَ الْإِكْرَامِ
Dhu-al-Jalal wa-al-Ikram
The Lord of Majesty and Bounty

الْمُغْنِي
Al-Mughni
The Enricher

الْغَنِي
Al-Ghani
The Rich One

الْجَامِعُ
Al-Jami'
The Gatherer

الْمُقْسِطُ
Al-Muqsit
The Equitable One

النُّورُ
An-Nur
The Light

النَّافِعُ
An-Nafi'
The Creator of
Good

الضَّارُّ
Ad-Darr
The Creator of
The Harmful

الْمَانِعُ
Al-Mani'
The Preventer of
Harm

الْوَارِثُ
Al-Warith
The Inheritor of All

الْبَاقِي
Al-Baqi
The Everlasting One

الْبَدِيعُ
Al-Badi
The Originator

الْهَادِي
Al-Hadi
The Guide

الصَّبُورُ
As-Sabur
The Patient One

الرَّشِيدُ
Ar-Rashid
The Righteous Teacher

Question: With what does Allah Almighty See and Hear?

Answer: The qualities of Allah Almighty are in accordance with His Greatness. No doubt He Hears, Sees, Speaks. However He does not need ears to hear or eyes to see or a tongue to speak like we do. He Hears without ears and does not need air like we do. [Author's Note: We need sound waves

to travel in order to hear. As we all know we cannot hear in a vacuum.] He Sees without eyes and does not need light to see [like we do]. He Speaks without a tongue and His Speech is independent of sound and words. Subhan Allah.

Activities

1. Memorize the 99 Asma-e-Husna.
2. Make a poster board with the 99 Asma-ul-Husna.

Angels

Question: Who are the angels?

Answer:

Angels are the trustworthy, worshipping, and noble servants of Allah Almighty. Their bodies are made of light. They are innocent. They are obedient to Allah. They don't disobey Allah and do not commit sins as they have no free will. They only do that which they are commanded to do. They do not eat or drink. The worship and servitude to Allah is their nourishment. They are always engaged in the remembrance of Allah Almighty.

Question: Why are angels referred to as innocent?

Answer: This is because Allah Almighty has not placed the ability to sin or do bad deeds in them. It is impossible for them to be disobedient to Allah. This is why Prophets (peace be upon them) are also called innocent.

Question: How many angels are there?

Answer: There are uncountable numbers of angels. Only Allah knows their number and by His Telling, our Beloved Holy Prophet (peace be upon him). They are created every day. Every day and uncountable number is created. The Friends of Allah (may Allah be well pleased with them) say that good words and good deeds become angels that ascend towards the sky.

Question: How many famous angels are there?

Answer: Four angels are very famous and very great:

1. Hazrat Jibreel (peace be upon him): His task is to serve the Prophets (peace be upon them) by bringing Revelation.
2. Hazrat Mikaeel (peace be upon him): His task is to cause the rains to happen and to deliver sustenance to the creation of Allah Almighty.
3. Hazrat Israfeel (peace be upon him): He will blow the trumpet on the Day of Judgment.
4. Hazrat Israeel (peace be upon him): His task is to take the souls of people at their death.

An uncountable number of angels are working under them.

Question: What is the task of the other angels?

Answer: They are assigned different tasks. Some are:

- Serving at Heaven
- Serving at Hell
- Writing the *Nama-e-A'mal*
- Making the face of the baby in the mother's womb
- Questioning the people of the grave
- Delivering punishment
- In the service of the Blessed Court of the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*
- Delivering the Durood and Salaam of the Muslims to the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*
- Attending the gatherings of *Dhikr*

Question: What are the names of the angels writing the *Nama-e-A'mal*?

Answer: Kiraman and Katibeen. One writes the good deeds and the other the bad deeds. One is for the morning and one is for the evening.

Question: What are the names of the angels who will question us in the grave?

Answer: Munkir and Nakeer. Their faces are very scary.

Question: Can people see angels?

Answer: We cannot see them but whomsoever Allah Wills, He shows them His angels. For example the Prophets (peace be upon them) see them and speak with them. At the time of death the Muslim sees the angels of mercy and the disbeliever sees the angels of punishment.

Question: Who are the people who do not believe in angels?

Answer: To deny the existence of angels, or to say that angels are just the power of goodness and nothing else, these are both *kufr* (disbelief) and anyone who holds such a belief is a disbeliever.

Activities

1. Memorize the names of the 4 Archangels and their tasks.
2. Make a physical display / poster board depicting their tasks.

Books

Question: What is the meaning of a heavenly book?

Answer: It refers to the Book of Allah which He has sent for the guidance of humanity so that they may know Who Allah Almighty is and who the Holy Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* is and can live their lives in accordance with their commands.

Question: How many books did Allah Almighty reveal in total?

Answer: Allah Almighty has revealed many books and scrolls upon many of His Prophets. The exact number is known to Allah Almighty and His Prophet *sal Allahu alayhi wa Aalihi wa sallam*. Four of these books are very famous:

1. Torah (*Taurayt*) revealed to Prophet Moses (*Moosa*, peace be upon him)
2. Psalms (*Zaboor*) revealed to Prophet David (*Dawood*, peace be upon him)
3. Bible (*Injeel*) revealed to Prophet Jesus (*Isa*, peace be upon him)
4. The Noble Quran, the best book revealed to the best Prophet Muhammad ﷺ

Question: Other than the Holy Quran, are the other heavenly books available today in the original correct form?

Answer: No. Today on this earth, other than the Holy Quran, the original Torah, Psalms and Bible are not anywhere to be found. The previous nations added and removed things from

these original holy books such that now the original version does not exist anywhere.

Question: What should our belief be in regards to the present day Torah and Bible?

Answer: When the content of these books matches the content of the Holy Quran, then we accept it. If the content of these books is in contradiction with that of the Holy Quran, then we do not accept it.

Question: If it is not determined whether the contents conflict or match, what do we do then?

Answer: In such a situation we don't accept or reject, but instead we say "*Aamantu biLlaahi wa Malaaiatihi wa Kutubihi wa Rusulihi,*" i.e. "We believe in Allah and His Angels and His Books and His Messengers."

Question: Can there be any addition or deletion in the Holy Quran?

Answer: No. Because this religion is to last till the end of time, Allah Almighty has taken it upon Himself to protect this book. This is why there cannot be a change of even one letter or even a dot. And neither can anyone add to it or remove from it by their own desires even if all the people of the world got together to do this.

Question: What can one say of people who believe that addition or deletion from the Holy Quran is permissible?

Answer: If anyone says that even one letter of the Holy Quran has been added, or removed, or changed, such a person is a disbeliever and is outside the pail of Islam.

Question: What are Scrolls (*Suhuf*¹⁴)?

Answer: These were small booklets or pages sent by Allah Almighty for the guidance of humanity prior to the final Holy Quran. They contained beneficial and practical advice.

Question: How many Scrolls are there and upon whom were they revealed?

Answer: The exact number is only known to Allah Almighty and His Beloved Prophet *sal Allahu alayhi wa Aalihi wa sallam*. What we know is that some Scrolls were revealed to Hazrat Adam, his son, Hazrat Sheeth, Hazrat Ibrahim, Hazrat Idrees, and Hazrat Moosa *alayhim as-salaam*.

Question: Can we find another book like the Holy Quran?

Answer: Absolutely not. The Holy Quran is incomparable and was revealed to an incomparable Prophet *sal Allahu alayhi wa Aalihi wa sallam* who was unlettered and truthful. He *sal Allahu alayhi wa Aalihi wa sallam* presented this book to the Arabs and made it the proof of his Prophethood. He challenged the Arabs that if not the whole Quran, then bring at least 10 chapters like its chapters, and if not 10, then at least 1 chapter. History is witness that their intellects were bewildered. If they could have, they would have certainly tried to take up the challenge to avoid the humiliation because they

¹⁴ Singular: Scroll / *Sahifa*

and their false idols were being called the fuel of hellfire. So if the Arabs [Author's Note: who were literary geniuses] could not produce even one chapter or even one verse, then how can anyone else ever succeed in competing with them.

Question: Do the Hindus have any revealed book?

Answer: No. They call the Vedas heavenly revealed. However it is simply a compilation of the verses of bygone poets. It is definitely not the Words of Allah Almighty.

Question: In which languages were these holy books revealed?

Answer:

- The Holy *Taurayt* and *Zaboor* were revealed in Hebrew.
- The Holy *Injeel* was revealed in Aramaic.
- The Holy Quran was revealed in Arabic.

Question: Can we follow the commandments of the previously revealed Holy Books?

Answer: As mentioned earlier, the previous Holy Books are no longer available in their original form. However, even if we assume for a moment that they do exist in their original form, we still would not follow their commands because the commands that the Holy Quran brought override the commands of the original previous Holy Books. (*Naasikh - Mansookh*)

Question: What is the meaning of *Mansookh*?

Answer: Naskh means that a certain commandment was meant only for a certain time but it was not made known until which time this commandment is to be followed. When the time is over, a new command is revealed which makes it appear that the previous command has been invalidated, but in reality what has happened that its time has expired. The first command is called *Mansookh* and the second command is called *Nasikh*.

Question: Therefore this means that when a certain command is made *mansookh*, it is not *batil* (false). What is the person called who calls such commands *batil*?

Answer: Some people call *mansookh* commands *batil*. This is a very harsh statement. All of the commands of Allah Almighty are *Haqq* (true), how could we ever call a command of Allah false?

Question: Is the order of the Quran we find today the same order in which it was revealed?

Answer: No. The Holy Quran was revealed over a period of 23 years in small portions in accordance to the needs of the believers. Whichever command was required, a chapter/verse would be revealed to guide the Muslims about it.

Question: Then how did the current order of the Holy Quran come about?

Answer: When Hazrat Jibreel *alayhis salaam* brought the verses from Allah Almighty to our Beloved Prophet *sal Allahu alayhi wa Aalihi wa sallam*, he would also reveal the position

of these verses in the Holy Quran, i.e. which chapter they belong to and after and before which verse. The Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* would then also recite these verses in order during the prayers. The Sahaba would memorize this from the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*. Therefore the current order of the Holy Quran was revealed from Allah Almighty through Hazrat Jibreel *alayhis salaam* to the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* in accordance with its order in the Preserved Tablet (*Lauh-e-Mahfuz*).

Question: What is the meaning of Makki and Madani Chapters (*Surahs*)?

Answer: The Chapters / Verses that were revealed before the Hijrah are called Makki and those revealed after the Hijrah are called Madani. Before the Hijrah, the Prophet ﷺ was in Makkatul Mukarramah and hence most of these chapters / verses were revealed in and around the holy city of Makkah. After the Hijrah, the Prophet ﷺ was in Madinatul Munawwarah and hence most of these chapters / verses were revealed in and around the holy city of Madinah. However there were some chapters / verses revealed in Makkah after the Hijrah and these would be considered Madani.

Question: What is the difference in the topics of Makki and Madani Chapters (*Surahs*)?

Answer: Makki chapters generally contain topics related to fundamentals of creed/beliefs, i.e. topics related to *Tauheed*

and *Risalat*, and the Day of Judgment. Madani chapters contain topics related to deeds/actions that improve our character and how to live our lives with the creation of Allah.

Activities

1. Memorize the famous four heavenly books with their original and anglicized names including the languages in which they were revealed and the Messengers (peace be upon them) they were revealed to.
2. Make a poster board depicting these.

Messengers

Question: Who are Messengers?

Answer: The pious personalities whom Allah Almighty sent to creation to guide them with His Message are called Messengers (peace be upon them). They are intermediaries between Allah Almighty and His creation and they call the creation to Allah.

Question: What is the difference between a Prophet (*Nabi*) and a Messenger (*Rasool*)?

Answer: Both these terms are used to connote the same thing. A Prophet is a human being who received revelation from Allah Almighty to guide creation. Angels and human beings can be Messengers. Some scholars say that the Prophets who bring a new Code of Law (*Shari'ah*) are called Messengers. [Author's Note: All Messengers are Prophets, but all Prophets are not Messengers. A Messenger is a Prophet who brought a Message, a *Risala*, and hence the title *Rasool*.]

Question: What is the difference between Messengers and other human beings?

Answer: The difference is as great as that between the sky and earth:

- Messengers and Prophets are the special and innocent (*ma'soom*) creation of Allah.
- They are nurtured and overseen by Allah Almighty Himself.
- They are completely free of all major and minor sins.

- They have the most excellent lineage, are the pinnacle of humanity, beautiful externally, virtuous internally, worshipping, vigilant about the commands of Allah, beautified with all the virtuous habits, and stay away from all evils.
- They are bestowed with the most perfect intellect which is far superior compared to the intellects of others. The intellect of any healer, wise-man, philosopher, or scientist cannot even reach one hundred thousandth of their perfect intellect. And would such not be the case given that they are the beloved creations of Allah Almighty?
- Allah Almighty protects them against anything which is a source of dislike. This is why the blessed bodies of the Prophets of Allah Almighty (peace be upon them) are free from diseases such as vitiligo/leucoderma (white spots on skin) or leprosy that would drive away people. [Author's Note: Hazrat Ayyub *alayhis salaam* is an exception as his was an example to demonstrate the pinnacle of patience.]

Question: Do Prophets (peace be upon them) have knowledge of the unseen (*ghayb*)?

Answer: The word "Nabi" comes from "Nabaa" which means news. And news by definition is something that we did not know until the person informed us. The Prophets come primarily to deliver news from the unseen. Accountability, heaven and hell, reward and punishment, gathering on the Day of Judgment, angels and so forth – if these are not from the

unseen, then what are they? They inform us of those things which are outside the reach of our intellect. However it must be remembered that this knowledge of the unseen has been granted to them from Allah Almighty. [Author's Note: Granted knowledge is called '*ataaee*' vs the Knowledge of Allah Almighty which is *Dhaati*].

Question: What is the status of a Prophet (peace be upon them) in the Court of Allah Almighty?

Answer: All Prophets (peace be upon them) have great respect in the Divine Court. The Prophets of Allah (peace be upon them) are better than and above all creation. None among the angels can reach the status of the Prophets (peace be upon them). The greatest *Wali* (Saint/Friend of Allah) cannot reach the status of the Prophets (peace be upon them).

Question: Who is the person who does not respect a Prophet (peace be upon them)?

Answer: To respect Prophets is the obligation of every Muslim. This obligation is above all other obligations. A person who says anything disrespectful about a Prophet (peace be upon them) is a disbeliever.

Question: Can anyone become a Prophet (peace be upon them) through worship?

Answer: No! Prophethood is a very high status. No one can achieve this through worship. Even if they fast all their life, pray all their life, and sacrifice all their wealth in the Path of Allah, they cannot achieve Prophethood. Prophethood is

granted by Allah Almighty to whomever He pleases out of His Grace. He assigns this role to whomever He Knows has the ability for it.

Question: How many Prophets (peace be upon him) did Allah Almighty send in total?

Answer: It is not permissible to limit the number of Prophets sent. However it is estimated there have been 124,000 Prophets and Messengers (peace be upon them) who have been sent to humanity to guide them. It should be our creed that we believe in every Prophet of Allah (peace be upon them all).

Question: Can angels and jinn also be Prophets?

Answer: No. Prophets can only be from human beings. And even among humans this responsibility is given only to men. Never has a jinn, angel or woman¹⁵ been a Prophet.

Question: Is anyone other than Prophets and angels innocent (*ma'soom*)?

Answer: No one is considered innocent other than Prophets (peace be upon them) and angels. To consider any other human being innocent like the Prophets is misguidance.

Question: Are the Awliya Allah also not innocent (*ma'soom*)?

¹⁵ The reason women have not been chosen to be Prophets is because of their responsibility in society to raise children which would make it very difficult to carry out the immense responsibility of Prophethood.

Answer: Certainly. The Awliya Allah, the progeny of our Holy Prophet Muhammad (peace be upon him and his family) and the *Ahle Bayt* who are Imams are also not considered *ma'soom*. However Allah Almighty through His Divine Grace protects them against sins. They do not commit sins but if they do then this is not outside the realm of possibility. [Author's Note: One can understand this through the concept of possibility and probability. For Prophets it is not possible that they commit sins. Of course if something is not possible, it is also not probable. For the Awliya Allah, it is possible that they can commit sins, but not probable. For average humans like the rest of us, it is not only possible but highly probable because our *nafs* is not clean. The cleaner the *nafs* the lesser the probability of committing sins.]

Question: Do Prophets (peace be upon them) ever hide a Command of Allah from the people?

Answer: No! The Prophets (peace be upon them) have delivered all the Commands of Allah Almighty that He had given them for creation. Anyone who claims that the Prophets (peace be upon them) did not deliver even a single message out of fear or any other reason is a disbeliever.

Question: Can we call the Prophets (peace be upon them) who have passed away as “dead”?

Answer: All the Prophets (peace be upon them) are alive in their graves in the same way that they were alive while walking the earth. They eat, drink and travel freely. They experienced death for an instance and then became alive

again. [Author's Note: Please remember that death is simply the separation of the soul from the body. For the Prophets this soul is returned back to the body after they experience that instance of separation. For common humans, this soul for example is returned to their “dead” bodies to answer the questions of Munkar and Nakir and also to return the *salaam* of someone who says *salaam* to them.]

Question: Who is the first Prophet (peace be upon them) to be sent to this world?

Answer: The first Prophet to be sent to this world is Prophet Adam (peace be upon him). Before him (peace be upon him) there were no people on the earth. All humans are his children. Hence the word “*Aadmi*” in Urdu means the children of Adam. And Hazrat Adam (peace be upon him) is called the “Father of humanity,” i.e. the father of all humans.

Question: Who is the first Messenger?

Answer: The first Messenger who was sent for the guidance of the disbelievers was Hazrat Nooh (peace be upon him). He preached for 950 years because the disbelievers of his time were very hard hearted and impertinent. They did not leave their ways. Eventually Hazrat Nooh (peace be upon him) prayed, and a flood came and drowned the entire earth. Only those Muslims and the pairs from animals who boarded the ark with him (peace be upon him) were saved, everyone else was destroyed.

Question: Who graced the earth as the last Prophet (peace be upon him)?

Answer: The final Prophet who came to guide all of humanity is our Beloved Holy Prophet Muhammad (peace be upon him and his family). The institution of Prophethood ended with him ﷺ that there could not be another Prophet during or after his time.

Question: Are all Prophets equal or there are differences amongst them in rank?

Answer: Prophets (peace be upon them) are of different ranks. Some are more superior to others. The highest and most excellent and superior is our Beloved Prophet Muhammad (peace be upon him and his family). This is why we call him “*Syed-ul-Ambiya*” – the Master of the Prophets, the Crown of creation – *sal Allahu alayhi wa Aalihi wa sallam*.

Question: After the Holy Prophet (peace be upon him), who is next in rank?

Answer: After the Holy Prophet Muhammad (peace be upon him and his family) is Hazrat Ibrahim (peace be upon him), then Hazrat Moosa (peace be upon him), then Hazrat Isa (peace be upon him), then Hazrat Nooh (peace be upon him). These Prophets are above all the creation in rank including the angels. They are called the "Ulul-Azm Ambiya".

Activities

1. Memorize the five greatest Prophets (peace be upon them) in order of greatness.
2. What is the difference between a Nabi and a Rasool?

The Leader of The Prophets (peace be upon him, his family and companions and upon all the Prophets)

Question: What are the special qualities of our Beloved Prophet (peace be upon him and his family)?

Answer:

1. The first thing Allah Almighty created is the Light of the Holy Prophet (peace be upon him and his family). [Author's Note: Sahih Hadeeth from Musnad Abdur Razzaq related from Hazrat Jabir radi Allahu anhu]. The rest of creation was created from this Blessed Light. If the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* was not there, then nothing would exist. If he *sal Allahu alayhi wa Aalihi wa sallam* is not there, nothing would be. He is the life of all the creation.
2. Allah Almighty took a vow from all the souls of all the Prophets that if they find themselves in the time of the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*, they must believe in him and support him *sal Allahu alayhi wa Aalihi wa sallam*. [Author's Note: Refer to *Ayat-e-Meethaq* in the Holy Quran]
3. The Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* is the most excellent in creation and his family is the most excellent in all families. There was never anyone like him *sal Allahu alayhi wa Aalihi wa sallam*, nor will there be.
4. At the time of the blessed birth of the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*, the idols fell face

down. His light spread such that his mother could see the castles in Syria.

5. He *sal Allahu alayhi wa Aalihi wa sallam* did not have a shadow. His essence is light and light does not have a shadow.
6. At the time of heat, clouds would provide shade for him *sal Allahu alayhi wa Aalihi wa sallam* and the tree would bend to give him *sal Allahu alayhi wa Aalihi wa sallam* shade. And this was when the people did not even know that he *sal Allahu alayhi wa Aalihi wa sallam* was a Prophet.
7. The blessed body and perspiration of the Holy Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* had a fragrance greater than that of musk and saffron. Whichever path he *sal Allahu alayhi wa Aalihi wa sallam* would tread upon became fragranced as such.
8. Allah Almighty has given the Holy Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* the keys to the treasures of the skies and the earth and given him the authority to distribute whatever he pleases to whoever he pleases and also the authority to take it back. [Author's Note: There are Sahih Hadeeth relating to this.] No creation can interfere in his God given authority.
9. All the small and great blessings of the world are distributed and will continue to be distributed because of him *sal Allahu alayhi wa Aalihi wa sallam*.
10. Along with the Blessed Name of Allah Almighty, the blessed name of the Holy Prophet Muhammad *sal*

Allahu alayhi wa Aalihi wa sallam is also elevated. He *sal Allahu alayhi wa Aalihi wa sallam* is the beloved of Allah Almighty. His virtues are uncountable. He *sal Allahu alayhi wa Aalihi wa sallam* is the beloved of Allah and all the greatness of creation is nothing compared to his. *Ba'daz Khuda buzurg tuee qissa mukhtasar* [Author's Note: which means that After Allah you *sal Allahu alayhi wa Aalihi wa sallam* are the greatest and that is the essence of reality.]

Activities

Write an article on the Holy Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam*'s blessed qualities that make him distinct from an ordinary human being (*bashar*).

Day of Judgment

Question: Which day is the Day of Judgment?

Answer: The Day of Judgment is a harsh, dreadful day. Hearts will tremble from its terror and fear. The earth, skies, jinn, humans, angels and the entire universe will perish. The sky will split open. No building will remain on the earth. The mountains will fly like spun wool. The stars will fall onto the earth like the drops of rain. They will collide with one another and perish by becoming pulverized. Similarly everything will be destroyed and other than the Lord of the worlds, nothing will remain.

Question: How will the Day of Judgment be established?

Answer: The way the Day of Judgment will be established is that Hazrat Israfeel *alayhis salaam* will blow the trumpet by the command of Allah Almighty. This blowing of the trumpet will cause distress in all the skies and the earth. In the beginning the sound will be very fine. Slowly, slowly the sound will increase in loudness through which people will faint and fall on the ground and die. The earth, sky, mountains and then with the command of Allah Almighty, Hazrat Israfeel, Hazrat Israeel *alayhimis salaam* will also perish. At this time there will remain none other than the One Allah Almighty. He was always there and always will remain.

Question: Who will capture the soul of Hazrat Israeel *alayhis salaam*?

Answer: When the entire earth and sky will perish, then Allah Almighty will command Hazrat Israeel *alayhis salaam* to capture the soul of Hazrat Jibreel *alayhis salaam*. Hazrat Israeel *alayhis salaam* will capture his soul. He will fall into prostration exalting the Purity of Allah like a huge mountain. Similarly the souls of Hazrat Mikaeel, Hazrat Israfeel, the angels that carry the Throne (*Arsh*) *alayhimis salaam* will be captured one by one. They will all die. Then Allah will command Hazrat Israeel *alayhis salaam* “*Mut*” which means “Die”. He too will fall into prostration reciting the praises of Allah Almighty like a huge mountain and die.

Question: When will the Day of Judgment come?

Answer: Only Allah knows the exact time of the Day of Judgment, or the Holy Prophet *sal Allahu alayhim wa Aalihi wa sallam* knows [through the Knowledge bestowed upon him *sal Allahu alayhim wa Aalihi wa sallam* by Allah Almighty]. However as time passes, the Day of Judgment gets closer. Some signs of the Day of Judgment have been told to us by Allah and His Prophet *sal Allahu alayhim wa Aalihi wa sallam*. When all the signs will occur, then the Day of Judgment will occur.

Question: What are the signs of the Day of Judgment?

Answer: There are two types of signs of the end of time approaching the Day of Judgment: the minor (*Alaamaat-e-Sughra*) and major (*Alaamaat-e-Kubra*). Some information about both is given below:

The Minor Signs

The greatest sign is the birth and passing away of the Holy Prophet *sal Allahu alayhim wa Aalihi wa sallam*. However our Holy Prophet *sal Allahu alayhim wa Aalihi wa sallam* has also mentioned some more minor signs:

1. Knowledge of the religion, i.e. the true scholars will be raised up and ignorance will be rampant.
2. People will gain knowledge in order to earn the world and not to serve the Deen.
3. It will become as difficult to hold on to the Deen as it is to hold onto burning amber.
4. People will consider it a burden to pay Zakah.
5. Songs and immodesty will be rampant. No one will respect the other.
6. The misguided people will take pride in big palaces. Wealth will be abused.
7. Incompetent and lazy people will be in big positions.
8. There will be no blessing in time, i.e. it will pass very quickly.
9. People will be disobedient to their parents and will be obedient to their wives and friends. [Author's Note: Listening to wives and friends is not inherently a bad thing provided their advice is in accordance with the Shari'ah. The context here is when parents are ignored, held in contempt, or treated as 2nd class citizens because of them.]
10. People will say bad things about others. They will curse others.

11. People will make noise in the masjid and sit and talk about worldly things.

There are many other signs than the ones mentioned above.

The Major Signs

1. Appearance of the Dajjal
2. Descent of Syedna Isa *alayhis salaam* from the heavens
3. Arrival of Hazrat Imam Mehdi radi Allahu anhu
4. Coming out of "Yajooj" and "Majooj"
5. Appearance of a peculiar type of smoke (Dukhan)
6. Appearance of the Daaba-tul-Ard
7. Rising of the sun from the west
8. Passing away of Syedna Isa *alayhis salaam*

Death and The Grave

Question: What is death?

Answer: Every person's age is pre-determined. They cannot live anything less or anything more than that. When their time is up, the Angel of Death (Hazrat Israeel *alayhis salaam*) comes to capture the soul and takes it out. This is called death. [Author's Note: Death in Islam is therefore not viewed as an end, but simply a transfer to the next world – the eternal world.]

Question: What is seen at the time of death?

Answer: As much as the eyes are working at that moment, the person dying sees angels all around them. A believer sees angels of mercy and a disbeliever sees angels of punishment. The angels take a believer's soul with respect and a disbeliever's soul with hatred.

Question: Where does the soul remain after death?

Answer: Places are designated for souls to be stationed. Good souls have a separate location. Bad souls have a separate location. The souls of some Muslims are at their gravesite, some are near Zamzam, some are in between the skies and the earth, some are at each of the 7 skies, and some are even above the skies.

Question: Where are the souls of the disbelievers stationed?

Answer: The filthy souls of the disbelievers are sometimes at their graves, some are at each of the 7 levels of the earth, and some are even below those.

Question: After death is the soul connected to the body in any way?

Answer: Yes, even after death, the soul remains connected to the body. Whatever the body experiences, the soul is most certainly aware of it. If the body is rewarded, the soul is comforted; if the body is punished, the soul experiences pain.

Question: Does the soul perish like the body?

Answer: The definition of death is the separation of the soul from the body, and not the death of the soul itself. Anyone who believes the soul dies is misguided.

Question: What does the dead body experience in the grave?

Answer: When the body is placed in the grave, it presses upon the body. If the body is that of a believer then that pressing is similar to the way a mother hugs her baby with love. If the body is that of a disbeliever, then the pressing is very harsh such that the ribs of one side move to the other.

Question: Can the soul of one person travel into the body of another?

Answer: Absolutely not. Even the thought that one soul goes into the dead body of another person whether that is the body of a man or animal is a false one. Believing in this is disbelief (*kufir*). This is the creed of the Hindus which they call reincarnation. [Author's Note: Bad souls (*badrooh*) can cause harm to living people. Such a person should seek “Ruqya” or spiritual treatment from a qualified Shaykh.]

Question: Who are Munkir / Nakir?

Answer: When a dead person is buried, they hear the sound of the shoes of the people leaving. At this time, two angels with big teeth reach the dead person by tearing through the earth. Their faces are scary, their eyes are black and blue and flaming as big as a cauldron, and their hair is from their head to their feet. One of them is Munkir and the other is Nakir.

They forcefully startle to wake up the dead person and question him / her with great harshness.

Question: What do Munkir / Nakir ask the dead person?

Answer:

1. 1st question: Who is your Lord? (*Man Rabbuka?*)
2. 2nd question: What is your religion? (*Maa Deenuka?*)
3. 3rd question is asked while pointing towards our Holy Prophet sal Allahu alayhi wa Aalihi wa sallam: What do you say about him sal Allahu alayhi wa Aalihi wa sallam? (*Maa kunta taqoolu fee haadhar-rajuli?*)

Question: What responses will the believer give to the above questions?

Answer: If the dead person is a believer,

1. Response to 1st question will be: My Lord is Allah. (*Rabbi Allah*)
2. Response to 2nd question will be: My religion is Islam. (*Deeni Islam*)
3. Response to 3rd question will be: He is the Messenger of Allah sal Allahu alayhi wa Aalihi wa sallam (*Huwa Rasool Allah sal Allahu alayhi wa Aalihi wa sallam*)

Question: What will the angels say upon hearing the answers?

Answer: Upon hearing this, the angels will say that we thought this is what you will say. At this time a caller will call out: “My servant has spoken the truth! Lay out the spread of heaven for him/her. Don him with the dress of heaven. Open the doors towards heaven.” Therefore as far as the eyes can

see, this person's grave is expanded, the doors towards heaven are opened from where the breeze and fragrance of heaven reaches this grave. The angels say: "Now rest." The good deeds of the Muslims bring him or her comfort in beautiful and pure forms.

Question: How will the disbeliever and hypocrite be treated?

Answer: If the dead person is a disbeliever or a hypocrite, then to the response of each of the above three questions he/she will say "Alas! I don't know anything! I used to say what I heard people say." At this time a caller will call out from the sky: "He is a liar! Lay out a spread of fire for him/her and don him with the garment of fire and open the door towards hell." The heat of hell will reach him/her. Two angels will be appointed to punish him who will continuously beat him with an iron hammer. Snakes and scorpions and his bad actions in the shape of a dog, wolf, or other forms will continue to inflict pain and punishment upon him/her. May Allah protect us. Aameen!

Question: Will a sinning believer also experience the punishment in the grave?

Answer: Yes, some sinning believers will experience pain in the grave in accordance with their level of disobedience. Then either through the intercession of the Quran, or his great guides, or leaders of his *madhhab* (jurisprudential school), or the noble Awliya (Friends of Allah), or through purely the Mercy of Allah Almighty, whenever Allah Wills, He will deliver this person from this punishment.

Question: Are the dead people who are not buried also questioned?

Answer: Whether a dead person is buried or not, or if an animal eats him/her, in every situation he/she will be questioned and he/she will receive reward or punishment.

Question: Do the dead benefit from the living?

Answer: Yes, the good deeds of the living people benefit the dead. We must read the Holy Quran, or recite Durood Shareef or Kalima Tayyib, or perform some charity and send its rewards to the dead. This is called *Isaal-e-Sawab*. This act is proven permissible through Hadeeth.

Question: Is it permissible to give the Adhaan near a grave?

Answer: Yes it is permissible. This provides comfort to the dead person and relieves him/her of fear.

Rising Up After Death

Question: How will we rise up after death?

Answer: When all of creation will have perished and the only One left will be Allah Almighty, then after 40 years Allah Almighty will raise up Hazrat Israfeel alayhim salaam and create the trumpet and command him to blow it again. As soon as the trumpet is blown, everything will become alive again. All dead people will come out of their graves. All living things will spread like rain insects. Then everyone will be gathered

on the Plain of *Hashr*. Everyone will be holding their *Nama-e-a'maal*.

Question: Where is the Plain of *Hashr* (Gathering)?

Answer: The Plain of *Hashr* will be established in the land of Syria. The earth will be so flat that if a mustard seed fell on one side of the earth, it will be visible from the other side. And the earth will be made of copper.

Question: What will be the condition of the people on the Plain of *Hashr*?

Answer: What can one say of the distress and fear of a day when the earth will be of copper and the sun will be at a distance of just 1 mile? The intense heat will bring people's brains to boil. They will be drowning in their own sweat. The tongues will become extremely dry. People's hearts will boil over to their throats. And above all no one will ask about anyone's condition. Everyone will be concerned about themselves. Wives and children will be separated. How many difficulties can we mention? Our entire life's actions will be before us and The One to take us to account will be The One Allah, The *Qahhaar* (Subduer).

Question: How will we be relieved from the difficulties of this dreadful day?

Answer: The one day of Judgment is equivalent to 50,000 years. When about half the day is over people will consult one another that we should search for an intercessor who can relieve us from these difficulties. So everyone together will

approach Hazrat Adam *alayhis salaam*, and subsequently different Prophets (peace be upon them), but their issue will not be resolved with any of them. They will all say that they cannot take on this work and to go to someone else.

Question: Then where will everyone go?

Answer: Hazrat Isa *alayhis salaam* will summon everyone to go to our Leader, the intercessor on the Day of Gathering *sal Allahu alayhi wa Aalihi wa sallam*. Wailing, people will come to our Beloved Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* and express their need. When our Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* hears the request for intercession, he *sal Allahu alayhi wa Aalihi wa sallam* will say “Yes I am for this work and I will help you.” Our Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* will go to the Divine Court and prostrate and recite the praises of Allah Almighty. Allah Almighty will say “O Muhammad *sal Allahu alayhi wa Aalihi wa sallam*! Raise your head and ask, you will be heard. Ask, whatever you ask will be given. Intercede, your intercession is accepted.” At this time our Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam* will intercede for the sinning people and an uncountable number of sinners will be delivered. Subhan Allah!

Question: Will anyone intercede other than the Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*?

Answer: Because of our Holy Prophet *sal Allahu alayhi wa Aalihi wa sallam*, all the Prophets (peace be upon them) will intercede for their people. The intercession process will move

further. The Noble *Awliya* (Friends of Allah), the scholars of Islam, the respected guides, and other religious Muslims will intercede and countless Muslims will enter heaven through their intercession. The Quran will also intercede.

Question: Is anyone protected against the dreadful experiences of the Day of Judgment?

Answer: The 50,000 year Day of Judgment with its countless difficulties will be made so light for the Prophets (peace be upon them) and the other special servants of Allah Almighty, that they will experience it as the time spent during one obligatory prayer or even less. As a matter of fact, for some, the day will be spent in the twinkling of an eye. And through the Great Generosity of Allah Almighty they will be protected against all trials and difficulties of that day. May Allah include us in them. Aameen!

Question: Where will all the other living beings other than humans go?

Answer: Dangerous animals will be sent to hell to inflict pain upon the disbelievers but they will not experience any pain there. All other living things will be made into dust. It is said about the jinns that they will live in houses near heaven and will come to heaven for roaming.

Activities

1. Name 10 signs of the Day of Judgment.

2. Write a paragraph describing what happens to a person from the time they are buried, for both a good and bad person.
3. What is intercession? How will it be done on the Day of Judgment?

Destiny

Question: What is destiny (*taqdeer*)?

Answer: Whatever happens in the world and whatever people do, Allah Ta'ala knows about it from His pre-eternal Knowledge and has written it down. This is called destiny.

Question: Are people forced to perform actions according to what is written in our destiny?

Answer: No. It is not the case that we are forced to do what He has written down. On the contrary, He has written down (because of His Complete Knowledge) what we are going to do. [Author's Note: Allah Almighty is independent of the element of time. In reality of course He created time. So because He is not bound by time, He has the Knowledge of everything that is going to happen and this is what is written down as our destiny. If the question arises why Allah Almighty does not stop the bad actions that are going to happen, then the answer is in the following few sentences.] His Knowledge or the writing down of our actions does not force anyone to perform an action. Allah Almighty has given human beings freedom of choice. A person can choose to do an action or to not do it. And He has also given us intelligence in order to distinguish between good and bad, harmful and beneficial. A human being is not insensitive like a stone. [Author's Note: Even stones are doing *tasbeeh* of Allah, so in reality they are not insensitive either. So human beings are much more sensitive, able to distinguish right from wrong, and this is the reason we were sent on this earth, i.e. to do the

best actions. And we will be accountable for the choices we make. How could we be accountable for an action if we are forced to do it?]

Question: Who are the people who deny destiny?

Answer: The Holy Prophet sal Allahu alayhi wa Aalihi wa sallam has called the person who denies destiny as the Magian (fire-worshippers) of this *Ummah*.

Activities

Explain Destiny in your own words.

❧ Chapter Four: Ihsan ❧

The Inner Dimension

Ihsan is an Arabic word from "hasana" which means to make beautiful. Hence this is the dimension of our religion that teaches us to make every action we perform beautiful. It is also the aspect that deals with ethics and morality because it is these elements that beautify the character of an individual and by extension our societies and the world at large.

We emphasize much on the external Sunnahs of Rasool Allah *sal Allahu alayhi wa Aalihi wa sallam* which are certainly important because every aspect of our Beloved Prophet *alayhi salatu wa salaam* is an example for us to follow. However even more emphasis should be placed on the "Baatini Sunnahs" or the inner practices of Rasool Allah *sal Allahu alayhi wa Aalihi wa sallam* as these create the character or akhlaq of the individual which is what Rasool Allah *sal Allahu alayhi wa Aalihi wa sallam* said that he came to complete.

Our akhlaq or character can be improved by removing the spiritual diseases that darken it and adding to it the beautiful qualities that enlighten it. Below are mentioned some of the good and bad qualities of character and how one can add and remove them respectively.

Bad Qualities

Arrogance (*Takabbur*)

Arrogance or pride is the bad quality that caused Iblees to be thrown out of heaven. Iblees was one of the jinn and worshipped Allah Almighty so much that he was made the leader of both the angels and the jinn. However when Allah Almighty commanded them to bow down to Syedna Adam *alayhis salaam* in Sajda Ta'dheemi¹⁶ (prostration of respect), they all did except Iblees. The bad quality that prevented him was his arrogance because he thought he was a better creation than Adam *alayhis salaam* given that he was made of smokeless fire and Syedna Adam *alayhis salaam* was made of clay; fire being more powerful than clay.

Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* defined arrogance as "batarul haq" and "ghamtun naas" which means to not accept the truth even when one recognizes it and to look down upon other people. We must make every effort to remove this spiritual disease from our heart because the Prophet *sal Allahu alayhi wa Aalihi wa sallam* warned against arrogance: "No one will enter Paradise who has an atom's weight of arrogance in his heart."

Below are some prescribed cures for arrogance:

1. Remember where we came from. We were nothing and then Allah brought us into existence. When we were a

¹⁶ This was allowed for previous nations but is haraam in Islamic Shari'ah.

baby, we could do nothing by ourselves and our parents raised us.

2. Read about our religious heroes and reflect that despite their greatness, they were extremely humble, our Beloved Prophet *sal Allahu alayhi wa Aalihi wa sallam* being the best example.
3. Remember the Hereafter. Everything we have - our beauty, wealth, knowledge, status - all the worldly things that cause arrogance within us, will be left behind. The only thing we will take with us is our good deeds and "Qalb Saleem" - sound heart.

Envy (*Hasad*)

Envy or jealousy is the bad quality that caused the first murder on earth. Syedna Adam *alayhis salaam* had two sons - Habel and Qabel. Qabel killed Habel because he was jealous that Allah Almighty accepted his brother's sacrifice and did not accept his.

To envy someone is to wish that the blessing Allah Almighty has endowed that person with be taken away and given to the envier - and to actually work towards that removal. Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* warned us that envy devours good deeds like fire devours dry wood.

Below are two prescribed cures for envy:

1. Don't give into your desire to remove the blessing of the other person. Instead fight yourself and do something good for them like giving them a gift.
2. Recognize that envying always harms the envier (all the good deeds of the envier are eaten up!)

Anger (*Ghadab*)

Anger is a fire that rages within a person. This why when one gets angry, one's face turns reddish. Frustration is also a kind of anger. Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* strictly advised us to not get angry. The only anger that is justified is if it is in response to Allah Almighty's Divine Laws being broken. If we see someone defying Allah Almighty's Commands, this should make us angry. However this anger should also be channeled in a productive manner. Our anger should not be towards the person, but towards the incorrect action. There is no place for hate or hatred in Islam. We must hate the sin, not the sinner.

Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* never got angry for himself, only for the sake of Allah. He *sal Allahu alayhi wa Aalihi wa sallam* said that the strong person is not the one who downs someone in a wrestle, but a strong person is one who is able to control their anger.

Below are some prescribed cures for anger:

1. Remember the rewards associated with controlling one's anger.

2. Recognize that nothing happens without the Power of Allah.
3. If standing, sit down. If sitting, lie down.
4. Perform the ritual ablution (wudu) and then pray.
5. Recite the Ta'awudh.

Showing Off (*Riya*)

This is called the lesser shirk. Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* stated in a Sahih Hadeeth of Bukhari Sharif that he *alayhi salatu wa salaam* did not fear major shirk for his Ummah. However the Ummah is not immune to the minor shirk of *riya*, where one does an act which should be done solely for the sake of Allah, for the sake of someone other than Allah. For example, elongating one's *sajdah* when someone else walks into the room; or preparing fancy dishes for a religious gathering with the intention to show off. Laziness in doing good deeds when one is alone and the great desire to do them in front of others is a clear sign of *riya*.

Below are some prescribed cures for *riya*:

1. Be aware of the punishment associated with *riya*. On the Day of Judgment, every act done with *riya* will be thrown back on our faces and not accepted.
2. Veil your good deeds. It is recommended to do the *faraidh* publicly and the *nawafil* in private.
3. Recite Surah Al-Ikhlās abundantly as this increases sincerity in one's heart.

4. Recite Sayyid-ul Istighfar repeatedly:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ
أَنَا عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ
مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَ أَبُوءُ بِذَنْبِي فَاعْفِرْ
لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Activities

Think about each of the four bad qualities mentioned above.
Do you find any of the symptoms described within yourself?
Practice the suggested cures and write an article on each about
your experience.

Good Qualities

Humility (*Tawaadu'*)

Humility is the opposite of arrogance. It is a quality most beloved to Allah Almighty. Prophet Muhammad *sal Allahu alayhi wa Aalihi was sallam* said that Allah elevates a person who is humble for His sake. The Salah is an act that symbolizes humility before Allah Almighty.

Shaykh Abd al-Qadir al-Jilani rahimahuLlaah once said, "All the doors to God are crowded except for one: the door of humility and humbleness." This means that people attempt to achieve nearness to Allah Almighty through prayer, fasting, charity and other good deeds, but very few people are able to achieve the qurbah of Allah through humility because it is very difficult to lower oneself in front of others. However this was the method of the Sahaba and all the pious people. Those who lower themselves, the angels elevate them. Serving the public, cleaning public toilets, being the first in offering salaam, standing up for the young and old, smiling - are all practical ways to inculcate humility in our character.

Gratitude (*Shukr*)

Being grateful for all the blessings Allah Almighty has bestowed upon us is the way to secure them. As Allah Almighty says in the Holy Quran that if we are grateful, He will increase our blessings. Gratitude is the natural result of humility and negates feelings of envy and jealousy.

One way to increase gratitude is to observe and reflect upon those people who don't have enough food to eat or clothes to wear. As a wise person once said, if you want to be grateful for the old shoes you have, look at the person who doesn't have feet.

We haven't thanked Allah if we haven't thanked His creation. It is very important to show gratitude to the people around us for all that they do for us. "Thank you" and "Sorry" are two words that can solve half the world's problems.

Patience (*Sabr*)

We should be patient during any difficult times in our lives. Allah Almighty has created this world as a place for trials so that He may test us as to whom amongst us does the best deeds. All the Prophets *alayhimus salaam* and pious people went through difficulties in their lives and exhibited great patience so that we can learn from their examples.

Prophet Muhammad *sal Allahu alayhi wa Aalihi wa sallam* said that patience is to faith what the head is to the body. It is to swallow the bitterness without showing any signs of discomfort. The believer sees good in all things, even during difficult times. He or she has complete faith in Allah, that whatever is from Him is good for us. Shaykh Abdul Qadir Jilani *rahimahuLlaah* said that trials come to us for three reasons:

1. To punish us for our wrong actions.
2. To cleanse us of our sins.

3. To raise us in our spiritual ranks.

It is the level of patience that we exhibit during a trial that determines which of the above three we are experiencing.

In order to increase us in patience, we can recite the following dua from the Holy Quran:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

God Consciousness (*Taqwa*)

To be constantly aware that Allah Almighty is watching us is the state of Taqwa that protects us against wrong actions. Whether we are at the mall or at the masjid, we exhibit the same piety if our state of taqwa is high.

Taqwa is the pre-requisite to obtaining guidance from the Holy Quran. Allah Almighty has prescribed the month of Ramadan to help us increase our taqwa. Abstaining from filling our stomachs is the best way to obtain taqwa because a full stomach makes us lazy whereas a partially filled stomach keeps us active and alert.

Only very few of the bad and good qualities have been discussed above. We pray to Allah Almighty that He removes

from our hearts the above bad qualities as well as all others such as hypocrisy, greed, hatred and every other spiritual disease which is a veil between us and The Almighty. And may He grant us all the above good qualities as well as the ability to forgive, have good opinion of Allah and His creation, the ability to be courageous, just, modest and wise. And may Allah also remove the bad qualities of our tongues such as lying, backbiting, slandering, saying bad and bitter words that hurt the feelings of others. Aameen.

Activities

Give practical examples from your daily life how you practice the above mentioned good qualities.

❧ Chapter Five: Conclusion ❧

This book provides a brief overview of the beliefs and practices of an average Muslim to help them live each day of their lives in accordance with Islamic moral teachings and code of ethics. A good Muslim is a good human being and the more they live their lives in accordance with the true teachings of Islam, the better human being and citizen of the world they can be.

The Hadeeth (Prophetic tradition) on which this book is based clearly sets out the axes of beliefs, practices and ethics that make up the religion of Islam:

- The Five Pillars (Islam)
- The Six Articles of Faith (Iman)
- The Element of Beauty (Ihsan)

The signs of the end of time are also mentioned in the aforementioned Hadeeth Jibreel and the book elaborates a bit on it in the section of the Day of Judgment in the Iman chapter.

The five pillars of Islam are:

1. Shahaadah: Testifying that there is no god but Allah and that Prophet Muhammad ﷺ is His most beloved Devotee and Messenger
2. Salah: Establishing the five daily prayers
3. Zakah: Paying the poor-due

4. Sawm: Fasting the month of Ramadan and
5. Hajj: Performing the pilgrimage to Mecca

The six articles of Iman are:

1. Belief in Allah
2. Belief in His Angels
3. Belief in His Books
4. Belief in His Messengers
5. Belief in the Day of Judgment
6. Belief in Destiny

The element of Ihsan or beauty is equated to the Vision of Allah Almighty in the Hadeeth. This is because only the beautified heart - which is the heart cleansed of all bad qualities such as arrogance, envy, anger and showing off, and has been adorned with good qualities such as humility, gratitude, patience, God-consciousness, courage, justice, modesty and wisdom - is the one capable of the Divine Vision. It is this purified heart which the Holy Quran refers to as the "qalb saleem" that we must present to our Lord on the Day of Judgment.

We pray that Allah Almighty grants us the heights of Iman, the breadth of Islamic practices and the depth of beauty in every belief and practice so that we may succeed in this life and the Hereafter. Aameen.

﴿ Word Study ﴾

Adhaan

Transliteration	Meaning	Arabic
<i>Allah</i>	Allah	الله
<i>Akbar</i>	The Greatest	أكبر
<i>Ash-hadu</i>	I bear witness	أشهدُ
<i>An, Anna</i>	That	أَنَّ , أَنَّ
<i>Laa</i>	No	لَا
<i>Ilaaha</i>	God	إِلَهَ
<i>Illaa</i>	Except	إِلَّا
<i>Muhammad</i> (sal Allahu alayhi wa sallam)	Muhammad (blessings and peace be upon him)	مُحَمَّدًا ﷺ
<i>Rasool</i>	Messenger	رَسُولُ

<i>Hayya</i>	Come	حَيَّ
<i>‘Alaa</i>	To	عَلَى
<i>As-salaah</i>	Prayer	الصَّلَاةُ
<i>Al-falaah</i>	Success	الفَلَاحُ
<i>Khayr</i>	Better	خَيْرٌ
<i>Min</i>	From (than)	مِنْ
<i>An-naum</i>	sleep	النَّوْمُ

Response to Adhaan

Transliteration	Meaning	Arabic
<i>Haula</i>	Power	حَوْلَ
<i>Wa</i>	And	وَ
<i>Quwwata</i>	Strength	قُوَّةَ

<i>Bi</i>	With	بِ
<i>Sadaqta</i>	You spoke the truth.	صَدَقْتَ
<i>Bararta</i>	You did good.	بَرَرْتَ

Iqaamah

Transliteration	Meaning	Arabic
<i>Qad</i>	Being	قَدْ
<i>Qaamat</i>	Established	قَامَتْ

Dua After Adhaan

Transliteration	Meaning	Arabic
<i>Allahumma</i>	O Allah	اَللّٰهُمَّ
<i>Rabba</i>	Lord	رَبِّ
<i>Haadhihi</i>	This	هَذِهِ

<i>Ad-da'wati</i>	The Call	الدَّعْوَة
<i>At-taammati</i>	The Complete	التَّامَّة
<i>Wa</i>	And	وَ
<i>As-salaati</i>	The Prayer	الصَّلَاة
<i>Al-qaa`imati</i>	The Established	الْقَائِمَة
<i>Aati</i>	Grant, give	اِتِ
<i>Sayyidana</i>	Our Master	سَيِّدَنَا
<i>Muhammad (sal Allahu alayhi wa sallam)</i>	Muhammad (blessings and peace be upon him)	مُحَمَّدٌ ﷺ
<i>Al-waseelata</i>	The Rank	الْوَسِيلَة
<i>Al-fadeela</i>	The Blessing	الْفَضِيلَة
<i>Ad-darajata</i>	The Status	الدَّرَجَة

<i>Ar-rafee'a</i>	The Exalted	الرَّفِيعَةَ
<i>Ab-'ath-hu</i>	Raise him	ابْعَثْهُ
<i>Maqaaman</i>	Station	مَقَامًا
<i>mahmooda</i>	Mahmud	مَحْمُودًا
<i>Alladhee</i>	Which	الَّذِي
<i>Wa'attahu</i>	You Promised him	وَعَدْتَهُ
<i>Aj'alna</i>	Grant (make) us	اجْعَلْنَا
<i>Fi</i>	In	فِي
<i>Shafaa'atihi</i>	His intercession	شَفَاعَتِهِ
<i>Yauma</i>	Day	يَوْمَ
<i>Al-qiyaami</i>	The Judgment	الْقِيَامَةِ

<i>Innaka</i>	Verily You	إِنَّكَ
<i>Laa</i>	Do not	لَا
<i>Tukhlifu</i>	You Go against	تُخْلِفُ
<i>Al-mee'aad</i>	The Promise	الْمِيعَادَ

Thanaa

Transliteration	Meaning	Arabic
<i>Subhaanaka</i>	All Glory be to You	سُبْحَانَكَ
<i>Allahumma</i>	O Allah	اللَّهُمَّ
<i>Wa</i>	And	و
<i>bi-hamdika</i>	Praise be to You	بِحَمْدِكَ
<i>Tabaaraka</i>	Blessed	تَبَارَكَ
<i>Asmuka</i>	Your Name	اسْمُكَ
<i>Ta'aala</i>	Exalted	تَعَالَى

<i>Jadduka</i>	Your Majesty	جَدُّكَ
<i>Laa</i>	No	لَا
<i>Ilaaha</i>	god	إِلَهَ
<i>Ghayruka</i>	Other than You	غَيْرُكَ

Surah Al-Fatihah

Transliteration	Meaning	Arabic
<i>Al<u>h</u>amdu</i>	The Praise / All Praise	الحمد
<i>lillaahi</i>	For Allah	لِلَّهِ
<i>Rabb</i>	Lord	رَبِّ
<i>al'aalameen</i>	The Worlds	الْعَالَمِينَ
<i>ArRa<u>h</u>maan</i>	The Most Beneficent	الرَّحْمَنُ
<i>ArRa<u>h</u>eem</i>	The Most Merciful	الرَّحِيمُ
<i>Maaliki</i>	King / Owner	مَلِكُ
<i>yaum</i>	Day	يَوْمُ
<i>AdDeen</i>	The Religion (Judgment)	الدين

<i>Iyyaaka</i>	Only You	إِيَّاكَ
<i>na'budu</i>	We worship	نَعْبُدُ
<i>wa</i>	And	و
<i>nasta'een</i>	We seek help	نَسْتَعِينُ
<i>Ihdina</i>	Guide us	اهْدِنَا
<i>AsSiraat</i>	The Path	الصِّرَاطِ
<i>AlMustaqeem</i>	Straight	المُسْتَقِيمِ
<i>alladheena</i>	Which	الَّذِينَ
<i>an'amta</i>	You favored	أَنْعَمْتَ
<i>'alayhim</i>	Upon them	عَلَيْهِمْ
<i>ghayr</i>	Other	غَيْرِ
<i>Almaghdoobi</i>	The ones who earned Your anger	الْمَغْضُوبِ
<i>laa</i>	Not	لَا
<i>Addaalleen</i>	The ones who went astray	الضَّالِّينَ

Tashahhud

Transliteration	Meaning	Arabic
<i>At-tahiyyaatu</i>	The Worship	التَّحِيَّاتُ

<i>liLlaahi</i>	For Allah	لِلّٰهِ
<i>Wa</i>	And	وَ
<i>As-salawaatu</i>	The Prayers	الصَّلَوَاتُ
<i>Wat-tayyibaatu</i>	The Purity	الطَّيِّبَاتُ
<i>As-salaamu</i>	The Peace	السَّلَامُ
<i>'Alayka</i>	Upon you	عَلَيْكَ
<i>Ayyuha</i>	O	أَيُّهَا
<i>An-Nabiyyu</i>	The Prophet (peace be upon him)	النَّبِيِّ
<i>Rahmatu</i>	Mercy	رَحْمَةً
<i>Allah</i>	[of] Allah	اللّٰهِ
<i>Barakaatuhu</i>	His Blessings	بَرَكَاتُهُ
<i>'Alayna</i>	Upon us	عَلَيْنَا
<i>'Alaa</i>	Upon	عَلَا
<i>'Ibaad</i>	Servants	عِبَادُ
<i>As-saaliheen</i>	The Righteous	الصَّالِحِينَ
<i>Ash-hadu</i>	I bear witness	أَشْهَدُ
<i>An</i>	That	أَنَّ

<i>Laa</i>	No	لا
<i>Ilaaha</i>	god	الله
<i>Illa</i>	Except	إِلَّا
<i>Anna</i>	That	أَنَّ
<i>Muhammadan (sal Allahu alayhi wa sallam)</i>	Muhammad (blessings and peace be upon him)	مُحَمَّدًا ﷺ
<i>'Abduhu</i>	His Special Devotee	عَبْدُهُ
<i>Rasooluhu</i>	His Messenger	رَسُولُهُ

Durood Ibrahimi

Transliteration	Meaning	Arabic
<i>Allahumma</i>	O Allah	اَللّٰهُمَّ
<i>Salli</i>	Send Prayers (Mercy)	صَلِّ
<i>'Alaa</i>	Upon	عَلَى
<i>Sayyidina</i>	Our Master	سَيِّدِنَا
<i>Muhammad (sal Allahu alayhi wa sallam)</i>	Muhammad (blessings and peace be upon him)	مُحَمَّدٍ ﷺ

<i>Wa</i>	And	وَ
<i>Aali</i>	Descendants	أَلِ
<i>Kamaa</i>	Like	كَمَا
<i>Sallayta</i>	You sent Prayers (Mercy)	صَلَّيْتَ
<i>Ibrahima</i>	Ibrahim (peace be upon him)	إِبْرَاهِيمَ
<i>Innaka</i>	Indeed You	إِنَّكَ
<i>Hameed</i>	Most Praised	حَمِيدٌ
<i>Majeed</i>	Most Glorious	مَجِيدٌ
<i>Baarik</i>	Send Blessings	بَارِكْ
<i>Baarakta</i>	You sent Blessings	بَارَكْتَ

Dua Qunoot

Transliteration	Meaning	Arabic
<i>Allahumma</i>	O Allah	اللَّهُمَّ
<i>Innaa</i>	Indeed we	إِنَّا
<i>Nasta'eenuka</i>	We seek Your Help	نَسْتَعِينُكَ

<i>Wa</i>	And	وَ
<i>Nastaghfiruka</i>	We seek Your Forgiveness	نَسْتَغْفِرُكَ
<i>Nu`minu</i>	We believe	نُؤْمِنُ
<i>Bika</i>	In You	بِكَ
<i>Natawakkalu</i>	We trust	نَتَوَكَّلُ
<i>'alayka</i>	Upon You	عَلَيْكَ
<i>Nuthnee</i>	We Praise	نُثْنِي
<i>Al-khayr</i>	The Goodness	الْخَيْرِ
<i>Nashkuruka</i>	We thank You	نَشْكُرُكَ
<i>Laa</i>	No / don't	لَا
<i>Nakfuruka</i>	We are not ungrateful to You	نَكْفُرُكَ
<i>Nakhla'u</i>	We isolate	نَخْلَعُ
<i>Natruku</i>	We leave	نَتْرُكُ
<i>Man</i>	who	مَنْ
<i>Yafjuruka</i>	Disobeys You	يَتَجَبَّرُكَ
<i>Iyyaaka</i>	Only You	إِيَّاكَ
<i>Na'budu</i>	We worship	نَعْبُدُ

<i>Laka</i>	To You	لَكَ
<i>Nusallee</i>	We pray	نُصَلِّي
<i>Nasjudu</i>	We prostrate	نَسْجُدُ
<i>Ilayka</i>	To You	إِلَيْكَ
<i>Nas'aa wa nahfidu</i>	We run	نَسْعُ وَنَحْفِدُ
<i>Narjoo</i>	We hope	نَرْجُو
<i>rahmataka</i>	Your Mercy	رَحْمَتِكَ
<i>Nakhshaa</i>	We fear	نَخْشَى
<i>'adhaabaka</i>	Your Punishment	عَذَابِكَ
<i>Bil-kuffar</i>	For the disbelievers	بِالْكَفَّارِ
<i>mulhiq</i>	Reach / come down	مُلْحِقُ

Dua from Quran

Transliteration	Meaning	Arabic
<i>Rabbanaa</i>	Our Lord	رَبَّنَا
<i>Aatinaa</i>	Give us	ءَاتِنَا

<i>Fi</i>	In	فِي
<i>Ad-dunya</i>	The world	الدُّنْيَا
<i>Hasana</i>	Goodness	حَسَنَةً
<i>Wa</i>	And	وَ
<i>Al-aakhira</i>	The Hereafter	الْآخِرَةِ
<i>Qinaa</i>	Save us	قِنَا
<i>Adhaab</i>	Punishment	عَذَابَ
<i>An-naar</i>	The fire	النَّارِ

Last 20 Surahs of the Holy Quran

Surah #95 At-Teen

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
Reward	أَجْرٌ	Best	أَحْسَنَ	Oath	وَ
Without	غَيْرُ	Shape/form	تَقْوِيمٍ	The fig	الَّتَيْنِ
Finiteness	مَمْنُونٍ	Then	ثُمَّ	And	وَ
So what	فَمَا	We turned him	رَدَدْتَهُ	The olive	الزَّيْتُونِ
Causes you to deny	يُكَذِّبُكَ	Lowest/worst	أَسْفَلَ	Mount	طُورٍ
After	بَعْدُ	Low states	سَفَلِينَ	Sinai	سِينِينَ
The judgment	بِالَّذِينَ	Except	إِلَّا	The	هَذَا

Is	أ	Those	الَّذِينَ	The land/country	الْبَلَدِ
Not	لَيْسَ	Believed/accepted faith	ءَامَنُوا	The secure	الْأَمِينِ
Allah	اللَّهُ	Did deeds	عَمِلُوا	Indeed	لَقَدْ
Greatest Judge	بِأَحْكَمِ	Good	الصَّالِحَاتِ	We created	خَلَقْنَا
The judges	الْحَكَمِينَ	For them	فَلَهُمْ	Humanity	الْإِنْسَانَ
				In	فِي

Surah #96 'Alaq

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
Denies	كَذَّبَ	That/as	أَنْ	Read	اقْرَأْ

Turns away	تَوَلَّى	He sees/considers himself	رَّءَاهُ	In the Name	بِاسْمِ
That	بِأَنَّ	Independent	أَسْتَغْنَى	Your Lord	رَبِّكَ
Watching	يَرَى	Towards	إِلَى	Who	الَّذِي
he desists	بَنْتَهُ	The return	الرُّجْعَى	He created	خَلَقَ
Surely we will seize	لَنَسْفَعًا	What	أَ	humanity	الْإِنْسَنَ
By the forelock	بِالنَّاصِيَةِ	You see/opinion	رَأَيْتَ	From	مِنْ
Lies	كَذِبَهُ	He forbids	يَنْهَى	Clot (of blood)	عَلَقٍ

Sinning	خَاطِئَةٌ	Slave	عَبْدًا	And	وَ
So let him call	فَلْيَدْعُ	When	إِذَا	The Most Bountiful/Beneficent	الْأَكْرَمُ
Gang/council/assembly	نَادِيَهُ	He prays	صَلَّى	He taught	عَلَّمَ
We will call	سَنَدْعُ	If	إِنْ	By the pen	بِالْقَلَمِ
The angels/guards of punishment	الزَّبَانِيَةِ	Was	كَانَ	What	مَا
Not	لَا	On	عَلَى	Not	لَمْ
Listen to him	نُطِيعُهُ	The guidance	الْهُدَى	Know	يَعْلَمُ

prostrate	أَسْجُدْ	Or	أَوْ	Nay	كَلَّا
Come close to Us	اقْتَرِبْ	Command/enjoin	أَمَرَ	Indeed	إِنَّ
		With piety	بِالنَّقْوَى	Surely Rebellious	لَيَطْغَى

Surah #97 Al-Qadr

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
For	مِّنْ	From	مِّنْ	Indeed We	إِنَّا
All	كُلِّ	Thousand	أَلْفٍ	Sent it (Quran) down	أَنْزَلْنَاهُ

Works/commands	أَمْرٍ	Months	شَهْرٍ	In	فِي
Peace	سَلَامٌ	Descend	نَزَلَ	Night	لَيْلَةً
She (it)	هِيَ	The angels	الْمَلَائِكَةُ	Of Power/Destiny	الْقَدَرِ
Until	حَتَّى	Jibreel <i>alayhis salaam</i>	الرُّوحُ	And	وَ
Rising	مَطْلَعٍ	In her (it)	فِيهَا	What	مَا
The dawn (Fajr)	الْفَجْرِ	By the permission	بِإِذْنِ	Have you understood	أَدْرَكَ
		Their Lord	رَبِّهِمْ	Better	خَيْرٌ

Surah #98 Al-Bayyinah

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
They	هُمْ	Divided	نَفَرَقَ	Not	لَمْ
Evil/worst	شَرُّ	Given	أُوتُوا	Would	يَكُنْ
The creatures	الْبَرِيَّةِ	Except	إِلَّا	Those	الَّذِينَ
The believed	ءَامَنُوا	After	بَعْدَ	They disbelieved	كَفَرُوا
They did	عَمِلُوا	Came to them	جَاءَهُمْ	From	مِنْ
The good deeds	الصَّالِحَاتِ	Were ordered	أُمِرُوا	People	أَهْلٍ

Best	خَيْرُ	To worship	لِيَعْبُدُوا	The book	الْكِتَابِ
Their reward	جَزَاؤُهُمْ	Sincerely/devotedly	مُخْلِصِينَ	And	وَ
From/with	عِنْدَ	To Him	لَهُ	The polytheists	الْمُشْرِكِينَ
Their Lord	رَبِّهِمْ	The religion	الَّذِينَ	Those who abandon	مُنْفِكِينَ
Gardens	جَنَّاتٍ	Devoted to Allah/Truth	حُنَفَاءَ	Until	حَتَّى
Eden/perpetual residence	عَدْنٍ	They stand/establish	يُقِيمُوا	Came to them	تَأْتِيهِمْ
Flow	تَجْرِي	The prayer	الصَّلَاةَ	The clear proof	الْبَيِّنَةَ
Under/beneath her	تَحْتِهَا	Give/pay	يُؤْتُوا	Messenger	رَسُولٌ

The rivers	الْأَنْهَارُ	The Zakah	الزَّكَاةَ	From	مِّنْ
Forever	أَبَدًا	That	ذَلِكَ	Allah	اللَّهِ
Pleased	رَضِيَ	Verily/Indeed	إِنَّ	He recited	يَنلُوءَا
With them	عَنَّهُمْ	In	فِي	Scrolls	صُفْهًا
They are pleased	رَضُوا	Fire	نَارٍ	Pure	مُطَهَّرَةً
That	ذَلِكَ	Hell	جَهَنَّمَ	In it	فِيهَا
For the one	لِمَنْ	Forever	خَالِدِينَ	Books	كُتُبٌ
Fears	خَشِيَ	Those	أُولَئِكَ	Straight, right, correct	قِيَمَةً
His Lord	رَبُّهُ			That	مَا

Surah #99 Al-Zilzaal

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
Scattered groups	أَشْنَانًا	Happened to her	لَهَا	When	إِذَا
In order to be shown	لِيُرَوْا	On the day	يَوْمِذٍ	She shakes	زُلْزِلَتْ
Their deeds	أَعْمَالَهُمْ	She will narrate	تُحَدِّثُ	The earth	الْأَرْضُ
So whoever	فَمَنْ	Her news	أَخْبَارَهَا	Her tremor/convulsion/shaking	زَلَزَلَاهَا
Does	يَعْمَلُ	Because	بِأَنَّ	And	وَ
Weight	مِثْقَالَ	Your Lord	رَبِّكَ	She throws	أَخْرَجَتْ
Minutest particle	ذَرَّةٍ	Sent a command	أَوْحَى	Her burdens	أَثْقَالَهَا

Good	خَيْرًا	To her	لَهَا	Said	قَالَ
They will see it	يَرَهُ	They will proceed	يَصْدُرُ	Humanity	الْإِنْسَنُ
Evil	شَرًّا	The people	النَّاسُ	What	مَا

Surah #100 Al-'Adiyaat

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
Know	يَعْلَمُ	Humanity	الْإِنْسَنَ	By the oath	وَ
When	إِذَا	To its Lord	لِرَبِّهِ	The sprinters	الْعَدِيَّتِ
Raised and brought out	بُعْثَرَا	Ungrateful	لَكَنُودٌ	Panting/snorting/breathing heavily	ضَبْحًا
That/those	مَا	Indeed it	إِنَّهُ	Then striking stones with their hooves	فَالْمُورِبَتِ

In	فِي	Upon	عَلَى	Sparking fire	قَدَحًا
The graves	الْقُبُورِ	That	ذَلِكَ	Then raiding	فَالْمَغِيرَاتِ
Opened/brought to light	حُصِّلَ	Witness	لَشَهِيدٌ	At dawn	صُبْحًا
The chests	الْصُّدُورِ	Loves	لِحَبِّ	Then raised	فَأَثَرَنَ
Their Lord	رَبِّهِمْ	Wealth	الْخَيْرِ	By it	بِهِ
About them	بِهِمْ	Extreme	لَشَدِيدٌ	Clouds of dust	نَقَعًا
That day	يَوْمَئِذٍ	Does	أَ	Then stormed into/penetrated	فَوَسَّطَنَ
Aware/knows	لَخَبِيرٌ	Then not	فَلَا	[enemy] army	جَمْعًا
				Verily/Indeed	إِنَّ

Surah #101 Al-Qariyah

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
in	فِي	Will be (feminine)	تَكُونُ	The Clamor, Terrifying Event	الْقَارِعَةُ
Bliss	عِيشَةٍ	The mountains	الْجِبَالُ	What	مَا
Desired	رَاضِيَةٍ	Like the wool	كَالْعِهْنِ	And	وَ
Light	خَفَّتْ	Carded/flying	الْمَنْفُوشِ	You understood / perceived	أَدْرَكَ
So his mother/abode	فَأُمُّهُ	So as for	فَأَمَّا	Day	يَوْمَ

Abyss	هَآوِيَةٌ	Who	مَنْ	Will be (masculine)	يَكُونُ
She is	هِيَ	Heavy	ثَقُلَتْ	The people	النَّاسُ
Fire	نَارٌ	His scales	مَوَازِينُهُ	Like the moths	كَالْفَرَاشِ
Blazing/flaming/raging	حَامِيَةٌ	Therefore he	فَهُوَ	Scattered	الْمَبْثُوثِ

Surah #102 At-Takathur

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
Vision	عَيْنَ	You will know/realize	تَعْلَمُونَ	(kept) You neglectful	أَلْهَمَكُمُ
Surely you will be questioned	لَتُسْأَلُنَّ	Again	ثُمَّ	The greed/craving for excess wealth	التَّكَاثُرُ

That day	يَوْمَئِذٍ	If	لَوْ	Until	حَتَّى
About	عَنِ	Knowledge	عِلْمَ	You visited/reached/confronted	زَرْتُمْ
The favors	النَّعِيمِ	The certainty	الْيَقِينِ	The graves	الْمَقَابِرِ
		Indeed you will see	لَتَرَوُنَّ	Definitely not (Yes certainly)	كَلَّا
		The hell	الْجَحِيمِ	Soon	سَوْفَ

Surah #103 Al-'Asr

Meaning	Arabic	Meaning	Arabic
Those who	الَّذِينَ	By (particle used for stating an oath)	وَ

They believed	ءَامَنُوا	The time, declining day	الْعَصْرِ
They did/performed	عَمِلُوا	Indeed	إِنَّ
The good deeds	الصَّالِحَاتِ	Humanity	الْإِنْسَنَ
They Urged	تَوَاصَوْا	In	لَفِي
Towards the truth	بِالْحَقِّ	A state of loss	خُسْرٍ
Towards patience	بِالصَّبْرِ	except	إِلَّا

Surah #104 Al-Humazah

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
Allah	اللَّهُ	That	أَنَّ	Woe/ruin	وَيْلٌ
The (one that is) ablaze	الْمُوقَدَةُ	His wealth	مَالُهُ	To all	لِكُلِّ
Which	الَّتِي	(Make) him live forever	أَخْلَدَهُ	Slanderer	هُمَزَةٍ
Rises up	تَطْلُعُ	Nay	كَلَّا	Backbiter	لُْمَزَةٍ
Upon	عَلَى	Surely, thrown	لَيُبْذَنَنَّ	Those who	الَّذِي
The hearts	الْأَفْئِدَةِ	In	فِي	Gathered/accumulated	جَمَعَ

Verily (she, i.e. the fire)	إِنَّهَا	The crushing (torment)	الْخُطْمَةِ	Wealth	مَالًا
Upon them	عَلَيْهِمْ	What	مَا	And	وَ
Closed/shut	مُؤَصَّدَةٌ	Have you understood/perceived	أَدْرَنْكَ	Hoarded/Counted it	عَدَّدَهُ
Columns	عَمَدٍ	Fire	نَارُ	He thinks	يَحْسَبُ
Endless/Extended	مُمَدَّدَةٍ				

Surah #105 Al-Feel

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
Swarms/flocks	أَبَائِلَ	He made/put	يَجْعَلُ	Did	أَ

Hit them	تَرْمِيهِمْ	Their strategy/scheme	كَيْدَهُمْ	Not	لَمْ
With stones	بِحِجَارَةٍ	In	فِي	You see	تَرَرَّ
From	مِّنْ	Ruin/abased	تَضْلِيلٍ	How	كَيْفَ
Baked clay	سِجِّيلٍ	And	وَ	Dealt with	فَعَلَ
So He made them	فَجَعَلَهُمْ	Send	أَرْسَلَ	Your Lord	رَبُّكَ
Like leaves/stalks/straws of farms	كَعَصْفٍ	Upon them	عَلَيْهِمْ	With the companions	بِأَصْحَابٍ
Eaten up/devoured	مَّاكُولٍ	birds	طَيْرًا	The elephant	الْفِيلِ

Surah #106 Al-Quraysh

Meaning	Arabic	Meaning	Arabic
Lord	رَبَّ	Because of inclination, familiarity	لِإِيلَافٍ
This	هَذَا	Tribe of Quraysh	قُرَيْشٍ
The house (Ka'bah)	الْبَيْتِ	Their inclination, familiarity	إِلَافِهِمْ
Who (Lord)	الَّذِي	Journey	رِحْلَةٍ
Fed them	أَطْعَمَهُمْ	Winter	الشِّتَاءِ
Against (from)	مِّنْ	And	وَ

Hunger	جُوع	Summer	الصَّيْفِ
Protected them, made them safe	ءَامَنَهُم	So they must worship	فَلْيَعْبُدُوا
fear	خَوْفٍ		

Surah #107 Al-Ma'oon

Meaning	Arabic	Meaning	Arabic	Meaning	Arabic
they	هُمْ	Does not	لَا	Have you seen/observed?	أَرَأَيْتَ
Of, regarding	عَنْ	Encourages	يَحْضُرُ	The one	الَّذِي
Their prayer	صَلَاتِهِمْ	upon	عَلَى	He belies	يُكَذِّبُ

Neglectful, careless	سَاهُونَ	Feeding	طَعَامٍ	About religion	بِالدِّينِ
Pretend, show off	يُرَاءُونَ	The needy	الْمِسْكِينَ	So it is he (that)	كَذَلِكَ
Stop others from doing	يَمْنَعُونَ	Then woe	فَوَيْلٌ	Repels, pushes away	يَدْعُ
Small things of daily use, small kindness	الْمَاعُونَ	To the praying ones	لِلْمُصَلِّينَ	The orphan	الْيَتِيمَ
		those	الَّذِينَ	And	وَ

Surah #108 Al-Kawthar

Meaning	Arabic	Meaning	Arabic
And	وَ	Verily We	إِنَّا
Sacrifice	أَنْحَرَّ	We gave you	أَعْطَيْنَاكَ
Hated/insulted you	شَانَيْكَ	The Abundance	الْكَوْثَرِ
He	هُوَ	Therefore pray	فَصَلِّ

The cut off, without posterity	الْأَبْتَرُ	To Your Lord	لِرَبِّكَ
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Surah #109 Al-Kafiroon

Meaning	Arabic	Meaning	Arabic
Worshippers	عَبِيدُونَ	Say	قُلْ
I	أَنَا	O	يَتَايُهَا
Worshipper	عَابِدٌ	Disbelievers	الْكَافِرُونَ
You have worshipped	عَبَدْتُمْ	not	لَا
To you	لَكُمْ	I worship	أَعْبُدُ

Your religion	دِينُكُمْ	That (which)	مَا
To me	إِلَى	You (plural) worship	تَعْبُدُونَ
		And	وَ
		You (plural)	أَنْتُمْ

Surah #110 An-Nasr

Meaning	Arabic	Meaning	Arabic
In	فِي	When	إِذَا
Religion	دِينِ	Came	جَاءَ

Multitudes (troops)	أَفْوَاجًا	Help	نَصْرُ
The proclaim the Purity	فَسَبِّحْ	Allah	اللَّهِ
By Praising	بِحَمْدِ	And	وَ
Your Lord	رَبِّكَ	The Victory	الْفَتْحُ
Seek His Forgiveness	أَسْتَغْفِرُهُ	You see	رَأَيْتَ
Verily He	إِنَّهُ	The people	النَّاسَ
Is	كَانَ	Entering	يَدْخُلُونَ
Most Acceptor of Repentance	تَوَّابًا		

Surah #111 Al-Lahab

Meaning	Arabic	Meaning	Arabic
Soon he will enter	سَيَصْلَىٰ	Destroyed	تَبَّتْ
Fire	نَارًا	Both hands	يَدَا
Blazing	ذَاتَ	Father	أَبِي
His wife	أَمْرَأَتُهُ	Flame	لَهَبٍ
Carrier	حَمَالَةً	And	وَ
The (fire)wood	الْحَطَبِ	not	مَا
In	فِي	Benefit	أَغْنَىٰ

Her neck	جِدِّهَا	(Upon) him	عَنْهُ
Rope	حَبْلٌ	His wealth	مَالُهُ
From	مِنْ	Earned	كَسَبَ
Palm fiber	مَسَدٍ		

Surah #112 Al-Ikhlâs

Meaning	Arabic	Meaning	Arabic
Beget (give birth)	يَلِدُ	Say	قُلْ
And	وَ	He	هُوَ
Begotten (was given birth to)	يُولَدُ	Allah	الله

Is	يَكُنْ	One	أَحَدٌ
To Him	لَهُ	The Independent, upon Whom all depend	الصَّمَدُ
Equal	كُفَوًا	Not	لَمْ

Surah #113 Al-Falaq

Meaning	Arabic	Meaning	Arabic
Matter that darkens	غَاسِقٍ	Say	قُلْ
When	إِذَا	I seek refuge	أَعُوذُ
It sets	وَقَبَ	In	بِ
Witches who blow	الْفَّاتَاتِ	Lord	رَبِّ

In	فِ	Daybreak	أَفْلَقَ
Knots	أَلْعُقَدِ	From	مِنْ
Envier	حَاسِدٍ	Evil	شَرٍّ
When	إِذَا	What	مَا
envies	حَسَدَ	He Created	خَلَقَ
		And	وَ

Surah #114 An-Naas

Meaning	Arabic	Meaning	Arabic
The one who instills evil thoughts in the hearts	الْوَسْوَاسِ	Say	قُلْ

The one who stays hidden	الْخَفَّاسِ	I seek refuge	أَعُوذُ
Those who	الَّذِي	In	بِ
Instill evil thoughts	يُوسَّوِسُ	Lord	رَبِّ
In	فِي	The people (mankind, humanity)	النَّاسِ
Hearts	صُدُورِ	King	مَلِكِ
Jinn	الْجِنَّةِ	God	إِلَهِ
And	وَ	From	مِنْ
		Evil	شَرِّ

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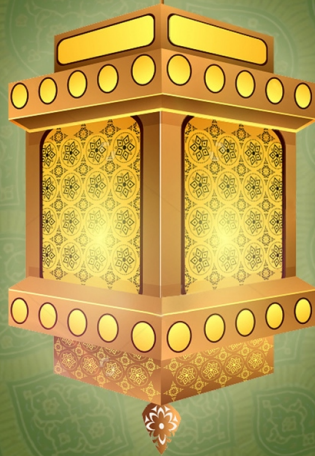
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