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NEW JUNIOR ISLAMIC STUDIES

Book 1

B. Aisha Lemu

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I am greatly indebted to my husband Sheikh Ahmed Lemu for his unfailing support and help in checking and correcting my manuscripts.

I also have the highest praise for Alhaji Aliyu Badeggi who has spent many months getting the three books into final order on the computer. I am also grateful to Asiya Rodrigo for designing the covers and helping with the graphics, and to Nuru Lemu for his useful advice on some of the topics.

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Foreword

to the Junior Islamic Studies Series

It gives me great pleasure to have the privilege of writing a foreword to the *Revised New Junior Islamic Studies Series* by Hajiya B. Aisha Lemu.

In 1983 I contributed the foreword to the original edition, called Junior Islamic Studies, which consisted of Tawhid and Fiqh, Lessons on the Qur'an, Qur'anic Arabic, Tahdhib and Sirah.

The Series has now been re-designed in three volumes to meet the needs of Junior Secondary Classes 1, 2 and 3. Additional topics have been written to cover the whole syllabus.

The fact that the original series has been in print and in constant demand in various parts of the world since 1983 is a testimony to its continuing relevance - including the production of an American edition.

Moreover, the author has gainfully used her wealth of knowledge of other subjects in putting the facts across to the pupils effectively. She has also employed rational arguments in helping the reader to understand the lessons thoroughly.

This series is thus a great contribution towards the effective dissemination of the knowledge of Islam. I recommend the series for use in schools. I also recommend it to the older reader who may wish to acquaint himself with the basic teachings of Islam.

October 2006

Dawud O. S. Noibi, O.B.E.,
Fellow of Islamic Studies Nigeria
Lecturer in Post-Graduate Sharia Studies
Muslim College, London.

Preface to the Revised Series

The New Junior Islamic Studies Series is a revised and updated edition of my Junior Islamic Studies Series first published in 1983.

The series has been popular worldwide over the past 23 years including an American edition first published in 1997.

However, in response to public demand in Nigeria and other West African countries, I have made the following changes in the revised edition:

1. There are now three volumes, reflecting the Nigerian National Syllabus for Junior Secondary Classes 1, 2 and 3 respectively.
2. All the topics in the National Syllabus are covered, in addition to some topics from the original series which are important in developing students' understanding of Islam.
3. I have made a few changes in the order of topics. This has been done so as to enable the teacher to treat topics in groups of subject matter instead of hopping from one branch of Islamic Studies to another within each week. This allows students to focus on one subject-area at a time and thereby enhances their understanding.

I have tried to make a fresh approach to Islamic Studies. There has been a tendency in the past to teach Islam in terms of a set of traditional formulae to be memorised. While this method no doubt has its use as an aid to memory, it does not in fact assist the child to attain to faith. While we acknowledge that it is Allah who ultimately guides a soul to belief, this does not mean that the rational steps that lead to belief are unknown or can safely be ignored. The earliest Muslims in Makkah and Madinah had to be convinced by rational argument. The Qur'an itself is full of

rational argument which is used to bring the hearer to a state of *īmān*. It is a mistake to think that this process does not need to be repeated with later generations just because they are born Muslims. Intellectual conviction and *īmān* are not inherited from parents in the genes. In our own age some children of Muslims have grown up to be unbelievers just because Islam was not presented to them in a comprehensible manner when they were growing up and beginning to use their reason. It is our duty to present to children the questions and the information that will help them, within themselves, to take the rational steps which lead to faith.

The result of our failure to do this in the past is to be seen in the vast number of nominal Muslims among the adult population. They are Muslims by birth and sentiment, but they have little or no knowledge of the true teachings of Islam. Their way of life is consequently a mixture of traditional attitudes and customs, many of which are un-Islamic, together with some of the most decadent aspects of imported Western culture. Islamic morality and social standards are generally either unknown or disregarded. Even things that are widely known to be *harām* to Muslims are practised openly without exciting much public comment.

It is therefore my opinion that at the junior level we should not just try to stuff children with memorised religious information, but to awaken their minds to what lies behind the material universe - to the reality of Allah, to our dependence on Him, His bounties to us, His moral laws and our individual accountability to Allah for our conduct on earth.

If the growing child's spirit and intellect respond to this awakening, the search for better practice and further knowledge of Islam will follow automatically and may be satisfied by further reading and studies to any level.

But if we fail to awaken that Islamic spirit (*rūh-al-Islām*) in the children, then however many Islamic Studies examinations they pass, they are still only nominal Muslims, lacking the motivation to live, think and act as a Muslim.

The teacher is therefore advised to bear this in mind in the use of this series. The Islamic Studies lesson should be a period of challenge, mental exertion, communication and interaction between teacher and pupils. If it is a period of boredom, mental rest and endless repetition, the teacher is seriously at fault, and is taking the first steps towards rearing a new generation of nominal Muslims.

Minna, 2006

B. Aisha Lemu

New Junior Islamic Studies: Update

The book you are now holding goes back to 1983, as mentioned by Professor O. S. Noibi, O.B.E., in his Foreword to the Revised Junior Islamic Studies Series.

Over the past years the books have been published by the Islamic Education Trust, alongside my Islamic Studies for Senior Secondary Schools.

We have however, for reasons of easier access, decided to choose Oxford University Press as our publisher with effect to the current year, 2013.

At the same time I have reviewed all the 3 books to ensure that they are still within the National Curriculum. Fortunately all the topics are covered in one context or another within the curriculum and in fact go beyond it so as to enrich the information available to students in Junior Secondary 1, 2 and 3 classes.

Unlike many other school subjects, Religious Education is for life and for every person, Muslim or Christian.

In our current new era of growing inter-faith understanding and mutual respect, the Saying of Prophet (ﷺ): *“Seek Knowledge from the Cradle to the Grave”* carries a message to all.

B. Aisha Lemu, MON, FNI
Minna, 2013

LESSON 1

Where did the Heavens and the Earth come from?

Have you ever looked at the sky at night? What did you see?

You may have seen the moon, round like a ball or thin like the tip of a finger nail. By its changes we can count the days of the month.

You may also have seen thousands of millions of stars in the sky. If you tried to count them all, you would never finish.



Every day we see the sun rise in the East and set in the West. With its morning light we get up. By its light we see to do our work. With its light and warmth the plants grow and the fruits ripen. The animals also wake up when the sun rises and go out to find their food.

The sun is like a great fire in the sky, lighting and warming our earth.

Have you ever wondered where the sun, the moon, the stars and the earth came from?

This is an important question. Did anybody make them? Or did they make themselves?

Does the sun have a brain? Could it have made itself? Could it set itself on fire?

Does the moon have a brain? Could it know how to make itself look fat and thin every month?

Does the earth have a brain? Does it know how to produce the air and the water, the plants and the animals?

We know that the sun and the moon, the earth and the stars do not have a brain. They could not make themselves. If they did not make themselves, then who made them?

The name of the Maker of the Heavens and the Earth is

ٱللّٰه : ALLAH

The Qur'an says in *Surah* 25, verse 61:

'Blessed is He Who made the great groups of stars in the skies, and placed among them a (radiant) lamp and a moon giving light.'

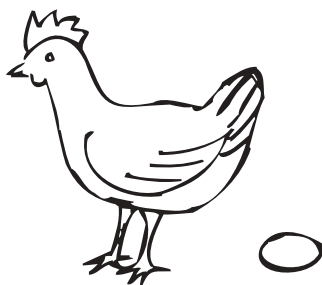
EXERCISES

1. Try to count the stars in the sky tonight.
2. Go from the shade into the sun and feel its heat on your body.
3. Watch how some flowers open their buds in the morning sun.
4. Get up in time to watch the dawn and the sunrise, all the changes in the sky and the wind, and the birds leaving their nests.

5. Do you think the sun made itself?
6. Look at the moon every night and watch how it changes its shape.
7. Could any man make the Heavens and the Earth?
8. Who is the Creator of the Heavens and the Earth?

LESSON 2

Allah, the Creator and Giver of Life - Part I



We shall begin by asking some questions:

Q: Where does a chicken come from?

A: It comes from an egg.

Q: Where does an egg come from?

A: It comes from a chicken.

Q: Where does that chicken come from?

A: It comes from another egg.

Q: Where do you find a mango fruit?

A: On a mango tree.

Q: Where did the mango tree come from?

A: From the seed inside another mango fruit.

Q: And where did that mango fruit come from?

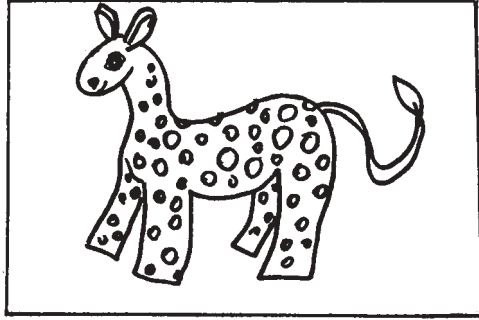
A: From another mango tree.

EXERCISES

1. Discuss other living things, such as flowers, cows, frogs, fish, birds, mosquitoes, and how each one of them produces its seeds and its young.
2. Draw a picture showing some of the things created by Allah - for example the sun, the moon, the stars, the earth, water, trees, flowers etc.
3. Put the seed of a bean (or other suitable seed) in water or in the earth and watch it come to life. Think about what causes it to move and grow.
4. Who or what made the living things?
5. Who or what keeps things alive?
6. Write two of the words describing Allah and their meanings.

LESSON 3

Allah the Creator and Giver of Life - Part II



NOTE: *Students should bring to this lesson either a doll or toy animal.*

In the previous lessons we have learned that Allah is the One God, the Creator of the heavens and the earth and all that is in them.

But Allah Himself was not created by anyone or anything. He has always been and will always be. One of His Names is

الْأَوَّلُ، الْآخِرُ (Al-Awwal, Al-Ākhir)

meaning: 'The First and the Last.'

Human beings are very clever, but they cannot create something out of nothing.

The carpenter says, 'I have made a chair.'

The housewife says, 'I have made a cake.'

But the carpenter cannot make a chair without wood or metal. He can only use what Allah has created.

The housewife cannot make a cake without flour, eggs, butter and sugar. She cannot create a cake out of nothing.

Only Allah has the power to create out of nothing. The Qur'an says:

'When He wills a thing He says to it only "Be!" and it is.'
(36: 82)

Therefore Allah has another name in the Qur'an:

الْخَالِقُ (Al-Khāliq)

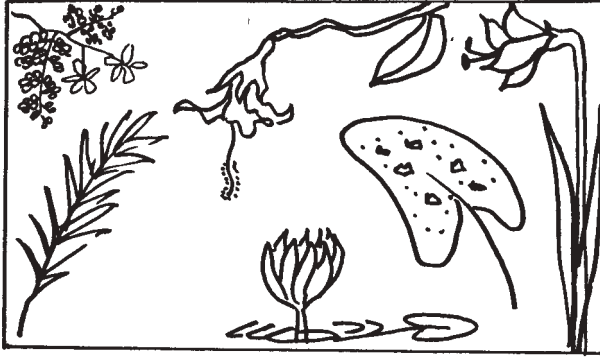
meaning: **'The Creator.'**

EXERCISES

1. Test whether you can create something out of nothing. Wish for a cake or a bicycle and say 'Be!' Are you able to create something out of nothing? Try to think of something that a human being can create out of nothing. ..., if any.
2. Look at the doll or toy animal you have brought to class. It has the shape of an animal, but has it any life?
Can it see?
Can it hear?
Can it eat?
Can it breathe?
Can it run?
Can it give birth?
3. Can you give life to your toy? Can you make a toy that can live?
Can a man create a living flower or animal or human being?
4. Who can give life and create out of nothing?

LESSON 4

Allah the Maker Who gives things their form



NOTE: *Students and teacher should bring to this lesson as many different kinds of flowers and leaves as they can find.*

In the last lesson we learned that Allah alone can create out of nothing, and give life.

In this lesson we are going to look more closely at some of the things Allah has created.

Look at the different flowers and leaves that you have brought to class. Look at the pictures at the top of this page. Are they all the same? You will notice many differences.

1. Compare the SIZE of the flowers and leaves.
2. Compare their SHAPES - some are round, some long, some shaped like fans, or knives, or stars, or bells or trumpets.

3. Compare their COLOURS - how many different colours can you see?
4. Compare their SMELL - some smell sweet, some not very nice, and some have no scent at all.
5. Compare their TEXTURE - some are hard, some soft, some thick and fleshy, some thinner than paper.

Why are they not all the same? Who made them of so many different kinds?

Think of the animals you know of. Look at the pictures at the beginning of this lesson. You may have seen pictures of other animals in other books. If you start to name them you will never finish your list because they are so many.

Why are they also of so many different kinds?

Allah has answered this question in the Qur'an. He says that He creates what He likes and that He is never tired of creating. He is called

الْبَارِئُ، الْمُصَوِّرُ (*Al-Bāri', Al-Musawwir*)

- the Maker and Fashioner, meaning the one who gives things their shape and their way of being.

Allah is really great. Think of all the things in the heavens and the earth — all created and given their shape by Him!

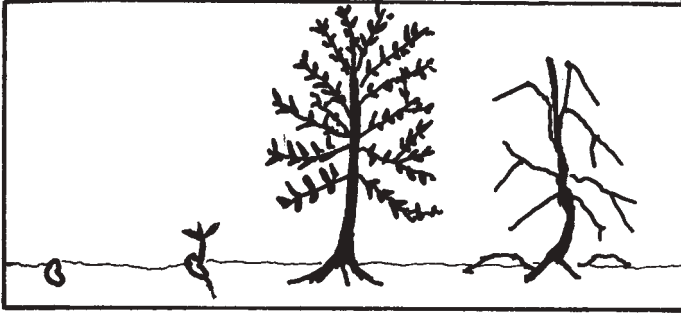
Who or what can we compare with Allah? Indeed there is none and nothing that can be compared with Him!

EXERCISE

Draw pictures of some of the different kinds of flowers you know, and write under the pictures: 'Allah is never tired of creating.'

LESSON 5

Allah lives forever



NOTE: *The teacher or the students should bring to class examples of:*

- (a) a seed;*
- (b) a sprouting seed;*
- (c) a plant with flowers and seeds;*
- (d) a dead plant.*

We have now learned that Allah created everything, and gives things their shape and their life.

We have also seen that living things are born and die, like the chicken and the mango and the man.

Today we shall look again at how things pass from life to death.

Look at the plants you have brought to class (or at the picture above) from the seed to the sprout, to the flowering plant, to the dead plant.

How long do you think the plant may live?

Some plants live for a few weeks. Some plants live for a few months or a season, some live for years.

Some small insects live for only a day before they die.

A butterfly may live for about a year.

A cat may live for about twelve years or more.

A healthy man may live for about seventy years or even more than a hundred.

Some tortoises live for several hundred years.

Some great trees live for over a thousand years, but sooner or later they die.

Allah says that even the sun, the moon, the stars and the earth had a beginning and will have an end.

Allah alone has no beginning and no end. Allah is not a created thing, and He is not like the things He created. Everything on earth will die, but Allah exists forever. He says in the Qur'an:

'All that is on earth will pass away, but will exist forever the face of your Lord, full of bounty and honour.' (55: 26-7)

Allah therefore also has the name

الْبَاقِي (Al-Bāqī)

meaning: **'The Everlasting.'**

EXERCISES

1. Make a list of different types of plants and animals that you know. How long can each of them live?
2. Is there any creature that lives forever?

LESSON 6

Allah is One, without partner

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ١

اللَّهُ الصَّمَدُ ٢

لَمْ يَكِدْ وَلَمْ يُولَدْ ٣

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

We learned in the last lesson that Allah was not born and never dies.

Since He was not born, He has no father or mother.

Since He will not die, He has no need of children to live after Him or to help Him in old age.

Therefore Allah has no wife or son or daughter. Allah is One, Alone and without partner.

Surah 112 of the Qur'an, Al-Ikhlās, which is written above in Arabic, tells us about the oneness of Allah. Its meaning is:

**'SAY: He is the One God,
God the Ever-lasting, the Uncaused Cause of All Being. He does
not beget (children), nor is He begotten (by any parents),
And there is nothing that could be compared with Him.'**

You know also that a human being needs to eat and drink and rest.

What will happen to a human being if he gets no food or drink or rest? He will fall ill and die.

But Allah is not a human being and has no need for any of these things. We should not therefore say that any human being is Allah or a son of Allah. All human beings were created by Allah. They are all born and they all die. They all need to eat and drink and sleep.

So a man cannot be a partner of Allah. We should not worship any human being. Nor should we worship any of the following:

- (a) created beings such as angels or animals;
- (b) created objects such as trees, stones or mountains;
- (c) man-made objects such as idols, statues or pictures;
- (d) imaginary gods and spirits.

Worship in Islam is for Allah alone. This is the pure faith taught by all the Prophets.

So in every prayer we use the words of *Surah al-Fātihah*:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(*Iyyaka na 'budu wa iyyāka nasta'in*)

meaning: 'You (Allah) alone we worship, and You alone we ask for help.'

EXERCISES

1. Why does Allah need no parents or children?
2. Can a human being be God?
3. Name some of the things a Muslim should not worship and discuss why there is no use in worshipping them.

LESSON 7

Where did I come from?

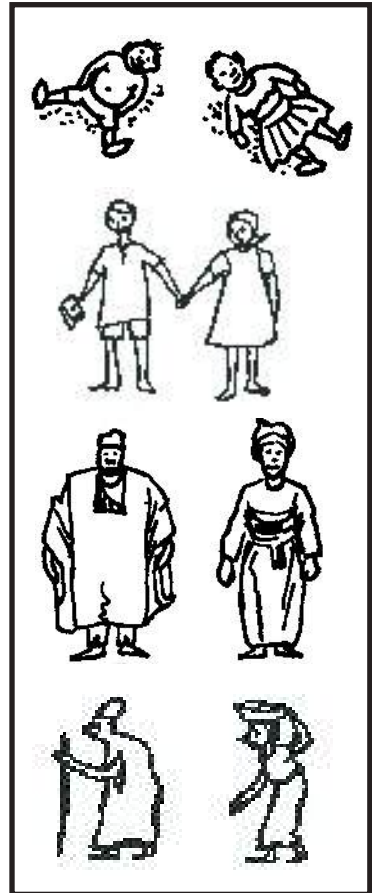
In an earlier lesson we looked at how a seed grew into a plant and then produced its own seed and died. Let us think again about where we human beings came from.

Look at these babies. They are very small. They cannot help themselves. They only know how to drink their mother's milk.

Look at this boy and girl. They have now grown a lot. They can talk and play. They can read and write. They can see and hear and begin to understand.

Look at this man and woman. They are now fully grown. They are very strong. They understand many things. They marry and have children of their own, and look after them and teach them how to live.

Look at this old man and woman. Their hair is grey and there are many lines on their faces. They are no longer strong. They cannot see or hear as well as before. Their life on earth is coming to an end.



WHERE DID WE COME FROM?
WHERE ARE WE GOING TO?

Allah tells us in the Qur'an that He made us and that when we die we shall return to Him.

That is why, when anyone dies, Muslims say:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(Innā Lillāhi wa innā 'ilaihi rāji'ūn)

meaning: '**Indeed we belong to Allah and indeed to Him we shall return.**' (Qur'an 2: 156)

EXERCISES

1. Did you make yourself?
2. Who made us all?
3. To whom shall we return when we die?

LESSON 8

Why are we here on earth and what will happen when we die?



Let us ask another question. Why did Allah make man?

Allah says in the Qur' an that He made man so that man would worship Him.

Allah says that He gave men and women life and intelligence to test which of them would obey Him and do good.

Allah gave man a soul which does not die. When someone dies his body decays but his soul does not die.

On the Day of Judgement the world will come to an end, and human beings will be brought back to life. Every human being will then be asked about whether he worshipped Allah and behaved well on earth. He will also see clearly the things he had done on earth. All his actions, both good and bad, are recorded by angels, and on that day the good and the bad will be weighed.

Those people who tried their best to do good and to know and worship Allah and to behave well, will be rewarded with Paradise.

Those people who did wrong, and did not repent, and those who refused to know or worship or obey Allah, will be punished with Hell fire.

It is therefore important to remember the Day of Judgement. It reminds us to behave well. Every day we are reminded of it when we read *Surah Al-Fātihah* where Allah calls Himself:

مَالِكِ يَوْمِ الدِّينِ (Māliki yawmid-dīn)

meaning: 'Master of the Day of Judgement'

Allah has described the Day of Judgement in many *Surahs* of the Qur'an. Here is one of them:

**'When the sky is cut apart,
And when the stars are scattered,
And when the seas burst beyond their bounds,
And when the graves are overturned
Every human being will (at last) understand what he has sent
ahead and what he has held back (in this world).**

O man! What is it that lures you away from your bountiful Sustainer Who has created you, and formed you in accordance with what you are meant to be, and shaped you in just proportions, having put you together in whatever form He willed (you to have)? Nay, (O men) but you (are lured away from Allah whenever you are tempted to) give the lie to (Allah's) Judgement! And yet, truly, there are ever-watchful forces over you, Noble, Recording, Aware of whatever you do!'
(81: 1-12)

EXERCISES

1. Why did Allah create man?
2. Is death the final end for man?
3. What will man be asked about on the Day of Judgement?
4. Why is it important to remember the Day of Judgement?

LESSON 9

What are Paradise and Hell?



We have learned that on the Day of Judgement people will be judged. All the good they did on earth and all the bad will be known. Those who did good, and those whom Allah may forgive will enter Paradise, while the wrong-doers whom Allah does not forgive will enter Hell.

What is Paradise? The Prophet said that it is beyond what man can imagine. But for us to picture its joys, Allah has described it in the Qur'an as a beautiful garden, in which people will find all the good things that they like best - shady trees, rivers, flowers, beautiful houses and wonderful things to eat and drink, and the company of those we love. Whatever is there gives joy and happiness, and the greatest joy is the nearness to Allah Himself.

What is Hell? It is described in the Qur'an as a place of fire and heat. The people of Hell are always in pain and unhappy. They blame each other for leading them to Hell. Their greatest unhappiness is that they rejected Allah and now He has rejected them.

Here is one of many verses of the Qur'an which speaks about the life in the Hereafter:

'(In the life to come) you will see the evil-doers full of fear at (the thought of) what they have earned: for (now) it is bound to fall back on them.

And in the flowering meadows of the gardens (of Paradise you will see) those who have believed and done good deeds: all that they wish for they will find with their Lord and Sustainer.' (42: 22)

Which would you like to enter - Paradise or Hell? If you think you would like to enter Paradise, it is very important to try to **behave** like the people of Paradise: that is to believe in Allah and to please Him by doing as much good as you can.

If you are afraid of entering Hell, you should avoid the bad deeds of the people of Hell.

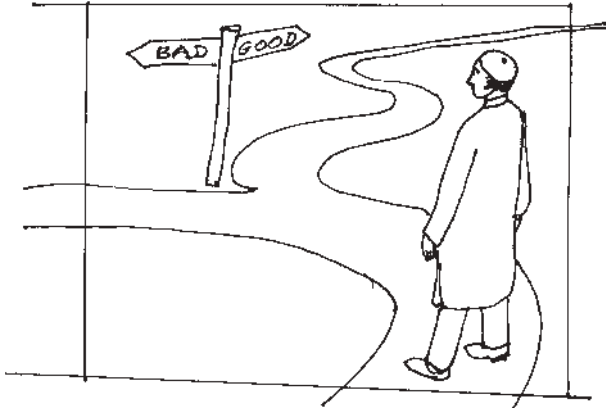
May Allah guide us on the right path!

EXERCISES

1. How is Paradise described in the Qur'an?
2. How is Hell described in the Qur'an?
3. What should a person do to enter Paradise?
4. How can a person avoid going to Hell?
5. Since it is by good deeds that you may enter Paradise, tell your teacher three good deeds which you would like to do or intend to do, *inshā' Allah*.

LESSON 10

Can a person choose to do good or bad?



Allah has made man different from animals such as horses and cows and birds and fish.

Man is different in several ways:

- (a) Firstly, man is very clever. He has a brain that can understand many things. He can think and plan.
- (b) He can speak and put his thoughts and ideas into words.
- (c) He can learn to read and write. He can read in books the thoughts of other people who lived long ago or far away.
- (d) He also has a mind or heart which feels the difference between what is good and what is bad.

Allah has given man all this intelligence and understanding so that he can look at the heavens and the earth and all the wonderful things in them and can know Allah as the One who created them.

Allah has given human beings understanding of the difference between good and bad. Allah has full power to control His creation, including human beings. But He has also given people the power to choose between good and bad.

Suppose that your mother asks you to give her some help. Every child knows that he should help his mother who is so kind to him.

Some children obey and do good and their mother is pleased with them. But some children refuse to obey and their mother is sad and angry with them.

From this example you can see that Allah has made people free to do good or bad. He loves those who do good and is angry with those who do wrong.

The Qur'an says:

**'By the soul and Him that perfected it
And gave it the sense of what is good for it
And what is bad for it,
Indeed he succeeds who purifies it (his soul)
And he fails who corrupts it.'** (91: 7-10)

Allah has given man the gift of His guidance, and has promised to guide those who ask Him and try to obey Him.

But Allah has also given man the ability to choose and some choose to do wrong. Such people go astray and cannot be happy in this world or the next.

It is important to understand that our heart or soul is the most valuable thing we have. A child is born with a pure soul. If he believes in Allah and tries to do good, his soul will stay pure and bright like a mirror. But if he does not care about Allah and chooses to do wrong and to harm other people, his soul will become like a mirror covered with dirt or rust or darkness, so that he can no longer see Allah's light of guidance.

That is why Allah has taught us to pray to Him every day with the words of *Surah Al-Fātihah*.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

*Ihdinas sirātal mustaqīm.
Sirātalladhīna an'amta 'alaihim.
Ghairil maghdūbi 'alaihim walad-dāllīn.*

Meaning:

**'Guide us on the right path
The path of those to whom You have given Your blessings,
Not the path of those who earn Your anger
Nor of those who go astray.'**

EXERCISES

1. Why did Allah give man intelligence and understanding?
2. Can a person choose to do good or bad?
3. Can a man guide himself well without Allah's guidance?
4. What happens in this world to the soul of someone who does not care about Allah and does bad things?

LESSON 11

Allah the Guide



We have learned that Allah made man so that man would know Him and worship Him. We have learned that He placed man on earth to test whether he would obey Him.

We have also learned that He gave man intelligence and understanding and a heart or soul that feels the difference between good and bad.

Now we need to know how Allah has guided man.

1. Allah has guided man how to look after himself, just as He has guided the animals. Who teaches a duckling how to swim? Who teaches a little bird how to fly? Who teaches a baby to suck milk?

A scientist will call it 'instinct', and Muslims believe that Allah has given every creature its instincts so that it can stay alive and healthy. An instinct is therefore a form of guidance inside every living thing.

2. Allah has given special guidance to people through the Prophets. People have instincts but they also have intelligence and understanding. So the work of the Prophets is to guide people's intelligence and understanding to know Allah. The work of the Prophets is also to teach people the difference between good behaviour which is good for mankind and bad behaviour which is bad for mankind.

Allah promised since the time of the first man, Adam, that He would send Prophets to guide human beings towards the right path. Allah also promised that whoever follows His guidance will never go astray.

Allah chose good men among every people as His Prophets. He revealed His guidance to people through His Prophets.

There were many Prophets. Some of them have left records of their words or deeds; of others we know only their names; and there were, the Qur'an says, others again, of whom no record remains. (Qur'an 4: 164).

There are twenty-five Prophets mentioned by name in the Qur'an - Adam, Nuh, Saleh, Shu'aib, Hud, Ibrahim, Lut, Isma'il, Is'haq, Ya'kub, Yusuf, Yunus, Harun, Ayyub, Dawud, Sulaiman, Ilyas, Al-Yasa', Dhul-Kifl, Idris, Zakariyya', Yahya, Musa, Isa and, of course, Muhammad (peace and blessings of Allah be with them all). Muhammad is called the Seal of the Prophets, that is the final Prophet (Qur'an 33: 40)

Allah made people, and knows people better than they know themselves. Therefore Allah is the best Guide. If a person wants to be happy in this life he needs to follow Allah's guidance. If a person wants to be happy in the next life and enter Paradise, he needs to follow Allah's guidance.

Where can we find Allah's complete and final guidance to all mankind? It is in the Qur'an, which was revealed to Prophet Muhammad (peace be upon him).

How kind is Allah Who has guided us to the right way!
Because of this guidance He has given Himself in the Qur'an the name

الْهَادِي (Al-Hādī)

meaning: '**The Guide.**'

EXERCISES

1. Who gives the animals their instincts to stay alive?
2. How does Allah guide a person's understanding?
3. Why does Allah know best how to guide human beings?
4. What should a person do to be happy in this world and the next?
5. If you want to find out how to behave well and please Allah, where would you look for guidance?

LESSON 12

The Signs of Allah

An intelligent person can know that Allah exists, that He is One, and that He is very great, by looking at the heavens and all the things in the earth, and then thinking about them.

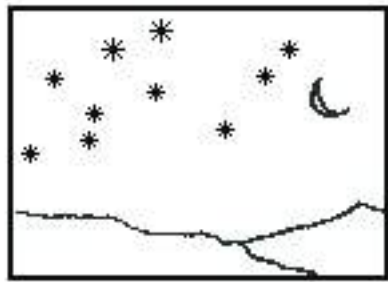
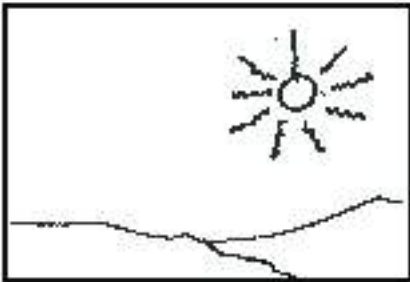
Every Muslim is told by Allah in the Qur'an to look around him and think about the creation.

Children can do this too and it will help them to know Allah and to love and respect Him.

Here is a very important passage from the Qur'an about the signs of Allah for you to study:

**'And your God is the One God:
there is no god but Him, the
Most Gracious, the Merciful.**

**Truly in the creation of the
heavens and earth and the
succession of night and day;**



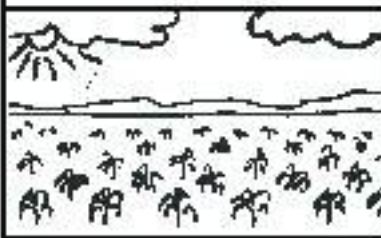
And in the ships that speed
through the sea with what
is useful to man;



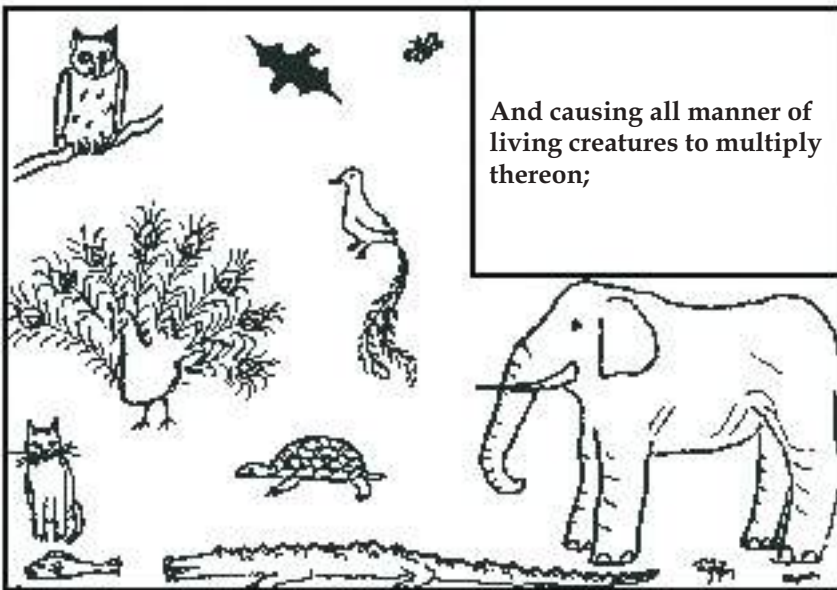
And in the waters which God
sends down from the sky;

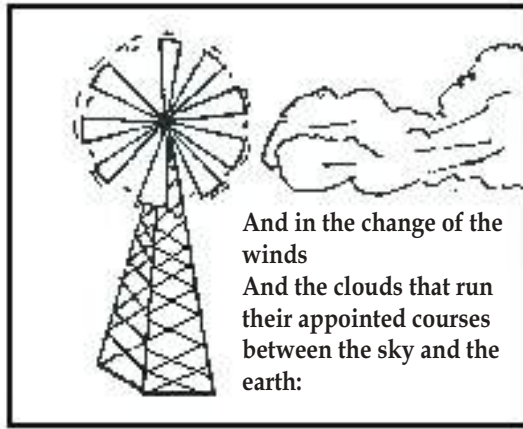


Giving life thereby to the earth
after it had been lifeless;



And causing all manner of
living creatures to multiply
thereon;





(In all this) there are signs for people who use their reason.' (Qur'an 2: 163-4)

So think about these signs of Allah one by one, and ask questions about them, such as:

1. Who could be great enough to create all the stars in the sky, which are so big, and also the grains of pollen on a flower, which are so small?
2. Who could be mighty enough to create the earth with its mountains, rivers and seas?
3. What causes heavy ships to float on the water and not sink. If you put an iron nail on the water it will sink. But if you put a great iron ship on the water it will float. Why?
4. Clouds are made of water. Water is heavier than air. So how does so much water get up into the sky? And why doesn't it fall down at once?
5. What causes water to bring seeds to life? Why has the earth so much water? Two-thirds of the earth is covered by water (the sea). What is the wisdom of that?

6. What causes the animals and plants to be of so many different kinds?
7. What causes the winds to change? Why don't they always blow in the same direction round the world?
8. What causes the clouds and rain to be carried here and there by the winds, coming and going between the different seasons?

When you study Geography and Science you can learn a lot about HOW these things work. But the more you know about HOW they work, the more you will marvel at Allah's arrangement, power and wisdom that CAUSE them to work.

If someone tells you that all these things happen by 'Nature', you should ask him, 'What is Nature?' or, 'Do you mean that Nature is the Creator of the Heavens and Earth?'

The nature of something means its behaviour. The nature of the ant is to live in a nest. The nature of the bee is to make honey. The nature of the bird is to fly and to sing.

So the next question to ask is, 'Who gave them this nature?'

It is their Creator, Almighty Allah, who gave them their nature and gave everything its nature.

We praise Him for all His signs which we see in the world around us, saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝
*(Bismillāhir Rahmānir Rahīm. Al-hamdu Lillāhi rabbil
 ‘ālamīn)*

meaning: 'In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord and Sustainer of all the worlds.'

EXERCISES

1. What is the use of looking at the heavens and the earth and thinking about them?
2. Did 'Nature' create the heavens and the earth?
3. Who gave things their nature?

LESSON 13

The Names of Allah

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ	سُبْحَنَ اللَّهُ عَمَّا يُشْرِكُونَ
وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ	هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ	الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ
السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ	وَهُوَ الْعَزِيزُ الْحَكِيمُ

In all that we have said about Allah, we can see that He has many Names or Attributes.

Allah is telling us by these names about some of His own nature. You may have heard of the Ninety-nine Beautiful Names of Allah. These are found in different parts of the Qur'an. You have already learned some of them.

There is one particular passage in the Qur'an (shown above in Arabic) where Allah says much about Himself and reveals many of His names and attributes. These words help us to know Allah and to praise Him in the best way. The transliteration and translation of the passage is as follows:

Huwā'l Lāhu'l ladhī lā ilāha illā huwa

'Alimu'l ghaibi washshahādati

Huwa'r Rahmānu'r Rahīm,

Huwā'l Lāhu'l ladhī lā ilāha illā huwa'l Maliku'l Quddūsu's

Salāmu'l Muminu'l Muhaiminu'l 'Azīzu'l Jabbāru'l Mutakabbir

Subhāna'l Lahi 'ammā yushrikūn.

Huwā'l Lāhu'l Khāliqu'l Bārī'u lahu'l asmā'ul husnā yusabbihu

lahū mā fī's samāwāti wa'l ardi wa huwa'l 'Azīzu'l Hakīm.

'Allah is He, besides Whom there is no other god:
The One who knows both what you cannot see and what you
can see; He is Most Gracious, Most Merciful.

Allah is He, besides Whom there is no other god:
The King, the Holy, The source of peace and salvation,
The giver of Faith, The One Who determines what is true and
false, The Almighty, The One who subdues wrong and
restores right,
The Supreme! Glory to Allah! High is He above the partners
That (people) may attribute to Him.

He is Allah, the Creator,
The Maker who shapes all forms and appearances.
His (alone) are the Most Beautiful Names;
All that is in the heavens and on earth
Declares His Praises and Glory
And He is the Almighty, the Wise!'

(Qur'an 59: 22-4)

Two of the very important names of Allah, found in the
Qur'an again and again, and at the beginning of almost every
Surah, are:

الرَّحْمَنُ الرَّحِيمُ (*ar-Rahman ar-Rahim*)

meaning: 'The Most Gracious, the Most Merciful'

From these names we understand that Allah's Grace and Mercy
are great, and we should think about what Allah has done for us so
that we may be grateful.

In another verse Allah says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (*Allāhu nuru's samāwāti wa'l ard*)

meaning: **'Allah is the Light of the Heavens and the Earth.'**
(Qur'an 24: 35)

Just as light can be in many places at one time, so Allah is always present wherever we are. Allah says in the Qur'an:

'We (God) are closer to him (man) than the vein in his neck.' (Qur'an 50: 16)

Therefore, although Allah is so great, He is not far away where He cannot see or hear us. He says:

'Call unto Me (and) I shall respond to you.' (Qur'an 40: 60)

Moreover it is reported that the Prophet said:

'Worship Allah as if you are seeing Him; even though you do not see Him, yet truly He sees you' (Hadith transmitted by Muslim).




We should therefore at all times be conscious of Allah and behave with the full understanding that He is present with us, and a witness to all that we do.

EXERCISES

1. Discuss the meaning of the above passage of the Qur'an (*Surah 59, verses 22-4*).
2. Memorise the passage in Arabic.
3. Memorise the meaning of the passage in English.
4. Write out the passage in your best handwriting in Arabic and English.
5. In what ways is Allah Gracious and Merciful to man?
6. What are some of the things that you like best in this world which Allah has provided for you?

LESSON 14

Other intelligent beings that Allah created

Light	Fire	Mud
		

We know that in this world there are many kinds of animals which have some intelligence, like monkeys, but they are not as intelligent as man.

However, Allah tells us in the Qur'an that He has made other kinds of intelligent beings which we cannot normally see. These are of two kinds:

(a) *The Angels*

The angels are made by Allah from light. They always obey Him, therefore they are always good. They serve Allah always, in many different ways. They carry Allah's messages for the guidance of mankind; they record the deeds of men; they play a part in the cause of natural events such as rainfall. They encourage and help the believers when they are in difficulty or danger. They guard Paradise and Hell.

Among the angels, some are mentioned by name in the Qur'an, such as Jibril, 'Azrā'il, Isrāfīl and Mīkā'il.

We do not normally see the angels because they are made of a form of light which we cannot see. Only if Allah wishes a human being to see an angel does He cause it to take a form which can be seen — sometimes like the form of a man.

(b) *The Jinn*

The *jinn* were made by Allah before He made man. They are made of smokeless fire. Like man, they have the freedom to obey or disobey Allah. Therefore some of them are good and others are bad. They will also be judged by Allah. Like angels, the *jinn* are not normally seen by human beings, because of the different nature of their creation.

EXERCISES

1. What are angels made of?
2. How do angels serve Allah?
3. What are the *jinn* made of?
4. Are all the *jinn* good?

LESSON 15

The first man

Allah describes in the Qur'an how He created the first man out of clay or mud, and gave him his shape and nature. He then 'breathed into him of His own spirit' and Adam, the first man, came to life.

Allah then taught Adam speech and how to give everything a name. This means that man has been given great powers and intelligence. He can do something that the animals cannot do.

Allah also gave Adam freedom to obey or to disobey His commands, a choice which the angels did not have. He then ordered the angels to bow to Adam in respect. The angels obeyed Him and bowed to Adam.

However, one of the *jinn*, called Iblis, who was with them, refused to bow to Adam, saying:

'I am better than he is; You have created me out of fire, whereas You have created him out of clay.' (Qur'an 38: 76)

Iblis was proud and rebelled against Allah and refused to obey Him. Therefore he was cursed by Allah. Shaitan (another name for Iblis) begged Allah to delay his punishment until a later time. When Allah granted this request, Shaitan said he would lead astray Adam and other human beings. Allah gave him permission to try, but told Shaitan that he would never be able to lead astray Allah's true servants among men. Allah also warned that on the Day of Judgement He would fill Hell with Shaitan and those who followed him.

How does Shaitan lead people astray? He tries many ways to deceive people, whispering in their minds that bad is good and good is bad. There are also some human beings who behave like Shaitan.

They are called 'Shaitan of men'. They too suggest evil ideas to other people.

How can we avoid following Shaitan into doing wrong?

Firstly, we should study the teachings of Islam very well, so that we know what is good and what is bad. Then Shaitan cannot easily deceive us.

Secondly, we should always try to obey Allah, even if this is sometimes not easy for us. We should remember the Day of Judgement.

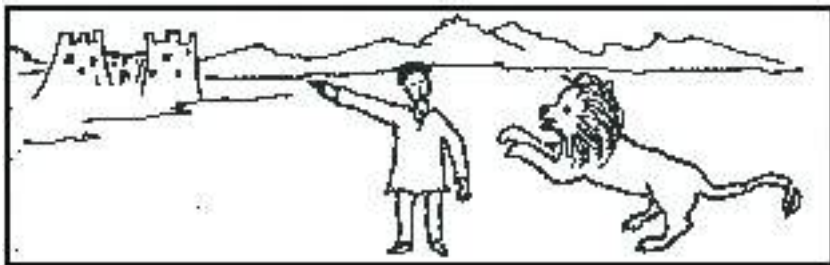
Thirdly, when we feel like doing something wrong, we should say:

‘A’ūdhu billāhi minash-shaitānir rajīm’

meaning: **'I seek refuge with Allah from the wicked Shaitan.'**

But it is not enough just to say it. We must also be firm and take action to get away from evil.

A famous Muslim called Al-Ghazali once wrote that a person who says, 'I seek refuge with Allah from the wicked Shaitan', and then does not make his own effort to get away from evil, is like a man in the desert who sees a lion coming to attack him; he stands still and says, 'I seek refuge in that fort over there', and points to it, but he does not make any move towards the fort.



So we must make our own effort to avoid evil actions, and pray to Allah to help us. Allah has taught us in the Qur'an a *Surah* often used in such prayers. In this *Surah* we ask Allah to protect us from any kind of Shaitan who may whisper into our minds:

<p> بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ </p>	<p> مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنْ الْجِنَّةِ وَالنَّاسِ </p>
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*(Qul a‘ūdhu bi rabbīn nās Malikin nās
Ilāhin nās
Min sharril waswāsīl khannās
Alladhī yuwaswīsū fī sudūrin nās
Minal jinnati wan nās).*

Meaning:

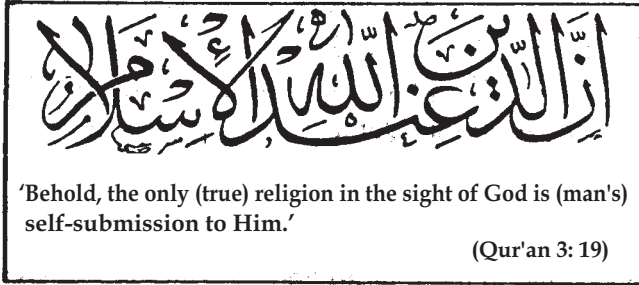
**‘SAY: I seek refuge with the Lord of men
The King of men, The God of men,
From the evil of the whispering tempter Who whispers
into the hearts of men
From among jinn and among men.’**

EXERCISES

1. How did Allah make Adam?
2. What did Allah teach Adam?
3. Why did Shaitan refuse to bow to Adam?
4. What did Shaitan say he would do to human beings?
5. How does Shaitan lead people astray?
6. What should a person do to avoid going astray?

LESSON 16

What is Islam and what is a Muslim?



Islam is submission to Allah.

A Muslim is one who submits to Allah.

HOW DOES A MUSLIM SUBMIT TO ALLAH?

- (a) A Muslim accepts that Allah exists, and that He is One.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

(Ash-hadu al' lā illāha illa'l-Lāh, wahdahū lā sharīka lahū)

meaning: 'I bear witness that there is no god besides Allah, alone, with no partner.'

- (b) A Muslim accepts that Muhammad is the Messenger of Allah.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(Wa ash-hadu anna Muhammadan 'abduhū wa rasūluh)

meaning: 'And I bear witness that Muhammad is His Servant and Messenger.'

(This statement of a Muslim's belief is called ***Kalimat ash-Shahādah*** in Arabic.)

- (c) A Muslim therefore believes that the message brought by the Prophet Muhammad - the Qur'an - is truly Allah's final and perfect message to mankind, and that what is in it is for his education and guidance. He must therefore study the teachings and lessons of the Qur'an.
- (d) A Muslim therefore worships Allah in the way Allah has prescribed in the Qur'an.
- (e) A Muslim therefore tries to obey Allah's laws as prescribed in the Qur'an.
- (f) A Muslim therefore tries to do good to other people, and behave in the way Allah and the Prophet approved, and to avoid the behaviour they disapproved, as described in the Qur'an and the *Hadith* (the sayings of the Prophet Muhammad).

If he makes a mistake and does wrong he should repent at once and resolve not to repeat his wrong-doing.

This is the meaning of 'submission to Allah' for a Muslim. So we can see that it is not enough for man only to believe in Allah and the Prophet. Allah wishes him to

BELIEVE AND DO GOOD

by following all the steps mentioned above.

EXERCISES

1. How can a person find out what kind of behaviour Allah likes or hates?
2. What is Islam?
3. What is a Muslim?
4. Write out in your best writing the ***Kalimatash-Shahādah*** in Arabic, and write its meaning in English.

LESSON 17

***Īmān* - Belief (A Summary)**

We have now learned the basic beliefs of Islam. We have learned about:

1. Allah, His Unity and some of His Attributes.
2. How Allah created the universe and all that is in it, including the angels.
3. How and why Allah created man and put him on earth.
4. What will happen to people when they die (the Day of Judgement, Paradise and Hell).
5. How Allah has guided people through His Prophets and His Revelations.
6. Allah's power and overall control over His creatures.
7. The meaning of Islam.

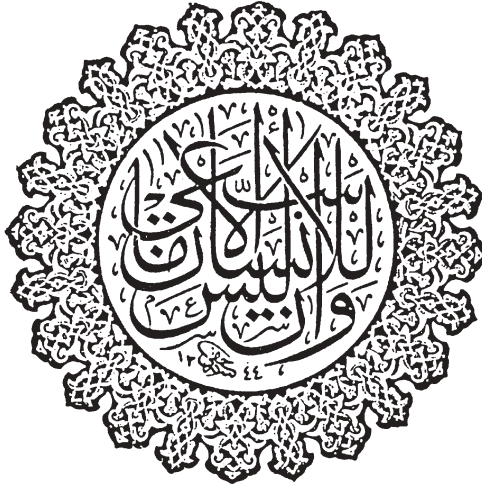
All this is part of a Muslim's faith and is called ***Īmān*** (Belief).

To be an educated Muslim you need to know more about Islam. If you study the remaining sections of this book and the other volumes, you will learn a lot more.

These are the subjects you will study and what you will, *in shā'* **Allah**, learn from each:

1. The stories of the Prophets and some famous Muslims - so that you may know the great and noble things they did and learn from their example.
2. Lessons on the Qur'an and its meaning - so that you can know Allah's message.
3. Lessons on the *Hadith* and its meaning - so that you can know the words and actions of the Prophet Muhammad (ﷺ).

4. *Fiqh* - so that you may worship Allah in the right manner and know His laws.
5. Moral Teachings — so that you may learn the good behaviour of a Muslim.



'Verily for man there is nothing but what he strives for.'

(The Qur' an)

5:39

LESSON 18

The Qur'an

SURAH 1

Al-Fātihah—The Opening

1. In the Name of God, the Most Gracious*, the Most Merciful.
2. Praise be to God, the Lord of the worlds,
3. The Most Gracious, the Most Merciful,
4. Lord of the Day of Judgement!
5. You alone we worship, and you alone we ask for help.
6. Show us the straight way.
7. The way of those whom You have blessed, not (the way) of those who earn Your anger, nor of those who go astray.

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

***Gracious = kind, merciful.**

SUMMARY

This *Surah* is very important, as it is repeated several times in each of the five daily prayers. In these few verses we are reminded of all the basic principles of Islam, i.e.

- that Allah is One — the Creator and Sustainer of the Universe, Who is Merciful and Who gives out of His Grace;
- that Allah is the only One to whom we should pray for help and guidance;
- that the Day of Judgement is coming; and
- that we are responsible to Allah for our actions.

LESSON 19
The Qur'an

SURAH 114

An-Nās — Men

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. SAY: "I seek¹ refuge² with the
Lord of men,
2. The King of men,
3. The God of men,
4. From the evil³ of the whisper-
ing tempter
5. Who whispers in the hearts of
men,
6. From among jinn and men."

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

مَلِكِ النَّاسِ

إِلَهِ النَّاسِ

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

مِنْ الْجِنَّةِ وَالنَّاسِ

- | |
|---|
| <ol style="list-style-type: none">1 seek = look for, ask for2 refuge = safety, protection3 evil = harm, wickedness, bad4 tempter = someone who attracts another person to do wrong |
|---|

SUMMARY

In this *Surah*, Allah teaches us how to pray to Him as our Sustainer, King and God for protection against the temptation within ourselves to do evil, which is “whispered into the hearts of men” by Shaitan and also by human beings.

LESSON 20
The Qur'an

SURAH 113

Al-Falaq — The Dawn

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. SAY: "I seek¹ refuge² with the Lord of the Dawn.
2. From the evil of what He has created;
3. From the evil of darkness when it overspreads;
4. From the evil of those who practice witchcraft;
5. And from the evil of the envious³ when he envies."

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

مِنْ شَرِّ مَا خَلَقَ

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

1 seek = look for, ask for

2 refuge = safety, protection

3 envious = feeling annoyed or jealous because someone else has something good.

SUMMARY

In this *Surah* Allah teaches us how to pray to Him for protection against all the powers of evil of any kind, including witchcraft and envy. Since this prayer is given to us freely by Allah Himself, it is the true means by which a Muslim seeks Allah's protection against all harm — not by amulets, charms or prayers sold by other people in exchange for money.

LESSON 21

***Tahdhīb*: Moral Education**

1. *What is Tahdhīb?*

Tahdhīb means Moral Education. It teaches us how to behave well. It is very important for a Muslim to know how to behave well.

2. *What is the need for Tahdhīb?*

If we behave well towards other people, and encourage others to behave well, our life on earth will be more comfortable and peaceful. We may thus have peace of mind and happiness in this world. On the Day of Judgement every human being will be asked about how he or she behaved on earth.

Those who behaved well and obeyed Allah will be rewarded with Paradise. They will be very happy there forever. Those who behaved badly and disobeyed Allah will be punished with Hell. They will be very unhappy there. Therefore if we wish to be happy on the Day of Judgement we must behave well, obey Allah, and do what is good and avoid what is bad.

3. *How to know what is good and what is bad*

There are some things that everybody knows are either good or bad because their good effects or bad effects are obvious and clear. Our own feelings and conscience also sometimes guide us between right and wrong. Allah has confirmed these in the Qur'an, and has mentioned some other things that we should do or avoid doing, whether we like them or not. A good Muslim will

be happy to do what pleases Allah. He will feel ashamed of doing what Allah hates. The Prophet Muhammad (peace be upon him) also showed us how to behave well. His companions took notice of what the Prophet said and did. Their reports on this were later written down and called *Hadith* (Traditions of the Prophet). The Prophet's way of life and behaviour were called his *Sunnah*. The Qur'an says of the Prophet Muhammad: **'You (believers) have indeed in the Apostle of Allah a beautiful example for those who are conscious of Allah and the last Day.'** (Qur'an 33: 21)

The Prophet himself said before he died: **'I am leaving you with two things: the Qur'an and my Sunnah: whoever holds fast to them will never go astray.'**

4. *Studying the Qur'an and Hadith*

Every Muslim therefore should study the Qur'an and its meaning so as to know from Allah what is good and what is bad. Every Muslim should also study the *Hadith* and their commentaries so as to know more from the Prophet (peace be upon him) about what is good and what is bad.

5. *Following the Qur'an and the Sunnah*

Every Muslim should then follow his conscience and obey what Allah says in the Qur'an and follow the *Sunnah* of the Prophet. He should try to behave in the good way that the Prophet behaved. Then Allah will be pleased with him, the Prophet will be pleased with him, and the other true believers will be pleased with him.

Every Muslim boy or girl, man or woman who tries in this way to obey Allah and behaves well will be helped and guided by Allah. He will be on the Right Path (*as-sirātul mustaqīm*). Allah will give him or her a great reward in life and greater reward in the Hereafter. Thus *Tahdhib* (Moral Education) is very important for every Muslim. It guides him or her to happiness and peace of

mind in this world and in the Hereafter.

QUESTIONS

1. What is the meaning of *Tahdhīb*?
2. What does *Tahdhīb* teach us?
3. What will every human being be asked about on the Day of Judgement?
4. In which book can we find Allah's teachings about what is good and what is bad?
5. Which human being set us the best example of good behaviour?
6. What is the meaning of '*Sunnah*'?
7. What is the meaning of '*Hadith*'?
8. Why is *Tahdhīb* very important for every Muslim boy and girl?

LESSON 22

Obedience to parents

1. *The importance of obedience to parents*

After being obedient to Allah and His Messenger, a Muslim must be obedient to his parents. He should be polite and helpful to his parents. He should avoid doing anything to annoy them. He should obey them quickly without wasting time.

2. *What parents suffer for their children*

Children sometimes do not know or think about how their parents have suffered for them. Their mother in particular suffers during pregnancy, during childbirth and while her baby is young. Often the baby keeps her awake at night. Sometimes the baby is sick and the parents feel very worried.

They gladly spend their money to buy clothes, food and medicine for the baby, and sometimes toys to make him happy. Later they try to get a good education for their child, and teach him how to be good and useful. They do all this because they love their child.

3. *Returning parent's love and kindness*

When the child grows a little older, he is able to help himself and also to help his parents. Parents feel very happy if they have a son or daughter who is kind, polite, helpful and obedient. But if the child is rude, disobedient or unhelpful, they feel sad. When they grow older and are no longer strong, parents need loving care from their children, just as they gave loving care to the children when they were small.

The Qur'an commands us to show kindness to parents in the following words: **'Your Lord has decreed that you should worship nothing except Him, and (show) kindness to your parents, whether one or both of them attain old age (while they are) still with you. Never say to them (a word of contempt) nor scorn either of them, but speak to them in a generous way. Lower to them the wing of kindness out of mercy and say: "My Lord! Have mercy on them both as they did care for me when I was little" ' (Qur'an 17:23-4).**

4. *Obedience to Allah comes first*

If parents order their children to do something which Allah has forbidden, and to go against Islam, then the children should obey Allah and not their parents. But they should explain to their parents in a polite way why they cannot obey them. They should, moreover, continue to show them respect and kindness.

5. *How to be obedient and helpful to parents*

In every household there are many jobs to be done. When children come home from school they can help their parents in the best way in whatever they are doing, rather than go straight off to play. This may be in tidying, cleaning, watering the garden and so on.



In the same way they should obey their parents in whatever they ask them to do. Children should not argue with their parents or refuse to help them or make a fuss. If a parent tells his child to have a bath, sweep the floor, or do his homework, he should quickly do as he is told.

QUESTIONS

1. A child should be and to his parents. (Fill in the gaps.)
2. What sort of things do parents suffer for their children when they are young?
3. (a) When parents grow old, why do they need special care from their children?
(b) What does the Qur'an say about the care of parents when they are old?
4. Is there any occasion when a child should not obey his parents?
5. Give some other examples of helpfulness and obedience in daily life.

LESSON 23

Cleanliness

1. *A Muslim must be clean*

Allah says in the Qur'an (74: 4 - 5): '**And purify your inner self and garments and keep away from all defilement.**'

The Prophet is reported to have said: '**(The religion of) Islam is clean, hence you should also keep yourself clean. No one will be allowed to enter Paradise except he who is clean.**' The cleanliness is of both the body and the mind.

2. *Why is it good to be clean?*

A dirty body, dirty hair, dirty teeth, dirty clothes are all unpleasant to look at, and give a bad smell. They offend other people.

A dirty body, dirty hair and dirty clothes attract lice. The dirty person therefore scratches his body and causes sore places which attract flies and spread germs. The lice may spread to other people.

Dirty teeth become yellow and rotten, give pain and soon have to be pulled out.

But clean, white teeth and a clean body in fresh, clean clothes are beautiful.

In the same way, if a person's mind and heart is clean, his character is good and pleasing. But if his mind is unclean it is a place of bad thoughts and a source of bad deeds.

3. *How should a Muslim keep himself or herself clean?*

The body. A Muslim should try to bathe daily if water is available.

The hair. The hair may be washed at least once a week.

The teeth. The teeth should be brushed several times a day (with a toothbrush or toothstick). It is recommended to brush the teeth at the time of ablution.

Aisha (the Prophet's wife) reported that the Prophet said:

'The toothstick is a means of purifying the mouth, and is pleasing to the Lord.' (Hadith from Bukhari)

The mind. A Muslim should follow the guidance of the Qur'an and the *Sunnah*. He should do what is good and avoid what Allah has forbidden. If a Muslim does wrong he should repent sincerely at once and resolve not to repeat it. Regular prayers and fasting also help a Muslim to remember Allah regularly and to cleanse his heart and mind.

4. *Cleanliness for prayers*

A Muslim should be particularly clean and smart for prayers. He is to present himself in prayer before his Lord and King. Therefore he should make himself clean and pure by ablution (*al-wudū'*), make sure that his dress is clean and neat, and his mind free of bad thoughts.

5. *Cleanliness of surroundings*

A person cannot stay clean if he allows his surroundings to be dirty. A Muslim should therefore keep clean his room, his house and the surroundings of his house. He should burn or bury his rubbish and not leave it to blow around on to other people's property or on the road. He should not use roads or footpaths as toilets. These teachings on cleanliness are a way of showing respect for Allah, respect for our neighbours and other people, and respect for ourselves.



QUESTIONS

1. What did the Prophet Muhammad say about keeping clean?
2. What is the harm of a dirty body, hair, teeth and mind?
3. How should a Muslim keep clean his:
 - (a) body?
 - (b) hair?
 - (c) teeth?
 - (d) mind?
4. Why should a Muslim be clean and neat for prayers?
5. A Muslim should clean the place where he lives, and its surroundings. Mention two bad habits that he should avoid which annoy other people.
6. What steps do you take to keep yourself and your clothes clean, from the time you get up until the time you go to bed?

LESSON 24

Respect for elders, teachers and authorities

1. *A Muslim shows respect for his elders*

Why should a Muslim child show respect for his elders? He should remember that his elders have lived longer than he has. They have more experience and knowledge. A Muslim child can learn from his elders, and should therefore be polite and respectful to them. If he does so, his elders will be pleased with him and treat him kindly.

Anas reported that the Prophet said: '**No youth will honour an old man without Allah appointing one to honour him when he is old.**' (Hadith from Tirmidhi)

2. *A Muslim shows respect for his teachers*

A Muslim child should show respect for his teachers for the same reasons that he should show respect for other elders. In addition he should know that his teacher is there to guide him in his behaviour and in his studies. The teacher is helping him to better understand the world and to be able to earn his livelihood in the future. Teaching is a very important job. The teacher usually cares very much about the progress of his children and must be very patient with their mistakes.

Therefore the Muslim child should be as helpful as possible to his teacher. The teacher will be very pleased with any child who is polite and co-operative.

3. *A Muslim obeys constituted authority*

In every social group there are leaders - Presidents, Chiefs, Judges, Governors, Ministers, Principals, Headmasters and so on.

These people have been appointed to lead a group of people, and are the constituted authorities in their areas or institutions.

People should follow their leaders in what is right, because it is only if people co-operate and work together that they can achieve anything important. If they refuse to co-operate nobody will benefit.

For example, if someone wants to build a house he appoints a foreman to direct the work. If the carpenters, masons, electricians and plumbers co-operate with him, they will soon have made a fine house. But if each worker ignores the foreman and does as he likes, the house will be badly made and full of mistakes.

Therefore a Muslim should co-operate with his leaders and obey them in all that is lawful. But if they command him to do what is unlawful or against the teachings of Islam he should not obey. Obedience to Allah comes first.

The Qur'an says: **'O you who believe! Obey Allah and the Messenger, and those who are charged with authority among you.'** (Qur'an 4:59)

The Prophet also is reported to have said: **'Hearing and obeying are the duty of a Muslim, both regarding what he likes and what he dislikes, as long as he is not commanded to perform an act of disobedience to Allah, in which case he must neither hear nor obey.'**

QUESTIONS

1. What did the Prophet say about honouring an old man?
2. Why should a Muslim respect his elders?
3. Why should a Muslim respect his teachers?
4. Why is it necessary to obey and co-operate with our leaders?
5. Can a group of people achieve anything good without co-operation and leadership?
6. What does the Qur'an say about obedience to leaders?
7. What did the Prophet say about obedience to leaders if they command an act of disobedience to Allah?
8. How could you apply the teachings of this lesson in your daily life?

LESSON 25

Kindness to juniors and to people in general

1. *Kindness to juniors*

Ibn Abbas reported that the Prophet said: '**He is not one of us who does not show kindness to our young ones and respect to our older ones.**' (Hadith from Tirmidhi)

An older child should therefore be kind to a younger one. He should not bully him or be harsh, either by beating or by cruel words or by mockery. A child who does this is not a good Muslim: he does not follow the teaching of Prophet Muhammad (ﷺ).

2. *Charity to people in general*

Abu Hurairah reported that the Prophet said: '**Enjoined on every joint of man is charity, every day in which the sun rises; doing justice between two people is charity; and helping a man onto his beast and leading it is charity; and a good word is charity; and every step which is taken towards prayer is charity; and removing harmful things from the road is charity.**' (Hadith from Bukhari and Muslim)

From this we can see that every day and in every way a Muslim should try to help other people and be kind to them, even if it is only by saying a good word.

QUESTIONS

1. What did the Prophet Muhammad (ﷺ) say about kindness to young ones and respect for the old?
2. How should a child treat his juniors?
3. Give ten or more examples of how to show kindness and charity to other people at home and at school.

LESSON 26

Telling the truth and keeping promises

1. *The boy who told lies*

There was once a boy sent to guard his father's sheep outside the village. One day he cried out: 'Help! The leopard is killing the sheep!' The villagers rushed out to him with sticks and guns but found there was no leopard, and the boy laughed at them.

The next week he did the same thing, and again the villagers rushed out to him for nothing. A week later, a real leopard attacked his sheep. 'Help!' he shouted. 'The leopard is here!' But



nobody came to help him. He had told lies so often that even when he told the truth no one believed him.

2. *The girl who broke her promises*

Mimi had a friend called Lulu. Lulu never kept her promises. If she promised to do something she didn't do it. Once Mimi told Lulu a great secret, and Lulu promised to tell no one. The next day, however, everyone knew Mimi's secret. Lulu had broken her promise and Mimi never trusted her again. Lulu didn't keep any friends for long because she always broke her promises. She used to swear by saying: 'Allah, Wallahi', but in the end nobody believed her.

3. *The lesson of these stories*

It is very important to be truthful and to keep promises. Nobody believes a liar. Nobody trusts a person who breaks promises. Liars and untrustworthy people soon find they have no true friends.

A community that has many liars can never co-operate to improve their lives because nobody is ready to trust anyone else. Only a community whose people are trustworthy and trust one another can succeed.

4. *The Prophet's example*

The Prophet Muhammad (ﷺ) was a very truthful and trustworthy man. Even before he was sent by Allah as a Messenger, his people liked his honest character so much that they gave him the nickname '*Al-Amīn*', meaning 'The Trustworthy'.

The Prophet is also reported to have said: **'The faithful are those who perform their trust, and do not fail in their word and keep their promises.'**

5. *What the Qur'an says about truthfulness and trustworthiness*

The Qur'an in many places tells us to be truthful and trustworthy, for example:

'And do not cover the truth with falsehood, nor hide the truth when you know (what it is).' (Qur'an 2:42)

'O you who believe! Fulfil all obligations.' (Qur'an 5:1)

'O you who believe! Why do you say one thing and do another? It is most loathsome in the sight of Allah that you say what you do not do.' (Qur'an 61:2-3)

A Muslim must therefore stop himself from telling lies. A Muslim must ensure that whenever he makes a promise he keeps it to the best of his ability.

Then other people will respect him and trust his word.

QUESTIONS

1. If someone often tells lies, will other people continue to believe him?
2. Why is it important to keep promises?
3. What is the meaning of the name '*Al-Amīn*', and why was it given to the Prophet (peace be upon him) when he was a young man?
4. Quote the meaning of a verse of the Qur'an or a Hadith about truthfulness.
5. Quote the meaning of a verse of the Qur'an or a Hadith about keeping promises.
6. Give five examples of truthful behaviour and trustworthiness.

LESSON 27

The Five Pillars of Islam

1. *The Five Pillars of Islam*

Islam is based on five pillars. The Five Pillars of Islam are:

- (a) ***Kalimata'sh-Shahādah*** - The Testimony or Declaration of Faith;
- (b) ***Salat*** - Prayer;
- (c) ***Sawm*** - Fasting;
- (d) ***Zakāt*** - Purifying Welfare dues;
- (e) ***Hajj*** - Pilgrimage.

These are all acts of ***Ibadah*** (worship)

2. *The purpose of the Five Pillars*

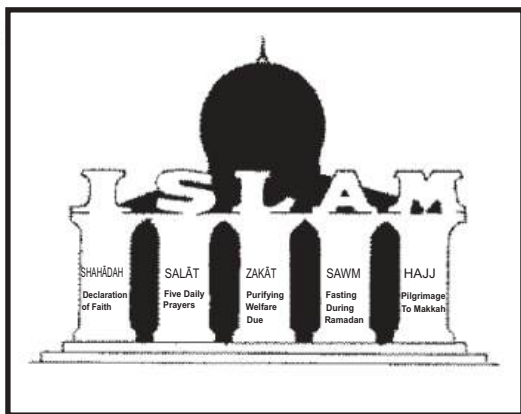
The Five Pillars of Islam are some of the ways in which we worship Allah. They help us to be good Muslims. They help us to remember Allah at all times.

A pillar is the part of a building which holds up the roof. The pillars therefore need to be strong. If some of the pillars are weak, the whole building is in danger and may fall down.

In the same way, the Five Pillars of Islam uphold the ***Īmān*** (faith) of the believer and support his desire to behave well. If he does not take care to practise them, his ***Īmān*** will become weak. He will not remember Allah. He may therefore be easily led astray by Shaitan.

A person who
this world and w

7 happy in



The Five Pillars of Islam

3. *The importance of the Five Pillars*

If a Muslim observes the Five Pillars of Islam in the right way, Allah will reward him and strengthen his *Īmān* (faith) and guide him on the right path. He will do good and behave well in many ways.

It is therefore very important for every Muslim to find out how to perform his worship in the right way. This can be learned from the study of *Fiqh* (Islamic Jurisprudence).

The first of the Five Pillars is *Kalimata'sh-Shahadah* (Testimony or Declaration of Faith), which means to affirm one's faith in the Unity of Allah (*Tawhīd*). This topic has been treated in Lesson 16.

EXERCISES

1. What are the Five Pillars of Islam?
2. What is the purpose of practising the Five Pillars of Islam?
3. What is the Arabic word for “worship”?
4. What is a pillar, and what does it do?
5. What are the results of not taking care to practise the Five Pillars of Islam?
6. What is *Fiqh*?

LESSON 28

Purification and Pure water

1. *Purification*

Before performing prayer a Muslim must purify himself. He washes off the dirt from his body and purifies his heart and mind in preparation for prayer to his Lord.

There are three types of Purification:

- (a) *Wudū'* (Ablution);
- (b) *Ghusl* (Ritual Bath);
- (c) *Tayammum* (Dry Ablution).

Each type will be dealt with in the following lessons.

2. *Pure water*

Wudū' (Ritual Ablution) and *Ghusl* (Ritual Bath) should be performed with pure water.

Pure water should have no colour, taste or smell, except that which may come from natural sources, such as the earth, rocks, salty water and so on.

3. *Sources of pure water*

The following sources of water are all good for *Wudū'* and *Ghusl*:

- springs, wells and rivers;
- rain water, melted ice or snow;
- sea water.

4. *Cleanliness of body, clothes and place of worship*

In addition to purifying his mind and heart and performing ablution, a Muslim should ensure that his dress is clean.

Any time he goes to the toilet he should wash his private parts with water if it is available. If it is not available he may use toilet paper. If he is in the bush or away from a modern toilet, he may use sticks or stones or other suitable objects to clean himself.

He should also ensure that the place of worship is clean. He should not pray in a place that may be dirty, such as a toilet.

EXERCISES

1. What is the meaning of purification for prayer?
2. Name the three types of purification.
3. Describe 'pure water' suitable for purification.
4. Mention five sources of pure water.
5. How can a Muslim ensure that his body and clothes are always clean for prayer?
6. Is it allowed to offer prayers (*salāt*) in a toilet?

LESSON 29

How to perform *Wudū'* (Ablution)

Step 1. Start in the name of Allah by reciting: '*Bismillāhir Rahmānir Rahīm*', meaning: 'In the name of Allah, the Beneficent, the Merciful.'

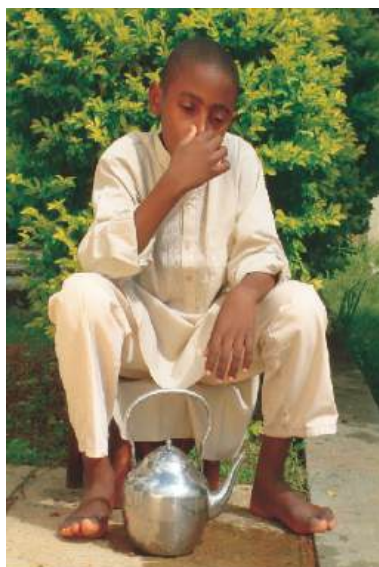
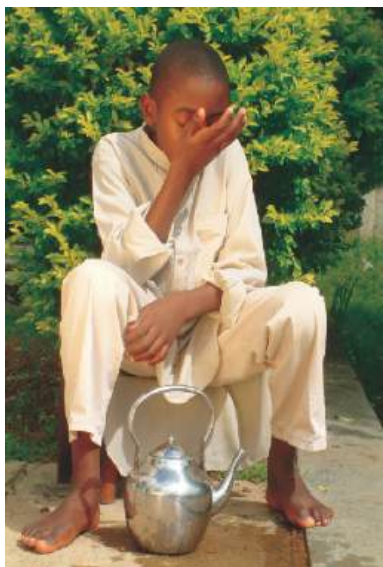
Step 2. Make the intention of purifying yourself for worship. It can be done silently and in your own language.



Step 3. Wash the right hand three times, then the left hand three times.

You should wash up to the wrist and between the fingers.

Step 4. Rinse the mouth three times

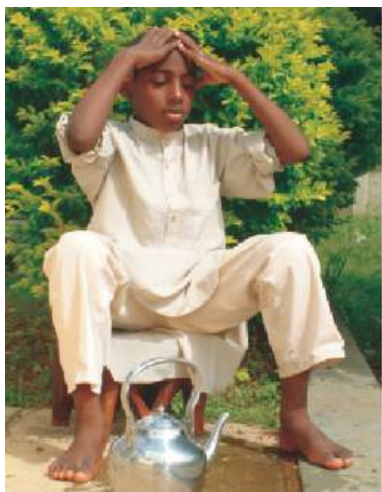


Step 5. Sniff water into your nose and blow it out gently, three times.

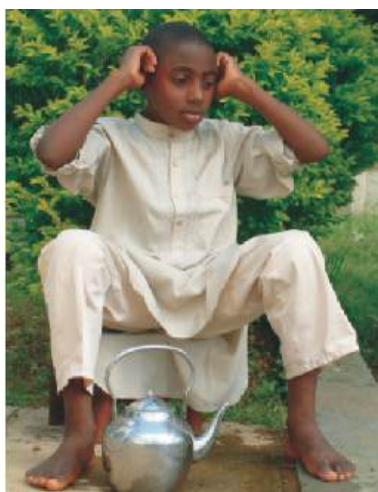


Step 6. Wash the face three times, from hairline to chin and from ear to ear.

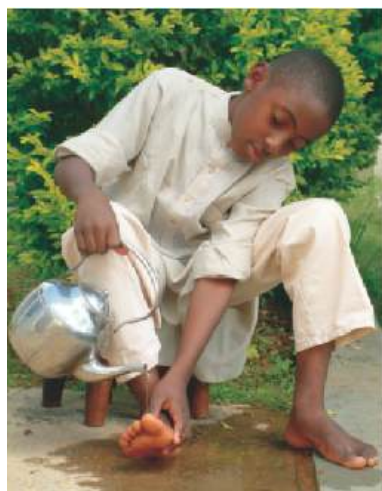
Step 7. Wash the right arm up to the elbow three times. Then repeat with the left arm.



Step 8. Wet your hands and rub the head once from the front of hairline to the back of the neck and back again to the front.



Step 9. Wet the hands and rub the ears, from front and back, once.



Step 10. Wash the feet, starting with the right foot, from the toes to the heels and ankles. Remember to rub between the toes.



Step 11. Look upwards and recite the Testimony or Declaration of Faith (*Kalimata'sh-Shahadah*)

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

*Ash 'hadu alla ilāha illa'l-Lāhu Wahdahū lā sharīka lahū
Wa ash'hadu anna Muhammadan abduhū wa rasuluh.*

Meaning:

'I testify that there is no god but Allah alone, with no partner, and I testify that Muhammad is His servant and Messenger.'

The ablution is now complete.

Summary of the order of ablution:

1. ***Bismillāhir-rahmānir-rahīm.***
2. Intention.
3. Hands.
4. Mouth.
5. Nose.
6. Face.
7. Arms.
8. Head.
9. Ears.
10. Feet.
11. Testimony or Declaration of Faith.

EXERCISES

1. What is said in Arabic before ablution?
2. Is the intention made aloud or silently?
3. What would you say in your intention to perform ablution?
4. Describe and demonstrate the acts of ablution.
5. What should you say in Arabic when you have completed the ablution, and what does it mean?
6. List in short summary form the order of ablution.

LESSON 30

Things that spoil ablution

The following things spoil ablution:

1. Having doubts about whether one's ablution is valid.
2. A deep sleep, whether short or long.
3. Loss of senses due to fainting, madness or drinking alcohol
4. Seeking sexual pleasure or getting it accidentally, by physical contact with a person of the opposite sex.
5. Touching the uncovered private parts with the palm of the hand or fingers.
6. Passing wind, urine or stool.

After any of these it is necessary to repeat ablution before prayer.

EXERCISE

List from memory as many as you can of the things that spoil Ablution.

LESSON 31

The Significance and Benefits of Ritual Ablution

1. *Ritual Ablution prescribed in the Qur'an*

Allah has prescribed ritual ablution in the following passage of the Qur'an:

'O you who have attained to faith! When you are about to pray, wash your face, and your hands and arms up to the elbows, and pass your (wet) hands lightly over your head, and (wash) your feet up to the ankles.' (Qur'an 5: 6).

2. *Preparation of mind and body for prayer*

The ritual ablution has the effect of preparing a person's mind for prayer. When performing the prayer, a Muslim is going to stand before Allah his Creator, Lord and King.

If a person is going to stand before a king — even a human king — he prepares himself by:

- (a) washing himself;
- (b) ensuring that his clothes are clean and tidy;
- (c) making himself calm and attentive.

How much more should we prepare ourselves to stand before Allah.

3. *Spiritual preparation for prayer*

Ritual ablution is not only to make the body clean. It also prepares a Muslim spiritually for prayer. When he washes his body he may also think about washing away the sins from his body, with the intention not to repeat his sins.

So when he washes his hands he should repent any wrong deeds he may have done with his hands.

When he washes his mouth, he should repent any wrong things he may have said, and so on.

If a Muslim prepares himself for prayer in this way, it makes him more attentive to the purpose of the prayer so that it brings him closer to Allah.

Uthman b. Affan reported that the Prophet said:

'He who makes ablution and makes it in the best way, his sins leave his body, even from beneath his nails.'

(Hadith from Muslim)

EXERCISES

1. Describe how a person would prepare himself to stand before a king.
2. How can a Muslim make ablution in the best way, so that he washes off his sins as well as his dirt?

LESSON 32

The Importance of Ablution

1. *The Seven Compulsory Acts of Ablution (Farā'idul Udū'i)*

Some of the acts of ablution are compulsory, so that if any of them is forgotten, one must go back to do the act that was forgotten and then repeat the remaining acts of ablution up to the end.

However, if the person has already performed a prayer before he remembers that he has forgotten a compulsory act, he should repeat the whole ablution and the prayer.

Most of the Compulsory Acts of Ablution are especially mentioned in the Qur'an.

2. *The Necessary Acts of Ablution by the Tradition of the Prophet Muhammad (Sunnatu'l Udū'i)*

Some other acts of ablution are very important because they were practised by the Prophet Muhammad (ﷺ).

If any of these acts is forgotten and is not remembered until after completing ablution, the act that was forgotten should be performed, but it is not necessary to repeat the others.

If the person does not remember until after completing the prayer that he forgot a *Sunnatu'l Udū'i*, his prayer is still good but he should perform a new and complete ablution before the next prayer of the day.

3. *The Acts of Ablution that are Liked (Mustahabbātu'l Udū'i)*

There are about ten other small acts which are good because they make the ablution more perfect. However, if they are not done the ablution is not spoiled.

4. *Table showing the Acts of Ritual Ablution according to their importance*

<i>Compulsory Acts of Ablution (Farā'idul Udū'i)</i>	<i>Necessary Acts by the Sunnah (Sunnatu'l Udū'i)</i>	<i>Liked Acts (Mustahabbātul Udū'i)</i>
		1. Saying <i>Bismillāhir Rahmānir Rahīm</i> .
1. Intention		
	1. Washing the hands	
	2. Rinsing the mouth	
	3. Sniffing water and 4. Blowing out water, from the nose	
2. Washing the face		
3. Washing the arms		
4. Rubbing the head from front to back	5. Rubbing the head again from back of the neck up to the front hairline	
	6. Wetting the hands before rubbing the ears 7. Rubbing the ears	
5. Washing the feet		
		2. Testimony or Declaration of Faith

Table continued on next page

6. Rubbing thoroughly when washing in ablution	8. Ensuring that the seven compulsory Acts of Ablution are done in the correct order	3. Cleaning the teeth before ablution
7. Not interrupting ablution with any other action		4. The repetition three times of some of the acts of ablution
		5. Choosing a clean place for ablution
		6. Not wasting water in ablution, etc.

EXERCISES

1. What are the seven *Farā'idul Udū'i*?
2. What are the eight *Sunnatu'l Udū'i*?
3. Mention five of the *Mustahabbātul Udū'i*.
4. If a person forgets a Compulsory Act of Ablution and remembers it after ablution, what should he do?
5. If a person forgets a Compulsory Act of Ablution and remembers it after performing a prayer, what should he do?
6. If a person forgets a *Sunnatu'l Udū'i* and remembers it after performing ablution, what should he do?
7. If a person forgets a *Sunnatu'l Udū'i* and remembers it after performing a prayer, what should he do?
8. Why should the *Mustahabbātu'l Udū'i* (Meritorious Acts of Ablution) be done?

LESSON 33

Ghusl (Ritual Bath)

1. What is *Ghusl*?

Ghusl is a ritual bath taken to purify oneself spiritually for prayer or for some other act of worship.

2. What necessitates *Ghusl*?

Just as *Wudū'* is necessary to remove Minor Impurity, so *Ghusl* is necessary to remove Major Impurity, on the following occasions:

- (a) when a woman's monthly period stops;
- (b) when a woman's blood of childbirth stops;
- (c) after emission of sperm, whether the person is awake or asleep;
- (d) after sexual intercourse.

Therefore any adult who becomes a Muslim should perform *Ghusl* before performing his or her first prayer, because he or she is almost certain to be in a state of Major Impurity from one or more of the above causes.

3. How to perform *Ghusl*

Perform *Ghusl* as follows:

- (a) start with: '*Bismillāhir Rahmānir Rahīm*', meaning: '**In the name of Allah, the Beneficent, the Merciful**';
- (b) make intention silently in your own language of performing Ritual Bath to purify yourself for worship;
- (c) wash the private parts;

- (d) perform **Wudū'** (Ablution) as taught in Lesson 29, but wash each part once only;
- (e) wash the head and neck, making sure that water reaches all parts;
- (f) wash the right side of the body front and back, from shoulder to toes;
- (g) wash the left side of the body in the same way.

Do not forget to rub the navel, armpits and between the legs and buttocks.

After step (d) above (i.e. Ablution), avoid touching the private parts with the inside of the hand. If you do so, it is necessary to perform **Wudū'** (Ablution) again before prayer.

4. *The Compulsory Acts of Ritual Bath (Farā'idu'l Ghusl)*

The following are considered essential acts of the *Ghusl*:

- (a) intention;
- (b) to wash every part of the body and make sure that water reaches every part;
- (c) to rub thoroughly every part of the body in the course of washing;
- (d) continuity of washing. One should not interrupt the bath for any other activities;
- (e) to scrub the hair for the water to reach the skin (including the body hair).

EXERCISES

1. What is *Ghusl*?
2. What necessitates *Ghusl*?
3. What should an adult who becomes a Muslim do before he offers his first prayer?
4. What are the steps of *Ghusl*, in their correct order?
5. What are the Compulsory Acts of *Ghusl*?

LESSON 34

Tayammum (Dry Ablution)

1. *What is Tayammum?*

Tayammum is a short ablution using dust instead of water.

2. *When is Tayammum performed?*

It may be done in place of *Wudū'* (Ritual Ablution) or *Ghusl* (Ritual Bath) in the following circumstances:

- (a) when there is no water;
- (b) when there is scarcity of water;
- (c) when there is danger in going to the place of water;
- (d) when the water is in a very distant place;
- (e) in case of ill-health where using water would increase the illness or delay recovery.

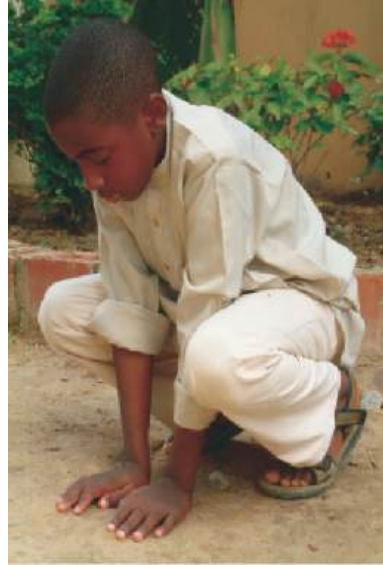
Tayammum is therefore to be done only in an emergency. It is valid for only one prayer. It must therefore be repeated before each prayer. If someone has prayed with *Tayammum* and then water becomes available before the end of the time of that prayer, he should make ritual ablution or ritual bath with water and repeat the prayer. However, if the prayer time passes without the water being available, the prayer with *Tayammum* is valid.

3. *How to perform Tayammum*

To perform *Tayammum*:

- (a) find a piece of ground which is free of filth. It may be rock, sand, dust, grass or any other natural surface. Sand or dust may also be fetched from another place so as to perform *Tayammum* with it;

- (b) begin the *Tayammum* with '*Bismillāhi'r Rahmāni'r Rahīm*', meaning: 'In the name of Allah, the Beneficent, the Merciful';
- (c) make intention in any language, silently saying: 'I intend to do *Tayammum* to enable me to perform a ritual prayer';



- (d) press both hands on the surface of the ground;



- (e) lift the hands as shown, palms downwards, and gently hit their sides together to knock off surplus dust;

- (f) rub the face with the hands;
- (g) press the hands on the ground and hit their sides together as before (see the illustrations at (d) and (e) above);



- (h) rub the right arm with the left hand, starting from the back of the fingers to the elbow and back along the inner arm to the hand, not forgetting to rub between the fingers. Repeat with the other arm.

4. *Summary of the order of Tayammum*

1. *Bismillāhi'r-Rahmāni'r-Rahīm*
2. Intention.
3. Press hands on dust and knock hands together.
4. Rub face.
5. Press hands on dust and knock hands together.
6. Rub right arm, then left arm.

5. *What spoils Tayammum*

Whatever spoils *Wudū'* also spoils *Tayammum*.

EXERCISES

1. Mention five reasons for doing *Tayammum* instead of *Wudū'* or *Ghusl*.
2. For how many prayers is the *Tayammum* valid?
3. If a person prays '*Isha*' at 8.30 p.m. with *Tayammum* because there is no water, and water then becomes available at 9.30 p.m., what should he do?
4. List the Acts of *Tayammum* in correct order.
5. What spoils *Tayammum*?

LESSON 35

Salāt (Prayer)

The value of prayers to Muslims

Prayer is the second Pillar of Islam, and is important for many reasons. Some of these reasons are:

1. *Prayer is a reminder of Allah*

When we pray we remember Allah. We praise Him for His mercy and kindness and we remember that He is our Master and King on the Day of Judgement. We ask Him to guide us on the right path.

We do this five times every day, and it reminds us all the time of Allah. In this way we become more conscious of Allah, avoid breaking His laws, and become better people. In behaving that way we are actually worshipping Allah.

Prayer is one of the most well-known forms of worship. Therefore in prayer we are doing one of the things Allah has created us to do.

2. *Prayer is a command from Allah*

In following Allah's command we show our willingness to obey Allah and submit completely to Him.

3. *Worship is the purpose of man's creation*

Allah says in the Qur'an:

'I have created jinn and men only so that they should worship Me.' (51: 56)

The Qur'an says:

'Indeed the prayer prevents one from shameful acts'. (29:45)

As individual Muslims become better persons, so does the community as a whole benefit and improve.

When we pray in the right manner, our consciousness of Allah is increased. The Prophet advised:

'Worship your Lord as if you see Him; although you don't see Him, He sees you.' (Hadith from Bukhari)

4. Prayer expresses humility of man before Allah

Prayer in Islam includes both words and movements which are intended to express man's humility before Allah. Thus, regardless of a person's social position or wealth, whether he is a President or a poor man, he is to bow and prostrate with his nose and forehead on the ground. All men and women are Allah's servants and the prayer in this form helps to remove all feelings of pride and superiority towards other human beings.

5. Prayer is communication with Allah

The person praying is able to express his needs directly to Allah. Allah says in the Qur'an:

'Ask Me and I shall answer you.' (40:60)

Prayer therefore brings a Muslim close to Allah, and he feels hopeful that Allah will help him to face and overcome all the difficulties that may trouble him.

6. Prayers strengthen Islamic brotherhood

It is strongly recommended that Muslims should pray in groups, whether at home with the family, or in a mosque, or anywhere else where Muslims find themselves together at the time of prayer.

The act of praying together and praying for each other increases the feeling of brotherhood among Muslims. In the

prayer Muslims pray for Allah's guidance and blessings and peace on each other, and so their love for each other is increased. They become kinder to each other and more helpful.

7. *Prayers teach punctuality, co-operation and discipline*

When prayer is due, there should be no delay in going to pray. Other activities must stop because of prayer. A Muslim also has to get up early because the first prayer is at dawn. In this way he learns not to be lazy but to do things at their right time.

The arrangement of prayer in a group is a lesson in co-operation, orderliness and discipline. The one who is most learned is to lead as *Imām*. The followers are to line up in straight lines, shoulder to shoulder, like soldiers. When the *Imām* gives the lead, the group is to follow him like one body. If the *Imam* makes any mistake in prayer, one of the followers should correct him politely in the prescribed manner.

Each person comes to prayer washed and with clothes clean and neat, so that he does not appear untidy before Allah, and does not offend his neighbour by smelling badly. The beauties and benefits of prayer in Islam are too many to mention. Those given above are just some examples.

EXERCISES

1. Mention and explain some reasons why a Muslim should pray.
2. How does prayer help a Muslim in his or her daily life?
3. How does prayer help the Muslim community?
4. What useful lessons in behaviour do we learn from:
 - (a) prayer at fixed times of day?
 - (b) prayer in a group?

LESSON 36

The Five Compulsory Prayers

1. *The Five Daily Prayers should never be omitted*

The Five Daily Prayers (*Salāt*) should not be omitted. If a person is too ill to stand he may pray sitting. If he is too ill to sit he may pray lying down.

2. *Exemption from prayers*

The only adult Muslims who are excused from the Compulsory Prayers are:

- (a) women during their monthly period or during the blood of childbirth; .
- (b) a mad person;
- (c) an unconscious person.

They do not need to make up for the missed prayers when they have purified themselves or recovered.

3. *The age at which children should pray*

Children when small may imitate their parents when they pray. This is to be encouraged.

They should be asked to pray from the age of seven, and may be admonished or punished from the age of ten if they refuse to pray. It is a sin for any Muslim who has reached the age of puberty to omit deliberately a compulsory prayer.

4. *The Five Daily Prayers*

The Five Daily Prayers are:

- (a) *Subh* (Dawn);
- (b) *Zuhr* (Afternoon);
- (c) *‘Asr* (Mid-afternoon);
- (d) *Maghrib* (Sunset);
- (e) *‘Ishā’* (Night).

5. *The times of the Five Daily Prayers*

A Muslim should try to ensure that he always prays at the right times. Each prayer has its proper time. Each prayer also has its extension time in case the worshipper is unavoidably prevented from saying his prayer at the proper time. The proper time and the extension time of each prayer are as follows:

Prayer	Proper Time	Extension Time
<i>Subh</i> (Dawn)	From dawn until the sky starts to become bright yellow.	Until just before sunrise
<i>Zuhr</i> (Afternoon)	From after midday until mid-afternoon, i.e. when the length of one's shadow is equal to one's height (in tropical countries).	Until just before sunset
<i>‘Asr</i> (Mid-afternoon)	From the time when the length of one's shadow is equal to one's height, until the sun begins to change colour before sunset.	Until just before sunset
<i>Maghrib</i> (Sunset)	Immediately after sunset	Until just before dawn
<i>‘Ishā’</i> (Night)	From the disappearance of twilight after sunset until about one-third of the night has passed.	Until just before dawn

EXERCISES

1. How should a sick person pray?
2. Mention four conditions under which a Muslim is excused from prayers.
3. If a woman has finished her monthly period and performed *Ghusl* (Ritual Bath), does she have to make up for the prayers she missed during her period?
4. From what age should a Muslim child be admonished or punished if he or she refuses to pray?
5. What are the names of the Five Daily Prayers, in Arabic and their English translation?
6. Describe the proper time and the extension time for each of the Five Daily Prayers.

LESSON 37

The Adhān (Call to Prayer) and the Qiblah

1. *The Adhān and the Muadhdhin*

The *Adhān* should be called at the time of prayer at the mosques and anywhere else where Muslims are to gather for prayer (*Salāt*).

It reminds Muslims that it is time for prayer. When a Muslim hears the *Adhān* he should leave what he is doing as soon as possible and prepare for the prayer.

It is desirable that the man who calls to prayer (*al-Muadhdhin*) should have ablution. He should stand facing the *Qiblah* (the direction of the *Ka'bah*) and call the *Adhān* in a loud voice.

2. *The words and meaning of the Adhān*

حَيَّ عَلَى الصَّلَاةِ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
حَيَّ عَلَى الصَّلَاةِ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
حَيَّ عَلَى الْفَلَاحِ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
حَيَّ عَلَى الْفَلَاحِ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
لَا إِلَهَ إِلَّا اللَّهُ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

<i>Allahu Akbar Allahu Akbar</i>	Allah is Most Great! Allah is Most Great!
<i>Ash‘hadu al lā ilāha illallāh</i>	I testify that there is no god but Allah.
<i>Ash‘hadu al lā ilāha illallāh</i>	I testify that there is no god but Allah.
<i>Ash‘hadu anna Muhammadar Rasūlullāh</i>	I testify that Muhammad is the Messenger of Allah
<i>Ash‘hadu anna Muhammadar Rasūlullāh</i>	I testify that Muhammad is the Messenger of Allah
<i>Hayyi ‘ala’s-salāh</i>	Hasten to prayer!
<i>Hayyi ‘ala’s-salāh</i>	Hasten to prayer!
<i>Hayyi ‘alal falāh</i>	Hasten to prosperity!
<i>Hayyi ‘alal falāh</i>	Hasten to prosperity!
<i>Allāhu Akbar! Allāhu Akbar!</i>	Allah is Most Great! Allah is Most Great!
<i>Lā ilāha illal lāh.</i>	There is no god but Allah

In the call to dawn prayer, the *muadhdhin* should also say:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

“*Assalātu khairum minan nawm*” (Prayer is better than sleep).

This is added after saying twice: ‘*Hayyi ‘alal falāh*’, meaning: ‘Hasten to prosperity.’

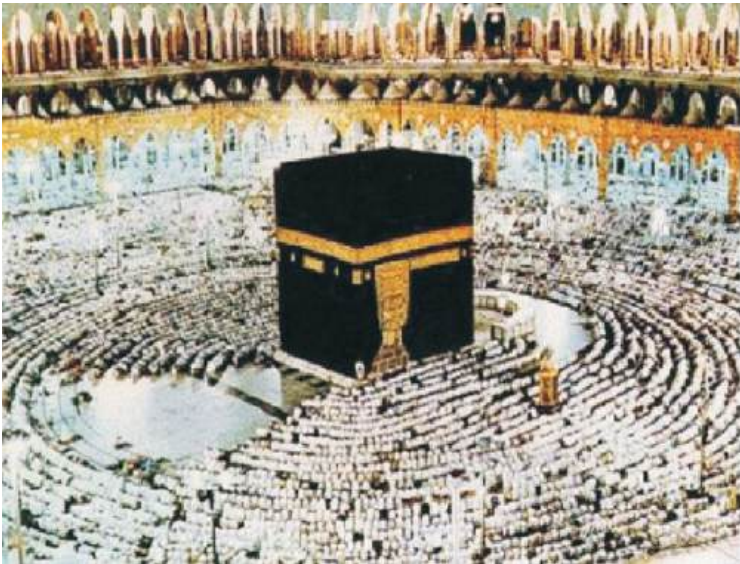
3. *Place of prayers*

Prayers may be said in a mosque or at home, at a place of business or factory, in the open air or anywhere that is clean.

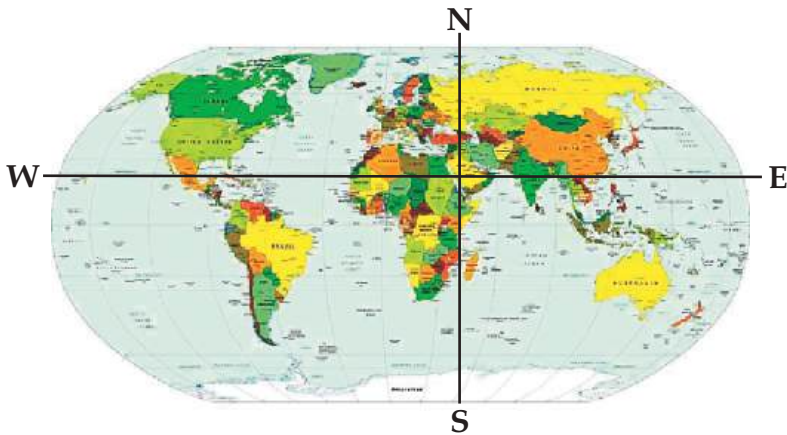
They may be said in a group or alone, but there is greater reward for praying in a group.

4. *Al-Qiblah (the direction to face in prayer)*

Muslims should face the direction of the *Qiblah* when they pray. The *Qiblah* is the *Ka 'bah* in Makka.



From West Africa the *Ka 'bah* is in the direction of the east. In Turkey the *Ka 'bah* is to the south. In India the *Ka 'bah* is to the west, and in East Africa the *Ka 'bah* is to the north.



Direction of the *Qiblah*

When people visit the *Ka 'bah* in Makka they surround it when they pray. All Muslims face the same *Qiblah* in prayer, and the *Ka 'bah* is a sign of their unity as one Ummah (Community), even though they live in many different parts of the world.

The *Ka 'bah* is a sacred mosque. Its place was chosen by Allah Who directed Prophet Ibrahim and Prophet Ismail, his son, to build a House of Worship there for the One God. After a period of time, some people began to use the place for idol-worship. After many centuries, it was the Prophet Muhammad who at last destroyed the idols and purified the *Ka 'bah* so that once more it was used only for the worship of the One God, Allah. It was chosen by Allah as the *Qiblah* for all Muslims.

EXERCISES

1. What is the meaning of the word *al-Adhān*?
2. The *muadhdhin* should face the..... He should call the prayer in a voice.
3. Recite the *Adhān* by heart, with its meaning.
4. Which phrase is added in the *Subh* (Dawn) *Adhān*, and what does it mean? In which place is it added?
5. Which has greater reward - to pray alone or to pray in a group?
6. Where should a Muslim perform his prayers?

7. What is the *Qiblah*?
8. Where is the *Ka 'bah*?
9. What is the *Ka 'bah*?
10. Who first built the *Ka 'bah*?
11. Who later destroyed the idols which had been brought to the *Ka 'bah*?

LESSON 38

The Iqāmah and the start of prayers

1. *Cleanliness and dress*

The worshipper should ensure that he has performed *Wudū'* (Ablution). His clothes should also be clean and decent. They should cover the body properly. For women, only the face, hands and feet may be uncovered.

2. *The Iqāmah*

The *Iqāmah* is the call to the start of prayer. A person praying alone should recite it quietly to himself or herself. If the prayer is in a group, any member of the group may call it aloud.

The *Iqāmah* is the signal to stop talking and stand facing the *Qiblah* ready for the prayer to begin.

3. *The words of the Iqāmah and their meaning*

The words of the *Iqāmah* are similar to those of the *Adhān*, as follows:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
اَشْهَدُ اَنْ مُحَمَّدًا رَسُوْلُ اللّٰهِ حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ قَدْ قَامَتِ الصَّلَاةُ اَللّٰهُ اَكْبَرُ
اَللّٰهُ اَكْبَرُ لَا اِلَهَ اِلَّا اللّٰهُ

Allāhu Akbar, Allāhu Akbar

Ash‘hadu al lā ilāha illallāh

Ash‘hadu anna

Muhammadar Rasūlullāh

Hayyi ‘alas salāh

Hayyi ‘alal falāh

Qad qāmatī-salāt

Allāhu Akbar, Allāhu Akbar

Lā ilāha illallāh

Allah is Most Great! Allah is Most Great!

I testify that there is no god but Allah

I testify that Muhammad is the Messenger of Allah

Hasten to prayer!

Hasten to prosperity!

Prayer has started!

Allah is Most Great! Allah is Most Great!

There is no god but Allah

4. *Intention and Takbīratul-Ihrām*

The worshipper then makes the intention of the prayer he is going to perform. At the same time he raises his hands to the level of his ears or below them, and says:

Allāhu Akbar, meaning: 'Allah is Most Great' **اَللّٰهُ اَكْبَرُ**



The intention should be silent, and may be in any language. The worshipper may say, for example:

'O Allah, I intend to perform the prescribed morning prayer (or afternoon prayer, or mid-afternoon prayer or sunset prayer or night prayer) which is compulsory on me.'

He then begins the first *Rak'ah*.

EXERCISES

1. How should a Muslim dress for prayer?
2. Which parts may be uncovered by a Muslim woman in prayer?
3. Who should call the *Iqāmah*?
4. When the *Iqāmah* is called, what should the worshippers do?
5. Recite the *Iqāmah* with its meaning.
6. How is the prayer opened? Explain and demonstrate.
7. Say how you would make intention for *Maghrib* (Sunset) Prayer.

LESSON 39

The First *Rak‘ah*

1. *What is a Rak‘ah?*

A *Rak‘ah* is one set of recitations and movements including the following:

1. Recitation (standing) of *Al-Fātihah*.
2. Recitation of another *Surah* (in the first two *Rak‘ah* of prayer only).
3. Bowing.
4. Rising from bowing.
5. Prostration (twice).

We shall now learn in detail how each part of the *Rak‘ah* is done and what is said.

2. *Al-Fātihah*

After making intention for the prayer and saying ‘*Allāhu Akbar*’ (*Takbīratu’l Ihrām*), as described in Lesson 38, the worshipper stands and recites *Surah al-Fātihah*, the first *Surah* of the Qur'an, which is as follows:

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



*Bismillāhi'r Rahmāni'r Rahīm.
 Alhamdu lil Lāhi rabbil 'alamīn.
 Arrahmāni'r Rahīm,
 Māliki yawmid dīn.
 Iyyāka na'budu wa iyyāka nasta'in.
 Ihdinas sirātal mustaqīm.
 Sirāta'l ladhīna an 'amta 'alaihim ghairi'l maghdūbi
 'alaihim wa la'd-dāllīn. Āmīn.*

Meaning:

**'In the name of Allah, Most Gracious, Most Merciful.
 All praise belongs to Allah, the Sustainer of all the Worlds.
 Most Gracious, Most Merciful,
 Lord of the Day of Judgement.
 You (alone) we worship, and You (alone) we ask for help:
 Guide us the straight way —
 The way of those upon whom You have bestowed Your
 blessings, not of those who earn Your anger, nor of those
 who go astray. Āmīn.'**

3. *Recitation of another Surah*

The worshipper then recites another *Surah* of the Qur'an, or one or more verses of a *Surah*, according to his choice. (This is done in the first two *Rak'ahs* of a prayer only.) Recitation of *Al-Fātihah* and another *Surah* may be done aloud or silently depending on the prayer.

4. *Rukū'u - Bowing*



The worshipper then says: '*Allāhu Akbar!*', meaning: '**Allah is Most Great!**' and bows.

In this position he quietly glorifies Allah by saying three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Subhāna Rabbiya'l 'azīmi wa bihamdihī,

meaning: '**Glory be to my Sustainer, the Great, and to Him belongs my praise.**'

He then rises from bowing, saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami 'al Lāhu li man hamidahu,

meaning: 'Allah hears the one who praises Him.'

Then standing steadily he says quietly:

اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

'Allāhumma rabbanā wa laka'l hamdu,

meaning: 'O Allah, our Sustainer, all praise belongs to You.'

5. *Sujūd - Prostrating*



The worshipper then says: '*Allāhu Akbar!*' and prostrates with his nose and forehead touching the ground. In this position he glorifies Allah quietly by saying:



سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

'Sub'hāna Rabbi'l A 'lā wa bihamdihī,

meaning: 'Glory be to my Sustainer, the Most High, and to Him belongs (my) praise.'

He then sits back steadily, saying: 'Allāhu Akbar'. After a few seconds' pause he repeats the prostration and glorification of Allah.

He then raises his head with 'Allāhu Akbar!' and rises to the standing position for the second *Rak'ah*.

This completes the first *Rak'ah*. It is the same for each of the five daily prayers; the only difference is in the intention of the prayer.

EXERCISES

1. Demonstrate the movements of the first *Rak'ah* of prayer.
2. Demonstrate the same movements and recite aloud what is said during the *Rak'ah*.
3. Demonstrate the same movements and recite aloud what is said during the *Rak'ah* and also give the meaning of what is said.

LESSON 40

The Second *Rak'ah* and *At-Tashahhud*

1. *The same pattern as the First Rak'ah*

The worshipper follows the same pattern as in the first *Rak'ah*, that is:

- (a) standing for recitation of *Fātiḥah* and *Surah*. (He may this time choose a different *Surah* or verses of the Qur'an);
- (b) bowing once;
- (c) prostrating twice.

The recitations in all positions are the same as for the first *Rak'ah*.

2. *At-Tashahhud (The Testimony)*



After the second prostration the worshipper raises his head with ‘*Allāhu Akbar!*’ and sits. He then quietly recites *At-Tashahhud* (The Testimony) as follows:

التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ
 الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا
 وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ
 إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

‘At-tahiyātu lil-Lāh. Az-Zākiyātu lil-Lāh. At-tayyibatu’s-Salawātu lil-Lāh. Assalāmu ‘alaika ayyuha’n nabiyyu wa rahmatu’l-Lāhi wa barakātuh. Assalāmu ‘alainā wa ‘alā ‘ibādi’l Lāhi’s sālihīn. Ash’hadu al lā ilāha illa’l-Lāhu wahdahū lā sharīka lah. Wa ash’hadu anna Muhammadan ‘abduhū wa rasūluh.’

Meaning:

'All greetings belong to Allah. All righteousness is due to Allah. All the best Prayers are for the sake of Allah. Peace, mercy and blessings of Allah be with you, the Prophet. May peace be with us (too) and with the righteous servants of Allah. I testify that there is no god but Allah, alone and without partner. I also testify that Muhammad is His servant and messenger.'

If *At-Tashahhud* follows the terminal *Rak‘ah* of a prayer (i.e. after the second *Rak‘ah* in *Subh* Prayer, or the third in *Maghrib* or the fourth in all others) the worshipper should continue reciting as follows:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
 صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ وَبَارِكْ
 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
 اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ
 مُّجِيْدٌ

'Allahumma salli 'alā Muhammadin wa 'alā āli Muhammadin kamā sallaita 'alā Ibrāhīma wa 'alā āli Ibrāhīma wa bārik 'alā Muhammadin wa 'alā āli Muhammadin kamā bārakta 'alā Ibrāhīma wa 'alā āli Ibrāhīma fil 'alamīna innaka Hamīdum Majīd.'

Meaning:

'O Allah! do give Your 'salat' (i.e. all the best things that only Allah can describe) to Muhammad and to the family of Muhammad, as You gave to (the Prophet) Ibrahim and the family of Ibrahim; and bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim in all the worlds. Indeed You (Allah) are Praiseworthy, Glorious.'

At-Tashahhud marks the end of the Second Rak'ah.

3. Termination of Subh Prayer

The Subh (Morning) Prayer has only two Rak'ahs. Therefore for this particular prayer the worshipper terminates the prayer by saying: *'Assalāmu alaikum'*, meaning: 'Peace be with you'. He begins: *'Assalamu alaikum'* facing the Qiblah and ends it turning his face to the right.



4. *The number of Rak‘ahs in each daily prayer*

The daily prayers have the following number of *Rak‘ahs*:

- | | |
|----------------------------|----------------------|
| 1. <i>Subh</i> (Morning) | two <i>rak‘ahs</i> |
| 2. <i>Zuhr</i> (Afternoon) | four <i>rak‘ahs</i> |
| 3. 'Asr (Mid-afternoon) | four <i>rak‘ahs</i> |
| 4. <i>Maghrib</i> (Sunset) | three <i>rak‘ahs</i> |
| 5. 'Ishā' (Night) | four <i>rak‘ahs</i> |

Therefore only the *Subh* (Morning) Prayer ends after two *rak‘ahs*. For the other prayers, the worshipper will continue with the third *rak‘ah*, which will be described in the next Lesson.

EXERCISES

1. Demonstrate the Second *Rak‘ah* with its movements and its recitations.
2. What is the meaning of '*Allāhu Akbar*'?
3. What is the meaning of '*Subhāna Rabbiya'l 'Azīmi wa bihamdihī*'?
4. What is the meaning of '*Sami'l Lāhu liman hamidahu*'?

5. What is the meaning of '*Allāhumma Rabbanā wa laka'l hamd*'?
6. What is the meaning of '*Subhāna Rabbiya'l A'lā wa bihamdihi*'?
7. Recite *At-Tashahhud* and give its meaning.
8. Demonstrate how to terminate the Morning Prayer.
9. How many *Rak'ahs* are there in each of the five daily prayers?

LESSON 41

The Third and Fourth *Rak'ahs*

1. *Rising after At-Tashahhud*

Except in the Morning Prayer, the worshipper should rise after the First *Tashahhud*, saying: '*Allāhu Akbar*'.

2. *Third and Fourth Rak'ahs - Fātihah but no other Surah*

The pattern of the Third and Fourth *Rak'ahs* is the same as the First *Rak'ah* except that after *Fātihah* there is no other *Surah* to be recited.

3. *Maghrib (Sunset) Prayer*

Maghrib Prayer has three *Rak'ahs*. Therefore after the third *Rak'ah* the worshipper should remain seated, recite the full *Tashahhud* and say '*Assalamu alaikum*' to terminate his prayer.

4. *Zuhr (Afternoon), 'Asr (Mid-afternoon) and 'Ishā' (Night) Prayers*

These prayers all have four *Rak'ahs*. Therefore after the fourth *Rak'ah* the worshipper should remain seated, recite the full *Tashahhud* and say '*Assalamu alaikum*' to terminate his prayer.

5. *Recitations - silent and aloud*

A worshipper should recite aloud the *Fātihah* and *Surah* of *Subh* (Morning) Prayer. He should also recite aloud the *Fātihah* and *Surah* in the first and second *Rak'ah* of the *Maghrib* (Sunset) and '*Ishā*' (Night) Prayers. If the prayer is in a group, however, only the *Imam* should recite aloud at the times mentioned. Others

should follow silently. *Zuhr* and *'Asr* prayers should be offered silently by all.

EXERCISES

1. Demonstrate. the Third and Fourth *Rak'ahs* with their movements and recitations.
2. Demonstrate with their movements and recitations:
 - (a) *Subh* Prayer (two *rak'ahs*)
 - (b) *Maghrib* Prayer (three *rak'ahs*)
 - (c) *'Ishā'* Prayer (four *rak'ahs*)
3. In which of the five daily prayers are *Fātiḥah* and another *Surah* recited silently by all?

LESSON 42

The Reporters of Hadith

1. *The Meaning of Hadith*

A Hadith is a reported saying of Prophet Muhammad (ﷺ). It could also record his actions or his silent approval of something.

2. *The Importance of the Hadith*

The importance of the Hadith is that it gives further information about how the Prophet understood and practised Islam.

Allah says in the Qur'an: '**You have in the Prophet of Allah a beautiful pattern of conduct...**' (Qur'an 33:21)

Muslims should therefore learn what he said and did and take him as a role model.

3. *Qur'an and Hadith*

The Qur'an was revealed to the Prophet (ﷺ) by Allah piecemeal over a period of 23 years. It was memorized by many Muslims and written down under his instruction, and recited as part of the daily prayers.

As the direct word of Allah, recorded and preserved during the lifetime of the Prophet, it is completely authoritative and reliable.

The Hadith (plural: *ahādīth*) came into existence in a different manner and were recorded in a different way, initially and mainly through oral communication.

For example, the Prophet (ﷺ) in the presence of one or more of his companions said:

‘A person is not a Muslim/believer who eats his fill while his neighbour is hungry.’

Each of the companions who heard him say this might inform others of what the Prophet said. Those others might pass it on until it became widely known as a saying of the Prophet. At some stage literate people recorded these sayings in writing, usually some time after the death of the Prophet (ﷺ).

Finally, scholars (such as Bukhari, Muslim and others) began collecting these sayings and evaluating their reliability, and bringing them out as books.

The scholars who collected the Hadith recognized that some of them were more reliable and authentic than others, so they classified them as “Sound Hadith” or “Fair” or “Weak” or “Faulty”.

In spite of the possibility of human error in oral tradition, many Hadith are regarded as very reliable, and they are particularly useful in elaborating on some verses of the Qur’an. For example, the Qur’an directs every Muslim to pray, fast, give in charity and perform the Hajj. However, it does not, for example, go into all the details of how to perform the prayer. It is the Hadith and recorded practice of the Prophet (ﷺ) that fills in those details.

4. *The Form of a Hadith*

A Hadith must have two parts: the *Isnād* (the Chain of Transmission) and the *Matn* (the text of what the Prophet ﷺ said).

For example:

ISNĀD: “On the authority of A, who heard it from B, who heard it from C, who heard it from D, (the Prophet said):...”

MATN: “Be in the world as though you were a stranger or a traveler.”

(From the Hadith Collection of Baihaqi.)

5. *The Reporters of Hadith*

Since some of the chains of transmission are long, containing many names, it is customary to shorten the *Isnād* to give only the name of the person who actually heard what the Prophet (ﷺ) said. Prominent among these reporters are Abū Hurairah, Ibn ‘Umar, Aisha, Ibn Mas‘ud, Mu‘adh ibn Jabal, Abu Sa‘īd al-Khudri, Abu Dharr and others.

6. *Evaluation of the Hadith*

The collectors of Hadith did not believe every statement of what the Prophet was reported to have said or done without careful evaluation. They took into consideration the following criteria:

1. Biographical studies of every person in a chain of transmission to find out the years of their birth and death in order to establish whether the people listed could actually have met one another.
2. Information on whether each person in an *Isnād* was known to be truthful, reliable and had a good memory.
3. Ascertaining that the *Matn* did not contradict the Qur’an.
4. Ascertaining that the *Matn* made sense.
5. Checking on whether the Hadith came from a single source or from two or more sources. If, for example, the Prophet (ﷺ) had spoken in the presence of a crowd of people, one would expect the Hadith to have been reported by several people and to be passed on through different chains of transmission.

These strict methods of evaluating the reported sayings of the Prophet are called “The Science of Hadith”. By this means thousands of such alleged reports were rejected as “weak” or even as forgeries.

The authentic Hadith are very important in explaining and giving more detail on the Qur’an.

Therefore, the Hadith are second only to the Qur'an as a source of Shari'ah.

QUESTIONS

1. What is a Hadith?
2. What are the differences between Qur'an and Hadith?
3. What is an *Isnād*?
4. What is *Matn*?
5. How did the Collectors of Hadith evaluate the authenticity of the Hadith?
6. Give the names of some famous reporters of Hadith.

LESSON 43

The Preservation and Collection of the Hadith

1. *Preservation of the Hadith*

During the Prophet's life time, his companions listened keenly to his words and observed his practice.

They would also inform others of what they had seen or heard from the Prophet, in accordance with his order that '**Those present should convey the message to those who are absent.**' Likewise members of his close family including some of his wives also related the Prophet's sayings and practice for people to know how he behaved as a husband and father.

Most of the reporters memorised his sayings, but some also wrote them down. In these ways the teachings of the Prophet were preserved for the guidance of people for all time.

2. *Collection of the Hadith*

After the death of the Prophet (ﷺ), the generation of his immediate companions also began to pass away and their younger followers gradually took over the task of transmitting the Hadith to others. The companions of the Prophet were called *as-sahabah*. The followers of the *sahabah* are called *at-tābi'un*. The followers of the followers are called *tabi'ut-tābi'un* (the companions of the companions). Their houses became centres where people from various places could go to learn or verify the Prophet's teachings. Gradually more and more of the Hadith were put in writing. Among the most important collections at this time was the Muwatta' of Imām Mālik.

The practice of collecting and writing the Hadith was further encouraged by the Caliph ‘Umar bin ‘Abdu’l-‘Azīz.

By this time, Islam and the Islamic Empire had spread far and wide across Asia and scholars from many distant places traveled around to collect Hadith and compile them in the form of books.

At a later stage, collectors of Hadith introduced the practice of evaluating the authenticity of the Hadith they collected (as described in the last chapter), so that Hadith that came from unreliable sources should be identified and in many cases rejected.

From this process within the 3rd Century after the Hijrah (9th Century C.E.) there emerged Six Collections of Hadith known as the “*As-Sihāhu’s Sittah*” (The Six Authentic Collections). Their names are:

1. Sahīh of al-Bukhārī (died 256 A.H./870 C.E.)
2. Sahīh of Muslim (died 261 A.H./875 C.E.)
3. Jāmi‘ of Tirmidhī (died 278 A.H./892 C.E.)
4. Sunan of Abū Dāwūd (died 275 A.H./888 C.E.)
5. Sunan of Ibn Mājah (died 273 A.H./886 C.E.)
6. Sunan of Nasa’ī (died 303 A.H./915 C.E.)

The first two of these collections are regarded as the most reliable and authoritative.

QUESTIONS

1. How were the Hadith of the Prophet preserved and spread during and just after his lifetime?
2. Why did the Companions of the Prophet consider it very important to preserve and collect the Hadith?
3. Why did later scholars find it necessary to put the Hadith in writing?
4. Why did the collectors of Hadith reject some of them?
5. Name the “*As-Sihāhu’s Sittah*” (Six Authentic Collections of Hadith).

Hadith No.1 from An-Nawawi's Collection

Text:

الْحَدِيثُ الْأَوَّلُ

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يَنْكِحُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ."

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ ابْنِ الْمُغِيرَةِ
بْنِ بَرْدِزْبَهَ الْبُخَارِيُّ وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقَشِيرِيُّ
الْنِسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُنْتَصَفَةِ.

Transliteration:

An Amīril mu'minīna Abī Hafsīn 'Umar bin al-Khattābi radiya
Allāhu 'anhu qāla sami'tu Rasūl-Allah salla Allahu 'Alayhi wa sallam
yaqulu: "Innama al-a'malu bin-niyatti wa in-nama likulli imrin mā
nawā, faman kānat hijratuhu ila Allāhi wa Rasulih fa hijratuhū ila Allāhi
wa Resūlih wa man kāna hijratuhū li duniyan yusībuhā azwimra'atin
yankihuhā fa hijratuhū ilā ma hājara ilayhi." Rawahu Imama al-
muhaddithīn Abū 'Abdallāh Muhammad bin Ismā'il bin Ibrāhīm bin al
Mughīrati bin Bardizbah al-Bukhari wa Abu al-Husayni Muslim bin al-
Hajjaj bin Muslim al-Qushayrī al-Nisāburī fī sahihayhimā al-ladhayni
humā asahhul kutub al-musannafāti fil Hadīth.

Translation

On the authority of the Commander of the Faithful, Abu Hafsa 'Umar ibn al-Khattab (may Allah be pleased with him), who said : I heard the Messenger of Allah (the blessings and peace of Allah be upon him) say:

Actions are but by intention and every man shall have that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.

It was related by the two Imams of the scholars of Hadith, Abu 'Abdullah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughira ibn Bardizbah al-Bukhari and Abu 'l-Husain Muslim ibn al-Hajjaj ibn Muslim al-Qushairi an-Nisaburi, in their two Sahihs, which are the soundest of the compiled books.

Commentary

This Hadith teaches us that whatever action we take, it is our intention that counts in terms of reward from Allah. If we do something with a good intention we shall be rewarded even if we are unable to carry out our good intention.

For example, if a person emigrates from one place to another in order to be free to practice his religion, he will get the reward for his emigration. But if his real reason is to achieve some worldly aim or to get married, he cannot enjoy the same reward. Allah alone knows our real intentions and is the best judge of what we deserve.

By the same principle, a person may go to Hajj as an act of worship and self-purification or he may go there in fact for trade or shopping!

A person may be genuinely pious and kind-hearted or may appear to be pious and kind-hearted so that people would praise

him and trust him, while his true intention may be to deceive people and cheat them.

However, Allah cannot be cheated or deceived, and He is the best of judges.

The “emigration” mentioned in the Hadith refers to the Hijrah or emigration of the Muslims from Makkah to Madina when they were being persecuted by the idol worshippers. By extension, it refers to moving away from any place where persecution makes it impossible to practice Islam, or moving away from a place where one may be tempted to join others in wrong-doing.

Summary

1. Actions are judged by their intentions.
2. Actions for the sake of Allah will be blessed and rewarded.
3. Actions for other reasons will receive an appropriate reward.

QUESTIONS

1. Hadith No.1 from An-Nawawi’s collection was transmitted by
2. Write out the translation of Hadith No.1
3. Explain Hadith No.1 in your own words.

Hadith No.2 from An-Nawawi's Collection

Text:

الْحَدِيثُ الثَّانِي

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ ثَلْثِيَّتَيْهِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ أَلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَحْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ، وَتَحَجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

قَالَ: صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيَصَدِّقُهُ. قَالَ: فَأَحْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ حَيْثُ وَشَرُّهُ."

قَالَ: صَدَقْتَ. قَالَ: فَأَحْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. "فَأَحْبِرْنِي عَنِ السَّاعَةِ، قَالَ: "مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمُ

مِنَ السَّائِلِ." قَالَ فَأَحْبِرْنِي عَنِ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَّةَ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَوَّلُونَ فِي الْبُنْيَانِ ثُمَّ انْطَلَقَ فَلَبِثْتُ مِائَةً ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جَبْرِيلُ، أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ. "رَوَاهُ مُسْلِمٌ.

Transliteration:

Al-Hadīth Ath-Thānī

‘An ‘Umar rāḍiyallāhu ‘anhu qāla: ‘Baynamā nahnu julūsūn ‘inda Rasūlillāhi sallallāhu ‘alayhi wa sallama dhāta yawmin idh tala ‘a ‘alaynā rajulun shadīdu bayādil-thiyabi shadīdu sawādil-sha ‘ari lā yurā ‘alayhi atharul-safari wa lā ya ‘rifuhū minnā ahad, jalasa ilannabiyyi sallallāhu ‘alayhi wasallam. fa ‘asnada rukbatayhi ilā rukbatayhi, wa wada’a Kaffayhi ‘alā fakhidhayhi wa qāl:

Yā Muhammad akhbirnī ‘anil-Islam, faqāla Rasūlullāhi sallallāhu ‘alayhi wa sallam. Al-Islāmu an tashhada an lā-ilāha illallāhu wa anna Muhammadan Rasūlullāh. Wa tuqīma’s salāh, wa tu’tiyazzakāh, wa tasūma’r Ramadān wa tahijja’ bayta in istatā’ta ilayhi sabīlā.

Qāla: sadaqta Fa’ajibnā lahū yas’aluhū wa yusaddiquh.

Qāla: Fa akhbirnī ‘anil-Īmān.

Qāla: An tu’mīna billāhi wa malā’ikatihī wa kutubihi wa Rusulihī wal-yawmi’l-ākhir. Wa tu’mīna bil-qadari khayrihī wa sharrih.

Qāla sadaqta.

Qāla Fa akhbirnī ‘an il-ihsān.

Qāla: An ta’budallāha ka annaka tarāh. Fa il lam takun tarāhu fa innahū yarāk. Qāla: ‘Fa akhbirnī ‘anissā’ah. Qāla: Malmās’ūlu ‘anhā bi a’lama minal-sā’il. Qāla Fa akhbirnī ‘an amārātihā. Qāla, An talidal-amatu rabbatahā, wa an taral-hufatal-’urātāl’ālata ri’ā’ash-shā’i yatatāwalūna fil-bunyāni. Thummantalaq.

Fa labithtu maliyyan, thumma qāla: ‘Yā ‘Umar, atadrī manis-sā’il? Qultu Allāhu wa Rasūluhu a’lam. Qāla: Fa inahū Jibrīlu atākum yu’allimukum dīnakum’. Rawāhu Muslim.

Translation

Also on the authority of ‘Umar (may Allah be pleased with him), who said:

“One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (may the blessings and peace of Allah be upon him). Resting his knees against his and placing the

palms of his hands on his thighs, he said: ‘O Muhammad, tell me about Islam.’ The Messenger of Allah (may the blessings and peace of Allah be upon him) said: ‘Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so.’ He said: ‘You have spoken rightly,’ and we were amazed at him asking him and saying that he had spoken rightly. He said: ‘Then tell me about iman.’ He said: ‘It is to believe in Allah, His angels, His books, His messengers, and the Last Day and to believe in divine ordainment, both the good and the evil thereof.’ He said: ‘You have spoken rightly.’ He said: ‘Then tell me about ihsan.’ He said: ‘It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you.’ He said: ‘Then tell me about the Hour.’ He said: ‘The one questioned about it knows no better than the questioner.’ He said: ‘Then tell me about its signs.’ He said: ‘That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings.’ Then he took himself off and I stayed for a time. Then he (the Prophet) said: ‘O ‘Umar, do you know who the questioner was?’ I said: ‘Allah and His Messenger know best.’ He said: ‘It was Gabriel, who came to you to teach you your religion.’” (It was related by Muslim.)

Commentary

The man dressed in very white clothes who questioned the Prophet about Islam and approved of his answers was the Angel Jibril who took human form and was seen by Umar and the other companions who were sitting with the Prophet.

He appeared quite suddenly and he showed no sign of travelling yet nobody knew who he was or where he had come from, except of course the Prophet who had been receiving the revelations through him.

The dialogue between Jibril and the Prophet took the form of questions and answers. The first was about the fundamental duties of a Muslim (which he answered with the Five Pillars of Islam). When the stranger responded “You have spoken the truth” the Companions were surprised as it became apparent that the Prophet was being asked these questions in the presence of his companions as a way of confirming to the companions the authenticity of what the Prophet had been teaching.

The next question was about the fundamental beliefs of a Muslim

which he answered and Jibril approved.

The next question was about goodness, and the last was about the time and the signs of the Day of Judgement.

The Prophet's reply to this was that he had no knowledge of the time, but the signs he mentioned were two. These seem to predict a situation of social confusion. "A slave girl giving birth to her mistress" is understood by some scholars to refer to the practice of concubinage, whereby if the slave girl bore a daughter to her master the daughter was a free person not a slave and could therefore become the mistress of her own slave mother. If this understanding is correct it implies a criticism of the practice of concubinage.

The second sign of the last hour was that poor shepherds of lowly status and no education would come into unexpected wealth and spend it competing in the construction of tall buildings.

Summary

1. The Hadith from Umar ibn al-Khattab records a dramatic event whereby the Angel Jibril in human form appeared and asked the Prophet a series of questions and affirmed that his answers were correct, thereby confirming his Prophethood. When he went away he told his companions that the stranger was Jibril who had come to teach the religion to them.
2. The Hadith asked and answered questions about the basic teachings of:
 - a) Islam
 - b) Imān
 - c) Ihsān (Excellence)

QUESTIONS

1. Write out the translation of Hadith No. 2
2. Who transmitted the Hadith?
3. Explain Hadith No. 2 in your own words.

Hadith No. 5 from An-Nawawi's Collection

Text:

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

وَفِي رِوَايَةٍ لِمُسْلِمٍ
"مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ"

Transliteration

“An ‘Āishata radiyallāhu ‘anhā qālat Qāla Rasūlullāhi Sallā’l-Lāhu
‘alayhi wa sallam. Man ahdatha fī amrinā hādha ma laysa minhu fahuwa
raddun.” [Rawāhul-Bukhārī wa Muslim]

Wa fī riwāyatīn li Muslim - “Man ‘amila ‘amalan laysa ‘alayhi
amrunā fahuwa raddun.”

Translation

On the authority of ‘Aisha (may Allah be pleased with her),
who said: The Messenger of Allah (ﷺ) said:

**“He who innovates something in this matter of
ours that is not of it will have it rejected.”**

It was related by al-Bukhari and Muslim. In one version of Muslim it reads:

“He who does an act which our matter is not (in agreement) with will have it rejected.”

The Hadith is essentially about rejecting innovations in the teaching of Islam.

Innovations are of various types and apply to various aspects of our lives and society. Some innovations in the fields of social life, technology, science, art, security, economics, entertainment, education, health care, etc. maybe good and useful. These are not condemned, but are even encouraged in Islam. Some of these innovations have even been useful in the study, appreciation, spread and application of Islam in society.

Some other innovations however can be very dangerous. Some of the religions that exist today were previously completely under guidance from Allah to past Prophets. But as the followers of these religions started innovating new teachings into their religions, the religions started to change. Some of the innovations made the religions difficult for people to accept and follow. Some permitted what Allah had prohibited, while others forbade what Allah had permitted. With time, many of the followers of these religions did not even know the difference between the true teaching of Allah and the innovations of various people.

Islam is a perfect and complete way of life for all places and times, as taught by the Qur'an and Sunnah of the last Prophet Muhammad (ﷺ). Islam also means submission to the will of Allah for the attainment of peace. It is important that people do not confuse the true, pure and eternal teachings of Allah with the teachings of anyone else. A Muslim must always make sure he is submitting to the will of Allah, and should reject anything that

goes contrary to the Qur'an and Sunnah.

It is important to ensure one knows the difference between what types of innovations are permissible to a Muslim, and those that are to be rejected. Generally, whatever is not prohibited by clear verse of the Qur'an or authentic Sunnah of the Prophet (ﷺ) is in fact permissible. However, anything that contradicts in principle or spirit the clear teachings of Islam as presented in the Qur'an and authentic Sunnah of the Prophet (ﷺ) should be rejected. Any teaching that tries to make forbidden (*harām*) what Allah has permitted (*halāl*) should be rejected. Any teaching that tries to make permissible (*halāl*) what Allah has made forbidden (*harām*) should be rejected. And any teaching that makes compulsory (*fard*) what Allah has not made compulsory should also be rejected as an unacceptable innovation.

The majority of the great scholars of Islam (including Imām an-Nawawī), have classified all innovations into 5 major categories. Some are compulsory (*fard* or *wājib*), some are encouraged (*mustahab*), some are merely permissible (*mubāh*), some are discouraged but not prohibited (*makrūh*), while some are prohibited (*harām*).

It is very important to know from a qualified scholar exactly which category a particular innovation belongs to, before one accepts or condemns it. In an attempt to condemn and reject what appears to be an unacceptable innovation, one should be careful not to ignorantly make prohibited (*harām*) what Allah or the Prophet has not prohibited.

EXERCISES

1. Write out the translation of Hadith No. 5.
2. Who transmitted the Hadith?
3. Explain Hadith No. 5 in your own words.

Hadith No. 6 from An-Nawawi's Collection

Text:

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَمَ بَيْنَ،
وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ
النَّاسِ. فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ
وَعِرْضِهِ. وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ،
كَالرَّاعِي يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ. أَلَا
وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ. أَلَا
وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، أَلَا
وَهِيَ الْقَلْبُ."
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Transliteration

‘An Abī Abdillāhi An-Nu‘mani bn Bashīrin radiyallāhu ‘anhumā Qāla: Sami‘tu Rasūlallāhi Sallallāhu ‘alaihi wa sallama yaqūlu:

Innal halāla bayyinun, wa innal harāma bayyinun, wa baina humā’ umurun mushtabihātun lā ya‘lamu hunna kathīrun minan nāsi.

Famanit taqash shubuhāti faqadi’s tabra’a li dīnihī wa irdihī. Wa man waqa’a fil shubuhāti waqa’a fil harām, karrā’ī yar’ā haulal himā yūshiku an yarta’ā fīhi. Ala wa inna likulli malikin himā, ala wa inna himal lāhi mahārimuhū. Ala wa inna fil jasadi mudgatan, idhā salahat salahal jasadu kulluhū, wa idhā fasadat fasadal jasadu kulluhū, ala wa hiyal qalbu.”

Rawāhul Bukhāriyyu wa Muslimun.

Translation

On the authority of Abu ‘Abdullah an-Nu‘man the son of Bashir (may Allah be pleased with them both), who said: I heard the Messenger of Allah (ﷺ) say:

“That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures (his animals) around a sanctuary, almost grazing therein. Truly every king has a sanctuary, and truly Allah’s sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, the whole body is diseased. Truly it is the heart.”

[It was related by al-Bukhari and Muslim.]

Commentary

The Hadith is about keeping away from doubt — in other words leaving what one is in doubt of in favour of what there is greater certainty over. It emphasises the importance of knowledge as a means to avoiding doubt.

The Hadith says that some things are clearly lawful (halāl) while others are clearly unlawful (harām). The criteria for something to be harām is only to be found in the Qur'an or authentic Sunnah, where the text says clearly that the thing is prohibited and not just discouraged. Unless there is such a clear prohibition the thing should not be declared "Harām". The scholars with knowledge have concluded that everything is halāl except those things that have been declared harām in the Qur'an and Sunnah.

However there are some things that border on Harām, and only a few people have the knowledge to see where the borderline is. Thus many people are like shepherds who allow their flocks of animals to graze around a sacred place so that there is danger of them straying over the boundaries into the forbidden area.

To avoid this, people should base their decisions and actions on the best knowledge available, while purifying their intentions, since actions are judged by intentions. This advice applies also to new issues that come up in the course of events and human development.

The last part of the hadith lays special emphasis on the importance of a clean heart and pure intentions, particularly in the area of doubt. We should purify our hearts of diseases such as carelessness, arrogance, selfishness, envy, greed and so on in order to avoid straying across the border line into what is *harām*.

EXERCISES

1. Copy the text of the Hadith
2. Read the translation of the Hadith aloud from memory.
3. What is the key message of the Hadith?
4. Give some examples of "diseases of the heart".
5. Who related the Hadith?

LESSON 48

Islamic manners: greetings and salutations

1. Greetings

Muslims greet each other with the greetings of peace. They say: *'Assalamu 'alaykum'*, meaning: *'Peace be upon you.'*

The person replying should give the same greeting in reply: *'Wa 'alaykumu's salām'*, meaning: *'And on you be peace'* or, a better reply: *'Wa 'alaykumu's salām wa rahmatullāhi wa barakātuh'*, meaning: *'And on you be peace and the mercy of Allah and His blessings.'*

Men may also shake hands with men when greeting, and women may shake hands with women. However men and women should not shake hands with each other unless they are within the prohibited degrees of marriage under the Shari'ah. They should only exchange greetings. The greetings between Muslims are therefore full of meaning, because they pray for peace and Allah's blessings and mercy on one another.

2. Visiting a Muslim's house

On visiting a Muslim's house, the visitor should salute the people of the house from outside by saying: *'Assalāmu 'alaykum.'* If he is answered and invited inside he may then enter.

If he calls *'Assalāmu 'alaykum'* and hears no answer, he may repeat his greeting in a louder voice. If there is no reply he may call a third time. If he still hears no answer he should go away. He should not go into the house. He should not try to peep through the windows. He should respect the rights of other people to privacy in their houses.

If a Muslim enters a room he should also greet any Muslim who is present with: *'Assalāmu 'alaykum.'*

3. Greeting a Muslim when he sneezes

If a Muslim sneezes he should say: '*Al-hamdu- Lillāh*', meaning: 'Thanks be to Allah.' Anyone with him should say: '*Yarhamuka 'l-lāh*' if it is a male or '*Yarhamuki 'l-lāh*' if it is a female, meaning: 'May Allah have mercy on you.' And the person who sneezed should answer: '*Ghafara 'l-lāhu lanā wa lakum*', meaning: 'May Allah forgive us and you' or '*Yahdīkumu 'l-Lāhu wa yuslihu bālakum*' meaning: 'May Allah continue to guide you and make sound your affairs.'" In this way even a sneeze is made an occasion for Muslims to say a prayer for one another.

QUESTIONS

1. How should one Muslim greet another?
2. How should a person reply to a greeting?
3. What is the meaning of these greetings?
4. (a) Who shakes hands with whom on greeting?
(b) Who should not shake hands?
5. How should a visitor approach a Muslim's house?
6. What should someone say on entering a room where a Muslim is present?
7. (a) What should we say when we sneeze?
(b) What should another person who is present say?
(c) What should we reply?
(d) What are the meanings of these expressions?
8. Dramatise between students:
 - (a) The greetings.
 - (b) How to visit a Muslim's house:
 - (i) when he is at home;
 - (ii) when the visitor gets no answer;
 - (c) What is said after sneezing?

LESSON 49

Islamic manners when eating

1. Before eating

Before eating a Muslim should:

- (a) wash his hands;
- (b) say '*Bismillāh*', meaning: 'In the name of Allah.'

By this he reminds himself that it is Allah who has provided him with food and that he is eating what Allah has made *halāl*.

2. While eating

While eating a Muslim should:

- (a) use his right hand;
- (b) take food from the side of the dish nearest to him, and not pick all over it looking for better pieces of food;
- (c) not waste food;
- (d) eat with other people if possible;
- (e) not be greedy and over-eat.

The Prophet is reported to have said that when eating, one third of the stomach is for food, one-third for drink and the other third for air (i.e. it should be empty). If this advice is followed, a Muslim will derive many benefits from it for his health. The bad habit of belching will also be reduced. It is not good for a Muslim to belch in public, and, if he is overcome by it in private, he should say '*Al-hamdu Lillāh*', meaning: 'Thanks be to Allah.'

3. After eating

After eating a Muslim should:

- (a) say '*Al-hamdu Lillāh*', meaning: 'Thanks be to Allah'; or
"Alhamdu Lillāhi'l-Ladhī at'amanā wa asqānā wa ja'alanā

Muslimin”, meaning: ‘Thanks be to Allah Who has fed us and given us a drink and made us to be Muslims.’”

- (b) wash his hands;
- (c) rinse his mouth;
- (d) if possible, clean his teeth with a toothpick or tooth brush.

QUESTIONS

1. What should a Muslim do before he eats? (Mention two things.)
2. What should a Muslim remember to do when eating? (Mention three things.)
3. What should a Muslim avoid when eating? (Mention three things.)
4. What should a Muslim do after eating? (Mention four things.)
5. Why should a Muslim mention Allah’s name at the beginning and end of a meal?

LESSON 50

Justice and fairness

1. The meaning of justice and fairness

If a School Prefect hears Musa and Adamu making a noise he should write down both their names. But if he writes down only Musa's name because Adamu is his friend, we say that the Prefect is unjust and unfair.

2. The importance of justice and fairness

Anybody who holds a position of responsibility should be just and fair. He may be a Monitor or a Prefect, a Headmaster or a Permanent Secretary, a Head Labourer or a Station Master, a Judge, a Minister or a President. People expect him to be fair to all. He should not favour some people because they are from his family or his ethnic group or because they are rich or important. He should not treat anyone unjustly because he dislikes them or their family or their tribe, or for any other reason.

If a leader is unjust, people will not trust him; they will not respect him; and they will not co-operate with him. Other people will tend to follow his bad example. As a result the whole nation suffers in one way or another.

But a just and fair leader will be trusted by all, and he will have their respect and co-operation.

In the same way a person who is called as a witness should tell the whole truth, and not show fear or favour. In this way the person will be helping the cause of justice, fairness and happiness of many people.

3. The Qur'an on justice

Allah says in the Qur'an: **'O you who believe! Stand out firmly for justice, as witness for Allah, even as against rich or poor, for Allah can best protect both. Then do not follow caprice, lest you swerve, and if you twist and turn (from justice) indeed, Allah is well-acquainted with all that you do.'** (Qur'an 4: 135)

QUESTIONS

1. Give three examples of your own to show what is meant by injustice.
2. How can a leader gain the trust, respect and co-operation of the people he or she leads?
3. If someone is called as a witness in a dispute between a rich man and a poor man, what should he do?
4. Give three examples of how a leader can through his or her own behaviour inspire a sense of justice and fairness in the people he or she leads.
5. What are the common causes of injustice among students and what would you do as a student leader to stop wicked practices?

LESSON 51

Gratitude, patience and endurance

1. Good and bad fortune

Everybody meets some good and some bad fortune in the course of his life. You may be able to think of some things that happened to you that made you happy, and others that made you sad.

2. A test from Allah

A Muslim should regard both good fortune and bad fortune as a test. Allah tests us to enable us to see for ourselves if we are grateful for His favours, and to see for ourselves if we are patient and faithful when His favours are withdrawn.

Allah says in the Qur'an: **'Be sure We shall test you with something of hunger, some loss in goods or lives or the fruits (of your labour). But give glad tidings to those who patiently persevere — who say, when afflicted with adversity: "To Allah we belong, and to Him is our return" - they are those on whom (descend) blessings from Allah, and mercy, and they are the ones that receive guidance.'** (Qur'an 2: 155-7)

3. The Prophet's words on gratitude and patience

The Prophet is reported to have said of a *mu'min* (a true believer) that: **'Wondrous are the believer's affairs. For there is good in all his affairs and this is so only for the *mu'min*. When something pleasing happens to him, he is grateful (to Allah), and that is good for him, and when something displeasing happens to him, he perseveres patiently, bearing in mind that it is all from Allah; and that is good for him.'** (Hadith from Muslim)

A Muslim should therefore remember these words of the Prophet, and be grateful to Allah when things go well. When things go wrong he should keep trying patiently and trust in Allah. He should not be angry. He should not give up hope. Allah is testing him and if he is patient he will pass the test, *in shā' Allah*, and find with Allah a great reward.

QUESTIONS

1. Everybody in his/her life meets with both good and bad fortune. (True or false?)
2. Give some examples of good or bad fortune which came to you personally.
3. How should a Muslim regard good and bad fortune?
4. If a Muslim meets with good fortune he should be.....to Allah.
5. If a Muslim meets with misfortune he should be He should not be.....He should not give up..... If he is patient, Allah will give him a great.....
6. Give three examples of misfortune which befall people and say what such people should do in each case to show that they trust in Allah.
7. Give three examples of good fortune and say what one may do in each case to show that one is grateful to Allah.

LESSON 52

Forgiveness and Reconciliation

1. *Returning good for harm*

If somebody does you harm, you probably feel upset or angry. You may feel like harming the person who harmed you. He told lies about you, so you feel like telling lies about him. He cursed you, so you feel like cursing him. He was rude to you, so you feel like being rude to him. However, in Islam it is wrong to do so. Lying, cursing and rudeness are all bad. If someone else behaves badly, that is no reason for us to behave badly too.

A Muslim should therefore control his anger and respond in a good manner. The other person may then see that he was wrong and stop his bad behaviour.

The Qur'an says: **'The good deed and the evil deed are not alike. Repel the evil deed with one that is better, then lo!, the person who was your enemy (may become) like a close friend.'** (Qur'an 41:34)

2. *Forgiveness*

If we have offended someone, and know we were at fault, we should quickly repent and seek forgiveness from the person we offended - whether they are our parents or our friends or even strangers.

If someone shows repentance and asks for our forgiveness, we should forgive. We should not continue refusing to speak to him or her. The Prophet is reported to have said: It is not allowable for a person to keep apart from his brother more than three days, the one turning away and the other turning away when they meet. The better of the two is the one who is the first to give a greeting.' (Hadith from Bukhari and Muslim)

3. *Reconciliation*

We should also try to persuade other people to forgive one another and live in peace. Allah says in the Qur'an: '**Indeed the believers are one brotherhood. Therefore make peace between your brothers and observe your duty so that you may obtain mercy.**' (Qur'an 49: 10)

4. *Peace*

From the above teachings we can see that a Muslim should be at peace with other people:

- (a) he should not harm others;
- (b) if someone harms him he should do a better deed in return;
- (c) if someone has harmed him and seeks his forgiveness, he should forgive;
- (d) he should try to make peace between other people who may have quarrelled.

Peace and forgiveness make people happy. Allah loves those who are gentle and peaceful. Allah does not like those who cause trouble to other people. The Prophet is reported to have said: 'Have mercy on the dwellers of the earth - the Lord of the Heavens will have mercy on you.'

QUESTIONS

1. (a) If someone harms you, how should you behave?
(b) What do we hope will be the result of this behaviour?
2. If someone offends you but is sincerely sorry and asks you to forgive him, what should you do?
3. Is it allowed for a Muslim to stop speaking to or greeting another person?
4. If two Muslims are quarrelling, what should you do?
5. Does Allah love those who cause trouble and refuse to live peacefully?
6. Describe three ways in which children offend one another at school or at home and say what you would do in each case to repel the evil deed with one that is better.

LESSON 53

Helping those in need - the weak, the poor, the sick and the bereaved

1. *The duty of helping those in need*

Life has its joys and also its sorrows. In Islam it is the duty of the strong to help the weak. It is the duty of the rich to help the poor. It is the duty of the healthy people to visit and comfort the sick. It is the duty of everyone to console the bereaved - particularly the orphans and widows.

2. *The need for help may have many causes*

The need for help has many causes. For example, people may lose all their property through fire. Or they may lose their livelihood through drought. They may lose their ability to work through illness or accident.

A woman may lose her husband and have no one to support her. A child may lose his parents and have nobody to care for him or her. (The Prophet (ﷺ) himself was an orphan and was cared for by his grandfather and then by his uncle.)

3. *The Qur'an and Hadith on helping the weak*

The Qur'an says about helping the weak: **'And what is the matter with you that you do not strive in the cause of Allah and of the weak – men, women and children. ...'** (Qur'an 4:75)

The Prophet also said: **'Allah will not show mercy to him who does not show mercy to others.'** (Hadith from Bukhari and Muslim)

4. *The Hadith on helping widows and the poor*

The Prophet said: **'He who strives on behalf of a widow or a poor person is like one who strives in Allah's path.'**

The Prophet is also reported to have said: **'He is not a Muslim who eats his fill while his neighbour beside him is hungry.'**

5. *The Qur'an and Hadith on caring for orphans and the needy*

Allah says in the Qur'an: **"(The truly virtuous are) they (who) fulfil their vows, and stand in awe of a Day the woe of which is bound to spread far and wide, and who give food — however great be their own want of it — unto the needy, and the orphan, and the captive, (saying, in their hearts), "We feed you for the sake of Allah alone: we desire no recompense from you, nor thanks: behold, we stand in awe of our Sustainer's judgement on a distressful, fateful Day!"** (Qur'an 76:7-10)

The Prophet (ﷺ) is reported to have said: **'I and the one who takes responsibility for an orphan, whether of his own kin or of others, will be in Paradise thus'** - and he pointed his forefinger and middle finger with a slight space between them.

6. *Muslims are one brotherhood*

By this kind of care and love, Muslims demonstrate that they are brothers and sisters in Islam in accordance with the saying of the Prophet (ﷺ): **'It is the duty of every Muslim to share the sorrows of other Muslims, just as the head feels the pain of other parts of the body.'**

This does not mean that Muslims should not give help and sympathy to needy and friendly non-Muslims: indeed they should do so, but the emphasis here is for Muslims to help each other.

QUESTIONS

1. Which kind of people need our help and support?
2. What did the Prophet say about showing mercy to others?
3. What did the Prophet say about helping a widow or a poor person?
4. What did the Prophet say about taking care of an orphan?

LESSON 54

Punctuality and promptness

1. *The meaning of punctuality*

All good acts are good. But unless they are done at the right time they may not be very useful. Punctuality means doing things at the right time.

2. *The boy who was always late*

There was once a boy called Baba. He wasn't a bad boy, but his great fault was that he was always late. At school he was late for class. If there was homework, Baba's homework was never ready on time. If his mother asked him to do something he would reply: 'Just a minute', and by the time he came it was always too late to help.

He got up late in the morning and said his *Subhu* prayer late after sunrise! If he had to catch a bus or train, he missed it.

Many people blamed him, warned him, even beat him, but he took no notice.

One night Baba had a dream. He dreamed about the Day of Judgement. He found to his joy that he was among the people who had done good and would enter Paradise. However, when the time came to enter the gates of Paradise, Baba had somehow got delayed on the way. He suddenly noticed that the others of his group were already in the lovely garden, and he hastened to join them. But alas! just as he drew near the gates of Paradise they closed and he was left outside. He heard a voice, calling: 'You're late!' Then someone shook him and he woke up. It was his mother: 'You are late for school again! Get up at once!'

Baba realised then that it was not too late to change, and from that day onwards he was never late again.

3. *The need for punctuality*

A person who is not prompt and punctual in his actions is always a nuisance, and he can even cause a lot of harm.

His parents will be annoyed because he does not do as he is told in time. They cannot depend on him for any help.

His teachers will be annoyed because they want the whole class to be attentive and ready for lessons. They want to correct their pupils' homework all together at one time.

If the unpunctual person takes a job and is late he may be dismissed because he is not reliable.

If a person is always late for prayers Allah will not be pleased with him, because lateness is a sign of disrespect.

4. *Do a good deed at the right time, and don't delay it*

If you have any duty, therefore, do it at the right time. Allah will reward you in full, and other people will appreciate your action.

If you wish to do a good deed, do it promptly and don't delay.

Allah says that if someone intends to do a good action he will get a reward. But if he actually does the good action he will get ten times that reward.

Therefore we should hasten to do every good deed and not be late.

QUESTIONS

1. Mention some of the harmful results of being unpunctual.
2. Re-tell the story of Baba in your own words.
3. Why should we be prompt in doing good deeds?
4. Lateness in keeping appointments is a sign of disrespect for other people, and lateness for prayer is a sign of disrespect for (Complete the sentence.)
5. Mention some ways in which you can improve your punctuality for school or for any other activity.

Making good friends and avoiding bad company

1. *Good and bad company*

The Prophet Muhammad is reported to have said: **“To be alone is better than (to have) a bad companion; and a good companion is better than being alone; and commanding what is good is better than keeping silent; and silence is better than dictating evil.”**

2. *‘Birds of a feather’*

The English proverb says: ‘Birds of a feather flock together.’ It means that, just as birds of the same kind move about together, so do human beings.

Therefore we must choose our friends with care. If we join up with children who are well-behaved, we shall also be encouraged to behave well. Such children are kind and helpful to others, they do their duties and find good ways of working and playing. If they see people doing wrong they try to stop them or at least warn them to stop. They do not stay to join the wrong-doers.

But if we join up with children who are badly-behaved, we shall be encouraged to behave badly too. Such children are unkind and rude. They quarrel and abuse people, or tell stories about other people behind their backs. They look for bad ways of playing and cause trouble. They are cruel to people and to animals. If they see other people doing wrong, they hurry to join them.

3. *Find good friends or stay alone*

Therefore, in accordance with the saying of the Prophet mentioned above, we should look for good friends, and if we cannot find a good friend, it is better to stay alone and do what is

right.

If we stay alone and do what is right, Allah will surely provide us with good friends sooner or later. But if we join the wrongdoers, then whenever good children appear they will refuse to be our friends because they see us among the badly-behaved children.

QUESTIONS

1. What did the Prophet say about good and bad companions?
2. What is the meaning of the proverb: 'Birds of a feather flock together'?
3. What is the likely result of making friends with good children?
4. What is the likely result of making friends with bad children?
5. Which is better, to have good friends or to stay alone?
6. Why is it better to stay alone than to have bad friends?

The Life of Prophet Muhammad [Part I]

1. *Birth and youth*

Prophet Muhammad was born in Makkah about 570 years after the birth of Prophet Isa. His father Abdullahi died before he was born and his mother Amina died when he was only six years old and so he became an orphan. He was then cared for by his grandfather, Abdulmutallab and later by his uncle, Abū Tālib. When he was a young boy he looked after a flock of sheep near Makkah.

Makkah was the city in Arabia that grew up in the place where Ibrahim had taken his wife Hajara and baby Ismail many hundreds of years earlier, and where Ibrahim and Ismail had built the Ka‘bah as a place of worship for the One God. But after some time the people of that area began to worship many gods, and they filled the Ka‘bah with idols. Idol-worshippers from all over Arabia used to come there for pilgrimage. Makkah became an important trading town between southern Arabia and Syria to the north.

When Muhammad was old enough, his uncle Abū Tālib took him on some of his trading journeys. He went as far north as Syria, where he saw mountains and rivers and people of many different races.

Abū Tālib loved his nephew Muhammad very much, and everyone respected him for his honesty and good character. He was given the nickname of *Al-Amīn* (The Trustworthy).

2. *Work as a trader*

Muhammad learned the work of the trading caravans from Abū Tālib. Then he took a job with the trading caravan of a respected widow named Khadija. She liked his honesty and good work and soon appointed him as manager of her trading caravan.

3. *Marriage to Khadija*

Khadija was so impressed by Muhammad's character that she offered to marry him and he accepted. It was a very happy marriage.

His condition of life improved after his previous destitution, and he had a good wife and children.

But this was not the end for Muhammad. Allah had other plans for him.

4. *Search for the Truth*

Muhammad was still not happy. All the comforts and good things of this world which he now had did not satisfy him. He felt restless. He used to go off alone to think about the mystery of the universe and the mystery of life. What was it all for? The people of Makkah said: We live and we die — let us make merry before we enter the grave.' So they did as they pleased. They used to drink and dance and fight. They piled up wealth and cheated people so as to become rich. They treated their slaves badly. They had no respect for women. If they had girl children they often used to bury them alive. They worshipped idols which they believed could help them in their affairs.

All these things made Muhammad sad. How could an idol made with human hands help anyone? What kind of god was it who could make the earth and all the stars in the sky? Was he, Muhammad, to live and die like the others, without knowing the answers to these questions?

5. *The first revelation*

The answers to his questions came suddenly one night when Muhammad was in a cave on Mount Hīrā' where he often went to sit and think.

The Angel Jibril suddenly appeared before him and held him in his arms. The angel squeezed him hard and then commanded

him: '*Iqra*' (Read!) Muhammad replied: I cannot read!' The angel squeezed him again and commanded him to read. Muhammad again answered: I cannot read!' The angel squeezed him a third time and commanded: '**Read in the name of thy Lord Who created, created man from a clinging substance. Read! And your Lord is most bountiful. Who taught man the use of the pen, taught him what he knew not**' (i.e. the first five verses of Sura 96, *Iqra*). The angel then told him that he was the Angel Jibril and that he, Muhammad, was the chosen Messenger of Allah.

Muhammad was greatly afraid, and went home and told his wife Khadija what had happened. She comforted him, and told him that she believed that his message was truly from Allah.

She told him: 'Allah will never disgrace you. You are kind to your relatives and support the weak. You help the poor and needy, entertain guests and endure hardships in the path of truthfulness.'

6. Preaching in Makkah

The Prophet felt comforted by Khadija's belief in him, and he later told several of his relatives and close friends what had happened.

After some time came more and more revelations in which Allah told the Prophet to preach that He, Allah, was the One God, alone and without partner, the Creator of the Heavens and earth. The Prophet was told to teach people that life does not end with death. On the Day of Judgement Allah will raise the dead to life. They will all be judged and rewarded or punished for their actions on earth. He was to teach people that they should prepare for judgement not by drinking and dancing but by good behaviour. They should care for the weak and needy, give freely from their wealth, not cheat and not quarrel. They should be kind and generous to their wives and to their parents and they were to stop worshipping the bits of stone or wood called idols.

A few people agreed with what the Prophet taught and believed and accepted the message of Islam. But most people laughed at him. They said he was mad, or that he was a poet composing verses, or a liar. They did not like him to say that their idols had no power to help or harm. But he continued patiently trying to persuade them.

Allah then instructed the Prophet to preach Islam openly. More people began to join him. The leaders of Makkah then became worried about their trade. Many people came to Makkah to worship the idols at the Ka'bah. If Prophet Muhammad's religion spread, they feared the idols would be destroyed, and people would stop coming to Makkah as pilgrims and traders.

7. *The Persecution*

So they decided to stop the spread of Islam by attacking the Muslims. They punished those who were weak, especially the slaves. Some were beaten, some were even killed. Those who had powerful relatives to protect them were abused and given trouble in other ways. When the Prophet prayed at the Ka'bah in public some people used to throw filthy things over him. But he endured it patiently, knowing that he was doing what Allah had told him to do.

At one time, the Prophet sent some of his weaker followers across the sea to Abyssinia to escape from the persecution of the idol-worshippers in Makkah.

Then the leaders of Makkah decided to drive the Muslims out of town. Nobody was allowed to visit them or trade with them. They were short of food, and life was very hard for them.

Then Prophet Muhammad's dear wife Khadija died, and soon after this his uncle Abu Talib, who had always protected him against the Makkan leaders, also died. This period of the Prophet's life was called "The Year of Sorrow".

8. *The Hijrah*

At last there was new hope for the Muslims. Many of the people of Madinah had become Muslims, and they now invited the Prophet to come to Madinah and be their leader.

The Prophet made arrangements for the other Muslims of Makkah to leave first, and they left quietly, a few at a time, and travelled to Madinah. When all those who wanted to go had gone, he arranged with his cousin Ali to lie in his (Muhammad's) bed, and he also quietly left Makkah.

That night the Makkan leaders planned to kill the Prophet, but when the men broke into his house, they found only Ali there. The Prophet had escaped!

The Prophet travelled with his old friend Abu Bakr across the mountains and desert to Madinah. The Makkans sent horsemen to search for them, but they hid in a cave. The horsemen came to search the cave, but when they saw that a spider had spun a web across the entrance, and a dove sat on a nest close by, they said: 'There can be nobody inside', and they went away. The Prophet and Abu Bakr then resumed their journey and at last reached Madina safely. His immigration is called "Al-Hijrah". The Islamic calendar begins from that year.

EXERCISES

1. Where did Muhammad (ﷺ) spend his boyhood and what work did he do?
2. What were the names of his father and mother?
3. In which year was he born?
4. After his mother died, who looked after him?
5. How did Muhammad (ﷺ) get the nickname "Al-Amīn"?
6. Whom did he marry?
7. In what way was Muhammad (ﷺ) different from the other people of Makkah?

8. Where was he when the first revelation came?
9. Which were the first verses the angel revealed to the Prophet?
10. Who comforted the Prophet after his frightening experience in the Cave of Hirā, and what did he/she say?
11. What was the response of the people of Makkah to Muhammad's preaching?
12. How did the idol-worshippers persecute the Muslim converts?
13. Why did the Prophet (ﷺ) decide to leave Makkah?
14. How did he escape? What is the name given to his emigration?

The Life of Prophet Muhammad [Part II]

1. *The New State in Madina*

The Muslims of Madina welcomed the Muslims who arrived from Makkah. Those who came from Makkah had had to leave behind their houses and property. So each person or family stayed with a Madinan family until they were able to get a house and look after themselves.

The Muslims built a mosque and apartments for the Prophet beside it. Then he began to organise the State of Madina in the Islamic way, and Allah continued to guide him through the revelations.

Whenever a new revelation came the Prophet ordered that scribes should write it down. These writings were kept and the revelations were also memorised by many of the Muslims. They form what is called the Qur'an — the Holy Book of Islam.

The Muslims were directed by Allah to organise prayer five times a day, so that they would always remember Allah. They were directed to fast throughout the lunar month of Ramadan. They were further directed to give Zakāt as charity to the poor and needy and to help the cause of Islam. The bad customs of the idol-worshippers (such as the burial alive of girl babies) were forbidden and the people began to lead their lives in accordance with the Shari'ah (Allah's law).

But the Muslims could not go on pilgrimage because Makkah was in the hands of idol-worshippers who would not allow them into the city.

2. *The Battle of Badr*

Over the next few years there was a continuous struggle between the Muslims in Madinah and the idol-worshippers of Makkah. Several important battles took place. The first was the

Battle of Badr, two years after the Hijra, where the Prophet's small army of about 300 men defeated an army of almost 1,000 idol-worshippers from Makkah.

3. The Battle of Uhud

The Makkans were shocked at being defeated at Badr. Two years later they came back to Madinah with a much larger army. They fought the Muslims at Uhud, just outside Madinah. The Muslims were winning the battle when some of their soldiers disobeyed the Prophet's orders. The Makkans then killed many Muslims, and the remaining Muslims climbed the mountains around Uhud, to escape. The Makkan army did not pursue them into the mountains, but went home.

4. The Battle of Al-Khandaq (The Trench)

The Makkans returned in the fifth year of the Hijrah with an army of 10,000 men, intending to destroy Madinah. The Prophet followed the advice of a Persian Muslim called Salmān and prepared a trench along the north of the city. He arranged for his 3,000 men to defend Madina from within instead of going out to meet the enemy in open battle. The Makkans and their Bedouin allies were not used to this kind of warfare. They were unable to enter Madina, and after three weeks' siege they returned home.

5. The Treaty of Hdaybiyyah

In the sixth year of the Hijrah the Prophet and about 1,400 followers set out on pilgrimage to Makkah. They stopped at Hdaybiyyah, near Makkah, and made it clear they had come for pilgrimage, not for fighting. The Makkans also were not prepared for war, and they agreed that if the Prophet would go back, he and his followers could perform the pilgrimage the following year.

After some discussions the Prophet made a treaty with the Makkans. It was called the Treaty of Hdaybiyyah. One of the

conditions of the treaty was that there should be no fighting between Muslims and the Makkans for ten years. This condition greatly helped the cause of Islam. The Prophet took the opportunity to send preachers to all parts of Arabia to teach the people Islam, and many people became Muslims. The Muslims increased in number until the Makkan idol-worshippers lost their power in the land. The Prophet also sent messages to the rulers of the great empires of Persia and Byzantium and to the Christian Patriarch of Alexandria in Egypt, calling them to Islam.

6. The Conquest of Makkah

Two years after the Treaty of Hudaibiyyah the idol-worshippers broke the treaty and attacked the Muslims' allies. The Prophet therefore sent a great army of Muslims to Makkah. When the idol-worshippers saw the size of the Muslim army they decided not to fight. They gave the city to Prophet Muhammad, whom they had driven out eight years before.

7. The destruction of the idols at the Ka'bah

The Prophet entered Makkah in peace and did not allow the Muslims to punish or harm anyone. In gratitude for the Prophet's kind treatment, the citizens of Makkah embraced Islam. The Prophet went to the Ka'bah and ordered his followers to destroy all the idols. This was done, and the Ka'bah was again used as the House of Worship for the One God, as it was at the time of Prophet Ibrahim. He then showed them how the pilgrimage was to be done in the Islamic way.

By this time most of the people in Arabia had learned about the religion of Islam, and they joined it in their thousands.

8. The Farewell Pilgrimage

The Prophet was now 63 years old, and he felt that the time was coming when he would return to Allah. He made a last

pilgrimage to Makkah and spoke to his people. He told them always to be fair and just, and to care for the weak. They should give women their rights and give Jews and Christians the right to practise their religions in the way to which they were accustomed.

He told them that he was leaving with them two things - the Qur'an and his Sunnah (his way of life or practice). He said if the Muslims would hold to the Qur'an and Sunnah they would never go astray.

Soon after this (ten years after the Hijrah) the Prophet passed away in his house in Madinah. There he was buried, and there people go to visit his grave and his mosque. May Allah bless the Prophet Muhammad, the last of the Prophets and help the Muslims to follow the Qur'an and the Sunnah.

9. The Prophet's appearance and character

The Prophet was of medium build and height. He was handsome and had a good head with thick black hair, a large forehead, thick eyebrows and large black eyes with long eyelashes. He had good even teeth, a thick neck, broad chest and shoulders and light-coloured skin.

He walked in a firm manner and always looked deep in thought. His character always impressed people. His trustworthiness and honesty have already been mentioned. From the records in the Hadith of what he said and did we know a lot more about his behaviour.

He was always kind-hearted, especially towards the weak. His kindness extended even to animals.

He never allowed his followers to overload or ill-treat their animals, or to be cruel to wild animals. When some of his followers took some baby birds from a nest he ordered them to return the birds to their mother. He stopped them even from destroying insects as long as they were not doing harm.

His kindness also showed in his forgiveness of his enemies, as could be seen at the conquest of Makkah.

He was the best of husbands and was very fond of children. His wife Aisha said of him that he was a model of what the Qur'an teaches.

He was moreover very modest, both in his dress and behaviour. When someone praised him as 'the best of creatures' he immediately disagreed, saying 'No, that was (Prophet) Ibrahim.'

His modesty also showed in his style of life, which was extremely simple. Even when he became Head of State he had very few possessions. He used to mend his own clothes, attend to household needs, and do his share of any physical labour among his Companions. They urged him to let them do it for him, but he replied: 'I know you could do it for me, but I hate to have any privilege over you.'

There was seldom any meat or cooked food in his house. He shared the poverty of the other Muslims. His wife Aisha reported that sometimes they lived for months on a diet of milk and dates.

The Prophet is reported to have said: 'My Sustainer has given me nine commands:

- to remain conscious of Allah, whether in private or in public;
- to speak justly, whether angry or pleased;
- to show moderation both when poor and when rich;
- to re-unite friendship with those who have broken it off with me;
- to give to him who refuses me;
- to forgive him who has wronged me;
- that my silence should be filled with thought;
- that my looking should be an admonition;
- and that I should command what is right.'

This was indeed how he behaved, and this is the beautiful and inspiring example which every Muslim would like to emulate.

EXERCISES

1. How did the Muslims of Madinah welcome the immigrant Muslims from Makkah?
2. What changes took place in Madinah when the Prophet took over as leader?
3. Why did a series of battles take place between the Makkans and the Muslims of Madinah?
4. What was the Treaty of Hudaibiyyah and what changes did it lead to?
5. How was the Prophet able to take Makkah without fighting?
6. Why was the Prophet's first action on entering Makkah to destroy the idols at the Ka'bah?
7. What advice did the Prophet give his people in his last sermon during his Farewell Pilgrimage?
8. Where and when did the Prophet (ﷺ) die?
9. Describe the character of the Prophet, mentioning at least seven of his characteristics.

The Qur'an

SURAH 112

Al-Ikhlās — Purity of Faith

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

1. SAY: "He is Allah, the One,
2. Allah the Eternal¹, the
Uncaused Cause of all Being

اللَّهُ الصَّمَدُ

3. He begets² not, nor is He
begotten;
4. And there is nothing that could
be compared with Him."

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

¹ eternal = ever-lasting.

² beget = to have children.

SUMMARY

This Surah proclaims Allah's absolute unity and uniqueness. It teaches a Muslim that Allah has no father, no son and no daughter, and that there is nothing else at all like Him.

The Qur'an

SURAH 111

Al-Masad — The Twisted

Strands

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Doomed¹ are the hands of Abu Lahab², and doomed is he!
2. His wealth and all that he has gained will not avail³ him.
3. He shall be plunged⁴ in flaming fire
4. And his wife, the carrier of firewood,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

- | | | |
|---|-------------|--|
| 1 | doomed = | going to an evil end, going to be destroyed. |
| 2 | Abu Lahab = | the father of flame - name of one of the Prophet's uncles, who together with his wife, made himself a bitter enemy of the Prophet. |
| 3 | avail = | help. |
| 4 | plunged = | pushed down. |

SUMMARY

This Surah tells of the terrible punishment awaiting the Prophet's uncle, Abu Lahab and his wife, who were among those who hated the Prophet and Islam, and tried by every means to harm them. It also serves as a warning against persecution of Islam or Muslims in any age.

LESSON 60

The Qur'an

SURAH 110

An-Nasr — Help

*In the Name of God, the Most
Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When Allah's help comes,
and victory¹,
2. And you see people enter
Allah's religion in crowds,
3. Then glorify and praise your
Lord, and seek His
forgiveness; for behold, He is
ever ready to accept
repentance²

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللَّهِ أَفْوَاجًا

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
إِنَّهُ كَانَ تَوَّابًا

1 victory =	success, winning.
2 repentance =	feeling sorry about something bad one has done, and resolving not to continue doing it.

SUMMARY

This Surah was revealed to the Prophet at the time of his Farewell Pilgrimage.

It foretells the great number of people of all nations who were to embrace Islam. It warns Muslims not to be proud when they achieve victory in any of their efforts but to know that any achievement is by the power of Allah. They should therefore remain grateful to Him, and constantly seek His forgiveness for any of their failings.

Hadith No. 10 from An-Nawawi's Collection

Text:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا} وَقَالَ تَعَالَى:

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبُّ يَا رَبُّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ! رَوَاهُ مُسْلِمٌ.

Transliteration

‘An Abī Hurayrata, radiyallāhu ta‘ālā ‘anhu qāla: Qāla rasūlullāhi sallallāhu ‘alayhi wa sallama:

‘Innallāha ta‘ālā tayyibun la yaqbalu illat-tayyiban. Wa innallāha amaral-mu‘minīna bimā amara bihil-mursalīna faqāla: “Ya ayyuharrusulu kulū minal-tayyibāti wa ‘malū sālihan”. Wa qāla ta‘ālā: “Ya ayyuhal-ladhīna āmanū kulū min tayyibati ma razaqnākum,” thumma dhakararrajula yutīlus-safara ash‘atha aghbara, yamuddu yadayhi ilassamā‘i, ya rabbi ya rabbi, wa mat‘amuhū harāmūn wa mashrabuhū harāmūn, wa malbasuhū harāmūn wa ghudhiya bil-harāmi, fa annā yustajābu lah.’ (Rawāhu Muslim)

Translation

On the authority of Abū Hurairah (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ) said:

Allah the Almighty is good and accepts only that which is good. Allah has commanded the Faithful to do that which He commanded the Messengers, and the Almighty has said: ***“O you Messengers! Eat of the good things, and do right.”*** And Allah the Almighty has said: ***“O you who believe! Eat of the good things wherewith We have provided you.”*** Then he (the Prophet) mentioned (the case of) a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky (saying): ***“O Lord! O Lord!”*** — while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!

It was related by Muslim.

Commentary:

This Hadith tells us that Allah is good and wants us to do what is good. He has commanded the Prophets and the Muslims in general to eat and drink only good things and to live righteously.

The Prophet then drew attention to the case of a man who called upon his Lord while dirty and untidy after a long journey, asking for His blessings while everything he had been doing showed that he made no effort to live by Allah's laws and guidance. He came dirty, his food, drink, clothing and sources of sustenance were all unlawful, therefore how could he hope for Allah to answer his prayers?

EXERCISES

1. Copy the text of the Hadith
2. Read the translation of the Hadith aloud from memory.
3. What is the key message of the Hadith?
4. What example did the Prophet (ﷺ) give of a person whose prayer Allah would not answer?
5. Who related the Hadith?

Hadith No. 11 from An-Nawawi's Collection

Text:

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَيْحَانَتِهِ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"دَعْ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ".
رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ

Transliteration

*'Anil-Hassan ibn 'Aliyyin, ibn Abi Tālib sibt rasūli Allah
sallallāhu 'alayhi wa sallama wa rayhanatihī radiyallāhu 'anhuma
qāl:*

Hafiztu min rasulillāhi, sallallāhu 'alayhi wa sallam.

'Da'mā yarībuka ilā mā lā yarībuk.'

*Rawāhu - Tirmithiyyu wan-Nasā'iyyu, wa qālal - Tirmidhiyyu.
Hadīthun hassanun sahīh.*

Translation

On the authority of Abu Muhammad al-Hassan the son of
'Ali ibn Abī Tālib, and grandson of the Messenger of Allah (ﷺ)
and the one much beloved of him (may Allah be pleased with
them both), who said:

I memorized from the Messenger of Allah (ﷺ):

**Leave that which makes you doubt
for that which does not make you doubt.**

It was related by at-Tirmidhī and an-Nasā'i, at-Tirmidhī saying that it was a good and sound Hadith.

Commentary:

Some things are clearly lawful and good under all circumstances, but there are other things that are less clear and which trouble a person's conscience. The Hadith advises us to listen to our conscience and avoid doing what we feel may be wrong in the sight of Allah.

EXERCISES

1. Copy the text of the Hadith.
2. Read the translation of the Hadith aloud from memory.
3. What is the key teaching of this Hadith?
4. Who related this Hadith?

Hadith No. 13 from An-Nawawi's Collection

Text:

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Transliteration:

'An Abī Hamzata Anasin bn Malikin radiyallāhu 'anhu khādimi rasūlillāhi sallallāhu 'alaihi wa sallama, 'anin-Nabiyyi sallallāhu 'alaihi wa sallama Qāla: "Lā yu'minu ahadukum hatta yuhibba li akhīhi mā yuhibbu li nafasihī." Rawāhu Bukhāriyyu wa Muslimun.

Translation:

On the authority of Abu Hamza Anas ibn Malik (may Allah be pleased with him), the servant of the Messenger of Allah, related that the Prophet (ﷺ) said:

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

It was related by al-Bukhari and Muslim.

Commentary:

This Hadith urges people to love one another and care for the welfare and happiness of other people.

Therefore we should beware of selfishness and greed, and avoid treating people in a way we would not like to be treated.

We should help people in their time of need, behave with kindness, act with justice and never oppress or cheat other people.

EXERCISES

1. Copy the text of the Hadith.
2. Read the translation of the Hadith aloud from memory.
3. What is the key teaching of the Hadith?
4. Give some examples of ways in which you could implement the teachings of this Hadith.
5. Who related the Hadith?

The Qur'an

SURAH 109

Al-Kafirun — Those who deny the Truth

*In the Name of God, the Most
Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. SAY: "O you who deny the truth!
2. I do not worship what you worship
3. Nor do you worship what I worship.
4. I shall never worship what you worship
5. Neither will you worship what I worship.
6. You have your own religion and I have mine.

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

SUMMARY

This Surah states the complete break between Islam and the worship of many gods. A Muslim should know that there must be no mixing of the two. He or she should always therefore remain very faithful to Allah, behave as a sincere Muslim and keep away from all forms of idol worship.

The Qur'ān

SURAH 108

Al-Kawthar — Abundant Good

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed We have given you good in abundance* ,
2. So pray to your Lord and sacrifice to Him (alone).
3. Surely he who hates you has indeed been cut off (from all that is good).

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

* abundance = plenty.

SUMMARY

In this Surah the Prophet is given assurance of Allah's favours on him, (such as revelation, knowledge, wisdom, good behaviour etc.) and assurance that his mission would last while the plans of his enemies would come to nothing. It serves as good tidings to all Muslims that as long as they remain faithful to Allah, His blessing is always with them and their enemies will in the end fail.

The Qur'ān

SURAH 107

Al-Mā'ūn — Neighbourly Help

*In the Name of God, the Most
Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ

1. Have you ever seen (the kind of man) who denies Our religion?

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

2. It is (the kind of man) that pushes the orphan¹ away

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ

3. And feels no urge² to feed the needy.

فَوَيْلٌ لِلْمُصَلِّينَ

4. Woe³, then, unto those who pray

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

5. But are heedless⁴ of their prayer

6. Those who want only to be seen and praised,

الَّذِينَ هُمْ يُرَاءُونَ

7. Yet refuse all neighbourly help.

وَيَمْنَعُونَ الْمَاعُونَ

¹ orphan = child whose parent/parents have died.

² urge = inner wish or need.

³ woe = grief, trouble

⁴ heedless = careless.

SUMMARY

This Surah condemns harshness towards orphans and lack of sympathy towards the poor. It warns every Muslim that he should also avoid carelessness about his prayers and hypocrisy in performing religious duties so as to show off his piety. It also encourages mutual help among all Muslims.

The Qur'ān

SURAH 106

Quraysh

*In the Name of God, the Most
Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. So that the Quraysh* might remain safe,
2. Safe in their winter and summer journeys.
3. Let them therefore worship the Lord of this House,
4. Who has given them food against hunger, and made them safe from danger.

لِيَأْخُذَ قُرَيْشٌ

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ

وَأَمَّنَّهُمْ مِنْ خَوْفٍ

* Quraysh — an important Arab tribe living in Makkah and its area, among whom the Prophet was born.

SUMMARY

This Surah draws attention to Allah's protection of the Ka'bah and His favours on its custodians, the Qur'aysh. In spite of the barrenness of their land they enjoyed prosperity through trade in all seasons, and security against their enemies. For these favours they are reminded to worship Allah in gratitude.

Similarly we who live in peace and prosperity today should give due thanks to Allah for His mercy and bounties, submit to Him and worship Him faithfully.

LESSON 68

The Beatiful Names of Allah (1 - 17)

Introduction

Allah has revealed in the Qur'an some of His own many attributes or names. These are called the *Beautiful Names of Allah* (*Asmā' u 'l-lāhi 'l-Husnā*).

The names are found in many Surahs of the Qur'an and have been extracted and listed for people to use them to call upon Allah in prayer and to meditate on their meanings.

In this book series they will be taught in groups of 17 to be reflected on and memorised. The first 17 are as follows:

1. **ALLĀH** 

This is the proper name of God. It has no plural, no gender and no diminutive. He is the One and Only.

2. **AR-RAHMĀN**


The Beneficent; Compassionate. The One Whose compassion extends to all and sundry, believers as well as non-believers. He is by His nature full of grace, love and compassion.

3. **AR-RAHĪM**


The Merciful. The One Who in His actions is full of compassion and grace.

4. **AL-MALIK**


The Sovereign; The Lord of the universe. Everything is subject to Him.

5.

AL-QUDDŪS

الْقُدُّوسُ

The Most Holy. The One Whose holiness is above every description and Who is free from all evil.

6.

AS-SALĀM

السَّلَامُ

The Source and bestower of Peace, The Sound One, The One Who maintains peace in the whole universe.

7.

AL-MUMIN

الْمُؤْمِنُ

Granter of Security, The One from Whom Safety and Security flow for His creatures.

8.

AL-MUHAYMIN

الْمُهَيِّمِ

The Protector, The One Who protects, and preserves the life of every one of His creatures that has been brought into existence.

9.

AL-AZĪZ

الْعَزِيزُ

The Mighty, The One who is incomparable and unparalleled in His Might and Power.

10.

AL-JABBAR

الْجَبَّارُ

The Compeller, The Irresistible, Who can compel his creatures to do as He wills, and puts wrong things right.

11.

AL-MUTAKABBIR

الْمُتَكَبِّرُ

The Supreme, The Majestic, The Superb.

12.

AL-KHĀLIQ

الْخَالِقُ

The Creator, The One who has created everything in the universe, animate or inanimate.

13.

AL-BĀRI'

الْبَارِئُ

The Maker, The Evolver, The One Who brings things into existence out of nothingness.

14.

AL-MUSAWWIR

الْمُصَوِّرُ

The Fashioner, The Bestower of Forms, The Shaper of Beauty, The One Who arranges the shape and nature of things.

15.

AL-GHAFFĀR

الْغَفَّارُ

The Forgiver, The One Who forgives the sins of His servants if they repent.

16.

AL-QĀHHĀR

الْقَهَّارُ

The Dominant, The Subduer, The One Who dominates everything and to Whom everything is subject.

17.

AL-WAHHAB

الْوَهَّابُ

The Bestower, The Giver Who Expects no return, The One Who gives the gift freely to His creatures.

EXERCISES

1. Pronounce in Arabic the seventeen names of Allah mentioned in this Lesson and memorise them in their order.
2. Give the meanings of these seventeen names in English.
3. Why is **Allah** considered the most important of the *Asmā' u'l-lāhi 'l-Husnā*?

LESSON 69

The Beautiful Names of Allah (18 - 34)

This Lesson gives the approximate meaning of another set of 17 names of Allah.

Names of Allah

18. **AR-RAZZĀQ**

الرَّزَّاقُ

The Provider, The One Who provides all the means of sustenance for His creatures.

19. **AL-FATTĀH**

الْفَتَّاحُ

The Opener, The Reliever, The One by Whose grace everything that is closed and obscure is opened and made manifest.

20. **AL-‘ALĪM**

الْعَلِيمُ

The Omniscient, The All-knowing, The One Who has full knowledge of everything, manifest or hidden, great or small.

21. **AL-QĀBID**

الْقَابِضُ

The Restrainer, The Withholder, The One Who restrains His creatures in their actions and guards their well-being.

22. **AL-BĀSIT**

الْبَاسِطُ

The Reliever, The Extender; The Provider of means, The One Who extends the means of subsistence to His creatures as He wills.

23.

AL-KHĀFID

الْخَافِضُ

The Abaser, The One Who demotes and lowers men and reduces the power of His servants as He wills.

24.

AR-RĀFI‘

الرَّافِعُ

The Exalter, The One Who exalts those who are doers of good among His servants by drawing them nearer to Him.

25.

AL-MU‘IZZ

المُعِزُّ

The Bestower of Honor, The One Who gives honor to whoever He wishes.

26.

AL-MUDHILLU

المُذِلُّ

The Dishonourer, The Humiliator, The One Who takes honour away from whoever He wishes among His disobedient and arrogant servants, leaving him humiliated.

27.

AS-SAMĪ‘U

السميع

The All-Hearing, The One Who hears everything.

28.

AL-BASĪR

البصير

The All-Seeing, The One Who sees everything wherever it may be.

29.

AL-HAKAM

الْحَكَمُ

The Arbiter, The Judge, The One Who alone has the authority to pass judgement on the disputes between His creatures.

30.

AL-‘ADL

الْعَدْلُ

The Just, The Equitable, The One from Whom justice emanates and Who is opposed to injustice.

31.

AL-LATĪF

اللطيف

The Subtle, The One Who knows even the finest points of things, and Who makes them available in a gentle manner to His deserving creatures.

32.

AL-KHABĪR

الْخَبِيرُ

The All-Cognisant, The One Who knows everything, and from Whose attention and knowledge nothing escapes.

33.

AL-HALIM

الْحَلِيمُ

The Clement, The Forebearing, The One Who is not aroused by anger at witnessing the violation of His commandments and Who does not take swift vengeance, even though He possesses the power to do so.

34.

AL-AZIM

الْعَظِيمُ

The Magnificent, The Great, The One Who is Great in the absolute sense and Who is beyond the limits of human understanding.

EXERCISES

1. Pronounce in Arabic the above mentioned seventeen attributes of Allah and memorise them in their order.
2. Give the meanings of these seventeen names in English.
3. Ar-Razzāq signifies that Allah is the One Who provides the means of sustenance. Explain.

Friday Prayer

Friday Prayers (Salatul Jumu'ah)

On Friday the *Zuhr* Prayer is performed in a different manner. The worshippers should attend congregational prayer in the large mosques in their cities, towns or localities.

The *Imam* first delivers a *Khutbah* (Sermon) which should be in Arabic. An arrangement should be made however for the meaning of the *Khutbah* to be fully understood in the local language in areas where Arabic is not spoken. In his *Khutbah* the *Imam* glorifies Allah and prays for Allah's blessings and mercy on the Prophet Muhammad. He reminds the congregation of Allah and the teachings of Islam, urges people to do good, and warns against wrong-doing and current evils in the society. Finally he prays for them and for the Muslim *Ummah* (Community) in general.

The *Imam* then leads the congregation in a *two-Rak'ah Jumu'ah* Prayer (instead of the usual four *Rak'ahs* for *Zuhr* Prayer), He recites aloud, and the congregation follows silently.

The Friday congregational prayer is compulsory for men unless they are on a journey or too ill. It is optional for women (i.e. they may choose whether to attend or not). If a woman decides to pray at home, or if anyone is prevented for some reason from attending Friday Prayers, he or she should pray the four *Rak'ahs* of the *Zuhr* Prayer in the usual manner.

Bath before Friday Prayer

It is strongly recommended as an act of *Sunnah* that a Muslim should bath before going to the Friday Prayer, and the bath in this respect is performed in the ritual manner.

Some of the benefits of Jumu'ah Prayer Jumu'ah

Prayer benefits the Muslims in the following ways, among others:

- (a) it is an act of obedience to Allah;
- (b) it brings together all the Muslims of a locality and so increases the spirit of Islamic brotherhood;
- (c) the *Khutbah* is a weekly reminder about their responsibilities as Muslims, warns them against evil and encourages them to do good.

EXERCISES

1. Where are Friday Prayers said?
2. What are the differences between Friday Prayers and the ordinary *Zuhr* Prayers?
3. If someone is not able to go to the mosque for Friday Prayers, how does he or she pray instead?
4. What important Act of *Sunnah* should a Muslim do before going to *Jumu'ah* Prayer, and how is he to do it?
5. Explain some of the benefits of *Jumu'ah* Prayer.



Things that spoil prayers

Things that spoil prayers

A number of things may spoil prayers. Some of the most important to remember are:

1. Anything that spoils ablution spoils prayers.
2. Talking or laughing.
3. Eating or drinking anything while praying.
4. Interrupting the prayer for some other activity (except for a minor interruption in the interests of safety or saving life).
5. Uncovering the private parts.
6. Completely turning away from the *Qiblah*.
7. Omission of a compulsory act of a prayer or of an important Sunnah Act of Prayer (unless amended as prescribed).

A prayer that is spoiled by any of these things should be repeated.

Things disliked in prayer

It is much disliked for someone to be inattentive during prayer. According to a Hadith from Abu Dharr, related in Abu Daud and Nasa'i, the Prophet said that Allah does not attend to the prayer of someone who prays inattentively. Abu Hurairah also reported the Prophet as saying: 'Call upon Allah being certain of His response, and know that Allah does not respond to the call of a negligent, careless heart.' (Tirmidhi) It is therefore important to try to avoid anything that may cause the thoughts to wander during prayer.

EXERCISES

1. Mention seven of the things that spoil prayers.
2. If a prayer is spoiled, what should the worshipper do?
3. If a worshipper passes wind while he is praying, what should he do?
4. If someone comes and talks to you while you are praying, what should you do?
5. Explain why paying attention while in prayer is very Important.

LESSON 72

Praying with an *Imam*



The order of standing

The *Imam* is anyone who leads others in prayer. He should therefore stand in front. The position of the followers will depend on their number and whether they are male or female. The following chart shows some examples of this:

Qiblah		
<p>I M</p> <p><i>Imam + male</i></p>	<p>I F</p> <p><i>Imam + 1 female</i></p>	<p>I F M</p> <p><i>Imam, 1 male, 1 female</i></p>
<p>I</p> <p>F F</p> <p><i>Imam + 2 females</i></p>	<p>I M</p> <p>F F</p> <p><i>Imam, 1 male, 2 females</i></p>	<p>I</p> <p>M M M</p> <p>F F F</p> <p><i>Imam, 3 males, 3 females</i></p>

If there are many followers they can form more rows. However, the front rows should be filled first with no gaps left. The worshippers should stand shoulder to shoulder in straight rows. Females should stand behind males.

Iqamah

One of the worshippers will say the *Iqamah* (i.e. the call to start the prayer) aloud and the prayer will begin.

Intention of following an Imam

The followers should indicate in their intention that they are going to follow an *Imam* in prayer.

Following the reading silently

When the *Imam* recites from the Qur'an aloud, the other worshippers follow the words silently. When the *Imam* recites from the Qur'an silently, the other worshippers may also recite ? silently (e.g. *Fatihah* and any other *Surah* they may choose). The same silent reading by the *Imam* and the followers is done for *At-Tashahhud*.

Assalamu alaikum

The *Imam* ends his prayer with '*Assalamu alaikum*' to his right side only, aloud. The followers do the same, then say '*Assalamu alaikum*' silently towards the *Imam* and again to anyone who may be praying on their left side. It is also correct for both the *Imam* and followers to say '*Assalamu alaikuni* to the right and left.

Not going ahead of the Imam

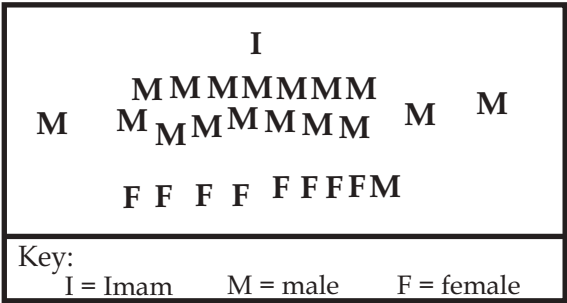
The followers must perform the movements of the prayer after the *Imam* and not race ahead. In particular, if any follower opens the prayer with '*Allahu Akbar*' before the *Imam*, or says his final '*Assalamu alaikum*' before the *Imam*, that follower's prayer is spoiled and should be repeated.

23.7 *Maturity of an Imam*

An *Imam* should have reached the age of maturity if he is to lead other adults in a Ritual Prayer.

EXERCISES

- 1. Explain or demonstrate how the following groups should stand for prayer:
 - (a) an *Imam* and one male follower;
 - (b) an *Imam* and one female follower;
 - (c) an *Imam*, one male and one female follower;
 - (d) an *Imam*, and two female followers;
 - (e) an *Imam*, one male and two female followers;
 - (f) an *Imam*, three male and three female followers.
- 2. How would you make intention of prayer when following an *Imam*?
- 3. The following plan shows at least four mistakes in standing



for prayer with an *Imam*. Spot the mistakes and show how the people should stand correctly.

- 4. How should the *Imam* say the final '*Assalamu alaikum*' of prayer?
- 5. How should the followers of an *Imam* say the final '*Assalamu alaikum*' of prayer?
- 6. If a follower says the final '*Assalamu alaikum*' before the *Imam*, what is the result?
- 7. Can a child lead an adult in Ritual Prayer?