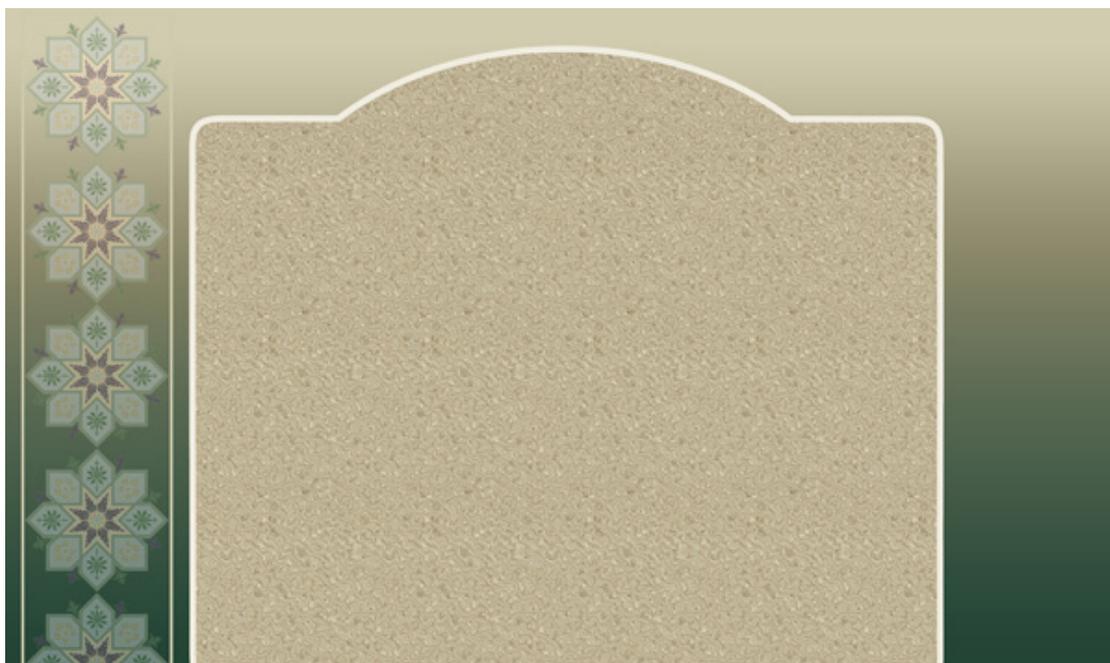


Principle of Islam for new Muslims

Ali Ateeq Al-Dhaheeri



INTRODUCTION

Assalamu alaykum (peace be upon you)!

We would like to congratulate you upon taking the most important and meaningful decision of your life by submitting to the will of our Creator and Sustainer, Allah. On behalf of the almost two billion Muslims (and growing) from around the world we would like to welcome you with open arms.

Al-Hamdulillah, All Praise be to Allah, for turning our hearts to the true religion of Islam.

Islam is a religion of deep spiritual awareness, it is a way of life in which we strive to become closer to God with every action we take. The process of submitting to Allah is a life long dynamic experience in which the mind, heart and body come together in a complete, beautiful and balanced system of worship.

The material presented herein will be practical in nature. It will insha'Allah provide you with guidelines to start building your relationship with Allah and will focus on the remaining four pillars of Islam as well as on basic information you may find valuable during your first months as a Muslim. We sincerely hope and pray that you find this material useful and that you may benefit from it.

Welcome to Islam

Dear Brothers and Sisters in Islam.

Allah says:

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion

[al-Maa'idah 5:3 – interpretation of the meaning]

Allah did not chose to give this favour just to a one race but to the whole of humanity. Therefore any one can become a Muslim no matter what race or colour he/she is. No matter whether they are single, married, divorced or a child.

Any sins no matter committed prior to Islam no matter how bad they were are forgiven. One is totally reborn and starts with a clean record forgiven.

Pillars of Islam

Jibreel (ﷺ) said: “Oh, Muhammad! Tell me about Islaam.” The

Messenger of Allaah (ﷺ) replied: “Islaam is:

1. To testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah (i.e. that Allaah sent him to convey His Religion to mankind).
2. To establish prayer (i.e. to implement prayer with all its pillars, with repose and humility).
3. To pay *zakaah*. (If a Muslim owns more than 85 gms. of gold or its equivalent in money, he must pay 2.5% of it after one year. Other forms of wealth and property have their own set amounts to be paid upon them).
4. To fast the month of Ramadhaan (i.e. to abstain from food drink and sexual relations and all manner of sins from dawn until dusk).
5. And to make pilgrimage (Hajj) to the House (of Allaah, in Makkah) if you have the means to do so.” (Narrated by Muslim)

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Pillars of Eemaan

Jibreel said: “Then tell me about *eemaan*.” Allaah’s Messenger (ﷺ) replied:
“*Eemaan* is to believe in:

1. Allaah (i.e. to believe firmly that Allaah is the Creator, Who alone has the right to be worshipped and that He has Names and Attributes which befit His Majesty and He does not resemble His creation - { **There is nothing like Him** } [*Soorah Ash-Shooraa* 42:11]).
2. His angels (i.e. that they are created from light and that they implement the Commands of Allaah and that we do not see them).
3. His Books (i.e. the *Tauraah*, the *Injeel*, the *Zaboor* and the Qur`aan which abrogates all previous Revelations).
4. His Messengers (the first of whom was Nooh (ﷺ) and the last of whom was Muhammad [ﷺ]).
5. The Last Day (i.e. the Day of Resurrection when all of mankind will be held to account).
6. And to believe in *Al-Qadar*, the good and the bad of it (i.e. to accept all that Allaah ordains for us, at the same time undertaking the necessary action to achieve our objectives).” (Narrated by Muslim)

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The Right of Allaah Upon His Slaves

Q.1 Why did Allaah create us?

A. He created us to worship Him and not to associate any partners with Him.

The evidence for this is in the Words of Allaah, Most High in *Soorah Az-Zaariyaat*:

{ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (سورة الذاريات 56:51) }

{ **And I created the jinn and mankind not, except to worship Me** }

(*Soorah Az-Zaariyaat* 51:56)

- and in the words of the Prophet (ﷺ): “The right of Allaah upon the slaves is that they worship Him and do not associate any partners with Him.”

(Narrated by Al-Bukhaari and Muslim)

Q.2 What is ‘*ibaadah*’?

A. It is a comprehensive term for all those words and deeds which are loved by Allaah, such as *du’aa`* (supplication), *salaah* (prayer), *zabih* (*halaal* slaughter) etc. Allaah says:

{ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (سورة الأنعام 6:162) }

{ **Say: “Truly, my prayers, my sacrifice (i.e. slaughter) and my life and death are for Allaah, the Lord of the worlds** }

 (*Soorah Al-An’aam* 6:162)

- and the Prophet (ﷺ) said: “Allaah, Most High says: “My slave does not come nearer to Me with anything more beloved to Me than that which I have enjoined upon Him.” (A *Hadeeth Qudsiyy*,¹ Narrated by Al-Bukhaari)

Q.3 How do we worship Allaah?

¹ *Hadeeth Qudsiyy*: A *hadeeth* in which the Prophet (ﷺ) said: “Allaah says...”

A. We worship Him in the way in which He and His Messenger commanded us to do. Allaah, Most High says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ } (سورة

محمد 33:47)

{ **Oh, you who believe! Obey Allaah and obey the Messenger and do not render vain your deeds** } (*Soorah Muhammad* 47:33)

- and the Prophet (ﷺ) said: “Whoever performs a deed which is not in conformity with this Religion of ours will have it rejected.” (Narrated by Muslim)

Q.4 Should we worship Allaah with fear and hope?

A. Yes, that is how we should worship Him. Allaah, Most High says, describing the Believers:

{ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا } (سورة السجدة 16:32)

{ **They call upon their Lord in fear and hope** } (*Soorah As-Sajdah* 32:16)

- and the Prophet (ﷺ) said: “I ask Allaah for Paradise and I seek refuge with Him from the Fire.” (An authentic *hadeeth* narrated by Abu Dawood)

Q.5 What is *ihsaan* in worship?

A. *Ihsaan* is to worship Allaah with the knowledge that He sees you. Allaah, Most High says:

{ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلُبُكَ فِي السَّاجِدِينَ } (سورة الشعراء 26: 218-219)

{ **Who sees you (oh, Muhammad,) when you stand (in the night prayer) and your movements among those who prostrate (in the five daily prayers)** } (*Soorah Ash-Shu'araa`* 26:218-219)

- and the Prophet (ﷺ) said: “*Ihsaan* is to worship Allaah as though you see Him, for though you do not see Him, verily, He sees you.” (Narrated by Muslim)

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Conditions for Allaah's Acceptance of Our Deeds

Q.13 What are the conditions for the acceptance of our deeds?

A. The conditions for the acceptance of deeds with Allaah are three:

1. Faith and belief in Allaah and affirmation of His Oneness. Allaah says:

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا }
(سورة الكهف 107:18)

{ Verily, those who believe and work righteous deeds will have the Gardens of *Al-Firdaws* for their abode } (Soorah *Al-Kahf* 18:107)

- and the Prophet (ﷺ) said: “Say: “I believe in Allaah,” then be straightforward, upright and honest.” (Narrated by Muslim)

2. Sincerity, which means to dedicate all one's deeds purely and solely for Allaah, without showing off and without seeking repute from men. Allaah, Most High says:

{ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ } (سورة غافر 14:40)

{ **So invoke Allaah, making your worship purely for Him** } (Soorah *Ghaafir* 14:40)

3. That the deeds should be in accordance with that which Allaah's Messenger brought (i.e. the *Sunnah*). Allaah says:

{ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } (سورة الحشر 7:59)

{ **So whatsoever the Messenger gives you, accept it and whatever he forbids you, abstain (from it)** } (Soorah *Al-Hashr* 59:7)

- and the Prophet (ﷺ) said: “Whoever does any deed (in religion) which we have not commanded, it will be rejected.” (Narrated by Muslim)

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Bath (Ghusl)

The whole body, including the nostrils, mouth and head, must be washed with a complete bath before commencing prayer in the following cases:

- Immediately after taking your shahada (i.e. after you have just converted to Islam)
- After sexual intercourse
- After any seminal discharge
- At the end of a menstrual period and child birth bleeding

According to the practice of the Prophet, upon whom be peace, the correct manner of performing ghusl is:

1. Wash both hands three times.
2. Wash the private parts.
3. Make a complete ablution (like the one made for prayer - the Prophet used to delay washing his feet until the end of his ghusl if he was using a tub).
4. Rub water through one's hair three times, letting the water reach down to the roots of the hair (if your hair is plaited, there is no need to undo the plait as long as the water can reach the roots of the hair).
5. Pour water over the entire body, beginning with the right side, then the left, washing under the armpits, inside the ears, inside the navel, inside the toes and whatever part of the body can be easily rubbed

How to Make Ablution for Prayer.

Performing *Wudhoo*'

Before performing prayer, a Muslim must first make *wudhoo*' (ablution).

Allaah says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَعَسَلُوا وُجُوهَكُمْ وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ }

{ وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ } (سورة المائدة 6:5)

{ **Oh, you who believe! When you prepare for prayer, wash your faces and your hands (and arms) to the elbows; rub your heads (with water) and (wash) your feet to the ankles** } (*Soorah Al-Maa'idah* 5:6)

1. *An-Niyah* (The Intention):

The intention to perform *wudhoo`* is made in the heart, according to the practice of the Prophet ﷺ as narrated by Al-Bukhaari and Muslim.

2. *Al-Basmalah* (Mentioning Allaah's Name):

Before beginning *wudhoo`*, one must say: “*Bismillaahir-Rahmaanir-Raheem.*” – “In the Name of Allaah, the Most Beneficent, the Most Merciful.” (Reported by Ibn Maajah)

3. Washing the Hands (fig. 1):

Wash the hands three times to the wrists, ensuring that every part including between the fingers – is washed, as reported by Al-Bukhaari and Muslim.

(fig.1)



4. Washing the Mouth (fig. 2a) and Nose (fig. 2b):

One should take up water into the mouth and nose with a single handful of water (the right) and then expel it (using the left to compress the side of the nose) and repeat this three times, as reported by Al-Bukhaari and Muslim.



(fig. 2a)



(fig. 2b)

5. Washing the Face (fig. 3):

Wash the face from the beginning of the hair and including the cheeks and the chin and up to the start of the ears and running the hands through the beard, as this was the practice of the Prophet ﷺ and repeat this three times, as reported by Al-Bukhaari and Muslim.



(fig. 3)

6. Washing the Arms (fig. 4 and fig. 4b):

Wash the arms from the fingertips up to and including the elbows and repeat this three times as described in the *hadeeth* of Al-Bukhaari and Muslim, beginning with the right.



(fig. 4a)



(fig. 4b)

7. Wiping the Head and Ears (fig. 5a and fig. 5b):

Wipe the whole head with wet hands from front to back, and back again, as done by the Messenger of Allaah ﷺ according to the *hadeeth* narrated by Al-Bukhaari and Muslim, and wipe the ears, using the forefingers for the insides and the thumbs for the outer sides, using the same water as was used to wipe the head (i.e. without taking fresh water to wipe the ears), as authentically reported by Abu Dawood.



(fig. 5a)



(fig. 5b)

8. Washing the Feet (fig. 6a and fig. 6b):

Wash the feet including the ankles, and not neglecting the area between the toes, using the left hand and starting with the right foot, and repeat this three times. The Messenger of Allaah ﷺ used to wash between the toes, using the little finger of his left hand. (Narrated by Muslim and Abu Dawood)



(fig. 6a)



(fig. 6b)

After completing the ablution, it is praiseworthy to say: “*Ash-hadu Allaa Ilaaha Illallaahu Wahdahu Laa Shareeka Lah, Wa Ash-hadu Anna Muhammadan ‘Abduhu Wa Rasooluh.*”

On completion of the above steps, it is also desirable to use the *miswaak* or *siwaak*, which is a twig or root taken from the *araak* tree and is used as a toothbrush, as it was the practice of the Prophet ﷺ to use it at many different times, especially after making *wudhoo`*, as reported by At-Tirmizi.

(All of the above steps are taken from authentic *ahaadeeth*)

At-Tayammum (Dry Ablution)

It is an obligatory form of purification that is performed using clean earth, and it is a substitute to *Wudhu* and *Ghusl* – and it is performed by someone who cannot find water or who can find water, but will somehow be harmed by using it.

How to perform At-Tayammum

Make intention to perform Tayammum as a replacement for either the *Wudhu* or *Ghusl* (whichever of the two was obligatory upon you). Next, strike the earth – or whatever is connected to the earth, such as walls – and then wipe your face and hand.

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Performing the Salaah

Having completed your ablution, make sure you are suitably dressed – for men and boys, the dress should be such that it covers their bodies from the navel to the knees at least, as reported by Al-Bukhaari. Women must cover themselves from head to foot, leaving only their faces and their hands uncovered, as narrated by Abu Dawood.

The Prayer:

1. Facing the *Ka'bah* (Towards Makkah):

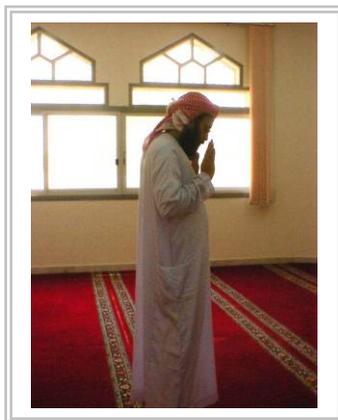
Stand facing towards the Ka'bah in Makkah, as this was the established practice of the Prophet ﷺ as reported by Al-Bukhaari.

2. *An-Niyyah* (The Intention):

Make the intention to pray in your heart, as ordered by the Prophet ﷺ in the *hadeeth* narrated by Al-Bukhaari and Muslim.

3. The *Takbeer* (Saying: “*Allaahu Akbar!*”) (fig. 7):

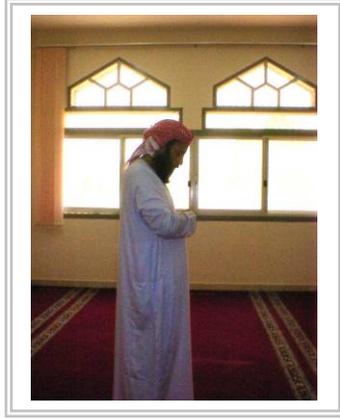
Raise your hands to your shoulders, or to the lobes of your ears, and say:



(fig. 7)

“*Allaahu Akbar!*” (i.e. Allaah is Greater), as confirmed in the narration of Al-Bukhaari and Muslim.

4. Placing the Hands on the Chest (fig. 8):



(fig. 8)

Place your right hand on your left forearm and place them both upon your chest, as reported by Muslim and Abu Dawood. Muslim women also place their hands on their chests, as there is no proof to the contrary.

5. Looking at the Place of Prostration:

While standing in prayer, fix your eyes on the place where your forehead will be when you prostrate, as this was the practice of the Prophet ﷺ, as narrated by Al-Haakim.

6. *Du'aa` Al-Istiftaah* (Opening Supplication):

Recite: “*Subhaanak Allaahumma Wa Bihamdika Wa Tabaarak Asmuka Wa Ta'laa Jadduka Wa Laa Ilaaha Ghairuk.*”

That is: “You are Most Glorified, oh, Allaah, and Most Praised, and Your Name is Most Blessed, and Your Majesty Most Exalted, and none has the right to be worshipped except You.” (Narrated by Abu Dawood)

7. The Recitation:

Seek refuge with Allaah, by reciting: “*A'oozu Billaahi Minash-Shaitaanir-rajeem.*” i.e. I seek refuge with Allaah from the accursed Satan. Then recite:

“*Bismillaahir-Rahmaanir-Raheem.*” i.e. In the Name of Allaah, the Most Beneficent, the Most Merciful. – quietly, as reported by Al-Bukhaari and Muslim. Then recite *Soorah Al-Faatihah*, one verse at a time, without joining them together, thus:

Bismillaahir-Rahmaanir-Raheem

*Alhamdu Lillaahi Rabbil 'Aalameen
Ar-Rahmaanir-Raheem
Maaliki Yawmid-Deen
Iyyaaka Na'budu Wa Iyyaaka
Nasta'een
Ihdinas-Siraatal Mustaqeem
Siraatal-Lazeena An'amta 'Alaihim
Ghairil-Maghdhoobi 'Alaihim
Wa Ladh-Dhaal-leen*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

Which means:

***All praise be to Allaah, the Lord of the worlds,
The Most Beneficent, the Most Merciful,
Owner of the Day of Judgement,
It is You Whom we worship and Your Aid we seek,
Guide us to the Straight Path,
The Path of those on whom You have bestowed Your Grace,
Not those whose portion is (Your) Wrath, nor those who are astray.***

The *Ta`meen* (Saying: “*Aameen*”):

After reciting *Soorah Al-Faatihah*, you should say: “*Aameen*,” prolonging the word, as the Prophet ﷺ used to do this, according to Al-Bukhaari.

Next, you should recite another *Soorah* from the Qur`aan according to your ability; for example, if you have newly embraced Islaam and are just beginning to memorize the Qur`aan, then recite a short *Soorah* such as *Soorah Al-Ikhlaas*:

Bismillaahir-Rahmaanir-Raheem
Qul Huwallaahu Ahad
Allaahus-Samad
Lam Yalid Wa Lam Yoolad
Wa Lam Yakul-Lahu Kufuwan Ahad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

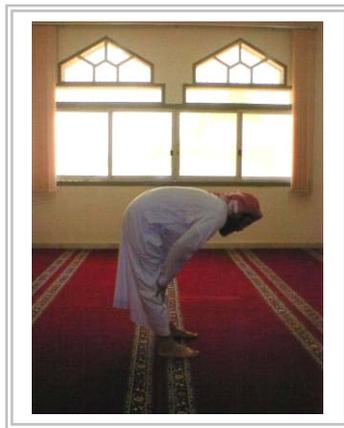
لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

- Which means:

**Say: “He is Allaah, One,
Allaah is As-Samad (the Master of all, Who has no needs),
He does not beget, nor was He begotten,
And there is none like unto Him.”**

8. The *Rukoo`* (Bowling) (fig. 9):



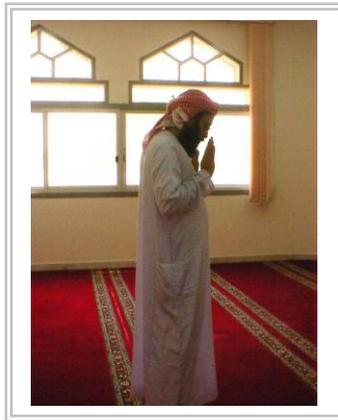
(fig. 9)

After completing the recitation, pause for a moment (as narrated by Abu Dawood) then raise your hands as described earlier (as reported by Al-Bukhaari and Muslim), then say: “*Allaahu Akbar!*” and then bow, bending the back at a 90 degree angle and placing the hands firmly upon the knees, with the fingers spaced apart, as related by Al-Bukhaari and Al-Haakim. Make sure the head remains at the same level as the back, as reported by Al-Bukhaari.

9. What to Say Whilst in *Rukoo*’:

The Prophet ﷺ used to say: “*Subhaana Rabbee-al-‘Azeem.*” – How Perfect is my Lord, the Supreme. He would repeat this three times, as reported by Ahmad.

10. Straightening up from *Rukoo*’ (fig. 10):



(fig. 10)

Next, stand up straight, saying: “*Sami’ Allaahu Liman Hamidah.*” – Allaah hears the one who praises Him, as reported by Al-Bukhaari and Muslim. Having straightened up perfectly, say: “*Rabbanaa Wa Lakal Hamd.*” – Our Lord, to You be all praise. – And raise your hands as described earlier, as related by Al-Bukhaari. It is also narrated by Al-Bukhaari that the Prophet ﷺ used to lengthen this standing.

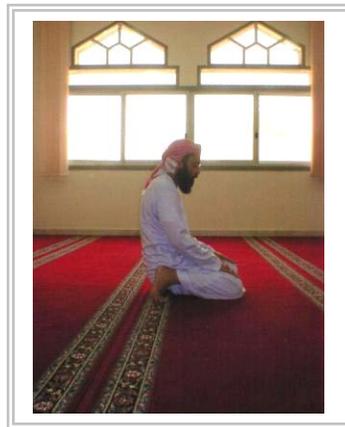
11. The *Sujood* (Prostration) (fig. 11):

(fig. 11)



Say: “*Allaahu Akbar!*” - as narrated by Al-Bukhaari and Muslim, and then prostrate yourself on the ground, placing your hands in front of you, palms down – before the knees, as narrated by Al-Haakim, and with your nose, forehead, palms (on either side of the head, as reported by Abu Dawood), knees and toes touching the ground, say: “*Subhaana Rabbee-al-A’alaa.*” - How Perfect is my Lord, Most High. Repeat this three times, as reported by Ahmad.

12. Rising from *Sujood* (fig. 12):



(fig. 12)

Next, raise your head from *sujood*, saying: “*Allaahu Akbar!*” and sit straight, as reported by Al-Bukhaari and Muslim, with your right foot

upright, as mentioned in a *hadeeth* reported by An-Nasaa`i, and sitting on the left foot, which is laid along the ground as narrated by Ahmad. Whilst sitting in this manner, say: “*Rabbighfir Lee, Ighfir Lee.*” – My Lord! Forgive me, forgive me, as reported by Ibn Maajah. You may repeat this three times, according to Ibn Raahawaih.

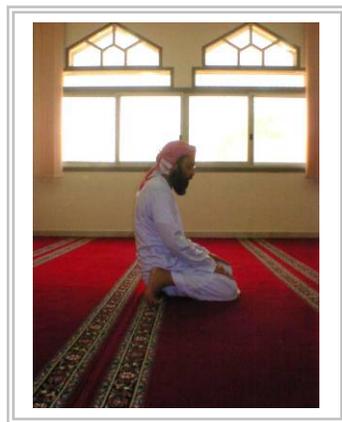
13. The Second Prostration (fig. 13):



(fig. 13)

Say: “*Allaahu Akbar,*” and prostrate yourself a second time as before, as reported by Al-Bukhaari and Muslim.

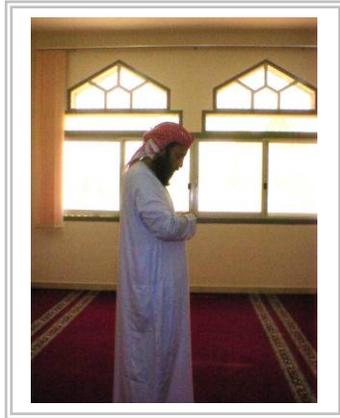
14. Sitting at Rest (fig. 14):



(fig. 14)

After raising your head from the second prostration, sit straight with the left foot upright until you are relaxed, as narrated by Al-Bukhaari.

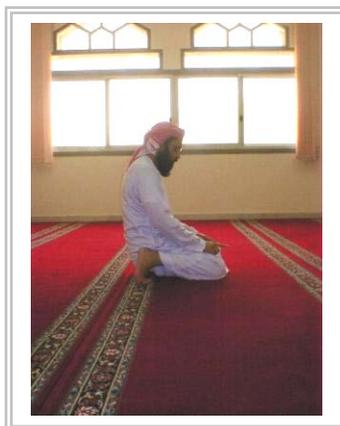
15. Standing up (fig. 15):



(fig. 15)

After sitting at rest for a short interval, stand up for the second *rak'ah* supporting yourself on your fists, as reported by Al-Baihaqi. When you stand up for the second *rak'ah*, begin without pausing with: “*Al-Hamdu Lillaahi Rabbil ‘Aalameen...*” (*Soorah Al-Faatihah*), as the Prophet ﷺ used to do this, as related by Muslim. *Soorah Al-Faatihah* must be recited in every *rak'ah*, as this was ordered by the Prophet ﷺ in a *hadeeth* narrated by Ahmad.

16. The First *Tashahhud* (fig. 16):



(fig. 16)

After completing the second *rak'ah*, you should remain sitting, resting on your left foot, with your right foot upright, as reported by Abu Dawood. Place your right palm on the right thigh and your left hand on the left thigh, as narrated by Muslim. Spread the fingers of the left hand and clench the fingers of the right, and point with the forefinger towards the *Qiblah* (Makkah) and fix your eyes on it, as narrated by Muslim. It was the practice of the Prophet ﷺ to move his finger, with an up and down motion, throughout the *tashahhud*, according to Ahmad. Whilst moving the forefinger of the right hand, say:

“At-Tahiyyaatu Lillaahi Was-Salawaatu Wat-Tayyibaat, As-Salaamu ‘Alan-Nabeeyi Wa Rahmatullaahi Wa Barakaatuh, As-Salaamu ‘Alainaa Wa ‘Alaa ‘Ibaadillaahis-Saaliheen. Ash-hadu Allaa Ilaaha Illallaah, Wa Ash-hadu Anna Muhammadan ‘Abduhu Wa Rasooluh.”

- That is, All salutations, prayers and pure words be to Allaah, peace be upon the Prophet and the Mercy of Allaah and His Blessings. Peace be upon us and upon the righteous slaves of Allaah, I testify that none is worthy of worship except Allaah and that Muhammad is His slave and His Messenger.

- This was the *tashahhud* taught by the Prophet ﷺ to his Companion, Ibn Mas'ood ؓ, as reported by Al-Bukhaari and Muslim. The words: “*As-Salaamu ‘Alan-Nabeeyi*,” (peace be upon the Prophet) were used by all of the Companions ؓ after his death, as opposed to the words: “*As-Salaamu ‘Alaika Ayyuhan-Nabeeyu*” (peace be upon you, oh, Prophet!), used by the

Companions ﷺ during his lifetime. This is confirmed by the *hadeeth* of Al-Bukhaari and Muslim.

Sending Prayers on the Prophet ﷺ:

Contrary to what is commonly written, the Prophet ﷺ used to send prayers on himself in the first *tashahhud* as well as the second, as reported by An-Nasaa`i. There is no proof that it should only be said in the second *tashahhud*. You should say, after saying: “I testify that none is worthy of worship except Allaah...” etc.:

***“Allaahumma Salli ‘Alaa Muhammadin Wa ‘Alaa Aali Muhammadin
Kamaa Sallaaita ‘Alaa Ibraaheema Innaka Hameedum-Majeed. Wa
Baarik ‘Alaa Muhammadin Wa ‘Alaa Aali Muhammadin Kamaa
Baarakta ‘Alaa Aali Ibraaheema Innaka Hameedum-Majeed.”***

– which means: Oh, Allaah! Send prayers on Muhammad and on the family of Muhammad, as You sent prayers on Ibraaheem; verily You are Worthy of

Praise, Full of Glory. And send blessings on Muhammad and on the family of Muhammad, as you sent blessings on the family of Ibraaheem; verily You are Worthy of Praise, Full of Glory. This was narrated by Ahmad.

17. The *Tasleem* (fig. 17 and fig. 18):



(fig. 17)



(fig. 18)

If you are praying the *fajr* prayer or any other two *rak'ah* prayer, you will then make the *tasleem*: Turning your head as far to the right as you can, say: “*As-Salaamu ‘Alaikum Wa Rahmatullaah.*” That is, Peace and Blessings of Allaah be upon you.” Then turn your head as far to the left as you can, and say: “*As-Salaamu ‘Alaikum Wa Rahmatullaah.*” This was narrated by Abu Dawood. This completes the two *rak'ah* prayer. If you are praying three *rak'ahs*, then you should stand up again after the *tashahhud* and pray more *rak'ahs*, then make the *tasleem*. If you are praying four *rak'ahs*, then stand up after saying the *tashahhud* and pray two more *rak'ahs* exactly like the first two, then sit and repeat the *tashahhud* and then make the *tasleem*.

In *fajr*, *maghrib*, and ‘*ishaa`* prayers, *Soorah Al-Faatihah* and the following *Soorah* are recited aloud in the first two *rak'ahs* and quietly in the

second two, while in the *zuhr* and *'asr* prayers, they are recited quietly in all four *rak'ahs*.

For men and for boys who have reached puberty, it is obligatory to pray the five daily prayers in the mosque, in congregation, as reported by Muslim. For women, while it is permissible for them to pray in the mosque, it is preferred for them to pray at home, as confirmed by the *hadeeth* of Ahmad.

This completes what Allaah has made easy for me with regard to the prayer. Those wishing to study in further detail are advised to consult the books mentioned in the introduction.

May Allaah guide us all to the Straight Path.

The first thing to memorize is *surah al-Fatihah* (the first chapter of the Qur'an), which is the most essential component part of *salah*. You should start offering *salah* even if you have not memorized its wordings. Until the time you have memorized them, you should remain in each particular position/posture, and repeatedly say the simple phrases of glorifying Allah: *Subhan Allah, Alhamdu lillah, Allahu Akbar, La ilaha illa Allah*, for the duration of that posture. When you have finished your *salah* you can include any praise or requests said in your own language. Ultimately, the extra prayers uttered during the *salah*, must be in Arabic.

Table of the Number of Rak'aat (Units) in the Prayer

<i>The Prayer</i>	<i>The Sunnah Before the Fardh (Obligatory)</i>	<i>The Fardh</i>	<i>The Sunnah After the Fardh</i>
<i>Fajr (Dawn)</i>	2	2	0
<i>Zuhr</i>	2+2	4	2+2
<i>'Asr</i>	2+2	4	0
<i>Maghrib</i>	2	3	2
<i>'Ishaa`</i>	2	4	2+3 (witr)
<i>Jumu'ah</i>	2 (salutations to the mosque)	2	2 (in the house) 2+2 (in the mosque)

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Halal and Haram:

When dealing with food and drink, you will often hear two words halal and haram. Halal is an Arabic word meaning lawful or permitted. The opposite of halal is haram, which means unlawful or prohibited. halal and haram are in fact universal terms that apply to all facets of life. As far as food is concerned, the Qur'an makes it quite clear as to what is halal and haram.

Basically, all food is halal **except for the following:**

- Meat from swine - pork, ham, gammon, bacon, etc
- Pork-based products and by-products - sausages, gelatine etc
- Animals improperly slaughtered, or already dead before slaughtering is due to take place
- Animals killed in the name of anyone other than Allah (for example, by anyone other than a Jew, Christian or Muslim, or killed as part of a pagan sacrifice)
- Intoxicants
- Most carnivorous animals, birds of prey and land animals without external ears (i.e., snakes, reptiles, worms, insects etc.)
- Blood and blood by-products
- Foods contaminated with any of the above products

DEALING WITH YOUR FAMILY AND FRIENDS:

Upon becoming a Muslim you will certainly find opposition and distress from your family members and friends. It will probably be the greatest test you will go through in your starting life as a Muslim and can be a great source of grief and anxiety. However, you should know that for the most part they are only concerned about you and want the best for you, therefore be patient, love them more than you have before, and let the beauty of Islam shine through you. It may be a lifelong process, but be patient, because as Allah says in the Qur'an "and verily with every hardship comes relief, verily with every hardship comes relief." (94:5-6)

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