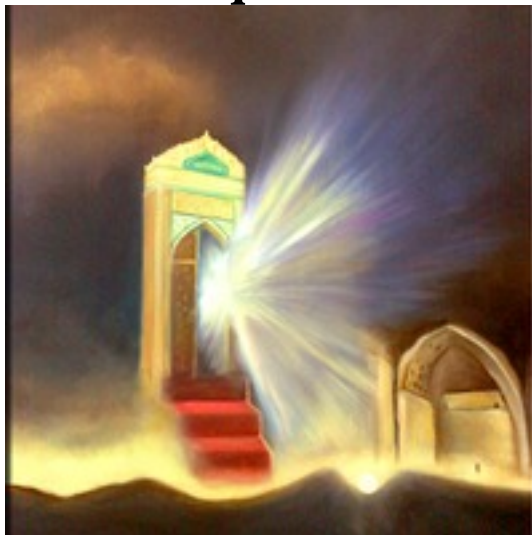


**STUDY COURSE
FOR
NEW MUSLIMS
Part:1**

**BY:
Ali Ateeq Al Dhaheri**



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. In this course three parts -the first and second parts consists the following subjects: (Aqeedah, Tafseer , Ibaadaat, Hadeeth and Seerah in part one .) The third part consist the subjects : (Marriage in Islam, Business Transaction , Killing Animal , Food and drink .) We sincerely hope and pray that you find this material useful and that you may benefit from it.

Ali Ateeq Al-Dhaheri

Email: ali.ateeqs@gmail.com

First Section: 'Aqeedah



Pillars of Islaam

- 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-Shoora 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 الزاريات 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), *zabh* (*halaal* slaughter) etc. Allaah says:

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

{ 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?

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)

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

{ 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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Forms of Tawheed and its Benefits

Q.6 Why did Allaah send the Messengers?

A. He sent them to call people to the worship of Allaah and to reject the worship of anything besides Him. Allaah, Most High says:

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ } (سورة

النحل 36:16)

{ And We have surely sent to every people a Messenger (proclaiming) worship Allaah and avoid the *taaghoot*² } (Soorah An-Nahl 16:36)

- and the Prophet (ﷺ) said: “The Prophets are brothers... and their Religion is one.” (Narrated by Al-Bukhaari and Muslim)

Q.7 What is *tawheed* of Lordship?

A. It is to affirm His Oneness in all His works, such as creation, His disposal (of the affairs of the universe) etc. Allaah, Most High says:

{ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } (سورة الفاتحة 2:1)

{ All praise and thanks be to Allaah, the Lord of the worlds } (Soorah Al-Faatihah 1:2)

- and the Prophet (ﷺ) said: “You (oh, Allaah,) are the Lord of the heavens and the earth.” (Narrated by Al-Bukhaari and Muslim)

Q.8 What is *tawheed* of worship?

² *Taaghoot*: All that is worshipped besides Allaah and is happy to be worshipped, or every person who calls others to worship other than Allaah; and every *taaghoot* is a devil.

A. It is to devote exclusively to Him all our acts of worship, such as *du'aa`* (i.e. supplication), *halaal* slaughter, vows etc. Allaah, Most High says:

{ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ } (سورة البقرة 2:163)

{ **And your God is one God. None has the right to be worshipped but He, the Most Beneficent, the Most Merciful** } (*Soorah Al-Baqarah* 2:163)

- and the Prophet (ﷺ) said: “Let the first thing to which you invite them be (the testimony): *Laa ilaaha Illallaah* (None has the right to be worshipped except Allaah.” (Narrated by Al-Bukhaari and Muslim)

In Al-Bukhaari’s version: “... to affirm Allaah’s Oneness.”

Q.9 What is *tawheed* of the Names and Attributes (of Allaah)?

A. It is to affirm the Names and Attributes by which Allaah has described Himself in His Book and those by which His Messenger has described Him in the authentic *ahaadeeth*, in truth, without allegory, without changing the meaning, without comparison with His creation and without negating them, such as His Ascension over the Throne, or His Descent (to the lowest heaven) or His Hand – in a manner befitting His Perfection, as He, Most High says:

{ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ } (سورة الشورى 42:11)

{ **There is none like unto Him, and He is the All-hearing, All-seeing** } (*Soorah Ash-Shoora* 42:11)

- and the Prophet (ﷺ) said: “Allaah descends each night to the lowest heaven.” (Narrated by Muslim) (He descends in a manner befitting His Majesty without resembling any member of His creation).

Q.10 Where is Allaah?

A. Allaah is above the Throne, over the seventh heaven. He, Most High says:

{ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى } (سورة طه 5:20)

{ **The Most Beneficent has *istawaa*³ over the Throne** } (*Soorah Taa Haa* 20:5)

- and the Prophet (ﷺ) said: “Verily, Allaah wrote (out all things in) a Book... and it is with Him above the Throne.” (Narrated by Al-Bukhaari and Muslim)

Q.11 Is Allaah with us?

A. He is with us by His Hearing, His Seeing and His Knowledge. Allaah, Most High says:

{ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى } (سورة طه 46:20)

{ **He (Allaah) said: “Do not fear I am with you both – I hear and I see** } (*Soorah Taa Haa* 20:46)

- and the Prophet (ﷺ) said: “Verily, you are calling upon One Who hears, Who is near and is with you (i.e. by His Knowledge).” (Narrated by Muslim)

Q.12 What is the benefit of *tawheed*?

A. It is salvation from punishment in the Hereafter, guidance in this world and forgiveness of sins. Allaah, Most High says:

{ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ }

(سورة الأنعام 82:6)

³ *Istawaa*: That is ascended, as reported by Al-Bukhaari)

{ Those who believe and confuse not their belief with wrongdoing (i.e. *shirk*) – for them (only) is there security (from punishment) and they are (rightly) guided } (Soorah Al-An'aam 6:82)

- and the Prophet (ﷺ) said: “The right of the slaves upon Allaah is that He will not punish those who do not worship others besides Him.”
(Narrated by Al-Bukhaari and Muslim)

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)

Major Shirk

Q.1 What is the greatest sin in the sight of Allaah?

A. It is to associate partners with Him, and the evidence for this is in Allaah's Words:

{ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } (سورة لقمان 13:31)

{ **“Oh, my son! Do not associate partners with Allaah, verily, *shirk* is a great wrong** } (Soorah Luqmaan 31:13)

- and when Allaah's Messenger (ﷺ) was asked: “Which is the greatest sin?”

He replied: “It is to ascribe partners to Allaah, although it is He (Alone) Who created you.” (Narrated by Al-Bukhaari and Muslim)

Q.2 What is major *shirk*?

A. It is to direct one's worship to other than Allaah, such as invoking or supplicating false deities, seeking sustenance from the dead, or the absent from among the living. Allaah says:

{ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا } (سورة النساء 36:4)

{ **Invoke Allaah and do not associate partners with Him** } (Soorah An-Nisaa` 4:36)

- and the Prophet (ﷺ) said: “The greatest sin is associating partners with Allaah.” (Narrated by Al-Bukhaari)

Q.3 Does *shirk* exist among the Muslims today?

A. Yes, it does. The evidence for this is in Allaah's Words:

{ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ } (سورة يوسف 106:12)

{ And most of them believe not in Allaah, except that they attribute partners (to Him) } (Soorah Yoosuf: 12:106)

- and the Prophet (ﷺ) said: “The Hour will not come until some communities from among my people join the polytheists and until idols are worshipped (by them).” (Narrated by At-Tirmizi)

Q.4 What is the ruling on supplicating the dead or those who are absent?

A. Supplicating the dead or those who are absent is a form of major *shirk*.

Allaah says:

{ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ } (سورة

يونس 106:10)

{ And call not upon other than Allaah, who can neither benefit nor harm you, for if you did so, you would indeed be one of the wrong-doers } (Soorah Yoonus 10:106)

- and the Prophet (ﷺ) said: “Whoever dies as one who supplicated partners besides Allaah, will enter the Fire.” (Narrated by Al-Bukhaari)

Q.5 Is *du'aa`* (i.e. supplication) a form of worship?

A. Yes, *du'aa`* is a form of worship. Allaah says:

{ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ } (سورة غافر 60:40)

{ And your Lord said: “Call upon Me and I will answer you; verily, those who scorn to worship Me, they will surely enter the Hell-fire in humiliation } (Soorah Ghaafir 40:60)

- and the Prophet (ﷺ) said: “*Du’aa`* – that is worship.” (Narrated by Ahmad, and At-Tirmizi said that it is *hasan-saheeh* ⁴)

Q.6 Do the dead hear supplications?

A. No, they do not. Allaah says:

1. { إِنَّكَ لَا تَسْمَعُ الْمَوْتَى } (سورة النمل 80:27)

1. { **Verily, you cannot make the dead to hear** } (*Soorah An-Naml* 27:80)

2. { وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ } (سورة فاطر 22:35)

2. { **But you cannot make hear those who are in the graves** } (*Soorah Faatir* 35:22)

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⁴ *Hasan-saheeh*: That is, somewhere between the levels of *hasan* (good) and *saheeh* (authentic).

Types of Major Shirk

Q.7 Should we seek help from those who are dead or those who are absent?

A. No, we should not do so. Allaah, Most High says:

1. { وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا

يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ } (سورة النحل 16:20-21)

1. { **And those whom they invoke besides Allaah do not create anything, but are themselves created.(They are) dead, lifeless and they know not when they will be raised up** } (*Soorah An-Nahl* 16:20-21)

2. { إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ } (سورة الأنفال 9:8)

2. { **(Remember) when you sought the help of your Lord and He answered you** } (*Soorah Al-Anfaal* 8:9)

- and the Prophet (ﷺ) said: “Oh, you, the Ever-living, the Ever-lasting!

Through Your Mercy I seek help.” (*A hasan hadeeth* narrated by At-Tirmizi)

Q.8 Is it permissible to seek help from other than Allaah?

A. No, it is not permissible. The evidence for this is in Allaah’s Words:

{ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } (سورة الفاتحة 5:1)

{ **It is You Whom we worship and it is Your Aid we seek** } (*Soorah Al-Faatihah* 1:5)

- and the Prophet (ﷺ) said: “When you ask, ask Allaah and when you seek help, seek it from Allaah.” (*A hasan-saheeh* narration by At-Tirmizi)

Q.9 May we seek help from the living?

A. Yes, we may seek help from them in those things which they are able to do. Allaah, Most High says:

{ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى } (سورة المائدة 2:5)

{ **Help you one another in righteousness and piety** } (*Soorah Al-Maa'idah 5:2*)

- and the Prophet (ﷺ) said: “Allaah helps the slave so long as the slave helps his brother.” (Narrated by Muslim)

Q.10 Is it permitted to swear an oath to other than Allaah?

A. No, it is not permitted. Allaah says:

{ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا } (سورة آل عمران 35:3)

{ **“My Lord! Verily, I have vowed to You what is in my womb to be dedicated to Your service** } (*Soorah Aali 'Imraan 3:35*)

- and the Prophet (ﷺ) said: “Whoever vowed to obey Allaah, should do so and whoever vowed to disobey Him should not do so.” (Narrated by Al-Bukhaari)

Q.11 Is it permissible to slaughter an animal in any name besides that of Allaah?

A. No, it is not permissible. The evidence for this is in Allaah's Words:

{ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ } (سورة الكوثر 2:108)

{ **So pray to your Lord and slaughter (in His Name only)** } (*Soorah Al-Kawthar 108:2*)

- and the Prophet (ﷺ) said: “Allaah’s curse is upon one who sacrifices to other than Allaah.” (Narrated by Muslim)

Q.12 May we circumambulate the graves in order to get closer to Allaah?

A. No, we may not circumambulate except around the *Ka’bah*. Allaah says:

{ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ } (سورة الحج 29:22)

{ **So let them circumambulate the Ancient House (i.e. the *Ka’bah*)** }

(*Soorah Al-Hajj* 22:29)

- and the Prophet (ﷺ) said: “Whoever circumambulated the House (of Allaah) seven times it (i.e. his reward) will be as if he had freed a slave.”

(An authentic *hadeeth* narrated by Ibn Maajah)

Q.13 What is the ruling on practising magic?

A. Magic is *kufir*.⁵ Allaah says:

{ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ } (سورة البقرة 2:102)

{ **But the devils disbelieved by teaching mankind magic** } (*Soorah Al-Baqarah* 2:102)

- and the Prophet (ﷺ) said: “Avoid the seven grave sins: Associating partners with Allaah, magic...” (Narrated by Muslim)

Q.14. Should we believe the claims of the ‘*arraaf*’⁶ and the fortuneteller to know the unseen?

A. No, we should not believe them. Allaah says:

⁵ *Kufir*: Disbelief.

⁶ ‘*Arraaf*’: One who claims to have knowledge of the unseen.

{ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ } (سورة النمل 65:27)

{ **Say: “None in the heavens and the earth knows the unseen except Allaah** } (*Soorah An-Naml* 27:65)

- and the Prophet (ﷺ) said: “Whoever visited an ‘arraaf or a fortuneteller and believed in what he said, has disbelieved in what was revealed to Muhammad.” (An authentic *hadeeth* narrated by Imaam Ahmad)

Q.15 Does anyone have knowledge of the unseen?”

A. No, none has knowledge of the unseen, except what Allaah revealed to the Messengers. Allaah says:

{ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ }

(سورة الجن 72:26-27)

{ “(He Alone is) the Knower of the unseen and He reveals to none His unseen except to a Messenger whom He has chosen } (*Soorah Al-Jinn* 72:26-27)

- and the Prophet (ﷺ) said: “None knows the unseen except Allaah.” (A *hasan* narration by At-Tabaraani)

Q.16 Is it permissible to wear charms such as a thread or a ring in the belief that they have curative powers?

A. No, it is not permissible to wear them. Allaah, Most High says:

{ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ } (سورة الأنعام 17:6)

{ **And if Allaah seizes you with harm, none can remove it but He** }

(*Soorah Al-An’aam* 6:17)

- and the Prophet (ﷺ) said: “It will not increase you except in weakness; stay away from it, for if you were to die (while wearing it) you would never be successful.” (Narrated by Al-Haakim, who said that it is authentic and Az-Zahabi agreed with him)

Q.17 Should we wear beads, shells and such like (as a protection from *al-‘ain*⁷)?

A. No, we should not do so. Allaah says:

{ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ } (سورة الأنعام 17:6)

{ **And if Allaah seizes you with harm, none can remove it but He** }

(*Soorah Al-An‘aam* 6:17)

- and the Prophet (ﷺ) said: “Whoever wore a talisman has committed *shirk*.”

(An authentic *hadeeth* narrated by Imaam Ahmad)

Q.18 What is the ruling on acting upon laws which contradict Islaam?

A. Acting upon laws which contradict Islaam is *kufir*, if the perpetrator claims that it is permissible to do so, or if he believes in their validity.

Allaah says:

{ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ } (سورة المائدة 44:5)

{ **And whoever does not judge by what Allaah has revealed, they are the disbelievers**⁸ } (*Soorah Al-Maa‘idah* 5:44)

- and the Prophet (ﷺ) said: “When their leaders do not rule by Allaah’s Book and pick and choose from what Allaah has revealed, Allaah causes conflict between them.” (A *hasan hadeeth* narrated by Ibn Maajah and others)

⁷ *Al-‘ain*: The evil eye (of jealousy).

⁸ This verse applies to all Muslims and not just to Muslim rulers as some imagine and according to the scholars of *tafseer*, the *kufir* mentioned here is that of action, not of the heart.

Q.19 What should we do if Satan tempts us to ask the question: “Who created Allaah?”

A. If Satan whispers this question to any of you, he should seek refuge with Allaah. Allaah says:

{ وَإِذَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ }

(سورة فصلت 36:41)

{ And if an evil whisper from Satan tries to turn you away (oh, Muhammad) then seek refuge with Allaah. Verily, He is the All-hearing the All-seeing } (*Soorah Fussilat 41:36*)

- and Allaah’s Messenger (ﷺ) taught us to resist Satan’s deceptions by saying:

"آمَنْتُ بِاللَّهِ وَرَسُولِهِ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ."

- which means: “I believe in Allaah and His Messenger. Allaah is One, The Self-sufficient, He does not beget, nor was He begotten and there is no like unto Him.”

- then he should spit over his left shoulder three times, seeking refuge from Satan. When this is done the temptation will pass, for it causes the devil to be sent away from him. (This is the essence of the authentic *ahaadeeth* narrated by Al-Bukhaari, Muslim, Ahmad and Abu Dawood)

Q.20 What is the danger of major *shirk*?

A. Major *shirk* condemns a person to eternal damnation in the Hell-fire, as Allaah says:

{ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ }

(سورة المائدة 72:5)

{ **Verily, whoever sets up partners with Allaah , Allaah has forbidden for him Paradise and his abode will be the Fire and for the wrong-doers there are no helpers** } (*Soorah Al-Maa'idah 5:72*)

- and the Prophet (ﷺ) said: “Whoever meets Allaah while associating anything with Him will enter the Fire.” (Narrated by Muslim)

Q.21 Is there any benefit in good deeds for one who commits *shirk*?

A. No, there is no benefit in his deeds. Allaah says:

{ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ } (سورة الأنعام 88:6)

{ **But if they had committed *shirk*, all that they used to do would have been of no benefit to them** } (*Soorah Al-An'aam 6:88*)

- and the Prophet (ﷺ) said: “Allaah says: “I have no need of partners, whoever does any deed in which he associates partners with Me, I will reject him and his *shirk*.” (Narrated by Muslim)

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Minor Shirk

Q.1 What is minor *shirk*?

A. Minor *shirk* is *riyaa`*.⁹ Allaah, Most High says:

{ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا } (سورة

الكهف 10:18)

{ And whoever hopes to meet his Lord, let him perform righteous deeds and not associate none as a partner in the worship of his Lord }

(*Soorah Al-Kahf* 18:10)

- and the Prophet (ﷺ) said: “Verily, the thing which I fear most for you is minor *shirk* – *riyaa`*.” (An authentic hadeeth narrated by Imaam Ahmad). It is a form of minor *shirk* for a person to say: “Had it not been for Allaah and so-and-so...” or: “As Allaah and you will.”

The Prophet (ﷺ) said: “Do not say: “As Allaah wills and as so-and-so wills”, instead say: “As Allaah wills, then as so-and-so wills.” (An authentic *hadeeth* narrated by Abu Dawood)

Q.2 Is it permitted to swear by other than Allaah?

A. No, it is not permissible to swear by other than Allaah. He, Most High says:

{ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثْنَ } (سورة التغابن 7:64)

{ Say: “Yes, by my Lord, you will certainly be resurrected...” } (*Soorah*

⁹ *Riyaa`*: To perform good deeds in order to be seen by others, not for the sake of Allaah.

At-Taghaabun 64:7)

- and the Prophet (ﷺ) said: “Whoever swears by other than Allaah has committed *shirk*.” (Narrated by Imaam Ahmad)

- and he (ﷺ) said: “Whoever swears, let him swear by Allaah or keep silent.”
(Narrated by Al-Bukhaari and Muslim)

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Second Section:

Tafseer



I

Soorah Al-Faatihah

(The Opening)



1. { **In the Name of Allaah, the Most Beneficent, the Most Merciful** }

When one says this and then begins to recite a *Soorah*, it is understood that his intention is: I recite in the Name of Allaah, the Most Beneficent, the Most Merciful. Similarly, one's saying: *Bismillaah* before he gets up or sits down or does anything else conveys the significance of his saying, which is: I stand in the Name of Allaah, I sit in the Name of Allaah etc.

Both Ar-Rahmaan (the Most Beneficent) and Ar-Raheem are derived from the verb *rahima* (to show mercy or compassion) and they both convey the sense of 'one who has mercy' but they do not carry exactly the same meaning... The scholars of Arabic language are agreed that Ar-Rahmaan conveys a stronger quality than Ar-Raheem. Al-'Arzami said: "Ar-Rahmaan denotes mercy to all creatures, while Ar-Raheem denotes mercy to the Believers."

2. { **All praise be to Allaah, the Lord of the worlds** } All gratitude is due solely to Allaah, exclusive of all those who might be worshipped beside Him, for the inestimable blessings which He has bestowed upon His slaves – inestimable to all but Him – for the health which He brings to the bodily organs, that He might be obeyed, and the strengthening of the limbs of the body with which His Commands must be carried out. (And He has also blessed them with) the sustenance which He has provided for them... without their being able to claim it as a right; and the means... which will lead them to everlasting life in the Eternal Abode. Therefore, for all this, praise is due to our Lord, first and last. *Al-Hamdu Lillaah* is praise: Allaah praises Himself and directs us to do likewise, as if He had said: "Say: "*Al-Hamdu Lillaah*..."

The Lord of the worlds means that He is the King, the Disposer of affairs; and *Ar-Rabb* (the Lord) is not applied to anyone except Allaah. It has been

said that it is the mightiest of Allaah's Names. He is the owner to whom the Creation and the Command belong. The worlds refers to the worlds of mankind and the jinn throughout all ages and to all created beings – each species is a world of its own time.

3. { **The Most Beneficent, the Most Merciful** } This is so that we may be inspired with fear and hope after saying: { **All praise be to Allaah, the Lord of the worlds** }, for He is Ar-Rahmaan in this world and Ar-Raheem in the Hereafter.

4. { **Owner of the Day of Judgement** } The first word of this verse is recited as Malik and Maalik. The former is derived from the word mulk (kingship or sovereignty), while the latter is derived from milk (owner-ship or possession), as in Allaah's Words: { **We will inherit the earth and those upon it and to Us they will return** } (*Soorah Maryam* 19:40) and: { **Say: "I seek refuge with the Lord of mankind, the Sovereign of mankind** } (*Soorah An-Naas* 114:1-2)

5. { **It is You Whom we worship and Your Aid we seek** } That is, before You, oh, our *Ilaah*,¹⁰ we humble ourselves, make ourselves lowly and submit ourselves, confessing, oh, our Lord, that Lordship belongs to You and no one else. It is reported on the authority of Ibn 'Abbaas ؓ that he said: "Jibreel said to the Messenger of Allaah ﷺ: "Oh, Muhammad! Say: "*Iyyaaka na'budu*." – (which means): "You do we declare to be One, You do we fear, and You do we hope for, oh, our Lord, and no one else."

6. { **Guide us to the Straight Path** } Grant us success and inspire us towards the Straight Path, which is the clear way, in which there is no

¹⁰ *Ilaah*: god, deity, object of worship.

crookedness. It was also said that the Straight Path means following Allaah and His Messenger ﷺ, or the Book of Allaah, or the Strong Hand-hold of Allaah, or that it means Islaam, or the Truth, that it refers to Abu Bakr رضى الله عنه, or ‘Umar Ibn Al-Khattaab رضى الله عنه and all of these sayings are correct, and they do not contradict each other.

7. { **The Path of those upon whom You have bestowed Your Grace, not those upon whom is (Your) Wrath, nor those who are astray** } Those upon whom He has bestowed His Grace are the angels, the Prophets, the Believers, the martyrs and the righteous. Those upon whom is Allaah’s Wrath are the Jews; they are those whom Allaah describes in His Revelation as follows: { **Say: “Shall I tell you of a Recompense with Allaah which is worse than that?” Whomsoever Allaah has cursed and upon whom is His Wrath and (He) made them some of them apes and swine, those who worshipped the *taaghoot*, they are much worse in rank and far more astray from the Straight Path.”** } (*Soorah Al-Maa`idah* 5:60). As for those who are astray, they are the Christians, according to ‘Adi Ibn Haatim and Sufyaan Ibn ‘Uyainah.

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CII
Soorah At-Takaathur
(The Piling Up)

Π

أَلْهَاكُمْ التَّكَاثُرَ (1) حَتَّى زُرْتُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
(4) كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (5) لَتَرَوُنَّ الْجَحِيمَ (6) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (7) ثُمَّ
لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (8)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **The piling up diverts you** } That is, oh, mankind! The piling up of wealth diverts you from obedience to your Lord and from that which would save you from His Wrath.
2. { **Until you visit the graves** } That is, until you die and are buried. And herein is proof of the punishment of the grave.
3. { **No! But you shall come to know** } That is, no, you should not be obsessed with the accumulation of wealth; and you shall come to know *the truth*.
4. { **Again, no! But you shall come to know** } This verse is a double assurance that mankind will come to know the truth.
5. { **No! If you knew with certain knowledge** } That is, oh, mankind! If you but knew with unshakable certainty what the result of your frenzied preoccupation with the gathering of wealth will be, you would not have devoted yourselves to it. Instead, you would have rushed to obey your Lord and worship Him
6. { **Verily, you shall see the blazing Fire** } That is, those whose final abode it is shall see it.
7. { **And again, you shall see it with certainty of sight** } That is, with your own eyes, so that no doubt will remain.
8. { **Then on that Day, you shall be asked about the delight** } That is, verily, Allaah will ask you on the Day of Judgement, concerning the blessings which you enjoyed in this life.

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Soorah Al-Feel
(The Elephant)

Π

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (1) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (2) وَأَرْسَلَ
عَلَيْهِمْ طَيْرًا أَبَابِيلَ (3) تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (4) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (5)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Did you not see how your Lord dealt with the owners of the elephant?** } That is, Did you not see, oh, Muhammad...? This refers to an incident which took place in the year of the Prophet's birth, when Abrahah Al-Ashram, the Abyssinian Ruler of Yemen came to Makkah with a military expedition which included elephants, intending to destroy the Ka'bah. However, although Abrahah and his followers were people of the Book, and the people of Makkah were pagans, it was not part of Allaah's plan to allow him to destroy the first place of worship of Allaah built by Prophet Ibraaheem v.
2. { **Did He not make their plot go astray?** } That is, their plan to destroy the House of Allaah.
3. { **And sent against them birds in flocks** } That is, in successive waves, one after another. ¹¹
4. { **Which pelted them with stones of *sijjeel*** } That is, the flocks of birds which Allaah sent pelted the army of Abrahah with stones of hard clay.
5. { **And made them like an empty field of stalks** } That is, like a field of crops which have been eaten by cattle, i.e. desolated.

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¹¹ Not unlike the modern military tactic of carpet-bombing.

CVI
(Soorah Quraish)
The Tribe of Quraish

Π

لَا إِلَافَ قُرَيْشٍ (1) إِلَّا فِيهِمْ رَحْلَةُ الشَّتَاءِ وَالصَّيْفِ (2) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3)
الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ (4)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **For the taming of Quraish** } That is, be amazed at the taming of the tribe of Quraish and My blessings upon them.
2. { **(For) their taming, the journeys of winter and summer** } Allaah has caused the trade caravans to set forth in safety, in summer to Ash-Shaam and in winter to Yemen.
3. { **So let them worship the Lord of this House** } That is, in gratitude for the blessings of safety and trade which they receive from Allaah, let them worship Him, the Lord of Makkah.
4. { **Who has fed them against hunger and protected them from fear** } That is, Allaah has given Quraish food to eat, saving them from deprivation and hunger, and He has protected them and their city from war and invasion.

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CVII
Soorah Al-Maa'oon
(The Small Kindnesses)

Π

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يَحْضُرُ عَلَى طَعَامِ
الْمَسْكِينِ (3) فَوَيْلٌ لِلْمُصَلِّينَ (4) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5) الَّذِينَ هُمْ يُرَآؤُونَ
(6) وَيَمْنَعُونَ الْمَاعُونَ (7)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Have you seen him who denies the Recompense?** } That is, oh, Muhammad! Have you seen him who disbelieves in Allaah's reward and His punishment, and so does not obey His Commands nor abstain from that which He has forbidden?
2. { **That is he who repulses the orphan** } That is, the one who denies the Recompense refuses to help the orphan or to give him his rights.
3. { **And urges not the feeding of the poor** } He does not encourage others to give food to those in need.
4. { **So Wail to those (hypocritical) worshippers** } That is, they will be punished in the river known as *Wail*, in Hell-fire, which is composed of the purulent discharges of its inhabitants.
5. { **Who are negligent in their prayers** } That is, they pray, not desiring to please Allaah, and they are careless about praying them on time.
6. { **And who wish only to be seen** } That is, they perform their prayers only to be seen praying by the people, not desiring a reward from Allaah nor fearful of a punishment from him.
7. { **And they refuse (even) small kindnesses** } They will not even lend their possessions in order help others.

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CVIII
Soorah Al-Kawthar
(A River in Paradise)

Π

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Verily, We have given you *Al-Kawthar*** } Allaah, Most High says: Oh, Muhammad! We have given you the river called Al-Kawthar in Paradise. It is reported on the authority of Ibn ‘Abbaas that: “*Al-Kawthar* is a river in Paradise; its banks are of gold and silver and its bed is of precious stones and pearls and its water is whiter than snow and sweeter than honey.”
2. { **So pray to your Lord and slaughter** } That is, make all of your prayers purely and solely for Allaah and no others, and likewise slaughter animals only in His Name, not to any idols or false gods.
3. { **Verily, the one who makes you angry will be cut off** } That is, oh, Muhammad! He who vexes you and is your enemy will be humiliated and cut off from every goodness in this life and the Hereafter.

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CIX
Soorah Al-Kaafiroon
(The Disbelievers)

II

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ
مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Say: “Oh, you disbelievers!”** } That is, oh, Muhammad, say to the polytheists, who requested you to worship their gods for a year, after which they would worship your God for a year: “Oh you who disbelieve in Allaah!”
2. { **“I worship not that which you worship,”** } That is, the idols and graven images.
3. { **“Nor will you worship That Which I worship,”** } That is, you will not accept to worship Allaah, Alone, without partners.
4. { **“And I shall not worship that which you worship,”** } I will not accept to worship the idols that you worship.
5. { **“Nor will you worship that which I worship”** } And you will never worship my Lord, Allaah, Alone, without partners.
6. { **“To you be your religion and to me my Religion.”** } You have your religion and you will never leave it, as it has been written for you that you will not abandon it and you will die upon it. And I have my Religion, which I will never forsake.

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CX
Soorah An-Nasr
(The Help)

Π

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (3)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **When comes the Help of Allaah and the conquest** } Allaah, Most High informs His Prophet ﷺ that when His Help comes to him against the tribe of Quraish and the conquest of Makkah...
2. { **And you see the people entering Allaah's Religion in crowds** } That is, all of the Arab tribes, entering the Religion with which He sent you, oh, Muhammad!
3. { **So glorify the praises of your Lord and seek forgiveness from Him; verily, He is the One Who accepts repentance** } Glorify Him, extol His praises and give thanks to Him, and ask His Forgiveness for your sins, because He it is Who grants forgiveness to those who turn to Him in obedience and love. It is reported that in his final days, Allaah's Messenger was unable to stand or sit, and he could do nothing but say:

"سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَاسْتَغْفِرُهُ وَأَتُوبُ إِلَيْهِ"

"Subhaan Allaahi wa bihamdihi wa Astaghfiruhu wa Atoobu ilaih."

- which means: "Glory be to Allaah and all praise be to Him, and I seek forgiveness from Him and I turn to Him in repentance."

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CXII
Soorah Al-Ikhlaas
(The Sincerity)

Π

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Say: “He is Allaah, One** } It was reported that the pagans asked the Messenger of Allaah about the lineage of his Lord, and so Allaah revealed this *Soorah* in reply to them. He is Allaah, besides Whom none has the right to be worshipped and He is only One, without partners.
2. { **Allaah is As-Samad** } It was said that it means He has no stomach, and so He does not eat or drink; and it was said that it means that nothing comes out of Him.¹²
3. { **He does not beget and He was not begotten** } Ibn ‘Abbaas τ said that As-Samad is the Master, Who is Perfect, the All-knowing, Whose Knowledge is Complete in all manner of Nobility and Perfection. He will not perish, since everything which gives birth has an end. And he was not born, since He has always existed, without beginning and without end.
4. { **And there is none comparable to Him** } There is none who resembles Him, He has no equal and there is nothing whatsoever like Him.

% % %

¹² Since He is totally independent of all needs, He does not eat or drink and thus He does not excrete anything – far above that is He!

CXIII
Soorah Al-Falaq
(The Daybreak)

Π

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ
النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Say: “I seek refuge with the Lord of *al-falaq*** } It was said that *al-falaq* is the name of a jail in the Hell-fire, and that it is a pit in the Fire. It was also said that it is the sunrise, and this is the most correct *tafseer*.
2. { **From the evil of what He has created** } From the evil of Satan and all his followers and from the Fire.
3. { **And from the evil of the darkening as it comes with its darkness** } It was said: From the night as it envelops in darkness.
4. { **And from the evil of the blowers in knots** } The sorceresses who practise witchcraft by blowing on knotted rope and making incantations.
5. { **And from the evil of the envious one when he envies.”** } Allaah commands His Messenger ﷺ to seek refuge with Him from the effects of the evil eye.

% % %

CXIV
(Soorah An-Naas)
(Mankind)

Π

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4)
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Say: “I seek refuge with the Lord of mankind** } Allaah commands His Prophet ﷺ to seek protection with Him, the Lord, Creator and Sustainer of all mankind.
2. { **The Owner of mankind** } We are all His possessions and His slaves.
3. { **The Deity of mankind** } Apart from Whom none has the right to be worshipped.
4. { **From the evil of the whisperer who withdraws** } That is, from the devil, who whispers to man and then withdraws after one mentions Allaah.
5. { **Who whispers into the hearts of mankind** } That is, whispers evil, inciting them to sin.
6. { **From the jinn and mankind** } That is, from the devils from among the jinn and mankind.

% % %

Third Section:

‘Ibaadaat

Introduction

الحمد لله والصلاة والسلام على نبينا محمد وعلى آله وأصحابه أجمعين .

All praise be to Allaah, the Lord of the worlds, and may peace and blessings be upon our Prophet, Muhammad and upon all his family and Companions.

Allaah, Most High says:

{ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا
فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ }
(البقرة 2: 238-239)

{ **Guard strictly your prayers, especially the middle prayer ('asr prayer) and stand before Allaah devoutly. If you fear an enemy, then pray on foot or while riding. But when you are in security, celebrate Allaah's praises in the manner He has taught you, which you did not know before** } (*Soorah Al-Baqarah* 2:238-239)

It was my intention in compiling this small booklet to show as briefly as possible the manner of *wudoo'* (ablution) and prayer taught to us by Allaah through His Prophet, Muhammad ﷺ. Thus I have not stated in full the proofs from the Qur`aan and *Sunnah* for what I have said, but have mentioned only the source. This is because I wanted to produce a short, but authentic booklet for the purpose of showing the new Muslim how to pray. I have relied chiefly upon: 'The Prophet's Prayer Described', by Shaikh Muhammad Naasir Ad-Deen Al-Albaani, '*Buloogh Al-Maraam*' by Imaam Ibn Hajr Al-'Asqalaani, and '*Fiqh As-Sunnah*', by As-Sayyid Saabiq. Those wishing to study the prayer in more detail are referred to the above excellent works. May Allaah guide us all to the Straight Path and the Truth, which is:

أشهد ألا إله إلا الله وأشهد أن محمداً رسول الله

“I testify that none is worthy of worship except Allaah and I testify that Muhammad is the Messenger of Allaah.”

S. Strauch

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 فَغَسِّلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ }

وَامْسَحُوا 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-Niyyah* (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*)

What invalidates Ablution:

- 1-Any discharge of urine, prostatic fluid, a discharge from the urethra, sperm, stool, or passing of gas.
- 2-Deep sleep while reclining.
- 3-Unconsciousness due to fainting, intoxication, madness ; since in such a state man does not know whether his ablution is valid or invalid.

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.

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):

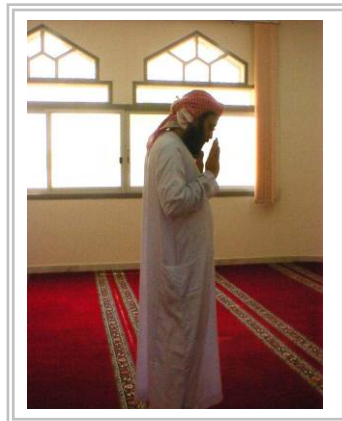
Stand facing towards the Ka'bah in Makkah, as this was the established practice of the Prophet ﷺ as reported by Al-Bukhaari.

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):

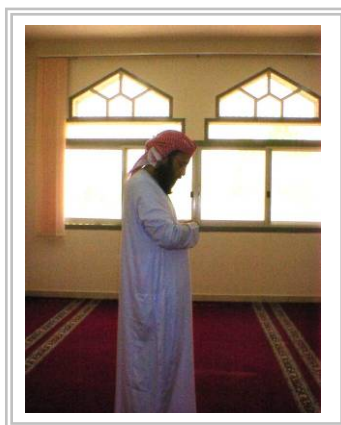
Raise your hands to your shoulders, or to the lobes of your ears, and say:



(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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ar-Rahmaanir-Raheem

الرَّحْمَنِ الرَّحِيمِ

Maaliki Yawmid-Deen

مَالِكِ يَوْمِ الدِّينِ

Iyyaaka Na'budu Wa Iyyaaka
Nasta'een

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Ihdinas-Siraatal Mustaqeem

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Siraatal-Lazeena An'amta 'Alaihim

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Ghairil-Maghdhoobi 'Alaihim

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

Wa Ladh-Dhaal-leen

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 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.*

The *Ta`meen* (Saying: "Aameen"):

After reciting *Soorah Al-Faatihah*, you should say: "Aameen,"

Next, you should recite another *Soorah* from the Qur'an 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Qul Huwallaahu Ahad

قُلْ هُوَ اللَّهُ أَحَدٌ

Allaahus-Samad

اللَّهُ الصَّمَدُ

Lam Yalid Wa Lam Yoolad

لَمْ يَلِدْ وَلَمْ يُولَدْ

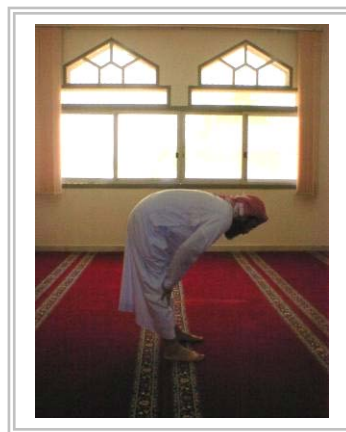
Wa Lam Yakul-Lahu Kufuwan Ahad

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)

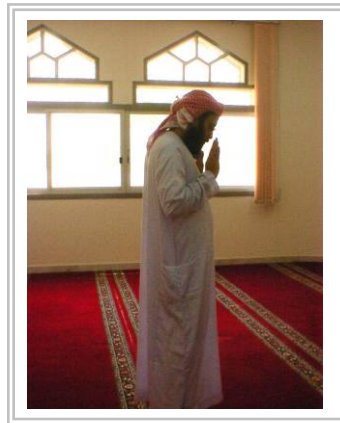
After completing the recitation, pause for a moment (as narrated by Abu Dawood) then raise your hands as described earlier (as reported by Al-Bukhaari and Muslim), then say: “*Allaahu Akbar!*” and then bow, bending the back at a 90 degree angle and placing the hands firmly upon

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):

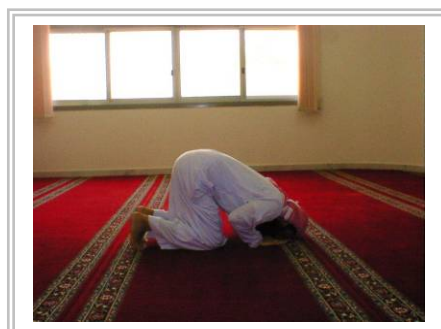


(fig. 10)

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.

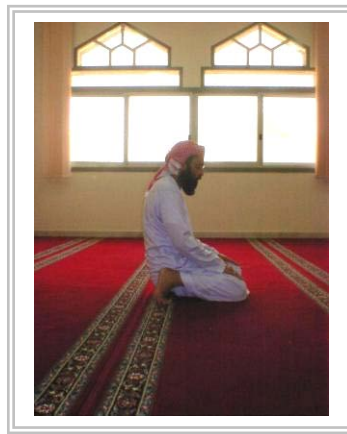
11. The *Sujood* (Prostration) (fig. 11):

(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.

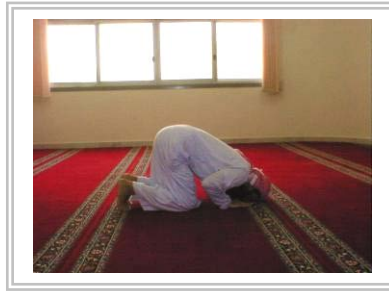
12. Rising from *Sujood* (fig. 12):



(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.

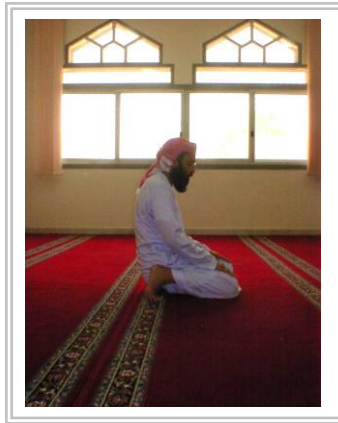
13. The Second Prostration (fig. 13):



(fig. 13)

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

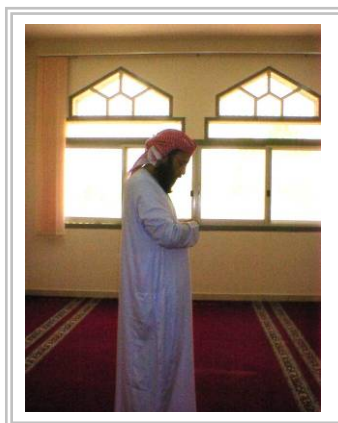
14. Sitting at Rest (fig. 14):



(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.

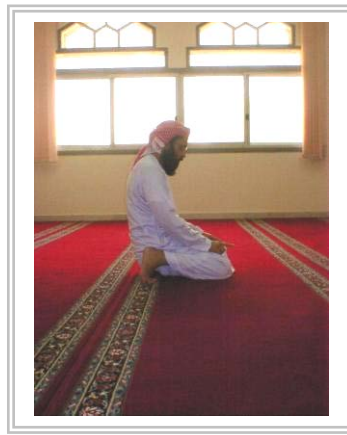
15. Standing up (fig. 15):



(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 ؓ 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 more *rak'ah*, 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.

*If you miss an obligatory action from the prayer, such as leaving out the first sitting, for example, or you forget how many *raka’aat* you have prayed, consider that you have prayed the minimum and then complete the prayer, then make the *sujood* of forgetfulness, which is to prostrate twice before making the *tasleem*.

% % %

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
<i>‘Asr</i>	2+2	4	0
<i>Maghrib</i>	2	3	2
<i>‘Ishaa`</i>	2	4	2+3 or 1 witr
<i>Jumu’ah</i>	2 (salutations to the mosque)	2	2 (in the house) 2+2 (in the mosque)

Fourth Section:

Hadeeth

Hadeeth No.1

عَنْ عُمَرَ بْنِ الْخَطَّابِ (ؓ) قَالَ سَمِعْتُ رَسُولَ اللَّهِ (ﷺ) يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا ، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ . " (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

Vocabulary:

(النِّيَّاتِ) *an-niyyaat* – intentions.

(هِجْرَةٍ) *hijrah* – migration.

(يُصِيبُ) *yuseebu* – to achieve one's purpose.

(يَنْكِحُ) *yankihu* – to marry.

‘Umar Ibn Al-Khattaab (ؓ) said: “I heard Allaah’s Messenger (ﷺ) saying: “Deeds depend upon intentions and every person will get that which he intended. So whoever migrates for worldly benefits or for a woman to marry, his emigration will be for that which he migrated to.”
(Narrated by Al-Bukhaari and Muslim)

Explanation

In this *hadeeth*, the Prophet (ﷺ) explains that behind every deed there is an intention, either good or bad; and that each of us will be judged and subsequently rewarded by Allaah accordingly. Thus, whoever performs a deed such as migration for some material benefit or in order to marry a woman will be so rewarded, while whoever migrates for the sake of his religion will also be rewarded thus.

Important Note

It should not be understood from this *hadeeth* that one may perform a

bad deed with a good intention; a bad deed is a bad deed, regardless of the intention behind it. In Islaam, the end does not justify the means.

Benefits Derived from This Hadeeth

1. That (good) deeds are judged by intentions.
2. That deeds are rewarded accordingly.
3. The permissibility of migration for worldly reasons.
4. The preferability of migration for the sake of one's religion.

!!!

Hadeeth No. 2

عَنِ ابْنِ عُمَرَ (ؓ) قَالَ: "قَالَ رَسُولُ اللَّهِ (ﷺ): "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَصَوْمَ رَمَضَانَ." (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

Vocabulary

(بُنِيَ) *buniya* – to be built.

(شَهَادَةِ) *shahaadah* – testimony.

(إِقَامَ) *iqaam* – establishing.

(إِيتَاءَ) *eetaa`* - offering, giving.

(صَوْمَ) *sawm* – fasting.

It is reported on the authority of Ibn ‘Umar (ؓ) that he said: “Allaah’s Messenger (ﷺ) said: “Islaam is built upon five (pillars):

1. To testify that none is worthy of worship but Allaah and that Muhammad is the Messenger of Allaah.
2. To perform prayers.
3. To pay *zakaah*
4. (To perform) Hajj
5. To fast the month of Ramadhaan.” (Narrated by Al-Bukhaari and Muslim)

Explanation

Allaah’s Messenger (ﷺ) informs us in this *hadeeth* that Islaam is built upon five pillars: Testifying that None is worthy of worship but Allaah and that Muhammad (ﷺ) is the Messenger of Allaah; praying five times a day; paying *zakaah* for those who have more than they need; performing Hajj to the House of Allaah in Makkah for those who have the physical and material ability to do so; and fasting the month of Ramadhaan from dawn until dusk, abstaining from food, drink and intimate relations, increasing one’s performance of good deeds, such as prayer, reading Qur’aan, giving charity etc. and refraining from evil deeds, such as backbiting, arguing, smoking etc. A person’s Islaam, like any structure, will become shaky or even collapse if one or more of these ‘pillars’ is removed.

Benefits Derived from This Hadeeth

1. That the pillars of Islaam are five in number.
2. That the *shahaadah* ¹³ is a pillar of Islaam.
3. That prayer is a pillar of Islaam.
4. That *zakaah* is a pillar of Islaam.
5. That performing Hajj is a pillar of Islaam.

¹³ *Shahaadah*: To testify that none is worthy of worship except Allaah and that Muhammad (ﷺ) is the Messenger of Allaah.

6. That fasting the month of Ramadhaan is a pillar of Islaam.

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Hadeeth No. 3

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ (٢): "كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ (ﷺ) وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي: "يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ." فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ." (رَوَاهُ الْبُخَارِيُّ)

Vocabulary

(غُلَامٌ) *ghulaam* – a servant-boy.

(حَجْرٌ) *hajr* – room, house.

(يَطِيشُ) *yateeshu* – to go around.

(الصَّحْفَةُ) *as-sahfah* – the plate.

(سَمَّى) *sammaa* – invoke the name of (Allaah).

(يَمِينٌ) *yameen* – right.

(يَلِي) to be in front of (something or someone).

(مَا زَالَ) *maa zaala* – to remain.

(طِعْمَةٌ) *ti'mah* – manner of eating.

On the authority of ‘Umar Ibn Abi Salamah (٢), (it is reported that he said): “I was a boy under the care of Allaah’s Messenger (ﷺ) and my hand

used to go around the dish; so Allaah's Messenger (ﷺ) said to me: "Oh, boy! Mention the name of Allaah, eat with your right hand and eat from the dish what is nearest to you." Since then, this has been my manner of eating." (Narrated by Al-Bukhaari)

Explanation

In this *hadeeth*, 'Umar Ibn Abi Salamah (رضي الله عنه) tells us that he was a servant boy in the house of the Prophet (ﷺ) and that at mealtimes, he used to take food from all around the communal meal plate and so one day, Allaah's Messenger (ﷺ) ordered him to begin the meal by saying: "*Bismillaah!*", to eat with his right hand and to eat only from what was in front of him.

Benefits Derived from This Hadeeth

1. The obligation to begin eating by mentioning Allaah's Name.
2. The obligation to eat with the right hand.
3. The forbiddance of eating with the left hand.
4. The obligation to eat only from what is in front of us.
5. The preferability of eating from one communal dish rather than from separate dishes.
6. The humility shown by the Prophet (ﷺ) in eating with his servant.

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Hadeeth No. 4

عَنْ أَبِي قَتَادَةَ (رضي الله عنه) قَالَ: "قَالَ النَّبِيُّ (ﷺ): "الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلْمُ مِنَ

الشَّيْطَانِ ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَخَافُهُ فَلْيَبْصُرْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا

فَإِنَّهَا لَا تَضُرُّهُ. " (رَوَاهُ الْبُخَارِيُّ)

Vocabulary

(رُؤْيَا) *ru`yaa* – a vision, a dream.

(صَالِحَةً) *saalihah* – good, righteous.

(الْحُلْم) *al-hulm* – a bad dream.

(الشَّيْطَان) *ash-shaitaan* – the devil.

(يَخَافُ) *yakhaafu* – to fear.

(يَبْصُقُ) *yabsuqu* – to spit.

(يَسَار) *yasaar* – left.

(يَتَعَوَّذُ) *yata`awwazu* – to seek refuge.

(شَرٍّ) *sharr* – evil.

(يَضُرُّ) *yadhurru* – to harm.

It is reported on the authority of Abu Qataadah (τ) that the Prophet (ﷺ) said: “A good dream is from Allaah and a bad dream is from Satan; so if any of you has a bad dream which makes him afraid, he should spit on his left side and he should seek refuge with Allaah from its evil, for then it will not harm him.” (Narrated by Al-Bukhaari)

Explanation

Allaah’s Messenger (ﷺ) informs us in this *hadeeth* that good dreams are from Allaah and that bad or evil dreams are from Satan. So when we have such a dream and we are afraid that it may happen, we should spit (lightly) over the left shoulder and say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(Aoozu Billaah mina shaitaani-rajeem)

- which means: I seek refuge with Allaah from the accursed Satan. After this, the evil of it will not harm us.

Benefits Derived from This Hadeeth

1. That good dreams are from Allaah.
2. That evil dreams are from Satan.
3. The virtue of seeking refuge with Allaah from the evil of Satan.
4. That the one who seeks refuge with Allaah will be safe from Satan.

!!!

Hadeeth No. 5

عَنْ أَنَسٍ (٢) عَنِ النَّبِيِّ (ﷺ) قَالَ: "ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ." (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَغَيْرُهُمَا)

Vocabulary

(حَلَاوَةٌ) *halaawah* – sweetness.

(أَحَبُّ) *ahabbu* – more loved.

(الْمَرْءَ) *al-mar`* - a person.

(يَكْرَهُ) *yakrahu* – to hate.

(يُثْقَفُ) *yuqzafu* – to be thrown.

It is reported on the authority of Anas (ؓ) from the Messenger of Allaah (ﷺ) that he said: “There are three (qualities), whoever is characterized by them will taste the sweetness of *eemaan*: One to whom Allaah and His Messenger are dearer than all else; one who loves a man only for Allaah's sake; and one who abhors returning to disbelief after Allaah has rescued him from it as he would hate being cast into Hell.” (Narrated by Al-Bukhaari, Muslim and others)

Explanation

In this *hadeeth*, we are informed by Allaah’s Messenger (ﷺ) that whoever possesses the characteristics of loving Allaah and His Messenger (ﷺ) more than all others, loving a man for Allaah’s sake alone and hatred of returning to *kufr* will know the true meaning of faith.

Benefits Derived from This Hadeeth

1. The characteristics of a true Believer.
2. That love of Allaah and his Messenger are a part of *eemaan*.
3. That loving one’s Muslim brother only for Allaah’s sake is a part of *eemaan*.
4. That hating to return to disbelief is a part of faith.

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Fifth Section: Seerah



*The Life of
Prophet Muhammad*

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by

Abdul Waheed Khan

Edited by

Sameh Strauch

The Life of Prophet Muhammad ﷺ

The Times Before Prophet Muhammad ﷺ

1. There were many religions and beliefs which were followed in Arabia prior to the birth of Prophet Muhammad ﷺ. There was Judaism, Christianity, Sabianism (star worship), atheism and idolatry of all sorts. Only a few had belief in one God and the life of the Hereafter.
2. From time immemorial there had been a general practice among the Arabs to worship idols. But some 4500 years ago, Prophet Ibraaheem ؑ and his son, Prophet Ismaa'eel ؑ laid the foundation stone of the *Ka'bah* – the House of Allaah on earth for the worship of Allaah, Alone.
3. But later, with the passage of time, the *Ka'bah* was filled with idols of all sorts.
4. These idols were of two types: First, the idols of those people held in high esteem and reverence and who had gained power, name and fame in their times. The Arabs carved idols in their image and worshipped them in the hope that they would get their prayers fulfilled by Allaah.
5. The second type of idols were those believed by the Arabs to possess spiritual powers.
6. Within the *Ka'bah* were three hundred and sixty idols, of which the most important were: Baal, Laat, Manaat, Suwaa', 'Uzzah, Wadd, Yaghoot, Ya'ooq and Nasr.
7. In addition to these nine idols, there were four images:
 - (a) Ibraaheem ؑ, with arrows in hand and sheep at his feet.
 - (b) Ismaa'eel ؑ.
 - (c) Maryam (peace be upon her).
 - (d) 'Eesaa ؑ.

8. In addition, there were also two idols at Mount *Safaa*:

(a) Dawaar.

(b) Asaaf.

9. There were yet another two idols at Mount *Marwah*, where animals used to be sacrificed:

(a) Naa`ilah.

(b) Abaa Ab.

10. During that period, there were Jews and Christians who believed in Allaah, the Day of Judgement and in the process of accountability. But these people had either lost most of their original scriptures or had twisted them to suit themselves.

11. There were others who were atheists; they neither believed in Allaah, nor in the life of the Hereafter, nor any kind of accountability. To them, the present life was all.

12. The Sabian people were the followers of Prophet Idrees ؑ, but they had begun to worship the stars. They used to pray seven times a day and observe thirty fasts a year.

13. Further, there was a large number of fortune-tellers. They had forecast that soon a Prophet would come whose religion would overwhelm all other religions. Under this scenario, Muhammad ﷺ was born.

The Birth of Prophet Muhammad ﷺ

14. The name of Prophet Muhammad's father was 'Abdullaah and his mother's name was Aaminah. He was born on the 12th of Rabee' Al-Awwal, i.e. 20th April 570 C.E. on a Monday in Makkah. His father, Abdullaah died before his birth. Therefore, Muhammad was born an orphan. His grandfather, 'Abdul Muttalib took over guardianship of the child. He was wet-nursed by a foster mother, Haleemah, of the tribe of Sa'd of Makkah.

15. When he was only four years old, he started going with his foster brother to feed the goats outside Makkah.

16. When Muhammad ﷺ was six years old, his mother, Aaminah also died. Then after two years, when he was eight, his grandfather, who was his guardian, also died. From then on, he came under the guardianship of his uncle, Abu Taalib (whose son was ‘Ali ؑ).

17. The conduct and behaviour of Muhammad was a little different, even from a very early age. He was unlike other boys of his age. He detested the ways of the ignorant. Allaah kept him away from all evil ways and objectionable conduct.

18. When he was thirteen, he went along with his uncle, Abu Taalib in a caravan of camels to Syria. On the way, at a place called Busraa, the Christian chief of that tribe noticed unusual signs in him. He informed his tribe about his future Prophethood.

19. Later in life, he went once again to Syria with goods of a business woman, Umm Al-Mu`mineen, ¹⁴ Khadeejah. On the way, he passed by a place called Nastoora Raahib where again there was talk of his future prophethood. Later, word of his exemplary conduct reached Khadeejah (may Allaah be pleased with her).

20. Khadeejah, who was forty years old and a widow, then proposed marriage to the twenty-five year-old Muhammad ﷺ. Muhammad’s uncle, Abu Taalib then arranged the marriage contract.

21. From birth, Muhammad ﷺ was an orphan and poor. As he grew up, he also grew in virtue and purity. He watched with disgust the great drama of evil around him. He witnessed how the human soul was suppressed, how man was oppressing and exploiting the poor, the have-nots, the orphans, the women and the weak members of society, how the strong enslaved the poor. Through ignorance, error, superstition and

outright perversity, man was debauched by evil. Tyranny reigned supreme. Man was drunk with arrogance, religious formalism and luxury.

22. In these times of ignorance, Muhammad ﷺ grew. He walked upright and straight and won from the people of Makkah the name: “The Trustworthy” who kept his word and never spoke a lie. Muhammad ﷺ was not taught formally by any man, and yet in years to come, he would teach the whole world such as no man has done throughout history.

23. When he reached the age of thirty-five, the people of Quraish, who were the custodians of the *Ka’bah*, began to demolish it in order to rebuild it. When the time came to install the Black Stone in the wall of the *Ka’bah*, every tribe began to dispute as to who should have the honour to pick it up and install it. They agreed that they would accept the arbitration of the next person who entered the House. At that moment, Muhammad ﷺ arrived in the House of Allaah and the people agreed that he should decide the matter for them, since he was “The Trustworthy”. He suggested that the Black Stone be placed on a sheet and that all present should lift it up to the point where it was to be fixed in the wall. Thus no one could claim superiority over another. Accordingly, this was done. Then he, with his own hands, fixed the stone in the wall of the *Ka’bah*. This satisfied everyone and the dispute was settled.

24. Thus Muhammad ﷺ grew and lived in Makkah, which is the spiritual centre of the world.

His Personal Appearance

25. Allaah’s last Messenger, Muhammad, *Al-Mustafaa*¹⁵ ﷺ, was of good, medium height, with a physically strong, muscular and healthy build. He was slim and without a protruding belly. He had a large head, a wide

¹⁴ *Umm Al-Mu`mineen*: Mother of the Believers – a title of respect given to all of the Prophet’s wives.

chest and broad shoulders. He had a suntanned, wheatish-fair complexion. His face was slightly oval-shaped and well featured, with a raised nose, having a slight curve at the top. His forehead was broad. His eyes were black and large, which in an instant, looked deep into others' eyes and read them. His eyebrows were fine, thin and arched. His eyelashes were long and thick. He was modest and shy by nature and generally kept his eyes low. He had dark brown, lightly curled hair, which had begun to turn grey, but very slightly, towards the latter part of his life. He had locks which flowed backwards over his head, right up to his neck. He had a beard down to his chest, while his moustache was trimmed and clean. His teeth were well set and brilliant white. His front two upper teeth were prominent. When he was happy, he would smile with captivating sweetness, but seldom laughed out loud. On his back, between his shoulder blades, he had a circular, dark brown patch, almost the size of a coin, which was the sign of his prophethood. He used to lay a black, knitted woollen shawl or a cotton sheet over his shoulders, according to the prevailing weather conditions. He wore a silver ring, on which it was inscribed: "Muhammad, Rasoolullaah." ¹⁶ He was always scrupulously clean in body and clothing and he used to dress very simply and humbly. He loved to use perfume. He ate little, slept little and spoke little. He was soft of speech, but his voice was distinct and clear. He used to walk briskly and it was difficult for his Companions to keep pace with him. His movements were agile and active. His presence and gait were dignified and imposing. He was truthful, sincere and selfless, living to care for others. He had an exceptional intelligence, a quick grasp and a

¹⁵ *Al-Mustafaa*: The Chosen One (of Allaah).

¹⁶ *Rasoolullaah*: The Messenger of Allaah.

retentive memory. He was the embodiment of sober, dignified human behaviour. In general, he had an extraordinarily impressive personality, indicating and indeed, radiating his piety and righteousness, which used to make a deep and lasting impression on others.

26. He loved his devotions to Allaah, even during his youth and adolescence. He was disgusted by the prevailing conditions in Makkah and therefore used to retire to a cave on the top of Mount Hiraah, which is about three kilometers from Makkah. This process of visiting the cave and praying there continued for a period of over three years or more. At times, he used to remain in the cave for days at a time. He preferred to be left alone. By this time he was forty years of age.

27. During one of the nights in the last week of the month of Ramadhaan, while he was alone in the cave of Hiraah, he heard a voice which said: “Read!” He replied: “I cannot read.” The voice again said: “Read!” He answered: “I cannot read.” The voice commanded for a third time:

{ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ

بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ } (سورة العلق 96 : 1-5)

{ Read! In the name of your Lord Who created; He created man from a clot (of blood). Read! And your Lord is Most Generous. Who has taught (writing) by the pen. He taught man that which he knew not } (Soorah Al-‘Alaq 96:1-5)

28. Since the voice bade him to read, and insisted on his reading, the Sacred Book is known as *Al-Qur`aan*, which means “The Reading”. These five verses were the very first which were revealed to him by Allaah.

29. When he came out of the cave, the words of these five verses stayed with him, as if they were inscribed upon his heart.”

30. When he came out, the same awe-inspiring voice spoke to him again, saying: “Oh, Muhammad! You are Allaah’s Messenger and I am Jibreel.”

He saw the angel Jibreel ؑ in the likeness of a man, standing in the sky, above the horizon. Once again he spoke saying: “Oh, Muhammad! You are Allaah’s Messenger and I am Jibreel.”

31. He was shaken and returned greatly distressed to his wife, Khadeejah and narrated to her what had happened. She accepted immediately that he was now the Messenger of Allaah.

32. She consulted her cousin, Waraqah Ibn Naufal, an old man well versed in the Scriptures of the Jews and Christians, who confirmed that the same heavenly angel who, in earlier times had come to Moosaa ؑ¹⁷

had come to Muhammad ؑ, and that now he was chosen to be the Messenger of his people and all mankind.

33. Initially, to a humble and honest man, who was fond of quiet and solitude, being chosen out of all mankind to face the entire world was appalling and disturbing. But at length, he accepted with complete confidence, dedication and obedience the task that was imposed upon him to justify his proudest title: “The slave of Allaah”.

34. About this time, prayer was ordained to be compulsory for Muslims.

35. Whenever Allaah’s Revelations came to him, they were tremendously difficult for him. He used to be shaken up and he used to sweat profusely under the weight of the Revelations.

36. In the first three years of his Prophethood, the scope of his mission was limited. He preached only among his family members and intimate friends. The first few converts to Islaam were his fifty-five year old wife, Khadeejah, his first cousin, aged nine, ‘Ali Ibn Abi Taalib, his slave, Zaid, his elderly friend, Abu Bakr and a few others. The people of

Makkah began to regard him as one who had gone a little mad.

37. After another three years, Muhammad received another Revelation, commanding him to “arise and deliver the warning” to the people. From then onwards, he began to preach in public more energetically:

{ يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ } (سورة المدثر 74:1-3)

{ **Oh, you who is wrapped up! Arise and warn! And glorify your Lord!** } (*Soorah Al-Muddaththir* 74:1-3) ¹⁸

38. One day, he climbed a small hillock known as As-Safaa, and shouted: “*Yaa Sabaaha!*” ¹⁹ The people said: “What is that?” Then they gathered around him, whereupon he said: “Do you see? If I inform you that cavalrymen are approaching up the side of this mountain, will you believe me?” They said: “We have never known you tell a lie.” Then he said: “I am a plain warner to you of a severe punishment approaching.” Abu Lahab ²⁰ said: “May you perish! You gathered us here only for this reason?” Then Abu Lahab went away.” (Narrated by Al-Bukhaari)

39. Later, continuous preaching by him to all and sundry regarding the utter uselessness of idolatry in the face of Allaah’s Power and Sovereignty and His control of the days and nights, life and death etc. caused the people of Quraish to become hostile to him. They began to persecute his small group of newly converted disciples who were poor and humble. They were mocked and insulted. They even wanted to kill the Prophet ﷺ, but the law of *qasas* - a life for a life – prohibited them from doing so. Meanwhile, the Prophet ﷺ continued to warn the people.

¹⁷ Moosaa: Moses ﷺ.

¹⁸ Imaam Muslim and others report that after seeing Jibreel ﷺ and hearing him address him, he fled to his house shivering and said to his household: “Cover me! Cover me!” This they did, then Allaah revealed: { **Oh, you who is wrapped up! Arise and warn! And glorify your Lord!** } (*Soorah Al-Muddaththir* 74:1-3)

¹⁹ *Yaa Sabaahah*: A call used by the Arabs to warn of imminent danger, or a cry for assistance.

²⁰ *Abu Lahab*: An uncle of the Prophet ﷺ and an inveterate enemy of Islaam.

40. When the people of Quraish saw that Prophet Muhammad ﷺ was undermining the powers of their idols and was asking people to stop worshipping them, they assembled to take some concrete action against him. They gathered in the house of Abu Taalib and they called the Prophet ﷺ as well. They asked him to stop his preaching. They even said to Muhammad ﷺ that if he wanted money, they would collect more than he could imagine. And if he wished to marry the most beautiful woman, they would arrange that too. They said that if he did not desist from his pursuit against their idols, they might consider bloodshed and he might lose his life. They even showed their readiness to accept him as their king, provided he would stop attacking their idols.

41. On hearing this, the Prophet ﷺ replied: “Oh, my uncle! I will not give up this work until Allaah asks me to do so. I will not give up even if I should die for the sake of this work.”

42. In the first four years, converts to Islaam were few in number. They were the humble and the weak people in the society and were unable to defend themselves against the powerful Quraish opposition. So the Prophet ﷺ advised them to migrate to Abyssinia. Despite the oppression and humiliation, the number of Muslim converts gradually increased. The people of Quraish were seriously alarmed as their religion, their status as custodians of the *Ka'bah* and even their trade were being affected.

43. The people of Quraish even posted men at all the roads into Makkah in order to warn the incoming pilgrims in advance against the “madman” named Muhammad, who was preaching against their idols.

44. The exasperation of Quraish further increased when one of their leading and powerful men, ‘Umar τ , accepted Islaam. This embittered them further.

45. Things came to such a pass that they decided to cut off the Prophet ﷺ and his followers from the city and society. No talk, no interaction, no social dealings and no trading with them. The Believers were ostracised in a valley near Makkah. For this, the people of Quraish, along with other clans drew up a written memorandum for implementation. It was so sacrosanct that they deposited it inside the *Ka'bah*. The Prophet ﷺ and his followers were left for three years in the valley, except for a few days during the pilgrimage season. During this time of harshness and deprivation, his beloved wife, Khadeejah (may Allaah be pleased with her) died and so did his uncle, Abu Taalib, much to the Prophet's sadness, without embracing Islaam.

46. After three years, the strict sanctions against him and his followers were lifted and the boycott was removed following the intercession of some old friends and neighbours.

47. But in the meantime, the opposition to his mission had increased. Due to all these difficulties, there was little success for the Prophet ﷺ in Makkah.

48. Once, the Prophet ﷺ went from Makkah to the nearby town of Taa'if, with the intention of preaching Islaam. There, he met the three chiefs and invited them to accept Islaam. But they all refused and were rude to him. They encouraged the boys of the city to chase him out of town. They mocked and stoned him and he was injured.

49. Outside the town, he sat down injured, under the shade of a garden wall and the boys returned to the city. At night, he stood up for prayers and the jinn listened to his recital of the Qur`aan:

{ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ }

فَأَمَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا { (سورة الجن 72: 1-2)

{ **Say: It has been revealed to me that a company from among the jinn listened (to the Qur`aan). They said: “Verily, we have heard a wonderful Recital! It gives guidance to the Right, and we have believed therein. We shall not join (in worship) any (gods) with our Lord.”** } (*Soorah Al-Jinn* 72:1-2)

50. At the time of the yearly pilgrimage, a small group of men from what was then known as Yathrib (now Madeenah) listened attentively to his preaching. In this city there were learned Jewish preachers who used to inform the people about the coming of another Prophet, who would destroy the idolaters and lead the Believers to victory. Thus, when these Yathribites saw and heard the Prophet ﷺ, they recognized him and there was no doubt left in their minds.

51. On the next pilgrimage, a larger deputation came from “Yathrib” and swore their allegiance to him. A pact was signed and they returned home, after which there was talk of the new Prophet in every household.

52. In the following year, seventy-three pilgrims from “Yathrib” came to Makkah to vow allegiance to the Prophet ﷺ and to invite him to make his home in their city. They swore to defend the Prophet ﷺ as they would their own wives and children. It was here that the migration of the Muslims to “Yathrib” was ordered.

53. The pagans of Quraish in Makkah hated the Prophet ﷺ being amongst them, but they dreaded even more that he should escape from them. Therefore they began to hatch a plot to kill him, but again, they feared the law of *qasas* and so they hesitated to act. Meanwhile, the Muslims began to leave Makkah for Madeenah (as it was now called), one by one. By then, the Prophet’s uncle, Abu Taalib was no longer there to protect him.

54. During this period, the hostility of the people of Makkah towards the Muslims increased still further. Whenever they found Muslims praying, they would cause them trouble by stoning them or throwing garbage at them. At the same time, more and more people were embracing Islaam.

55. Three tribes of Makkah were prominent in opposing the Muslims; they were Banu Quraish, Banu Haashim and Banu Muttalib. Among these enemies was one whose enmity was greater than all of them - Abu Lahab, the Prophet's uncle. Meanwhile the Muslims were gradually migrating to Madeenah. Under these circumstances *Soorah Al-Anfaal* was revealed to the Prophet ﷺ, ordaining him to make war upon the disbelieving persecutors:

{ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ

بَصِيرٌ } (سورة الأنفال 39:8)

{ And fight them until there is no more *fitnah* (disbelief and polytheism) and the religion (i.e. worship) is all for Allaah, Alone. But if they cease (worshipping others besides Allaah), then certainly, Allaah sees what they do) (Soorah Al-Anfaal 8:39) ²¹

56. After this, the Prophet ﷺ, through the angel Jibreel ﷺ was transported from the Sacred Mosque in Makkah to *Al-Aqsaa* Mosque in Jerusalem. Then through the seven heavens he was taken right up to Allaah's Majestic Throne. It was there that five daily prayers were ordained for the Muslims.

²² Ibn 'Umar ؓ reported that Allaah's Messenger ﷺ said: "I have been ordered (by Allaah) to fight against people until they testify that none is worthy of worship but Allaah and that Muhammad is the Messenger of Allaah and offer prayers perfectly and give *zakaah*." (Narrated by Al-Bukhaari)

The Prophet's Preparation for Migration

57. By then, almost all of the Muslims had migrated from Makkah to Madeenah. Among the most important of those left behind was Abu Bakr As-Siddeeq (60), 'Ali Ibn Abi Taalib (30) (may Allaah be pleased with them both) and the Prophet ﷺ himself. When Abu Bakr, also started making arrangements to go to Madeenah, the Prophet told him to stay back as Allaah had ordained for him to go to Madeenah along with the Prophet ﷺ himself. Therefore he waited until Allaah had ordained that the Prophet ﷺ migrate.

58. Sensing that soon the Prophet ﷺ would also migrate, the Makkan tribes gathered. Some said that they should arrest him, but Abu Jahl suggested that they let one man from each tribe simultaneously attack and kill him, so that blame would not fall on any one individual. They agreed upon this plan and lay in wait that very night to murder him.

59. But Allaah revealed their plan to the Prophet ﷺ, and so he gave his cloak to his cousin 'Ali ؑ and asked him to lie on his bed so that they would think that he, Muhammad ﷺ was sleeping there. The Prophet ﷺ knew that they would not kill 'Ali ؑ. Sure enough, Abu Jahl's men surrounded the Prophet's house that night.

60. Allaah caused a temporary blindness in the eyes of the would-be-murderers as the Prophet ﷺ threw a handful of dust towards them after reciting the first nine verses of *Soorah Yaaseen*:

{ يَس وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ
لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ إِنَّا
جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَفِيهَا إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ } (سورة يس 36: 1-9)

{ *Ya-Sin*. By the Qur'aan, Full of Wisdom, You are indeed one of the Messengers, on a Straight Way. It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful, in order that you may admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allaah). The word is proved true against the greater part of them, for they do not believe.

We have put yokes round their necks right up to their chins, so that their heads are forced up. And We have put a bar in front of them and a bar behind them, and further, We have covered them up, so that they cannot see } (Soorah Yaa Seen 36:1-9) ²²

- then he went to the house of Abu Bakr, his friend. From there, the two of them rode out of Makkah on camels which had been prepared earlier and escaped from the city to a pre-planned location by a secret route with the help of a paid guide. They both hid in a cave called *Ghaar Thawr* a few kilometers from Makkah. They stayed in the cave for three days and three nights.

61. Every night, the son of Abu Bakr came after nightfall and informed them about the hue and cry in Makkah, while the daughter of Abu Bakr brought food to them. During the daytime, the servant of Abu Bakr took sheep to graze around that area and cleverly removed the footprints of them and their camels. In the meantime, the search party from Makkah searched for him in vain in the nearby hills and surrounding area.

62. Once, it so happened that the search party from Makkah came quite close to the cave, but seeing a cobweb across the cave's entrance, they did not search therein. ²³ Abu Bakr became afraid that they would be

discovered and that harm would befall the Prophet ﷺ, but the Messenger of Allaah ﷺ told him not to fear:

{ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ } (سورة التوبة 40:9)

{ If you do not help him (Muhammad), (it does not matter), for Allaah did indeed help him, when the disbelievers drove him out. The second of the two; when they were both in the Cave, and he said to his companion, "Be not sad (or afraid) for Allaah is with us." Then Allaah sent down His peace and tranquillity upon him, and strengthened him with forces which you saw not, and humbled to the depths the word of the disbelievers, while the Word of Allaah became uppermost, for Allaah is Almighty, Most Wise } (Soorah At-Tawbah

²² This is a weak narration.

²³ The story of the spider has not been narrated from any authentic source, nor has the story of the pigeons laying eggs in front of the cave.

9:40) Then after a stay of three days and three nights, they again escaped away on camels by night to Madeenah, which was some 260 kilometers away, mainly by untraversed paths.

63. They continued on their way and after some weeks, they reached their destination – no longer to be called “Yathrib”, but *Madeenah Ar-Rasool*,²⁴ or simply Madeenah.

64. Thus came to an end a period of thirteen years in Makkah since the first Revelation came to the Prophet ﷺ in *Ghaar Hira'*. Thirteen years of struggle, persecution and humiliation and his mission was still not

completely fulfilled. In Makkah, he had been only a preacher, and without much success. Out of 114 *soorahs* in the Qur`aan, as many as 89 were revealed to him in Makkah. Generally these *soorahs* were concerned with spiritual matters, belief and faith, in order to guide the soul towards its ultimate destination. They teach that Allaah is one Lord and that none has the right to be worshipped but He. They make clear that Allaah has sent to mankind a series of Prophets, all of whom preached this message and that at the end of the life of this world, will come the Resurrection, when all will be judged according to what they did, after which come the eternal life of the Hereafter.

After the Hijrah (Migration)

65. The *hijrah* from Makkah to Madeenah in his 53rd year, on the 22nd of September 622 C.E. marks the beginning of the Muslim era and the Muslim calendar, i.e. *hijri* years. The *hijrah* makes a clear division between the first thirteen years of his mission and the remainder in Madeenah. His time in Makkah differed radically from the next ten years in Madeenah, which were crowned with success. This can be clearly seen from a study of the remaining twenty-five *soorahs* which were revealed in Madeenah. Here in Madeenah in the beginning, he was only a ruler of a small state which later grew into an empire extending over the whole of Arabia and beyond. *Soorahs* revealed in Makkah were mainly concerned with faith and belief and spiritual matters, whereas the *soorahs* revealed in Madeenah were more concerned with matters pertaining to worship, and worldly matters such as business dealings, marriage, divorce, family relations, diplomacy etc. This guidance made the Prophet ﷺ the finest role model of right behaviour for the Muslims and an exemplary reformer and law-maker. Undoubtedly, he became the greatest of all educators to the world for all time. History confirms him as the last and final

²³ *Madeenah Ar-Rasool*: The City of the Messenger ﷺ. The name: *Al-Madeenah Al-Munawwarah* (The Enlightened City) has no basis in the *Sunnah* and is an invention of later generations.

Messenger of Allaah.

66. In the first year in Madeenah, the Prophet ﷺ gave equal right of citizenship to the Jews who lived there in large numbers, but when these Jews found that they could not make use of him for their own ends, they began to create mischief by trying to shake his faith in his mission and even misleading the new converts. In these acts they were secretly encouraged by a few men who outwardly professed Islaam who had been deprived of their power and influence in Madeenah by the coming of the Prophet ﷺ. In Madeenan *soorahs* there is frequent mention of these Jews and hypocrites.

67. During this time one prominent intellectual from among the Jews, ‘Abdullaah Ibn Salaam, accepted Islaam, saying that he was convinced of the Prophet’s truthfulness and sincerity simply by his face.

68. It was in Madeenah that the Prophet ﷺ received Revelations regarding the payment of *zakaah*; and it was here that the command came from Allaah to change the direction of prayer from Al-Quds²⁵ to the *Ka’bah* in Makkah.

69. In Madeenah, the first concern of the Prophet ﷺ was to establish public worship and for this he raised the first mosque of Islaam, *Masjid Qubaa`*.

The Prophet wanted to lay down a proper foundation for an Islaamic state but he was not unmindful of the fact that Quraish had sworn to make an end to his Religion. During the first year, he sent out several small expeditions to various nearby tribes to dissuade them from siding with the pagans of Makkah. These expeditions were led either by him personally, or by one of the *Muhaajiroon*, as the oath of the Ansaar was primarily a

defensive one. These expeditions were sent out prepared for war just in case they were attacked. More so, since the Muslims had been on the receiving end in Makkah for the last thirteen years. Further, by now they had already received Allaah’s Command to wage war against their persecutors:

{ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ
وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا

²⁴ Al-Quds: Jerusalem.

تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ { (سورة البقرة 2: 190-193)

{ Fight in the cause of Allaah those who fight you, but do not transgress limits; for Allaah loves not the transgressors. And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allaah is Most Forgiving, Most Merciful. And fight them until there is no more tumult or oppression, and there prevail justice and faith in Allaah; but if they cease, let there be no hostility except to the wrongdoers (i.e. the polytheists and oppressors) } (Soorah Al-Baqarah 2:190-193)

The Wars Fought in Allaah's Cause (Jihaad)

71. The stories formerly so beloved of missionaries and orientalists, of fanatical Muslims sweeping across the world, forcing their conquered subjects to embrace Islaam at the point of a sword have for the most part, been discredited by serious modern Western scholars. In fact, the

Qur`aanic teachings of Muhammad ﷺ had enraged the pagans of Makkah and the Jews of Madeenah and as a result, he and his faithful followers were treated with enmity by them. Even after their migration to Madeenah, there was no peace for them. The religious animosity of the enemies of Islaam forced them to take part in a number of battles in order to ensure their own survival. The disbelievers attacked them repeatedly at Madeenah and menaced their very existence. Allaah then declared Jihaad as obligatory upon all able Muslims. Being obliged to fight in self-

defense, the Prophet ﷺ became an accomplished leader and general. A Muslim is fearless of the horrors, terrors and tyrannies of war because he knows that Allaah is with him in his darkest hour. In victory, he is successful and in death he is living in Paradise. A Muslim is therefore the most fearless human being that can be. Allaah's last Messenger ﷺ used to plan in advance all defensive campaigns and then lay down strategies in precise detail. In doing so, mutual consultation and discussion was his normal practice. Once he was on the battlefield, he would act as Commander-in-chief and at the same time, he would fight like an ordinary soldier. Often he would work like an ordinary labourer. His physical endurance and stamina were so great that he could withstand all

manner of discomfort, inconvenience and hardship. He could undertake long journeys during summer and winter and at the same time face all kinds of danger from his enemies. He unified the Arab bedouin tribesmen who had been until then disunited and pitted against each other in internecine quarrels. He inspired them with an all-motivating force and belief in one true God – Allaah, with the result that they secured one victory after another in the most astonishing series of conquests in human history. Often the Muslims were heavily outnumbered, yet they won the most spectacular victories. No other religion in history spread as rapidly as did Islaam. Within one hundred years of his death, the Roman,

Byzantine and Persian Empires were all humbled. Inspired by their faith, the Muslims conquered rapidly and spread across a vast area stretching from India to North Africa, to Spain and even into Southern Europe, as far as France. It was the greatest Empire the world had ever seen, in size and power. Also its duration was greater than that of any other, lasting more than a thousand years. Islaam completely changed the map of the world. Such was the leadership of Allaah's last Messenger, Muhammad, *Al-Mustafaa* ﷺ! And wherever the Muslims went, there were large-scale conversions to Islaam.²⁶

72. Allaah's last Messenger ﷺ remained extremely preoccupied fighting back the enemies of Islaam from the age of fifty-three years until his death at sixty-three years. His record of battles and campaigns is a witness to the hostility of the disbelievers towards Islaam. It is phenomenal indeed. He had to lead personally a total of twenty-seven battles and campaigns, in nine of which there was such hard fighting that blood fell freely. At times, he himself was hurt and there were occasions when he barely escaped death. The battles of Badr, Uhud, Hunain and the Trench were the most notable of them. In addition, he had a superhuman tolerance of physical and mental hardship and was able to withstand the physical and mental hardships which were inflicted upon him and his followers. He always kept his emotions under control. Besides these battles and campaigns, he personally planned and sent out thirty-eight other smaller defensive expeditions under the command of his faithful Companions رضى الله عنهم. While studying the details of these battles and campaigns, one stands amazed to realize how great and highly professional were his military planning, his strategy and his skillful use of ground forces. In all these campaigns, he himself was the motivating force. What involvement and what devotion in the cause of Islaam! What effort, enthusiasm and stamina! He fought for Allaah and not for a

²⁵ Due to the fine example of piety, honesty and integrity which they set.

political advantage or territorial gain. His military triumphs awakened no pride in him. His glories were not for any selfish purpose. His aim was to nought but to spread the Message of the Holy Qur`aan, to build one Spiritual Empire, a Commonwealth of Islaamic Faith. There is none throughout world history who can compare to this record of battles of campaigns. All of this was in defense of Islaam and in Allaah's Cause – to spread the Message of His Word: The Holy Qur`aan. Now we shall study a few important battles which were fought.

The Battle of Badr

73. In the second year after the *hijrah*, one Abu Sufyaan, a wealthy Makkan trader and a disbeliever, was returning to Makkah from Syria along with his caravan of loaded camels. As he was passing near Madeenah, he heard about the Prophet's supposed design to capture his caravan. He immediately sent one camel rider to Makkah to request forces to come and rescue him, as otherwise, the Makkans would lose both wealth and honour. Obviously, this trade caravan was unarmed. Soon a force of a thousand armed men started out from Makkah towards Madeenah. At the Battle of Badr, Abu Sufyaan's caravan was merely an excuse. The real motive was to engage the Makkan army in battle. The Prophet ﷺ had already received Revelation ordering him to fight the disbelieving persecutors with a promise of victory from Allaah. The battle was fought and the Makkan army of a thousand men was routed by the Prophet's army of only three hundred.

74. The loss of face and honour which the Makkans suffered at the Battle of Badr was to become the forerunner of many additional wars and renewed hostility towards Islaam.

The Battle of Uhud

75. The very next year following the Battle of Badr, the Makkans were back again to attack Madeenah, even better prepared with a contingent of three thousand fully armed men. The Prophet ﷺ initially thought to defend Madeenah from within, but this plan was opposed by 'Abdullaah Ibn Umayyah, who was the leader of the hypocrites within Madeenah. And who hated the Prophet ﷺ because of the loss of power and influence he suffered following his arrival.

76. The Prophet ﷺ had placed a band of fifty archers at the bottom of the hill at Uhud with instructions to guard the pass and prevent the enemy breaking through there. He instructed them not to leave their post until

ordered. The battle at Mount Uhud was fought and the Believers were gaining the upper hand. Seeing their comrades victorious, the fifty archers disobeyed left their post. They only wanted to collect their share of the spoils of war, but this was against the instructions of the Prophet ﷺ.

77. The result was that the cavalry of Abu Sufyaan, under the command of Khaalid Ibn Al-Waleed rode through the unguarded pass and attacked the Muslims from the rear. The Prophet ﷺ was wounded and Hamza and other Believers lost their lives. Then night fell and a rumour went round the camp that the Prophet ﷺ was killed. But soon someone recognized the Messenger of Allaah ﷺ and declared that he was alive. After which the Muslims picked up courage and confidence and gathered around the Prophet ﷺ.

78. The Prophet ﷺ again started making preparations with what remained of his army. Fires were lit just to make a show to Abu Sufyaan and Quraish that the Prophet ﷺ and his army were very much intact and still in the field and ready to attack again in the morning. This prevented the enemy from making a possible repeat attack.

79. Abu Sufyaan also heard from a Bedouin who was friendly to the Muslims that the Prophet ﷺ was in the field and ready, after a night's rest to renew the battle and was thirsting for revenge. Upon hearing this, Abu Sufyaan became completely discouraged and decided to return to Makkah rather than take on the Prophet ﷺ once again.

80. The point to note here is that through the disobedience of fifty archers the Muslims suffered a temporary defeat at Uhud which would otherwise have resulted in total victory for them. In any battle, a commander's orders must be obeyed in letter and spirit.

81. The near defeat of the Muslims at Uhud however, lowered their prestige. The local Arab tribes who had not as yet accepted Islaam, together with the Jews were now favourably inclined towards Quraish. The followers of the Prophet ﷺ were now attacked, captured and killed more often. The Jews, in spite of their treaty with the Prophet ﷺ openly sided with Quraish, even declaring that their idol worship was superior to Islaam:

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا } (سورة النساء 51:4)

{ **Have you not turned your vision to those who were given a portion of the Book (i.e. the Jews)? They believe in Sorcery and Evil, and say to the unbelievers that they are better guided in the (right) way than the Believers!** } (*Soorah An-Nisaa` 4:51*)

- Because of this, the Prophet ﷺ was compelled to act against them.

The Battle of the Trench

82. After the fifth year of the *hijrah* the idolaters of Makkah once again made an all-out effort to destroy Islaam. They collected ten thousand armed men from among Quraish and the other desert tribes and advanced on Madeenah again. The matter was of grave concern to the Prophet ﷺ. Under the advice of Salmaan Al-Faarisi, he ordered that a deep and wide trench be dug in front of the city, blocking the only approach. The Prophet ﷺ himself took part in the digging. As they worked, they chanted: “We are those who have given the pledge to Muhammad that we will carry on jihaad as long as we live.” And the Prophet ﷺ kept on repeating: “Oh, Allaah! There is no good except the goodness of the Hereafter; so confer Your Blessings on the *Ansaar* and the *Muhaajiroon*.” (Narrated by Al-Bukhaari) The believers then took up their positions behind the trench.

83. When the enemy army reached the trench, they could not cross it. Therefore, they sat down outside it and only continued to shower arrows on the Believers.

84. In the meanwhile, the Jewish tribe of *Banu Quraizah* and *Banu Nadheer* who were living in Madeenah began to side openly with the enemy. However, due to the trench, the enemy were becoming angry and frustrated. After two weeks of waiting, there came a bitter cold wind which blew continuously for three days and nights. Tents were uprooted, fires could not be lit and food could not be prepared. The enemy felt miserable.

85. At last, Quraish decided to return to Makkah and the tribe of *Ghaftaan* followed them. Thus the Battle of the Trench came to an end without a fight.

86. On his return from the Battle of the Trench, the Prophet ﷺ ordered war against the treacherous Jewish tribes *Banu Nadheer* and *Banu Quraizah* of Madeenah, who had so recently shown their inclination towards the enemy. Now, out of fear, they took refuge in their fortified towers; but after a siege of nearly a month by the Muslims, they surrendered. *Banu Quraizah* begged the Prophet ﷺ to allow them to remain citizens of Madeenah and the Prophet ﷺ granted their request until later, when they rebelled once more and their men were executed and their women and children and their property were distributed among the Muslims. *Banu Nadheer* were exiled.

The Treaty of Hudaibiyyah

87. In the sixth year after the *hijrah*, the Prophet had a dream in which he saw himself making Hajj and accordingly decided to perform the pilgrimage the same year. He collected the Believers of Madeenah as well as the local tribes and set out with about one thousand four hundred pilgrims for Makkah. They took with them only camels and sheep as sacrificial offerings for the Hajj season.

88. As the Prophet ﷺ approached Makkah, he was informed that Quraish would not allow him to enter Makkah at any cost. They were even ready for war. On hearing this, the Prophet ﷺ changed his route; instead, he moved forward through unfrequented hills and valleys. By now, he and his followers were tired, so they stopped at a place called Hudaibiyyah. From here, the Prophet ﷺ opened negotiations with Quraish, telling them that they had come only to perform Hajj.

89. The Prophet's first emissary to Makkah was ill-treated and even his camel was killed. In response, Quraish sent out a small team to the Prophet ﷺ who were rude and insulting. Upon this, the followers of the Prophet ﷺ became angry and aggressive and told them unambiguously to show the respect and honour that is due to a Messenger of Allaah. When they returned to Makkah, they told their people that they had seen chiefs and kings before, but they had never seen the like of the love and respect shown to Muhammad ﷺ by his followers.

90. After this, 'Uthmaan ؓ was sent to Makkah to negotiate with

Quraish. While the Muslims were awaiting his return, news came that he had been killed. It was at that moment that the Prophet ﷺ, sitting under a tree, took an oath from his Companions ﷺ that if they had to fight against Quraish, they would all stand or fall together. However, after a while, it emerged that ‘Uthmaan was alive and had not been harmed.

91. After this, proper envoys came out from Makkah and the Treaty of Hudaibiyyah was signed. It stipulated four things:

- i) That there was to be peace between the two parties for ten years.
- ii) That any neighbouring tribe or person was free to join either of the two camps or make an alliance with them.
- iii) That if any person should flee from Makkah to Madeenah without permission, he must be returned to Makkah. But anyone fleeing to Makkah from Madeenah would not be returned.
- iv) That the Prophet ﷺ and his Companions ﷺ would not enter Makkah that year, but might return the following year unarmed, and could remain for three days and three nights, during which time, the pagans would vacate the city.

92. There was dismay among the Muslims. It was after Hudaibiyyah that Allaah revealed *Soorah Al-Fath* (The Victory) in its entirety. They thought that the terms were unequal. In fact, the truce proved to be the source of a great victory for Islaam. Until then, wars and battles were the real barriers prohibiting intermixing and dialogue between the two parties. Now they could meet and exchange views. This led to greater understanding and thereby faster spreading of Islaam. The result was that in the next two years, there were more converts to Islaam than there had been in the previous eighteen!

The Battle of Khaibar

93. In the seventh year of the *hijrah*, when the Prophet ﷺ was sixty years old, he led an expedition against a stronghold of the Jews at Khaibar, which is north of Madeenah. This place had become the focal point of Jewish anti-Muslim activities. The forts were captured one by one. Al-Bukhaari narrates that Salamah Ibn Al-Akwa’ reported: “...We reached and besieged Khaibar till we were afflicted by severe hunger, then Allaah helped the Muslims to conquer it.” Al-Bukhaari also narrates, on the authority of Anas ﷺ that he said: “The Prophet ﷺ had their warriors killed and their women and offspring taken captive.”

94. It was at Khaibar that a Jewish woman prepared poisoned meat for the Prophet ﷺ to eat. He took only one morsel and spat it out, warning his Companions ﷺ that it was poisoned. One Muslim who had already swallowed a morsel became ill and later died. The Prophet became ill from the mere taste of the poison. The Jewish woman was brought before the Prophet ﷺ, who asked her why she had done this. She said: “I said (to myself): ‘If he is a king, we shall be rid of him and if he is a Prophet, he will be informed (of it).’”²⁷

95. In the seventh year of the *hijrah*, the Prophet’s earlier dream to perform the pilgrimage was at last fulfilled. According to the Treaty of Hudaibiyyah, the people of Makkah vacated the city for three days and watched the Muslims performing Hajj from the nearby hills. After three days, the pagans once again occupied Makkah and the Muslims returned to Madeenah.

96. Quraish broke the truce in its second year, by attacking a tribe that was allied to the Prophet ﷺ and massacring them right within the precincts of the *Ka’bah*.

97. When the Prophet ﷺ came to know of this, he summoned the Muslims in Madeenah and marched on Makkah. This time fully armed and ready for attack. Quraish tried to put up a brave show of defense outside the city of Makkah, but they were routed without bloodshed and they surrendered to the Muslims. The Prophet ﷺ entered the city of Makkah as a conqueror. The inhabitants of Makkah were scared because of their misdeeds, but the Prophet ﷺ declared an amnesty for all but nine of the pagans, who were executed because of their especial enmity and criminal misdeeds. All of the idols in the *Ka’bah* were destroyed and the Prophet ﷺ declared:

{ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا } (سورة الإسراء 81:17)

{ **And say: “Truth has come, and falsehood has perished. Verily, falsehood is bound to perish.”** } (*Soorah Al-Israa` 17:81*)

And for the first time in Makkah, the *azaan* was called for prayer.

The Battle of Hunain

²⁷ A sound *hadeeth*, narrated in this manner by Ibn Ishaq without a chain of narrators and Al-Bukhari and Muslim narrated it on the authority of Anas Ibn Malik (رضي الله تعالى عنه).

98. In the eighth year of the *hijrah*, there was a gathering of angry idol worshippers who wanted to regain control of the *Ka'bah* in Makkah. The Prophet ﷺ therefore organized a force of twelve thousand men in Makkah. The battle was fought in a deep valley known as Hunain. The Muslims were trapped in the hills and they were ambushed by the enemy, who had taken tactical positions in the hills above them. The Muslims were made to run hither and thither between the hills. Only a few faithful bodyguards stood by the Prophet ﷺ. Later, the Muslims rallied around him and routed the enemy.

99. After this victory, the city of Taa'if was besieged and its inhabitants, the tribe of *Thaqeef*, who fought against the Muslims in the Battle of Hunain were defeated. It was the same city where, nineteen years ago, the Prophet ﷺ was booed, stoned and injured and driven out by boys when he had gone there to preach Islaam.

100. After this, the Prophet ﷺ appointed a Governor for Makkah and himself returned to Madeenah, to the unbounded joy of the *Ansaar*, who had feared that since Muhammad ﷺ had regained the place of his birth, he might forsake them and make Makkah his capital.

102. By the eighth year after the *hijrah*, Makkah had been conquered and most of its people had embraced Islaam. Now the Muslims were performing Hajj according to the Islaamic manner whereas the pagans were performing their rites in accordance with their customs and traditions. But in the ninth year following the *hijrah*, a declaration was made that the idol worshippers would no longer be allowed to perform the pilgrimage except those who already had treaties with the Muslims and that they too would only be allowed until the expiry of their treaties. That proclamation marked the end of idol worship in Arabia.

103. By that time, the Prophet was not only the spiritual head of the Muslims, but the secular head of a Muslim kingdom. In the ninth year, a large number of deputations came to the Prophet ﷺ to swear allegiance to him and to hear the Qur`aan. This year is known as the Year of Deputations. By then the Prophet ﷺ had become absolute ruler of Arabia, but even then, his lifestyle and his dealings with the people remained as simple as ever. He met the lowliest on an equal footing. To know more

about the quality of his character and personality, refer to another book:

‘The Personality of the Prophet Muhammad ﷺ’.²⁸

104. Allaah honoured him with extraordinary capabilities. He was an exceptional organizer. He judged every case on its merits, with utmost care and honesty and without any bias. He was always there to hear every case of both petitioner and suppliant. He raised the status of woman from virtually nothing to a position of complete legal equality, respect and honour. He stopped the Arabs committing acts of drunkenness and immorality, which until now had disgraced them and lowered them.

105. He destroyed the practice of idolatry in Arabia which was a stain on the human soul. He made men live with faith in Allaah and acknowledge the accountability of the Hereafter. He showed them the correct manner of prayer, *zakaah* and Hajj. He showed man how he might improve his soul. He is recognized and accepted as the greatest teacher of all time, who raised the sinking mass of humanity from the depths of complete and utter darkness up towards the light.

106. He transformed the Arabian tribes, who so far, had been bathed in ignorance and superstition, into a people who had the greatest thirst for knowledge. Indeed, the Prophet ﷺ himself said: “The acquisition of knowledge is an obligation upon every Muslim.” (Narrated by Muslim)

107. For the first time in the history of the world, he raised universal brotherhood as a standard of human behaviour and existence. He declared that all men are created equal. Only those who excel others in piety, steadfastness and purity of conduct stand higher than the others. Allaah says:

{ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ } (سورة الحجرات 13:26)

{ **Verily, the most honourable of you in the sight of Allaah is the most God-fearing** } (*Soorah Al-Hujuraat* 13:26)

108. As a man he was unequalled. The scope of his mission was unlimited. He was the last Prophet and he is the Seal of the Messengers.

²⁸ ‘The Personality of the Prophet Muhammad ﷺ’ by Abdul Waheed Khan, published by International Islaamic Publishing House of Saudi Arabia.

{ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا } (سورة الأحزاب 40:33)

{ Muhammad is not the father of any of your men, but (he is) the Messenger of Allaah, and the Seal of the Prophets: and Allaah has full knowledge of all things } (Soorah Al-Ahzaab 33:40)

109. His personal life is an example for others to follow. As a husband, a father, a leader of men, a soldier and a general in the field, he has no equal. He gave the finest and the most refined economic system to the world which alone can solve its economic problems. His concern for the poor, the orphans, the widows and the weak has no parallel. He was the best of men.

110. In the tenth year of the *hijrah*, the Prophet went to Makkah for the last time to perform Hajj. This last pilgrimage performed by him is known as *Hajjah Al-Wadaa'*. From Mount 'Arafah he gave a sermon to a large gathering of pilgrims, the essence of which was as follows: "Oh, people! Listen to this message, for this may be the last time I meet with you here. Oh, people! Just as you regard this month and day to be holy, and just as you regard this city to be sacred, so also must you regard the life and property of every Muslim to be holy and sacred. Oh, Allaah! Did I accomplish the mission You sent me to complete? Did I deliver Your Message to the people? If so, be my Witness. Oh, people! Have respect for the property of others. A possession that has been borrowed or entrusted to you must be returned to its rightful owner. Oh, people! Beware of Satan. While he knows you will not be deceived into worshipping him, he still believes that he can tempt you into committing small sins. Therefore, be careful not to follow Satan's word in matters which you may consider unimportant. Oh, people! Since all those who believe in Allaah are brothers, no person should take the property of another without his permission. Oh, Allaah! Did I deliver Your Message to the people? If so, be my Witness. Oh, people! After I am gone, do not kill one another. If you do, you can no longer be considered Muslims. I have left with you the Book of Allaah, the Qur`aan, so that you will have the correct principles to follow. As long as you strictly abide by the teachings of the Qur`aan, you will not be led astray. Oh, Allaah! Did I deliver Your Message? If so, be my Witness. Oh, people! You have one God, Allaah; and in His sight, you are equal. All of you people are equal because you have the same father - Aadam – and you are all his descendants. All of you are made from clay because Aadam was made from clay. For this reason, in the sight of Allaah, no one is better than

another unless he is more righteous. No Arab is superior to a non-Arab unless he is more righteous. Oh, Allaah! Did I deliver Your Message to the people? If so, be my Witness. Oh, people! Those of you listening to me now must pass this message on to those who are absent.”

111. It was during the last pilgrimage that the Prophet announced that: “... this may be the last time I meet with you here.” Allaah says:

{ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا } (سورة النصر 110: 1-3)

{ **When come the Help of Allaah and the victory and you see the people entering the Religion of Allaah in crowds, then glorify the praises of your Lord and seek His Forgiveness; verily, He is the One Who accepts repentance and forgives** } (*Soorah An-Nasr* 110:1-3) It

was reported on the authority of Ibn ‘Abbaas ؓ that he said: “When Allaah’s Messenger ﷺ returned from the Battle of Hunain, Allaah revealed this: { **When come the Help of Allaah...** }.” And Imaam Ibn Katheer informs us in his ‘*Tafseer*’²⁹ that the Prophet ﷺ said, when this *Soorah* was revealed: “This heralds my death.” Faatimah said: “The first time he disclosed to me that he would not recover from his illness, I wept. Then he told me that I would be the first of his family to join him, so I laughed.” (Narrated by Al-Bukhaari)

According to Imaam An-Neesaaboori, in ‘Reasons for the Revelation’ he died two years after its revelation.

112. Soon after his return to Madeenah, following *Hajjah Al-Wadaa’a*, the Prophet ﷺ fell ill. His illness increased until he became unconscious. During the period of his illness, the prayers were led by Abu Bakr ؓ in the mosque which was adjacent to the Prophet’s dwelling place.

113. On the day of his death, he came out of his humble home and went to the mosque to perform the *fajr* prayer, but he insisted that Abu Bakr ؓ lead the prayer. After the prayer, he again withdrew to his house. He died later the same day.

{ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ } (سورة البقرة 2: 156)

²⁸ *Tafseer*: Explanation of the Qur’aan.

{ Verily, we belong to Allaah and to Him shall we return } (Soorah Al-Baqarah 2:156)

He was buried in Madeenah in his house on the very spot where he died. He died aged sixty three years, on the 12th of *Rabee' Al-Awwal* in the 10th year after the *hijrah* (i.e. 8th June 632 C.E.) on a Monday. Following his death, some of the Muslims refused to believe that he could be dead. When Abu Bakr heard this, he went out and addressed the people, saying: "Whosoever worshipped Muhammad, then (he should know that) Muhammad is dead. But whosoever worships Allaah, then (he should know that) Allaah is Living and does not die." Then he recited the following verses from the Qur`aan:

{ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ } (سورة الزمر 39:30)

{ Verily, you (oh, Muhammad!) will die (one day) and they (too) will die } (Soorah Az-Zumar 39:30)

And:

{ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ } (سورة آل عمران 144:3)

{ Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allaah; but Allaah (on the other hand) will swiftly reward those who (serve him) with gratitude } (Soorah Aali 'Imraan 3:144)

The Preparations for His Burial

On the following morning, his body was washed by Al-'Abbaas, 'Ali, Al-Fadhl and Qathm - the two sons of Al-'Abbaas – Shaqraan, his freed slave, among others. After this, they shrouded him in white cotton cloth.³⁰ Abu Bakr informed them that he had heard the Messenger of Allaah ﷺ say that a Prophet should be buried where he dies and so they agreed to bury him in 'Aa'isha's house.

²⁹ Reported by Al-Bukhaari and Muslim.

After this, the people entered ten at a time, first the members of his own clan, then the *Muhaajiroon*, then the *Ansaar*. After the men, the women prayed and after them, the young. Later that night, he was buried.

Anas τ said: “I have never witnessed a day better or brighter than that day on which the Messenger of Allaah ε came to us; and I have never witnessed a more awful or darker day than that on which the Messenger of Allaah ε died.”³¹

& & &

³⁰ Reported in *Mishkaat Al-Masaabeeh*.

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Study Course
for
New Muslims

Vol. 2

Compiled by
Ali Husein Sultan Al-Dhaheri

First Section: ‘Aqeedah

The Main Precepts in Islaam

1. Islaam is the Religion of *tawheed*; ¹ and belief in the existence of one Creator of the Universe is a truth in which every reasoning mind believes. This Creator is the only Deity Who deserves to be worshipped, by such acts as *halaal* slaughter, swearing oaths and especially *du'aa`*, ² as Allaah's Messenger (ﷺ) says: "*Ad-du'aa`* - that is worship." (Narrated by At-Tirmizi, who described it as *hasan-saheeh* ³) As such, it is not permissible to direct any part of one's worship to other than Allaah.
2. Islaam unites people and does not cause divisions: That is, the Muslim believes in all of the Messengers whom Allaah sent to guide mankind and bring order to their lives. And the Messenger Muhammad (ﷺ) is the Seal of the Prophets and the Law which he brought abrogates all those prior to it, by the Command of Allaah, Most High. Allaah sent him to all of mankind, to save them from the tyranny of distorted religions and to deliver them to the justice and fairness of Islaam, the protected Religion.
3. Islaam is easy to understand and clear and does not accept *khuraafaat*, ⁴ perverted beliefs or complex philosophies and it is good for implementation in all times and all places.
4. Islaam does not place an impenetrable barrier between the material and the spiritual; rather, it views life as consisting of both, and it does not neglect one in favour of the other. Islaam confirms the equality and brotherliness of all Muslims and rejects differences based upon race or tribe, as Allaah says:

{ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ } (سورة الحجرات 13:49)

¹ *Tawheed*: Professing the Oneness of Allaah.

² *Du'aa`*: Supplicating Allaah.

³ *Hasan-saheeh*: Somewhere between the levels of *hasan* (good) and *saheeh* (authentic).

⁴ *Khuraafaat*: Those superstitions and incredible stories so beloved of Christians and some misguided sects.

{ Verily, the most honoured among you in the sight of Allaah is the Most pious and God-fearing of you } (*Soorah Al-Hujuraat* 49:13)

5. There is no priesthood controlling the Religion of Islaam. Every person can read the book of Allaah, Most High and the *hadeeth* of the Messenger of Allaah (ﷺ) in agreement with the understanding of the pious *Salaf* ⁵ and then lead his life in accordance with them.

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Islaam is a Complete System of Life

1. Islaam organizes man's life in all spheres: economic, political, cultural and communal, and it maps out for him the correct road to the solution of all of life's problems.
2. Islaam strives for an ordered life for mankind, of which the main element is the reorganization of his time; and Islaam is the most powerful factor in achieving success in this life and in the Hereafter.
3. Islaam is belief before law; the Messenger (ﷺ) concentrated all his efforts in Makkah on calling the people to *tawheed*. Only after the flight to Madeenah and the founding of the Islaamic State there did he begin to implement the *Sharee'ah*. ⁶
4. Islaam calls people to the acquisition of knowledge and encourages beneficial scientific development; the Muslims were formerly, in the middle ages, the leading scholars in contemporary sciences, such as Ibn Al-Haitham, Al-Bairooni and others.
5. Islaam allows us to profit from permissible trade, in which there is no

⁵ *Salaf*: The pious, early generations of Muslims.

⁶ *Sharee'ah*: The Law of Islaam, governing all aspects of life, including worship, marriage, divorce, business, politics etc.

exploitation or cheating; and the honest man desires wealth in order that he may give from it to the poor and finance *jihaad*. In this way, social justice is achieved in the Muslim *Ummah*,⁷ which takes its laws from the Creator. It is reported in a *hadeeth*: “The best of wealth goes to the best of people.” (An authentic *hadeeth* narrated by Imaam Ahmad)

As for the saying of some people: “Whatever is collected of wealth is allowed,” it is a lie, without any basis.

6. Islaam is the Religion of *jihaad*⁸ and of life. Thus, it is incumbent upon every Muslim to spend his wealth and his life in the cause of Islaam; it is the Religion of life which desires the Muslim to live a life of happiness in the shade of Islaam and to encourage others by his example to follow his life.

7. (Islaam enjoins) reviving free Islaamic thought within the confines of Islaamic Law and removing false, inflexible doctrines and ideas, which have blemished the pure beauty of Islaam and prevented the Muslims from advancing, such as *bid'ah*, *khuraafaat*, false, made up *ahaadeeth*⁹ and other such things.

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The Pillars of Islaam

Allaah's Messenger (ﷺ) said: “Islaam is built upon five (pillars):

1. Testifying that none is worthy of worship except Allaah and that Muhammad is the Messenger of Allaah.
2. Establishing prayer (including its performance with all its pillars and conditions, in a state of humility).

⁷ *Ummah*: Community.

⁸ The word *jihaad* in Islaam is wider in meaning than the usual translation beloved of Western journalists: Holy War. In fact, the word means struggle in Allaah's Cause.

3. Giving *zakaah* (- when a Muslim possesses more than 85gms. Of gold or its equivalent in money, he must pay 2.5% of it as *zakaah* after it has been in his possession for one year. Other forms of wealth have their own specified rates).
4. Pilgrimage to the House of Allaah (is an obligation upon whomsoever has the means [finances, health and security] to perform it).
5. Fasting the month of Ramadhaan (- which entails abstinence from food, drink and intimate relations and all of those things which may break the fast, from dawn until dusk, with the intention having been made each day to fast).” (Narrated by Al-Bukhaari and Muslim)

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The Pillars of Eemaan (Faith)

To believe in:

1. Allaah (i.e. His Oneness in matters of worship, Lordship and in His Names and Attributes).
2. His angels (- beings created from light, who carry out the Commands of Allaah).
3. His Books (the *Tauraah*,¹⁰ the *Injeel*,¹¹ the *Zaboor*¹² and the Qur`aan, which is the greatest of them).
4. His Messengers (- the first of whom was Nooh (Noah ﷺ) and the last of whom was Muhammad (ﷺ)).
5. The Last Day (- the Day of Resurrection, when mankind will be called to account for their deeds).

⁹ *Ahaadeeth*: Plural of *hadeeth* (sayings and actions of the Prophet (ﷺ) or those of which he approved.

¹⁰ *Tauraah*: Given to Moosaa (Moses ﷺ).

¹¹ *Injeel*: Given to `Eesaa (Jesus ﷺ).

¹² *Zaboor*: Given to Dawood (David ﷺ).

6. And to believe in *Qadar*,¹³ both the good and the bad of it (at the same time undertaking the necessary measures to achieve one's objectives).

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Where is Allaah?

Allaah, Who created us, has obliged us to know where he is, that we may turn our hearts to Him, and direct our invocations and prayers to Him. And whoever does not know where his Lord is, remains lost, not knowing where is the Object of his worship; and he has not fulfilled the obligations of worship.

Allaah's Divine Attribute of being Elevated above His creation is like the rest of His Attributes mentioned in the Qur`aan and in authentic *ahaadeeth*, such as His Hearing, His Seeing, His Speech, His Descending and other Divine Attributes. The belief of the righteous *Salaf* and the group who will be saved (from the Hell-fire), *Ahl As-Sunnah Wal-Jamaa'ah*, is belief in that about which He has informed us in His Book, or that about which His Messenger (ﷺ) has informed us in his *ahaadeeth*, without changing or negating the meaning and without comparison (with His creation), as in His Words:

{ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ } (سورة الشورى 11:42)

{ There is nothing whatsoever like Him and He is the All-hearing, the All-seeing } (*Soorah Ash-Shooraa* 42:11)

Because these Attributes, such as His being above His creation, are a part of His Self, it is incumbent upon us to believe in them, just as it is an

¹³ *Qadar*: Allaah's Divine Predetermination of events. (This does not mean fatalism, rather it means the knowledge and acceptance that Allaah has written everything since before the beginning of.)

obligation for us to believe in His Self. That is why Imaam Maalik, when questioned concerning the meaning of Allaah's Words:

{ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى } (سورة طه 5:20)

{ **The Most Beneficent has ascended over the Throne** } (*Soorah Taa Haa* 20:5)

- "The Ascension is well know, though the how of it is not understood, and belief in it is obligatory." Observe, oh, my Muslim brother, the words of Imaam Maalik (may Allaah have mercy on him), how he considered it to be an obligation upon every Muslim, though just how it is, is not known – No one knows it except Allaah.

Verily, everyone who rejects any of the Attributes of Allaah confirmed in the Qur`aan and *hadeeth*, such as His Elevation and His being above the heavens, is a denier of Qur`aanic Verses and Prophetic *hadeeth*. These are Attributes of His Completeness, His Exaltedness and His Highness and it is not permissible to deny them. As for the attempts of some of the later generations to alter the meaning of Qur`aanic Verses and Divine Attributes in accordance with their philosophies, which have destroyed the beliefs of many Muslims by negating them, they are in conflict with the way of the *Salaf*, which is safer, more knowledgeable and wiser. How fine is the one who said:

And every goodness is in following those who came first And every evil is embodied in the innovation of those who came after

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Do Not Believe the Imposters

The Prophet (ﷺ) said: “Whoever went to a fortuneteller or soothsayer and believed in what he said has disbelieved in what was revealed to Muhammad.” (Narrated by Ahmad, who said that it is authentic). Belief in Astrologers, soothsayers, fortunetellers, sorcerers, geomancers, mediums and any others who claim knowledge of the mind, or the future or the (hidden) past is *haraam*, because such knowledge belongs to Allaah, Alone, as He, Most High says:

{ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ } (سورة الحديد 6:57)

{ **And He (Alone) has full knowledge of the secrets of (all) hearts** }

(*Soorah Al-Hadeed* 57:6)

- And He says:

{ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ } (سورة النمل 65:27)

{ **Say: “None in the heavens and the earth knows what is hidden except Allah** }

(*Soorah An-Naml* 27:65)

The prognostications of such people are no more than guesses and conjecture and most of it is lies from Satan – none but the mentally impaired believe it. If they really knew the unseen, they would uncover treasures from the earth; instead, when they are in need, they turn to people and devour their wealth through falsehood; and if they were truthful, let them uncover the secrets of the Jews so that we may foil them.

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Do Not Blame Qadar

It is incumbent upon every Muslim to believe that good and evil are from Allah's *Qadar*, His Knowledge and His Will; but the deed itself, whether good or bad, is by the choice of the slave and careful consideration of matters and prohibiting (that which is not permissible) are both incumbent upon the slave. It is not permissible for him to say: "This is how Allaah has ordained that it should be." Allaah sent the Messengers and revealed to them His Books in order to make clear to them the paths of happiness and wretchedness; and He has favoured men with logic and the ability to ponder, and He has taught him (the difference between) error and righteousness. Allaah says:

{ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا } (سورة الإنسان 3:76)

{ Verily, We showed him the Way: Whether he be grateful or ungrateful } (Soorah Al-Insaan 76:3)

Thus, if a person abandons prayer or drinks alcohol, he is deserving of punishment because of his disobedience to the Commands of Allaah and His Prohibitions; and when he does so, it is necessary that he turn in repentance to Allaah and he cannot make Allaah's *Qadar* an excuse actions. Rather, he should attribute to the *Qadar* the calamities which befall him, in the knowledge that they are from Allaah – and he should be content with his lot. Allaah, Most High says:

{ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ

ذَلِكَ عَلَى اللَّهِ يَسِيرٌ } (سورة الحديد 22:57)

**{ No misfortune can happen on earth or in your souls but is recorded
in a Book before We bring it into existence } (Soorah Al-Hadeed
57:22)**

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Second Section: Tafseer

XCVI
Soorah Al-'Alaq
(*The Clot*)

II

اقْرَأْ بِسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3)
الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Read, in the Name of your Lord, Who created** } Allaah addresses the Prophet ﷺ, commanding him to recite in the Name of Allaah, the One and Only Creator.
2. { **Created man from a clot** } This verse is an explanation of the last verse; that is, He created him from a blood clot.
3. { **Read, and your Lord is the Most Generous** } Indeed He is Most Generous, having blessed us with the ability to read and write amongst others.
4. { **Who taught by the pen** } That is, to read and write.
5. { **Taught man that which he knew not** } All knowledge in the hands of mankind comes from Allaah.

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ (6) أَن رَّاهُ اسْتَعْجَلَ (7) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (8) أَرَأَيْتَ الَّذِي
يَنْهَىٰ (9) عَبْدًا إِذَا صَلَّىٰ (10) أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ (11) أَوْ أَمَرَ
بِالتَّقْوَىٰ (12) أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ (13) أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ (14) كَلَّا لَئِنْ لَّمْ
يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ (15) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (16) فَلْيَدْعُ نَادِيَهُ (17)

سَدُّعُ الرَّبَّانِيَّةِ (18) كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ (19)

6. { **No! Verily, man does transgress all bounds** } That is, it not fitting that man should be so, that he should receive sustenance from his Lord, Who created him and fashioned him and then he disbelieves in Him. He transgresses all the limits set by Allaah for him and is arrogant towards Him.
7. { **Because he considers himself independent** } He thinks that he is self-sufficient, in no need of his Lord.
8. { **Surely unto your Lord will be your return** } To face the Reckoning.
9. { **Have you seen him who prevents** } This verse was revealed concerning Abu Jahl, the uncle of the Prophet ﷺ and an avowed enemy of Islaam.
10. { **A slave when he prays?** } It was said that Abu Jahl used to threaten the Prophet ﷺ not to pray near the *Ka'bah*, saying: "If I see Muhammad praying, I will surely tread on his neck." When Allaah's Messenger ﷺ heard this, he said: "If he does so, the angels will seize him." (Narrated by Al-Bukhaari).
11. { **Do you consider, if he is rightly guided?** } That is, have you not considered that Muhammad ﷺ may be upon the right path, and following guidance from Allaah when he prays?
12. { **Or enjoins piety?** } That is, that Muhammad ﷺ calls upon the people to fear Allaah?
13. { **Do you consider, if he rejects and turns away?** } That is, Abu Jahl – if he rejects the Message brought by Muhammad ﷺ from Allaah?

14. { **Knows he not that Allaah sees?** } Does he not realize that Allaah

sees his evil deeds, and as a result, fear Him?

15. { **No! If he ceases not, We shall catch him by the forelock** } That is, no! The matter is not as Abu Jahl claims, that he will tread on the neck of Muhammad ﷺ. He cannot do so, for he will not be allowed to reach

him. If he does not cease tormenting and persecuting the Prophet ﷺ Allaah will seize him by his face (the forelock being a euphemism for the whole face), and he will be flung in the Fire.

16. { **A lying, sinful forelock** } That is, its owner is a lying, sinful man.

17. { **Then let him call upon his council** } That is, let Abu Jahl call upon his council of helpers and advisors.

18. { **We shall call *az-zabaaniyah*** } Allaah will call the guards of Hell to take him and throw him into the Fire. It was also said that *az-zabaaniyah* are angels, whose feet are on earth, and whose heads are in the heaven.

19. { **No! Do not obey him! Fall prostrate and draw near** } That is, do not obey Abu Jahl, but instead prostrate to Allaah in prayer and by doing so - which in effect, means moving away from Abu Jahl - draw closer to Allaah. Abu Jahl cannot harm you for We protect you from him.

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XCVII
Soorah Al-Qadr
(The [Night of] Decree)

Π

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (2) لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ
شَهْرٍ (3) تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ (4) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ
الْفَجْرِ (5)

In the Name of Allaah, the Most Gracious, the Most Merciful

1. { **Verily, We have sent it down in the night of *Al-Qadr*** } That is, Allaah sent down the whole Qur`aan in one time to the lowest heaven on the night of *Al-Qadr*, which is the night when Allaah makes His Decrees at the end of the year.
2. { **And what will make you know what is the night of *Al-Qadr*?** } That is, you cannot know what it is – this is said in order to glorify that night.
3. { **The night of *Al-Qadr* is better than a thousand months** } That is deeds pleasing to Allaah, when performed on this night are better and more rewarded than the same deeds performed for a thousand months which do not include the night of *Al-Qadr*.
4. { **Therein descend the angels and the Spirit by the permission of their Lord, with every Decree** } The Spirit is the angel Jibreel ؑ. He and the other angels descend to the earth by Allaah's permission, with the Decrees which He has ordained for that year.
5. { **Peace it is, until the appearance of dawn** } That is, the night of *Al-*

Qadr is free from any evil, from the start of it at sunset, until its end at the first light of dawn.

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XCVIII

Soorah Al-Bayyinah

(The Clear Evidence)

II

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (1) رَسُولٌ
مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً (2) فِيهَا كُتِبَ قَيِّمَةٌ (3) وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (4) وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ (5)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **Those who disbelieved from among the people of the Scripture and the pagans would not leave until there came to them the clear evidence** } Allaah informs us that the disbelievers from among the Jews and Christians and the pagans and polytheists were not going to abandon their disbelief until there came to them the clear evidence, which is the Qur`aan.
2. { **A Messenger from Allaah reciting pure pages** } That is, Muhammad ﷺ, reciting the Qur`aan, which is free from all falsehood.
2. { **In them are straight Laws** } That is, just and correct.
4. { **And the people of the Scripture did not differ until after there came to them the clear evidence** } The Jews and Christians did not disagree until Muhammad ﷺ came to them with the Revelation given to him (i.e. the Qur`aan and the *Sunnah*).

5. { **And they were ordered not, except to worship Allaah, and worship none but Him Alone, and establish prayers and give *zakaah* and that is the right Religion** } That is, the Jews and Christians were only commanded to obey Allaah and worship Him in the manner ordained by Him. And that is the straight and just Religion.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (6) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (7) جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ (8)

6. { **Verily, those who disbelieved from among the people of the Scripture and the pagans will abide in the Hell-fire. They are the worst of creatures** } This will be the end of all disbelievers, that they will enter the Hell-fire to dwell therein for all eternity. They are despised by Allaah.

7. { **Verily, those who believe and do good deeds, they are the best of creatures** } That is, those who believe in the Oneness of Allaah, His Messenger, Muhammad ﷺ and all of His Commandments. A number of scholars have also concluded from this verse that the righteous Believer is superior in rank to the angels.

8. { **Their reward is with their Lord – Gardens of ‘Adn beneath which rivers flow; they will abide therein forever, Allaah Well-pleased with them and they with Him. That is for him who fears his Lord** } In contrast to the disbelievers, the Believers will dwell for all eternity in Gardens of Eden, where all their wants and desires will be met.

This is the reward from Allaah for their deeds on earth, for He is Well-pleased with them and they are well-pleased with His reward.

XCIX

Soorah Az-Zalzalah

(The Earthquake)

II

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (1) وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا (2) وَقَالَ الْإِنْسَانُ مَا لَهَا (3) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (4) بِأَنَّ رَبَّكَ أَوْحَى لَهَا (5) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ (6) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **When the earth is shaken with its convulsion** } That is, on the Day of Resurrection.
2. { **And the earth expels its burdens** } That is, it throws out the dead who were interred therein, and they will be alive once more.
3. { **And man will say: “What is wrong with it?”** } What is wrong with the earth, that it convulses so?
4. { **That Day will it declare its news** } That is about the convulsions and the dead whom it throws forth.
5. { **Because your Lord has inspired it** } That is, Allaah has commanded the earth to convulse and declare its news.
6. { **On that Day mankind will proceed in scattered groups, that they may be shown their deeds** } That is, they will go to the place of reckoning and thence to Paradise or the Hell-fire, according to their deeds.

7. { **So whoever does good equal to the weight of a *zarrah* shall see it** }

That is, equal to the weight of a red ant. It was reported that Abu Bakr τ cried when this verse was revealed, and Allaah's Messenger \mathcal{E} said (to the Companions Ψ): "If you did not err and commit sins and then receive forgiveness from Allaah, He would have created another community who would err and commit sins and He would forgive them."

8. { **And whoever does evil equal to the weight of a *zarrah* shall see it** } He will see the recompense of it.

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C

Soorah Al-‘Aadiyaat

(Those That Run)

II

وَالْعَادِيَاتِ ضَبْحاً (1) فَالْمُورِيَاتِ قَدْحاً (2) فَالْمُغِيرَاتِ صُبْحاً (3) فَأَثَرْنَ بِهِ نَقْعاً (4)
فَوَسَطْنَ بِهِ جَمْعاً (5) إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (7) وَإِنَّهُ
لِحُبِّ الْخَيْرِ لَشَدِيدٌ (8) أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (9) وَحُصِّلَ مَا فِي
الصُّدُورِ (10) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (11)

In the Name of Allaah, the Most Beneficent, the Most Merciful

1. { **By those that run, *dhabhan*** } That is, by the war-horses that snort and whinny as they ride into battle.
2. { **And strike sparks** } That is, they make sparks with their hooves as they strike the ground.
3. { **And push home the charge in the morning** } They carry out punitive expeditions at first light.
4. { **Raising the dust in clouds** } With their hooves.
5. { **Penetrating forthwith into the midst** } Into the midst of the battle with their riders.
6. { **Truly, man is to his Lord ungrateful** } Counting his afflictions, while forgetting his blessings.
7. { **And verily, he is a witness to that** } By his deeds. Or, Allaah bears witness to that.
8. { **And violent is he in his love of wealth** } That is, he is passionate in his pursuit of it, greedy and miserly.

9. { **Does he not know that when the contents of the graves are poured forth** } When mankind is resurrected.
10. { **And that which is in the breasts is made clear** } That is, the good and the evil in the hearts of mankind are revealed.
11. { **Verily, on that Day, their Lord will be Well-acquainted with them** } With their deeds and the secrets which they concealed in their hearts.

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Third

Section:

‘Ibadat

Witr Prayer

7. Witr prayer is three *raka'at*, pray two, then make the *tasleem*, then pray a single *rak'ah* and make the *tasleem*; and it is preferable to supplicate in accordance with the what has been narrated from the Messenger (ﷺ) before making the final *rukoo'*:¹⁴

"اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي
فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، وَإِنَّهُ لَا يَذُلُّ مَنْ
وَالَيْتَ ، وَلَا يَعْزُ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ"

***“Allaahumm-ahdinee Feeman Hadait, Wa ‘Aafinee Feeman ‘Aafait,
Wa Tawallanee Feeman Tawallait, Wa Baarik Lee Feeman A’atait, Wa
Qinee Sharra Maa Qadhait, Fa-innaka Taqhdee Wa Laa Yuqdhaa
‘Alaik, Innahu Laa Yazillu Man Waalait, Wa Laa Ya’izzu Man ‘Aadait,
Tabaarakta Rabbanaa Wa Ta’aalait.”***

- which means: “Oh, Allaah! Guide me along with those whom You guide, and pardon me along with those whom You pardon, and take my affairs in hand along with those whose affairs You take in hand, and bless me in that which You give, and shelter me from the evil of that which You ordain, for it is You Who ordain and none can ordain upon You, and none will humbled whom You protect and none will be powerful whom You oppose. Blessed are You, our Lord and Most Elevated.” (Narrated by Abu Dawood with an authentic *sanad*)¹⁵

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¹⁴ *Rukoo'*: Bowing.

¹⁵ *Sanad*: Chain of narrators.

The Obligation of Jumu'ah (Friday Prayer) and Congregational Prayer

Jumu'ah prayer and the five daily congregational prayers are obligatory for all Muslim men; the evidence for this is as follows:

1. Allaah, Most High says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا

الْبَيْعَ ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ } (سورة الجمعة 9:62)

{ Oh, you who believe! When the call to Friday prayer is made, hasten to the remembrance of Allaah and leave off trade; that is best for you if you but knew } (Soorah Al-Jumu'ah 62:9)

2. The Prophet (ﷺ) said: “Whoever abandoned Friday prayer for three weeks due to disdain, Allaah will seal his heart.” (An authentic narration of Imaam Ahmad)

3. And he (ﷺ) said: “I had intended to order someone to lead the prayer in my place, then proceed to the houses of those who do not attend the prayer and burn them over them.”¹⁶

4. And he (ﷺ) said: “Whoever heard the call (to prayer) and did not answer it, there is no prayer for him (i.e. it is not accepted) except the one who is excused (due to fear or illness).” (An authentic narration of Ibn Maajah)

5. A blind man¹⁷ came to the Messenger of Allaah (ﷺ) and said: “Oh, Messenger of Allaah! There is no one to guide me to the mosque.” So he

¹⁶ The fact that he did not do so cannot be cited as proof by those who say that praying at home is permissible, as according to scholars of *hadeeth*, the reason he did not do so was due to compassion for the wives and children of the absentees.

asked the Messenger of Allaah (ﷺ) to grant him permission to pray at home, which he did. But as he turned away, the Prophet (ﷺ) called him back and asked him: “Do you hear the call (to prayer)?” He replied: “Yes.” The Prophet (ﷺ) said: “Then answer (it).” (Narrated by Muslim)

6. ‘Abdullaah Ibn Mas’ood (رضي الله عنه) said: “Whoever would be happy to meet Allaah on the morrow as a Muslim should take care of the five (daily) prayers wherever he is called to them, for the Law of Allaah is the path to guidance and they are from the path of guidance; and if you were to pray them in your houses – as does this absentee – you would have abandoned the *Sunnah* of your Prophet; and if you abandon the *Sunnah* of your Prophet, you will be lost. You have seen us, and none absents himself except a known hypocrite. It used to be that a man would be brought by two men, one at each side of him, in order that he might stand in the ranks.” (Narrated by Muslim)

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The Virtue of Jumu’ah and the Congregational Prayer

1. The Prophet (ﷺ) said: “Whoever washed, then went to *Jumu’ah* prayer and prayed what is written for him and then was silent until the Imaam has finished giving the *khutbah*, then prayed with him, would be forgiven for any sins he had committed between that Friday and the next, plus

¹⁷ The blind man was ‘Abdullaah Ibn Umri Maktoom, he who was mentioned on *Soorah ‘Abasa*:

{ **He (The Prophet [ﷺ]) frowned and turned away because there came to him the blind man** }
(*Soorah ‘Abasa* 80:1-2)

three days. And whosoever (as much as) touched a stone has cancelled (the reward of his prayer).”¹⁸ (Narrated by Muslim)

2. And he (ﷺ) said: “Whoever washed on Friday by the purification of *janaabah*,¹⁹ then left (for prayer), it will be as though he had slaughtered a camel (in charity); and whoever went out to prayer in the second hour, it would be as if he had slaughtered a cow; and whoever went out in the third hour, it would be as if he had slaughtered a horned sheep; and whoever went out in the fourth hour, it would be as if he had slaughtered a chicken; and whoever went out in the fifth hour, it would be as if he had given an egg. And when the Imaam goes out, the angels gather to hear the remembrance (of Allah).” (Narrated by Muslim)

3. And he (ﷺ) said: “Whoever prayed the ‘*ishaa`* prayer in congregation, it would be as if he had spent the whole night in prayer and whoever prayed the *fajr* prayer in congregation, it would be as if he had spent the whole night in prayer.” (Narrated by Muslim)

4. And he (ﷺ) said: “The prayer of a man in congregation exceeds (the virtue and reward of) his prayer in the house or the market by between twenty-three and twenty-nine times. This is because when one of you makes *wudhoo`* and makes it well, then goes to the mosque with nothing urging him except prayer and desiring only the prayer, he will not take a single step without being raised a degree by it and having a bad deed erased by it until he reaches the mosque. Then when he enters the mosque and he prays, nothing confines him except the prayer and the angels invoke prayers on him so long as he is in the place in which he prayed,

¹⁸ That is, whoever did any action which prevents him giving his full attention to the *khutbah*, such as talking, making *zikr* (mentioning Allah), examining the contents of one’s pockets etc., will have no reward credited to him.

¹⁹ *Janaabah*: A state of impurity following sexual intercourse, which requires a complete ablution of the whole body.

saying: “Oh, Allaah! Show mercy to him. Oh, Allaah! Forgive him. Oh, Allaah! Turn to him (with forgiveness for his) repentance.” – for as long as he remains in a state of ritual purification and does nothing harmful.” (Narrated by Al-Bukhaari and Muslim)

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The Manner of Jumu'ah Prayer and its Required Decorum

1. Wash the whole body on the day of *Jumu'ah*, trim the nails, apply perfume and wear a clean garment following your ablution.
2. Do not eat raw garlic or onion and do not smoke. Clean the mouth with a *miswaak* ²⁰ or toothpaste.
3. Pray two *rak'ahs* upon entering the mosque, even if the *Khateeb* ²¹ is already at the pulpit delivering the *khutbah* – in obedience to the command of the Messenger (ﷺ): “When one of you comes to *Jumu'ah* prayer, and the Imaam is delivering the *khutbah*, he should pray two *rak'ahs* and he should keep them short.” (Narrated by Al-Bukhaari and Muslim)
4. Sit and listen to the Imaam's *khutbah* and do not speak.
5. Pray the two *rak'ahs* of *Jumu'ah* prayer with the Imaam, having made the intention in your heart to do so.
6. Pray four *raka'at* as *Sunnah* in the mosque (after the prayer), or two in the house (and the latter is better).
7. Invoke prayers on the Prophet (ﷺ) much on the day of *Jumu'ah*.

²⁰ *Miswaak*: Also known as *siwaak*, it is a stick taken from the roots of the *arak* tree, used as a toothbrush by the Prophet (ﷺ) and his Companions (رضي الله عنهم).

²¹ *Khateeb*: The Imaam who delivers the *khutbah*.

8. Supplicate much, in accordance with the words of the Prophet (ﷺ):
“Verily, on the day of *Jumu’ah* there is an hour in which the Muslim does not invoke Allaah for goodness without Allaah giving him that which he desires.” (Narrated by Al-Bukhaari and Muslim)

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The Prayer of the Lunar Eclipse and the Solar Eclipse

1. It is reported on the authority of ‘Aa`ishah (رضي الله عنها) that she said:

“There was a lunar eclipse during the time of the Prophet (ﷺ) and so he sent a caller to call the people to congregational prayer and he stood in prayer and performed four bowings and four prostrations in two *rak’ahs*.” (Narrated by Al-Bukhaari)

2. It is reported on the authority of ‘Aa`ishah (رضي الله عنها) that she said:

“There was a solar eclipse in the time of the Prophet (ﷺ) and he stood and led the people in prayer and he made his recitation long, then he bowed and made the bowing long; then he raises his head and made another long recitation, then he bowed a second time and made the bowing long; then he raised his head and prostrated twice, then he stood up and made another *rak’ah* like the first one and then he made the *tasleem*, by which time the sun was covered. Then he addressed the people, saying: “Verily, the sun and moon are not eclipsed for the death of anyone, nor for his birth, but they are two of the Signs of Allaah, which are seen by His slaves. So when you see them, hasten to prayer...” In another narration, he said: “When you see that, supplicate Allaah and say: “*Allaahu Akbar!*” and pray and give charity.” Then he said: “Oh, people of Muhammad!

There is none more jealous than Allaah that the slave – male or female – should commit adultery. Oh, people of Muhammad! By Allaah, if you knew what I know, you would laugh little and cry a lot. Have I not informed you?” (This is an abbreviated version of the narration of Al-Bukhaari and Muslim, from ‘*Jaami’ Al-Usool*’ [vol. 6, pages 156-158])

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How to Pray for the Dead

The worshipper makes his intention to pray in his heart and he says: “*Allaahu Akbar!*” four times.

1. After the first *takbeerah*, he seeks refuge with Allaah, then says: “*Bismillaahir-Rahmaanir-Raheem*” and recites *Soorah Al-Faatihah*.
2. After the second *takbeerah*, he invokes prayers and blessings upon Muhammad (ﷺ) in the same manner as they are performed in the *tashahhud* of a normal prayer:

***Allaahumma Salli ‘Alaa Muhammadin Wa ‘Alaa Aali Muhammadin
Kamaa Sallaita ‘Alaa Ibraaheema...***

3. After the third *takbeerah*, call upon Allaah, using the *du’aa* authentically reported from the Prophet (ﷺ):

"اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا
مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ
وَمِنْ عَذَابِ النَّارِ"

“Allaahumm-aghfir Lahu Warhamhu Wa ‘Aafihi Wa’afu ‘Anhu Wa Akrim Nuzulahu Wa Wassi’ Madkhalahu Waghsilhu Bil-Maa’i Wath-Thalji Wal-Baradi Wa Naqqihi Minal-Khataayaa Kamaa Yunaqqath-Thawbul-Abyadhu Minad-Danasi Wa Abdilhu Daaran Khairan Min Daarihi Wa Ahlan Khairan Min Ahlihi Wa Zawjan Khairan Min Zawjihi Wa Adkhilhu-Jannata Wa A’izhu Min ‘Azaabil-Qabri Wa Min ‘Azaabin-Naar.”

- which means: “Oh, Allaah! Forgive him and have mercy on him and excuse him and pardon him. Bless his repasts (in the Hereafter) and widen his entrance and wash him with water, ice and snow and purify him as a white garment is purified from pollution and give him an abode better than his (earthly) abode and a family better than his family and a spouse better than his spouse and admit him to Paradise and grant him refuge from the punishment of the grave and the punishment of the Hell-fire.” (Narrated by Muslim and others)

4. After the fourth *takbeerah*, he should make any supplication he wishes then make the *tasleem* to the right only.

The Warning of Death

Allaah, Most High says:

{ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ

الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ { (سورة آل عمران 3:185)

{ Every soul shall taste death: And only on the Day of Resurrection shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to Paradise will have succeeded: For the life of this world is but goods and chattels of deception } (Soorah Aali ‘Imraan 3:185)

And the poet says:

*Prepare for that which cannot be avoided,
For death is appointed for the slaves,
So turn in repentance for your deeds while you still live,
And take care before the (final) sleep,
You will regret if you start your journey unprepared,
And wretched will you be when the Caller calls you,
Do you wish to be a companion of a people prepared,
While you are unprepared?*

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‘Eed Prayers in the Musallaa

1. Allaah’s Messenger (ﷺ) used to go out on the two ‘Eed days to the *musallaa* ²² and the first thing he would begin with was the prayer. (Narrated by Al-Bukhaari)
2. Allaah’s Messenger (ﷺ) said: “The *takbeer* in (‘Eed) *Al-Fitr* ²³ prayers is made seven times in the first *rak’ah* and five times in the second and recitation comes after them in both *rak’ahs*.” (A *hasan hadeeth* reported by Abu Dawood)
3. Allaah’s Messenger (ﷺ) ordered us to go out for (the prayers of) *Al-Fitr* and *Al-Adhhaa*: The old, the women with their monthly periods and all of the women. As for those with periods, they do not have to pray, but they attend to share in the goodness and the supplications of the Muslims. I (i.e. the female Companion narrating the *hadeeth*) said: “Oh, Messenger

²² *Musallaa*: An open air place of prayer where large numbers may gather and pray.

²³ ‘Eed *Al-Fitr*: The day on which Muslims celebrate the completion of the fast of Ramadhan.

of Allaah! What if one of us has no *jilbaab*?”²⁴ He (ﷺ) replied: “Then let her sister cover her with her *jilbaab*.” (Narrated by Al-Bukhaari and Muslim)

Benefits Derived From This Hadeeth

1. That the prayer of both ‘Eeds is two *rak’ahs*, wherein the worshipper makes *takbeer* seven times at the start of the first *rak’ah* and five at the start of the second *rak’ah*, along with the Imaam.
2. That the ‘Eed prayer is held in a *musallaa*, which (in the Prophet’s time) was a place near to the city to which the Messenger of Allaah (ﷺ) used to proceed for the two ‘Eed prayers and with him went the children and the young women, even those normally excused because of the monthly periods.

Ibn Hajr Al-‘Asqalaani said, in his book, ‘*Fath Al-Baari*’: “In it (i.e. the *hadeeth*), is (mentioned) going out to the *musallaa* and it should not be held in the mosque unless it is unavoidable.”

The Lawfulness of Slaughter in ‘Eed

1. The Messenger (ﷺ) said: “Verily, the first thing with which we begin on this (‘Eed) day of ours is the prayer; then we return and slaughter (an animal). Whoever did this has performed our *Sunnah*, but whoever slaughtered before the prayer, it is only meat which he presents to his family and he has no part in the sacrifice.” (Narrated by Al-Bukhaari and Muslim)
2. And he (ﷺ) said: “Oh, you people! Verily, the slaughter is an obligation upon every house.” (Narrated by Ahmad and others and authenticated by Ibn Hajr in ‘*Fath Al-Baari*’)

²⁴ *Jilbaab*: The black, outer garment worn by Muslim women to cover their modesty.

3. And he (ﷺ) said: “Whoever was able, but did not slaughter, let him not approach our *musallaa*.” (Narrated by Ibn Maajah and Al-Haakim and authenticated by Shaikh Al-Albaani in his book, ‘*Al-Jaami*’)

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The Rain Prayer

1. The Prophet (ﷺ) went out to the *musallaa* to pray for rain and he supplicated Allaah and prayed for rain, then he faced the *Qiblah*, turned his robe inside-out, making the right into the left (but it is permissible to make the prayer before the supplication). (Narrated by Al-Bukhaari and Muslim)
2. It is reported in the authority of Anas Ibn Maalik (رضي الله عنه) that whenever they were affected by drought, ‘Umar Ibn Al-Khattaab (رضي الله عنه) would pray for rain through Al-‘Abbaas (رضي الله عنه), saying: “Oh, Allaah! We used to ask Your Prophet’s intercession with You and You would give us rain; now we ask the intercession of the uncle of the Prophet (ﷺ), so send rain to us.” – and they would receive rain. (Narrated by Al-Bukhaari) This *hadeeth* proves that the Muslims used to seek intercession from the Messenger (ﷺ) when he was alive by asking him to supplicate Allaah for rain; but after his death, they did not ask him, but instead sought intercession from his uncle, Al-‘Abbaas (رضي الله عنه), who was living and he would call upon Allaah for them.”

Prayer during a journey

Islam desires not to put burden on anybody and prefers simplicity over hardship. True to its claim of offering a practical way of life, it considers all the situations that man may come across in life and give facilities to him accordingly. Islam has never said a thing which is not practical.

Shortening and combining prayers during long journeys is such a facility given by Islam for travelers. "*It is a gift from Allah which he has bestowed upon you; so you should accept it*" (Muslim). So it is even preferable to avail of this concession during travelling, rather than not.

Short prayer :

When a Muslim is on a journey he should pray 2 rakats fard for zuhr, Asr and Isha. Fajr and Maghreb prayers remain as they are .

The distance at which a traveler may shorten his prayers is approximately 80 km, according to the view of the majority of scholars.

Combining prayers :

A person on a journey can combine zuhr and Asr prayers together praying them both at zuhr or Asr time. He can also combine Maghreb and Isha prayers together praying them both at Maghreb and Isha .

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Zakaah and its Importance in Islaam

It is an obligatory charity which is imposed on wealth, with certain conditions and at a specific time.

Zakaah is one of the pillars of Islaam and one of its most important elements. It is linked to prayer in many places in the Book of Allaah, the Almighty, the All-powerful.

Muslim scholars are in total agreement regarding the obligatory nature of *zakaah*; and whoever denies its obligation in spite of his knowledge to the contrary, is a disbeliever, who is outside the fold of Islaam. And whoever is miserly with it, or fails to pay it in full, is one of the wrongdoers, deserving of punishment and torment.

Among the proofs for this are the words of Him, Most High:

{وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ} (سورة البقرة 2:110)

{ And offer prayers perfectly and give *zakaah* } (Soorah Al-Baqarah 2:110)

And Allaah Most High says:

{ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ } (سورة البينة 5:98)

{ And they were commanded not, but that they should worship Allaah and worship none but Him Alone and offer prayers perfectly and give *zakaah* – and that is the right Religion } (Soorah Al-Bayyinah 98:5)

And Al-Bukhaari and Muslim narrate from Ibn ‘Umar ؓ that he said:

“Allaah’s Messenger ﷺ said: “Islaam is based on five (pillars)...” and he mentioned among the giving *zakaah*.”

And Al-Bukhaari mentions in the story of Mu’aaz’s mission to Yemen that he (ﷺ) said: “...and if they obey you in that, then inform them that Allaah has enjoined upon them a charity which must be taken from the rich among them and given to their poor.”

And regarding the one who rejects it and refuses to pay it, Allaah says:

{ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ } (سورة التوبة 11:9)

{ But if they repent, offer prayers perfectly and give *zakaah*, then they are your brethren in religion } (Soorah At-Tawbah 9:11)

It may be understood from this verse that whoever does not establish prayer, nor pay *zakaah* is not one of our brothers in religion; rather, is one of the disbelievers. This is why Abu Bakr As-Siddeeq ؓ made war upon those who distinguished between prayer and *zakaah* and their obligation, establishing the prayer while rejecting *zakaah*. The Companions ؓ

agreed totally with his decision and acted upon it, which proves their unanimity on this subject.

The Wisdom Behind the Legislation of Zakaah

There is great wisdom behind the establishment of *zakaah*, because it achieves the main goals of the *Sharee'ah* (i.e. Islaamic Law) which serves to profit the whole community. This becomes obvious when one dwells upon the Qur`aanic verses and *Sunnah* which order the payment of *zakaah*, like the verse in *Soorah At-Tawbah*, which defines where *zakaah* must be disbursed, and other verses and *ahaadeeth* which encourage the giving of charity and the spending of one's wealth in good causes in general. Such points of wisdom include:

1. Cleansing of the Believer's soul from the blemishes of iniquity and transgression and their negative effects upon the hearts and the purification of his soul from the detestable traits of miserliness and penuriousness and their effects. Allaah says:

{ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا } (سورة التوبة 103:9)

{ Take alms from their wealth in order to purify them and sanctify them } (*Soorah At-Tawbah* 9:103)

2. To meet the needs of the poor Muslim and to save him from the humiliation of having to ask anyone other than Allaah.
3. To lessen the burden of the Muslim who is in debt by assisting him to pay his debts.
4. To join divers hearts upon belief in Islaam, bringing them from a state of doubt and spiritual hesitation and weakness of faith to unshakeable belief and absolute conviction.
5. To equip fighters in the Cause of Allaah and to prepare the military equipment and *da'wah* materials for the dissemination of Islaam and the overthrow of *kufr* and corruption, and for the establishing of justice

between people, until there remains no *fitnah* (i.e. shirk, evil, corruption etc.) and religion throughout the world is for Allaah, Alone.

6. Helping the indigent Muslim traveller to complete his journey – he may be given what he needs in order to return home.

7. The purification of wealth and its increase and protection from impoverishment due to the blessings accrued by obedience to Allaah, the exaltation of His Command and generosity to His creatures.

This is some of the Divine Wisdom and noble reasons for which *zakaah* was obligated. And there are many more which none but Allaah knows.

Types of Wealth on Which Zakaah Must be Paid

Zakaah is obligatory on four things:

1. Produce of the earth, such as grain and fruits, in accordance with Allaah's Words:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا

تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ } (سورة

البقرة 2:267)

{ Oh, you who believe! Spend of the good things which you have (legally) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes } (*Soorah Al-Baqarah* 2:267)

And Allaah's Words:

{ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ } (سورة الأنعام 6:141)

{ ...but pay the due thereof (its *zakaah*, according to Allaah’s orders, one tenth or one twentieth) on the day of its harvest... } (Soorah Al-An’aam 6:141)

And the greatest of dues on wealth is *zakaah*, the Prophet ﷺ said: “On land irrigated by rain water or by irrigation ditches or where the land is wet due to a nearby water channel, ‘*ushr* (i.e. one tenth) is compulsory; and on land irrigated by a well, half the ‘*ushr* is due on its yield.”

2. Gold, silver and money; Allaah, Almighty, All-powerful says:

{ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ }

(سورة التوبة 34:9)

{ ...and those who hoard up gold and silver and spend it not in the Way of Allaah – announce unto them a painful torment } (Soorah At-Tawbah 9:34)

Abu Hurairah ؓ reported that the Prophet ﷺ said: “There is no owner of gold and silver that does not pay their due except that on the Day of Judgement, they will be beaten into sheets of fire which will be further heated in the fire of Hell, then his flanks, forehead and back will be branded with them; each time they cool down they will be replaced by another heated sheet. That will last for a day which is equal to 50,000 years, until all the slaves have been judged.” (Narrated by Muslim)

In another narration: “There is no possessor of a hoarded treasure who does not pay its *zakaah*.” (Narrated by Muslim)

3. Business inventory: This includes property that can be sold such as real estate, animals, foods, drinks, cars etc. The owner should calculate the value at the end of the first year of business (and each consecutive year),

and pay 2.5% of their current value, regardless of whether it has risen or dropped in value since he acquired it.

It is obligatory for business owners such as grocers, auto dealers, etc to conduct a detailed account at the end of each year and pay the *zakaah* due on it; if it is difficult for them to do this, then they may pay a sufficient amount in order to be sure of fulfilling their responsibilities.

4. Livestock: This includes camels, cattle, sheep and goats providing they are free grazing, not feed on grain or specially prepared food, are raised for breeding and milk production, and the number of livestock reaches the minimum payable level.

If the livestock is fed with grain or specially prepared food, and is being raised for sale, the *zakaah* must be paid, not because it is livestock, but because it is a commodity for sale. This is 2.5% of its sale value if it reaches the minimum payable value for merchandise (either alone or with other merchandise on sale).

The Nisaab (Minimum Amount) on Which Zakaah is Due

1. Fruit and grains: five *awsuq*²⁵. The *zakaah* due is 10% on crops irrigated by natural means such as rainfall or springs, and 5% if it is irrigated by methods requiring labour and/or capital expenditure.
2. Gold, silver and currency: amount of gold equal 85 grams, the rate is 2.5 % , the silver amount equal 624.3 grams , the rate is 2.5 % ,the currency rate is 2.5 % .
- 3- livestock :
 - a) Camels: The minimum *nisaab* is five camels. The *zakaah* due is one sheep.
 - b) Cattle: The minimum *nisaab* is 30 cows. The *zakaah* due is a year old calf.

²⁵ *Awsuq*: Plural of *wasq* - a measurement which is equal to 618 kilograms.

- c) Sheep and goats: The minimum *nisaab* is 40 animals. The *zakaah* due is a sheep.

***Table of Zakaah for Free Grazing Livestock
Sheep and Goats***

<i>Liabie to Pay</i>		<i>Zakaah Due</i>
<i>From</i>	<i>To</i>	
40	120	One sheep
121	200	Two Sheep
201	300	Three Sheep

For every 100 extra sheep, one more is due as *zakaah*.

Male goats and very old, toothless animals, a pregnant ewe or a female camel should not be taken for *zakaah*, or the best of wealth.

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Camels

<i>Liabie to Pay</i>		<i>Zakaah Due</i>
<i>From</i>	<i>To</i>	
5	9	One ewe
10	14	Two ewes
15	19	Three ewes
20	24	Four ewes
25	35	One 1-year old female camel
36	45	One 2-year old female camel
46	60	One 3-year old female camel
61	75	One 4-year old female camel
76	90	Two 2-year old female camels

91	120	Two 3-year old female camels
121	160	Three 2-year old female camels

Over these amounts, for every forty camels, one more two year old camel is due; and for every extra fifty camels, one extra three year old camel is due.

Cattle

<i>Liabie to Pay</i>		<i>Zakaah Due</i>
<i>From</i>	<i>To</i>	
30	39	One 1-year old cow
40	59	One 2-year old cow
60	89	Two 1-year old cows

Over these amounts, for every thirty animals, one extra year old calf is due and for every forty extra animals, one extra two year old calf.

How Zakaah Should be Distributed

Distribution of *zakaah* is described in the verse of Allaah, the Almighty:

{ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ

وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ } (سورة التوبة

those fighting in the Way of Allaah), and for the indigent traveller; a duty imposed by Allaah. And Allaah is All-Knowing, Most Wise }
(Soorah At-Tawbah 9:60)

Allaah defines in this verse eight categories which are deserving recipients of *zakaah*, they are:

1. The *faqeer* (destitute): A person who possesses half his minimum needs or less. He is more needy than the *miskeen*.
2. The *miskeen*: A poor person, but he is better off than the *faqeer*. He may possess 70% or 80% for instance. The proof that the *faqeer* is more in need than the *miskeen* is in the statement of Allaah, Almighty, All-powerful says:

{ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ (سورة الكهف 79:18) }

{ As for the boat, it belonged to *masaakeen* ²⁶ (poor people) working at sea... } (Soorah Al-Kahf 18:79)

They are described as being *miskeen* even though they owned a boat. The *miskeen* and the *faqeer* should be given enough *zakaah* to see them through to the coming year, as *zakaah* is due just once a year and so it is appropriate that they get enough to last them until the next distribution.

The necessity should be based on the requirements of the person and his dependants with regards to food, clothing, housing and any other essentials for a moderate lifestyle, which is neither extravagant, nor frugal. The level of need varies from era to era and place to place, it also varies to some extent from one individual to another; what is sufficient for one person in one society may not be for someone else in another. The number of dependents and financial obligations will also vary from one person to another. Also, what might have been quite adequate ten years ago may no longer be enough.

The scholars have issued a *fatwaa* ²⁷ that necessity includes medical treatment for the ailing, helping single people to wed and the acquisition of books of religious knowledge.

For the *faqeer* and *miskeen* to be eligible to receive *zakaah*, they must be Muslims and not from the family of Bani Haashim and their slaves ²⁸ The recipients shouldn't be close relatives to the giver of the *zakaah* such as parents, children, or wives, as he is their sponsor. Lastly, the recipient should not be able-bodied and capable of earning his own living, based on a statement of the Prophet ﷺ: "There is no portion in it (the *zakaah*) for the wealthy, or the strong, who can earn his own living." (Narrated by Ahmad, Abu Dawood and An-Nasaa`i)

3. The *zakaah* collectors: These are appointed by the ruler of a Muslim state or his deputy to perform the necessary steps for the establishment of *zakaah*, such as collection, storage, keeping records and accounts, transportation and distribution.

The *zakaah* employee should be paid an equivalent salary to a person doing a similar job for another organization, according to how much time he works for the *zakaah* purpose, even if he is wealthy, as long as he is a Muslim adult who is rational, trustworthy and qualified for the job; however, if he is from the Bani Haashim family, he cannot receive a salary from the *zakaah* money; it is related on the authority of Al-

²⁶ *Masaakeen*: Plural of *miskeen*.

²⁷ *Fatwat*: Legal verdict.

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Muttalib Ibn Rabee'ah τ that the Prophet ﷺ said: “*Sadaqah* ²⁹ is not befitting for the family of Muhammed” (Narrated by Muslim)

4. For those weak in faith: To draw the hearts closer to Islaam. These are people in authority, who have influence on their subjects, and who hopefully, will embrace Islaam; or if they are new Muslims whose faith is still weak, to intensify their *eemaan* by strengthening their attachment to Islaam; or so that his contemporaries may embrace Islaam, or by protecting Muslims, or shielding them from harm.

This category is still eligible for *zakaah*; it has not been nullified. They are to be given what they need in order to reconcile their hearts to Islaam and support and defend it. This share may even be given to a disbeliever, as the Prophet ﷺ gave Safwaan Ibn Umayyah a share of the war booty from Hunain. ³⁰

It may also be given to a Muslim as the Prophet ﷺ gave it to Abu Sufyaan Ibn Harb, Aqra' Ibn Haabis and 'Uyainah Ibn Hisn, each of them receiving one hundred camels. ³¹

5. To free slaves: This includes granting complete freedom or helping a slave who has made an agreement with his owner to buy his freedom to meet his payments; or ransoming Muslim prisoners of war from the enemy. The prisoner of war is included in this category because he is effectively in a state of slavery and his need is even greater since he is in danger of being killed or forced to renounce Islaam.

²⁹ *Sadaqah*: Charity.

³⁰ Reported by Muslim.

³¹ Reported by Muslim.

6. Debtors: They are those who have borrowed money and those who have guaranteed the loans of others who then default. Debts are of two types:

i) Debts which a person incurs for himself which are *halal* e.g. for clothes, family living expenses, marriage, treatment of sickness, building a house or essential furnishing or compensation for damaging the property of another. In all of these cases, he should be granted what is necessary to pay the debt if he cannot afford to pay it himself and if he became indebted by acting in obedience to Allaah or in a *halal* matter.

It is necessary that he be a Muslim, that he is not wealthy and able to pay the debt, that his debt was not incurred through disobedience to Allaah, that the payment is already due, or due within the year and that the debt is owed to a human being and this therefore excludes payments for expiation of sins and *zakaah* payments.

ii) Debts incurred by one who incurs a debt on someone else's behalf e.g.

to arbitrate between two parties; such a person is eligible to receive

zakaah according to the *hadeeth* of Qabeesah Al-Hilaali who said: "I

undertook the responsibility to pay someone else's debt and so I went to

the Prophet ﷺ to ask him about it and he said: "wait until some charity

comes to us and we will order some of it to be given to you.", then he

said: "Oh Qabeesah! Verily this matter (i.e. asking for financial aid) is

only permissible in three cases: A man who bears the responsibility for

another's debt, it is allowed for him to ask until he receives enough for

the debt, then he should stop asking; or a man who was afflicted by some

disaster which destroyed his property and wealth, in this case it is allowed

for him to ask until he receives what is needed to make him solvent; or a man afflicted by poverty and three discerning men from among his people say: “So and so is poverty-stricken”. It is permissible for such a person until he acquires what is necessary to re-establish him. Anything other than this is corruption, oh Qabeesah, and he who receives it is devouring corruption.” (Narrated by Ahmad and Muslim)

It is also permissible to pay the debt of one who has died from the *zakaah* funds because it is not essential that the money pass through the debtor’s hands and therefore it is allowed for a person to pay the debt of another because Allaah has ordained the *zakaah* “in their case” rather than “for them”.

7. In Allaah’s Cause: This is given to volunteers who are not paid by the army; both the poor and the rich may receive it as may those who stand guard along the Muslim borders. This category does not include general spending on charity. If it were so it would have been pointless to mention the other seven categories in the verse since all would be included in the category of general charity.

The broad meaning of *jihaad* is included in this category i.e. broad-ranging Islaamic education, repelling the ideological propaganda spread by the enemies of Islaam, putting to rest the doubts and suspicions they raise, distributing Islaamic literature, supporting sincere and reliable persons who work in the field of Islaamic propagation and countering the activities of the missionaries and the atheists and such like. The proof for this is in the *hadeeth* of the Prophet ﷺ which states: “Strive against the idol worshippers with your wealth, your lives and by your speech.” (Narrated by Abu Dawood)

8. The indigent traveller: This is a person travelling from one country to another. If he has not the means to reach his destination, he may be granted from the *zakaah* that which is necessary for him to complete his journey on condition that the journey was not undertaken in disobedience to Allaah i.e. for a purpose which is obligatory, recommended, or at the very least, permissible. It is also a condition that he is unable to find anyone who will lend him the money. It is allowed for the indigent traveller to receive *zakaah* even if he has stayed for an extended period somewhere in the course of his journey so long as the reason for the delay was to obtain some need.

It is not obligatory to distribute *zakaah* to all of these categories every year. However, it is preferred, since the overall requirements of those in need must be met by the Muslim ruler, his deputy or the person paying the *zakaah*.

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Fasting the Blessed Month of Ramadhan

What is Ramadhan?

Ramadhan is the tenth month of the Islaamic year. Fasting that month was made obligatory for the Muslims in the second year after the *Hijrah* (migration) from Makkah, where they suffered unending persecution, to the safety and sanctuary of Madeenah.

What is Siyaam?

Siyaam means to abstain from something. For example, a verse in the Qur`aan says:

{ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا } (سورة مريم

from foul language, raising his voice or behaving foolishly. If someone reviles him, he should respond: "I am fasting, I am fasting." And he informs us that the bad breath of the one fasting is sweeter to Allaah on the Day of Resurrection than the scent of musk; and that the fasting person will be happy on two occasions: once, when he breaks his fast and the second time, when he meets his Lord he will be happy that he fasted.

It is also reported that Allaah's Messenger ﷺ said: "The fast and the Qur`aan will be two intercessors for the slave of Allaah on the Day of Resurrection." (Narrated by Ahmad) - That is, his reading of the Qur`aan and his studying it and acting upon it and his fasting in accordance with the *Sunnah* of the Prophet ﷺ will be intercessors for him. He ﷺ also informed us that for each day the slave fasts solely for his Lord, Allaah will remove the Hell-fire a distance of seventy years from his face. (Narrated by Al-Bukhaari and Muslim)

And he said that there is a gate in Paradise called *Ar-Rayyaan*, by which those who used to fast will enter; after the last one has entered, the gate will be closed. (Narrated by Al-Bukhaari and Muslim)

The Month of Ramadhan

During Ramadhan, so the Prophet ﷺ has informed us, the gates of Paradise are opened, the gates of Hell are closed and the devils are chained. (Narrated by Ahmad) That is, during Ramadhan, Allaah makes it easier for us to do those good deeds which lead to Paradise, by Allaah's Will; and He makes it easier for us to abstain from those evil deeds which lead to the Hell-fire. He also informed us that the time between the five prayers, two consecutive Fridays, and two consecutive Ramadhaans are expiations for all the sins committed during that period, provided one has avoided the major sins, such as theft, adultery, abandoning prayer etc.

In the Qur`aan, Allaah tells us that there is a day in the month of Ramadhan whose night is better for worship than 1,000 months of worship at any other time. Also, the Prophet ﷺ has informed us that ‘*Umrah* (Minor Pilgrimage) to Makkah, if performed in Ramadhan, is equivalent in reward to that of Hajj performed with him ﷺ. Such is the importance of fasting the month of Ramadhan in Islaam, that if a person deliberately breaks his fast without a valid excuse, or does not fast at all, he commits a major sin and according to the Prophet ﷺ, he would not be able to make up for one day even if he were to fast perpetually. If he believes that fasting is not incumbent upon him, he cannot be considered a Muslim, even though he may pray, pay *zakaah* and perform pilgrimage.

The Manner of Fasting

It is preferred for the fasting person to observe the following:

Eating a meal before dawn: This is known as *sahoor* in Arabic.

According to the Prophet ﷺ, it is a blessed repast. The time for this meal is any time between the middle of the night and dawn. Once the call to *fajr* prayer is heard, the fasting person must cease eating and drinking, though he is allowed to finish what is in his hand.

Haste in breaking the fast: It was the practice of the Prophet ﷺ to break his fast as soon as he heard the call for the *maghrib* prayer. He used to break his fast with a few dates and water and he used to say that a house without dates is a poor house indeed.

Refraining from actions which do not befit the fast: Fasting is a form of worship that brings one closer to Allaah. He has prescribed it to purify the soul and to train it in good deeds. So the fasting person must beware of any action that may cause him to lose his reward of the fast.

Fasting is not simply abstaining from food, drink and sex, but it is also refraining from evil deeds. Allaah's Messenger ﷺ said: "Allaah does not need the fast of the one who does not abandon falsehood or acting upon falsehood." (Narrated by Al-Bukhaari)

Being generous: Al-Bukhaari also reports that Ibn 'Abbaas ؓ said: "The Prophet ﷺ was the most generous of people, but he would be his most generous during Ramadhaan when he would meet the angel Jibreel (Gabriel) ؑ. He would meet with him every night and recite Qur`aan. When Jibreel met him, he used to be more generous than a fast wind."

Reciting and studying of the Qur`aan: It is reported that the Companions of the Prophet ﷺ used to recite up to 200 verses from the Qur`aan during their night prayers in Ramadhaan.

Increasing acts of worship: During the last ten days of Ramadhaan the Prophet ﷺ used to strive to perform more acts of worship than he would at any other time. (Narrated by Muslim)

Performing *Taraaweeh*: During Ramadhaan, the Muslims pray each night to Allaah's Messenger said that he who maintains it sincerely, and in hope of earning a reward will have his past sins forgiven.

Performing *I'tikaaf*: During the last ten days of Ramadhaan, the Messenger of Allaah ﷺ used to retire to the mosque and remain there day and night except for urgent needs, such as washing, eating etc. While there, he would recite the Qur`aan, praise Allaah, supplicate Him and of course pray *Taraaweeh*.

Actions Which Nullify the Fast:

The following acts, when done knowingly and deliberately in the days of Ramadhan, will invalidate the fast:-

1-Intentional eating, drinking

Allah says [in the meaning of]: "Eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then strictly observe the fast until nightfall." [al-Baqara, 2:187].

This applies to the one who does so consciously. However, if a person eats or drinks forgetfully or accidentally or is forced to do it, the fasting is intact, the day is not to be made up and the person should continue fasting.

Abu Hurairah reported that the Prophet (S) said: "Whoever forgets he is fasting, and eats or drinks is to complete his fast, as it is Allah who fed him and gave him something to drink." [Bukhari, Muslim and others]

2-Sexual intercourse

Just like eating and drinking Allah has forbidden sexual intercourse during the days of Ramadan;

"Permitted to you, on the night of the fasts, is the approach to your wives.

[al-Baqara; 2:187]

3-Intentional vomiting

Abu Hurairah reported that the Prophet (S) said : "Whoever is overcome and vomits is not to make up the day. Whoever vomits intentionally must make up the day." [, Abu Dawud,]

4-Menstruation and post-childbirth bleeding

Even if such bleeding begins just before the sunset, the fast of that day is rendered invalid. A woman in this case will have to fast a day later (qadha') for every day (or part of day) that she missed.

'Eed Al-Fitr:

Finally, after twenty-nine or thirty days, when the new moon is sighted, the fast is ended and the Muslims celebrate 'Eed Al-Fitr. Zakaah Al-Fitr is distributed to the poor and needy on this day as the Muslims celebrate the completion of fasting the month of Ramadhaan. Zakaah Al-Fitr should be given before the people went out to pray the Eid prayers. What must be given is a saa' of all kinds of food, which is four times the amount scooped up with two hands, which is approximately three kilograms. If the Muslim gives a saa' of rice or some other staple food of his country, that is fine.

The Virtues of Hajj and 'Umrah

1. Allaah, Most High says:

{ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ }

(سورة آل عمران 97:3)

{ Pilgrimage to the House of Allah is a duty men owe to Allaah – those who can afford the journey; but if any deny faith, Allaah stands not in need of any of His creatures } (Soorah Aali ‘Imraan 3:97)

2. And the Prophet (ﷺ) said: “From one ‘*Umrah* to the next is an expiation for all that is in between them and the accepted Hajj has no reward except Paradise.” (Narrated by Al-Bukhaari and Muslim)

3. And he (ﷺ) said: “Whoever performed the Hajj without speaking any obscenity or committing sins will return as he was the day his mother gave birth to him – without sin.” (Narrated by Al-Bukhaari and Muslim)

4. And he (ﷺ) said: “Take your (Hajj) rituals from me.” (Narrated by Muslim)

5. Hasten to perform the obligation of Hajj as soon as you have sufficient money for the trip there and back. As for the other expenses, such as gifts and sweets etc., no consideration is to be given to them, for such things are not accepted as an excuse by Allaah. Hurry to Hajj before you become ill or stricken with poverty or death while you are in a state of obedience, for Hajj is one of the pillars of Islaam. It has many great benefits in this world and in the Hereafter.

6. The money for ‘*Umrah* and Hajj must be *halaal* in order for them to be accepted by Allaah. ³²

7. It is forbidden for a woman to travel to Hajj or anywhere else without a

³² That is, it should not be the result of gambling, usury, the sale of *haram* goods, such as alcohol, cigarettes, pork etc.

mahram,³³ for the Prophet (ﷺ) said: “A woman must not travel unless she is with a *mahram*.” (Narrated by Al-Bukhaari and Muslim)

8. Repair your broken relations and pay your debts and advise your family not to waste money on decorations, cars, sweets, slaughtering animals etc., for Allaah says:

{ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا } (سورة الأعراف 31:7)

{ **Eat, drink and do not be wasteful** } (*Soorah Al-A'araaf* 7:31)

9. Hajj is a great gathering for Muslims and an opportunity for them to know one another and to develop ties of brotherly love and to cooperate in solving each others' problems and to benefit them, both in their religious and their worldly affairs.

10. And it is most important that you solve your problems by seeking help from Allaah, Alone and invoking Him and no other, for He says:

{ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا } (سورة الجن 20:72)

{ **Say: “I do no more than invoke my Lord, and I associate no partners with Him.”** } (*Soorah Al-Jinn* 2:72)

11. It is permissible to make ‘*Umrah* at any time, but it is best in the month of Ramadhaan, for the Prophet (ﷺ) said: “‘*Umrah* in Ramadhaan is equivalent to Hajj.”³⁴ (Narrated by Al-Bukhaari and Muslim)

12. Prayer in the Mosque of the *Ka'bah* is better than a hundred thousand prayers in any other place, for the Messenger (ﷺ) said: “Prayer in this, my mosque is better than a thousand prayers in any other mosque, except the Mosque of the *Ka'bah*.” (Narrated by Muslim)

³³ *Mahram*: A travel escort, such as her husband, her father, her brother, or any man whom she cannot marry.

³⁴ That is, the reward of it. It does not mean that, having performed ‘*Umrah* in Ramadhaan, there is no obligation upon you to make Hajj.

And he (ﷺ) said: “And prayer in the Sacred Mosque is better than prayer in my mosque by a hundred times.” (An authentic narration by Imaam Ahmad)

1,000 x 100 = 100,000 (one hundred thousand prayers).

13. It is incumbent upon you to make *Hajj At-Tamattu'*, which is '*Umrah* followed by leaving the state of *ihraam*³⁵ and then resuming it for Hajj, as the Prophet (ﷺ) said: “Oh, people of Muhammad! Whenever one of you performs Hajj, let him offer '*Umrah* in his Hajj.” (Narrated by Ibn Hibbaan and authenticated by Al-Albaani)

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How to Make 'Umrah (According to the Qur`aan and Sunnah)

³⁵ *Ihraam*: The state of ritual consecration observed by one performing Hajj or '*Umrah*.

What to Wear

1. It is preferred for the *mu'tamir* (i.e. the one making 'Umrah) to take a shower before wearing seamless, white sheets, which comprise the clothing of *ihraam*.

2. Then the *mu'tamir* dons his *ihraam* clothing, wrapping one around his waist in the style of a sarong, and the other around both his shoulders. He should not cover his head with any kind of hat, turban or anything else.

However, there is no harm in carrying a parasol or any other kind of shade, so long as it is not placed directly on the head. His shoes should be of the unstitched kind: plastic sandals are excellent.

Women wear their normal Islaamic dress, so long as it covers their modesty, in accordance with the Qur`aan and *Sunnah*, but they should *not* cover their hands and faces.

Where to Don the Clothing of Ihraam

It is permissible to do so in one's house, before setting out on the journey, as the Prophet ﷺ used to do this. This makes it easier for those who are travelling by 'plane to Jeddah, who might otherwise not be sure when to wear the *Ihraam* clothing. It is also permitted to use perfume or scented oil at this time. As for women, they may use a coloured, unscented oil (or deodorant).

All of the above is before making the intention for *Iharaam*. This is done from the *meeqaat* (or starting place).

The Meeqaat

If travelling by 'plane, the pilot will usually inform the passengers when they are passing over the *meeqaat*.

1. *Zul Hulaifah* (now known as *Aabar 'Ali*), is the starting place for the people of Madeenah.

2. If the *mu'tamir* approaches Makkah from the west, (e.g. Egypt or *Ash-Shaam* [Greater Syria]) his *meeqaat* will be *Al-Juhfah*, which is a village between Makkah and Madeenah.
3. If he approaches from the direction of *Najd*, in Saudi Arabia, he will begin from the *meeqaat* of *Qarn Al-Manaazil*, near Makkah.
4. If he comes from the direction of Yemen, he will begin from the *meeqaat* of *Yalamlam*, which is a place 30 miles from Makkah.
5. Should he come from the direction of 'Iraaq, he will start from the *meeqaat* of *Zatu 'Irq*, which is about 42 miles from Makkah.

The Intention

The *niyyah* (intention) is made in the heart and the *mu'tamir* should say the *talbiyyah* as follows:

لَبَّيْكَ اللَّهُمَّ بِالْعُمْرَةِ

Labbaik Allaahumma Bil-'Umrah!

...which means:

Oh, Allaah! I come to you with 'Umrah!

For those making their *niyyah* from *Zul Hulaifah*, it is preferred to pray a two *Rak'ah* prayer, as this was the practice of the Prophet ﷺ.

Then one should face the *Qiblah* (in Makkah) and say:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ

لَا شَرِيكَ لَكَ

Labbaik Allaahumma Labbaik

Labbaika Laa Shareeka Laka Labbaik

Innal Hamda Wan-ni'mata Laka Wal-Mulk!

Laa Shareeka Lak

...Which means:

I respond to Your call, oh Allaah! I respond to Your call!

I respond to Your call, You have no partners! I respond to Your call!

Verily, all praise is for you, and all Grace is Yours, as is the Dominion!

You have no Partners!

The *talbiyyah* is made in a loud voice, until such time as the buildings of Makkah are in sight, then one ceases making the *talbiyyah*.

Entering the Masjid

It was the custom of the Prophet ﷺ to enter *Al-Masjid Al-Haraam* (the Sacred Mosque) from the door known as *Baabu Bani Shaibah*, but it is permissible to enter by any door. One should enter with the right foot first, saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahummah Salli ‘Alaa Muhammadin was Sallam,

Allahummaftah Lee Abwaaba Rahmatik.

...which means:

Oh, Allah! Send blessings and peace upon Muhammad!

Oh, Allah! Open for me the doors of Your Mercy!

On Sighting the K’abah

On sighting the *K’abah*, the *mu’tamir* should raise his hands and make any supplication he wishes.

Making Tawaaf

One should begin the *tawaaf* (circumambulation of the *K’abah*) at the black stone, by saying:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

Bismillaahi Wal-Laahu Akbar!

...which means:

In the name of Allaah, and Allaah is Greater!

Then touch the stone with the right hand and kiss it (the stone), if possible. If it is not possible to kiss it, one may touch it with the right hand and then kiss the hand. If this is not possible, then one may simply raise the right hand towards it. The *mu'tamir* should do this every time he draws level with the black stone. He should also touch the corner known as *Ar-Rukn Al-Yamaani* (the Yemeni Corner) with his right hand on each circuit. In between these two points, one should mention Allaah, or recite from the Qur`aan. *Tawaaf* is made in an anti-clockwise direction, with the *mu'tamir's* right shoulder bared, walking briskly during the first three circuits, then normally in the rest. After completing seven circuits, proceed to a place between *Maqaam Ibraaheem* (the Standing Place of Ibraaheem) and the *K'abah* and pray a two *rak'ah* prayer, preferably reciting *Soorah Al-Kaafiroon* in the first *rak'ah* and *Soorah Al-Ikhlaas* in the second. Try to make sure that you pray to a *sutrah* (such as a water barrel, or another worshipper's back) so that nobody may pass in front of you.

Drinking Zamzam water

After praying, proceed to the well of *Zamzam* and drink from its waters, and pour or slash it over the head. Then return to the black stone and kiss it or gesture towards it as before.

As-Safaa

Next, proceed to *As-Safaaa* and begin walking from there to *Al-Marwah*. As you start from *As-Safaa*, recite Allaah's Words in verse 158 of *Soorah Al-Baqarah*:

{ إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَكْرٌ عَلِيمٌ }

***Innas-Safaa Wal-marwata Min Sha'aa'irilaahi Faman Hajjal-baita
Awi'tamara Falaa Junaaha 'Alaihi An Yattawwafa Bihimaa Wa Man
Tatawwa'a Fa-innallaaha Shaakirun 'Aleem***

- which means:

Verily, As-Safaa and Marwah are among the Symbols of Allaah. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform the circuits between them and whoever does good voluntarily, then verily, Allaah is All-recognizing, All-knowing.

(if you look up at the starting point of As-Safaa, you will see them written around the dome).

Then say:

نَبَدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Nabda`u Bimaa Bada` Allaahu Bih.

...which means:

We begin with that with which Allaah began.

Keep walking between the two points and make seven trips back and forth, running between the points indicated by green lights and walking the remainder, facing the Ka'bah each time it comes into view, saying three times:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Allaahu Akbar! Allaahu Akbar! Allaahu Akbar!

Laa Ilaaha Illallaahu Wahdahu Laa Shareeka Lah.

Lahul-Mulku wa Lahul-Hamdu.

Yuhyee wa Yumeetu wa Huwa 'Alaa Kuli Shay'in Qadeer.

Laa Ilaaha Illallaahu Wahdahu Laa Shareeka Lah.

Anjaza W'aadahu wa Nasara 'Abdahu wa Hazamal-Ahzaaba Wahdahu

... which means:

Allaah is Greater! Allaah is Greater! Allaah is Greater! None is worthy or worship but He, Alone, without partners. His is the Dominion and all praise is due to Him. He gives life and brings death and He is Able to do all things. None is worthy of worship but He, Alone, without partners. He fulfills His Promise and He aids His slave and Alone, He routed the tribes.

After completing the seventh circuit upon *Al-Marwah*, he should shave or shorten his hair (a woman may cut from several places and does not need to shave or shorten). This brings the rites of *'Umrah* to an end, and the one who made *'Umrah* not intending to make *'Umrah* before Hajj, and who did not bring a sacrificial animal, leaves the state of *ihraam*, and all that was forbidden to him during *'Umrah* becomes permitted.

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How to Make Hajj (According to the Qur`aan and Sunnah)

Dear brother and sister, you should know that the Messenger of Allaah ﷺ commanded his Companions ﷺ to perform *Hajj At-Tamattu'* (as reported by Abu Dawood), therefore, after completing your '*Umrah*, you should resume your *Ihraam* from the eighth of Zul Hijjah in Makkah and make the *talbiyyah* once again, and then proceed to Minaa.

Staying in Minaa

Go to Minaa and pray the rest of the five prayers there beginning with *zuhr* prayer, and shortening them, but not joining them.

Proceeding to 'Arafah

On the ninth day, after praying *fajr* prayer in Minaa and after the sun has risen, you should proceed to 'Arafah, reciting the *talbiyyah* or making *takbeer* and when you reach Namirah, remain there until noon. When the sun has passed it's highest point, move on to 'Uraanah. Here, the Imaam will give the *khutbah*. Then he leads the prayers of *zuhr* and '*asr*, shortening them and combining them and giving one *azaan* and two *iqaamahs*.

Standing in 'Arafah

You should stand on the rocks of 'Arafah, or if not, at least ensure that you are truly within the precincts of 'Arafah, for this is a pillar of Hajj. Raise your hands and make *du'aa* and make *talbiyyah* and mention Allaah much. The person at 'Arafah should not fast on that day.

Leaving 'Arafah

When the sun has set, you should head calmly for Muzdalifah. On arriving in Muzdalifah, pray *maghrib* and '*ishaa`* prayers, with one *azaan* and two *iqaamahs* and shorten the '*ishaa`* prayer and do not offer any

prayer between them. After this, you should sleep until *fajr*.

At *fajr* time, pray the *fajr* prayer after calling *aqaan* and *iqaamah* (except the weak and women who are excused, and may leave Muzdalifah after half the night has passed). After praying *fajr*, go to Mash'ar Al-Haraam (a small mountain in Muzdalifah), and make *takbeer* and *talbiyyah* and mention Allaah, until the sky is very light. Then leave for Minaa before the sun has risen, calmly and reciting the *talbiyyah* and hurrying when you reach the valley of Muhassir, which is a part of Minaa. Then proceed to *Al-Jamrah Al-Kubraa*.

Stoning the Jamrah

In Minaa, pick up seven small stones, having Makkah on your left and Minaa on your right, then stone the *Jamrah*, making *takbeer* with each throw. You should not recite the *talbiyyah* throwing the last stone. The stoning takes place after sunrise for men and women. The stoning may be done up until night, if there is difficulty in doing so earlier.

After stoning the *Jamrah*, everything which was formerly forbidden to the pilgrim now becomes permissible again, except women, even if you have not yet shaved or slaughtered the sacrificial animal, so you may wear your ordinary clothes and use perfume.

The Slaughter

You should slaughter your sacrificial animal at the place of slaughter in Minaa, although it is permissible to do so in any other place in Minaa or in Makkah. If you are not skilled in slaughtering, then you may depute someone to do it for you. You should give some of your animal to feed the poor and needy and you may also eat from it. If you cannot afford to slaughter an animal, you should fast for three days in Hajj, and seven more when you return home.

Shaving

Preferably shave all of you head, or cut all of your hair short. Ladies

should gather together all of their hair and cut it shorter by a finger- joint.

Tawaaf Al-Ifaadhah

Then, on the same day, proceed to the Sacred House and make *tawaaf* seven times, exactly as you did in ‘*Umrah*, but without hurrying in the first three circuits this time. Then, as before, pray two *rak’ahs* behind Maqaam Ibraaheem if possible. Then go to As- Safaa and make *sa’ee* as before. After this, everything (including intimate relations with one’s spouse) becomes lawful for the pilgrim. *Zuhr* may be prayed at Makkah, and then you should drink Zamzam water.

Returning to Minna

After this, return to Minaa, and remain there for the days and nights of *tashreeq*. You must stone the three *Jamaraat* on each of those days, after noon, beginning with the one nearest to Masjid Al-Khaif, and ending with *Al-Jamrah Al-Kubraa* (*Jamrah Al- ‘Aqabah*). But if you wish to leave after stoning on the second day, then it is permissible. This completes the rites of Hajj and you may now return to Makkah.

The Farewell Tawaaf (Tawaaf Al-Wadaa’)

When you are ready to travel, you should proceed to the Sacred House once more and make your Farewell *Tawaaf*.

Take away with you as much Zamzam water as you wish. Then leave the Sacred *Masjid*, – not walking backwards – and putting the left foot out first, saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allaahumma Salli ‘Alaa Muhammadin wa Sallim

Allaahumma Innee As`aluka Min Fadhlik

...which means:

Oh, Allah! Send blessings and peace upon Muhammad

Oh, Allah! I ask You for Your Bounty.

With this, your Hajj is over, may Allaah accept it from you and grant you blessing and reward.

Allaah, Most High says:

{ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي

الْحَجِّ وَمَا تَفَعَّلُ مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي

الْأَلْبَابِ { (سورة البقرة 2:197)

[The Hajj is [in the] well-known months, so whoever intends to perform Hajj therein, then he should not have intimate relations [with his wife] nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, [be sure that] Allaah knows it. And take a provision for the journey, but the best provision is piety and righteousness] (*Soorah Al-Baqarah* 2:197)

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The Required Decorum of Hajj and ‘Umrah

1. Make your Hajj sincerely for Allaah, saying:

"اللَّهُمَّ هَذِهِ حَجَّةٌ لَا رِيَاءَ فِيهَا وَلَا سُوءَةَ"

“Allaahumma, Hazihi Hijjatun, Laa Riyaa`a Feehaa Wa Laa Sum’ah”

- which means: “Oh, Allaah! This is a Hajj without *riyaa`* or *sum’ah*.³⁶

2. Accompany righteous people and serve them and bear any hurt inflicted upon you by your neighbours with patience.

3. Abstain from smoking or buying cigarettes, because it is *haraam*, being harmful to one’s health and wealth and to one’s neighbours.

4. Use the *siwaak* at prayer times and bring gifts of it, along with *zamzam* water and dates, for the virtue of this has been reported in a number of authentic *ahaadeeth*.

5. Abstain from touching women or looking at them and ensure that your women are covered from the view of other men.

6. Do not tread upon the necks of the worshippers, causing harm to them. Sit in the nearest vacant place.

7. Do not pass directly in front of the worshippers in prayer, even in the two Sacred Mosques, because this is one of the deeds of Satan.

8. Do not be hurried in your prayers and pray towards a *sutrah* (such as a wall, the back of another worshipper, a rucksack etc.) and (know that) the *sutrah* of the Imaam suffices the worshippers in congregational prayer.

9. Be gentle with those around you when making *tawaaf*, *sa’ee*, when stoning the *jamaraat* and when kissing the black stone, for such gentleness is required of you.

³⁶ *Riyaa`* means to perform righteous deeds in order to be seen doing so, rather for Allaah’s sake, while *sum’ah* means to perform such deeds in order to gain a good reputation. According to the Prophet (ﷺ), both are acts of minor *shirk*.

10. Refrain from calling upon other than Allaah, such as the dead, because this is a form of *shirk*, which will invalidate your Hajj and any other good deeds. Allaah says:

{ لَئِنْ أَشْرَكْتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ } (سورة الزمر 65:39)

{ If you were to associate partners (with Allaah), your deeds would be truly fruitless and you would be among the losers } (*Soorah Az-Zumar 39:65*)

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Fourth Section: Hadeeth

Hadeeth No. 1

عَنْ أَبِي هُرَيْرَةَ (٧) عَنِ النَّبِيِّ (ﷺ) قَالَ: "آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ." (رَوَاهُ الْبُخَارِيُّ)

Vocabulary

(آيَة) *aayah* – a sign.

(الْمُنَافِقِ) *al-munaafiq* – the hypocrite (i.e. one who outwardly professes faith while concealing disbelief in his heart).

(حَدَّثَ) *haddatha* – to speak.

(كَذَبَ) *kazaba* – to lie.

(وَعَدَ) *wa'ada* – to promise.

(أَخْلَفَ) *akhlafa* – to break a promise.

(أُؤْتِمِنَ) *u'tumina* – to be trusted.

(خَانَ) *khaana* – to break a trust.

It is reported on the authority of Abu Hurairah (٧) from the Prophet (ﷺ) that he said: “The signs of the *munaafiq* are three: When he speaks, he lies; when he promises, he breaks his promise; and if he is trusted, he breaks the trust.”

Explanation

In this *hadeeth*, Allaah's Messenger (ﷺ) informs us that a hypocrite may be known by three signs ³⁷ : Whenever he speaks he tells lies; whenever he promises to do something, he does not fulfill his promise and whenever he is trusted, for example, with the safe-keeping of some valuable or money, he does not return it. This does not mean that a person who possesses one or two of these traits is branded a hypocrite, but he should beware, for it means that there is something lacking in his faith.

Benefits Derived from This Hadeeth

1. That the signs of a hypocrite are three or four.
2. The sin of lying.
3. The sin of breaking a promise.
4. The sin of betraying a trust.
5. The sin of evil and insulting speech.

!!!

Hadeeth No. 2

عَنْ أَبِي هُرَيْرَةَ (٢) عَنِ النَّبِيِّ (ﷺ) أَنَّهُ قَالَ: "لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ وَاحِدٍ مَرَّتَيْنِ." (رَوَاهُ
الْبُخَارِيُّ)

Vocabulary

(يُلْدَغُ) *yuldaghu* – to be stung or bitten.

(الْمُؤْمِنُ) *al-mu`min* – the Believer.

⁴⁵ In another *hadeeth* also narrated by Al-Bukhaari, the Prophet (ﷺ) adds a fourth sign of hypocrisy: "...and whenever he quarrels, he behaves in an evil and insulting manner."

(جُحْر) *juhr* – a hole or burrow.

It is reported on the authority of Abu Hurairah (τ), from the Prophet (ε) that he said: “The Believer is not stung from the same hole twice.”
(Narrated by Al-Bukhaari)

Explanation

In this *hadeeth*, Allaah’s Messenger (ε) informs us, using the similitude of a person sticking his hand down a hole which might contain a scorpion or a poisonous snake, that the true Believer is not to be caught by the same mistake twice.

Benefits Derived from This Hadeeth

1. The permissibility of using a similitude in order to make a point.
2. That a true Believer learns from his mistakes.

!!!

Hadeeth No. 3

عَنْ أَبِي هُرَيْرَةَ (τ) قَالَ: "قَالَ رَسُولُ اللَّهِ (ε): "الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ إِحْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ ، فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا لَكَانَ كَذَا وَكَذَا وَ لَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ اللَّهُ فَعَلَ. فَإِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ. " (رَوَاهُ مُسْلِمٌ)

Vocabulary

(قَوِيٌّ) *qawiyy* – strong.

(خَيْرٌ) *khair* – better.

(أَحَبُّ) *ahabb* – more loved.

(ضَعِيفٌ) *dha'eef* – weak.

(حَرَصَ) *harasa* – to strive or work hard (for something).

(يَنْفَعُ) *yanfa'u* – to benefit.

(اسْتَعَانَ) *ista'aana* – to seek help (from Allaah).

(يَعْزُزُ) *ya'jazu* – to give up.

(يَقُولُ) *yaqoolu* – to say.

(كَذَا وَكَذَا) *kazaa wa kazaa* – such-and-such.

(قَدَّرَ) *qaddara* – to ordain.

(شَاءَ) *shaa'a* – to will (something).

(يَفْتَحُ) *yaftahu* – to open.

(عَمَلَ) *'amal* – work.

It is reported on the authority of Abu Hurairah (ؓ) that Allaah's Messenger (ﷺ) said: "The strong Believer is better and more loved by Allaah than the weak Believer, but in both of them there is good. Work hard for that which benefits you and seek help from Allaah and do not give up. If you are stricken by misfortune, do not say: "If only I had done such-and-such," rather say: "Allaah has decreed and what Allaah wills He does." For verily, the words: "If only..." open the door to Satan's works." (Narrated by Muslim)

Explanation

In this *hadeeth*, the Messenger of Allaah (ﷺ) said that the strong Believer is better and more loved by Allaah than the weak Believer. This means that the one who is strong in faith and also physically strong is better than the Believer who is weak in faith and body and more loved by Allaah. This is because the strong Believer is able to do more deeds loved by Allaah. He (ﷺ) also informed us that when some ill befalls us, we should not become sad or angry and say: “If only...” but instead we should express contentment for that which Allaah has ordained for us, for the saying: “If only...” leaves us vulnerable to Satan’s mischief. Rather, we should be mindful of Allaah’s Words:

{ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ

يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ } (سُورَةُ الْبَقَرَةِ 2:216)

{ And it may be that you hate something and it is good for you, and it may be that you love something and it is bad for you; but Allaah knows and you know not } (Soorah Al-Baqarah 2:216)

Benefits Derived from This Hadeeth

1. That the strong Believer is more loved by Allaah than the weak Believer.
2. That the weak Believer is also loved by Allaah.
3. That there is good in both of them.
4. The obligation to work for that which is beneficial.
5. The obligation to seek Allaah’s help.
6. Warning against giving up hope.
7. Warning against using the expression: “If only...”

8. The obligation to accept what Allaah has ordained for us.

!!!

Hadeeth No. 4

فَقَالَ أَبُو جُهَيْمٍ (٢): "قَالَ رَسُولُ اللَّهِ (ﷺ): "لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَا ذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ." (رَوَاهُ الْبُخَارِيُّ)

Vocabulary

(يَعْلَمُ) *ya'lamu* – to know.

(مَارٌّ) *maarr* – passerby.

(الْمُصَلِّي) *al-musalli* – the worshipper.

(يَقِفُ) *yaqifu* – to stand or stop.

Abu Juhaim (٢) said: "Allaah's Messenger (ﷺ) said: "If the person passing in front of a worshipper in prayer knew what he a sin he was incurring, he would prefer to wait for forty (years) rather than passing in front of him." (Narrated by Al-Bukhaari)

Explanation

In this *hadeeth*, Allaah's Messenger (ﷺ) informs us that the one who passes directly in front of a praying person commits a grave sin and that if only he appreciated how great is his sin, he would rather wait for forty years than pass in front of him. It should be made clear here that there is

no sin in passing at a distance in front of the worshipper. Also it is incumbent upon the worshipper to pray towards a *sutrah*,³⁸ so that people may pass in front of him easily.

Benefits Derived from This Hadeeth

1. The sin of passing between a worshipper and his *sutrah*.
2. That the one who does so faces a severe punishment.
3. The Prophet's care and compassion for his people in warning them against this sin.

!!!

Hadeeth No. 5

عَنْ أَبِي هُرَيْرَةَ (٢) قَالَ: "قَالَ رَسُولُ اللَّهِ (ﷺ): "إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ." (رَوَاهُ مُسْلِمٌ)

Vocabulary

(يَنْظُرُ) *yanzuru* – to look.

(أَجْسَاد) *ajsaad* – bodies (sing.: (جَسَد) *jasad*).

(صُور) *suwar* – shapes (sing.: (صُورَة) *soorah*).

(قُلُوب) *quloob* – hearts (sing.: (قَلْب) *qalb*).

⁴⁶ *Sutrah*: An object such as a pillar, a wall, a sitting person, a saddle, a stick or spear etc. Allaah's Messenger (ﷺ) said: "Do not pray except towards a *sutrah* and do not let anyone pass in front of you." (Narrated by Ibn Khuzaimah)

(أَعْمَال) *a'amaal* – deeds (sing.: (عَمَل) *'amal*).

It is reported on the authority of Abu Hurairah (Ⓣ) that he said:

“Allaah’s Messenger (ﷺ) said: “Verily, Allaah does not look at your bodies nor your appearance, but rather He looks at your hearts and your deeds.” (Narrated by Muslim)

Explanation

In this *hadeeth*, Allaah’s Messenger (ﷺ) tells us that our physical appearance is not important to Allaah; what is important to Him is the faith in our hearts and our actions, good or evil, for it is upon this that we will be judged on the Day of Resurrection, not whether we are beautiful or ugly, muscular or puny etc.

Benefits Derived from This Hadeeth

1. That our physical appearance, whether handsome or ugly is not important to Allaah.
2. That what is important to Allaah is what is in our hearts and our deeds.

!!!

Hadeeth No. 6.

عَنْ أَبِي هُرَيْرَةَ (Ⓣ) قَالَ: "قَالَ رَسُولُ اللَّهِ (ﷺ): "إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ

الْحَدِيثِ وَلَا تَحْسَبُوا وَلَا تَحْسَبُوا وَلَا تَنَاجَشُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا

عِبَادَ اللَّهِ إِخْوَانًا." (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

Vocabulary

(إِيَّاكُمْ) *iyyaakum* – beware.

(الظَّانُّ) *az-zann* – suspicion.

(الْكَذَّابُ) *akzabu* – the most untruthful.

(حَدِيثٌ) *hadeeth* – speech.

(تَحَسَّسٌ) *tahassasa* – to be inquisitive.

(تَجَسَّسٌ) *tajassasa* – to spy.

(تَنَاجَشٌ) *tanaajasha* – to outbid (one another).

(تَحَاسَدٌ) *tahaasada* – to envy (one another).

(تَبَاغَضَ) *tabaaghadha* – to hold grudges (against one another).

(تَدَابَرَ) *tadaabara* – to backbite.

(عِبَادٌ) *'ibaad* – slaves.

(إِخْوَانٌ) *ikhwaan* – brothers.

It is reported on the authority of Abu Hurairah (ؓ) that he said: “The Messenger of Allaah (ﷺ) said: “Beware of suspicion, for suspicion is the greatest lie. Do not be inquisitive about one another, nor spy on one Another. Do not outbid one another in order to raise the price. Do not be envious and do not hold grudges. Do not backbite, but be slaves of Allaah and (be) like brothers.” (Narrated by Al-Bukhaari and Muslim)

Explanation

In this *hadeeth*, the Prophet (ﷺ) warns us against being suspicious of people without due cause, against inquisitiveness and spying, false bidding in order to raise the selling price of one's goods, envy, bearing grudges and backbiting. Finally, he tells us to act like true slaves of Allaah (i.e. as Muslims) and to behave at all times as brothers to one another.

Benefits Derived from This Hadeeth

1. The forbiddance of undue suspicion.
2. That suspicion is the greatest lie.
3. The prohibition of inquisitiveness.
4. The forbiddance of spying.
5. The prohibition of false bidding with the intention of raising the price.
6. The forbiddance of envy.
7. The prohibition of bearing grudges.
8. The forbiddance of backbiting.
9. The obligation to be slaves of Allaah.
10. The obligation to behave as brothers.

!!!

Hadeeth No. 7.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (ؓ) قَالَ: "سَمِعْتُ رَسُولَ اللَّهِ (ﷺ) يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ." (رَوَاهُ مُسْلِمٌ)

Vocabulary

(رَأَى) *ra`aa* – to see.

(مُنْكَرٌ) *munkar* – something hateful or evil.

(يُغَيِّرُ) *yughayyiru* – to change (something).

(لِسَان) *lisaan* – tongue.

(أَضْعَفُ) *adh'afu* – the weakest.

(الْإِيمَان) *al-eemaan* – faith, belief.

It is reported on the authority of Abu Sa'eed Al-Khudri (ؓ) that he said:

“ I heard Allaah’s Messenger (ﷺ) saying: “Whoever among you sees something which is *munkar* should change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do even this, then by his heart – and that is the weakest kind of faith.” (Narrated by Muslim)

Explanation

Here, Allaah’s Messenger (ﷺ) informs us that it is incumbent upon anyone who sees something evil or forbidden to take action to stop it, if he is able to do so. If his situation does not permit him to do so, then he should speak against it. If he is unable to do even this, then he should hate it in his heart, but he should know that this is a sign of weak faith.

Benefits Derived from This Hadeeth

1. The obligation to take action against evil if it is possible.
2. The obligation to speak against evil if one is able to do so.
3. The obligation to at least detest evil in one’s heart.

4. That contenting oneself with only hating evil when it is possible to do more indicates weakness of faith.

!!!

Hadeeth No. 8

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (٢) قَالَ: "حَفِظْتُ مِنْ رَسُولِ اللَّهِ (ﷺ) : "دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ فَإِنَّ الصَّدْقَ طُمَآئِنَةٌ وَالْكَذِبَ رِيْبَةٌ." (رَوَاهُ التِّرْمِذِيُّ)

Vocabulary

(حَفِظَ) *hafiza* – to memorize.

(دَعْ) *da'a* – to leave or abandon.

(يُرِيْبُ) *yureebu* – to make (someone) doubt.

(الصَّدْقَ) *as-sidq* – truthfulness.

(طُمَآئِنَةٌ) *tama`neenah* – comfort.

(الْكَذِبَ) *al-kazib* – lies, falsehood.

(رِيْبَةٌ) *reebah* – disturbing.

It is reported on the authority of Abu Muhammad Al-Hasan Ibn ‘Ali Ibn Abi Taalib (٢) that he said: “I memorized from the Messenger of Allaah (ﷺ) (that he said): “Leave what makes you doubt in favour of what does not make you doubt, for verily, truth is comforting, while falsehood is disturbing.” (Narrated by At-Tirmizi)

Explanation

In this *hadeeth*, Allaah's Messenger (ﷺ) tells us to abstain from those things about whose permissibility we are uncertain in favour of those things which we know to be *halaal*, for in truth one finds serenity, while falsehood leads to worry and restlessness.

Benefits Derived from This Hadeeth

1. The obligation to refrain from matters which make us doubt.
2. The obligation to stick close to what is *halaal*.
3. That in truth there is comfort.
4. That doubt leads to restlessness and worry.

!!!

Hadeeth No. 9

عَنْ أَبِي هُرَيْرَةَ (ؓ) قَالَ: "قَالَ رَجُلٌ: "يَا رَسُولَ اللَّهِ ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟"
قَالَ: "أُمُّكَ." قَالَ: "ثُمَّ مَنْ؟" قَالَ: "أُمُّكَ." قَالَ: "ثُمَّ مَنْ؟" قَالَ: "أُمُّكَ." قَالَ: "ثُمَّ مَنْ؟"
قَالَ: "أَبُوكَ." (رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ وَاللَّفْظُ لِمُسْلِمٍ)

Vocabulary

(أَحَقُّ) *ahaqu* – to have a greater right.

(حُسْنُ الصَّحَابَةِ) *husnus-sahaabah* – the best relations.

It is reported on the authority of Abu Hurairah (ؓ) that he said: "A man asked: "Oh, Messenger of Allaah! Who among my family members has

more right upon me?” He (ﷺ) replied: “Your mother.” He asked: “Then who?” He (ﷺ) answered: “Your mother.” The man asked: “Then who?” The Prophet (ﷺ) said: “Your mother.” “Then who?” the man asked. “Your father,” replied the Prophet (ﷺ).” (Narrated by Al-Bukhaari and Muslim, with the wording of Muslim)

Explanation

Abu Hurairah (رضي الله عنه) informs us that a man came to the Prophet (ﷺ) and asked him about which member of his family had the greatest right upon him. Allaah’s Messenger (ﷺ) told him that it was his mother. The man then asked who had the second greatest right and was told it was his mother. He then asked a third time and received the same reply. Only upon asking a fourth time did the Prophet (ﷺ) reply: “Your father.” This is because it is the mother who bears us for nine difficult months, then endures the pain and distress of childbirth. It is she who feeds us, cares for us, teaches us and protects us during our formative years. Because of this, we owe our mothers a greater debt than any other member of our family. For this reason, the Prophet (ﷺ) replied: “Your mother” three times in order to stress the great obligation we owe to our mothers. Finally, we also owe a lesser debt to our father, for it is he who protects the family, and works hard in order to make sure we have the necessary provisions of life.

Benefits Derived from This Hadeeth

1. The obligation to seek knowledge from those more learned than we.
2. That we owe an incalculable debt to our mothers.

3. That we owe a great debt also to our fathers.

!!!

Hadeeth No. 10

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَتْ: "قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ (ﷺ) فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ قُلْتُ: "قَدِمْتُ عَلَى أُمِّي وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي؟" قَالَ: "نَعَمْ ، صِلِي أُمَّكِ." (رَوَاهُ الْبُخَارِيُّ وَاللَّفْظُ لِلْبُخَارِيِّ)

Vocabulary

(قَدِمَ) *qadima* – to come.

(مُشْرِكَةٌ) *mushrikah* – idolatress.

(عَهْد) *'ahd* – a time or period.

(رَاغِبَةٌ) *raaghibah* – desirous.

(يَصِلُ) *yasilu* – to maintain a relation (with someone).

It is reported on the authority of Asmaa` Bint Abi Bakr (may Allaah be pleased with them both) that she said: "My mother came to me while she was still a pagan during the time of the Prophet (ﷺ) and so I asked his advice, saying: "My mother has come to see me and she is asking something of me; should I treat her well?" He (ﷺ) replied: "Yes, treat

your mother well.” (Narrated by Al-Bukhaari and Muslim, with the wording of Al-Bukhaari)

Explanation

Asmaa’ Bint Abi Bakr (may Allaah be pleased with them both) informs us in this *hadeeth* that her mother came to Madeenah to see her from Makkah, seeking financial help. Unsure what to do, since her mother was a disbeliever still living among the pagan Quraish in Makkah, she sought the advice of the Prophet (ﷺ). After she had explained the situation to him, he told her to give her mother something and to be kind to her.

Benefits Derived from This Hadeeth

1. The obligation to seek advice from the people of knowledge when one is in doubt.
2. The obligation to be kind to one’s mother, even though she may be a disbeliever.
3. The virtue of Asmaa’ Bint Abi Bakr in seeking advice from the Prophet (ﷺ).

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STUDY COURSE FOR NEW MUSLIMS

Part: 3

**BY:
Ali Ateeq Al Dhaheri**



Introduction

All praise and thanks be to Allah and may the Blessing and peace of Allah be upon our prophet Mohammed and upon his family and companions.

Allah, most high says:

"And who is better in speech than he who invites men (to believe in oneness of Allah, performs righteous deeds and says: I am one of those who submit to Allah)" *

This the part three was completed courses part one and part two for new Muslims. The part three consists of the following subjects:(The marriage in Islam, business transactions, killing animals, and food and drink .) This course for new Muslims. I ask Allah, most glorified, most high to make this work of benefit to the new Muslims and I seek no gain there by except to please Allah and to attain the reward of the hereafter.

(*) soorah fussilat 41 : 33

The Marriage in Islam



THE IMPORTANCE OF MARRIAGE IN ISLAM

Islam encourages marriage;

1) Allah عز وجل said:

"وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ ﴿72﴾" سورة النحل

"And Allah has given you wives, of your own kind, and has given you, from your wives, sons and grandsons, ... "(V.16:72)

2) And He عز وجل said:

"وَانكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿32﴾
" سورة النور

"And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All- Knowing (about the state of the people)". (v'24:32)

3) The Prophet (صلى الله عليه وسلم) said:

"الدنيا متاع، وخير متاعها المرأة الصالحة" (رواه مسلم)

"This worldly life is Mata ((a provision of temporary comfort) and the best Mata (in it is a pious woman)." (Muslim)

The rule about getting married:

Marriage is obligatory on one who has the ability to do so and has the craving for it and fears that he might commit fornication (if he doesn't marry). However, if one hankers after marriage, but doesn't have the material means, he should act according to Allah's Statement:

"وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتَلِيَ عَلَيْهِنَّ الْإِيمَانَ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿33﴾"

"And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty" (V.24:33)

صلى الله عليه وسلم And the statement of the Prophet

يا معشر الشباب من استطاع الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج ومن لم يستطع فعليه بالصوم فإنه له وجاء" (متفق عليه)

"You assemblage of young men! Whoever among you is capable of marriage (financially and physically), he should marry, for it is more helpful in lowering ones gaze and guarding one's private parts (from prohibited sex); and whoever is not able, he should fast, for it will be a shield for him." (Agreed upon)

As for one who desires it and has the ability to marry, yet he doesn't fear committing fornication, it is recommended for him to marry, and it is better than his single minded concentration on devotionary worship because monasticism is not part of Islam.

Picking a pious wife:

A wife should be a source of tranquility and repose for her Husband, so it is imperative to choose one who is religious. The Prophet صلى الله عليه وسلم said:

"تنكح المرأة لأربع: لمالها ولحسبها، ولدينها، فاظفر بذات الدين تربت يداك" (متفق عليه)

"A woman is married for four (reasons); for her wealth, for her lineage, for her beauty and for her religion, so triumph (by choosing) a religious woman; may your hands be coated with dust." (Agreed upon)
(The last part of the *Hadith* is a *Du 'a* for poverty of one, who does not make the religion one of his goals).

Seeing the Woman to whom one proposes Marriage

It is permissible for a Muslim man to see the woman to whom he intends to propose marriage before taking further steps so that he can enter into the

marriage knowing what is ahead for him. Otherwise, if he has not seen her before marriage, he may not find her looks to his liking and may have regrets after he is married to her.

The eye is the messenger of the heart; when the eyes meet the hearts and the souls of man and woman may meet as well. Muslim reported Abu Hurairah as saying that a man came to the Prophet (peace be on him) and told him that he had contracted to marry a woman of the Ansar. "Did you look at her?" the Prophet (peace be on him) asked. "No," he said, 'Then go and look at her,' said the Prophet (peace be on him), 'for there is something in the eyes of the Ansar,' meaning that some of them have a defect of their eyes.

Prohibited Proposals

It is *haram* for a Muslim man to propose to a divorced or widowed Woman during her '*iddah*' (that is, the waiting period during which She is not allowed to remarry), for this waiting period is part of the Previous marriage and may not be violated. Although one may, During this period, convey his desire for marriage through indirect Hints or suggestions, it may not be done through an explicit Proposal. Says Allah Ta' ala:

"And there is no blame on you in what you proclaim or hide in your minds concerning betrothal to women"(2:235)

It is likewise forbidden to the Muslim to propose to a woman who is already betrothed to a brother Muslim; the one whose proposal has already been accepted has acquired a right which must be safeguarded in consideration of goodwill and affection among people, especially among his brother Muslims. However, if the first suitor terminates his betrothals or gives the second suitor his permission, there is no harm in proceeding with it.

Muslim reported that the Messenger of Allah (peace be on him) Said:

A Believer is a brother to another Believer. It is therefore not lawful for him to outbid his brother in buying something or to propose to a woman when his brother has done so, unless he gives him permission. And Al-Bukhari reported that the Prophet (peace be on

him) said: A man must not propose to another man's betrothed unless he withdraws or gives him permission.

The Consent of the Girl

It is the girl's right to make a decision concerning her marriage, and her father or guardian is not permitted to override her objections or ignore her wishes. The Prophet (peace be on him) said: A woman who has been previously married has more right concerning her person than her guardian, and a virgin's consent must be asked about herself, her consent being her silence.

Ibn Majah and some other transmitters report the following *hadith*:

A girl came to the Prophet (peace be on him) and informed him that her Father had married her to her cousin against her wishes, whereupon the Prophet (peace be on him) allowed her to exercise her choice. She then said, 'I am reconciled to what my father did but I wanted to make it known to women that fathers have no say in this matter.'

The father of a girl must not delay marriage of his daughter if a proposal is received from a man of equal status who is of sound religion and character. The Prophet (peace be on him) said:

Three matters should not be delayed: *salat* when its time comes, burial when the funeral has arrived, and the marriage of a single woman when a man of equal status has proposed.

He further said:

When someone with whose religion and character you are satisfied asks for your daughter in marriage, accede to his request. If you do not do so there will be corruption and great evil on the earth.

Women to whom marriage is prohibited

It is permanently *ha ram* for a Muslim to marry a woman who belongs to one of the following categories:

(1) The father's wife, whether divorced or widowed. During the period of *jahiliyyah* such marriages were allowed. Then Islam prohibited them, for once a woman is married to a man's father she acquires the status of his mother, and this prohibition is out of honor and respect for the father.

Moreover, as this inviolable prohibition leaves no room for sexual attraction between the Son and his step-mother they are able to develop a relationship of respect and honor.

- (2) The mother, including the grandmothers on both sides.
- (3) The daughter, including the granddaughters from the son or daughter.
- (4) The sister, including the half and step sisters.
- (5) The paternal aunt, whether she is the real, half, or step-sister of The father.
- (6) The maternal aunt, whether she is the real, half, or step-sister of The father.
- (7) The brother's daughter, i.e. his niece.
- (8) The sister's daughter, i.e., his niece.

Marriages prohibited by reason of fosterage:

(9) . *The foster mother*: It is *haram* for a Muslim to marry a woman who has suckled him during his infancy, for suckling makes her like his real mother, since milk has gone into the making of his flesh and bones. Nursing consciously or unconsciously produces feelings of motherhood in a woman and of kinship in a child, and although these feelings might seem to disappear as the child grows and becomes a man, they remain hidden in the unconscious.

However, the prohibition of marriage based on fosterage is effective only if the suckling occurred before the time of weaning; that is, when milk was the primary source of food.

(10) . *Foster sisters*: Just as a woman becomes a mother to a child by virtue of suckling, likewise her daughters become his sisters, her sisters his aunts, and so on. The Prophet (peace be on him) said:
"What is *haram* by reason of genealogy is *haram* by reason of fosterage."¹

¹-reported by Al-Bukhari and Muslim

Thus the foster-sisters, foster-aunts, and foster-nieces are All *muharramat* and marriage to them is permanently Prohibited.

In-Law relationships:

(11). *The mother-in-law*: Marriage to the wife's mother is permanently prohibited from the time a man enters into a marriage contract with a woman, whether he and his wife have engaged in sexual intercourse or not. The act of marriage itself gives the mother-in-law the same status as the mother.

(12). *The step-daughter*: A man cannot marry his step-daughter (his wife's daughter by a previous marriage) if sexual intercourse has taken place with her mother, his wife. However, if a man divorces his wife without having had intercourse with her, it is permissible for him to marry her daughter by a previous marriage.

(13). *The daughter-in-law*: That is, the wife of the real son, not that of the adopted son. In fact, Islam abolished the permissibility of the system of legal, formalized adoption, because this is contrary to fact and to reality resulting in the prohibiting of what is essentially *halal* and the permitting of what is essentially *haram*. Allah Ta'ala says:

"...Nor has He made your sons by adoption your (real) Sons. Those are simply words from your mouths ..." (33:4)

Meaning that it is merely an expression of the language which does not alter reality nor transform an outsider to the family into a blood relative.

These three types of female relatives are forbidden in marriage in Order that peaceful relationships may be maintained among the in-laws.

Sisters as Co-Wives

(14). As opposed to the practice of the period of *jahiliyyah*, Islam forbade taking two sisters as co-wives, at the same time because the feeling of love and sisterliness which Islam wants to main tain between sisters would be destroyed if one sister became The co-wife of the same husband.

While the Qur'an mentioned the two sisters, the Prophet (peace be on him) added, "A man may not be married to a woman and her paternal aunt (at the same time), nor to a woman and her maternal aunt." (Reported by Al- bukhari.)

And he said:

"If you do this, you will sever your ties of kinship," (Reported by Ibn Hibban)

Married Women

(15). As long as a woman is married, her marriage to any other Man is prohibited. She may marry another man only When two conditions are fulfilled:

(1) Her marriage tie is broken either because of the death of her husband or because of divorce.

(2) She has completed the period of waiting (*'iddah*) ordained by Allah. For a pregnant woman this period ends when she delivers the baby. If she is widowed but not pregnant, the period of *'iddah* is four months and Ten days, while if she is divorced and it is not known whether or not she is pregnant, the *'iddah* is three menstrual cycles. This *'iddah* relates to the woman who has menstrual periods; for a woman who does not menstruate, the *'iddah* is three months. Allah Ta'ala says:

"And divorced women shall wait concerning themselves for three monthly periods. And it is not permissible for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day." (2:228) And.

"As for those' who have no further expectation of menstruation among your women, if you are in doubt, the waiting period is three months, as well as for those who have no menses. And for those who are pregnant, Their period is until they deliver their burdens."(65:4) And

And

"For those of you who die and leave behind widows, they shall wait concerning themselves for four months and ten days ..." (2:234)

Of these fifteen categories of female relatives to whom marriage is Prohibited, fourteen are mentioned in *Surah Al-Nisa*:

"And do not marry those women whom your fathers married, except what is past; indeed, it was an indecency and an abomination, and an evil path.

Forbidden to you are your mothers and your daughters, and your sisters and your father's sisters and your mothers' sisters, and your brothers' daughters and your sisters' daughters, and your foster mothers and You're foster sisters, your wives' mothers, your step- .daughters under your guardianship born of your wives to whom you have gone in - and if you have not gone into them there is no blame on you - and the wives of Your sons proceeding from your loins, and that you should marry two sisters at one time, except what is past; indeed Allah is Forgiving, Merciful. ." (4:22-23)

The prohibition against being married to a woman and any of her aunts at the same time is derived from the *hadith* cited above.

Mushrik* Women

A woman who is *mushrik*, that is, who worships idols or associates other deities with Allah, is also among those who are prohibited.

Allah Ta'ala says:

"And do not marry *mushrik* women until they believe, for a believing bondmaid is better than a *mushrik* woman, even though you may admire her. And do not marry (your girls) to *mushrik* men until they believe, for A believing bondsman is better than a *mushrik*, even though you may admire him: They (*mushrikeen*) invite you to the Fire, but Allah invites you to the Garden and to forgiveness by His grace ..." . (2:221)

This verse proclaims that a Muslim man may not marry a *mushrik* woman nor may a Muslim woman marry a *mushrik* man, because there is a great, Unbridgeable gulf between the two systems of belief. Islam invites people to the Garden of Paradise, while *shirk* (idolatry or polytheism) leads them to the Fire of Hel While Muslims believe in God, His messengers, and The Hereafter, *mushrikeen* associate others with God, reject His messengers, and deny the Hereafter.

**Mushrik* denotes someone who commits *shirk*, or ascribes partners to Allah by his polytheistic beliefs or idolatrous practices.

Marriage to the Women of the people of the book

Islam has made marriage to Jewish or Christian women lawful for Muslim men, for they are *Ahl al-Kitab*, that is, People of the Book, or people whose tradition is based upon a divinely revealed Scripture. Although they have distorted and altered it, they do. Possess a religion of divine origin, and hence Islam has made some exceptions in dealing with them.

The Qur'an says:

"...And the food of those who were given the Scripture (Before you) is permitted to you and your food is permitted to them. And (lawful to you in marriage are) chaste women from the Believers and chaste women from those who. Were given the Scripture before you, When you give them their due dowers, desiring chastity, not lewdness or secret intrigues " (5:5)

The Prohibition of a Muslim Woman's Marrying a Non-Muslim Man

It is haram for Muslim woman to marry a non-Muslim man, regardless of whether he of the People of the Book or not. We have already mentioned the saying' of Allah Ta'ala:

."And do not marry (your girls) to idolaters until they Believe ... ".(2:221)

And He said concerning the immigrant Muslim women,

"...Then if you know them to be Believers, do not send them back to the unbelievers. They are not *halal* for them (as wives), nor are they *halal* for them (as husbands). " (60:10)

No text exists which makes exceptions for the People of the Book; hence, on the basis of the above verses, there is a consensus among Muslims concerning this prohibition.

Marrying more than one woman

Islam is a way of life consonant with nature, providing human solutions to complex situations and avoiding extremes. This characteristic of Islam can be observed most clearly in its stand concerning the taking of more than one wife. Islam permits the Muslim to marry more than one woman in

order to resolve some very pressing human problems, individual as well as social.

Many peoples and religions prior to Islam permitted marriage to a host of women, whose number reached tens and sometimes hundreds, without any condition or restriction. Islam, on the other hand, laid down definite restrictions and conditions for polygamy. With regard to the restriction, it limited to four the maximum number of wives a man might have. When Ghailan al-Thaqafi accepted Islam, he had ten wives.

“Choose four of them and divorce the rest. ” (Reported by Ahamed)

The Prophet (peace be on him) told him. Similarly, some men who had eight or five wives at the time of embracing Islam were told by the Prophet (peace be on him) to retain only four. The case of the Prophet (peace be on him), who himself had nine wives, was exempted from this by Allah for the sake of *da 'wah* (the propagation of the message of Islam) during his lifetime and because of the need of the Muslim *ummah* after his death.

Justice among wives – A Condition

The condition which Islam lays down for permitting a man to have more than one wife is confidence on his part that he will be able to deal equitably with his two or more wives in the matter of food, drink, housing, clothing and expenses, as well as in the division of his time between them. Anyone who lacks the assurance that he will be able to fulfill all these obligations with justice and equality is prohibited by Allah Ta'ala from marrying more than one woman,

For Allah Ta'la says:

"...But if you fear that you will not be able to do justice (Among them), then (marry) only one.... " (4:3)

And the Prophet (peace be on him) said:

“Anyone who has two wives and does not treat them equally will come on the Day of Resurrection dragging one part of his body which will be hanging down.” (Reported by Ahmad, Al-Tirmidhi.)

The Essential Elements of Marriage

For the validity of a marriage, it is necessary that four Essential elements are present:-

Legal Guardian

The legal guardian is the father of the wife, or his designated representative, or her closest male relative, or a man of understanding from her family, or the (Islamic) ruler. This is due to the Messenger of Allah's statement:

" لا نكاح إلا بولي "

(*There is no marriage without a legal guardian*) (The *Sunan* compilers, and it was graded *Sahih* by Al-Hakim and Ibn Hibban.) Umar said: "A woman may not be married without the permission of her legal guardian or a man of understanding from her family, or the Muslim ruler." (Malik In *Al-Muwatta'* with a *Sahih* chain of narration.)

The wording of the marriage contract

It is a saying of the husband to be or his representative at the time of contract , (marry me to your daughter or so and so girl that you have been left in charge of)

SO THAT THE GUARDIAN WILL RESPOND TO HIM SAYING ,(IN DEED I HAVE GIVEN YOU MY DAUGHTER , SO AND SO IN MARRIAGE TO ME) . THEREUPON THE GROOM SAYS, (I HAVE ACCEPTED HER MARRIAGE TO ME).

Two Witnesses

The meaning of two witnesses is that two or more just Muslim men should be present at the marriage contract. This is due to Allah's statement:

" وأشهدوا ذوي عدل منكم "

(*And take as witness two just persons from among you (Muslims).*) (65:2)

The Messenger of Allah عز وجل said:

(لا نكاح إلا بولي وشاهدي عدل)

(*There is no marriage without a guardian and two just witnesses .*)

Mahr (Dowry)

Mahr or *Sadaq* is what a woman is given that makes it lawful to have lawful sexual enjoyment with her. Giving a *Mahr* is an obligatory act. This is due to Allah's statement,

"وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا (4)"
"And give to the women their Mahr with a good heart." (4:4)

The Messenger of Allah عز وجل said:

(Find something (to give the woman) I even if it is a ring made of iron.)
(Al-Bukhari and Muslim)

Divorce

Marriage, as stated previously, is a strong bond by means of which Allah joins a man and a woman. While they are "single" as individual human beings, after marriage they are termed a "couple." Marriage makes of them a pair, and thus the sorrow and joy of the one are equally the sorrow and joy of the other. The Quran' an describes this bond in beautiful and vivid language:

"...They (wives) are your garments and you are their garments ... " (2:187)

meaning that each is the protection, the covering, the support, and the adornment of the other. I each of the two spouses have rights in regard to the other which must be recognized and which are not to be diminished. These mutual rights are equivalent except in relation to what is particular to men by virtue of their natural position, as Allah says:

"...And they (women) have (rights) similar to those (of men) over them in an honorable fashion, but men have a degree over them. " (2:228)

This "degree" (*darajah*) is related to men's role as the maintainers and leaders of the family. A man asked the Prophet (peace be on him), "O Messenger of Allah, what rights may a wife demand of her husband?" He replied, That you should feed her (with the same standard) as you feed yourself, clothe her as you clothe yourself, that you should never hit her face or put her down, or cut Yourself off from her unless it occurs in the house. " (Reported by Abudaoud)

Accordingly, it is not permissible for the Muslim husband to neglect to provide his wife with food and clothing. A *hadith* states, "Wasting the sustenance of his dependents is sufficient sin for a man . "(reported Abudaoud)

Striking her on the face is also prohibited, since it is an insult to her human dignity as well as being a danger to the most beautiful part of her body. And if the Muslim is pushed to discipline his wife in the event of open rebellion, when all other methods have failed, he is not allowed to beat her in a manner which causes pain or injury, and he is most certainly not permitted to touch her face or other easily .

The Islamic Limits for the regulation of divorce

The Islamic *Shari'ah* has placed a number of obstacles in the way of divorce in order to confine it within the narrowest possible compass. Divorce without lawful necessity and without first exhausting all the other means mentioned earlier of resolving the conflict is unlawful and is prohibited in Islam. Some jurists maintain, it is injurious to both husband and wife, unnecessarily damaging the interests of the two, which, like the wasting of property, is *haram*

.
"Do not harm yourself or others," (transmitted by Ibn Majah)

The Prophet (peace be on him) has instructed us.

People who divorce their spouses and marry others in order to enjoy a variety of sexual partners are liked neither by Allah nor by His Messenger (peace be on him). The Prophet (peace be on him) called them (the tasters) saying:

"I do not like the tasters, men and women."

And

"Allah does not like the tasters, men and women." (1)

Said 'Abdullah bin 'Abbas: "Divorce is (only) in the case of necessity. "

1-(Reported by Tabarani on authority of good transmitters)

The prohibiting of divorcing in Menstruation

When divorce becomes necessary, it is not permissible for the Muslim to implement it any time he pleases; he must wait for a suitable time.

According to the *Shari'ah*, this suitable time is when the woman is clean following her menstrual period or the period of puerperal discharge following childbirth and before her husband has resumed sexual relations with her, or when she is pregnant and Her husband is aware of her pregnancy.

The reason for prohibiting divorce during menstruation or the period of puerperal discharge is that, since during such periods sexual intercourse is *haram*, the idea of divorce may come to a man's Mind because of Sexual frustration and nervous tension.

He is therefore advised to wait until his wife is clean and to divorce her then, if he is intent on divorce, before the resumption of marital Relations.

Where the Divorce Resides During the Waiting Period

The Islamic *Shari'ah* requires that the divorced woman remain in her home, that is to say, her husband's house, for the duration of her *'iddah* (waiting period). It is not permissible for her to move from the house, as it is likewise not permissible for her husband to evict her without a just cause. This requirement leaves the way open, during the *'iddah* following a first or second pronouncement of divorce, for the husband to revert to his wife without the requirement of remarriage. Her presence in the same house with him makes it quite probable that the mutual sympathy and love between them may be rekindled, while if she is pregnant the passing of months will make her pregnancy obvious, which may be a further inducement to him to change his mind. In any case, ample time is at their disposal to reconsider the whole situation. With the healing effect of time, Feelings of antipathy may give place to affection and reconciliation, and the revitalization of their love may occur .

"...And fear Allah, your Lord. Do not turn them out of their houses, nor shall they leave (of their own accord) unless they commit some clear immorality; and these are the limits set by Allah. And whoever transgresses Allah's limits indeed wrongs his own soul. Thou knowest not; it may be that Allah will afterwards bring Some new thing to pass. " (65:1)

If then they must separate, it should be done with dignity and kindness, without mutual abuse, injury, recrimination, or infringement of rights.

Says Allah Ta'ala:

"...Either retain them in kindness or part with them in

Kindness ... ".(65:2)

"...Then (either) retain her in honor or release her with

Kindness " (2:229)

"For divorced women a provision (shall be made) in kindness, a duty for those who are conscious of Allah. " (2:241)

Repeated Divorce

The Muslim is allowed three chances, that is to say, three pronouncements or acts of divorce on three different occasions, provided that each divorce is pronounced during the time when the wife is in the period of purity and he has had no intercourse with her. A husband may divorce his wife once and let the *'iddah* pass. During the period of *'iddah* the two have the option of being reconciled without the necessity of remarriage. If, however, this waiting period expires without reconciliation, they are now fully divorced. Each of them is free to marry someone else or to remarry each other; should they want to remarry each other, a new marriage contract is required.

If after the first divorce the husband is reconciled with his wife but later the hostility and conflict begin all over again, all efforts at reconciliation and arbitration resulting in failure, he may divorce her a second time in the same manner as described above. In this case, too, he can return to her during the *'iddah* without remarriage, or after the *'iddah* has expired through a new marriage contract. But it may happen that although he is reconciled with his wife again after the second divorce, he may later divorce her for the third time. This will then be a clear proof that the hostility between the two of them runs very deep and that they are incapable of living together. If this third divorce takes place, it is not permissible for the husband to return to his wife during her *'iddah*, nor may he remarry her after the *'iddah* unless she has been married to another man, to live with him as a permanent and true wife, and he then subsequently divorces her. It is, however, totally prohibited for the other man to marry and divorce her simply in order to make her *halal* for her first husband.

The Divorced woman's freedom to remarry

After the expiration of the divorced woman's *'iddah*, neither her ex husband, guardian, nor anyone else can prevent her from marrying anyone she chooses. As long as she and the man who proposes to her follow the procedure required by the *Shari'ah*, no one has the right to interfere. Allah Ta'ala says:

"And when you divorce women and they complete their term ('iddah), do not prevent them from marrying their (former) husbands if they agree among themselves in an honorable manner. This is to instruct those among you who believe in Allah and the Last Day. That is more virtuous and pure for you; and Allah knows and you do not know. "
(2:232)

The woman right to demand divorce

The woman who cannot bear to live with her husband has the right to free herself from the marriage bond by returning to her husband the *mahr* (required marriage gift) and gifts he has given her, or more or less than that according to their mutual agreement. It is, however, preferable that he should not ask for more than he has given her. Allah Ta'ala says:

"...And if you (the judges) fear that the two may not be able to keep to the limits ordained by Allah, there is no blame on either of them if she redeems herself (from the marriage tie by returning all or part of the mahr) ... ".(2:229)

The wife of Thabit bin Qais came to the Prophet (peace be on him) and said, "O Messenger of Allah, I do not approach Thabit bin Qais in respect of character and religion, but I do not want to be guilty of showing anger to him." The Prophet (peace be on him) asked her about what she had received from him. She replied, "A garden." He asked, "Will you give him back his garden?" "Yes," she said. The prophet (peace be on him) then told Thabit, "Accept the garden and make one declaration of divorce." It is not permissible for woman to seek divorce from her husband unless she has borne ill-treatment from him or unless she has an acceptable reason which requires their separation. Said the Prophet (peace be on him), If any woman asks her husband for a divorce without some strong reason, the fragrance of the Garden will be Forbidden to her.

Business Transactions



Allah Subhanahu Wata ala has created human beings in a state of dependence upon one another. Each individual does not own all the things he needs: one person needs something which others he can spare while at the same time he may need something which others have and which they can spare. Allah has directed people toward exchanging goods and utilities through buying and selling because such transactions make social and economic life function smoothly and encourage people to be productive. Various types of transactions and exchanges of property were current among the Arabs at the dawn of the Prophet's mission. He approved and confirmed such types of transactions which did not conflict with the principles of the *Shari'ah* and disapproved and prohibited those business practices which were against the purposes and aims of the *Shari'ah*. The prohibitions were due to specific reasons, as, for example, trading in *haram* goods, transactions involving fraud or exorbitant profits, or injustice to one of the contracting parties.

The prohibition of selling haram goods

Trading in goods which are normally used for committing sin is *haram*. Examples of such things are swine, intoxicants, and other prohibited foods in general, as well as idols, crosses, statues, and the like permitting the sale or trade of such articles implies promoting and propagating them among people, and consequently encouraging them to do what is *haram*, while prohibiting their sale implies suppressing and ignoring them, thereby preventing people from coming into contact with them. The Prophet (peace be on him) **said:**

"Surely, Allah and His Messenger have prohibited the sale of wine, the flesh of dead animals, swine and idols." (Reported by Al-Bukhari and Muslim.)

And also,

"When Allah prohibits a thing, He prohibits (giving and receiving) the price of it as well." (Reported by Abu Daoud.)

The prohibition of a Sale Involving Uncertainty

The prophet (peace be on him) forbade any kind of transaction which could lead to a quarrel or litigation due to some uncertainty or which involved an unspecific quantity to be exchanged or delivered. This includes the sort of transaction in which there is no guarantee that the seller can deliver the goods for which he receives payment. Accordingly, the Prophet (peace be on him) forbade accepting money for a stallion's or male camel's covering, for fish in the water or birds in the air which one has not caught, or for the off spring of a camel still in the female's womb, since there is an element of uncertainty as to the outcome in all such transactions.

The Prophet (peace be on him) observed that people sold unripened fruits which were still in the fields or orchards; if the crop were destroyed by blight or some natural calamity, the buyer and seller would quarrel over who was to bear the loss. Hence, the Prophet (peace be on him) prohibited the sale of fruit until they were clearly in good condition, unless they were to be picked on the spot. Similarly, he forbade selling ears of corn until they were white and safe from blight, saying:

"Tell me why, if Allah withholds the fruit, any of you should take his brother's property." (Reported by Al-Bukhari and others.)

Price manipulation

In Islam the market is to be free and permitted to respond to the natural laws of supply and demand. Thus, when the prices became high in the Prophet's time and people asked him to fix prices for them, he replied, Allah is the One Who fixes prices, who withholds, who gives lavishly, and who provides, and I hope that when I meet Him none of you will have a claim against me for any injustice with regard to blood or property.

With these words the Prophet of Islam (peace be on him) declared that unnecessary interference in the freedom of individuals is injustice and that one should meet Allah free of blame for such a thing. If, however, any artificial forces, such as hoarding and manipulation of prices by certain merchants, interfere in the free market, public interest takes precedence over the freedom of such individuals. In such a situation price control becomes permissible in order to meet the needs of the society and to protect it from greedy opportunists by thwarting their schemes.

The condemnation of hoarding

Freedom for individual and natural competition in the marketplace is guaranteed by Islam. Nevertheless, Islam severely condemns those who, driven by ambition and greed, accumulate wealth at the expense of others and become rich by manipulating the prices of food and other necessities. This is why the Prophet (peace be on him) denounced hoarders in very strong words, saying:

"If anyone withholds grain for forty days out of the desire for a high price, Allah will renounce him." He also said: "If any one withholds goods until the price rises, he is a Sinner." (Reported by Muslim.)

The Prophet (peace be on him) also said:

"He who brings goods to the market is blessed with bounty, but he who withholds them is cursed." (Reported by Ibn Majah)

He who deceives us is not of us

Islam prohibits every type of fraud and deception, whether it be in buying and selling or in any other matter between people. In all situations the Muslim must be honest and truthful, holding his faith dearer than any worldly gain. The Prophet (peace be on him) said,

"Both parties to a business transaction have a right to cancel it as long as they have not separated. If they tell the truth and make everything clear, they will be blessed in their transaction, but if they lie and conceal anything, the blessing will be blotted out. " 1

He also said:

"It is not permissible to sell an article without making everything (about it) clear, nor is it permissible for anyone who knows (about its defects) to refrain from mentioning them. " 2

Once, when passing by a grain merchant, the Prophet's curiosity was aroused. He thrust his hand into the heap of grain and found it wet. "What is this, O merchant?" he asked. "It is because of rain," the man replied. The Prophet (peace be on him) then said to him,

"Why did you not put it on top so that the people could see it? He who deceives us is not of us. "3

In another report it is said that he passed by a heap of grain which was made to look good by the merchant. The Prophet (peace be on him) put his hand into it and found it to be bad. He told the merchant,

"Sell the good and the bad separately. He who deceives us is not of us." 4

1-reported by Al-Bukhari.

2-reported by Al-Hakim and al-Bayhaqi.

3-reported by Muslim.

4-reported by Ahmad

RULES REGARDING *RIBA* (USURY)

Definition

Riba : is an additional amount received on capital, whether the amount is small or large.

Allah عز وجل said:

"فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ"
(279)"

"...and if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." (V.2:279)

The ruling on *Riba*:

It is *Haram* in all the revealed religions-Judaism, Christianity and Islam, except that the Jews do not see the prohibition as preventing them from taking *Riba* from non-Jews. As Allah عز وجل mentioned about them (in the course of describing their blameworthy Qualities):

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا (161)

"And their taking of *Riba* (usury) though they were forbidden from taking it..." (V.4:161)

The Qur'an discusses *Riba* in a number of different places, and in periodic order. In the Makkan period, the following verse was revealed:

"وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ (39)"

"And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah ..." (Y.30:39)

In the Madnian period, the following verses were revealed:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿130﴾"

"O you who believe! Eat not *Riba* (usury) doubled and multiplied ... "

(V.3: 130)

The final legislation in this issue was the statement of Allah عز وجل:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿278﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلََكُمْ رَأْسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿279﴾"

"O you who believe! Be afraid of Allah and give up what remains (due to you) from *Riba* (usury) (from 'now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger, but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." (2:278,279)

In this verse is a decisive refutation of those who say usury is prohibited only if the sum paid back is doubled and multiplied, because Allah made lawful only the retrieval of the capital (i.e.) the sum which was loaned) without any addition.

Riba is a major sin, as proved by the statement of the Prophet: صلى الله عليه وسلم

"اجتنبوا السبع الموبقات، قالوا، وما هن يا رسول الله؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله الا بالحق وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات" (متفق عليه)

"Stay away from the seven destroyers". They asked, "What are they, O Messenger of Allah"? He said "Ascribing partners with Allah; witchcraft; killing the soul which Allah has prohibited except for just reasons; consuming *Ribli*; consuming the property of an orphan; Running away from the battle; and slandering chaste, believing women who are unaware of the possible misinterpretation of their innocent but indiscreet acts." (Agreed upon)

"لعن رسول الله – صلى الله عليه وسلم- أكل الربا، ومؤكله، وكاتبه، وشاهديه وقال : "هم سواء" (رواه مسلم)

The Prophet صلى الله عليه وسلم cursed the one who consumes *Riba* and the one who pays it, and the scribe who writes the contract, and the witnesses to it; and said, "They are equal (in sin)". (*Muslim*)

The types of *Riba*:

A. *Riba An-Nasi'ah* : This is the stipulated interest which the lender takes from the borrower in consideration of the time given to the borrower to pay back the capital. It is *Haram* based on the Qur' an and the *Sunnah* and the consensus of Muslim scholars.

B. *Riba Al-Fadl*: This applies to barter, where commodities of the same type are exchanged in unequal amounts, especially the exchange of precious metals and foodstuffs, it is *Haram*,
By the *Sunnah* and the consensus of scholars; as it paves the way for *Riba Nasi'ah*."

1-The Prophet صلى الله عليه وسلم said:

" لا تبيعوا الدرهم بالدرهمين، فإنني أخاف عليكم الربا " (رواه احمد وصححه احمد شاكراً في المسند رقم 11019)

"Do not sell one *Dirham* for two *Dirhams*, for I fear for you regarding *Riba*." (Ahmad)

2. Numerous *Ahadith* have demonstrated the prohibition with regard to gold, silver, wheat, barley, dates, and salt

The Prophet صلى الله عليه وسلم said:

" الذهب بالذهب، والفضة بالفضة، والبر بالبر والشعير بالشعير، والتمر بالتمر، والملح بالملح، مثلاً بمثل، سواء بسواء، يدا بيد، فإذا اختلفت هذه الأصناف فبيعوا كيف شئتم إذا كانت يدا بيد "

"Gold for gold, and silver for silver, and wheat for wheat, and barley for barley, and dates for dates, and salt for salt, like for like, equal for equal, from hand to hand (i.e. the transaction must be completed before the two sides leave each other). But if the types are different then sell as you wish, as long as it is hand to hand". (Muslim)

The Prophet صلى الله عليه وسلم also said:

"فمن زاد أو استزاد، فقد أربى الآخذ والمعطي فيه سواء" (رواه مسلم)

"Whoever gives more or asks for more (than what he gave) commits an act of *Ribli*, the given and the taken are equivalent (in this sin)." (Muslim)

DOING BUSINESS WITH BANKS

To lend a bank: money or borrow from it on the condition of a payment of a fixed annual or monthly percentage rate of interest, say 2%, or more or less, is a form of prohibited *Riba*.

- **Killing Animals**

- **Food and drink**



KILLING ANIMALS

It's Definition

Killing animals is to slaughter an animal that is permissible to eat, or sacrifice such an animal.

What is Slaughtered (*Dhabihah*) and Sacrificed (*Nahr*)

All sheep, from the normal sheep to goats. Likewise all types of birds, such as chickens and other pheasants - these are all slaughtered (*Dhabihah*), but not sacrificed (*Nahr*). Allah the Almighty says:

"وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾"

(And we ransomed him (with a great deal) Bizibihin AZim.)(37:107)

Meaning a ram.

Also cows may be slaughtered (*Dhabihah*) due to Allah's statement:

"وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۚ قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾"

"Verily Allah commands you that you slaughter a cow. " (2:67)

It is also permissible to sacrifice (*Nahr*) a cow, as it is confirmed that the Prophet ~ sacrificed a cow. This is because it has two ways of being killed: slaughtering and sacrificing. However, the camels are only sacrificed (*Nahr*) and not slaughtered (*Nahr*). Indeed the Prophet (peace be upon him) sacrificed the camels while they were standing and with the left leg tied. (Al-Bukhari and Muslim).

The Definition of Slaughtering (*Dhabihah*) and Sacrificing (*Nahr*)

Slaughtering (*Dhabihah*) is to cut the throat, the esophagus and the two jugular veins. Sacrificing (*Nahr*) is to stab the camel in its *Labbah*. The *Labbah* is the place where the neck of the animal is fettered, and it is the place where the tool for sacrificing reaches to the heart so the animal dies quickly.

How to Slaughter and Sacrifice

In reference to slaughtering (*Dhabihah*), it is that the sheep is laid down on its left side, facing the *Qiblah*. This is done after preparing the sharp tool of sacrificing (Le. knife). Then the person who is slaughtering says:

"بسم الله والله أكبر"

"Bismillaah, Wallaahu Akbar (In the Name of Allah, and Allah is the Most Great)."

He finishes off the animal that is being slaughtered by cutting its throat, esophagus and two jugular veins in one quick moment.

Concerning sacrificing (*Nahr*), it is that the camel is tied up by its left leg while standing. Then the person stabs it, piercing it in its *Labbah* (from the neck into the heart) while saying:

"بسم الله والله أكبر"

"Bismillaah, Wallaahu Akbar {In the Name of Allah, and Allah is the Most Great})."

The stabbing movement is continued until the soul of the animal leaves (Le. it is dead). This is due to the statement of Ibn 'Umar when he passed by a man who had made his she camel kneel in order to slaughter it, "Make her stand up while she is fettered. This is the Sunnah of Muhammad صلى الله عليه وسلم" (Al-Bukhari and Muslim)

Conditions for the Correctness of Slaughtering

The following are the conditions for the correct acceptable) slaughtering of an animal:-

1. That the tool for slaughtering should be sharp, causing the blood to flow. This is due to the Prophet's statement:

"ما أنهر الدم، وذكر عليه اسم الله فكل، ليس العظم والظفر"

«(Whatever causes the blood to pour out and the Name of Allah has been mentioned over it, then eat. But not the bone or the nail (i.e. do not use them to slaughter an animal).» (Al-Bukhari and Muslim)

2. At-Tasmiyyah (mentioning the Name of Allah) is that the person says, "Bismillaah, Wallaahu Akbar (In the Name of Allah, and Allah is the Most Great)," or that he says, "Bismillaah (In the Name of Allah)," only. This is due to Allah the Almighty's statement:

"وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ" (121)

(And do not eat from that on 'which Allah's Name has not Been pronounced')(6:121)

And the Prophet's statement:

" ما أنهر الدم، وذكر اسم الله عليه فكلوا "

«(Whatever causes the blood to flow and the Name of Allah has been mentioned over it, then eat (it)).» (Al-Bukhari and Muslim)

3. Cutting the throat under the midsection of the neck (Adam's apple) while also cutting the esophagus and the two jugular veins in one quick moment.

4. The qualification of the person who does the slaughtering. This is that the slaughterer should be a sane, mature Muslim, or a child who is discerning. There is also no problem if the slaughterer is a woman or a person of the Book (i.e. a Christian or Jew). This is due to Allah the Almighty's statement:

(وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلْلٌ لَكُمْ)

(And the food of People of the Scripture is lawful to you) (5:5)

Their food has been explained as meaning their slaughtered animals.

5. If the sacrifice or slaughter of an animal is not possible due to its falling into a well or it's fleeing, it is permissible to kill it by striking it in any part of its body with what will cause its blood to flow. This is due to the Prophet's statement when a camel fled and the people did not have a horse (to chase it), so a man shot it with his arrow and stopped it:

"إن لهذه البهائم أوابد كأوابد الوحش، فما فعل منها هذا فافعلوا به هكذا"

"Verily these livestock animals have wild natures like the wildness of the wild animal. So whatever it does from this wild behavior, then do like this to it."(Al-Bukhari and Muslim)

So the people of knowledge have made an analogy from this for every animal that one is not able to slaughter properly at its throat or its heart.

Food

It's Definition

The meaning of food is everything that is eaten of grains, dates and meat.

Its Ruling

The fundamental principle regarding all types of foods is that they are permissible. This is due to the statement of Allah the Almighty:

"هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا"

"It is He who has created for you all that is on earth." (2:29)

Thus, nothing of it (food) is forbidden, except for what is excluded by an evidence of the Book (AI-Qur'an) or the Sunnah or sound analogy (*Al Qiyas As-Sahih*). For verily the Legislator has forbidden (some) foods, because they are harmful to the body or corruptive to the intellect, just as He forbade (some) foods for other nations besides this Muslim nation merely as a test (for them). Allah the Almighty said:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

"For the wrongdoing of the Jews, We made unlawful for them certain good food which had been lawful for them." (4: 160)

The Types of Prohibited Foods:-

(a) That which has been forbidden by an evidence of the Book (AI-Qur'an):

1. The food of someone else who does not own it in any manner of ownership that would make it permissible for him to eat it. This is due to Allah the Almighty's statement:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

"And eat up not one another's property unjustly." (2:188)

2. Dead animals (that have not been slaughtered), which are animals that have died of natural causes, such as strangulation, being struck with a blow, falling, being gored or butted by another animal and being partially eaten by a predatory animal.
3. Pouring blood, which is blood that runs when killing the animal. Likewise, blood that is not from slaughter animals is not permissible, whether it is pouring or not, and whether it is a little or a lot.
4. Pork (pig meat) and likewise any other part of the pig, such as its blood, fat and other than them.
5. Whatever is sacrificed for other than Allah, which is that which has had something else other than the Name of Allah mentioned over it (during slaughtering).
6. That which has been slaughtered on an altar that is a sign or symbol for what is worshipped other than Allah or it is used as a means of intercession to Allah.

The proof of (the prohibition of) these six things is Allah's Statement

"حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ"

"Forbidden to you (jar food) are: Al-Maitah (animals that are Not slaughtered)/ blood/ the flesh of swine/ and what has been Slaughtered for other than Allah and that which has been killed By strangling/or by a violent blow/or by a headlong fall/ or By the goring of horns - and that which has been (partly) eaten By a wild animal - unless you are able to slaughter it (before its Death) - and that which is sacrificed (slaughtered) on An-Nu sub (Stone-altars)." (5:3)

Thus, these things are prohibited by the Mighty Book (Al-Qur'an).

(b) What has been forbidden due the Prophet's Prohibiting it:

1. Domestic donkeys. This is due to the statement of Jabir, may Allah be pleased with him, "On the day of Khaibar the Messenger of Allah ~ forbade (eating) the meat of domestic donkeys and he allowed (eating) the meat of horses." (Al- Bukhari and Muslim)

2. Mules. This is due to an analogy between them and domestic donkeys, so they fall under the ruling of that which has been forbidden (i.e. the donkeys).

3, 4. Every predatory animal that has fangs (or tusks), like the lion, the tiger, the bear, the cheetah, the elephant, the wolf, the dog, the jackal, the weasel, the fox, the squirrel and other animals that have fangs to hunt with. Also, those birds with talons, like the hawk, the falcon, the eagle, the peregrine falcon, the kite, the sparrow hawk, the owl and other birds that have talons to hunt with. This is due to the statement of Ibn 'Abbas, "The Messenger of Allah ~ forbade every predatory animal with fangs and every bird with talons." (Muslim).

5. *Al-Jallalah*, which are animals that eat filth and it (the filth) is usually a part of their sustenance from the waste of livestock animals. An example of this type of animal is the chicken. This is due to what Abu Dawud recorded. (At- Tirmithi and others also recorded it and it is a *Hasan Hadith*) from Ibn 'Umar that the Prophet prohibited the meat of *Al- Jallalah* animals and their milk. Thus, they are not eaten until they are kept away from (eating) the filth for some days, during which their meat will become good. Also their milk is not drank, until after they are kept away from the filth for some days, during which their milk will become good.

What is Permitted from the Forbidden Foods for One Who is Compelled

It is allowed for the person who is compelled due to extreme hunger, if he fears harm and distinction for himself, to eat from every forbidden thing that will preserve his life, except for poison. It makes no difference whether it is the food of someone else or a dead animal (that has not been Slaughtered) or pork or anything else. This is under the condition that it does not exceed the amount that would save his life from destruction and he despises it, having no desire for it. This is due to the statement of Allah the Almighty:

"فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ"
“But as for him who is forced by severe hunger, with no Inclination to sin, then surely Allah is Oft-Forgiving, Most Merciful.” (5:3)

DRINK

It's Definition

The meaning of drink is every type of liquid thing that is drunk.

Its Ruling

The fundamental principle regarding drinks is like the fundamental principle regarding foods, which is that they are permissible. This is due to Allah the Almighty's statement:

"هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا"

“It is He Who created for you all that is on earth.” (2:29)

The exception to this is whatever is excluded from this (being lawful) by evidence, like:

1. Alcohol, due to Allah the Almighty's statement:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
“Verily Al-Khamr (intoxicants), and gambling, and Al-Ansab, And Al-Azlam (arrows for seeking luck or decision) are an Abomination of shaitan's (Satan's) handiwork. avoid (Strictly all) that (abomination).”(5:90)

And the Prophet's statement:

"لعن الله الخمر، وشاربها، وساقياها، وبائعها، ومبتاعها، وعاصرها ومعتصرها، وحاملها والمحمولة اليه، واكل ثمنها"
(Allah has cursed intoxicants, the one who drinks them, the one who serves them, the one who sells them, the one who buys them, the one who presses them (i.e. their fruit), the one who seeks to get them

pressed, the one who carries (transports) them, the one to whom they are carried and the one who devours (i.e. makes us on) their price.))

(Abu Dawud and its chain of narration is authentic)

2. Every type of liquid and alcoholic beverage that intoxicates. This is due to the Prophet's statement:

"كل مسكر خمر، وكل خمر حرام"

(Every intoxicant is Khamr and every Khamr is forbidden(Haram).)
(Muslim)

3. The urine of those animals that are forbidden to be eaten due to their impurity and impurity is forbidden (for consumption).

4. The milk of the animals whose meat is not eaten, except for human milk, for verily it is lawful .

What is Permitted from the Forbidden Things for One Who is Compelled

It is permissible for the one who is choking to flush out that which is lodged in his throat of food and other things with alcohol (*Al-Khamr*) if he does not find anything other than it, in order to save his life. Likewise, it is permissible for the person who is experiencing extreme thirst, and with It he fears for his life, to drink forbidden drinks in order to repel his thirst.

This is due to Allah the Almighty's statement:

(إلا ما اضطررتم إليه)

"Except under compulsion of necessity." (6:119)

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