

Explanation of the Important Lessons for Every Muslim

By the noble scholar:
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May Allah have mercy on him

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May Allah forgive him, his parents, and all those who have helped with this book

A Gift, Not for Sale
It is printed from the wealth of Faatimah bint Jaylaalee ibn Fareehah – may Allah have mercy on her and
enter her in the Gardens of Paradise-

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فصح وزارة الإعلام

Explanation of the Author's Introduction

Ibn Baaz –may Allah have mercy on him- said:

All praise and thanks are only for Allah, the Lord of everything that exists. The good end is for the obedient slaves of Allah. May Allah praise and send peace upon his slave and messenger, our prophet Muhammad, his family, and all of his companions.

These words are about some of the obligations upon every Muslim regarding the religion and I have named it: "The Important Lessons for Every Muslim".

Why do we study these Important Lessons?

Because they are important as the author has mentioned, so the scholars have advised us to study them. If it is said: "They are important, but for the beginners, while I am a student of Knowledge! My level is above the common Muslims".

Answer: S/he should be tested and if s/he does not pass, then they are even lower than the common Muslims! A student of knowledge should be humble and not think s/he is better than others. In Saheeh Bukharee that Mujaahid said: "A shy and an arrogant person will not attain knowledge."

What do 'The Important Lessons' consist of?

١. The way the early scholars read the Qur'an, memorized it, reflected upon its meanings, and acted upon it.
٢. Explanation of Islam, Imaan, Ihsaan, worshipping Allah alone, and the categories of Shirk or worshipping other than Allah.
٣. Explanation of the Prayer.
٤. Explanation of Wudu / Ablution.
٥. Beautifying oneself with the Islamic manners.
٦. Warning against the worship of other than Allah and the categories of sins.
٧. Preparing the dead body, praying the funeral prayer, and burying it.

Why do the scholars begin with the Name of Allah?

١. Following the example of the Book of Allah as well as the Prophets —peace be upon them all—.

٢. Following the Hadith: “Every important matter which does not begin with the name of Allah, it is deficient” Even though this narration is weak.

٣. Following the example of the early scholars of Islam; they would begin their books in the Name of Allah

٤. Seeking blessings or increase in goodness from the blessed Name of Allah.

Lesson One

The Opening Chapter (Al Faatiha) and some short chapters

The Opening Chapter, Al Faatiha, and some short chapters from Surah Az-Zalzalah to Surah An-Naas; reading it correctly to a Qur'an teacher, memorizing it, and knowing that which is obligatory to understand.

Clarification:

The memorization should be according to the way the companions did it; every day ten verses along with reading a concise explanation such as Tafseer As-Sa'di and acting upon them while seeking the help of Allah.

Which Qur'an explanation should a student of knowledge begin with?

The student is advised to begin with the explanation of the Qur'an by As-Sa'di "Tayseer Al-Kareem Ar-Rahmaan Fee Tafseeri Kalaam Al-Manaan" may Allah have mercy on him and forgive him. **Why?**

The scholars have advised with it and given it great attention

It is concise and thus appropriate for a new student to read.

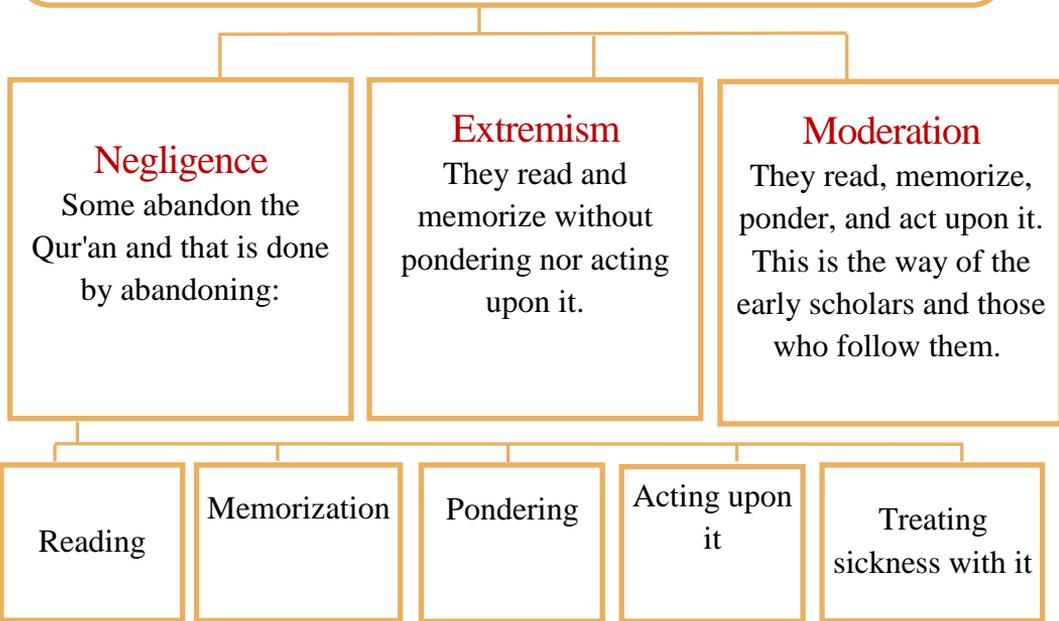
It's expressions are easy and clear; without any ambiguity.

It helps one to act upon the Qur'an by the help of Allah

The author – may Allah have mercy on him – emphasizes the Oneness of Allah

The types of people with regard to the Qur'an:

With regard to the Qur'an, there are two extremes and one moderation



Allah says: "And the Messenger has said, 'O my Lord, surely my people have abandoned this Qur'an" (Qur'an ٢٥:٣٠). The Prophet –may Allah praise and send him peace– has said: "From the offspring of this person will come people who will read the Qur'an, but it does not pass their throat (i.e. they do not understand it). They kill the Muslims and leave alone the idol worshippers. They will leave Islam just as an arrow passes through the target. If I reach them, I will kill them as the people of 'Aad were killed" (Bukhari ٣٦١٠ and Muslim ١٠٦٤).

Explanation of Lesson One

Selections from "*Tayseer Al-Kareem Ar-Rahmaan Fee Tafseeri Kalaam Al-Manaan*" by
Abdu-Rrahmaan As-Sa'di -may Allah have mercy on him- and questions about it

[Explanation of the Maki Surah '*Al Faatiha*' "The Opening"]

In the name of Allah, the Entirely Merciful, the Especially Merciful. (١) All praise and thanks are only for Allah, the Lord of everything that exists. (٢) The Entirely Merciful, the Especially Merciful. (٣) The Owner of the Day of Judgement. (٤) You alone we worship and You alone we ask for help. (٥) Guide us to the straight path. (٦) The path of those whom You have blessed and not the path of those who angered You nor of those who are lost. (٧)

(١) This means: I begin with every Name of Allah, the Most High. This is since the word "Name" is singular and in the genitive form; therefore, it includes all of Allah's Beautiful and Perfect Names. "**Allah**", He is the God who is worshipped: the one deserving worship to the exclusion of everything else because of His qualities of divinity, all of which are perfect. "**The Entirely Merciful, the Especially Merciful**". These are two Names proving that He, Most High, is one who possesses a great and all-encompassing mercy that covers everything and includes every living being. He has decreed it for those who obey Allah, those who follow His Prophets and Messengers: these have unrestricted mercy. Everyone else has a portion of this mercy. Know that one of the principles agreed upon by the early scholars of Islam and their Imams is to have faith in Allah and His Attributes, and in the rules determining how they are to be understood. So, for example, they believe that he is the Entirely Merciful and the Especially Merciful; possessing the quality of mercy which is extended to its recipients.

Therefore, all blessings are from the results of this mercy. This principle holds true for all of His Names. It is said concerning the Name, All-Knowing: He is All-Knowing, possessing the quality of knowledge by which He knows everything. He is All-Capable, possessing the quality of ability which makes Him capable of doing anything.

(٢) "**All praise and thanks is only for Allah**", this verse praises Allah with His perfect Attributes and His actions, all of which are based upon beneficence and justice. To Him belongs perfect and complete praise in every sense

(۳) "**Lord of the worlds**", the Lord is the One who nourishes and sustains the whole of the creation, meaning everything besides Allah, by the very fact of His creating them, His preparing for them the means, and Him blessing them with immense blessings, the absence of which would make their existence impossible. Thus, every blessing they possess, it is from Him, the Most High.

His sustaining of the creation is of two types: general and specific. The general refers to His creating the creation, providing for them, and guiding them to all that they need in order to survive in this worldly life. The specific refers to His sustaining His sincere slaves with faith, guiding them to submit to it, perfecting and completing it for them, keeping away everything which may affect it. The reality of this is: Guiding them to every good and protecting them from all evil. Perhaps it was due to this that most of the supplications made by the prophets used the word 'Rabb': all they requested was covered by His specific lordship. His saying "**Lord of the worlds**"; He alone is the Creator and that all affairs are regulated by Him as is the provision of blessings. It also proves that He is completely Rich Beyond Need and that creation is in total and dire need of Him alone in every sense and in every possible way.

(۴) "**Owner of the Day of Judgement**". The master is a person who has the quality of ownership, from the consequences of which is the ability to command and prohibit, reward and punish, and to behave with his subjects and possessions in any way he wishes. The Master of the Day of Judgement, the Day of Rising, the Day on which man will be judged for his actions the good and the bad. This is because on that day the completeness and perfection of His mastery, justice, and wisdom will be made clear to all. Moreover, it will be the end of the worldly masters, so much so that kings, ministers, slaves and the free-born will all be the same: all of them submissive to His greatness, rendered in complete submission before His honor, expectant of His recompense, hoping for His reward and fearing His punishment. The point of mentioning His mastery in this context is to emphasize it; otherwise, He is Master of the Day of Judgement and all other days.

(ع) **"You Alone we worship and You Alone we ask for help"**, meaning that we single You out alone for worship and seeking help. This is because mentioning the object at the head of a verb is a method of constraint (hasr), i.e. affirming what is mentioned in the sentence and negating it for anything that falls outside. Therefore, it is as if the person has said, we worship You and we do not worship anything else. We ask You for help and we do not turn to anyone else for help.'

Mentioning worship before asking for help is by way of mentioning the general before the specific, and to show that attention should be given to His right over the right of His slave. Worship is **"a collective noun that subsumes all actions and sayings, outward and inward, that Allah loves and is pleased with.** Seeking help, isti`ana, is **"to depend upon Allah, Most High, in acquiring that which would benefit and repressing that which would harm, along with having the certainty that He will actually assist the one asking"**.

Establishing the worship of Allah and seeking His help are the means to everlasting happiness and security from all evil; there is no path to victory except by meeting the requirements of these two pillars. Worship can only be considered to be true worship when done in the way taught by the Messenger seeking thereby only Allah's Face. These two conditions have to be present for the action to be considered worship. Seeking help has been mentioned after worship even though it is a part of worship because the slave is always in need of Allah's help in all acts of worship: if Allah does not help him, he will not achieve the goals he hopes to attain by enacting the obligations and avoiding the prohibitions.

(ف) **"Guide us to and on the Straight Path"** means show us, direct us to it, and grant us the divine grace to traverse it. The Straight Path is the clear path that leads to Allah and His Paradise: it is the knowing the truth and acting by it. Therefore, the verse means: guide us to the Path and guide us in the Path. Guidance to the Path means to come to Islam and abandon all other religions. Guidance in the Path means guidance towards all of the details of Islam in terms of knowledge and action. Hence, this supplication is one of the most comprehensive and most beneficial supplications, and this is why it is obligatory to supplicate to Allah with it in every unit of prayer, especially since the servant is in continuous need of it.

(Y) This Straight Path is **"the Path of those You have blessed"** who are the Prophets, the Sincerely Truthful, the Martyrs and the Righteous **"not"** the path **"of those who have incurred anger"** who knew the truth but abandoned it such as the Jews and others, **"nor"** the path **"of those astray"** who abandoned the truth out of ignorance and misguidance such as the Christians.

This chapter, despite being short, has covered what no other chapter of the Qur'an has. It mentions the three types of Tawhid: *Tawhid al-Rububiyyah*, (Oneness of Allah's Lordship), derived from His saying, **"Lord of all the worlds"**; *Tawhid al-Ilaahiyyah*, (Oneness of Worship), which is to single out Allah Alone for worship, derived from the word **"Allah"** and from His saying **"You Alone we worship and You Alone we ask for help"**; and *Tawhid al-Asma' wa'l-Sifat*, (Oneness of the Names and Attributes), which is to affirm the Attributes of Perfection for Allah, Most High, which He has affirmed for Himself and His Messenger has affirmed for Him, without *ta'til* (denying the Attributes), or *tamthil* and *tashbih* (likening the Attributes to creation) as is proven by His saying, **"all praise and thanks"** as already mentioned.

It also affirms Prophethood in His saying **"guide us to and on the Straight Path"** because this guidance is not possible without a message. It affirms recompense for ones actions in His saying **"Master of the Day of Judgement"** and it affirms that this recompense will be established upon justice, this is because the meaning of **"deen"** is recompense founded upon justice. It affirms *Qadr* (the divine decree) and that the slave is the true performer of his actions opposing the stances of the *Qadariyyah*, those who deny *Qadr*, and *Jabariyyah*, those who negate the will of the person. In fact this surah refutes all the people of innovation and misguidance in His saying **"Guide us to and on the Straight Path"** because this is knowing the truth and enacting it, and every innovator and misguided person contradicts this. It enjoins making the religion sincerely for Allah in terms of worship and seeking help in His saying **"You Alone we worship and You Alone we ask for help"**.

All praise and thanks are for Allah, Lord of everything that exists.



Explanation of 'Aayatul Kursee' "The verse of the *Kursee* (1)"

"Allah- nothing deserves to be worshiped except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission?! He knows what is presently before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *Kursee* extends over the heavens and the earth, and their preservation does not tire him. And He is the Most High, the Most Great" .

(۲۰۰) The Messenger of Allah -may Allah praise and send him peace- has stated that this verse is the greatest verse of the Qur'an due that which it comprises of *Tawheed*, completely singling out Allah, alone, without any partners, in all acts of worship and the many attributes of Allah, The Exalted Inventor of all things. Allah informs us that He is **"Allah"**: Meaning, The One to whom belongs worship, in all its senses: None deserves to be worshiped except Him. Therefore, worshipping other than Allah is futile. He is **"Al-Hayy"** : The Ever-Living : To whom belongs all of the qualities of perfect life; including perfect hearing, vision, ability, will, and other attributes relating to His essence. He is **"Al-Qayyoom"** The Sustainer; it entails all of His attributes describing His actions. He is independent and free of any need of His creation. He sustains all of existence. He has originated everything into existence, has provided everything with sustenance, and all the necessities for existence and survival. Due to His perfect qualities of life and sustainment, **"Neither drowsiness nor sleep overtakes Him"**. Drowsiness and sleep only occur in the creation, which experiences weakness, exhaustion, and inability, and does not apply to the One of Magnificence, Greatness, and Splendor! He informs us that He is The Owner of everything that is within the heavens and earth. So everything is a possessed slave of Allah: None can depart from this state.

۱. Footstool

Explanation of Lesson One

“There is none in the heavens and earth, except that it comes to the Most Merciful as a slave” (۱۹:۹۳). So He is The Owner of everything. And He is The One, to whom belongs the attributes of dominion, authority, reign, majesty, and management of universal affairs. Due to His supreme rule and authority, none can intercede with Him, except by His permission. All of the notable and distinguished interceders are slaves belonging to Him. None can proceed with intercession, until He permits them: **“Say: To Allah belongs all intercession. To Him belongs the dominion of the heavens and earth...”** (۳۹:۲۱). Allah does not allow anyone to intercede, except the intercession for whom He is pleased with. And Allah is not pleased, except with the one who worships Him alone and follows all of His Messengers. Therefore, whomsoever this does not apply to is not entitled any share of intercession. Then Allah informs us of His unlimited, all-encompassing knowledge. He knows what awaits the creation of infinite future events, as well as **“what is behind them”**, of unlimited past affairs. No concealed thing is hidden from Him: **“He knows that which deceives the eyes and what the hearts conceal”** (۲۰:۱۱۹).

None of the creation can encompass anything of Allah’s knowledge and information, **“except for what He wills”**, i.e., what He has disclosed to them, by different means, including prescribed and legislative affairs. Yet, this in its entirety, still amounts to nothing, with respect to the knowledge and information of The Inventor, Allah. This is affirmed by the most knowledgeable creations of Allah; the messengers and angels. They said: **“Exalted are You! We have no knowledge, except what You have taught us”** (۲:۲۲). Allah then informs us of His greatness and magnificence, and that **“His footstool extends over the heavens and earth”**, and that He maintains the heavens and earth, and all of its inhabitants, by means of causation and universal orders, which He has placed in the creation. All of this, while; **“its preservation does not tire or burden Him”**, due to the perfection of His greatness, ability, and His abundant wisdom in His laws. **“And He is The Most High”** The Most High in His essence; above all of His creation, having risen over the Throne. The Most High by the exaltedness and greatness of His attributes and status: To Him belongs every perfect attribute of excellence. The Most High by His subjugation of the creation: All of existence submits to Him. Even the stubborn and obstinate are subdued to His subjugation.

And He is **“The Most Great”**: He is the possessor of all the qualities of greatness, magnificence, nobility, and splendor: The One whom the hearts love, and the souls glorify. The hearts of His prophets, angels, and allies are in complete glorification of His Majesty.

There is none greater than Him! Those of knowledge and acquaintance recognize that the greatness of anything and everything, even if it surpassed eminence and was considered indescribable, is still nothing compared to the greatness of The Most High, Most Great! Clearly, this verse, which is comprised of such extraordinary meanings, entitles it to be the greatest verse of the Qur’an. The heart of one who reads it in contemplation and reflection- while comprehending its meanings- deserves to be filled with certainty, acknowledgement, and Eemaan (Faith). Furthermore, by that, s/he will be safeguarded from the evil of Satan.

Makki Surah: The Chapters of the Quran that were revealed before the migration of the Prophet ﷺ from Makkah to Madinah.

Madani Surah: The Chapters of the Quran that were revealed after the Prophet's ﷺ migration to Madinah.



Explanation of the Madani Surah 'Al-Zalzalah' "The Quake"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. ١. When the earth is shaken with its [final] earthquake. ٢. And when the earth throws out all its contents. ٣. And people say: 'What is wrong with it?!' ٤. On that day it will report its news, ٥. Having been inspired by your Lord. ٦. On that day people will proceed in separate groups to be shown their deeds. ٧. So whoever does an atom's weight of good will see it. ٨. And whoever does an atom's weight of evil will see it.

(١-٢) Allah informs us about what will happen on the Day of Rising, **“when the earth is violently shaken,”** convulsing and rocking **“with its final quake,”** flattening all buildings and structures, the mountains crumble and fall, and the hills are flattened. The earth's surface becomes like a barren, level plain on which you see neither dip nor gradient. **"And when the earth throws out all its contents"** the deceased and treasures lying within her.

(٤-٥) "On that Day it" the earth "will report its news" bearing witness against people for the good and evil they have done on its surface. The earth is one of the witnesses that will be brought forward on the Day of Rising to testify for or against people. That is "because your Lord had inspired her" ordered her to relate what was done on her surface and she will not disobey His command.

(٦) "That day, people will come forward" to the Standing of the Day of Rising for Allah to judge them "in scattered groups" broken, disparate bands "to be shown their deeds" that Allah may show them what they worked of good and evil and that He may show them His recompense.

(٧-٨) "Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it", this holds true for any good and any evil that was worked: if a person will see even an atom's weight and, moreover, be recompensed for it, then for sure he will see anything greater as well. Allah says, "On the Day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then, Allah advises you to beware of Him. Allah is Ever-Gentle with His slaves" (٣:٣٠)."

This verse then contains strong encouragement towards performing good deeds, even if it be little, and discouragement from working evil even if it seems minor.



Explanation of the Maki Surah 'Al-Aadiyaat' "The Courser Horses"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. ١. By the horses that run, with panting breath. ٢. And the producers of sparks when striking. ٣. Launching raids at dawn. ٤. Stirring up clouds of dust. ٥. And penetrating into the heart of enemy lines! ٦. Surely people are ungrateful to their Lord. ٧. And they certainly attest to this. ٨. And they are truly extreme in their love of worldly gains. ٩. Do they not know that when the contents of the graves will be spilled out?! ١٠. And the secrets of the hearts will be made known. ١١. Surely their Lord is All-Aware of them on that Day.

Explanation of Lesson One

(١) Allah takes an oath by horses due to His splendid Signs and evident blessings that they contain; virtues recognized by everyone. Allah takes an oath by them when they are in a state in which they do not resemble other animals: **“By the horses that run, with panting breath”** running swiftly and powerfully **“snorting”** their exertion causes their breaths to come out in pants and snorts.

(٢) **“And the producers of sparks when striking”** the strength of impact of their hooves on rock brought about by the speed of the charge causes sparks to fly.

(٣) **“Launching raids”** against the enemy **“at dawn,”** as this is generally when the raid is done.

(٤-٥) **“stirring up clouds of dust”** because of the speed of their charge **“and penetrating into the heart of enemy lines!”** they charged against.

(٦) That which the oath is being taken for is **“Truly people are ungrateful to their Lord”** meaning that they are unwilling to spend that which Allah has made a must on them. People by nature do not freely fulfil their duties. Often, when they do fulfil them, they do not do them completely or go beyond what is required. Their nature is one of laziness and they lack the resolve to fulfil His duties; those related to both wealth and body. Except for those Allah has guided and they do not have this characteristic; rather, they fulfil the rights.

(٧) **“And he himself is a witness to this”**, meaning the human being to his lack of desire in fulfilling duties, he will not deny or reject this because it is evident. It is also possible that the personal pronoun refers to Allah, Most High, i.e. **“He (Allah) is a witness to that”**. This is a severe warning and threat for those who are not grateful to their Lord while He is a witness of this.

(^) "And they" human beings "are truly extreme in their love of worldly gains", it is this love that has led them to abandon fulfilling His obligations. They have given precedence to the lusts of their soul over the good-pleasure of their Lord. This is due to them focusing their attention in this world while they are heedless of the Next Life.

(^) It is for this reason that Allah says, directing his attention to the Promised Day so that he may fear it, "Do they not know" these deceived "that when the contents of the graves will be spilled out?!" the dead are taken out of the graves, resurrected and gathered "and the secrets of the hearts will be made known" ...

Whatever they contained of good and evil is made known: secrets become open and the concealed become apparent. The end result of deeds will be plainly seen on the people's faces.

(^^) "Surely their Lord is All-Aware of them on that Day", their outer and inner deeds, the minor and major, and He will recompense them for them. Even though Allah is perfectly informed about them on every day, this Day has specifically been mentioned to highlight that those deeds will be fully recompensed since Allah is fully aware of them.



Explanation of the Maki Surah 'Al Qaari'ah' "The Striking Hour"

In the Name of Allah, The Entirely Merciful, The Especially Merciful.. The striking Hour i.e. the Day of Resurrection. ١. What is the striking Hour? ٢. And what will make you know what the striking Hour is? ٣. It is the Day people will be like scattered moths, ٤. And the mountains will be like carded wool, ٥. So as for those whose scale is heavy with good deeds, ٦. He will live the most pleasant life in Paradise ٧

. And as for those whose scale is light, ^٨. He will have his home in Hell. ^٩. And what will make you realize what that is? ^{١٠}. It is a hot blazing Fire! ^{١١} .

(١-٣) "**The Striking Hour**" is one of the names given to the Day of Judgment. It is called so because its horrors strike and disturb people with fear. It is for this reason that Allah stressed its gravity and severity by asking, "**What is the striking Hour? And what will make you know what the striking Hour is?**"

(٤) "**It is a day people will be...**" due to fear and horror, "**like scattered moths**", like scattered locusts, randomly running into each other, not knowing where they are going. Then, when a fire is lit, they rush straight into it, unable to perceive its danger. On that Day, despite people being rational creatures, this will be their state.

(٥) As for the firm, mighty mountains, then they will be **like carded wool**," feeble and of such weight that the least gust of wind cause them to flutter away. Allah says, "**And you see the mountains that you deem solid flying with the flight of clouds**" (٣٧:٨٨)." Then, the mountains shall become like scattered dust, and no perceivable trace of them will remain. Then, the Scale will be erected and people will be divided into two categories: the happy and the wretched.

(٦-٧) **So as for those whose scale is heavy with good deeds,**" i.e. his good deeds outweigh his bad "**they will live the most pleasant life in Paradise,**" in the Gardens of Bliss.

(٨-١١) "**But as for those whose scales are light**", whose good deeds do not compare to his bad "**they will have their home in Hell**", his abode and final destination. It will be like a mother to him who always sticks close to him just as Allah says, "**surely the punishment in it is lasting and clinging**" (٣٥:٦٥). It is also said that the meaning is that his mind will be hurled into Hellfire, meaning that he will be thrown into Hell headfirst.

. "What will make you realize what it is?!" asked by way of emphasizing its severity, then the answer is given: "a hot blazing Fire", seventy times hotter than the fire of this world! We seek Allah's protection from it!



Explanation of the Maki Surah 'At-Takaathur' "Competition for worldly gains"

١. Competition for more worldly gains diverts you from Allah. ٢. until you end up in your graves. ٣. But no! You will soon come to know. ٤. Again, no! You will soon come to know. ٥. No! If you only knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things). ٦. You will surely see the Hellfire. ٧. Then you will surely see it with the eye of certainty. ٨. Then, on that Day, you will definitely be questioned about your worldly pleasures.

(١) Allah reprimands His slaves for being distracted from the purpose of their creation: worshipping Him alone without any partners, knowing Him, turning to Him in repentance, and giving preference to what He loves over everything else. "Diverts you" away from that which was mentioned, "Competition for more worldly gains" exactly what worldly gains are being referred to has been left unmentioned so as to include everything that people pile up and take pride in wealth, children, helpers, armies, servants, status and the likes: everything, whose goal is not Allah's face, that one person seeks to surpass another in distracts you from your purpose.

(٢) Your idle pastime and state of heedlessness will continue "until you end up in your graves";" when the veil of negligence will be lifted from you; but then it will be too late to do anything! His saying "until you end up in your graves" proves that the *Barzakh*, the life of the grave, is a wayfaring post whose purpose is to pass one on his way to the Abode of the Hereafter. This is because Allah called the deceased in their graves visitors, and did not call them residents. This then directs the person's attention to the Resurrection and the recompense for deeds in an Abode that is eternal.

Explanation of Lesson One

(٣-٦) It is for this reason that Allah proceeds to threaten them with His words, "**But no! You will soon come to know. Again, no! You will soon come to know. No! If you only knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)**" i.e. if you knew what lies before you with a knowledge that penetrates the heart, competition would not have distracted you; instead you would have rushed to work righteous deeds.

However, the absence of true knowledge has led to that which you are witnessing, "**You will surely see the Hellfire**" you will witness the Rising and you will see the Hell which is prepared for the disbelievers.

(٧) "**Then you will see it with the eye of certainty**", with the physical eye, as Allah says, "*The evildoers will see the Fire and realize they are going to fall into it and find no way of escaping from it*" (١٨:٥٣).

(٨) "**Then, on that Day, you will definitely be questioned about your worldly pleasures**", in this world. Did you show Him due gratitude? Did you fulfil the rights of Allah in this world and not use his blessings to disobey Him? If so He will confer upon you a blessing far greater and better. Were you deceived by this world and abandoned due gratitude? If so, Allah will punish you: "*On the Day when those who disbelieved are exposed to the Fire: You dissipated the good things you had in your worldly life and enjoyed yourself in it. So today you are being repaid with the punishment of humiliation for being arrogant in the earth without any right and for being deviators*"(٤٦:٢٠).



Explanation of the Maki Surah 'Al-Asr' "By the time"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. ١. By the time! ٢. Surely people will be in loss. ٣. Except for those who believe and do righteous deeds and advise each other with the truth and advise each other with patience.

(١-٣) Allah takes an oath by time, the passage of night and day, the time in which man works his deeds: "**By the time**",

the purpose of the oath being **"Truly man is in a state of loss"**, loss has many different levels: complete loss, the state of one who loses both this world and the Hereafter, who loses eternal bliss and instead deserves Hell. A person could also lose out in some aspects and not others and this is why Allah generalizes this loss to all people except those who have four qualities:

- Those who believe in what Allah has ordered to believe in, faith cannot come about or be complete without knowledge and therefore it is a branch of knowledge.

- And **"do good works,"** all good deeds, outward and inward, those linked to the rights of Allah and the rights of His slaves, both the obligatory and recommended

- And **"counsel one another to the truth"** which is faith and righteous deeds

- **"And counsel one another to patience"** in obedience to Allah, away from disobedience to Him, and in the face of His decrees that man finds painful. The first two matters perfect the person and the next two aid to perfect others. In the completion of these four matters lies safety from loss and through them does the person attain success.



Explanation of the Maki Surah '*Al-Humazah*' "The Backbiters"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. ١. Woe to every backbiter, slanderer, ٢. Who amasses wealth greedily and counts it repeatedly, ٣. Thinking that wealth will make them last forever! ٤. Not at all! Such a person will certainly be tossed into the crushing Fire. ٥. And what will make you know what the crushing Fire is? ٦. It is Allah's kindled Fire, ٧. Which rages over the hearts. ٨. It will be sealed over them, ٩. In extended columns.

(١) "Woe", this is a threat of evil consequences and a severe punishment for every "slanderer and backbiter",

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who defames people with his deeds and slanders them with his words. The *hammaz* is one who defames people by pointing and deed, and the *lammaz* is one who insults them with his words.

(۲) Amongst the descriptions of such a person is that he is one who has no other concern except to amass wealth and count it. They take delight in it and have no desire to purify it by spending it in ways of goodness, joining ties of kinship and so on.

(۳) "**Thinking**", in his ignorance "**that his wealth will make him last forever**" in this world. It is for this reason that all of their efforts and struggles are expended in increasing their wealth through which they believe that their lifespan will increase. They are not aware of the fact that miserliness actually ruins lives and destroys homes whereas righteousness in reality is what causes an increase in lifespan.

(۴-۷) "**Not at all! He will be flung into the crushing Fire. What will make you realize what the crushing Fire is?**" This is asked by way of emphasizing the gravity of the affair and increasing one's dread of it. Then it is explained, "**It is Allah's kindled Fire**", whose fuel is men and stones which, because of its extreme intensity "**rages over the hearts**", piercing their bodies and scorching their very hearts.

(۸-۹) "**It will be sealed over them**", It closes in on them from every side, "**In columns**" caging them in towering columns, behind its doors "**extended**" preventing them from leaving; "**Whenever they try to get out, they will be brought back into it, and it will be said to them: 'Taste the chastisement of the Fire which you used to deny'**" (۳۲:۲۰). We take refuge with Allah and ask Him for well-being and pardon!



Explanation of the Maki Surah ' *Quraysh* '

In the Name of Allah, the Entirely Merciful, the Especially Merciful .\'. For the favor of making Quraysh secure ۲.

Secure in their trading caravan in the winter and in the summer ۛ. Let them worship the Lord of this House, ۜ. Who has fed them against hunger and has secured them from fear.۝.

(۱-۝) Many of the scholars who have explained this verse have stated that this section of the chapter continues on from the previous chapter. In this case the meaning would be 'We did what We did to the people of the elephant for *Quraysh*, their safety, their benefit, and so that their winter and summer caravans to Yemen and Syria continue as they are, bearing profit. Allah destroyed those who wished to harm them; He magnified the standing of the Sanctified House and raised the status of its inhabitants in the hearts of the Arabs such that they held those who lived around it in great respect. Moreover, He did not stop them from undertaking any journey they wished.

It is for these reasons that He ordered them to show Him gratitude by saying, "**so let them worship the Lord of this House**", let them single Him out alone for worship and direct their worship to Him and Him alone. "**Who has fed them against hunger and has secured them from fear**", being able to eat freely and living in safety are two of the greatest worldly blessings which call for gratitude to Allah, Most High. O Allah! All praise and thanks are Yours for Your blessings, the outer and inner! Allah specifically mentions that He is the Lord of the House because of its nobility and excellence. Whereas in reality, He is the Lord of everything.



Explanation of the Maki Surah "The Elephant"

In the Name of Allah, the Entirely Merciful, the Especially Merciful ۞. Have you not considered how your Lord dealt with the companions of the elephant? ۛ. Did He not make their plot go astray? ۛ. And He sent against them flocks of birds, ۜ. Striking them with stones of hard clay, ۝. And made them like an empty field of stalks of which the corn has been eaten up by cattle.

(۱-۝) "**Have you not considered**" the might of Allah, His greatness, His mercy to His slaves, the proofs of His Tawhid and the truthfulness of His

Messenger –may Allah praise and send him peace- demonstrated in **“what your Lord did with the army of the elephant”** who set out for the Sanctified House with the goal of demolishing it. They fully equipped their army and enlisted a herd of elephants to help them and, as such, amassed an army from Abyssinia and Yemen that the Arabs had no hope of repelling. When they approached Makkah, they found no defending army to face them, seeing instead that the inhabitants of Makkah had fled in fear. **"Did He not make their plot go astray? And He sent against them flocks of birds"**, one after another, **"Striking them with stones of hard clay"**, striking every single one of them, weakening them, wearing them down and finally killing them, **"And made them like an empty field of stalks of which the corn has been eaten up by cattle"**. Allah sufficed against their evil and utterly confounded their plot. Their story is well known and famous. This event occurred in the year that the Messenger of Allah ﷺ was born, and became one of the miracles prior to his call and one of the clear proofs of his message. To Allah belongs all praise and thanks.



Explanation of the Maki Surah 'Al-Maa'oon' "Simplest Aid"

In the Name of Allah, the Entirely Merciful, the Especially Merciful ۝. Have you seen the one who denies the religion? ۞. That is the one who repulses the orphan, ۞. And does not encourage the feeding of the poor. ۞. So woe to those hypocrites who pray ۞. Yet are unmindful of their prayers; ۞. Those who show off, ۞. And refuse to give even the simplest aid.

(۱) Allah, the Most High, criticizes those who do not fulfil His rights nor the rights of His slaves by saying **"Have you seen the one who denies the religion"**, by denying the resurrection and the recompense and as such does not believe in what the Messengers came with.

(۞) **"That is the one who repulses the orphan"** with coarseness and insolence. He shows him no mercy because of the hardness of his heart and because he does not look to reward, nor fear punishment.

(۞) **"And does not encourage"** others **"the feeding of the poor"**, not to mention him, himself feeding them!

(٤-٥) "So woe to those hypocrites who pray" they pray but "are unmindful of their prayers" lax in its performance, not praying in its correct time and skipping its pillars. This is because they do not give the commandments of Allah due regard; they wasted the prayer which is the most important act of obedience. Heedlessness of the prayer is what leads to censure and blame. However to have some sort of forgetfulness in the prayer is something that happens to everyone, even the Prophet— may Allah praise and send him peace-.

(٦-٧) It was to express this fact that Allah describes them as showing off, hard of heart and without mercy: "Those who show off" i.e. they work their deeds by to show off "and refuse to give even the simplest aid" they forbid giving small things that would not harm them at all, essentials such as a cup or bowl or the likes which are habitually given away without the giver feeling any remorse at their loss. These people, because of their intense greed, prevent even these being given let alone larger, more significant things!

This chapter encourages the feeding of the poor and the orphan, it encourages the encouragement of this, it stresses the importance of being careful in our prayers, the importance of preserving them, the importance of being sincere in them, and in all other deeds. The chapter also encourages doing good and spending small amounts of wealth in charity because Allah reprimands those who do not do this. Allah, the Perfect One, knows best.



[Explanation of the Maki Surah "Al-Kawthar"]

In the Name of Allah, the Entirely Merciful, the Especially Merciful ١. We have granted you O Prophet abundant goodness. ٢. So pray and sacrifice to your Lord alone. ٣. Only the one who hates you is truly cut off from every good.

(١) Allah, the Most High, says to His Prophet Muhammad- may Allah praise and send him peace- consolidating him "We have granted you O Prophet abundant goodness"; meaning,

a lot of good and great virtues from among them the river which Allah has prepared for His Prophet on the Day of Judgement called *Al-Kawthar*. Also the *Hawd* whose length is a month traveling and its width is likewise a month traveling, its color is whiter than milk and sweeter than honey, its cups are like the stars in the sky in their number and illumination; whoever drinks from it will never get thirsty after!

(۷) Once Allah reminds the Prophet of the blessings, He orders him to be thankful for them saying **"So pray and sacrifice to your Lord alone"**. He has specifically mentioned these two acts of worship since they are the best acts of worship and the most noble of actions to draw closer to Allah. Moreover, the prayer comprises of submission of heart and limbs to Allah and takes one through various types of veneration or servitude. Sacrificing is drawing closer to Allah with the best sacrifice the slave can offer and spending the wealth which the souls love and are stingy about.

(۸) **"Only the one who hates you"**, criticizes you, and does not give you your rights **"is truly cut off from every good"**, prevented from all good; prevented from good deeds and prevented from being remembered. As for Muhammad – may Allah praise and send him peace- then he is truly complete; as complete as any created being can ever be in terms of being remembered or mentioned as well as having numerous helpers and followers.



Explanation of the Maki Surah "The Disbelievers"

In the Name of Allah, the Entirely Merciful, the Especially Merciful. ۱. Say, "O disbelievers, ۲. I do not worship what you worship. ۳. Nor do you worship the One I worship. ۴. I will never worship what you worship, ۵. Nor will you ever worship the One I worship. ۶. You have your religion, and I have my religion".

(۱-۶) Meaning, say to those who choose not to believe openly and clearly that **"I do not worship what you worship"** meaning one frees from that which they used to worship besides Allah openly and secretly.

"Nor do you worship the One I worship" since you do not worship Allah alone. So you worshipping Him along with others is not considered worship. He repeated this phrase so the first one shows that the deed does not exist while the second one shows that it has now become their attribute. For this reason He differentiated between the two groups and separated between them by saying "**You have your religion, and I have my religion**". Similarly, Allah has said: "**Say, 'everyone works according to his way'**" (١٧:٨٤); I free myself from your actions and you free yourselves from my deeds.



Explanation of the Madani Surah "The Victory"

In the Name of Allah, the Entirely Merciful, the Especially Merciful ١. When Allah's help and victory arrives, ٢. And you see people embracing Allah's religion in crowds, ٣. Then glorify your Lord, all the while praising Him, and ask His forgiveness. He is the Ever-Returning.

(١-٣) This noble chapter bears glad-tidings for the Messenger of Allah ﷺ and a command when he sees the results; it also contains an indication of what follows next from these glad-tidings.

The glad-tidings are tidings of Allah's aiding His Messenger ﷺ, the conquest of Makkah and people embracing "**Allah's religion in crowds**" many of whom will be from his tribe and family after having been his opponents. That which he was given glad-tidings of has occurred. The command after achieving the victory and the conquest is to show gratitude to his Lord, to glorify Him, all the while praising Him, and asking His forgiveness.

The indication of what will follow on from this is two-fold: the first is that victory will remain for the religion and it will increase with the Messenger of Allah ﷺ glorifying and praising Allah and asking His forgiveness. This is an expression of gratitude about which Allah says, "**If you are grateful, I will grant you increase**" (١٤:٩).

Explanation of Lesson One

This fact was also actualized in the time of the Rightly Guided Khalifs and after them. This aid remained until Islam spread to an extent that no other religion had spread, and nations and people embraced the religion as had not been done for any other religion. Then, this nation began to oppose the command of Allah and they were tested with splitting and discord; then what followed that which was witnessed. Yet, despite this, Allah still shows this nation and religion mercy and kindness to the extent of which does not even cross the minds!

The second is that the Messenger of Allah ﷺ was soon to pass away. This is because his life is a noble life which Allah Himself took an oath by. It is known in Islam that noble matters are completed by asking Allah's forgiveness as we see in the case of prayer and Hajj for example. Allah ordering the Prophet ﷺ to praise Him and ask forgiveness while in this state indicates that his time has come and that he should now prepare himself for the meeting with his Lord and that he should end his life with one of the best deeds. May Allah shower abundant peace and blessings upon him!

He would frequently implement this verse of the Quran in his ruku` and sujud by saying, Glory be to Allah, our Lord, and all praise; O Allah forgive me!



Explanation of the Maki Sural '*Al Masad*' "The palm-fibre rope"

In the Name of Allah, the Entirely Merciful, the Especially Merciful . Perish the hands of Abu Lahab, and he will perish! ١. His wealth and all that he has earned will not benefit him. ٢. He will soon burn in a flaming fire ٣. As will his wife, the wood-carrier, ٤. a rope of palm-fiber round her neck. ٥

Abu Lahab was the uncle of the Prophet ﷺ, one of his worst enemies, and one of the people who harmed him the most. He was not religious, and neither did he feel any sense of family obligation towards the Prophet ﷺ, May Allah disgrace him! Allah censured him with this severe rebuke that would be disgrace for him until the Day of Rising.

Explanation of Lesson One

(١) **"Perish the hands of Abu Lahab"**, i.e. may his hands waste away and may he be wretched, and he will perish, indeed he did not gain any profit.

(٢) **"His wealth and all that he has earned will not benefit him"**, his money and earnings made him tyrannical and **"will not aid him at all"**; they will not avert Allah's punishment when it is applied to him.

(٣-٥) **"He will soon roast in a flaming fire"**, enveloping him from all directions, **"also his wife, the wood-carrier"**, she was also someone who harmed the Messenger of Allah ﷺ greatly. She and her husband aided each other in sin and transgression, and they did all they could to harm him ﷺ. Her sins have collected on her back, weighing her down, in the same way as a wood-carrier piles wood on his back, binding them with a rope **"of palm-fibre"** around the neck. The meaning could also be that she will actually carry wood to fuel the fire burning her husband with a rope of palm-fibre round her neck.

Whatever the case, this Surah contains a clear miracle from Allah. Allah revealed this Surah before Abu Lahab's death and his wife's death. He informed them that they would roast in the Fire, which necessarily means that they would never accept Islam. This is what happened, exactly as the Knower of the unseen and seen informed us!



Explanation of the Maki Surah '*Al Ikhlâas*' "Sincerity"

In the Name of Allah, the Entirely Merciful, the Especially Merciful ١. Say: He is Allah, the One and only. ٢. Allah, the Everlasting Sustainer of all. ٣. He has not given birth, nor was He born. ٤. There is none comparable to Him.

(١) **"Say"** with certainty, believing it and understanding its meaning, **"He is Allah, the One and only"** Oneness is something unique to Him and He is one in every sense. He is one, singular in His perfection, having the Most Beautiful Names and perfect Lofty Attributes coupled with pure deeds. There is nothing comparable to Him or like Him.

Explanation of Lesson One

(٢) **"Allah, the Everlasting Sustainer of all"** the one who is sought for the fulfilment of all needs. The inhabitants of the heavens and earth are all in dire need of Him. They ask Him for their needs and they place their hope in Him to fulfil their requests. This is because His qualities and attributes are perfect: He is the All-Knowing whose knowledge is perfect, the Forbearing whose forbearance is perfect, and the Most-Merciful whose mercy encompasses everything. The same applies to all His Attributes.

(٣) Part of His perfection is that **"He has not given birth, nor was He born"**, because He has absolutely no need of anything.

(٤) **"And there is none comparable to Him"**, not in His Names, or His Attributes or His actions. Blessed and Exalted is He!

This chapter focuses on Tawhid of the Names and Attributes of Allah.



Explanation of the Maki Surah '*Al Falaq*' 'The Daybreak'

In the Name of Allah, the Entirely Merciful, the Especially Merciful ١. Say: I seek refuge with the Lord of daybreak ٢. From the evil of what He created, ٣. From the evil of darkness as it gathers, ٤. From the evil of those who blow on knots, ٥. And from the evil of the envious when he envies.

(١) **"Say"**, in order to seek refuge **"I seek refuge"** recourse, shelter and hold fast to **"the Lord of daybreak"**, the Cleaver of the seed and kernel, the Cleaver of the sky at dawn.

(٢) **"From the evil of what He has created"** everything that Allah has created: man, jinn and animal. Therefore one takes refuge with their Creator from the evil they contain.

(٣) Next, Allah lists specific examples: **"from the evil of darkness as it gathers"**, i.e. from the evil of what happens at night when darkness envelops the people, when many evil souls and harmful creatures disperse therein.

(٤) **"From the evil of those who blow on knots"**, i.e. sorcerers who would blow on knots to aid them in their sorcery which they had tied in the ways of their secret art (black magic).

(٥) **"From the evil of the envious when he envies"**, the envier is one who wishes to see the removal of the blessings he sees in the envied, and does his utmost to have them removed. Man is therefore in need of seeking refuge from his evil and in order to render his plots vain. Included in the category of the envier is someone who afflicts others with the evil-eye because this only ever emanates from one who is envious and has an evil nature.

This chapter covers seeking refuge from all types of evil: general and specific. It also proves that black magic is something real, its harm should be feared, and that one should take refuge with Allah from it and from those who practice it.



Explanation of the Maki Surah 'An-Naas' "The People"

In the Name of Allah, the Entirely Merciful, the Especially Merciful ١. Say: I seek refuge with the Lord of the people, ٢. the King of the people, ٣. the God of the people ٤. From the retreating Whisperer, ٥. Who whispers in people's hearts, ٦. Coming from the jinn and the people.

(١-٦) This chapter deals with seeking refuge with the Lord and King of the people, the God of the people, from Satan who is the source of all evil. From the evil of the retreating Whisperer, who whispers in people's hearts. Some of the trials of his evil are that he **"whispers into the hearts of people"**, adorns evil, presenting it to them beautiful, and incites them towards

performing it. He is always whispering but retreats when the slave remembers Allah, seeking His assistance in repressing him. Therefore, it is incumbent upon a person to turn to Allah for aid, to seek refuge with Him, and to hold firmly to His Lordship. All of the people fall under the realm of His Lordship and sovereignty; He has taken hold of every creature by the forelock. People must also stick firmly to His worship, for it was for His worship that people are created. This worship, however, cannot be perfected until and unless he represses the evil of his enemy who desires to cut him off from his goal, obstructing him from it, and who wants him to follow him, thereby becoming from the people of the scorching blaze. Whispering could occur from jinn or from man and this is why Allah says, coming **"from the jinn and man"**.

All praise and thanks are for Allah, Lord of the worlds, from the beginning to the end, inwardly and outwardly. We ask Allah, the Most Perfect, the Most High, to bestow His favors upon us, to forgive our sins which are a barrier between us and many of His blessings. Sins and desires are preventing us from pondering upon His verses. We hope that He will not prevent us from the benefits that are with Him due to the evil that is with us. Since, surely no one loses hope in the mercy of Allah except those who do not believe. None loses hope in His mercy except the misguided. May Allah praise and send peace upon His messenger Muhammad, upon his family and all of his companions; continues praise and peace at all times. All praise and thanks are for Allah the One who the good deeds are completed due to His favors.



Introduction and Tafseer Questions

١. Who is the author of the book "The Important Lessons..."?
 Abdul-Azeez ibn Baz Muhammad ibn Uthaymeen Haytham Sarhaan
٢. Why do we study "The Important Lessons"?
 They are important The Scholars have advised to study it.
 These lessons contain important topics which the Muslim needs
 All of the above.
٣. This book consist of :
 The state of the Muslim regarding the Qur'an and Tawheed
 Prayer and Wudu Manners Warning against sins.
 Preparing the dead person All of the above.
٤. The Muslim should begin learning how to read, memorizing, and learning the meaning of:
 Surah Al-Alaq. Surah Al Faatihah. Surah Al Ikhlaas.
٥. People are divided in two extremes and the moderate way regarding reflecting on the Qur'an and acting upon it (True – False).
٦. Which book of Tafseer should a Muslim begin with?
 Ibn Katheer. As-Sa'dee. Al Qurtubee .
٧. Students should begin studying short explanations before long

{ Explanation of Lesson One }

explanations (True – False)

- ٨. Students should begin reading the explanation of Surahs which they enjoy reading over and over such as Surah Al Qasas, Maryam, and Al Kahf (True - False).
- ٩. Students may listen to audio books explaining the Qur'an, if reading is difficult for them (True – False).
- ١٠. The Prophet –may Allah praise and send him peace- discouraged from reading the Qur'an without reflecting on its meaning (True –False)

Surah Al Faatihah Questions

- ١١. This Surah is given this name because it is surrounded with a fence which prevents anything to exit from it or to enter it (True – False).
- ١٢. It is named *Surah Al Faatihah* because...
.....
- ١٣. The different names of *Surah Al Faatihah* are:
 The mother of the Qur'an. The seven often repeated verses. The cure The Prayer. All of the above .
- ١٤. Seeking refuge in Allah is a must before reciting the Qur'an, even though we are doing an act of worship. Why?
.....
.....
- ١٥. What is the meaning of the word 'Aoodhu'?
.....

{ Explanation of Lesson One }

١٦. *Shaytaan* is called '*rrajeem*' because...

- he is expelled from mercy
- . he is thrown with shooting stars.
- he throws desires and doubts at the children of Adam .
- All of the above.

١٧. The preposition and the noun following it in '*Bismi-laahi*' are linked to a verb which comes after it and has not been mentioned (True – False).

١٨. **Allah...**

- is the One who is worshipped out of love and glorification.
- no one has ever been named with this name except Allah .
- it is a reference point for all the other names of Allah.
- is the greatest name of Allah according to some.
- The two first letters *Alif* and *Laam* are not erased when calling Him.
- All of the above .

١٩. What is the difference between the two beautiful names of Allah: *Ar-Rahmaan* and *Ar-Raheem*?

.....
.....

٢٠. Allah's taking care of His creations is of two types. What are they?

- General and Specific.
- Unrestricted and Restricted.

٢١. Most of the Prophets' supplications are using the name of Allah...

- Allah .
- Rabb .

٢٢. The Day of the *Deen* is...

- The Day of Resurrection.
- The day people will be rewarded

{ Explanation of Lesson One }

according to their actions. All of the above.

۶۳. "Guide us to the Straight Path" is the most comprehensive and beneficial supplication (True –False)

۶۴. The word *Deen* refers to:

The reward. The deeds . Sometimes to the reward and sometimes to the deeds .

۶۵. Mentioning "You" before "We worship" grammatically indicates...

Restriction of worship for Him alone. Nothing.

۶۶. Mentioning 'the worship' before 'the seeking help' is an example of mentioning: the general term before the example. His right over the right of His slave. All of the above .

۶۷. Why is the verse "You alone we worship" mentioned in plural?

.....

۶۸. **Worship**...

is an indefinite noun used for everything which Allah loves and is pleased with from the deeds and statements; the apparent ones and the inner ones .

is humbling one's self to Allah by doing that which He has ordered and abandoning that which He has forbidden out of love and glorification for Him.

refers sometimes to the first and sometimes to the second definition .

۶۹. The intended 'Guidance' in Allah's saying "Guide us" is...

showing us the right way. to bless us to accept the guidance . Both

۳۰. Those intended in the saying of Allah "The way of those You have

{ Explanation of Lesson One }

blest" are... every believer. those who Allah has blest from the prophets, truthful, martyrs, and the righteous.

۳۱. "**You alone we worship and You alone we ask for help**" combines between the legislation and the pre-decree (True – False).

۳۲. Which of the following consists of that which no other part of the Qur'an consists of?

Surah Al Faatihah. The verse of the *Kurse*. Surah Al-Ikhlāas.

۳۳. The saying of Allah "**Guide us to the straight path**" includes...

affirming the prophets. a criticism for all those who introduce new acts of worship All of the above

۳۴. The saying of Allah "**King of the Day of Judgment**" means that...

the rewards will be just. the slave is the one who actually does the deeds and s/he is not forced. the rewards will be for the deeds only. All of the above.

The Verse of the *Kurse* (Footstool) Questions

۳۵. The verse of the *Kurse* is called with this name since *Kurse* is mentioned in it (True – False).

۳۶. What is the greatest verse in the Qur'an? The verse of debts . The verse which mentions the ten commands. The verse of the *Kurse*.

۳۷. The Qur'an has great meanings (True – False).

۳۸. How many names of Allah are found in the verse of the *Kurse*?

Five. Six. Seven.

{ Explanation of Lesson One }

٣٩. The name of Allah "**The Ever Living**" shows perfection of...
power. self.
٤٠. The name of Allah "**The All Sustaining**" shows perfection of...
 power self.
٤١. If the two names of Allah, **The Ever Living** and **The All Sustaining**,
are mentioned together, they show perfection of self and perfection of
power (True – False).
٤٢. The two names, **The Ever Living** and **The All Sustaining**, have been
mentioned together in the Qur'an in ...
 three places. four places. two places.
٤٣. It is a must to negate the attributes Allah has negated for Himself or the
Prophet –may Allah praise and send him peace- has negated for Him while
affirming the opposite of that attribute which is perfect. Negating only does not
show outmost perfection. For example, we negate for Allah slumber and sleep
in order to affirm His perfect Life and Sustaining (True – False).
٤٤. Allah does not allow anyone to intercede except for the one He loves
and He does not love except the one who...
 worships Him alone . follows the messengers .All of the above.
٤٥. That which Allah has taught his creations regarding His Law and that
which takes place in the universe is... little .a lot.
٤٦. "**He knows what is in front of them**" means the present and the future
while "**and what is behind them**" means the past (True – False).

{ Explanation of Lesson One }

٤٧. Meaning of the name of Allah "**The Most High**" is

- He Himself His attributes the One who has overpowered all of the creations. All of the above .

٤٨. Whoever reads it before going to sleep will have a protection from Allah and *shaytaan* cannot come close until the morning. What is it?

- The end of Surah Al Baqarah. The verse of the Footstool

٤٩. It is recommended to read the verse of the **Footstool** ...

- after the obligatory prayers. before sleeping.
 in the morning and the evening. All of the above.

Surah Al Zalzalah Questions

٥٠. *Surah Zalzala* is a... Maki Surah. Madani Surah.

٥١. *Surah Zalzalah* consists of...

- warning encouraging. All of the above.

٥٢. The saying of Allah "**And when the earth throws out all its contents**" means: Mountains and hills. The dead and treasures.

٥٣. The saying of Allah "**And when the earth throws out all its contents**" is like His saying "**Then He will leave it a level plain. You will not see any crookedness or unevenness in it**" (True-False)

٥٤. Earth is from among the witnesses which will bear witness for the people's actions (True – False).

٥٥. The saying of Allah "**in scattered groups**" means...

- everyone by itself. different groups.

{ Explanation of Lesson One }

٥٦. The saying of Allah "**Whoever does an atom's weight of good will see it...**" is similar to His saying "On the Day that each self finds the good it did, and the evil it did, present there in front of it." (True – False).

Surah Al Aadiyaat Questions

٥٧. *Surah Al Aadiyaat* is a ... Maki Surah. Madani Surah.
٥٨. The meaning of the word "*Aadiyaat*" is...
 horses. everything which moves. All of the above .
٥٩. *Surah Al Aadiyaat* consists of warning for not performing the obligatory rights (True – False).

٦٠. Explain the meaning of the following words:

Dab'han:

Qad'han:

Naq'an:

Lakanood:

Surah Al Qaari'ah Questions

٦١. *Surah Al Qaari'ah* is a... Maki Surah. Madani Surah.
٦٢. From the goals of *Surah Al Qaari'ah* is warning from:
the shock of the Day of Judgement trials of this life.
٦٣. *Al Qaari'ah* is the verses of warning. the Day of Judgement.
٦٤. Explain the meaning of the following phrases:

"like scattered moths"

"like carded wool"

{ Explanation of Lesson One }

٦٥. **The Scale** mentioned in this Surah is

... an actual Scale. a metaphor for justice.

٦٦. "**a good life**" meaning in this life. Paradise.

٦٧. "**his mother will be Hell**" means:

the fire will accompany him like the mother accompanies her child .

the thin layer of skin surrounding the brain will burn in the fire.

All of the above .

٦٨. The saying of Allah "**What will make you realize what it is?!**"

magnifies its reality. asks about it.

٦٩. From the names of the Fire –may Allah protect us from it- are:

Al Haawiyah. Jahannam. Al Huṭamah.

Ladha. Sa'eer. Saqar.

All of the above .

٧٠. "**a hot blazing Fire**" –may Allah protect us from it- is _____ times more intense than the fire of this world

seventy. ninety . ninety-nine.

Surah At-Takaathur Questions

٧١. This Surah is... Maki Surah. Madani Surah.

٧٢. This Surah contains...

news regarding the people's situation. criticism of the people for being preoccupied with other than what they were created for .

٧٣. This Surah prohibits competition for more gains even if it is done for the

{ Explanation of Lesson One }

sake of Allah (True – False).

٧٤. The statement when someone dies: "*S/he has moved on to the final abode*" is... a rejection of the resurrection permissible

٧٥. In His saying "**Until you visit**", Allah has called them visitors and did not call them residents. Why?

Since the life of the grave is a place which is meant to be a door to the next life

Since they went from their house to the grave and it does not belong to them

٧٦. Knowledge is divided into three categories: certain knowledge, the eye of certainty, and certain truth (True-False).

Surah Al 'Asr Questions

٧٧. Surah Al 'Asr is a... Maki Surah Madani Surah

٧٨. Surah Al 'Asr is a proof for seeking knowledge, acting upon it, teaching it, and patience (True – False).

٧٩. Which of the following statements are correct regarding taking an oath in other than Allah:

Allah may take an oath in anything He wishes from His creations.

It is not permissible for the created beings to take an oath in other than Allah. Created beings may take an oath in other than Allah.

The first and second answer .

٨٠. **Patience** is divided into... Two categories. Three categories.

{ Explanation of Lesson One }

Four categories

٨١. The Surah consists of **four** orders: The first two help the person to improve himself while the second two help one improve others (True – False).

Surah Humazah Questions

٨٢. This Surah is... Maki. Madani.

٨٣. The meaning of the word "Wayl" is...

a 'valley' in the Fire. a warning which includes a valley in the Fire and other than it.

٨٤. *Al Hamz* is done by speech while *Al-Lamz* is done by gestures (True – False).

٨٥. We benefit from the saying of Allah "**Thinking that wealth will make them last forever!**" that doing righteous deeds increases one's life span (True – False).

٨٦. The meaning of the saying of Allah "**And what will make you understand**" is that... he knew about it he did not know about it

٨٧. In the saying of Allah, the Most High, "**It is Allah's kindled Fire**", that which will keep the fire going is...

people. stones. All of the above.

٨٨. The saying of Allah, the Most High, "**which rages over the hearts**" means:

due to that which it believes. It penetrates through the body to

the heart.

Surah of the The Elephant Questions

٨٩. The surah of "The Elephant" is ... Maki. Madani.
٩٠. From the benefits of this surah is also the fact that the biggest living creature on land fears to transgress against a house from the houses of Allah. So the people should likewise fear (True – False).
٩١. The Prophet ﷺ was born on the year of ... the elephant the sadness . the drought .
٩٢. This Surah is from the events and a miracle that happened prior to the prophethood of our Prophet –may Allah praise and send him peace- (True – False) .
٩٣. Mention the meaning of the following phrases:

"*Tayran abaabeel*"

"*Ka'asfin ma'kool*"

Surah Quraysh Questions

٩٤. *Surah Quraysh* is... Maki. Madani.
٩٥. This Surah is closely related to Surah... Al Kaafiroon . Al Feel. An-Naas.
٩٦. *Quraysh* used to travel to *Shaam* in the winter and to *Yemen* in the summer (True – False).
٩٧. Allah has made Makkah great in the hearts of the Arabs so they respected them and they would not harm them... in Makkah. in Makkah and while traveling.

{ Explanation of Lesson One }

٩٨. Allah has mentioned that He is the Lord of the House to show its virtue and status; even though, He is the Lord of everything (True – False).

Surah Al Maa'oon Questions

٩٩. *Surah Al Maa'oon* is ... Maki. Madani.
١٠٠. The meaning of the word '*deen*' in the saying of Allah "**Have you seen the one who denies the deen**" is...
 Resurrection and Recompense. others rights such as paying back the loan .
١٠١. The meaning of the word '*yada'u*' is to... abandon . harshly push away.
١٠٢. The orphan is the one who's _____ dies. father. mother.
١٠٣. The orphan is considered an orphan ... as long as one has not reached puberty. even after puberty .
١٠٤. The forgetfulness in the prayer is the forgetfulness which is blameworthy; as for the negligence regarding the prayer, then that happens to everyone (True – False).
١٠٥. The ruling of showing off is ... permissible.
 disliked.
 prohibited. minor shirk. major shirk .
١٠٦. This Surah encourages to help others (True – False).
١٠٧. *Al Maa'oon* mentioned in the verse is...

{ Explanation of Lesson One }

- the dish. everything which is customary to spend and donate.

Surah Al Kawthar Questions

١٨. *Surah AL Kawthar* is... Maki. Madani.
١٩. *Al Kawthar* is... a river . abundance of good and virtue.
٢٠. Allah has specifically mentioned these two acts of worship, prayer and sacrificing animals, since they are the best acts of worship one can get closer to Allah with (True – False).
٢١. '*Shaaniaka*' means... the one who hates you. the one who criticizes you. the one who takes away from your rights. All of the above.
٢٢. The saying of Allah "**...is truly cut off from any goodness**" indirectly proves that the one who loves the Prophet – may Allah praise and send him peace- will always be remembered and praised (True – False).
٢٣. This Surah shows that the Prophet ﷺ will have a lot of supporters and followers (True – False).

Surah Al Kaafiroon Questions

٢٤. *Surah Al Kaafiroon* is... Maki. Madani.
٢٥. *Surah Al Kaafiroon* is read in the first rak'ah after Al Faatihah in... the Sunnah before Fajr. the Sunnah after Maghrib . the Sunnah after *Tawaaf*. the *Witr* prayer. All of the above.

{ Explanation of Lesson One }

١١٦. An act of worship which is done for other than Allah...

is not considered worship.

is a deficient worship.

١١٧. The one being addressed with "Say" is...

the Prophet ﷺ .

the Prophet ﷺ and everyone who could possibly be addressed with the similar words.

١١٨. *Kaafiroon* are...

all those whom the religion of our Prophet ﷺ has reached them and have not believed in it such as the Jews and the Christians..

the Non-Muslims of Makkah .

١١٩. This Surah proves that we must stay far away from worshipping other than Allah and free ourselves from those who worship other than Allah with our heart, tongue, and limbs (True – False).

١٢٠. Repetition in this Surah...

is for emphasis.

is to show that the first one proves the non-existence of the action while the second one proves that it has become an attribute of theirs.

Surah An-Nasr Questions

١٢١. *Surah An-Nasr* is...

Maki.

Madani.

١٢٢. This Surah contains a glad tiding, a news, a command, and a hint (True – False).

١٢٣. Allah has treated this nation and this religion with mercy and kindness that cannot be imagined and is beyond comprehension (True - False).

Explanation of Lesson One

۱۲۶. There is an indication in this Surah that the Prophet ﷺ will pass away after a short period of time (True – False).
۱۲۷. Acting upon this Surah, the Prophet ﷺ used to often recite on the bowing position and prostration "You are Perfect O Allah, our Lord, O Allah forgive me" (True – False).

Surah Al-Masad Questions

۱۲۸. *Surah Al Masad* is... Maki. Madani.
۱۲۹. Aboo Lahab ...
 is the Prophet's ﷺ uncle . is not related to the Prophet ﷺ.
۱۳۰. Dispraised until the Day of Judgment is...
 Aboo Lahab. everyone who hates the Prophet ﷺ.
۱۳۱. Mention the meaning of the following words:
Tabbat تَبَّتْ
Maa-Kasaba..... ما كَسَبَ
Jeedihaa..... جِيدُهَا
Masad مَسَدٌ
۱۳۲. This Surah contains an amazing miracle from the miracles of Allah with Aboo Lahab and his wife; they did not accept Islam!(True –False).

Surah Al-Ikhlaas Questions

۱۳۳. *Surah Al-Ikhlaas* is ... Maki. Madani.
۱۳۴. *Surah Al-Ikhlaas* is called with this name since...
 all of it is a description of Allah it purifies those who read it from worshipping other than Allah All of the above .

{ Explanation of Lesson One }

۱۳۳. This Surah is equal in reward to...

- half of the Qur'an. quarter of the Qur'an third of the Qur'an.

۱۳۴. This Surah is read in the second unit after Al Faatihah in the following prayers:

- the Sunnah before Fajr. the Sunnah after Maghrib .
 the Sunnah after Tawaaf. Witr prayer.
 after compulsory prayers. when you go to bed.
 All of the above.

۱۳۵. It is recommended to recite Surah *Al Kaafiroon* and *Al Ikhlass* during the day and night in order to affirm the three categories of *Tawheed* (True – False).

۱۳۶. *Surah Al Ikhlalas* consist of...

- Tawheed of worship. Tawheed of Lordship and the Names and Attributes .

۱۳۷. The meaning of "**Say**" is... make a statement only.

- a statement, actions, and belief.

۱۳۸. The saying of Allah "**He is Allah, the One and only**" means One in His Lordship, Worship, and Names and Attributes (True – False).

۱۳۹. The saying of Allah "**Allah, the Everlasting Sustainer of all**" means...

- the One everyone turns to for all of their needs. the One Who is Self Sufficient and the Sustainer of All.

Explanation of Lesson One

the Master who is complete in His dominion, Lordship, Worship, and His Names and Attributes. All of the above .

١٤٠. To attribute a child or parents to Allah is Major Disbelief (True – False).

Surah Al Falaq Questions

١٤١. *Surah Al Falaq* is... Maki. Madani.

١٤٢. It is recommended to read *Surah Al Falaq*...

after the obligatory prayers. just before sleep. All of the above.

١٤٣. Write the meaning of the following words:

'Aoodhu.....: أَعُوذُ

Al Falaq.....: الْفَلَقُ

Ghaasiq.....: غَاسِقٍ

waqab.....: وَقَبٍ

An-Naffathaat.....: النَّفَّاثَاتِ

Al'Uqad.....: الْعُقَدِ

Haasidin.....: حَاسِدٍ

١٤٤. This Surah shows that...

seeking refuge is done in general as well as specific. magic is real. All of the above.

Surah An-Naas Questions

١٤٥. *Surah An-Naas* is... Maki. Madani.

١٤٦. It is recommended to read *Surah Al-Naas*...

{ Explanation of Lesson One }

after the obligatory prayers. just before sleeping. All of the above.

١٤٧. What is the meaning of the word '*Al Khannaas*'?

.....

Second Lesson

Second Lesson: The Pillars of Islam

The first and greatest pillar is the Testimony: *"There is no god that should be worshipped except Allah and Muhammad is the messenger of Allah"*. Their meaning will be explained along with the conditions of *"There is no god that should be worshipped except Allah"*.

Its meaning: *"There is no god"* is a negation of everything that is worshipped besides Allah. *"Except Allah"* affirms the worship for Allah alone.

The conditions of *"There is no god that deserves to be worshiped except Allah"* are:

١- Knowledge, negates ignorance. ٢- Certainty, negates doubt. ٣- Sincerity, negates Shirk. ٤- Truthfulness, negates lying. ٥- Love, negates hate. ٦- Submission, negates leaving it. ٧- Acceptance, negates rejection. ٨- Disbelieving in everything worshiped besides Allah.

Explanation of Lesson Two

The Pillars of "There is no god that deserves to be worshipped except Allah"

Negation: "There is no god..."

It negates everything that is worshipped besides Allah
(Must disbelieve in them)

Affirmation: "except Allah"

Affirming the worship for Allah alone.
(Believing in Allah)

The Poet says: The Testimony of Sincerity has two pillars, Affirmation and Negation so memorize them.

Explanation of the Conditions of "La ilaha ila Allah"

The conditions of "La ilaha ila Allah" are like the teeth of the key. "La ilaha ila Allah" is the key to Paradise. The key does not open except if it has teeth. Every reward for saying "La ilaha ila Allah" that is in the Qur'an and Hadeeth depends on the presence of these conditions, and they are eight:

١- **Knowing** its meaning: It does not benefit the one who is ignorant of its meaning. Thus, it is a must for the one who wants to accept Islam to know its meaning. The Prophet –may Allah praise and send him peace- has said: **"Whoever dies while s/he knows that 'no god should be worshipped except Allah', enters Paradise"** (Muslim).

٢- **Certainty**: ١٠٠%. If one doubts even ١% in disbelieving in gods other than Allah, then he/she is not a Muslim. If one doubts the disbelief of the Jews and Christians who have heard about Islam, they are not Muslim. The Prophet ﷺ has said: **"I bear witness that no god should be worshipped but Allah and I am the messenger of Allah; there is no slave who meets Allah with these two without doubting them except they will enter Paradise"** (Muslim).

٣- **Sincerity**: It does not benefit the one who shows off with it or worships other than Allah.

The Prophet ﷺ has said: ***"The happiest person with my intercession is the one who says 'La Ilaha Ila Allah' sincerely from his heart or his soul"*** (Bukharee).

ξ- **Truthfulness:** It does not benefit the one who says it while lying such as the has said: **"There is no one who bears witness that ﷺ hypocrites. The Prophet 'La Ilaha Ila Allah and Muhammad is His slave and messenger truthfully from his heart except that Allah will prohibit the Fire for him"** (Bukharee and Muslim).

ο- **Love:** One should not love anyone like s/he loves Allah. Moreover, one should love everything and everyone that Allah has ordered to love. The opposite is hate. Thus, from the nullifiers of Islam is to hate something which the Messenger legislated, even if s/he acts upon it. Allah says: **"Still there are some who take others as Allah's equal—they love them as they should love Allah..."** (٢:١٦٥).

٦- **Submission:** It means we must act upon it. If one does not do so, it does not benefit them. Allah says: **"But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly"** (٤:٦٥).

٧- **Acceptance:** One does not refuse saying it, acting upon it, and believing it. Allah says: **"For whenever it was said to them 'in the world', 'There is no god 'worthy of worship' except Allah,' they acted arrogantly and argued, 'Should we really abandon our gods for a mad poet?'"** (٣٧:٣٥).

٨- **Disbelieving:** One should not worship anyone or anything besides Allah, because anything worshipped besides Allah is false. No one and nothing deserves to be worshipped besides Allah.

Note: It is a must to believe, verbalize, and act upon the testimony of sincerity.

Types of Love

Natural Love

It is permissible as long as it is not given priority to the love of Allah. Example: Loving one's children and wife. The Prophet has said: "**None of you truly believes until I am more beloved to him than their children, parents, and the rest of the people**".

Love for the sake of Allah

It is obligatory; rather, it is from the most important parts of *Emaan!* Allah has said: "Muhammad is the Messenger of Allah. Those who are with him are firm with the disbelievers and merciful with one another..." (٤٨:٢٩). It is specific to the following four:

Loving other than Allah

It is Major Disbelief. As Allah says: "**Still there are some who take others as Allah's equal—they love them as they should love Allah**" (٢:١٦٥).

Places beloved to Allah; such as Makkah and the Prophet's Madinah.

Times beloved to Allah; such as the Night of Qadr and the third part of every night.

The doer of these actions; such as the prophets, angels, companions, and every believer.

The actions which Allah loves; everything legislated by Him such as Tawheed.

Explanation of Lesson Two

What is the meaning of the phrase
"Slave" in the testimony "Muhammad is the slave and messenger of Allah"

He ﷺ is the best worshipper of Allah. He has perfected his worship to Allah alone.

He ﷺ should not be worshipped since he does not have any share in the Lordship, worship, nor the Names and Attributes of Allah.

Various Types of Servitude to Allah

Very Specific

It is the worship of the messengers –peace be upon them- Allah says: "...
Surely, he was a thankful slave" (١٧:٣).

Their worship is special and none can challenge them regarding worshipping Allah.

Specific

Obeying Allah. Allah says: "**The true slaves of the Entirely Merciful are those who walk on the earth humbly...**"(٢٥:٦٣).

This includes everyone who worships Allah according to His Law.

General

It is the coercive slavery. It is for all creation. Allah says: "**There is none in the heavens or the earth who will not return to the Entirely Merciful as a slave**" (١٩: ٩٣). Both the believers and disbelievers are included in this.

Our Prophet ﷺ

He is: Muhammad Ibn 'Abdullah Ibn 'Abdul-Muttalib Ibn Haashim, and Haashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the descendants of Ismaa'eel Ibn Ibraaheem Al-Khaleel (the beloved), upon him and our Prophet the best of praise and peace.

Lineage

Explanation of Lesson Two

He was born in the Year of the Elephant in Makkah in Rabi' al Awwal. He lived ٦٣ years. From them, ٤٠ years prior to becoming a prophet, and ٢٣ years a prophet and a messenger. He was an orphan; his father died before his birth. His mother died while he was very young. His grandfather AbdulMutalib took care of him. After his grandfather passed away, his uncle Abu Talib raised him.

Birth

He ﷺ was sent to the people and Jinn. Whoever hears of his message and does not accept it, is a disbeliever.

A Prophet

He invited to worship Allah alone, good manners, and good deeds. He warned from worshipping other than Allah, bad manners, and evil deeds.

**His
Message**

He ﷺ was taken from Makkah to Bayt Maqdis. Then he went up the seven heavens, Allah spoke to him, and the ٥ prayers were made obligatory.

**His
Ascension**

He had migrated from Makkah to Madinah where he also passed away. He was buried in the house of the Mother of the Believers 'Aishah –may Allah be pleased with her-.

**His Migration
and Death**

Allah has completed the religion with him. He has conveyed the clear message, has completed his mission, has advised the people, and has struggled in the path of Allah in every possible way. It is not possible for anyone to introduce in this religion any act of worship.

**Last
Messenger**

Explanation of Lesson Two

They are seven: Badr, Uhud, Al Khandaq, Khaybar, the Conquest of Makkah, Tabook, and Hunayn.

**Main
Battles**

Al Qaasim, Ibraheem, Abdullah and he is also known as Tayyib Taahir, Zaynab, Rruqayah, Um Kulthoom Faatimah; all of whom passed away during his life time except Faatimah who passed away six months after his death— may Allah be pleased with all of them -.

**Seven
Children**

Khadeejah, 'Aaishah, Sawdah, Hafsah, Zaynab Al Hilaaliyah, Um Salamah Hind, Zaynab bint Jahsh, Juwayriyah bint Al Haarith, Safiyah bint Huyay, Um Habeebah Rramlah, Rrayhaanah bint Zayd, and Maymoonah bint Al Haarith – may Allah be pleased with all of them- .

His Wives

His mother Aaminah bint Wahb, Thuwaybah, Haleemah bint Abee Thuayb As-Sa'deeyah – may Allah be pleased with her -

**His Wet
Nurses**

ﷺ

Allah's saying in Surah Al 'Alaq: "۱. Recite in the name of your Lord who created -, ۲. Created people from a clinging substance, ۳. Recite, and your Lord is the most Generous -, ۴. Who taught by the pen -, ۵. Taught people that which they did not know.

**First Verses
Revealed to
him ﷺ**

From the men Abu Bakr As-Sideeq. From the women the mother of the believers Khadeejah bint Khuwaylid From the children Ali ibn Abee Taalib. From the servants Zayd ibn Haarithah. From the slaves Bilal ibn Abee Rabaah.

**The first who
believed in
him ﷺ**

He made 'Umrah ٤ times; all of them in Thul Qa'dah. He made only ١ Hajj, which is called the farewell Hajj, in the ١٠th year of Hijrah,

His Hajj
and 'Umrah



Allah has said to the Prophet: " Surely you have great manners". The mother of the believers, Aishah has said: " His manners were the Qur'an".

His
Manners

Ibn Al Qayyim –may Allah have mercy on him- has said: If the happiness of a person in both lives is connected to the guidance of the Prophet ﷺ, then it is a must for everyone who advises themselves and loves to succeed and be happy to know from his guidance, biography, and affairs enough so not to be considered ignorant of him and to be considered from his followers and his group. People vary in this: someone who knows a little, a lot, or someone completely prevented. Blessings are in the hands of Allah; He gives whomever He wills. Allah is the possessor of great virtues.

The
Importance
of studying
his
biography

Third Lesson

The Pillars of *Eemaan*

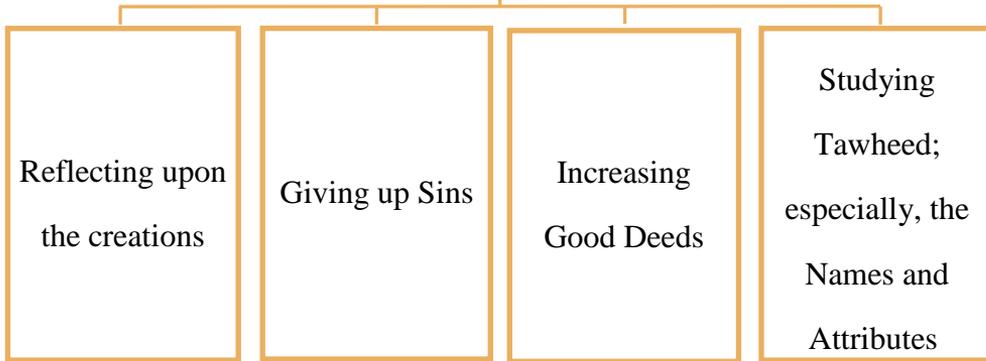
Its pillars are six: That you believe in Allah, His angels, His books, His Messengers, the Last Day, and that you believe in *Al-Qadar* (Divine Pre-Decree) – the good of it and the bad of it is from Allah.

The Islamic definition of Eeman

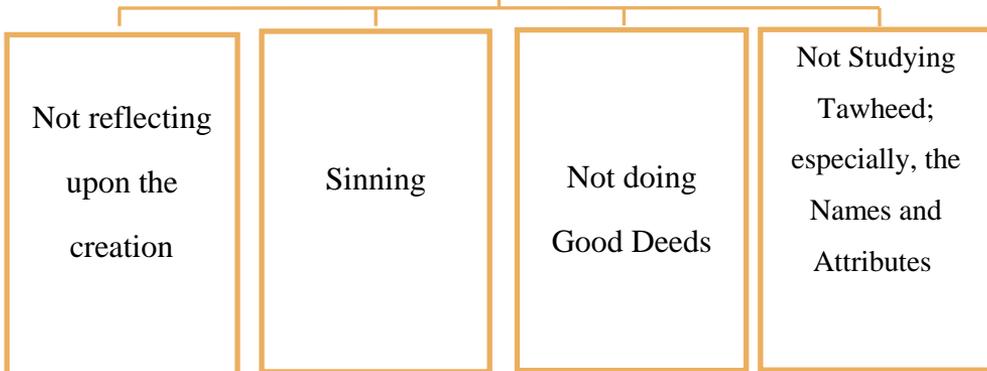
Islamically: Imaan is the statement of the tongue, belief in the heart, and actions of the limbs; it increases with Obedience to Allah and decreases with disobedience. The proof for:

| | | | | |
|---|---|---|--|---|
| Statement of the tongue: The hadith: “The highest of them (Eeman) is saying La illaaha illa Allaah” | Actions of the limbs: “And the lowest of them (Eeman) is moving a harmful object from the road” | Belief in the Heart: “And modesty is a branch from Eeman” (Muslim) | Increases: Allah's saying: “Which of you has had his Faith increased by it?” (۹:۱۲۴) proves that Imaan increases | Decreases: “I haven't seen anyone more deficient in reason and religion...” (Bukhari, Muslim). |
|---|---|---|--|---|

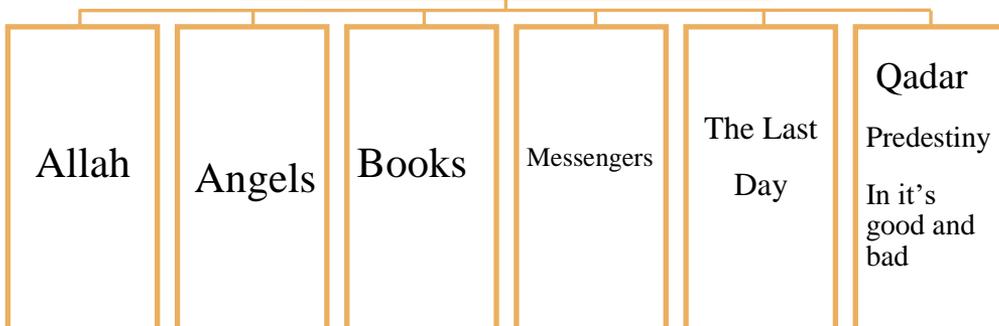
Reasons for *Emaan* to Increase



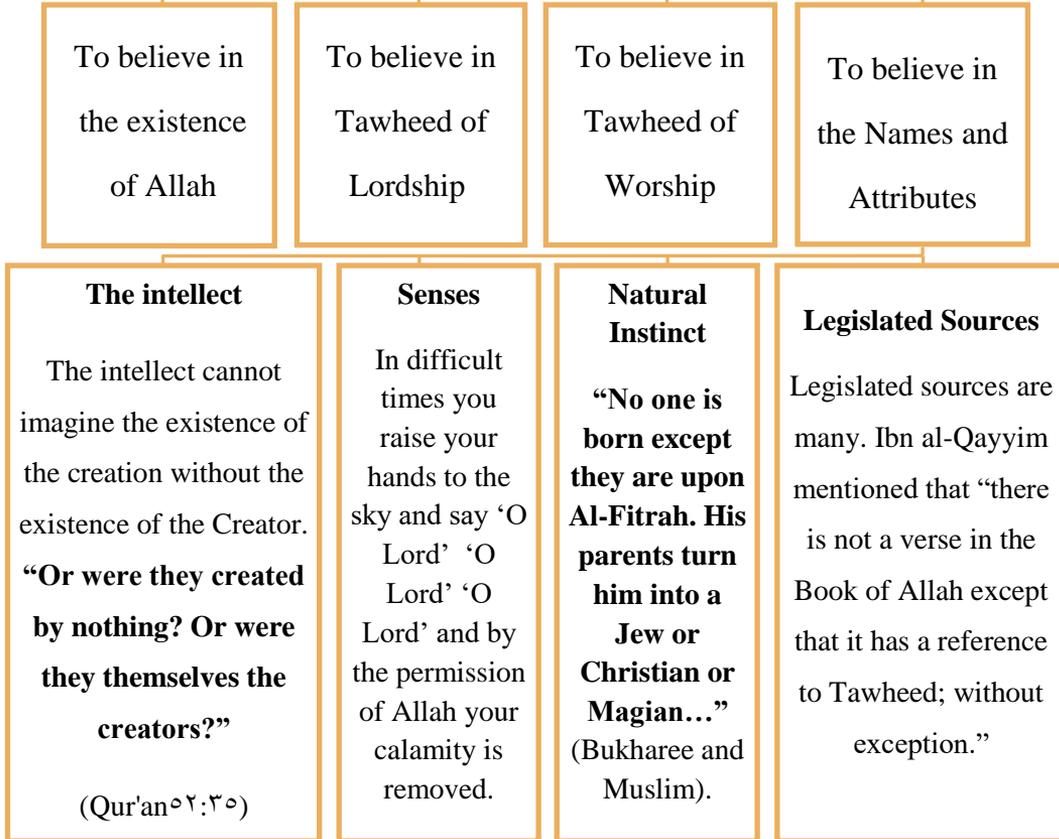
Reasons for Eemaan to Decrease



The Six Pillars of Imaan



The First Pillar: Believing in Allah



Second: Belief in His angels.

Angels are from the invisible world. Allah has created them from light. They obey Allah and never disobey Him. They have souls; **"holy spirit"** (Qur'an ۲:۸۷), body; **“Who made the angels messengers with wings"** (Qur'an ۲۰:۱), heart; **“So much so that when fear is banished from their (angel’s) hearts”** (Qur'an ۲۴:۲۳) and intellect; **“they (angels) say: ‘What is it that you Lord has said?’”** (Qur'an ۲۴:۲۳). They question and respond which proves that they have intellect. We believe in them, their names (*Jibreel, Meekaaeel, Israafeel*, etc.), their duties (such as 'the carriers of the Throne'), and everything we have been informed about them.

Third: Belief in the Books

We believe that they are from the Speech of Allah sent down to us and not created. Allah sent with every Messenger a book. We believe in those that Allah has informed us of by name, their narrations, and their rulings which have not been abrogated by the Qur'an, since the Qur'an abrogates what came before it from these Scriptures and it is *Muhaiminan* (trustworthy in highness and a witness) over them. (Al-Qur'an, At-Tawraah (The Torah of Prophet Moosaa), Al-Injeel (The Gospel of Prophet Eesaa), Az-Zaboor/ Psalm (The book of Prophet Dawood), Suhuf of Ibraheem and Moosaa (The Scriptures of Prophets Ibraheem and Moosaa).

Fourth: Belief in the Messengers

We believe that they are all men and possess none of the characteristics of Lordship. Allah sent them, sent down revelation to them, and aided them with His verses and signs. We believe that they are slaves and not to be worshipped, messengers not to be rejected, they conveyed the message, they advised their nations, they fulfilled their mission and struggled in the way of Allah. We believe in all of them, their names, their stories, and in the signs that Allah used to aid them with. The first of the Prophets is Aadam, the first Messenger is Nooh, and the seal of the Prophets is Muhammad –may the peace and blessings of Allah be upon them all-. All of the previous laws are abrogated by the law revealed to Muhammad. ﷺ

Fifth: Belief in the Last Day

Believing in everything that happens after death from the soul exiting the body, the Angels carrying it to the heavens - either the heavens will open or the gates of the heavens will be closed on him-, then they will return it back to the body as one hears the footsteps of the those burying him. Then the questioning of the two angels, and the punishment or reward of the grave, followed by the resurrection, the account, the Bridge, Paradise or Hell Fire, the intercession, and the believers seeing their Lord on the Day of Judgement and in Paradise as Allah wills, and Hawdh (River) of the Prophet –may Allah praise him and send him peace-.

Sixth: Belief in the Qadar (Predestiny)

Consists of four matters:

Knowledge:

To believe that Allah is All-Knowing of everything and nothing is hidden from Him neither on Earth nor in the Heavens. Allah says: "**He fully knows what is ahead of them and what is behind them...**" (۲:۲۰۰).

Writing:

Allah –Glorified is He- commanded the Pen to write everything that will happen until the Day of Judgment. Allah says: "**And there is nothing concealed within the heaven and the earth except that it is in a clear Register**" (۲۷:۷۰).

Will:

People have a will but their will cannot be executed except by the will of Allah, for whatever Allah wills happens, and whatever Allah does not will, will not come to pass. Allah says: "**And you do not will except that Allah wills - Lord of the worlds**" (۸۱:۲۹).

Creation:

The slave is created and his actions follow him so they are created as well. "**Allah has created you and that which you do**" (۳۷:۹۶).

Fourth Lesson

The Categories of Tawheed and Shirk

The categories of Tawheed are three: **Lordship**, **Worship**, and **Names and Attributes**.

Tawheed of Lordship: It is believing that surely Allah is the Creator of everything and the Manager of the affairs of His creations; He has no partners in any of that.

Tawheed of Worship: It is to believe that Allah is the only god that should be worshipped without any partners. This is the meaning of 'La ilaha ila Allah'. All of the acts of worship such as the prayer, fasting, and other than them. It is a must to perform them sincerely for Allah alone. It is not permissible to do any act of worship for other than Allah.

Tawheed of the Names and Attributes: It is to believe in everything which is mentioned in the Qur'an and the authentic statements of our Prophet regarding the names and attributes of Allah; to affirm them for Allah in a way that is befitting to Him the Most Perfect without distorting their meaning, denying them, describing them, or giving examples. Allah says "Say, **He is Allah, who is One. Allah—the Sustainer needed by all. He has never had offspring, nor was He born and there is none comparable to Him**" (١١٢:١-٤). He also says "**There is nothing like Him and He is the All Hearing the All Seeing**" (٤٢:١١).

Some of the scholars have divided Tawheed in ٣ categories; combining Tawheed of the Names and Attributes with Tawheed of Lordship. That is also correct.

The categories of worshipping other than Allah are likewise three: **Major Shirk, Minor Shirk, and Hidden Shirk.**

Major Shirk: It destroys one's good deeds and leads to the eternal punishment if one dies without repenting. Allah says: " **Had they associated others with Him 'in worship', their good deeds would have been wasted**" (٦:٨٨). He also says: "It is not for the polytheists to maintain the mosques of Allah while they openly profess disbelief. Their deeds are void, and they will be in the Fire forever" (٩:١٧). Whoever dies without repenting from it, will not be forgiven and Paradise is prohibited. Allah says: "Surely, Allah does not forgive associating others with Him 'in worship', but forgives anything else of whoever He wills" (٤:٤٨). He also says: "Whoever associates others with Allah 'in worship' will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers" (٥:٧٢).

From the examples: Supplicating to the dead and idols, seeking their help, making oaths to them, sacrificing for them, etc.

Minor Shirk: That which has been called Shirk in the Qur'an and Sunnah; however, it is not Major Shirk. Such as showing off with a part of acts of worship, swearing by other than Allah, saying "whatever Allah wills and so and so", etc.

The Prophet ﷺ has said: **"That which I fear the most for you is Minor Shirk"**. When he was asked about it, he said: **"It is showing off with acts of worship"**. He has also said: **"Whoever swears by other than Allah has committed Shirk"**. He has also said: **"Do not say 'whatever Allah wills and so and so'. Rather, say: 'whatever Allah wills then so and so'"** (Abu Dawood, Authentic). A Muslim does not apostate due to this, nor is one punished eternally for it. Rather, it negates the completion of Tawheed.

The Hidden Shirk: The Prophet ﷺ has said: **"Should I not inform you of that which I fear for you more than the Dajjaal? They said: Of course O Messenger of Allah! He said: "Hidden Shirk; A person gets up to pray and beautifies the prayer when s/he sees others watching him"**.

It is correct to divide Shirk in ٣ categories: Major and Minor. The Hidden Shirk could be present in both of them. It is present in the Major Shirk of the hypocrites since they hide disbelief and show off with Islam out of fear for themselves etc. It is also present in the Minor Shirk of the Muslims when they show off with a part of their worship as mentioned in the above Hadith. Allah is the granter of success.

The Categories of Prohibitions

| | | | |
|--|---|--|---|
| <p>Major Shirk: Takes one out of the fold of Islam.</p> | <p>Minor Shirk: Lesser than the Major Shirk and greater than the rest of the major sins. Does not take one out of the fold of Islam.</p> | <p>Major Sins: Every action that is subjected to a specific punishment: curse, distanced from mercy, free from its doer, Etc.</p> | <p>Minor Sins: Every forbidden act that is not subjected to a specific punishment.</p> |
|--|---|--|---|

Major Sins:

| | | | |
|--|---|--|---|
| <p>Its Ruling It is a must to repent from it due to the saying of the Prophet ﷺ: "The hired female mourner, if she does not repent before dying..." (Muslim).</p> | <p>Its Levels They vary due to the saying of the Prophet ﷺ: "Should I not inform you of the greatest major sins..." (Bukhari/Muslim)</p> | <p>The Ruling of its doer -Believer with incomplete <i>Emaan</i> or a believer due to the <i>Emaan</i> and a sinner due to the major sin. -We love them according to their Emaan and we hate them according to their major sins -They should not be accompanied while they are doing the major sin.</p> | <p>How many? No specific number; however, they are restricted by the above definition.</p> |
|--|---|--|---|

The Difference between Major and Minor

Major Shirk

١. Takes one outside of the fold of Islam
٢. It destroys all the good deeds.
٣. The one who dies upon it, will be in the Fire forever.
٤. There is proof which shows that it is Major.
٥. Believes that the means has special powers in the universe
٦. It is not forgiven, if one dies without repenting.
٧. If one repents, Allah will accept the repentance except in **two** cases: If the sun rises from the west or at the moment of death.

Minor Shirk

١. Does not take one outside the fold of Islam
٢. It does not destroy all the good deeds, but only the deed that it is present in.
٣. The one who dies upon it, will not be in the Fire forever.
٤. There is proof to show that it is Minor.
٥. To make something a means (cause) that which Allah did not make a means.
٦. Every sin that leads to Major Shirk is Minor Shirk.
٧. Everything that the Qur'an and authentic Hadith mention as Shirk or Kufr in the indefinite form and there are no other proofs that show that it is Major.

Lesson Five

Ihsaan
The pillar of *Ihsaan*: It is to worship Allah as if you see Him, even though we do not see Him in this life, He sees us.

Ihsaan
It is one pillar which is divided into two levels:

Worship of *Mushaahadah*
(As if one sees Him) out of love, desiring, and yearning for that which is with Allah while fearing Him at the same time. For example: the worship of the Prophets and Messengers - peace be upon them-. The Prophet said: **"...Should I not be a thankful slave!"** It is possible for other than them to reach this level as well.

Worship of *Muraaqabah*
(Of the one who knows that he is being observed). It is a worship out of fear and fleeing. A Muslim does not go outside of this circle.

Tawheed Questions

١. How many levels does the religion have? Three Four. Five.
٢. How many pillars does Islam have? Five. Six. Seven.
٣. Islam is a pillar which is higher than Emaan. (True - False).
٤. How many pillars does "**La ilaha ila Allah**" have?
 Seven. Eight. Two.
٥. How many conditions does "**La Ilaha ila Allah**" have?
 Eight. Seven. Five.
٦. Knowledge is from the conditions of "**La ilaha ila Allah**" and its meaning is:
 To understand the reality of something. There is none that deserves to be worshipped except Allah.
٧. If one doubts in the disbelief of the one who has heard about Islam and yet has not become a Muslim...
 S/he is no longer a Muslim. If their certainty is greater than their doubt, then they do not disbelieve.
٨. Acceptance is from the conditions of "**La ilaha ila Allah**". It means
 accepting the statement. acting upon it.
 believing it. all of the above.
٩. Showing off with "**La ilaha ila Allah**" such as showing off while giving charity is Minor Shirk (True – False).

{ Explanation of Lesson Five }

١٠. Whoever says "La ilaha ila Allah" without believing in it with his heart is...
 believer. Muslim but not a believer.
 disbeliever. deficient in Emaan.
١١. If one loves the Prophet the exact way one loves Allah; equal love:
 Major Disbelief. Minor Disbelief. Major Sin.
١٢. Love is divided in how many categories?
 Four. Three. Two.
١٣. The love for the sake of Allah is for good deeds, the person doing them, times, and places (True – False).
١٤. The ruling of loving someone as one loves Allah is...
 Minor Shirk. Obligatory. Major Shirk.
١٥. The ruling of loving for the sake of Allah is...
 Permissible. Obligatory. Major Shirk.
١٦. How many types of '*Uboodiyah*/ being a slave of Allah are there?
 ٢ ٣ ٤
١٧. Every creation is a slave of Allah in terms of subjugation; even the non-Muslims (True – False).
١٨. If one says "La ilaha ila Allah" while s/he does not pray nor do they perform any other act of worship:
 It benefits them. It does not benefit them.
١٩. "His slave and messenger" in the shahadah: A slave who is not worshipped and a messenger who should not be rejected (True – False).
٢٠. The testimony "Surely Muhammad is His slave and messenger"; obeying his orders, believing what he has said...is considered:
 its meaning what it implies.

(Explanation of Lesson Five)

٢١. Whoever directs any part of lordship to the Prophet ﷺ, then they have not testified that he is a slave (True – False).

٢٢. The most noble description of the Prophet ﷺ is

the messenger of Allah His slave and messenger. the seal of the prophets.

٢٣. "Whoever introduces a new act of worship in Islam considering it to be good, then s/he has claimed surely Muhammad ﷺ has betrayed the Message; since Allah says: **"This day I have completed for you your religion"**. Thus, whatever was not part of the religion on that day will not be part of the religion today". This is the saying of:

Ibn Taymiyyah Ibn Baaz Imam Malik

٢٤. The Prophet ﷺ is from the descendants of prophet...

Is'haaq Ismaa'eel

٢٥. Fill in the blanks: The Prophet ﷺ is born in the year in the city of He lived foryears; years before becoming a prophet andas a prophet and messenger. He was made a prophet with the verse and a messenger with the saying of Allah

٢٦. The Prophet ﷺ was sent to:

His people the people people and jinn.

٢٧. Al Ma'aarij is his ﷺ journey from Makkah to Bayt al Maqdis (True – False).

٢٨. The Prophet ﷺ migrated to...

Taaif Ethiopia Madinah All of the above.

٢٩. What is the number of his ﷺ main battles?

one two three four five.

{ Explanation of Lesson Five }

٣٠. How many children did he ﷺ have?

- three four seven.

٣١. The Prophet ﷺ performed his farewell pilgrimage and this shows that he has performed hajj before that (True – False).

٣٢. Studying the Prophet's ﷺ biography is...

١. obligatory recommended permissible.

٣٣. Fill in the blanks: Emaan in Islam means a statement with the, belief in the, actions with, it increases with and it decreases with

٣٤. How many pillars does *Emaan* have?

- six five four.

٣٥. Believing in Allah entails a number of things. How many are they?

- four three two

٣٦. The general proofs for the existence of Allah are...

- four countless

٣٧. Meekaa'eel is the angel who is entrusted with rain (True – False).

٣٨. People have hearts while the angels do not have hearts (True – False).

٣٩. How many revealed books do we know by name?

- Six four seven many

٤٠. Allah has revealed a book to every prophet (True – False).

٤١. The first messenger is Adam – peace be upon him- (True – False).

٤٢. Muhammad ﷺ is a messenger and not a prophet (True – False).

٤٣. How many are 'the most determined' messengers?

- five four many

{ Explanation of Lesson Five }

٤٤. Believing in the Last Day entails believing in everything that happens after death until the people are resurrected from their graves (True – False).

٤٥. How many categories does the belief in the Qadr have?

- four five three

٤٦. Does Allah know something before it happens? (Yes – No).

٤٧. Does Allah know everything the people do? (Yes – No).

٤٨. The people have a choice and will to do whatever they want (True – False).

٤٩. Are the actions of the people created? (Yes – No).

٥٠. *Tawheed* is divided into ...

- two categories three categories there is no dispute about it

٥١. Mention five differences between Major and Minor Shirk.

- ١-
- ٢-
- ٣-
- ٤-
- ٥-

(Explanation of Lesson Five)

٥٢. Mention five examples of Major and Minor Shirk.

| Major <i>Shirk</i> | Minor <i>Shirk</i> |
|--------------------|--------------------|
| | |
| | |
| | |
| | |
| | |

٥٣. Hypocrisy of the heart is Minor *Shirk* which does not take one out of Islam (True – False).

٥٤. *Ihsaan* comprises of...

- one pillar two pillars

Lesson Six

Pre-Conditions of the Prayer

Prayer has nine conditions:

١. Islam ٢. Sanity ٣. Tamyeez (Age of differentiating) ٤. Having Wudu
٥. Removing Najaasah/ impurities ٦. Covering the Private Parts ٧.
Entering of the time of prayer ٨. Facing the Ka'bah ٩. Intention

Condition ١: Islam

The opposite of disbelief. If the one who insults Allah or worships other than Him and prays, the prayer is invalid unless s/he repents.

Condition ٢: Sanity

The opposite of insanity. Likewise, being intoxicated.

Condition ٣: Tamyeez

It does not mean puberty. Its meaning is differentiating between things; one knows the question and the answer. There is no specific age. Usually it is ٧ years old. When is the prayer of the child valid? If the child is able to differentiate, otherwise prayer is invalid.

Condition ξ: Wudoo

It includes:

Major Impurity

Needs a shower.

Minor Impurity

Needs Wudu.

Condition ο: Removing Impurities

From body, place, and clothes. If one prays with it while knowing, able to remove it, and remembers it then the prayer is invalid.

Removing it is divided into three categories:

Severe:

The saliva of the dog.
The Prophet ﷺ ordered to wash it ۷ times; the first time with sand. The Hadith is in Muslim.

Light:

The urine of a boy who has not begun eating, *mathee*, and *manee* even though it is pure but the Prophet ﷺ would sprinkle water if it was wet (no need to wash and squeeze) and dust it off if it was dry.

Moderate:

Urine etc. Is removed by washing it and squeezing out the water.

Impure Substances

Human urine and faeces, urine and dung of animals which is not permissible to eat their meat, predatory beasts except what is difficult to avoid such as cats, mule, and donkey. Moreover, the blood which flows from an animal after it is slaughtered, the blood which comes out of the two organs, the animals that die without being slaughtered except for those that have no flowing blood, the ones from the sea, and locusts.

Condition ٦: Covering the Private Parts

Three different levels:

Moderate:

Other than those mentioned in the other two; it is a condition to cover from the belly button to the knees. It is recommended to cover the shoulders and to dress

Severe:

The private parts of a women who has reached puberty; she must cover the entire body except for the face which she should cover in the presence

Light:

Such as the private parts of a seven to ten year old; they should at least cover the two private parts.

Condition ٧: Prayer Time

The prayer is not valid to pray before the time enters nor to delay until after the time except if it is combined with another prayer due to a valid reason. If one intentionally prays after the time, then this is a sin.

Condition ^١: Facing the Qiblah

Recommended prayers while traveling are an exception; one prays whichever direction the means of transportation is traveling. Example: Prayer in the plane.

Moreover, the one who is unable to face or fears an enemy is also excused.

Condition ^٢: Intention

Should be in the heart. To verbalize it is considered an innovation in the act of worship. The prayer is valid even if one thinks about it sometime before the prayer or intends to pray the obligation of the time.

Important Points to Remember

١- It is not acceptable to leave out a condition whether intentionally, out of ignorance, or forgetfully; except if one prays with some impurity on out of ignorance or forgetfully then the prayer is valid.

٢- The conditions should be present before one begins the acts of worship. Their presence is a must until the act of worship is completed.

Lesson Seven

Pillars of the Prayer

The pillars of the prayer are ١-٤:

- ١- Standing if able. ٢- First Takbeer. ٣- Reciting Al Faatihah. ٤- Bowing.
- ٥- Standing Straight after Bowing. ٦- Prostrating upon ٧ body parts. ٨- Getting up from prostration. ٩- Sitting between the two prostrations. ١٠- Tranquility in all of the positions. ١١- The order of the pillars. ١٢- The Final Tashahud. ١٣- The Sitting for the Final Tashahud. ١٤- Making Du'a for the Prophet . ١٥- Giving Salam on both sides.

Pillar ١: Standing if able

Recommended Prayers:

The prayer is valid if one prays sitting; however, the reward is half of the one who prays standing. If one prays laying down, gets half the reward of the one who prays sitting.

In the Obligatory Prayer:

Standing is a pillar. A person is excused if not able to stand at all or is able to stand but unable to focus. If one is able to stand even for a part of the prayer, then s/he does so.

Pillar ٢: First Takbeer

No other words are acceptable except "Allahu Akbar" Allah is the

Pillar ٣: Reciting Al Faatihah

It is a must to recite it fully with all its verses, phonetics, words, and letters whether silently or out loud in every unit of prayer in order. The only instance one is not required to recite it is if s/he joins the Imam

Pillar ٤: Tranquility in all of the positions

Tranquility is achieved by reciting each statement at least once.

Important Point to Remember

The pillars are within an act of worship. The prayer is not valid if any of the pillars is not performed intentionally, out of ignorance, or forgetfully. Neither does the prostration of forgetfulness make up for it; one should repeat a recent prayer in which a pillar was left out. As for the previous prayers that one prayed without performing all of the pillars, then one is excused for them since the Prophet ﷺ did not ask his companion to repeat all the previous prayers; rather, he asked him to repeat the prayer he had just prayed even though he left off tranquility which is a pillar. Allah knows best.

Lesson Nine

The *Tashahud*

Its meaning is: *"All compliments, prayers, and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that no god should be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger"*. Then one makes du'a for the Prophet ﷺ and says: *"O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You have sent prayers upon Ibraaheem and the family of Ibraaheem, You are surely Worthy of Praise, Full of Glory. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibraaheem and the family of Ibraaheem, You are surely Worthy of Praise, Full of Glory"*. Then one seeks refuge in the last Tashahud: *"O Allah, I seek refuge in You from the torment of Hell, I seek refuge in You from the torment of the grave, I seek refuge in You from the trials of life and death, and I seek refuge in You from the tribulation of the Dajjal"* (Bukhari and Muslim).

Then one makes any du'a especially those which the Prophet has made such as *"O Allah help me to remember You, thank You, and worship You in the best way. O Allah, I have greatly oppressed myself, no one can forgive sins except You, so forgive me with a forgiveness from Yourself and have mercy on me. You are surely the Most Forgiving and the Most Merciful"*. After the first Tashahud one may stand for the third unit of prayer or make du'a for the Prophet and then stand due to the general Hadith mentioned on the topic.

Lesson Ten

The Recommended acts of the Prayer

- ١- The opening du'aa'
- ٢- Placing the right hand over the left on the chest while standing before and after bowing.
- ٣- Raising both hands with fingers slightly apart, level with the shoulders or the ears with the first Takbeer, bowing, raising from bowing, and when standing for the third unit.
٤. Saying the statements more than once while bowing and prostrating.
٥. Saying more than "*Rrabana wa laka-IHamd*" after raising from bowing and "*Rrabee ghfir lee*" between the two prostrations.
- ٦- Making the head straight with the back while bowing.
- ٧- Keeping the elbows away from the sides, and the belly from the thighs, and the thighs from the calves while prostrating.
- ٨- Raising the forearms away from the ground while prostrating.
- ٩- Sitting on the left foot while it is flat on the ground and setting up the right foot in the first Tashahud and between the two prostrations.
- ١٠- Sitting on the ground in the last Tashahud in a four or three unit prayer and putting the left foot under the right leg and setting up the right foot.
- ١١- Pointing with the index finger in the first and second Tashahud from the time one sits until the end of the Tashahud, and moving it while making supplication.

١٢- Supplicating and sending blessings upon our Prophet and his family as well as Ibrahim and his family in the first Tashahud.

١٣- Supplicating at the end of the Last Tashahud.

١٤- Reciting out loud in the Fajr prayer, Jum'ah, E'id, 'Asking for Rain', and the first two units of 'Ishaa and Maghrib.

١٥- Reciting quietly in Thuhr, 'Asr, third unit of Maghrib, and the last two units of 'Ishaa.

١٦- Reading ayah(s)/surah(s) after Al Faatihah.

As well as all the other recommended actions narrated such as keeping the fingers spread on the knees while bowing.

The Opening Supplication

Allahumma baa 'id bayni wa bayna khataayaaya kama baa 'adta bayna al-mashriqi wa 'l-maghrib. Allahumma naqqini min khataayaaya kama yunaqqa al-thawb al-abyad min al-danas. Allahumma ighsilni min khataayaaya bi'l-maa 'i wa-thalji wa 'l-barad

"O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allah, cleanse me of sin as a white garment is cleansed from filth. O Allah, wash away my sins with water, snow, and hail " (Bukhari and Muslim). One may say instead *"You are Perfect O Allah and all praise and thanks are for You. Blessed is Your Name, Great is Your position, and no god should be worshipped except You".*

Lesson Eleven

Nullifiers of the Prayer

They are ۞:

۞- Intentional speaking while remembering and knowing: Forgetting or not knowing does not invalidate the prayer. ۞- Laughing. ۞- Eating. ۞- Drinking. ۞- Exposing the private parts. ۞- Deviating a lot from the direction of the Qiblah. ۞- Continuous unnecessary movements while praying. ۞- Breaking Wudu.

Nullifier ۞: Intentional speaking while remembering and knowing

With the exception of a person who helps the Imam when he forgets or is mistaken.

The Ruling on the Various Movements in the Prayer

| | | | | |
|--|--|--|---|---|
| Prohibited Movements: Many unnecessary consecutive movements such as eating. | Disliked Movements: Slight unnecessary movements such as turning a little. | Permissible Movements: Necessary movement such as rubbing the beard. | Recommended Movements: In order to perfect the prayer such as closing the gaps. | Obligatory Movements: The validity of the prayer depends upon it such as removing impurity. |
|--|--|--|---|---|

{ Explanation of Lesson Eleven }

Important Points

What is the difference between the Conditions, Pillars, Obligations, and Recommended actions of the Prayer?

| Recommended | Obligation | Pillar | Condition |
|---|---|--|--|
| Within the act of worship | | | Before the act of worship begins |
| It is present in a part of the act of worship | | | Present throughout the act of worship |
| It is excused for leaving it intentionally, out of ignorance, or forgetfully. | It is excused for leaving it out of ignorance or forgetfully. | It is not excused for leaving it intentionally, out of ignorance, nor forgetfully. | |
| | Prostration of Forgetfulness makes up for it | Prostration of Forgetfulness does not make up for it. | No Prostration of Forgetfulness for it |

Prostration of Forgetfulness

Three Reasons:

Doubt:

For example one doubts whether they are on the 7th or 8th unit. It is of two types:

Decreasing:

For example not doing an obligation from the obligations.

Increasing:

Does an extra bowing, prostration, standing, or sitting.

Within the act of worship:

If the person often doubts, it should not be considered. If it is a little, one should act on that which is more certain. If both are equally doubtful, one should act upon the lesser number.

After one has completed the worship:

This should not be paid attention to unless one is 100% certain.

Notice:

- If one doubts in the Prostration of Forgetfulness, there is nothing upon the Muslim and the prayer is correct.
- If one forgets a pillar, one must go back and complete it and everything which comes after it, then prostrates for forgetfulness.
- If one forgets an obligation and passes it place, s/he should prostrate for forgetfulness.

Description of the Prayer with Pictures

- Firstly, a Muslim should make ablution at home and wear the best clothes.
- Then s/he should walk or drive to the Masjid with tranquility without hastening, running, nor turning around or rising the voice.
- One should not have their clothing like sleeves or jeans rolled up while praying.



- Once one reaches the Masjid, s/he takes the shoes off and puts them on the shelf. One also leaves behind the worldly dealings; it is prohibited to buy, sell, and to announce lost items.
- Enters with the right foot and says: ***"In the Name of Allah, may Allah praise and send peace to the Messenger of Allah. O Allah, open for me the doors of Your Mercy"***. One enters with the left foot and says: ***"In the Name of Allah, may Allah praise and send peace to the Messenger of Allah. O Allah, I ask You from your blessings"***.
- Upon entering the Masjid, the men proceed to the first rows while the women to the back.
- If the prayer has begun, one should say '*Allahu Akbar*' and join the Imam in whatever position he may be. The unit is caught by catching the Imam Standing or Bowing. When the Imam completes the prayer, the person praying with the Imam gets up and completes that which s/he has missed.

Explanation of Lesson Eleven

-If one enters the Masjid and the prayer has not begun yet, one should pray the Sunnah before the prayer. If the prayer does not have Sunnah before, then one should pray two units before sitting in the Masjid.

-One does not disrespect the Masjid by looking at the time or clearing the throat so the pray can begin.

-It is recommended for the Imam or the one who prays alone to pray towards an object. The object the Imam prays towards is sufficient for those praying behind him.



- The distance between the feet while standing should be the distance between one's shoulders; no more and no less. One should make the outer part of the feet straight.

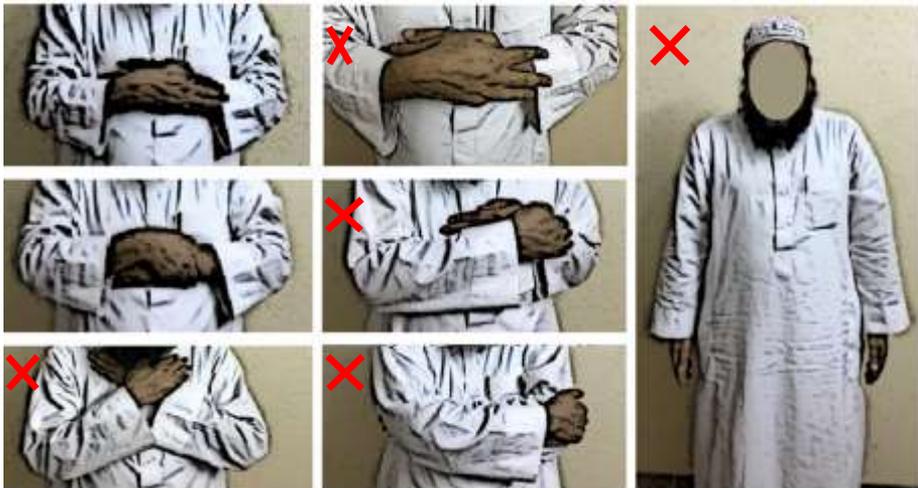


Explanation of Lesson Eleven

-Once one fulfils the conditions of the prayer, s/he says: "*Allahu Akbar*" while rising the hands with fingers together to the level of the ears or the shoulders; the inside of the palms facing the Qiblah.



-Then one puts the inner part of the right palm on the outer part of the left palm and wrist; or one grabs the left hand/wrist.



- He looks at the place of prostration and does not look elsewhere.



- Then, it is recommended to say the "Opening Supplication" in the first unit only; it is better to vary the "Opening Supplications" in different prayers.
- One seeks refuge by saying: "I seek refuge with Allah from the curse Satan".
- One says: "In the Name of Allah, the Entirely Merciful, the Especially Merciful".
- One correctly recites *AL Faatihah*; in order with its letters, words, and sentences.
- Then it is recommended to read as much as one wills from the Qur'an without seeking refuge again.
- One rises the hands similar to the beginning of the prayer while saying: "*Allahu Akbar*" then s/he bows.
- One grabs the knees, does not bend the legs, and straightens the back and the head.
- Says once: "My Lord the Most High is Perfect". It is recommended to say more of that which has been narrated.



- Then, while rising and before fully standing, one says: "Allah answers those who praise Him" while rising the hands to the level of the ears or shoulders.
- Once standing straight one says: "Our Lord, to You belongs all praise". It is recommended to say more from that which has been narrated.
- One says "*Allahu Akbar*" without raising the hands and prostrates upon the seven parts: forehead and nose, palms, knees, and the bottom of the toes.
- One keeps the stomach from touching the thighs, the thighs from touching the calves, and raises the forearms from the ground.

Explanation of Lesson Eleven



-It is a must to say: "My Lord, the Most High, is Perfect" once. It is recommended to say other statements or supplications that have been narrated. One may also supplicate with what one wishes.

-Says: "*Allahu Akbar*" and sits on the left foot while it is flat on the ground and setting up the right foot with the toes pointing toward the *Qiblah*. S/he places the palms on the thighs. One sits this way in every prayer except in a ۳ and ۴ unit prayer in the second *Tashahud*, one puts the left foot under the right leg.

Explanation of Lesson Eleven



- Then one says "*Allahu Akbar*" and prostrates as in the first prostration.
- S/he says "*Allahu Akbar*" and stands for the second unit which is the same as the first unit except that it does not have initial *Takbeer* nor an opening supplication.
- After the second prostration, one sits for the *Tashahud*.
- Points with the index finger, moves it while supplicating with it and makes a circle with the thumb and middle finger.
- It is a must to say the *Tashahud*.
- If it is a two unit prayer, one recites the supplications after the *Tashahud* and seeks refuge from four; punishment of the fire, punishment of the grave, trials of life and death, and *dajjaal*.

Explanation of Lesson Eleven

Then one makes any supplication or even better those that have been narrated such as saying: "O Allah, help me to remember You, thank You, and worship You in the best way".



-Then one gives salaam to the right and the left while turning his head only and not the shoulders and without moving the head up and down, and without pointing with his hands.



-If it is a ۳ or ۴ unit prayer, one stands up after reading the first *Tashahud* and/or the supplication for Ibraheem.

-Says: "*Allahu Akbar*", prays the ۳rd unit, and sits for the final *Tashahud* if it is a ۳ unit prayer. If it is a ۴ unit, one prays the ۴th unit then sits for the final *Tashahud*.

-One says the *Tashahud*, the supplications after it, and seeks refuge from the ۴.

-If it is an obligatory prayer, one remembers Allah with that which has been narrated.

-"*O Allah forgive me, O Allah forgive me, O Allah forgive me. O Allah You are the source of Peace and from You comes peace, blessed are You, the Possessor of Majesty and Generosity*".

-One then says: "Subhan Allah, Al Hamdu lillah, Allahu Akbar" ۳۳ times each; all ۹۹ times. He completes ۱۰۰ with "La ilaha ila Allahu wahdahu la shareeka lahu. Lahu al mulku wa lahu al hamdu wa huwa ala kuli shayin qadeer/ There is nothing that should be worshipped except Allah without partners. To Him belongs the dominion, to Him belongs the praise, and He is able to do Anything".

-Then one recites *Ayatu Al Kursee* (p. ۱۱), *Surah Al Ikhlāas* (p. ۳۳), *Surah Al Falaq* (p. ۳۴), and *Surah An-Naas* (p. ۳۶). (Page ۱۱, ۳۳, ۳۴, and ۳۶ of this book).

Important Warning:

-From the conditions of the validity of the prayer is covering the parts that must be covered in the prayer. One should make sure that those parts are not uncovered during the prayer and thus the prayer is not valid.



-If the Imam prays with one other person, then that person must stand on his right side exactly; not slightly in front or behind the Imam just as one stands when praying beside anyone else.



Summary of Different Prayers

| Name | Ruling | Time | Units | Description |
|--------------------|---------------------|-------------------------------|-------------|---|
| Jum'ah Prayer | Obligatory | Thuhr Time | ٢ | Jum'ah is out loud and can be prayed in a congregation of three or more men. |
| The Eclipse Prayer | Communal Obligation | At the time of the eclipse. | ٢ | It is prayed out loud with ٢ bowings in each unit. |
| Witr Prayer | Highly Recommended | From after 'Ishaa until Fajr. | From ١ - ١١ | It could be ١ unit, ٣ joined units with one Tashahud at the end, or ٣ units and gives salaam then ١ unit. ٥ units with one Tashahud at the end. ٧ units with a Tashahud on the ٧ th only. ٩ units sitting for Tashahud on the ٨ th and stands up to pray the ٩ th without giving salaam. Then does the Tashahud and gives salaam. ٣ units at a time and at the end prays ١ unit. |

{ Explanation of Lesson Eleven }

| | | | | |
|------------------------------|--------------------|---|------|--|
| Sunnah of Fajr | Highly Recommended | Before the Fajr Prayer | ٢ | In the ١ st unit one reads Surah Al Kaafiroon and in the ٢ nd unit one reads Surah Al Ikhlaas. |
| Sunnah of Thuhr | Recommended | ٤ units before and ٢ after | ٢/٤ | ٢ units by ٢ units separately. |
| Sunnah of Maghrib | Recommended | After Maghrib | ٢ | Recites Surah Al Kaafiroon in the ١ st unit and Surah Al Ikhlaas in the ٢ nd unit. |
| Sunnah of 'Ishaa | Recommended | After 'Ishaa | ٢ | |
| Taraweeh | Recommended | From after 'Ishaa until Fajr. | ٢-١٠ | |
| Before sitting in the Masjid | Obligatory | Before sitting in the masjid | ٢ | |
| Duhaa | Recommended | After the sun rises until just before Thuhr | ٢-٨ | |

{ Explanation of Lesson Eleven }

| | | | | |
|------------------------------------|-----------------------------|--|-----------------------|---|
| Al Istikhaarah/ Decision making | Recommended | Anytime | ۲ | Supplicates with for the decision before the Salaam. |
| Istisqaa' / Asking for Rain | Recommended when necessary. | After the Sun rises above a standing spear | ۲ | Says "Allahu Akbar" ۲ times including the initial Takber in the first unit and ۰ times in the second unit other than the Takbeer of changing position; similar as in the 'Eid prayer. |
| 'Eid Prayer | Recommended | After the Sun rises above a standing spear | ۲ units and ۲ sermons | Says "Allahu Akbar" ۲ times including the initial Takber in the first unit and ۰ times in the second unit other than the Takbeer of changing position |

Times when the general recommended prayer without a specific purpose are prohibited:

۱. From dawn until the sun has risen to the height of a spear
۲. When it is directly overhead at noon until it has passed its zenith
۳. From 'Asr prayer until the sun has set completely.

Prayer Questions

١. How many conditions does the prayer have? ٩ ١١ ٨
٢. Counting 'Islam' as a condition of the prayer is a mistake since no one prays except a Muslim (True – False).
٣. 'The Age of Differentiating' is the age of maturity (True – False).
٤. 'Removing impurities' includes the body, clothes, and place (True – False).
٥. The impurity of the pig is: severe moderate
٦. Sperm is impure since we have to take a shower after it comes out (True – False).
٧. There is no difference between sprinkling water and washing (True – False).
٨. All animals that die before being slaughtered are impure (True – False).
٩. We may wash the saliva of the dog with other than send such as the modern liquids (True – False).
١٠. The animals that are difficult to protect one's self from are those that enter and exist often so the cat may be impure for some while not for others (True – False).
١١. That which does not have flowing 'breath'; 'breath' here means soul (True – False).
١٢. The blood which remains in the veins is... impure pure

{ Explanation of Lesson Eleven }

١٣. How many pillars does the prayer have ١٤ ٩ ٨
١٤. Initial Takbeer means raising the hands (True – False).
١٥. If one forgets to do a pillar, the prostration of forgetfulness is sufficient (True – False).
١٦. How many obligations does the prayer have? ٨ ١٤ ٩
١٧. If one says "Perfect and Holy, the Lord of the angels and the soul" intentionally while knowing that it is obligatory to say "*Subhana Rrabee Al A'laa*" at least once, has invalidated the prayer (True–False).
١٨. It is legislated to put the bottom of the right palm on the back of the left palm, wrist, and forearm in the prayer (True – False).
١٩. The recitation is out loud in the first ٧ units of every obligatory prayer that is prayed at night as well as the prayers which are prayed in congregation (True – False).
٢٠. How many nullifiers does the prayer have? ٨ ٩ ١٤
٢١. Putting the left foot under the right leg is done in the _____ *Tashahud*.
 ١st last all of the above
٢٢. Increasing "and *Shukr*" to "*Rrabana laka al hamd wa shukr*" is...
 prohibited recommended Permissible
٢٣. Saying: " O Allah forgive me and my parents" between the ٧ prostrations is...
 Permissible prohibited disliked
٢٤. Putting the forearms on the ground in the prostration is...

{ Explanation of Lesson Eleven }

O prohibited O recommended O disliked

٢٥. How many reasons are there requiring the Prostration of Forgetfulness? O ٢ O ٣ O ٤

٢٦. Doubt after the completion of the act of worship is not considered- likewise if the doubt is a lot (True – False).

٢٧. The regular Sunnah of *Fajr* is distinguished from the other regular recommended prayers with: virtue, being light, reading specific *surahs*, praying it even while traveling, and laying on the side after praying it at home only (True – False).

٢٨. Mention the ruling of the following:

| Topic | Ruling |
|---|--------|
| The prayer of the one who insults the religion | |
| The prayer of a drunk person | |
| The prayer of the one with Alzheimer's disease | |
| The prayer of a child | |
| Prayed without ablution due to forgetfulness | |
| Prayed while wearing an impure shirt out of forgetfulness | |
| The urine of the cow | |
| The urine of the crow | |
| Prayed with thighs uncovered | |
| Prayed before time had entered out of forgetfulness | |
| Prayer in the plane | |

{ Explanation of Lesson Eleven }

| | |
|---|--|
| Intends generally to pray the obligation of that specific time | |
| Prays sitting | |
| Forgot to recite Al Faatihah | |
| Joined the prayer and caught the Imam while bowing | |
| Praying quickly | |
| Much doubting after the prayer | |
| Doubts if one has ablution after beginning the prayer | |
| Forgot and did an extra bowing | |
| Forgot the initial "Allahu Akbar" | |
| Forgot the first Tashahud | |
| Forgot the last Tashahud | |
| Doubts if s/he has prayed ٣ or ٤ units | |
| Doubts after the prayer | |
| Doubts during the prayer | |
| Doubts while on the Prostration of Forgetfulness | |
| Spoke in the prayer due to forgetfulness | |
| Prayed while the private parts were exposed and did not find out except after the prayer. | |
| Making ablution at home before leaving for the prayer. | |
| Selling in the Masjid. | |
| Exchanging currency in the Masjid | |

{ Explanation of Lesson Eleven }

| | |
|---|--|
| Joins the prayer while the Imam is on the last Tashahud | |
| Fasing an object when praying so no one passes in front | |
| Small movements while praying | |
| Many unnecessary movements while praying | |
| Praying very quickly | |
| The Abrahamic Supplications in the Tashahud | |
| Speaking while praying | |
| Moving while praying | |
| Forgot to recite Al Faatihah | |
| Jum'ah Prayer | |
| Witr Prayer | |
| Praying before sitting in the Masjid | |

٢٩. Mention the differences between a Condition, Pillar, Obligation, and

Recommended:

| Condition | Pillar | Obligation | Sunnah |
|-----------|--------|------------|--------|
| | | | |
| | | | |
| | | | |
| | | | |

Lesson Twelve

Conditions of Ablution

They are ١٠:

١- Islam. ٢- Sanity. ٣- Age of Differentiation. ٤- Intention. ٥- Continuous intention so one does not intend discontinuing it until one completes the ablution. ٦- The ceasing of the actions that nullify the ablution. ٧- Cleaning the private parts after using the washroom with water or clean dry objects. ٨- The water must be clean and permissible to use. ٩- Removing from the skin anything which may prevent the water from reaching it. ١٠- The prayer time has entered; for the one who nullifies the ablution continuously.

Explanation of Some of the Conditions

- "Continuous intention so one does not intend discontinuing it until one completes the ablution": It means the intention is present from the beginning of ablution to the end.
- "The ceasing of the actions that nullify the ablution": One does not make ablution while eating camel meat or while urinating for example. Rather, the nullifier must stop before one begins to make ablution.
- "Cleaning the private parts after using the washroom with water or clean dry objects": With the exception if one is making ablution due to passing gas, sleeping, or eating camel meat.

- **"The water is clean and permissible"**: One cannot make ablution with impure water or water taken by force.
- **"Removing from the skin anything which may prevent the water from reaching it"**: Such as dough or nail polish, since it prevents the water from reaching the skin.

Recommended Acts of Cleanliness

- ١- **Circumcision**: It is obligatory for the men and recommended for the women, if necessary.
- ٢-٥- **Trimming the mustache, clipping the nails, plucking the armpits, shaving around the private parts**. Anas –may Allah be pleased with him said: **"We have been told regarding trimming the mustache, clipping the nails, plucking the armpits, and shaving around the private parts that we do not leave it for more than forty nights"**. Thus, they should not pass forty nights.
- ٦- **Growing the Beard**: It is obligatory to let it grow and shaving it is a major sin.
- ٧- **Using the Siwaak**: Brushing the teeth using the branches of a special tree. It is recommended at all times, especially before ablution, prayer, entering the house, reciting Qur'an, waking up, when the mouth smells, and before death.

Lesson Thirteen

Obligatory Acts of Ablution

They are ٦:

- ١- Washing the face, rinsing the mouth, cleaning the nose
- ٢- Washing the arms from the finger tips to and including the elbows.
- ٣- Wiping the entire head and the ears.
- ٤- Washing the feet including the ankles.
- ٥- Washing the parts in order.
- ٦- Continuity.

It is recommended to wash the face, arms, feet, mouth, and nose three times. The obligation is one time. As for wiping the head then it is to be done only once as the authentic Hadith show.

Accomplishing Continuity during Ablution

Do not delay washing a part of ablution until the part before it dries.

Lesson Fourteen

Nullifiers of Ablution

They are ٦:

١- Whatever exits from the two private parts. ٢- The exiting impure substances from other parts of the body. ٣- Losing consciousness due to sleep or other than it.

٤- Touching the private parts, front or back, without a barrier. ٥- Eating camel's meat. ٦- Leaving Islam.

Important Point:

As for **washing a dead body**: The correct opinion is that it does not nullify the ablution. This is the opinion of most of the scholars due to the lack of evidence to prove that. However, if the hand of the one who is washing the dead body accidentally touches the private part of the dead person without a barrier, it is a must to make ablution. Likewise, it is a must not to touch the private parts of the dead person except behind a barrier.

Moreover, **touching a woman** does not nullify the ablution whether it is with desire or without desire according to the correct opinion; as long as nothing comes out of his private part. This is since the Prophet ﷺ kissed some of his wives and prayed without making ablution. As for the saying of Allah: "**or you have touched women**" it means: had relations with them according to the correct opinion which is also the opinion of Ibn Abas –may Allah be pleased with him- and other early and later scholars.

Explanation of Some of the Nullifiers

"Whatever exits from the two private parts": Everything such as urine, feces, sperm, thin liquid that has no smell, fluid emitted after urination, gas, stones, blood, worms, menstruation, and post-natal bleeding.

"The exiting of big amounts of impure substances from other parts of the body": The correct opinion is that it does not nullify the ablution unless it is similar to urine or feces.

"Unconsciousness due to sleep or other than it": Sleep itself does not nullify ablution except that it is assumed that gas may come out. So, if one is certain that nothing has come out then s/he still has ablution.

"Touching the private parts, front or back, without a barrier": Ibn Taymiyyah – may Allah have mercy on him- says that it is recommended to make ablution after touching it and not a must.

{ Explanation of Lesson Fourteen }

Summary of Ablution with Pictures

- If one intends to make ablution, s/he should say "Bismillah".
- Wash the hands to the wrist three times with water.
- Fill the right hand with water and rinse the mouth with it and put water in the nose. Use the thumb and index finger of the left hand to remove the water from the nose. Do this three times.
- Wash the face three times from the usual hair line to the chin and from ear to ear.
- Wash hands and arms including the elbows three times; beginning with the right one then the left.
- Wipe the head; beginning with both hands from the hair line to the back of the head and return to the front once again.
- Wipe the ears by putting the index fingers inside the ears.
- Wash feet including the ankles three times.



{ Explanation of Lesson Fourteen }





-One says after completing the ablution: *"I bear witness that none should be worshipped except Allah alone without any partners and I bear witness that Muhammad is His slave and Messenger"*. Tirmidhe has narrated *"O Allah, make me from those who repent and purify themselves"*.

Ruling of washing more than we are ordered

It is not allowed to increase by washing more in ablution such as one washes some parts more than three times, or washes the arm almost to the shoulder, the feet to almost the knee, or to wipe the neck.



Some Points Related to the Pillars of Islam

Firstly: Purification

'Dry Ablution'

It is a substitution for the ablution with water if one is excused from using water to wash the body parts either due to the non-existence of water or fearing harm if water is used. Sand is used instead of water.

Description of Dry Ablution

Intends to make Tayamum. Says: Bismilah. Touches the clean earth once with both hands. Wipes the face and the back of each hand.



{ Explanation of Lesson Fourteen }

It is not legislated to spread the fingers when touching the sand nor wiping between the fingers when wiping the hands.



Description of the Obligatory Shower

One intends to take a shower in order to be pure from the major impurity. Says: Bismillah. Pours water over the entire body, under the hair whether they are thin or thick, and rinses the mouth and cleans the nose.

Recommended actions during Shower

Washing the private parts, both hands, make ablution for the prayer, wash the roots of the hair, wash the right side of the body, wash the left side of the body, and finally wash both feet.

What Makes the Shower Obligatory

- ١- Major Impurity: Sperm coming out or the male and the female organ meeting.
- ٢- Menstruation or Post Natal blood coming out.
- ٣- Death of other than a martyr.
- ٤- A non-Muslim accepting Islam.

Conditions for Wiping over Socks/Shoes

The shoes or the socks must be clean.

Must have put the socks on when one had ablution and washed the feet.

Wiping is done only when making ablution and not when taking a shower.

It covers most of the feet.

The wiping is only allowed for a day and a night - ٢٤ hours- if not traveling and three days and three nights - ٧٢ hours - for the traveler. The time begins from the first wiping after one has nullified the ablution

How to Wipe over the Socks?

Pass the right hand over the right foot and the left hand over the left foot simultaneously, from the toes to the ankle; the top of the feet only.

Topics Related to Wiping

١- If the time for wiping ends or the sock is removed, the ablution remains and is not nullified.

٢- It is permissible to wipe over socks that some of the skin can be seen through due to holes or being thin.

Manners of using the Toilet

It is recommended:

-When one wants to use the Toilet, s/he enters with the left foot and says "*In the Name of Allah. O Allah, I surely seek refuge with you from the male and female devils*".

-One should exit with the right foot and say "*I seek Your Forgiveness*".

It is Obligatory to use the toilet in a closed place or away from everyone if outside.

It is not allowed:

-To relieve oneself on the street, where people sit, under trees bearing fruit, in a place that harms the people, or in a non-flowing water.

-To turn oneself or back toward the Qiblah while relieving.

- To touch the organ with the right hand.

-To mention Allah.

Once they relieve themselves, they should clean themselves with water or dry objects/paper.

The Conditions of Dry Cleaning are:

-To wipe at least three times so one does not wipe with the same place thrice.

- The object must be pure. The purity of the object is known when the stone or handkerchief dries up.

-The object must not be impure, a respected item such as food, and it is not permissible to use bone, or dung.

It is permissible to urinate standing if one is certain that urine will not get into the clothes or body and will not expose the private parts to others. "**The Prophet ﷺ came to a place and urinated standing**" (Bukhari and Muslim).

Purification Questions

١. How many conditions does ablution have? ٩ ١٠ ٨
٢. The obligations of ablution are: The four limbs That which has preceded along with the order and continuity.
٣. How many nullifiers does ablution have? ٦ ٥ ٨
٤. Choose the nullifiers of ablution from the following:
 Camel meat Gazelle meat. Stomach noise. gas
 Sleeping Washing a dead person. Touching a woman.

٥. Describe the Dry Ablution/ *Tayamum*:

.....
.....
.....

٦. Describe the Islamic Shower:

.....
.....
.....

{ Explanation of Lesson Fourteen }

٧. Mention the ruling of the following topics:

| Topic | Ruling |
|--|--------|
| Saying the intention out loud. | |
| Has intended to make ablution for ١ prayer then s/he prayed more than ١. | |
| Made ablution to read the Qur'an then prayed. | |
| Discontinued the intention while making ablution. | |
| Discontinued the intention after making ablution. | |
| Made ablution and on the calf there is dough. | |
| Made ablution while eating camel meat. | |
| Made ablution with stolen water. | |
| Made ablution before cleaning private parts. | |
| Taking new water for the ears. | |
| Wiping the head three times. | |
| Washing every part once during ablution. | |
| Washing the parts three times each during ablution. | |
| Washing the hands during ablution. | |
| Running wet fingers through the beard. | |
| Rubbing the body parts during ablution. | |
| Wiping that which is obligatory to wash. | |

{ Explanation of Lesson Fourteen }

| | |
|---|--|
| Washing the hair. | |
| Entering the hands in the water container. | |
| Beginning with the right side during ablution. | |
| Washing the ablution parts more than three times. | |
| Washing the calf. | |
| Prayed after swimming without prior ablution. | |
| Prayed after taking a shower and did not do ablution. | |

{ Explanation of Lesson Fourteen }

Secondly: *Zakaat*

It is ٢ types:

Zakaat of Fitr

It is a must upon every Muslim; adult, child, male, female, slave, or free.

Translator's Note: The adults pay it on behalf of the children.

Zakaat of the Wealth

It is the ٣rd pillar of Islam. It is obligatory on every free Muslim who has reached the amount to pay.

There is no *Zakaat* until the amount has been sitting for a year except the *Zakaat* of that which grows from the earth and that which grows and increases. That which grows and increases, one chooses a day in the year to pay the *Zakaat*.

It is divided in ٤ categories:

Merchandise

Everything which has been prepared to be sold or bought.

That which Grows from Earth
Grains and Fruits.

Animals that Graze Freely

The ones that graze freely for the entire year or most of it. And *baheematu al-An'aam* means: camels, cows, and sheep.

Gold and Silver

As well as other currencies used on their place. The amount of Gold is ٨٥g. While the amount of silver is ٥٩٥g.

The People Entitled to Receive *Zakaat*

١. **The Poor /Al Fuqaraa'**: They do not have any wealth or they have very little.

٢. **The Needy / Al-Masaakeen** : They have half or more than half of what they need.

For example: If we presume, for example ١٢,٠٠٠ a year is what they need to live, the poor is the one who has less than ٦,٠٠٠. The needy is the one who has ٦,٠٠٠ or more, but less than ١٢,٠٠٠. The poor and the needy are given that which suffices them for the year since zakat is given every year.

٣. **Those employed to collect the funds:** It includes the collectors, the protectors, and those entrusted to distribute it selected by the one in charge of the Muslims. It is not a condition that they be poor themselves; rather, they are given from it even if they are rich.

٤. **To attract the hearts of those who have been inclined towards Islam:** Those whom it is hoped they will accept Islam or to prevent their evil.

٥. **To free the captives:** They are:

- a. A Muslim captive who buys himself from his master.
- b. Freeing a Muslim captive.
- c. Freeing a Muslim prisoner.

It is not allowed for the slave owner to free a captive from with the intention of giving *Zakaat*.

٦. **Those in debt:**

- a. Debts incurred to bring about reconciliation between people.
- b. The one who is in debt on his own account.

It is not valid for a rich person to free a poor person (whom he has lent money to) of his debt intending to pay his *Zakaat*.

٧. **For Allah's Cause:** It includes those fighting in the army as well as whatever they need from weapons and other needs.

٨. **For a traveler who is cut off from everything:** S/he is given the amount that will take them back to their country.

It is permissible to only give one of those eight categories. It is not allowed to give the *Zakaat* to the rich, nor to a strong person who can earn money. Likewise, it is not allowed for the family of Muhammad ﷺ; they are Banu Haashim and their servants. Nor is it allowed to be given to those whom one is obliged to spend on at the time of giving the *Zakaat*, to non-Muslims. The voluntary charity is allowed for those and other than them; however it is better to give it wherever greater benefit is.

Important Definitions

-***Bint Makhaad*** (Lit. 'The daughter of the one going through labor pains') a she-camels that is over one year old.

- ***Bint Laboon*** (Lit. 'The daughter of the one that gives milk') a she-camels is that is over two years old.

-***Al Hiqqah*** a she-camel that is over three years old.

-***Al Jatha'ah*** a she-camel that is over four years old. It is named as such since at this age its front teeth fall.

-***At-Tabee'*** or ***At-Tabee'ah*** a cow that is over two years old.

-***Al Musannah*** a cows that is over three years old.

{ Explanation of Lesson Fourteen }

The Amount of *Zakaat* that Must be Paid

| Amount of <i>Zakaat</i> | The time period of 1 year which makes it obligatory | The amount that makes it obligatory | Type of Wealth |
|--|--|---|---|
| Check the next chart. | It is a condition. | Check the next chart. | Animals (Camels, Cattle, Sheep, Goat) that graze freely |
| 1/10 on that which has been watered by rain, rivers, or other natural means. | It is not a condition. | 300 Saa'a 900 Kg. | That which grows from the earth. |
| 1/20 on that which has been watered artificially/ physically. | | | |
| 1/20 on that which has been watered through both means. | | | |
| 1.20 | It is a condition. | 80 grams of Gold or 90 grams of Silver | Currencies |
| 1.20 | It is a condition. | According to that which is in the interest of the poor; Gold or Silver. | Merchandise |

{ Explanation of Lesson Fourteen }

The Amount that makes the *Zakaat* obligatory on the Animals that Graze Freely and the Amount that Must be Paid

| Cows and Buffaloes | | | Camel with ١ or ٢ Humps | | | Sheep: Sheep and Goat | | |
|---|--------|----|--|--------|-----|---|--------|-----|
| Amount of <i>Zakaat</i> | Amount | | Amount of <i>Zakaat</i> | Amount | | Amount of <i>Zakaat</i> | Amount | |
| | From | To | | From | To | | From | To |
| ١ <i>Tabee'</i> or <i>Tabee'ah</i> | ٣٠ | ٣٩ | ١ sheep | ٥ | ٩ | ١ sheep | ٤٠ | ١٢٠ |
| | | | ٢ sheep | ١٠ | ١٤ | | | |
| ١ <i>Musannah</i> | ٤٠ | ٥٩ | ٣ sheep | ١٥ | ١٩ | ٢ sheep | ١٢١ | ٢٠٠ |
| | | | ٤ sheep | ٢٠ | ٢٤ | | | |
| ٢ <i>Tabee'ah</i> | ٦٠ | ٦٩ | ١ <i>Bint Makhaad</i> | ٢٥ | ٣٥ | ٣ sheep | ٢٠١ | ٣٠٠ |
| | | | ١ <i>Bint Laboon</i> | ٣٦ | ٤٥ | | | |
| Then for every ٣٠, ١ <i>Tabee'</i> And for every ٤٠, ١ <i>Musannah</i> | | | <i>Hiqqah</i> | ٤٦ | ٦٠ | Then after ١٠٠ sheep ١ sheep The following are not taken for <i>Zakaat</i> : a male goat, old and weak, a deficient, nor the worst of the wealth. Nor: an abnormally thin or weak, in labor pains, eats too much, nor the best ones. | | |
| | | | <i>Jath'ah</i> | ٦١ | ٧٥ | | | |
| | | | ٢ <i>Bint Laboon</i> | ٧٦ | ٩٠ | | | |
| | | | ٢ <i>Hiqqah</i> | ٩١ | ١٢٠ | | | |
| | | | ٣ <i>Bint Laboon</i> | ١٢١ | ١٢٩ | | | |
| | | | Then for every ٤٠, ١ <i>Bint Laboon</i> . For every ٥٠, ١ <i>Hiqqah</i> . | | | | | |

Zakaat
Questions

١. There is no *Zakaat* on wealth until the ١ year period is complete.
 Islamic (*Hijree*) Gregorian. No difference.
٢. An exception to the condition of the ١ year period is....
 Ar-Rikaaz; Wealth found buried in the ground. for that which grows from the earth
 all of the above.
٣. The amount before *Zakaat* on gold becomes obligatory is...
 ٨٥ grams. ٥٩٥ grams ٩٥ grams.
٤. The amount before *Zakaat* on gold becomes obligatory is...
 ٢٠٠ Dirhams ٥٩٥ grams. all of the above.
٥. *Bahiymatu An'aam* includes: Camels, cows, buffaloes, and sheep
(True – False).
٦. There is no *Zakaat* on fruits (True – False).
٧. *As-Saaimah* is... the one that raises its own value the one that grazes for a year or more
٨. The one that eats from the permissible means... the one that eats good food. the one that does not have an owner.
٩. If the *Masaakeen* are mentioned, then the *Fuqaraa* are also included (True – False).
١٠. The poor person should be given that which suffices him for...
 ١ year ١ month

{ Explanation of Lesson Fourteen }

١١. Those employed to collect the funds are...

all those who work with the *Zakaat*. only those whom the leader gives

١٢. Calculate the amount of *Zakaat* for the following:

| Type of Wealth | The Amount to Pay in <i>Zakaat</i> | <i>Al Waqs</i> if any |
|-----------------------------------|------------------------------------|-----------------------|
| ١٠٠ <i>Dirhams</i> (Silver Coins) | | |
| ٣٠٠ <i>Deenaar</i> (Gold Coins) | | |
| ٤٠٠ <i>Dirhams</i> (Silver Coins) | | |
| ٨٠ grams of gold | | |
| ٥٠٠ grams of silver | | |
| ٣٠ Sheep | | |
| ٦٠ Sheep | | |
| ٥٦٥ Sheep | | |
| ٤ camels | | |
| ١٧ camels | | |
| ٤٤٩ camels | | |
| ٣٠ cows | | |
| ٤٩ cows | | |
| ٧٧ cows | | |
| ٩٩ cows | | |
| ٢٠ million Riyals | | |

{ Explanation of Lesson Fourteen }

| | | |
|--------------------|--|--|
| ٤٠ Riyals | | |
| ٤٥٦٧٩ Riyals | | |
| ٢٥٥ Saa'a of wheat | | |

١٣. A non-Muslim is included in "To attract the hearts of those who are interested in Islam" even if it is not hoped that they accept it (True – False).
١٤. If an owner frees his slave, *Zakaat* should be given to him (True – False).
١٥. A rich person requests some of the money he has lent a poor person. He allows him to keep some of the money and intends to pay his *Zakaat*. Thus, his action is correct (True – False).
١٦. 'In the path of Allah' includes all the various good causes such as building *Masaajid* (True – False).
١٧. The *Zakaat* of gold and silver and current currencies is calculated by dividing it by ٤٠ (True – False).
١٨. *Zakaat* is obligatory on those animals that graze freely and not those that are fed (True – False).
١٩. It is obligatory to pay the *Zakaat* on Grains and Fruits when they reach the due amount and that is when the grain becomes hard and the fruit ripped (True – False).
٢٠. It is obligatory to pay ١/٢٠ *Zakaat* on Grains and Fruits if they are watering it requires effort and money (True – False).

{ Explanation of Lesson Fourteen }

Thirdly: Fasting

Linguistically it means to withhold. Islamically it is worshipping Allah by withholding from food, drink, and all that which breaks the fast from sunrise to sunset.

Pillars of Fasting

١- Intention

٢- Withholding from that which

Intending Obligatory Fast

It is a must to intend before the Fajr prayer. It is sufficient to initially intend at the beginning of the month. The place of the intention is the heart and saying it is an act of innovation in worship.

Intending Recommended Fast

It is valid at any time during the day prior to breaking it. However, the reward begins when one intends to fast.

Types of Fasting

Obligatory:

In *Ramadaan*, expiation, and vows

Recommended:

Every other fast.

Conditions for the Obligation of Fasting

١- Islam. ٢- Sanity. ٣- Puberty: As for younger children then they should be encouraged to fast by the guardian. ٤- Not traveling: It is not obligatory upon the traveler. It is better to fast as long as it is not difficult since the Prophet ﷺ did it, it is quicker in fulfilling the obligation, easier, and to acquire the virtues of the month. ٥- Good Health. ٦- Not in menses or post-natal bleeding.

Types of Sickness which concern the Fasting

Temporary Sickness which makes it difficult to fast

Similarly, the menses, post-natal bleeding, breast-feeding, and traveling. One makes up for the days once able to; if dies before able to, one is pardoned.

Permanent Sickness

Similarly the old who is not able to fast at all. S/he does not have to fast, but feeds a poor person for each day; either by gathering them for lunch or dinner or feeding them separately for each day. Each person should be given a quarter *Saa'a* or about ٥١٠ grams of good wheat. It is preferred to also give something to eat with it such as meat.

{ Explanation of Lesson Fourteen }

How is the beginning of the month of Ramadaan Confirmed?

Either by seeing the Crescent of Ramadaan or by completing Sha'baan
٣٠ days.

What Breaks the Fast?

- ١- Eating or drinking intentionally; if one forgets, their fasting is valid.
- ٢- Sex; if it is done during the day of *Ramadaan* while fasting. It is obligatory upon that person to do the major expiation; freeing a slave, if unable find, one must fast for two consecutive months. If unable to fast, one must feed ٦٠ poor people.
- ٣- The exiting of sperm due to touching, kissing, hugging, etc.
- ٤- That which takes the same ruling as eating and drinking such as nutritional vaccines; the non-nutritional vaccines do not break the fast.
- ٥- Cupping (breaks the fast); however giving a little blood for medical tests does not break the fast.
- ٦- Vomiting intentionally.
- ٧- Menses and Post Natal bleeding.

Allowed Actions for the Fasting Person

To swallow the saliva, tasting food if necessary, taking a shower, brushing teeth, smelling good, keeping cool.

Recommended Actions of Fasting

١. Eating the pre-dawn meal (*Suhoor*). ٢. Delaying Suhoor. ٣. Hastening to break the fast. ٤. Breaking the fast with fresh dates, if not any dates; odd number of dates. If not available, then with water. If one cannot find anything to eat, then to make the intention to break the fast in the heart. ٥. Supplicating while fasting and when breaking the fast. ٦. Giving more charity. ٧. Praying more night prayer. ٨. Reciting the Qur'an. ٩. Saying "I am fasting" to the one who insults him. ١٠. Making Umrah. ١١. Itikaaf on the last ١٠ nights. ١٢. Searching for the Night of Qadr.

Disliked Actions while Fasting

١. Being excessive when rinsing the mouth and the nose since water may go down the throat.

Prohibited Actions for the Fasting Person

١. Swallowing the spit or phlegm (however it does not break the fast)
٢. Kissing the wife if one is not strong to keep away from relations and thus nullifying the fast.
٣. Every prohibited action outside of *Ramadaan*.
٤. Foolishness.

{ Explanation of Lesson Fourteen }

Recommended Fasting

- ١- Fasting ٦ days of *Shawwaal* after fasting the *Ramadaan*. The best is to fast them consecutively from the second day.
- ٢- Fasting the Day of *'Arafah* for the one not performing *Hajj*.
- ٣- Fasting the Day of *'Aashooraa* along with a day before it, the ٩th, and a day after it, the ١١th.
- ٤- Fasting Mondays and Thursdays; especially Mondays.
- ٥- Fasting three days in each month and the best are the White Days, the ١٣th, ١٤th, and the ١٥th of Islamic calendar months.
- ٦- Fasting every other day. ٧- Fasting the month of Allah *Muharram*. ٨- Fasting the ٩th of *Dhil Hijjah*.
- ٩- Fasting most of *Sha'baan*.

Disliked Fasting

It is disliked to fast only Friday, only Saturday, or only Sunday. If one fasts one of these days alone due to a reason such as the Day of *'Arafah* then that is

Prohibited Fasting

- ١- To fast *Rajab* alone.
- ٢- To fast any of the two days of *'Eid*.
- ٣- To fast a day before *Ramadaan*; unless it is one of the days one fasts weekly.
- ٤- Fasting the days of *'Eid* after *Hajj* except for the one who does not have an animal to slaughter.
- ٥- Fasting every day.

{ Explanation of Lesson Fourteen }

Rulings on Making Up Fasting

- It is recommended to fast them consecutively.
- It is recommended to make it up as soon as possible after *'Eid*.
- It is not permissible to delay making them up until the next *Ramadaan*.
- If one does delay it, then there is nothing extra upon them except to make them up while s/he is sinful.

Zakaat of Fitr

It is obligatory upon everyone who has reached the sunset of the last day of Ramadaan while s/he is a Muslim; whether old, young, male, female, slave, or free. It should be given on the night or day of *Eid*, and to give a *Saa'* from that which a person and the family have extra from their basic needs. It is recommended to give it even on behalf of a fetus. The wisdom behind it is:

- It is purification for the fasting person from misbehavior.
- It suffices the poor from begging on the Day of *'Eid*.

The Time to Give Zakaat of Fitr

Prohibited Time

After the *'Eid* prayer

Recommended Time

After *Fajr* and before the *'Eid* prayer

Permissible Time

A day or two before *'Eid*.

The Amount of Zakaat of Fitr

١ Saa'a of food which is equal to ٢kg and ٤٠ grams of good wheat. Money is not sufficient.

The 'Eid Prayer

It is an individual obligation on everyone. The time of the prayer is from when the sun rises above the height of a spear until it reaches the zenith. If one misses it, one cannot make it up. It is from the Sunnah, the way of our noble Prophet – may Allah praise and send him peace-, to pray it in an open space while it is permissible to pray it in the *masjid*. Likewise, it is recommended to eat an odd number of dates before '*Eid Al Fitr*'. One should take a shower, put perfume, and wear the best clothes. One should take one way to the prayer and return from another. A Muslim should greet other Muslims with the greeting of 'Eid such as "May Allah accept our good deeds and your good deeds". It is recommended to say "*Allahu Akbar. Allahu Akbar. La ilaha ila Allah. wa Allahu Akbar, Allahu Akbar, wa lilahi alhamd*" on the night of '*Eid*' and after the prayers until sunset on the day of '*Eid*'. The prayer is two units before the *Kutbah*. With Six Takbeerat (seven if including first takbeer) "*Allahu Akbar*" in the first unit after the Takbeeratul Ihram (the first "*Allahu Akbar*") to begin the prayer and five times in the second unit after Takbeeratul Ihram, the saying "*Allahu Akbar*" while getting up from the first unit to the second.

Fasting Questions

١. How many pillars does Fasting have? ٢ ٣ ٤

٢. Who must fast?

a.

b.

c.

d.

٣. Every sickness prevents one from fasting (True – False).

٤. Mention the ruling of the following:

| Topic | Ruling |
|------------------------------------|--------|
| Intended to fast after <i>Fajr</i> | |
| Fasting without intention | |
| Fasting of a child | |
| Fasting of a traveler | |
| Fasting during post-natal bleeding | |
| Fasting of one who is not able to | |
| Eating while fasting | |
| Nutritional vaccines while fasting | |
| Eye drops while fasting | |
| Anesthesia vaccine while fasting | |

{ Explanation of Lesson Fourteen }

| | |
|--|---|
| Cupping while fasting | |
| Vomiting intentionally while fasting | |
| Swallowing saliva while fasting | |
| Tasting Food while fasting | |
| Sleeping while fasting | |
| Taking a shower while fasting | |
| Cooling oneself by washing face | |
| <i>Siwaak</i> or brushing teeth while fasting | |
| Scented smoke in the house while fasting | |
| <i>Suhoor</i> –pre-Fajr meal- time | |
| What should one eat for <i>Suhoor</i> ? | |
| What should one break the fast with? | If one cannot findIf cannot find.....If cannot find..... |
| The <i>Taraweeh</i> prayer | |
| <i>'Umrah</i> during <i>Ramadaan</i> | |
| Being excessive in rinsing the mouth while fasting | |
| Facing the <i>Qiblah</i> for the fasting person | |
| Not breaking the fast for ۲ days and ۲ nights | |

{ Explanation of Lesson Fourteen }

| | |
|---|--|
| Fasting ٦ days in <i>Shawwaal</i> | |
| Fasting the Day of ' <i>Arafah</i> | |
| Fasting a day or two before <i>Ramadaan</i> | |
| Fasting the day of ' <i>Eid</i> | |
| Fasting the three days of ' <i>Eid</i> | |
| Fasting the month of <i>Muharram</i> | |
| Fasting the month of <i>Rajab</i> | |
| Fasting every day of the year | |
| Recommended fasting on a Friday | |
| Delaying making up until <i>Ramadaan</i> | |

Explanation of Lesson Fourteen

Fourthly: Hajj

Hajj is the 5th pillar of Islam. It is obligatory for a Muslim, sane, mature, free, able, and a male guardian for a woman who needs to travel to perform Hajj. The pillars of Hajj are four:

Ihram

The intention to begin Hajj; intention in the heart and saying "Labayk Allahuma..." which is not the *Talbiyah* nor the wearing of the white clothes.

Being in 'Arafah

From *Thuhr* on the 9th day of *Dhil Hijjah* until Fajr on the Day of *Eid*. The Prophet ﷺ has said: "**Hajjis 'Arafah**".

Tawaaf

Tawaaf of Visiting. It is after *'Arafah*. It is not the initial *Tawaaf*.

Sa'ee/Between Mountains

Between *Safa* and *Marwa*. Allah says: "**Surely Safa and Marwa are from the symbols of Allah**" (٢:١٥٨).

Types of Hajj

Tamatu'

One performs 'Umrah in the months of Hajj and frees oneself from the *Ihraam*. Then performs Hajj in the same year and

Qaarin

One intends and performs Hajj and 'Umrah together. And has to sacrifice the animal.

Ifraad

One intends and performs Hajj only.

Explanation of Lesson Fourteen

The Obligations of Hajj

Whoever leaves off an obligation, must make it up by sacrificing an animal; a sheep slaughtered in Makkah and its meat is distributed to its people. It is not allowed for him to eat its meat.

Ihraam from the appointed place
(*Miqaat*).

To stay in 'Arafajh until sunset
for those that arrive during the
day.

Staying in *Muzdalifah*

Staying *Mina* during the three
nights after '*Eid*.

Shaving the head or cutting the
hair.

Throwing the pebbles.

The farewell *Tawaaff* for those wanting to leave Makkah even if it is after the months of Hajj; other than women in menses or post-natal bleeding.

Miqaat: Place & Time

Places

- ***Thul Hulayfah*** for the people of Madinah and those passing through it.
- ***Al Juhfah*** for Shaam, Egypt, and Morocco.
- ***Qarn al Manaazil*** for Najd.
- ***Yulamlam*** for Yemen.
- ***Thata 'Irq*** for Iraq.

Time

The months of Hajj: ***Shawwaal***,
Thul Qa'
Dah, and ***Thul Hijjah***.
These months are specific for *Hajj*;
'Umrah can be performed in any
month.

{ Explanation of Lesson Fourteen }

Recommended

Wearing the ٣ white pieces of cloth for men.

Taking a shower & smelling good for *Ihraam*

Talbiyah from *Ihraam* until throwing at Jamrat al-'Aqabah.

Clipping the nails and shaving the pubic & armpit hair before *Ihraam*.

Walking quickly in the first three rounds of the one doing the introductory *Tawaaf* or the *Tawaaf* of 'Umrah for the *Tamatu*'.

The introductory *Tawaaf* for the *Mufrid* and *Qaarin*.

Praying Maghrib and 'Ishaa together soon as one reaches Muzdalifah.

Exposing the right shoulder for the one doing the introductory *Tawaaf* or the *Tawaaf* of 'Umrah for the *Tamatu*'.

Kissing the Black Stone.

Sleeping in *Mina* on the night

To stand in *Muzdalifah* supplicating from *Fajr* until just before sunrise.

Prohibitions during *Ihraam*

They are ٩: Removing hair from anywhere in the body or head, clipping the nails, covering the head for men with something attached to it, wearing clothes which take the form of any body part, wearing the face veil and gloves for women, putting anything that has smell on the body, killing animals living on earth and hunting, getting married or marrying someone off, sex, touching the wife sexually. If one does any of the above forgetfully, out of ignorance, or forcefully, there is nothing upon him or her, except for the one who killed an animal has to offer sacrifice. As for doing it intentionally then the prohibitions are divided into ٤:

Expiation of Offense

The rest of the prohibitions one has a choice: fast three days, feed six poor people each one of them half a *Saa'a*, or slaughter a sheep whose meat is distributed to the poor people of Makkah.

Severe Expiation

Having sex; the one who has sex before freeing one's self from the *Ihraam* the first time, has invalidated his or her Hajj and completes the Hajj while invalid. S/he must do Hajj again and must sacrifice an animal.

The Sacrifice is the same

Killing animals that live on earth and hunting it. Whoever kills it must sacrifice. A camel, cow, or sheep.

No Sacrifice

Getting married or marrying someone off. Likewise, touching one's wife without touching her vagina as long as sperm does not come out; there is no expiation only repentance.

{ Explanation of Lesson Fourteen }

The Names of the *Hajj* Days

| | | | | | |
|---|--|---|--|---|--|
| The Day of Tarwiyah, which is the 8 th . They would bring water in this day to | The Day of 'Arafah . The 9 th | The Day of 'Eid or the Day of Sacrificing . The 10 th Day. | The Day of Qirr. The 11 th Day. | The Day of the First Nafar. The 12 th Day. | The Day of the Second Nafar. The 13 th Day. |
|---|--|---|--|---|--|

The Day of Gathering is the Day of *'Eid*. It is called as such since the people gather after their stay in *'Arafah*. The people of Makkah before Islam would not go to *'Arafah*.

◦ places to Supplicate in *Hajj*

| | | | | |
|---|--|---|----------------------|--|
| In <i>'Arafah</i> on the 9 th day after <i>Thuhr</i> until Sunset. | In <i>Muzdalifa</i> <i>h</i> after the <i>Fajr</i> prayer until almost | After throwing the pebbles on the Small and the Middle Rock on the days after <i>'Eid</i> | During <i>Tawaaf</i> | While standing on <i>Safaa</i> and <i>Marwaa</i> . Likewise, while walking between them. |
|---|--|---|----------------------|--|

The Description of *Hajj* and *'Umrah*

Shaykh Ibn Uthaymeen –may Allah have mercy on him- said:

Once you get to the appointed place, take a shower, men put on perfume on your body, head, or beard. Then the men put on the two pieces of white cloth and make the intention to make *'Umrah* of the *Tamatu'* and head to *Makkah* while saying the *Talbiyah*. When you reach the *Ka'bah*, go around it ۷ times for the *Tawaaf* of *'Umrah*. Know that you can do the *Tawaaf* anywhere in the *Masjid* whether it is close to *Ka'bah* or far. However, being closer to it is better as long as you are not bothered by the big crowd. If it is too crowded, then you can find another place and there is no problem; all praise and thanks is for Allah. Once you complete the *Tawaaf*, pray ۷ units of prayer behind the *Maqaam* of Ibraheem – peace be upon him-. If you are not able to pray close to it, then anywhere as long as the *Maqaam* is between you and the *Ka'bah*. Then go to the *Sa'ee* and begin with the *Safaa*. Once you complete the ۷ rounds, get a haircut on the entire head; it is not sufficient to only get a haircut on a part of the head, so do not be tricked by the actions of many. On the ۸th of *Thul Hijjah*, take a shower, men put on perfume, put on the two pieces of white clothes and make the intention to make *Hajj* from wherever you are. Go to *Mina* and pray *Thuhr*, *'Asr*, *Maghrib*, *'Ishaa*, and *Fajr*. Shorten the prayers, but do not combine them since our Prophet ﷺ used to shorten the prayers in *Minaa* and *Makkah*, but he would not combine them. When the sun rises on the Day of *'Arafah*, head out while saying the *Talbiyah* with humbleness and tranquility to *'Arafah*. Combine *Thuhr* and *Asr* prayer in *Arafah* when *Thuhr* time enters; two units each.

{ Explanation of Lesson Fourteen }

Then busy yourselves with supplications to Allah, try your best to have ablution, face the *Qiblah* even if the mountain is behind you since that is the law of Allah. Check carefully the signs of the borders of '*Arafah*' and make sure you are in it, since whoever does not stay in '*Arafah*', their Hajj is not valid due to the saying of our Prophet ﷺ: "**Hajj is 'Arafah'**". One may stay anywhere in '*Arafah*'; east, west, south, north, except by the valley of 'Urnah since our Prophet ﷺ has said: "**I stayed right here, and you can stay anywhere in the 'Arafah'**".

At the sunset leave for *Muzdalifah* while saying the *Talbiyah* with humbleness. Continue with tranquility as much as possible the way our Prophet ﷺ has ordered us when he left from '*Arafah*' and had tied his she-camel with a rope and its head would almost reach the saddle, telling us with his noble hand "**O people, take it easy, take it easy**".

Once you get to *Muzdalifah*, pray *Maghrib* and '*Ishaa*', and sleep until *Fajr*. The Prophet ﷺ has not allowed anyone to leave before *Fajr* except the weak, old, or the sick; he allowed them to leave just before *Fajr*. After you pray *Fajr*, face the *Qiblah* and glorify Allah by saying *Allahu Akbar*, praise Him, and supplicate to Him until it is almost day. Then, just before sunrise, head to *Minaa*. Pick up 7 pebbles and go to the Big Rock which is the last one next to *Makkah* and throw it with the 7 pebbles after sunrise while saying *Allahu Akbar* with each throw; with calmness and humility. Know that the reason for throwing the pebbles is to glorify Allah and to remember Him. It is a must for the pebbles to fall in the hole: It is not a condition to hit the Big Rock. Once you throw the pebbles, sacrifice the animal. It is allowed to appoint someone to sacrifice on your behalf. Shave your entire head after you sacrifice; it is not valid to shave some of it. Women cut from the ends of their hair about 1 cm.

{ Explanation of Lesson Fourteen }

Now you are free to wear normal clothes, clip the nails, put on cologne, but do not have relations with your wife. Go to *Makkah* before the *Thuhr* prayer and perform the *Tawaaf* and *Sa'ee* for *Hajj*. Then go back to *Minaa*. After completing the *Tawaaf*, *Sa'ee*, throwing the pebbles, and shaving, you are completely free to even sleep with your wife. O people, surely the one performing Hajj must do ٤ actions on the day of *'Eid*: throwing the pebbles, then sacrificing, then shaving the head, then *Tawaaf* and *Sa'ee*. This is the best order. However, if you change the order and you shave before you sacrifice, it is also acceptable. If you delay the *Tawaaf* and *Sa'ee* until you go back from *Mina*, it is also valid. If you delay sacrificing and you do it in *Makkah* on the ١٣th, it is fine; especially if there is a need or a greater benefit. Sleep the ١١th night in *Minaa*. After *Thuhr*, throw the three Rocks with pebbles beginning with the Small, Medium, and then Large. Throw each Rock with ٧ pebbles while saying *Allahu Akbar* with each pebble. The time to throw the pebbles on the day of *'Eid* begins at sunrise; for the weak just before Fajr until sunset. The time for throwing them after the day of *'Eid* is from *Thuhr* until sunset. It is not allowed to go before *Thuhr*. It is allowed to go at night, if it is overcrowded during the day. Whoever is not able to go and throw the pebbles due to being too young, too old, or sick, it is allowed to appoint someone to throw for them. It is allowed for the one appointed to throw them for himself and the other person in one trip as long as one completes his own first. Once you throw the pebbles on the ١٣th, the Hajj is complete and you have the choice to end the Hajj or to sleep in *Minaa* the night of ١٣th and throw the pebbles after *Thuhr*; this is better since it is what our Prophet did ﷺ. If you want to leave *Makkah*, perform the farewell *Tawaaf*. There is no *Tawaaf* for women on the menses or post-natal, nor do they have to come close to the door of the *Masjid*.

Hajj Questions

- ١. Whom is Hajj obligatory upon?
 - a.
 - b.
 - c.
 - d.
 - e. The woman must also.....
- ٢. How many pillars does Hajj have? ٢ ٣ ٤
- ٣. *Ihraam* is pillar from the pillars of Hajj and it means to put on the two pieces of white cloth at the appointed place (True – False).
- ٤. *Tawaaf of Ifaadah* is different from *Tawaaf of Visiting*; the first one is a pillar while the second one is recommended (True – False).
- ٥. The Prophet ﷺ made Hajj ٣ times (True – False).
- ٦. It is a must to perform Hajj as soon as one is able to (True – False).
- ٧. The people of Madinah do the *Ihram* from *Yulamlam* (True – False).
- ٨. The appointed time for *'Umrah* is *Ramadaan* (True – False).
- ٩. Fill in the blanks in the following sentences: Hajj and *'Umrah*
..... in a life time time. Whoever performs Hajj without
..... and will exit from the sins just as s/he
did the day his or her mother gave them birth, and the reward for the
accepted Hajj is no less than

{ Explanation of Lesson Fourteen }

١٠. The people of *Makkah* do the *Ihraam* at *Tan'eem* (True – False).
١١. Women wears a white dress during *Ihraam* (True – False).
١٢. It is recommended for the one doing the *Ihraam* to put cologne on his and not his.....
١٣. The women is not allowed to wear the normal clothes (True – False).
١٤. It is not allowed to wear a belt during *Ihraam* (True – False).
١٥. Women do not wear during *Ihraam* nor
١٦. It is recommended to expose the right shoulder during the...
 Tawaaf of '*Umrah* Intoductory *Tawaaf*
 Tawaaf of Visiting the first and second all of the above.
١٧. It is recommended to strive on the *Sa'ee* with a severe striving (True – False).
١٨. *Sa'ee* begins at and ends at
١٩. Those performing *Hajj* leave '*Arafah* before sunset (True – False).
٢٠. Staying on '*Arafah* is an obligation from the obligations of *Hajj* (True – False).
٢١. The actions of the one performing Hajj begin on the and end on the
٢٢. It is not from Islam to climb any mountain in '*Arafah* (True – False).
٢٣. The sacrificial animal is a must upon the *Tamatu'* and *Qaarin*, while it is recommended for the *Mufrid* (True –False).
٢٤. One should stop saying the *Talbiyah* after throwing the Big Rock on the day of '*Eid* (True – False).

{ Explanation of Lesson Fourteen }

٢٥. If the one performing Hajj throws the pebbles in the hole without hitting the rock, the throwing is valid (True –False).
٢٦. The one performing *Hajj* throws the pebbles on the ١٠th day at the three Big Rocks (True – False).
٢٧. Throwing the three Rocks is done on the three days after '*Eid*' after *Thuhr* (False – True).
٢٨. It is recommended to supplicate after throwing at the Big Rock (True – False).
٢٩. If one delays the *Tawaaf* of *Ifaadah* until just before leaving *Makkah*, s/he does not have to do the Farewell *Tawaaf*. The *Tawaaf* of *Ifaadah* is just like the *Tawaaf* of '*Umrah*' except in and
٣٠. The *Qaarin* and *Mufrid* must perform the *Sa'ee*, while the *Mutamatee'* does the *Sa'ee*
٣١. Mention the ruling on the following actions:

| Action | Ruling |
|---|--------|
| <i>'Umrah</i> or "the Lesser Hajj" | |
| The women doing Hajj without a male relative. | |
| Hajj of the one who has debts. | |
| | |

Lesson Fifteen

Adorning Oneself with Islamic Qualities

Such as truthfulness, honesty, abstinence, modesty, courage, generosity, loyalty, staying away from everything prohibited by Allah, being a good neighbour, helping those in need as much as possible, and other manners legislated by the Qur'an and Sunnah.

Important Points

- (**Truthfulness**) One should be truthful with Allah in statements, actions, and beliefs. Moreover, truthful with the slaves of Allah. Its opposite is lying.
- (**Loyalty/ Faithfulness**) It is a great obligation that the people took upon themselves. It is the opposite of betraying.
- (**Abstinence**) It is withholding from all that which is prohibited.
- (**Modesty**) It is manners which lead one to do good actions and stay away from the bad ones.
- (**Good Neighbors**) Lowering the gaze and not putting your nose in their business.
- (**Helping the Needy**) The Prophet ﷺ has said: "**Whoever removes from a believer a hardship from the hardships of this life, Allah will remove from him a hardship from the hardships of the Day of Judgement. Whoever makes a difficulty easy for a person, Allah will make it easy for him in this life and the next. Whoever covers the sins of a Muslim, Allah will cover his sin in this life and the next. Allah will continuously help His slave, as long as His slave helps his brother**" (Muslim).

Lesson Sixteen

Practicing Islamic Etiquetes

Giving *Salaam*, being cheerful, eating and drinking with the right hand, saying "*bismi-lah* / I begin by seeking help and blessings with the names of Allah" before eating and drinking, saying "*alhamdu lilah* / all praise and thanks are for Allah" after eating or drinking, saying "*alhamdu lilah*" when sneezing, saying "*yarhamuk Allah* / May Allah have mercy on you", when we hear a person sneeze and says "*alhamdu lilah*", visiting the sick, praying the funeral prayer and following the funeral. Likewise, practicing the Islamic etiquettes when entering and exiting the Masjid and the house, when traveling, with the parents, relatives, neighbors, with elders, youth, congratulating for a newborn, asking blessing for a married couple, offering condolences, and other Islamic etiquetes such as when wearing clothes, taking them off, etc.

Explanation of the Above Points

"**Giving *Salaam***" The most complete form is: "*Assalaamu alaykum wa rahmatu-llahi wa barakaatuhu*"; give salaam to those who you know and those you do not know, and reply to the one who gives you salaam.

"**Eating and drinking with the right hand**" It is obligatory: It is recommended to eat with three fingers. Moreover, it is recommended to take and give with the right hand.

"**Saying "*alhamdu lilah*" after eating or drinking**" It has also been narrated: "**All praise and thanks are for Allah who fed me this and has provided it for me without having ability and power to do it myself**". It is also recommended to eat that which is near on the table and not to criticize food.

{ Explanation of Lesson Sixteen }

" When we hear a person sneeze and says "*alhamdu lillah*", we reply with "*yarhamuk Allah/ May Allah have mercy on you*" The person who has sneezed replies: "*yahdeekumu-llahu wa yuslihu baalakum/ may Allah guide you and rectify your affairs*".

"**Visiting the Sick**" One should visit a sick person at appropriate times without prolonging the visits nor making him or her lose hope in the Mercy of Allah.

"praying the funeral prayer and following the funeral "

"**Practicing the Islamic etiquettes when entering and exiting the Masjid and the house**" One should enter the Masjid with the right foot and say "*bismi-lah, wa salaatu wa salaamu ala rrasuli-lah. Allahumma iftah lee abwaaba rrahmatik/ In the Name of Allah and may Allah praise and send peace to the Messenger of Allah. O Allah, open for me the gates of Your Mercy*". One should exit with the left foot and say "*bismi-lah, wa salaatu wa salaamu ala rrasuli-lah. Allahumma innaa asaluka min fadlik/ In the Name of Allah and may Allah praise and send peace to the Messenger of Allah. O Allah, I ask You for your blessings*". As for the house, then one enters and exits with the right foot. One should say when leaving it "*bismi-lah tawakkaltu 'alaa Allah wa laa hawla wa laa quwwata ilaa bilah. Allahumma innee aoodhu bika an adil aw 'udal aw azil aw uzal aw athl lama aw uthl lama aw ajhala aw yujhala alayya / "I exit by seeking help with the Names of Allah and there is no ability nor power except by the help of Allah. O Allah, protect me from deviating others or being deviated, from making others fall into mistakes or from being encouraged to make mistakes, from oppressing other or from being oppressed*". When one enters the house says: "*Allahumma innee asaluka khayral-mawliji wa khayral-makhraji. Bismi-lahi walajnaa wa bismi-lahi kharajnaa wa 'alaa rrabinaa tawakkalnaa / O Allah, I ask You the good of entering and the good of exiting. By seeking help with the names of Allah we enter, by seeking help with His Names we leave, and upon our Lord we put our trust "*, then one gives salaam to the family.

- "**asking blessing for a married couple**": One should say "*Baarak Allahu lakumaa wa baaraka 'alaykumaa wa jama'aa baynakumaa fee khayr/ May Allah bless everything for you two, shower His Mercy on you two, and bring you together in everything that is good*".

- "**offering condolences**" "It is done within three days only and no more.

Lesson Seventeen

Warning from *Shirk* and other Sins

The seven Destructive Sins: Shirk or Worshipping others beside Allah, magic, killing an innocent soul which Allah has prohibited to kill except with an Islamic excuse, interest, wrongfully consuming the wealth of the orphan, running away from the battlefield, accusing chaste believing women. Likewise; disobeying the parents, breaking the family ties, bearing false witness, taking false oaths, harming the neighbour, spilling people's blood, taking their wealth, violating their honor, taking intoxicants, gambling, backbiting, tale-carrying, and other major sins prohibited by Allah and His Messenger.

Explanation

"**Shirk with Allah**" includes Major and Minor shirk.

"**Magic**" such as breaking a husband and a wife apart or bringing two people not interested in one another together. Whoever practices it or is pleased with it is not a Muslim. It is not allowed to visit them (sorcerers, black magicians), their websites, their channels, reading the horoscope in newspapers and magazines. It is not allowed to attempt getting rid of magic with magic; rather, it should be cured Islamically by reciting the Qur'an, making supplications, and other permissible ways such as cupping.

{ Explanation of Lesson Seventeen }

"Killing an innocent soul which Allah has prohibited to kill"

whether it is a Muslim, a non-Muslim living under Muslim rule, or a non-Muslim granted security by the Muslims.

"Except with an Islamic excuse" They are three: "The murderer, the adulterer, and the one who leaves Islam". Translators Note: This is only done in a Muslim country by Muslim authorities.

"The orphan" is the one whose father has passed away and has not reached puberty.

"Running away from the battlefield" in an army that is fighting on the way of Allah.

"Accusing chaste believing women" (of adultery) even if they are not married.

"Taking false oaths" likewise swearing by other than Allah such as the Prophet ﷺ, life, graves, etc.

"Gambling" every transaction that involves winning and losing.

"Backbiting" The Prophet ﷺ has defined it as "**mentioning about your brother that which he dislikes**"

"Tale-carrying" to carry speech between people in order to cause problems between them.

The Ruling of Competitions

It is permissible without compensation, while it is not permissible with compensation: This includes all the competitions except racing.

Prohibited:
Nard (similar to backgammon), chess, and similar games.

Permissible whether with compensation or without:
Horse and camel racing, and archery due to the saying of the Prophet ﷺ: **"There should be no prices for competitions except in archery, camel-racing, and horse-racing"** (Abu Dawood, Authentic).

Lesson Eighteen

Preparing The Dead Body, Praying, And The Burial

First: It is recommended for those present to remind the person dying to say "La ilaha ilaa Allah"; due to the saying of the Prophet ﷺ: **"Instruct those dying to say La ilaha ilaa Allah"**. The meaning of the Hadith is to remind those upon whom the signs of death are apparent.

Second: Once death is confirmed, the eyes should be closed and the beard tightened, as indicated in the Sunnah.

Third: It is obligatory to wash the dead Muslim body, except the martyr who died in the battlefield; such as are not washed nor are they prayed upon, rather they are buried with their clothes on since the Prophet ﷺ did not wash the martyrs of *Uhud* nor did he pray on them.

Fourth: Description of washing the dead body: The private parts are covered. Then s/he is slightly raised and the stomach squeezed gently. The one washing the body wraps a cloth to his own hand and washes the body with it. Then he makes *wudoo* for the dead person similar to the *wudu* of the prayer. Then his head and beard is washed with water and *sidr* or something similar to it. Then he washes his right side and then the left side three times; every time he passes his hand by his stomach. If anything comes out, he washes it.

Then one blocks the passage with a piece of cotton or something similar. If it does not stop excrement from coming out, then with earth mixed with water or the contemporary clinical materials used such as plasters etc. Then he repeats his *Wudu*. If washing the body parts three times is not sufficient, he can wash them five or seven times each. Then the body is dried with a cloth. Scent is applied to the armpits, the bottom part of the thighs, and the parts one prostrates on. It is better if scent is applied to the entire body. Incense should also be applied to the shrouds. If the mustache and the nails are long, they could be shortened or left alone. The hair should not be let loose, around the private parts should not be shaved, nor should one be circumcised due to the lack of evidence to support that. The women's hair should be braided into three parts and should hang down behind her.

Fifth: Shrouding the dead person: The best is to shroud the man in three pieces of white cloth; no shirt nor head turban, as the Prophet ﷺ was clothed. He should be wrapped on it gradually. It is fine if one is buried on a shirt, pants, and a sheet. The women should be shrouded in five pieces of cloth; a long shirt, head cover, a waist wrapper, and two pieces of cloth that are wrapped around her. A small boy is shrouded in one to three piece of cloth and a small girl is shrouded in one long shirt and two pieces of cloth. The obligation for everyone is one piece of cloth that covers the entire body.

However, if the deceased is in the state of *Ihram*, then he should be washed with water and *sidr*. He should be shrouded with the two pieces of cloth he has on or other than his. His head and face should not be covered, nor should scent be applied to him, since they will surely be resurrected on the Day of Judgment saying the *Talbiyah*; this has been narrated authentically from the Prophet ﷺ.

If the one in the state of *Ihram* is a woman is shrouded like others; however, scent should not be applied to her, her face should not be covered with the face veil, nor her hands with gloves. However, her face and hands should be covered with the shroud she is wrapped with as is described previously how to prepare the deceased women.

Sixth: The most deserving of washing it, leading the prayer, and burying it: The one the deceased has appointed in the will, then the father, then the grandfather, then his closest relatives. This is regarding a man. The most deserving of washing the woman: The one she has appointed in her will, then the mother, the grandmother, then the closest female relatives. The spouses may wash one another; since the wife of Abu Bakr had washed him and Faatimah was washed by Ali –may Allah be pleased with them-.

Seventh: How to pray on the deceased person? Say "*Allahu Akbar*" and read Surah Al Faatihah. If one reads another Surah, verse, or two verses then that is acceptable due to the authentic Hadith narrated by Ibn Abbaas. Say "*Allahu Akbar*" the second time and supplicate for the Prophet ﷺ similar to the supplication on *Tashahud*. Then say "*Allahu Akbar*" and say: "*O Allah forgive our living and our dead, those present and those absent, our males and our females. O Allah, whoever you allow to live from us, keep them alive as Muslims, and whoever You cause to die, allow them to die upon Emaan. O Allah, forgive him, have mercy on him, excuse him, pardon him, make his reception honorable, and expand his entry. Cleanse him with water, snow, and ice. Purify him of sin as a white robe is purified of filth. Exchange his home for a better home, his family for a better family, and his spouse for a better spouse, admit him into the Garden, and protect him from the punishment of the grave and the torment of the Fire. Make his grave spacious and bright. O Allah do not prevent us from his reward and do not misguide us after him*". Then one says "*Allahu Akbar*" for the fourth time and gives one *salaam* to the right side. It is recommended to raise the hands every time one says "*Allahu Akbar*".

If the deceased is a female, the pronoun in the supplication is changed to a feminine pronoun "O Allah forgive **her**...". If it is two, the dual form is used. If many, the plural form is used. If it is a child, instead of asking for forgiveness, we say "O Allah, make him a forerunner and a treasure for his parents and an accepted intercessor. O Allah, make their scales of good deeds heavy through him and magnify their reward. Make him join the righteous of the believers. Place him under the care of Ibrahim –may Allah praise and send him peace- and save him by Your mercy from the torment of Hell".

It is from the Sunnah for the Imam to stand by the head of the body if it is a man, and in the middle if it is a woman. If there is more than one deceased person, the Imam should stand right behind the man and the woman should be closer to the *Qiblah*. If there is also children with the both of them, the boy should be before the woman and the girl after her. The head of the boy should be straight with the man's head, the girls head should be at the same level as the woman's head, and the woman's waist should be by the man's head. The people praying should all be behind the *Imam*, unless one person cannot find a place behind the Imam, then he can stand on his right side.

Eighth: How to bury the deceased? The Sunnah is to dig the grave until the waist of the man, to have another opening inside the grave on the direction of the *Qiblah*, to put the deceased in this opening on the right side, and to untie the knots and leave them there. The face should not be exposed whether it is a male or a female. Then bricks should be put behind him to protect the body from the earth. If bricks cannot be found, anything else which will prevent the earth hitting the body directly such as stones, plates, or wood. It is recommended to say "Bismi-lah, wa 'alaa milati rrasuli-lah / In the Name of Allah and according to the way of the Messenger of Allah". The earth above the grave should be one hand span, small pebbles should be put on top of it, and it should be watered if possible.

It is also recommended for those following the funeral to stand at the grave and supplicate for the dead person since the Prophet ﷺ used to stand at the grave after burying the deceased and say: **"Ask forgiveness for your brother and ask for him to remain firm, since now he will be questioned"**.

Ninth: It is also allowed for the one who did not pray on it to pray on it after burying it since the Prophet ﷺ did that. That is if the period between the burial and the prayer is less than a month; otherwise, it is not allowed. The Prophet ﷺ did not pray for anyone after a month had passed by.

Tenth: It is not allowed for the family of the deceased to make food for the people due to the saying of the noble companion Jareer ibn Abdilah Al Bajalee: *"We would consider gathering at the deceased's family and making food after the burial from the prohibited mourning"*. As for making food for them or for their guests, then that is allowed. It is allowed for the relatives and the neighbors to make food for them since when the Prophet ﷺ heard about the death of Ja'far ibn Abee Taalib in Shaam, ordered his family to make food for the family of Ja'far and said: **"It has come to them that which will keep them busy"**. It is acceptable for the family of the deceased to invite their neighbors or other than them to eat from the food that has been gifted to them. There is no specific time specified in the Islamic sources.

Eleventh: It is not allowed for the woman to mourn the deceased more than three days except for her husband; it is a must upon her to mourn him four months and ten days. However, if she is pregnant, then until she gives birth due to this being established authentically from the Sunnah of the Prophet ﷺ. The man is not allowed to mourn any of his relatives or other than them.

Twelfth: It is recommended for the men to visit the graveyard once in a while to supplicate for them, ask mercy for them, and to remember death and what comes after it due to the saying of the Prophet ﷺ: "***Visit the graveyard as it will remind you the next life***". He used to teach his noble companions to say when visiting the graves: "***Peace be upon you o inhabitants of the graves from the Believers and the Muslims. We will surely join you. We ask Allah to excuse us and you. May Allah have mercy upon the first to come here and the later ones***". It is not befitting for the women to visit the graves since the Prophet ﷺ "***cursed the women that frequently visit the graves***". Moreover, it is feared that visiting the graves will be difficult upon them to remain patient. Likewise, it is not allowed for them to follow the funeral to the graveyard, since the Prophet ﷺ ordered them not to do that. As for the prayer in the *Masjid* or the prayer place, then it is Islamically correct for both men and women.

This is the end; May Allah praise and send peace to our Prophet Muhammad,
his family, and companions.

Rulings on Visiting Graves

Islamic Visiting

To intend remembering the Next Life, to supplicate **for** the dead with that which has been narrated, without traveling for their sake nor doing anything which opposes the Islamic teachings.

Visit that is Innovation

Going to the graveyard to make supplications for themselves.

Visit which involves Shirk

If one intends supplicating **to** the dead people.



Questions

١. From the Muslim's manners is practicing the Islamic etiquettes (True – False).
٢. My religion orders me to accompany the evil people and stay away from the righteous ones (True – False).
٣. Islam has taught us to treat the maids and worker well (True – False).
٤. It is okay to accompany those who harm others verbally and physically (True – False).
٥. I enjoy cursing someone who curses me (True – False).
٦. Islam has taught me to help the poor and the weak (True – False).
٧. From the rights of a Muslim on another Muslim is to visit when sick and supplicate for them (True – False).
٨. Trying to find out the neighbor's secrets is from the Islamic manners (True – False).
٩. The most beloved people to Allah are the ones who are the most beneficial for the people (True – False).
١٠. The supplication for leaving the house is "In the Name of Allah we enter, in the Name of Allah we exit, and upon our Lord we fully rely" (True – False).
١١. I say to the one who says " May Allah have mercy on you" upon hearing me praise and thank Allah after I sneeze, "May Allah guide you and rectify your affairs" (True – False).

{ Questions }

١٢. Remembering Allah protects a Muslim and draws one closer to Allah (True – False).
١٣. What is the sign that you love your Muslim brother or sister?
.....
١٤. From that which shows that one's Emaan is deficient is: Being jealous of your Muslim brother or sister (True – False).
١٥. What are some things you can do for the people to like you?
.....
١٦. That which is prohibited from the intoxicants is alcohol (True – False).
١٧. It is disliked to blow on the food and drink (True – False).
١٨. It is recommended to lick the fingers after eating and before washing the hands (True – False).
١٩. Being balanced regarding eating, clothing, and looking good is the best way (True – False).
٢٠. The most deserving of washing the deceased and leading the prayer is then.....then.....then.....
٢١. Paying the debt of the dead person is...
 a must recommended permissible.
٢٢. The ruling on burying the deceased is... recommended
 a must communal obligation.
٢٣. The ruling on reminding the one dying to say " La Ilaha ilaa Allah" is
 a must recommended prohibited

{ Questions }

٢٤. The ruling on watching the deceased being washed, if one is not one of the people washing him is...
- prohibited permissible disliked
٢٥. The knots of the shroud are untied once a person is put in the grave (True – False).
٢٦. The spouses should not wash one another since the contract of marriage ends with death (True – False).
٢٧. Men and women can wash who is
٢٨. Whoever misses the funeral prayer can pray at theas long as a period ofhas not passed.
٢٩. Crying for the deceased is permissible without any restrictions (True – False).
٣٠. The deceased should be placed in the opening on the side of the grave facing the *Qiblah* (True – False).

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