



A guiding book consisting of the Beliefs and Rulings of Islam
and awareness of good and bad deeds for new Muslims

PRIMARY TEACHINGS *of* ISLAM



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

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Translated into English by : Translation Department (Karachi)

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An introduction to this book

Allah Almighty has stated:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the only (true) religion according to Allah is Islam.

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aale 'Imran, verse 19)

Under this Ayah, it is stated in the exegesis of 'Siraat-ul-Jinan': The religion of every prophet was Islam only. Therefore, no other religion except Islam is acknowledged in the court of Allah Almighty. However, Islam here refers to the religion which was brought by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty created the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a Messenger for all the people and made him as the Last Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Now even if someone follows any other celestial religion and does not completely acknowledge this absolute and final religion [of Islam], and follow the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then his act of following the celestial religion is also wicked. Christians, Jews, unbelievers, etc. claim that their religions are great and acknowledged. So, in this Ayah, their claim has been refuted. (*Siraat-ul-Jinan, Part 3, Surah Aale 'Imran, verse 19, vol. 1, p. 448*) The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Every child is born on the Fitrah of Islam but his parents convert him to Jewish, Christian or an idol-worshipper.' (*Bukhari, vol. 1, p. 457, Hadith 1358*) So, it has been known that Islam is only a true and the approved religion of Allah Almighty.

As a Muslim, it is necessary for every man and woman to learn the necessities of Islam. Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, a great scholar of 14th century, stated: It is obligatory to learn and teach about the beliefs of Islam and Sunan first, then the rulings of Salah and Taharat, etc. and then the necessities of Shari'ah. (*Fatawa Razawiyyah, vol. 24, pp. 146-158*) Dawat-e-Islami, a Madani movement of the devotees of Rasool, is committed to propagating Islam, Quran and Sunnah in more than 200 countries of the world, it is also fulfilling the responsibility of doing Tarbiyyah of the new Muslims who come into the fold of Islam, according to the correct Islamic principles. The book in your hand, titled 'Fundamental Information about Islam' is a link to the same chain. It contains the eight

chapters under the topics like fundamental beliefs and rulings of Islam, Sunan and manners, blessings of Allah Almighty, excellence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ plus good and bad deeds. We pray that Allah Almighty make this book as useful for learning and teaching Islam, and grant us Taufeeq to remain steadfast in Islam.

اٰمِيْنَ بِجَايَةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Chapter No. 1: Six basic points after embracing Islam

(With easy methods of Wudu, Ghusl and Salah)

Congratulation on embracing Islam

You are most welcome to Islam! You are so lucky that Allah Almighty has blessed you with Islam. May Allah Almighty keep both of us steadfast in Islam till death. The embracing of Islam is a great blessing, remaining steadfast in Islam is a great privilege and dying on Islam has great significance.

Saying of Allah Almighty:

And whomsoever Allah Almighty wills to guide, He opens his chest for Islam.

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-In'am, verse, 125)

Indeed, those who said, 'Allah is our Lord,' then remained firm (on it), upon them is neither fear, nor do they grieve. They are the people of Paradise, they will abide therein forever; the reward of their deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Ahqaaf, verses 13,14)

A blessed Hadith:

Good news has been announced for those who have embraced Islam as the Last Prophet Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,¹ 'Allah Almighty's true bondman who testifies that there is no god but Allah and Muhammad is the bondman and Prophet of Allah, Allah Almighty will declare Hell as Haraam [prohibited] on that person.' *(Bukhari, vol. 1, p. 67, Hadith 128)*

Islamic scholars said: The meaning of this Hadith is that whoever recited Kalimah and also performed rights of Kalimah as well as duties of Deen, he will enter into Jannah.

(Sharh Muslim Lin-Nawawi, vol. 1, pp. 219, 220, selected)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ When our Holy Prophet's name comes up, the Du'a has to be recited like صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This Du'a is called Durood Shareef.

1. Islam effaces previous Sins

It is also a quality of Deen-e-Islam that when anyone embraces it, whatever sins he has committed in the past are all pardoned. As when the companion of Rasool Hadrat Amr Bin Aas رضي الله عنه came to the Holy Prophet صلى الله عليه وآله وسلم to embrace Islam and held the blessed hand of Rasool and desired to embrace the Islam on a condition that his previous sins be pardoned. Then the Holy Prophet صلى الله عليه وآله وسلم said, 'Don't you know that after embracing Islam, previous sins are effaced.' (*Muslim, p. 71, Hadith 321*) Of course, the rights of people which were compulsory on the one who embraced Islam but could not perform, those will not be pardoned. For example, he borrowed loan from someone then after embracing Islam, he will have to pay.

2. Islam is a Blessing

Allah Almighty has said:

Today, I have perfected for you your religion and completed My Favour upon you, and have chosen for you Islam as your religion.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, verse. 3)

Indeed, the only (true) religion according to Allah Almighty is Islam;

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-'Irfan, verse 19)

A blessed Hadith:

The Holy Prophet صلى الله عليه وآله وسلم once passed by a Halqah of the companions and asked them, 'What has made you sit here?' They said, 'For the guidance of Islam that He blessed us and the favor that He conferred on us through this [guidance], we have sat to remember Allah Almighty and to express our thanks.' Then the Beloved Prophet صلى الله عليه وآله وسلم said: Jibreel¹ came to me and said that Allah Almighty feels Proud of you before angels. (*Muslim, p. 1111, Hadith 6857*)

3. Who is a successful Muslim?

Allah Almighty has stated:

The people of Hell (i.e. the disbelievers) and the people of Paradise (i.e. the believers) are

¹ He is Allah's angel messenger, who is the leader of all angels.

not equal; only the people of Paradise are successful.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, verse 20)

Allah Almighty has stated at another place:

And whosoever obeys the command of Allah and His Messenger, and fears Allah, and observes piety; so, it is these (people) who are successful.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, verse 52)

The meaning of this Ayah is this that those who obey Allah Almighty in Faraid [obligatory acts], follow His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Sunan, fear Allah Almighty regarding His disobedience committed in the past and adopt piety for future, such people are successful.

4. The aim of the creation of mankind

The main aim of the mankind's birth and his life is to worship Allah Almighty and to obey His commandments.

Allah Almighty has stated:

And I have created Jinn and human beings only for this, that they should worship Me.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Zaariyat, verse 56)

A blessed Hadith:

As narrated by Hadrat Abu Huraira رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah Almighty has said: O human! You get free for my worship; I will fill your chest with contentment and close the door of your indigence and if you do not do so then I will keep your hands busy at all times and will not close the door of your indigence.

(Tirmizi, vol. 4, p. 211, Hadith 2474, Chapter 30)

5. Some acts of worships are compulsory for Muslim

Some acts of worship and some rights have been made compulsory for the one who embraces Islam, and whoever fulfils them with devoutly, Allah Almighty has promised Jannah for them.

Allah Almighty has stated:

Allah's promise is with the pious believers; that for them is forgiveness and great reward.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, verse 9)

Islam has given his followers such an exceptional system of the acts of worship that eliminates faults from the inside of a person and makes him such a person of the society who becomes pride of the country and nation. Amongst all the acts of worship, Salah is the most important act. There are many benefits of offering Salah.

Two blessed Ahadith:

1. Hadrat Umer رضي الله عنه has narrated that a person asked, 'O Allah's Rasool صلى الله عليه وآله وسلم! In Islam, what is the dearest thing to Allah?' He stated, 'To offer Salah on time.'
(Shu'ab-ul-Iman, vol. 3, p. 39, Hadith 2807)
2. The Beloved Prophet صلى الله عليه وآله وسلم said, 'First of all, a person will be accounted for his Salah on the Judgement Day. If it is found correct, all other deeds will be fine and if it is found wrong, all will be worthless. *(Mu'jam-ul-Awsat, vol. 1, p. 504, Hadith 1859)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Your first Salah

A blessed Hadith:

Hadrat Jabir رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وآله وسلم said, 'Salah is the key to Jannah and the key to Salah is purification.'
(Masnad Imam Ahmad, vol. 5, p. 103, Hadith 14667)

Note: Being in the state of Wudu is compulsory before every Salah.

Easy method of Wudu

1. Rinse your mouth three times with water, ensuring that the water reach all parts of the mouth.
2. Then smell and sniff water three times, ensuring that the water should not reach your brain as it is harmful.

3. Pour water on your entire face.
4. Wash properly your both hands up to and including your elbow three times.
5. Take fresh water, wet your hands and wipe the entire head without touching anything else.
6. Wash properly both feet three times up to the top of the ankles.

NOTE

- ❖ This is your first Wudu. In order to ease the process, we have left some of such acts that can be left. That is, if we don't perform these acts, Wudu is still valid. However, if we perform them, we get more reward.
- ❖ There are some acts in Wudu that it is necessary to perform them as without performing these acts, Wudu is not valid. There are some things which invalidate Wudu (e.g. passing of stool in the washroom, passing of wind, flowing of blood over the body. Like this, Wudu also invalidates after Ghushl invalidates. (For example, wet dreams or discharge of semen while awake, intercourse of man and woman, menstruation, etc. ¹
- ❖ Remember, Ghushl and Wudu both are compulsory for Salah.²
- ❖ Likewise, if clothes become impure (for example cloth comes into contact with urine or blood, cloth will be impurified.

Method of Purifying Clothes

If there is any kind of impurity on the clothes whether thick like stool, animal's stool or thin impurity like urine, etc., in both conditions, the cloth be washed to the extent that the color and smell of impurity disappeared, and it is confirmed that impurity has been wiped out. Now the cloth has become pure.

¹ The method of Ghushl is coming ahead.

² You find the details of all these issues in the book, 'Laws of Salah'.

Easy Method of Ghusl

1. The method of rinsing the mouth

Take water in your right hand and put it into your mouth. Rinse it thoroughly around the upper, lower, right and left parts of your mouth.

2. The method of sniffing water into the nose

It is necessary to wash the soft part inside the nose up to the hard bone. To do this, take water into the right hand and bring it close to the nose. Then gently sniff the water up to the nose bone. There is no such command in the Islam which may harm our body.

3. The method of making water flow over the entire body

It is necessary to make water flow over every part, all skin, and all hairs of the body from the hair of the head up to the soles of the feet. Rub the water into the body first and then make the water flow over it to ensure that no part of the body remains dry. Remember! If even the amount of one hair on the body remains dry, the Ghusl will not be valid.

Note: Having performed Ghusl, Wudu is also done when there is no such thing that may invalid Wudu.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

5 Salahs

There are 5 Salahs in a day.

1. Fajr (before the sun rises)
2. Zuhr (at noon)
3. Asr (in the evening)
4. Maghrib (after the sun sets)

5. Esha (at night).

Note: The Salah time can be seen from the Salah calendar. It can also be seen on Dawate-Islami's website and through Prayers app.

https://play.google.com/store/apps/details?id=com.dawateislami.namaz&hl=en_US

Detail of Rakat of 5 Salahs

There are different types of Rakat in one time of Salah. Some are Fard, some Wajib and some Sunnah Moakkadah. Details are as follows:

No.	Salah	Detail
01	Fajr	2 Sunnat, and 2 Fard
02	Zuhr	4 Sunnah, 4 Fard and 2 Sunnah
03	Asr	4 Fard
04	Maghrib	3 Fard and 2 Sunnah
05	Esha	4 Fard, 2 Sunnat and 3 Witr

NOTE:

- ❖ Besides these, there are also some Rakat Sunnah Ghair Moakkadah and some Nawafil in Salahs.
- ❖ Man performs Salah behind the Imam yet there are some people whose presence is not compulsory in the Masjid.
- ❖ If we offer Fard Salah behind the Imam, it will also be easy. However, women will perform Salah alone.

When standing up for Salah, these things are compulsory

- ❖ Be purified (Wudu & Ghusl), body and cloths be cleaned.
- ❖ Be wearing complete cloths.
- ❖ Face be towards Qibla

- ❖ There should be time of Salah which has to be performed.
- ❖ There is intention of Salah which has to be performed.

What should be recited in Salah

There are a lot of things to be read in Salah but out of them 5 are most important which are to be read compulsorily.

01	Takbeer means 'اللهُ أَكْبَرُ'
02	<p>Surah Al-Fatihah</p> <p>أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾</p>
03	<p>Read something after Surah Al-Fatihah, there is detail in it, for example we shall read</p> <p>الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾</p>
04	<p>Tashahhud</p> <p>التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ط السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﴿١﴾</p>
05	At the end of Salah: Assalam

Note: Quran and other things (i.e. Arabic supplications, etc.) have to be pronounced correctly. Learn from a Qari or a good teacher. For this, please contact Madrasa-tul-Madinah online (<https://www.quranteacher.net/>).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Easy Method of performing 2 Rakat Salah (For Male)

01	<p>Intention about the Salah you are about to offer. (For example, I intend to perform 2 Rakat Fard Salah of Fajr), then while standing, raise your hands to your ears and while saying 'اللهُ أَكْبَرُ' place your hands on your abdomen below the navel.</p> <p>(It is called Qiyam.)</p>
02	<p>Now recite complete Surah Al-Fatiha then three small verses</p> <p style="text-align: center;">الرَّحْمٰنُ الرَّحِیْمُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْاِنْسَانَ ۝</p> <p>❖ Note: Men have to offer Fard Salah behind the Imam of Masjid, now if you have not memorized all this (i.e. Qirat), even then Salah will be valid as we do not have to recite behind Imam.²</p>

¹ To recite Al-Hamd in every Rakat of every Salah (besides 3rd and 4th Rakat of Fard Salah). It means that all of its seven Ayahs are absolute Wajib. To miss one of its Ayahs or even a word is to miss a Wajib act. (*Bahar-e-Shari'at, vol. 1, p. 517, part 3*) To combine a Surah in every Rakat of every Salah (besides 3rd and 4th Rakat of Fard Salah). It means that it is Wajib to recite a small Surah like (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) or three small Ayahs like (لَمْ يَلْمِزْهُمْ اَشْیًا وَّ لَمْ يَكُنْ لَهُمْ اِلٰهٌ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ) or one or two Ayahs equivalent to three small Ayahs. (*Bahar-e-Shari'at, vol. 1, p. 517, part 3*)

² Jama't-e-Awlaa of the Masjid is Wajib upon a sane (who is not crazy), pubescent, free (now everyone is free) and Qadir (man who is able to perform Salah with Jama't). Anyone who misses it even once without a Shar'i reason is a sinner. (*Durr-e-Mukhtar Ma Radd-ul-Muhtar, vol. 2, pp. 340-342*) When the Imam performs Qirat whether in a loud or slow voice, at that time, it is Wajib upon a Muqtadi [follower] to keep silent (i.e. he shouldn't perform Qirat). (*Bahar-e-Shari'at, vol. 1, p. 519, part 3*)

	<p>❖ If you are performing Salah alone and you have not memorized all this then only a single Ayah e.g.</p> <p style="text-align: center;">الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾</p> <p>can be read and for a while (e.g. 15 times) say ‘اللهُ أَكْبَرُ’, but memorize during the course of time. Surah-tul-Kausar and 3 Ayahs must be learnt as soon as possible.¹</p> <p>❖ Whatever needs to be recited in Salah, recite loud enough that can only be listened by you.</p>
03	Then bow down while saying ‘اللهُ أَكْبَرُ’ and hold your knees (It is called Ruku).
04	Now say thrice ‘اللهُ أَكْبَرُ’
05	Then stand straight while saying ‘اللهُ أَكْبَرُ’ now stand for a

¹ It is Fard to recite one Ayah (in the first two Rakat of Fard and in all Rakat of Sunan, Nawafil and Witr). (That is, Salah will be absolutely invalid without it.) (*Fatawa Razawiyyah, vol. 6, p. 347*) Mufti Ahmed Yar Khan Na’imi رحمته الله عليه stated: ‘It you have not memorized Quran at all, recite ‘سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ’ (in Salah).’ ‘Ulama stated: A new Muslim who could not memorize Quran, he should recite it instead of Quran (in Salah). (*Miraat-ul-Manajih, vol. 2, p. 27*) If you have not memorized even a single Ayah but you have memorized this Tasbeeh (invocation), then you can recite this (Tasbeeh) until you have not memorized a single Ayah. However, it is a lot easier to memorize some Ayahs (like **الْحَمْدُ لِلَّهِ ﴿١﴾** (رَبِّ الْعَالَمِينَ ﴿١﴾) than to memorize this Tasbeeh. It is Fard to keep standing for the time span of Fard Qiraat in Salah and it is Wajib to keep standing for the time span of Wajib Qiraat. (*Bahar-e-Shari’at, vol. 1, p. 510, part 3*) If you have recited one Ayah, even then the Wajib Qiyaam will remain necessary. (That is, to keep standing as long as you spend time to recite Sura-tul-Fatiha and other Surah, etc.) It is mentioned in Fatawa Amjadiyah: If there is such a man who cannot pronounce Arabic (since he does not know Arabic), Qiraat is not Fard for him. It is enough whatever he recites instead of Qiraat. (*Fatawa Razawiyyah, vol. 2, p. 97, Summarised*) In its footnote, Sharih Bukhari رحمته الله عليه stated: Anyone who has not memorized Quran, it is Fard for him to keep standing for the time span of Fard Qiraat in Salah and it is Wajib for him to keep standing for the time span of Wajib Qiraat. At that time, it is better for him to do the Zikr than to keep standing silently. This Zikr can be Tasbeeh, Tehleel or anything else. It is Wajib to recite (complete) Sura-tul-Fatiha and one Surah (or three small Ayahs or one Ayah which should be equivalent to three small Ayahs). (*Durr-e-Muhtar, vol. 2, p. 315*)

	moment during which 'اللهُ أَكْبَرُ' can be recited once.
06	Now go towards the ground while saying 'اللهُ أَكْبَرُ'.
07	Make sure your nose and forehead touch the ground properly after going towards the ground (It is called Sajdah.)
08	Make sure all fingers of the feet otherwise rear part of three fingers of each foot should touch the ground.
9	Now say 'اللهُ أَكْبَرُ' 3 times.
10	Now sit while saying 'اللهُ أَكْبَرُ' go towards the ground as went previously.
11	Now again go towards the ground as went previously.
12	Now say 'اللهُ أَكْبَرُ' trice.
13	Now stand up saying 'اللهُ أَكْبَرُ'.
14	Now do the same as you did previously (reciting Surah-tul Fateha then any Surah, then holding the knees (e.g. performing Ruku), then standing up, then standing for a moment, then going towards the ground, then making sure forehead, nose and rear parts of the fingers of the feet touch the ground properly (e.g. performing Sajdah), then sitting, then sitting for a moment, then going towards the ground as previous.
15	Now do not stand up after 2 Rakat rather keep sitting.
16	Now complete At-Tahiyat, if you have not memorized then recite 'اللهُ أَكْبَرُ' (for example 15 times) for a while but memorize it during the course of time. Memorize

	complete At-Tahiyyat as soon as possible. ¹
17	After At-Tahiyyat turn your neck towards right side and say 'السَّلَامُ'.
18	Then turn neck towards left side and say 'السَّلَامُ'.

Congratulations! Your 2 Rakat Salah has completed.

NOTE:

- ❖ This is your first Salah. For your ease, we have skipped many such things that if we skip some of them, Salah is even valid. we have also skipped such things that if we skip them, Salah is not valid. However, if we skip due to a Shar'i reason, Salah is valid.
- ❖ There are some acts in Salah which are necessary to be performed, for Salah without them is not valid. Some acts are such that if they are performed in Salah (e.g. talking with someone, eating and drinking during Salah, etc.), Salah will be invalidated by them. Likewise, there are some acts of Salah that if we skip [them] intentionally, Salah will not have to be performed again. Likewise, there are some acts that if we have performed in Salah (e.g. touching beard, body or dress), Salah will have to be performed again. You can get their details from 'Laws of Salah' and 'Blessings of Salah'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ After completing the Rakats of Salah, it is Fard to sit as long as the complete At-Tahiyyat is recited until 'رُسُولُهُ'. (That is, Salah will be absolutely invalid without it.) (*Bahar-e-Shari'at*, vol. 1, p. 515, part 3) It is Wajib to recite Tashahhud in both Qa'dahs (i.e. after the second Rakat and the last Rakat of every Salah). (*Durr-e-Mukhtar*, vol. 2, p. 196) If anyone misses some portion of Tashahhud in any Qa'dah, then Sajdah Sahw is Wajib. (*Bahar-e-Shari'at*, vol. 1, p. 519) It is narrated in Tirmizi that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ educated one villager regarding Salah and said, 'If you have not memorized Quran, recite it or else perform the Hamd, Takbeer and Tehleel of Allah Almighty, then perform Ruku'. (*Tirmizi*, vol. 1, p. 325, Hadith 302) In the interpretation of this Hadith, Sheikh Muhaqqiq stated: 'It has been known from 'perform His Tauheed [Oneness]' that whoever has not memorized Quran, he should recite 'سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ' instead of Quran. For example, that person embraced Iman [faith], but he didn't have an opportunity to memorize Quran until the time of Salah arrived, such a person should perform Zikr, Tehleel and Tasbeeh. (*Ashi'ah Al-Lam'aat*, vol. 1, p. 389)

Easy method of performing 4 Rakat Salah (For Male)

1/15	First complete 2 Rakat by following the points from 1 to 15, but do not perform Salam like 2 Rakat Salah.
16	Now stand up straight saying 'اللهُ أَكْبَرُ'.
17	Now perform 3 rd and 4 th Rakat like 2 Rakat (i.e. saying 'اللهُ أَكْبَرُ' standing straight for the 3 rd Rakat, reciting Al-Fatiha and then a Surah, then holding knees (i.e. performing Ruku), then standing up, then standing up for a while, then going towards the ground, then properly touching nose, head and rear parts of the feet fingers with the ground (i.e. performing Sajdah) then sitting, then sitting for a while, then going towards the ground like previously and then performing one more Rakat like this.
18	Now sit in 4 th rakaat like 2 nd Rakat.
19	Now recite complete At-Tahiyyat. If you have not memorized, then for a while (e.g. 15 times) say 'اللهُ أَكْبَرُ'. However, remember that during the course of time, memorize complete At-Tahiyyat as soon as possible.
20	After At-Tahiyyat, say 'السَّلَامُ' by turning neck towards the right side.
21	Then say 'السَّلَامُ' while turning neck towards the left side.

صَلُّوا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

3 Rakat Salah

Whatever details about the Salahs of a day have been mentioned, there are two types of 3 Rakat Salah

1. Maghrib Salah
2. Witr Salah (which is performed after Fard and Sunnah of Isha).

Easy method of performing 3 Rakat Fard Salah (For Male)

1/15	First complete 2 Rakat by following the points from 1 to 15, but do not perform Salam like 2 Rakat Salah.
16	Now stand up straight saying ‘الله أكبر’.
17	Now perform 3 rd Rakat like 2 nd Rakat (i.e. saying ‘الله أكبر’ standing straight for the 3 rd Rakat, reciting Al-Fatiha and then a Surah, then holding knees (i.e. performing Ruku), then standing up, then standing up for a while, then going towards the ground, then properly touching nose, head and rear parts of the feet fingers with the ground (i.e. performing Sajdah) then sitting, then sitting for a while, then going towards the ground like previously.
18	Now sit in 3 rd Rakat like 2 nd Rakat.
19	Now recite complete At-Tahiyat. If you have not memorized, then for a while (e.g. 15 times) say ‘الله أكبر’. However, remember that during the course of time, memorize complete At-Tahiyat as soon as possible.

20	After At-Tahiyyat, say 'السَّلَامُ' by turning neck towards the right side.
21	Then say 'السَّلَامُ' while turning neck towards the left side.

Easy method of performing 3 Rakat Witr

15/1	First complete 2 Rakat by following the points from 1 to 15, but do not perform Salam like 2 Rakat Salah.
16	Now, stand up straight saying 'اللهُ أَكْبَرُ'.
17	Now recite Surah-tul-Fatiha and other Surah in 3 rd Rakat like 2 nd Rakat. If you have not memorized this (e.g. Qirat), just memorize one Ayah 'أَسْتَغْنِي بِرَبِّ الْعَالَمِينَ' and recite. Recite 'اللهُ أَكْبَرُ' for a while (e.g. 15 times), but remember that during the course of time, you have to memorize complete Surah-tul-Fatihah and 3 Ayahs as soon as possible.
18	Now again raise your hands to your ears and while saying 'اللهُ أَكْبَرُ' place them on your abdomen below the navel.
19	Now say 'اللَّهُمَّ اغْفِرْ لِي' once. (Memorize this sentence.)
20	Now bow down while saying 'اللهُ أَكْبَرُ' and hold your knees.
21	Now say 'اللهُ أَكْبَرُ' three times.
22	Now stand up while saying 'اللهُ أَكْبَرُ', and now keep

	standing quietly for a moment during which 'اللهُ أَكْبَرُ' can be recited once.
23	Now go towards the ground while saying 'اللهُ أَكْبَرُ'.
24	After going towards the ground, make sure your forehead and nose touch the ground properly.
25	Make sure all fingers of your feet or rear part of the three fingers of each foot touch the ground.
26	Now say 'اللهُ أَكْبَرُ' three times.
27	Now sit while saying 'اللهُ أَكْبَرُ' and after sitting properly, keep sitting for a moment during which 'اللهُ أَكْبَرُ' can be recited once.
28	Now again go towards the ground while saying 'اللهُ أَكْبَرُ' as you went previously.
29	Now recite 'اللهُ أَكْبَرُ' thrice.
30	Now sit straight while saying 'اللهُ أَكْبَرُ'.
31	Now recite complete At-Tahiyyat. If you have not memorized, then recite 'اللهُ أَكْبَرُ' for a while (e.g. 15 times). However, remember that during the course of time, you have to memorize complete At-Tahiyyat as soon as possible.
32	After At-Tahiyyat, turn your neck to your right and say 'السَّلَامُ'.
33	Then turn your neck to your left and say 'السَّلَامُ'.

Congratulations! Your Salahs for a whole day have completed.

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Salah of Islamic sisters

There is no difference in Wudu, Ghusl, Rakats of Salah and things recited in Salah of Islamic brothers and sisters. However, there is difference in some things:

1. Islamic sisters do not have to perform Salah behind the Imam
2. It is necessary for Islamic sisters to hide the entire body during Salah except face, both palms and both feet. If both hands (till wrists), feet (till heels) are fully exposed even then Salah will be valid
3. There is a different method for Islamic sisters to perform Salah, which means how to sit and stand up in Salah. Islamic sisters should learn the method of 2 Rakat Salah and then perform all Salahs like that.

Easy method of performing 2 Rakat Salah (For Female)

1	Intention of the Salah you are about to offer (e.g. I intend to perform 2 Rakat Fard Salah of Fajr), then raise both hands to your shoulders without bringing them out of the shawl and place on the chest while saying 'الله أكبر'. (It is called Qiyam.)
2	Now recite complete Surah Al-Fatiha then three small Ayahs <p style="text-align: center;">الرَّحْمٰنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝</p> If you have not memorized all this (i.e. Qirat) then you can only recite a single Ayah e.g. <p style="text-align: center;">الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝</p>

	<p>and say 'اللهُ أَكْبَرُ' for a while (e.g. 15 times), but remember that during the course of time you have to memorize complete Surah-tul-Fatiha and 3 Ayahs as soon as possible.</p> <p>Note: Whatever needs to be recited in Salah, you have to recite in such a loud voice that only you can listen to it.</p>
3	Then saying 'اللهُ أَكْبَرُ' bow down to the extent of placing hands on the knees. Now put your hands on your knees gently. (This is called Ruku.)
4	Now say 'اللهُ أَكْبَرُ' thrice.
5	While saying 'اللهُ أَكْبَرُ' stand up straight and keep silent for a moment during which 'اللهُ أَكْبَرُ' can be uttered once.
6	Now go towards the ground while saying 'اللهُ أَكْبَرُ'.
7	Keep the parts of the body close together i.e. arms touching sides, belly touching thighs, thighs touching shins, and shin touching the ground. Make it sure that the nose and the forehead properly rest on the ground. (This is called Sajdah.)
8	And draw both feet out towards the right side
9	Now utter 'اللهُ أَكْبَرُ' thrice.
10	Now sit while saying 'اللهُ أَكْبَرُ' and draw both feet out towards the right side. After sitting properly, keep sitting for a moment during which 'اللهُ أَكْبَرُ' can be uttered once.
11	Then again go towards the earth while saying 'اللهُ أَكْبَرُ' as you went previously.
12	Now utter 'اللهُ أَكْبَرُ' thrice.

13	Now stand up straight while saying 'اللهُ أَكْبَرُ'.
14	Do the same as you did previously (i.e. reciting Surah-tul-Fateha, then Surah, then placing hands on knees (i.e. performing Ruku), then standing up, then standing for a moment, then going towards the ground and making it sure that the nose and the forehead rest properly on the ground, drawing both feet to the right side (i.e. performing Sajdah), then sitting, then sitting for a moment then going towards the ground.
15	Do not stand up after 2 Rakat rather be sitting.
16	Now recite complete At-Tahiyyat. If you have not memorized, utter 'اللهُ أَكْبَرُ' for a while (e.g. 15 times) but remember that you have to memorize complete At-Tahiyyat.
17	After At-Tahiyyat, turn the neck towards the right side saying 'السَّلَامُ عَلَيْكُمْ'.
18	And then turn the neck towards the left side saying 'السَّلَامُ عَلَيْكُمْ'.

Congratulations!! Your 2 Rakat Salah has been completed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Easy method of performing 2 Rakat Salah behind Imam (For Male)

01	In your heart make a firm intention of the Salah you are about to offer. (e.g. I intend to perform 2 Rakat Fard Salah of Fajr behind this Imam.) (It is better to say it verbally.) Now raise hands to the ears and place
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	them on abdomen below the navel saying 'اللهُ أَكْبَرُ'. (It is called Qiyam.)
02	<p>After Imam says 'اللهُ أَكْبَرُ', utter 'اللهُ أَكْبَرُ' loud enough that you can listen to it and place hands on abdomen below the navel. (Remember that voice should be loud enough that should not disturb others.) Man has to perform Fard Salah behind the Imam of Masjid and does not have to recite Sura-tul-Fatiha and other Surah. (That is, men do not recite Qirat behind Imam). Therefore, stand silently.</p> <p>NOTE: In Zuhr and Asr, Imam does not recite loudly so we shall still remain quiet.</p>
03	After Imam says 'اللهُ أَكْبَرُ', bow down for Ruku saying 'اللهُ أَكْبَرُ' and hold your knees with your hands. (This is called Ruku.)
04	Now utter 'اللهُ أَكْبَرُ' thrice.
05	After Imam says 'سَبِّحْ اللهَ لِيَسْمَعَنَّ حَيْدَهُ', return to the standing position saying 'اللهُ أَكْبَرُ'. Do not recite anything but stop for 2-3 seconds and leave your arms hanging straight.
06	If Imam says 'اللهُ أَكْبَرُ' and goes in Sajdah, go towards the ground and make it sure that the forehead and the nose rest properly on the ground. (It is called Sajdah.)
07	Make it sure that all fingers of the feet otherwise rear part of the three fingers of each foot rest on the ground.
08	Now utter 'اللهُ أَكْبَرُ' thrice.

09	If Imam says 'اللهُ أَكْبَرُ' and sits, then sit saying 'اللهُ أَكْبَرُ'.
10	<p>After sitting properly, keep sitting for a moment during which 'اللهُ أَكْبَرُ' can be uttered once.</p> <p>Note: Wherever it is written that keep sitting for a moment during which 'اللهُ أَكْبَرُ' can be recited once, it is necessary to wait for a moment during which one Tasbeeh can be recited. We will have to wait until then, no matter Imam goes ahead in Salah.</p>
11	If Imam goes in Sajdah after saying 'اللهُ أَكْبَرُ' then go towards the ground make it sure that the forehead and the nose rest properly on the ground.
12	<p>Now utter 'اللهُ أَكْبَرُ' thrice.</p> <p>Note: Wherever it is written that recite this for three times, remember that if Imam proceeds in Salah, we will follow him without completing the Tasbeeh. However, it is still Wajib to wait for one Tasbeeh or its duration.</p>
13	If Imam stands up straight saying 'اللهُ أَكْبَرُ', stand up saying 'اللهُ أَكْبَرُ'.
14	Do the same as you did previously (i.e. reciting Suratul-Fatiha, then Surah, then placing hands on knees (i.e. performing Ruku), then standing up, then standing for a moment, then going towards the ground and making it sure that the nose and the forehead rest properly on the ground, drawing both feet to the right side (i.e. performing Sajdah), then sitting, then sitting for a moment then going towards the ground – all such acts should be performed whilst following the

	Imam.
15	After the 2 nd Sajdah of 2 nd Rakat when Imam says ‘اللهُ أَكْبَرُ’ and sits, then sit whilst saying ‘اللهُ أَكْبَرُ’.
16	<p>Recite At-Tahiyyat loud enough that only you can listen to it. If you have not memorized it, then recite ‘اللهُ أَكْبَرُ’ for a while (e.g. 15 times). However, remember that during the course of time, you have to memorize complete At-Tahiyyat as soon as possible.</p> <p>Note: If we have not recited the complete At-Tahiyyat and Imam proceeded, even then we shall complete At-Tahiyyat. If there are three or four Rakat Fard Salah like Maghrib, or Zuhr, Asr and Esha, then we shall perform 3rd and 4th Rakat like 1st and 2nd Rakat. (Its detail has been explained.) In the 3rd and 4th Rakat of any Fard Salah, Imam does not recite Qirat in a loud voice, even then we will remain absolutely silent.</p>
17	After Imam performs Salam towards the right side, turn your neck towards the right side and say ‘السَّلَامُ عَلَيْكُمْ’.
18	After Imam performs Salam towards the left side, turn your neck towards the left side and say ‘السَّلَامُ عَلَيْكُمْ’.

3 Madani Pearls

Running, laughing, making noise and speaking about the worldly affairs in the Masjid are prohibited. Man has to perform Friday Salah behind the Imam on Friday like 2 Rakat Salah, and before this, he has to silently listen to Khutba (sermon) of the Imam. Besides, two Salahs of Eid as well as Taraveeh Salah in Ramadan are also performed in a year. You can find their details in the book, “Laws of Salah”. Islamic sisters do not have

to perform Friday Salah nor Eid [Salah]. However, they will perform Taraveeh Salah alone as well.

May Almighty Allah enable us to remain steadfast in Deen-e-Islam! Aamin

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Chapter No. 02: Blessings of Almighty Allah

1. Parts of body

Dear Islamic brothers! Allah Almighty has bestowed countless blessings upon us. The world and everything in it is a blessing of Allah Almighty. If we reflect just on our bodies, we will gain an insight into the magnitude of the blessings that Allah Almighty has gifted us. Our eyes, ears, nose, tongue, hands, feet, and even our hair and skin are immense blessings of Allah Almighty. If we lose even one of these things, or if some illness befalls them, or if Allah forbid, they stop working, nothing in the universe can make up for that loss. Allah Almighty gave us these blessings so that we give thanks for them. We must only use these things for that which Allah Almighty has commanded, lest Allah Almighty takes back these blessings and we are left blind, deaf, mute, lame and crippled.

Allah Almighty says in the Holy Quran:

And gave you ears and eyes and hearts; that you may give thanks.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, verse 78)

May Allah Almighty protect us all from having our blessings taken away from us and may Allah grant us an increase in our blessings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Morsel of food

Dear Islamic brothers! Countless blessings of our beloved Lord Allah Almighty are showering down so rapidly upon the entire universe at every moment. If we just reflect

upon one morsel of our food, we will come to realise that in this one morsel, which seems like it is one blessing; Allah Almighty has actually placed heaps and heaps of blessings in this one blessing. Hence, a morsel is usually a combination of two things;

1. Bread
2. Curry.

Bread is made from flour, and curry is made of vegetables and meat. The animals whose meat is used in the curry are nourished on grass and other fodder, and vegetables and grass grow in the earth. Winds, clouds, rains, rivers, and seas are all necessary for the production of vegetables and grains. Evaporation occurs from the seas, and clouds are formed from which rain showers down. Fields are irrigated by the rains leading to the crops growing and being ready for harvest. Crops are then harvested and heavy machines are used to separate the wheat from the chaff. Wheat is then taken to flour mills in vehicles so that it can be ground. Machines made of metal are used to grind the wheat. Meanwhile, utensils are necessary to cook the curry, and fuel is used to cook the food. Coal, natural gas, and oil that come from the earth, as well as trees from forests are used to attain fuel. In this way, food is prepared using all of these things, and one morsel is made. Then, for our mouth to be able to taste the food, Allah Almighty created a tongue in it. To begin digestion of the morsel, He created a certain type of secretion (i.e. saliva), and He gave us teeth so that we can chew the morsel. However, it doesn't stop there! After the morsel has been swallowed by the throat, the overt conscious actions of the person may be over, but now the task of various organs begins. The stomach grinds the morsel, the liver makes blood from it, and there is a process of removing excess parts. The eyes, nose, ears, hands, and feet all benefit from that morsel. From that morsel, fat, flesh, and bones are made. In this way, in the shade of all of these abundant blessings, a person doesn't just stay alive; rather, he lives his life attaining even more blessings in this blessing-filled world. *(Taken from Shukr kay Faza'il, pp. 8-10)*

Indeed, Allah Almighty has spoken the truth in the Quran when He said:

And if you count the Favours of Allah, you will therefore never be able to count them. Indeed, Allah Almighty is Most Forgiving, Ever Merciful.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, verse 18)

If only we would become thankful slaves of Allah, remaining steadfast on His religion and spending our lives in obedience to Him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

3. MILK

Dear Islamic brothers! The blessings that Allah Almighty has granted us are beyond words. Wherever our vision or our mind stretches to, we find the blessings of Allah Almighty completely surrounding us.

Take the blessing of milk! Milk is the first means of nourishment for a human being after birth. When a child is born, his mother's milk gives him the nutrients that are necessary for his growth and development. Then when a child gets slightly older until his old age, milk from cows, buffalos, and goats continues to give him energy throughout his life. Look at the Majesty of Allah! The food that the animal eats goes down its throat and reaches its stomach. After the food is digested in the stomach, some becomes dung and some becomes blood and reaches all parts of the body. Other than dung and blood, there is another substance produced from that food which is different to them in colour, smell, and taste, and that is milk. When smelling milk, does it smell even at all like dung? When looking at it, does it even contain a hint of the redness of blood? Who is it that causes such a pure and clear substance to be extracted from between those things? It is none other than our Beloved Lord, Allah Almighty. In this regard, it is stated in the Holy Quran:

And there is indeed place for you to ponder in (the example of) the cattle. We provide you to drink from what is in their bellies; pure milk from between dung and blood, which is soothing to swallow for the drinkers.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, verse 66)

However, the human being is so ungrateful that he does not recognise his Lord, and is ready to disobey Him all the time. The pious predecessors have said, 'O human being! Just as your Lord has given you pure milk to drink, in which there is not so much as a hair's amount of contamination with dung or blood, you too should present sincere

worship in the Majestic Court of your Lord, in which there should be no contamination of ostentation. *(Noor-ul-Irfan, An-Nahl, under verse 66, p. 437, summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

4) THE SKY

Dear Islamic brothers! If we ponder carefully about this world, then we will realise that this world is like a home in which every blessing we need is present. The sky is like a roof, the earth is like bedding, the stars are like lamps, and there are plentiful treasures in the depths of the earth. We also observe all types of greenery, grains, and plants, as well as all types of land and sea animals all fulfilling all the needs of mankind. Just reflecting on the sky, we see that it has so many types of blessings:

Allah Almighty has granted the sky such a beautiful colour that is good for the vision and strengthens the eyesight. If the sky had been made of light, it would have caused harm to the eyesight of the one looking at it. When a person looks at the length of the sky, he becomes amazed. Especially when the sky is adorned with an array of stars and the moon is sparkling in all its glory, at that time the sky is a wondrous sight to be witnessed.

Allah Almighty has stated:

So, did they not see the sky above them; how We made it and adorned it, and there is no crack in it?

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Qaaf, verse 6)

When the kings of various empires build the ceilings of their palaces, they adorn them with great embellishment, but a person gets bored of looking at those decorated ceilings over and over again; however, look at the power of Allah Almighty that whenever a person looks up at the sky, he is refreshed and overjoyed. A person never gets bored of that amazing sight. Furthermore, his appreciation for the greatness and Majesty of Allah Almighty also increases in his heart. It is a saying of wise people: 'You attain blessings and comforts in accordance with the amount of the sky that is visible from your house.' Another special feature of the sky is that it has not only contained countless sparkling

stars, planets, and the sun and moon inside it, but they all orbit inside it as well, without the pathways of these orbits being fully known.

Allah Almighty has stated:

'Do you not see how Allah Almighty has created the seven heavens one above the other?'
'And (how) in them He has illuminated the moon, and made the sun a lamp?'

[Kanz-ul-Iman (translation of Quran)] (Part 29, An-Nuh, verses 15-16)

It is said that there are 10 benefits of looking at the sky:

1. It removes sadness.
2. It reduces Satanic whispers.
3. The state of fear disappears.
4. The remembrance of Allah Almighty is refreshed.
5. The appreciation of Allah's Majesty increases in the heart.
6. Bad thoughts are wiped out.
7. It reduces insanity.
8. It grants comfort to those who yearn to see Allah Almighty.
9. It grants comfort to those who remain engrossed in the love of Allah Almighty.
10. The Qiblah of supplication is the sky (i.e. during supplication, the palms are opened up to face the sky.) *(Taken from Majmu'a Rasa'il Imam Ghazali, Al-Hikmat Fi-Makhluqatillah, p. 8)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

5. AIR

Dear Islamic brothers! Allah Almighty has bestowed such immense favour on us in that He did not just create us, but He also granted us everything we require to stay alive.

Take air for example. Humans, and indeed animals, are hugely dependent on this blessing to stay alive. If there was no air, all humans, animals, birds, and insects on the earth would die. Air is as important for humans and animals as water is for fish, because if there was no air, the natural heat of the bodies of animals and humans would make

their hearts stop, causing them to die. It is due to the winds that clouds move from one place to the other and, by the command of Allah Almighty; water reaches wherever it is needed to irrigate fields. If this didn't happen, fruit, vegetables, grains and other essential things wouldn't be able to grow. It is due to the winds that boats sail from one place to another on the surface of the water taking necessary supplies with them. In this way, people across the world receive essential items. When the wind blows, it removes dirt and bad smell from the ground. If the wind didn't blow, people would become ill due to the dirt and bad smell and would die. Dust flies up when the wind blows and this makes fruit trees in gardens stronger. This dust covers mountains which makes the mountains capable of being used for farming as well. It is due to the winds that movement is formed in the seas and the seas emit ambergris, other expensive jewels, and many other things that are beneficial for humans. Due to the blowing of the wind, rain disperses and falls as droplets. If it was not for the wind, rain would gather and fall at once causing a lot of financial and physical damage. Then this rain that falls in the form of droplets gathers to form rivers and continues to fulfil the needs of people well. It is also a great blessing that air which is so important is completely free and so widespread that no human or animal in the world is deprived of it. Sometimes there is humidity when rain doesn't fall and the wind stops; there are even many wisdoms in this because if it rained continuously then the earth and everything on it would be destroyed, and if it was always humid with no wind and rain, our bodies, fields, springs, rivers etc. would all dry out, causing all living things to die. Therefore, it is for our betterment that sometimes the winds blow and sometimes they stop. At times, the wind and the rain it brings causes great loss. This happens to wake human beings up from the sleep of heedlessness, and to make them obedient and grateful to their Lord. *(Taken from Majmu' Rasa'il Imam Ghazali, Al-Hikmat Fi-Makhlūqatillah, pp. 16-17)*

Allah Almighty has stated:

And amongst His signs is that He sends winds; giving glad tidings, and because that He may make you taste His Mercy, and because that the ship may sail by His command, and because you may seek His Benevolence, and because you may give thanks.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Room, verse 46)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

6. FIRE

Dear Islamic brothers! Our beloved Allah Almighty is so Merciful to us such that every atom of the universe is an expression of His Grace and Power. The effects of His blessings and His generosity surround us in every direction. If you look at fire for example, you will see that just in this one thing there are so many beautiful expressions of the power of Allah.

Allah Almighty has created fire so beautifully that when a human being needs it, he can produce it and when he does not need it, he can extinguish it. If fire had not been granted to us in this way, but instead it was present all around us remaining spread out, it would have caused great destruction. In other words, fire is a hidden treasure.

There are many benefits of fire

Many foods and drinks are prepared with fire. If it wasn't for fire, grains and water would not come together to make food. Also, the digestive system would have been ruined due to using uncooked food and drink. It is through fire that we are able to take benefit from many metals that Allah Almighty has granted us. It is through fire that gold, silver, copper, and brass are moulded into different shapes and used. Production of different items of jewellery, different utensils and various other benefits are dependent on the blessing of fire. It was due to attaining these blessings that Allah Almighty ordered the people of Sayyiduna Dawood عَلَيْهِ السَّلَام to give thanks. In this regard, it is stated in the Holy Quran:

'Be thankful, O the people of Dawood!' And few amongst My bondsmen are grateful.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Saba, verse 13)

It is through fire that iron is softened and then moulded into swords, armour, shields, and other tools of war, through which a person protects his life, his people and his country. It is this miracle that Allah Almighty granted to Sayyiduna Dawood عَلَيْهِ السَّلَام that iron would become soft in his hands and he would make armour from it.

Allah Almighty has stated:

And we taught him (Dawood) to make a garment (i.e. armour) for you, to protect you from injuries (in wars). So, will you be thankful?

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, verse 80)

It is through iron that tools are made which are used for farming, road construction, cutting through mountains, and making various things from wood

And we sent down iron, in which there is extreme strength and benefits for people.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Hadeed, verse 25)

Allah Almighty has placed the means for human happiness and joy in fire as well because when a person's heart becomes frightened due to the darkness of the night, the darkness is averted with the light of fire and the heart attains peace. Due to the light attained from fire, eating and drinking at night becomes easy. Due to the light attained from fire, one remains protected from getting lost at night. Due to the light attained from fire, one remains protected from dangerous animals and insects at night. Fire also protects us from the cold. Allah Almighty says:

So, what do you say regarding the fire which you ignite? Is it you who grew its tree, or is it We Who are The Creator of it? We have made it (i.e. the fire) a reminder of Hell and as a benefit for travelers in the jungle. So, O Beloved, glorify the Name of your Lord, the Most Great.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Waqi`ah, verses 71-74) (Taken from Majmu'a Rasa'il Imam Ghazali, p. 17)

7) WATER

Dear Islamic brothers! Perhaps you have heard the phrase 'Water is life'. Today, let's learn about the meaning of this phrase. Water is amongst the things that we need the most in this world. Not just humans, animals, birds, insects, and trees all have a great need for water. More than 60% of a human's body is made up of water and there are currently more than 7.7 billion people in the world from which it becomes clear that just human beings require billions of gallons of water. Not just this, according to some research, the number of animals in the world is 10 times more than the number of humans, and the number of birds is 100 times more, so based on these figures the importance of water increases manifold. Water is not only necessary for humans, animals, birds and trees, but it is also essential in countless activities of this world. If

there was no water, most activities in this world would not be able to proceed. The interesting thing is that the amount of water that we cannot even estimate is needed on a daily basis by the creatures of the world; however, the world only receives from one single source, which is rain. This is because 67% of the world is made up of oceans but we cannot drink this water or use it in many of our essential needs. Therefore, Allah Almighty has bestowed upon us the system of rain to fulfil our need for water. First of all, water evaporates from the ocean which then forms clouds. These clouds containing hundreds of thousands of tonnes of water then go towards the sky. Look at the power of Allah Almighty that there is no pipe line nor any motor, but such a huge amount of water is transported by the clouds from the earth to the sky and thus it is as though the clouds are like water tanks above our heads storing all this water. This is not all, the water that went from the oceans to the sky was not drinkable, however after going up that very same water turns sweet, blessed and pure without the help of any machine. Allah Almighty says,

And We sent down blessed water from the sky, so We produced gardens therewith, and grain that is harvested.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Qaaf, verse 9)

Then if the clouds filled with water, rose upwards and rained, those people who live near oceans would have got water, but those who are far away from the oceans or those in the approximately 49 land locked countries of the world which do not link to any ocean would not have got any water. Therefore, Allah Almighty blessed the world with the favour of the winds which push the clouds to those regions which do not have oceans nearby and in this way, everyone's need for water is fulfilled. Another point to reflect on is that we use the water that we need, but what happens to the rest of the water? The answer is that the earth absorbs all that water by the command of Allah, which we then extract if needed by boring or by digging wells. It is the power of Allah Almighty that just like the pure water that falls from the sky, similar pure water comes from the ground after having been stored in it. Then when it gets very hot, the ground becomes dry, the water inside it finishes, and it doesn't rain either. In this case how can the shortage of water be fulfilled? Allah Almighty arranges for this need in the winter as the rain that falls on the mountains becomes ice and the mountains form glaciers, then when the need arises during the summer, that ice melts and flows as water, fulfilling the needs of

the people. The final point is that the world has existed for thousands of years but we are being given water free of charge for all that time and it never reduces either. As long as the world remains, water will continue to be attained free of charge and it will never reduce.

Certainly, Allah Almighty has spoken the truth,

So, O mankind and Jinn! Which of the favours of your Lord will both of you belie?

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Rahman, verse 13)

Lu'ab-e-Dahan would suffice instead of milk

If the infants were blessed with Lu'ab-e-Dahan [blessed saliva], they would not need milk. (*Anmuzaj Al-Labeeb, p. 211*) On the Day of Ashura (i.e. 10th of Muharram-ul-Haram), the Holy Prophet ﷺ would call the infants of his house and Sayyidatuna Fatima's house, put Lu'ab-e-Dahan into their mouths and tell their mothers, 'Do not feed them until night.' By virtue of Lu'ab-e-Dahan, the infants would not need milk to drink. (*Dalail Al-Nubuwwah, vol. 6, p. 226 | Zurqani Alal-Mawahib, vol. 5, p. 289*)

Chapter no. 3: Excellence of my Prophet ﷺ

1. The effulgent face

The wet-nurse who gave her milk to the Beloved Prophet ﷺ and looked after him in his blessed childhood, Sayyidatuna Halimah رضي الله عنها states regarding his childhood, 'The blessed, enlightened face of the Prophet ﷺ would shine so brightly that we would not need to light an oil lamp. One day our neighbour Umm Khawla said to me, 'O Halima! Do you light a fire in your home at night which results in a beautiful glow emanating from your house throughout the entire night?' Sayyidatuna Halima replied, 'This light is not from a fire; rather it is light of the luminous face of the Holy Prophet ﷺ.' (*Taken from Tafsir of Surah An-Nashrah, p. 107*)

Dear Islamic brothers! Allah Almighty created his Beloved Prophet Muhammad Mustafa ﷺ from light. Our Prophet ﷺ is no doubt a human being, but he is a human being created from light, and is the master of all human beings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. The bright moon

The beloved uncle of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ once said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it was the signs of your Prophethood that invited me to enter into your religion. I saw that (in your blessed childhood) you were in your cradle talking to the moon and gesturing to it with your blessed finger. The moon would move following whichever direction you gestured to it with your blessed finger.’ The Illuminated Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I would talk to the moon and the moon would talk to me. It would comfort me from crying, and when it would prostrate under the Throne of Allah, I would hear the sound of its Tasbeeh.’ (*Al-Khasa'is-ul-Kubra, vol. 1, p. 91*)

Dear Islamic brothers! You just heard that Allah Almighty granted so much power to our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that in his blessed childhood he would move the moon wherever he wanted just by gesturing to it with his blessed finger. After announcing that he was a Prophet, at the age of approximately 48, the non-believers of Makkah demanded that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ split the moon into two, upon which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed them the splitting of the moon into two by gesturing to it with his blessed finger. (*Madarij-ul-Nubuwwah, vol. 1, p. 181*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Witness of the infant

Allah's Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once in a house in Makkah, when a man brought an adopted child wrapped in a cloth who had just been born on that day to the Prophetic court. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to that child, ‘Who am I?’ Look at the power of Allah! The child said immediately, ‘You are the Messenger of Allah.’ Hearing this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You have spoken the truth. May Allah bless you.’ (*Marifah-tus-Sahabah, vol. 4, p. 314, Hadith 6395*) (*Samaan-e-Bakhshish, p. 172*)

Dear Islamic brothers! Did you see! Allah Almighty has given our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such a great status that even milk-drinking infants bear witness that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a true Prophet of Allah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Even animals would regard the respect

The son of the Holy Prophet's uncle, and very special Sahabi, Sayyiduna Abdullah Ibn Abbas رَضِيَ اللهُ عَنْهُمَا says, 'In his childhood, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once separated from his grandfather, Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ in the mountains of Makkah. After much searching, Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ went back to Makkah, and clung to the cloth of the Holy Kaaba, weeping in supplication for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be found. Meanwhile, the famous disbeliever Abu Jahl was returning on his camel with his herd of goats when he saw the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Abu Jahl made his camel sit down and had the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sit behind him. When he tried to make the camel get up, it didn't get up. Then when he had the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sit in front of him, it got up, and it was as though it was saying to Abu Jahl, 'O idiot! He is the leader, how can he be behind a follower! (I.e. his status demands that he be in front, so how could he be put behind?!)' Sayyiduna Abdullah Ibn Abbas رَضِيَ اللهُ عَنْهُمَا says further, 'Just as Allah Almighty made Sayyiduna Musa عَلَيْهِ السَّلَام return back to his mother through the means of the Pharaoh, Allah Almighty made the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ return back to his grandfather by the means of Abu Jahl.' (*Ruh-ul-Ma'ani, part 30, p 532*)

Dear Islamic brothers! Did you see the power of Allah?! Allah Almighty made his Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reach his grandfather through the means of Abu Jahl. Verily, Allah Almighty does whatever He wills. We also learnt that even animals regard the respect of the Prophet as an obligation.

I.e. look at the incredible status of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Even animals revere him, stones respectfully greet him (giving Salaam), and trees prostrate in front of him.

5. Water sprang forth

The uncle of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Abu Talib رَضِيَ اللهُ عَنْهُ said, 'Once I was with my nephew (i.e. the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in a place called Zul Majaz when suddenly I felt thirsty. I said to [the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O my nephew! I am thirsty.' I did not say this because my nephew had water; rather I only said this to express my problem. Upon hearing my statement, He got down from his riding animal immediately and said, 'O uncle! Are you thirsty?' I said, 'Yes.' Hearing this, [the Prophet] Muhammad struck the ground with his blessed heel

from the blessings of which water suddenly sprang forth from that place! Then he said to me, ‘O uncle! Drink the water.’ Then I drank that water.’ (*Tareekh Dimashq, vol. 66, p. 308*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

6. The burnt hand healed

The companion of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyiduna Muhammad Bin Haatib رَضِيَ اللهُ عَنْهُ says, ‘My mother رَضِيَ اللهُ عَنْهَا told me, ‘I was coming from the land of Abyssinia with you when I stopped some distance away from Madinah and cooked food. I ran out of wood so I went to get some more. At that point you pulled the cooking pot which fell onto to your hand and burnt it. I took you to the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! May my mother and father be sacrificed for you! This is Muhammad Bin Haatib.’ Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed his blessed hand over your head and made Du’a for you. He then placed his blessed saliva on your hand. When I got up from there with you, your hand had healed completely. (*Musnad Ahmad, vol. 5, p. 265, Hadith 15453, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

7. The blessed hand

The foster mother of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Halimah رَضِيَ اللهُ عَنْهَا says, ‘When I brought the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ into my home, there was no home from the homes of the Bani Sa’ad tribe from which the smell of musk did not emanate. The love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ firmly embedded into the hearts of the tribes people and they became so certain of his blessings that if anyone had any pain in his body they would place the blessed hand of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on that body part and by the command of Allah Almighty they would feel relief immediately. If any of their camels or goats became ill, they would pass the blessed hand of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ over it and it would become healthy. (*As-Seerah tul-Halbiyyah, vol. 1, p. 135*)

Dear Islamic brothers! Did you see how incredibly blessed the hand, and in fact the entire being, of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is?! Whoever he placed his blessed

hand on would be relieved of all pain, difficulty, sorrow, grief, and sadness, and wherever he was present, all areas of that place would become fragrant.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Salam is presented during Salah

During Salah, in 'نَشْهُدُ' (i.e At-Tahiyyat), Salam is presented in the court of the Holy Prophet in these words: 'اَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ' (i.e. O Prophet! Peace and Allah's mercy and blessings be upon you, O Prophet!). If anyone else is addressed like this, his Salah will be invalid. (*Tehzeeb-ul-Asma-wal-Lughaat, vol. 1, p. 64*)

What can be imagined when presenting Salam

Sharih-e-Bukhari Imam Ahmed Bin Muhammad Qastlani رَحْمَةُ اللهِ عَلَيْهِ said to have narrated from some saints of Allah Almighty: When the people performing Salah knock at Allah Almighty's door of mercy whilst reciting At-Tahiyyat, then they are allowed to enter the court of the One Who is Alive, and He will never die. Entering the court, they request from Allah Almighty whereby their eyes cool off. Now they are told that they got this great blessing through the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and by virtue of obeying him. When they notice, they also find the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in that court present Salam to him: 'اَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ' (*Al-Mawahib Al-Ladunya, vol. 3, p. 229*)

Chapter No.04: Islamic Beliefs

Some basic Islamic beliefs about Allah Almighty

Allah Almighty is one. He has no partner. Other than Him, no one is worthy of worship. He is not the father of anyone, nor is anyone His child. He has no wife either. No can be equal to Allah Almighty in any way. There is no negative attribute in the Being of Allah Almighty at all. He is the Owner of all excellent qualities. He is not dependent on anyone. The entire universe is dependent upon Him. Allah Almighty is the First of all i.e. when there was nothing else, He still existed. He is the Last of All i.e. when nothing

else exists, He will still exist. Allah Almighty is Alive and the life of everyone else is in His Power. He gives life to whoever He wills whenever He wills, and He gives death to whoever He wills whenever He wills. He possesses immense power and might. He can do whatever He wills, however He wills, whenever He wills. He hears the call and sound of everyone. He even hears the sound of an ant walking and the sound of a mosquito's wings. Nothing is hidden from His sight, whether it is small or large, whether it is near or far, whether it is in darkness or in light. He knows everything. Whatever has happened, is happening, or will happen is in His knowledge. There is no atom that is hidden from Him. Everything is in His control. Only what He wills happens. Whatever He does not Will cannot happen. Without His will, no one can even move an atom. He alone is the Creator of all things. He is the One who created all things, small and large. It is only He who provides sustenance to all of creation and He is the one who nourishes them all. All heavenly books, including the Qur`an, are the speech of Allah. Allah Almighty does not need ears to hear, nor does He need air through which sound would reach Him. He does not need eyes or light to see. He is transcendent from having a body or being in a place, therefore it is not correct to say 'Allah is above'. *(Summarised from Hamarah Islam pp. 46-48)*

Fundamental Islamic beliefs about the Final Prophet Muhammad ﷺ

He was the first to be given the honour of being a Prophet by Allah Almighty, although the first to be sent into the world was Sayyiduna Adam عَلَيْهِ السَّلَام. He is the Prophet of all human beings, all Jinns, and all of creation. He conveyed all the rulings (religious information) to the Ummah that Allah commanded him to convey. He is infallible i.e. it is impossible for any sin to occur from him. He is pure from every negative attribute that people despise. Allah Almighty revealed the Noble Quran to him. Allah Almighty granted him knowledge of the unseen i.e. every atom in the heavens and the earth is apparent for him. Respecting him is an essential Fard (obligation), in fact it is the most fundamental obligation of our religion. He is more virtuous than everything and everyone else that Allah Almighty has created. He is the leader of all of Allah's Prophets. He is alive in his blessed resting place just as he was alive in the world. He eats and drinks, and comes and goes. He is a mercy for all of the worlds and he is exceptionally kind to the believers. He is the Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. No other Prophet

came in his lifetime, and no new Prophet can come after him until the Day of Judgement. However, Sayyiduna Isa, who is a true Prophet of Allah and is alive in the heavens, will return, although he will not teach the teachings of the blessed Injeel; rather, he will spread the teachings of the Quran. All the excellences that Allah Almighty gave to the rest of creation were given to him, in fact, they were increased for him. Allah Almighty gave him authority in all rulings of Shari'ah. Allah Almighty made him Mukhtar e Kull i.e. Allah Almighty have him authority over everything such that he can give whatever he wants to whoever he wants, and he can issue whatever ruling he wants to whoever he wants. There has never been anyone like him, there is no one like him, and there will never be anyone like him. It is not possible for anyone to be like him. Allah Almighty granted him the rank of Mahbubiyat-e-Kubra (i.e. being the greatest Beloved of Allah). Allah Almighty took him on Mi'raj in a small part of the night i.e. firstly from Makkah to Bayt-ul-Muqaddas (Jerusalem), and then on a journey through the seven heavens, after which Allah Almighty granted him the honour of seeing Allah Almighty and speaking to Him. Allah Almighty has granted him the status of Shafa'at-e-Kubra, such that no one will be able to intercede for anyone until he intercedes on the Day of Judgement. Iman (faith) is dependent on loving him. Accepting his command is in actual fact accepting Allah's command. Respecting him after he has left the world is just as necessary as it was during his apparent life. Looking at any of his words, actions, or states etc. with a negative view is Kufr (disbelief). Such a person becomes a Kafir (disbeliever). (*Bahar-e-Shari'at, vol. 1, pp. 29-85, part 1, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Some fundamental Islamic beliefs about Prophets and heavenly books

At different times in history, Allah Almighty has sent His Beloved bondsmen to the world for the guidance of the people and to convey His message to them. These beloved bondsmen of Allah Almighty are called Nabi (Prophet) and Rasool (Messenger). It was not necessary upon Allah Almighty to send Prophets; rather, He sent Prophets to the world merely out of His Grace and Bounty. All the Prophets sent by Allah Almighty were human beings and men. No Jinn nor a woman was ever a Nabi. Some angels of Allah Almighty are also Rasool (Messengers), such as Sayyiduna Jibraeel and Sayyiduna Mikaeel عَلَيْهِمَا السَّلَام. It is necessary for a Nabi that revelation from Allah Almighty is sent

down to him, whether an angel brings the revelation, or it comes direct without an intermediary. The revelation that is sent down to Prophets certainly cannot be revealed to any common person. The dream of a Prophet is also revelation i.e. it is not possible for the dream of a Prophet to be false. A person cannot become a Prophet through his effort, or through a great amount of worship or devotion. Allah Almighty makes whoever He wills a Prophet just through His favour. Once someone becomes a Prophet, he remains a Prophet forever. Prophethood can never be taken away from him. All Prophets of Allah Almighty are infallible i.e. it is impossible for them to sin. Every Prophet is removed far from everything that people find repulsive. The Prophets conveyed all the commands to their nations that Allah Almighty commanded them to convey. They did not hide even one command. Allah Almighty grants knowledge of hidden things, which common people are not aware of, to His Prophets. All Prophets are greater in rank than the rest of creation, and they are even greater than the angels who are Rasool. The most fundamental obligation of the religion is to respect and honour all Prophets. Even the slightest insult or rejection of any Prophet is disbelief. We cannot fix a particular number for the Prophets. Our creed is that we belief in all the Prophets sent by Allah. Allah Almighty sent many Messengers to the world from Sayyiduna Adam عَلَيْهِ السَّلَام to our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The names of many Prophets have been mentioned clearly in the Holy Quran, such as Sayyiduna Adam, Sayyiduna Nuh, Sayyiduna Ibrahim, Sayyiduna Ismaeel, Sayyiduna Ishaq, Sayyiduna Yaqoob, Sayyiduna Yusuf, Sayyiduna Musa, Sayyiduna Harun, Sayyiduna Shuaib, Sayyiduna Lut, Sayyiduna Hud, Sayyiduna Dawood, Sayyiduna Sulaymaan, Sayyiduna Ayyub, Sayyiduna Zakariyya, Sayyiduna Yahya, Sayyiduna Isa, Sayyiduna Ilyas, Sayyiduna Yasa, Sayyiduna Yunus, Sayyiduna Idris, Sayyiduna Zul Kifl, Sayyiduna Salih, Sayyiduna Uzayr عَلَيْهِمُ السَّلَام, and Sayyiduna Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The greatest rank of all the Prophets belongs to our Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, followed by Sayyiduna Ibrahim عَلَيْهِ السَّلَام, then Sayyiduna Musa عَلَيْهِ السَّلَام, then Sayyiduna Isa عَلَيْهِ السَّلَام, and then Sayyiduna Nuh عَلَيْهِ السَّلَام. Prophets have a special rank in the Majestic Court of Allah Almighty and they are very honourable and lofty in the court of Allah. Prophets also display Mu'jizaat (miracles) i.e. to prove they are Prophets, they do things which normally are not possible for anyone, such as splitting the moon into two, making rivers of water flow from their fingers, reviving the dead, informing of where someone will die, as is proven from our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and in fact much more than this is proven. All Prophets are alive in their blessed resting places just as they were alive in the

world. They eat, drink, come and go. Allah Almighty revealed heavenly books and many Sahifahs (tablets, scrolls, or Scriptures) to His Prophets. From them, four are very famous:

1. **Tawraah:** which was revealed to Sayyiduna Musa عَلَيْهِ السَّلَام.
2. **Zaboor:** which was revealed to Sayyiduna Dawood عَلَيْهِ السَّلَام.
3. **Injeel:** which was revealed to Sayyiduna Isa عَلَيْهِ السَّلَام.
4. **Quran:** which was revealed to our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

We believe in all the books that Allah Almighty revealed to His Prophets. The Quran is the highest ranking of all the books. The meaning of it being the highest ranking is that its reward for us is higher, otherwise Allah Almighty is One, and His Speech is one. It is not possible for one speech of His to be higher in rank and another to be lower. Allah Almighty Himself has taken the responsibility to preserve the Quran, which is why it is impossible for there to be any addition or deduction of even a letter or a dot to the Holy Quran. It is not possible to make any speech like the speech of the Quran, a Surah like any Surah of the Quran, or an Ayah like any Ayah of the Quran. It is clearly evident from the Quran that it is all the Divine speech of Allah. The responsibility of preserving previous Holy books was with those nations, which is why those books are not present in their original form on the earth today. Our creed is that we believe in the Tawraah and Injeel, etc. that Allah Almighty revealed; however, the Tawraah and Injeel etc. that are present today have had many changes made to them, with some parts having been removed and some additions made in places, to the extent that if the different editions of the Tawraah and Injeel of today are observed, there are many differences between them. Therefore, we say that those things in the Tawraah and Injeel of today that are in agreement with the Quran are the truth, and as for those things that are against the Quran, we do not accept them. If anything from those books is mentioned which is neither confirmed nor rejected by the Holy Quran, we will remain silent about it and we will say, 'We believe in Allah, His angels, His Books, and His Messengers.' Previous books were only memorised by Prophets; however, it is a miracle of the Quran that even many Muslim children are able to memorise the entire Quran. The Hindus have no book from Allah; the Vedas which they claim is a heavenly book actually just consists of poems written by ancient poets. *(Taken from Bahar-e-Shari'at, vol. 1, pp. 28-58 and Hamarah Islam, pp. 48-54)*

صَلُّوا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The great rank of the honourable Awliya (saints) رَحْمَةُ اللَّهِ

(Note: Wali is the singular of Awliya)

‘Wilayat’ is a very special status which Allah Almighty grants to his special bondsmen. Wilayat is only attained through the Grace and Bounty of Allah; it is not attained through strenuous acts of worship. Some Awliya receive Wilayah in childhood (such as Ghaus-e-Pak Shaykh Abdul Qadir Jilaani). Wilayah is not given to any ignorant person; it is only an Aalim (person of knowledge) who is made a Wali. Previous nations also had Awliya, but the Awliya of this nation are greater in rank than the Awliya of previous nations. Every Wali is confined by the Shari`ah. No Wali is permitted to oppose the Shari`ah. Anything which is Fard in any way upon common Muslims is also Fard in the same way upon the Awliya. Allah Almighty gives the Awliya powers and authority through the means of the Prophet (for example, Sayyiduna Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمُ reattached the severed hand of a slave (*Tafseer Kabeer, vol. 7, p. 434*), when water mixed with the blessed saliva of Sayyiduna Imam Husain رَضِيَ اللَّهُ عَنْهُ was put into a well, the water of the well rose (*Tabaqat-ul-Kubra Li-Ibn-e-Sa`d, vol. 5, p. 110*), likewise, once the pious saint of the Qaadiri Sufi order, Sayyiduna Ma`roof Karkhi رَحِمَهُ اللَّهُ عَلَيْهِ desired to perform Tawaf, so he went from his town to Makkah, performed Tawaf, and returned to his town all within space of one night (*Jami` Karamaat-il-Awliya, vol. 2, p. 491*), and similarly, another pious saint of the Qaadiri Sufi order, Sayyiduna Junaid Baghdadi رَضِيَ اللَّهُ عَنْهُ reached into the air with his hand and saffron came into his hand which he then placed in front of the people. (*Jami Karamaat-il-Awliya, vol. 2, p. 12*) Through the means of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah Almighty grants knowledge of unseen things to his Awliya by His Grace (for example, Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ once was giving a sermon in Madinah, and he called out to Sayyiduna Saariyah رَضِيَ اللَّهُ عَنْهُ who was in Nahawand in Iraq, saying: ‘يَا سَارِيَةَ الْجَبَلِ’ ‘O Saariyah! Watch out behind the mountain!’ In this way, he informed him of the enemy who was hiding behind the mountain waiting to ambush. (*Tareekh Al-Khulfa, p. 612, summarised*) This was his Karamah (saintly miracle) that he was able to know the state of a battle taking place so far away in a region of Iraq, and from so far away he was able to inform Sayyiduna Saariyah رَضِيَ اللَّهُ عَنْهُ).

Awliya display Karamat (saintly miracles) by the Grace of Allah Almighty i.e. they do things which are beyond the norm of common human beings, for example, reviving the dead, giving sight to the born blind, traversing hundreds and thousands of miles in just a

few moments, etc. Remember! A Wali has great power, but however much power he has, it is all given to him by Allah, and the power of Allah Almighty is the greatest of all. Allah's power is such that it is His own i.e. it has not been given to Him by anyone else. It is narrated regarding the teacher of Madrasah Shaamiyah, Sayyiduna Shaykh Zaynudeen Shafi`i رَحْمَةُ اللَّهِ عَلَيْهِ that through the blessings of his supplication, a child who had fallen from a roof and died came back to life. (*Hujjatullahi Alal Aalameen, p. 609, summarised*) It is famously known that there were four saints in Baghdad who, by the command of Allah, would cure the born blind and those suffering from leprosy, and who would revive the dead through their supplications. One of them was Sayyiduna Ghaus-e-Pak Shaykh Abdul Qadir Jilaani رَحْمَةُ اللَّهِ عَلَيْهِ. (*Bahjat-ul-Asraar, p. 124*) It is narrated that once a Wali was sitting in the Jami Masjid of Tarsus. He wished to see the sanctuary of the Kaaba, so he put his head inside the opening of his upper garment and took his head out after a few moments, at which point he was in the sanctuary of the Kaaba. (*Hujjatullahi Alal Aalameen, p. 609*) By the bestowal of Allah Almighty and through His Grace and Bounty, the honourable Awliya can help and assist us as well. Visiting the blessed shrines of the Awliya is an act full of goodness and good fortune. By the bestowal of Allah, the honourable Awliya can hear those who call them from far away. People of previous times would also call out to the Awliya in times of difficulty, for example when an Islamic warrior in Rome called out to the respected Companion of our Holy Prophet, Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ, who heard his call from Madinah and replied by saying 'Labbayk' (i.e. I am present) twice. (*Izala-tul-Khafa an Khilaafah til Khulafaa, vol. 4, p. 109*) Likewise, a woman once called out to Sayyiduna Ghaus-e-Pak Shaykh Abdul Qadir Jilaani رَحْمَةُ اللَّهِ عَلَيْهِ when she saw that her chastity was in danger. Shaykh Abdul Qadir Jilaani رَحْمَةُ اللَّهِ عَلَيْهِ was in his Madrasah at that time performing Wudu. He heard her cry for help and came to her aid as well. (*Tafreeh-ul-Khatir, p. 37*) The Awliya hearing from far away and helping people is all in actual fact the help of Allah Almighty and His Grace. In reality, no one other than Allah Almighty can help anyone; the honourable Awliya are means of Allah's help. Allah Almighty is not dependent on anyone to help; however, Allah Almighty has commanded us in the Holy Quran to seek a means towards Him, for which reason Muslims seek help from the Awliya. The Awliya are alive in their graves and are given sustenance. Their knowledge and their ability to see and hear in the grave become even greater than the ability they had in the world. Therefore, no one should fall

for the satanic whisper, ‘Why call out to the dead?’, because they are alive by the command of Allah Almighty and they help, as Allah Almighty has even declared the martyrs to be alive in the Holy Quran. (Anecdote: Sayyiduna Abu Ali says, ‘I lowered a pious person into the grave. When the shroud was opened, and his head was placed onto the soil so that Allah Almighty would have mercy on his helplessness. The pious person suddenly opened his eyes and said, ‘O Abu Ali! You dishonour me in the Majestic Court of the Gracious Lord who bestows His special Grace on me!’ I said, ‘O my master! Is there life after death?’ He said, ‘I am alive, and everyone Beloved to Allah Almighty is alive. Indeed, I will help you on the day of judgement from the honour and nobility that will be granted to me on that day.’ (Fatawa Razawiyah, vol. 9, p. 433)) Doing a good deed and conveying the reward to the Awliya, or feeding people or sacrificing an animal in order to convey reward to them is an act of great reward and blessing. This is also referred to as ‘Nazr-o-Niyaz’, such that the animal is sacrificed by saying the Name of Allah, and the reward of the food prepared is conveyed to the Awliya. In particular, doing Niyaz and reciting Fatihah to convey the reward to the leader of the Awliya, Shaykh Abdul Qadir Jilaani (a practice known as Giyarwheen Shareef) is an act of especially great honour and blessings. Remember, by conveying reward our own reward does not diminish; rather, it increases even more. Arranging the Urs (i.e. yearly commemoration) of the Awliya and arranging for reward to be conveyed to them by reciting Fatihah, reciting Quran, and reciting Naats, etc. is an act of great reward (however, no act against Shari`ah should take place in this. It is not permissible to go to those people who do acts against Shari`ah, however we should still visit the shrines and gain blessings.) (Taken from Bahar-e-Shari`at, vol. 1, pp. 264-277)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Fundamental Islamic beliefs about angels

Angels are a creation of Allah. Allah Almighty created them from light. They can come in any form they wish. Angels are infallible (i.e. they cannot sin) i.e. it is not possible for them to disobey Allah Almighty in any way. Angels only do that which they are commanded.

Angels do various tasks

- ❖ Conveying the message of Allah to Prophets
- ❖ Making rain fall
- ❖ Making winds blow
- ❖ Conveying provision
- ❖ Forming the appearance of child in the mother's womb
- ❖ Protecting human beings from enemies
- ❖ Attending pious gatherings of Muslims
- ❖ Writing the book of deeds
- ❖ Many angels present themselves in the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
- ❖ Presenting the Salat and Salam of the Muslims to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
- ❖ Asking questions to the deceased
- ❖ Removing the soul human beings thus giving them death
- ❖ Giving punishment
- ❖ Blowing the horn on the Day of Judgement

Angels are neither male nor female. Believing that angels have existed since forever or that it is angels that create everything is disbelief. Allah Almighty knows the exact number of the angels and by the bestowal of Allah, His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows.

Four angels are very famous and have a higher rank than the rest

- ❖ Sayyiduna Jibraeel عَلَيْهِ السَّلَام
- ❖ Sayyiduna Mikaeel عَلَيْهِ السَّلَام

- ❖ Sayyiduna Israfeel عَلَيْهِ السَّلَام
- ❖ Sayyiduna Izraeel عَلَيْهِ السَّلَام

Even the slightest disrespect of an angel is disbelief. Likewise, rejecting the existence of angels or saying that angels are just ‘the power of goodness’ and nothing else is disbelief.

(Taken from Bahar-e-Shari’at, vol. 1, pp. 90-95)

Note: Whoever says clear words of Kufr no longer remains a Muslim.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Some Fundamental Islamic beliefs about Jinns

Jinns are a creation of Allah. Allah Almighty created them from fire. Some Jinns have been given the power to take any form. Jinns live for a very long time. Jinns that cause trouble are called Shaytan. Like humans, Jinns have intellects, souls, and bodies. They have children and lineages. Like us, Jinns eat, drink, live, and die. There are Muslim Jinns and non-Muslim Jinns. Most Jinns are non-Muslim. From the Muslim Jinns, some are good and some are bad, but the number of bad is higher. Rejecting the existence of Jinns or saying that Jinns and Shaytan are nothing but ‘the power of evil’ is disbelief.

(Taken from Bahar-e-Shari’at, vol. 1, pp. 96-97)

What happens after death?

There is another realm between the world and the Hereafter called Barzakh. After death, humans and Jinns remain in Barzakh until the Day of Judgement. Some are at peace in Barzakh and some are in pain. There can be no increase or decrease in whatever lifespan has been destined for a person. When the time of a person’s life ends, Allah’s angels come to take out the soul. Whoever’s soul is removed sees angels all around him. A Muslim is surrounded by angels of mercy at that time and a non-Muslim is surrounded by angels of punishment. At the time of death, it becomes clear to every person that Islam is the truth; therefore, if someone accepts Islam at that point it will not be accepted

¹ **Remember:** We cannot make the decision about someone becoming a disbeliever as this is the task of scholars. If someone says something against the angels, we should ask Dar-ul-Ifta Ahl-e-Sunnat about it.

from him, because he was commanded to accept Islam during his lifetime and now that chance has finished. Even after death, the soul remains connected to the body. Just as our soul feels the comfort or pain experienced by the body in this world, the soul also feels the comfort or pain experienced by the body after death. After death, the souls of Muslim reside in various places, for example, the grave, the well of Zamzam (located near the Kaaba in Makkah), between the sky and the earth, from the first sky to the seventh, above the skies, in chandeliers underneath the Arsh (which is above the skies), and in the extremely lofty buildings of Paradise. Similarly, the souls of non-Muslims also reside in different places, for example, in the grave, in a gutter in Yemen, from the first earth to the seventh, and from the seventh earth to a valley of Hell. The person in the grave sees, hears and recognises those who come to his grave. Believing in reincarnation i.e. that after death, the soul comes out and enters another person or animal, is disbelief. The deceased speaks but his speech is heard by all creation except humans and Jinns. The grave presses the deceased. If the deceased is a Muslim, the grave presses him like a mother embraces her child with love. If the deceased is a non-Muslim, the grave squeezes him so hard that his ribs intertwine with each other. When the deceased is buried in the grave, two angels enter the grave, ripping through the ground with their teeth which are many yards long. Their appearances are very frightening. They have black and blue eyes which are the size of cauldrons. Fire is blazing in their eyes. The colour of their bodies is also black and they have hair all over their bodies. One of them is called Munkar and the other is called Nakeer. They shake the deceased to get him up and ask him three questions in a harsh tone:

1. Who is your Lord?
2. What is your religion?
3. (they show him a face and ask) What did you use to say about this person?

If the deceased was a pious Muslim, he will give the following answers:

1. My Lord is Allah.
2. My religion is Islam.
3. This is the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Then the Muslim will be given various blessings in accordance with his deeds, and he spends his time until the Day of Judgement in peace. However, if the deceased was a non-Muslim, he replies to each question saying, 'Alas! I don't know anything! I would just say whatever I heard others saying. Then various punishments will begin and the deceased is continuously subjected to many difficulties. Gaining blessings in the grave or being punished in the grave is a reality. However, a person dies, whether by burning, drowning, being eaten by an animal, he will have to answer the above-mentioned questions in any case, after which blessings or punishments begin for him. The earth does not consume the bodies of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, Awliya رَحْمَتُهُمُ اللَّهُ, Islamic scholars, Hafiz of the Quran, martyrs, those who always refrain from disobeying Allah, and those who recite Durood Sharif in abundance. Whoever says the following about the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, 'They have died and mixed with the soil' is misguided and faithless. *(Taken from Bahar-e-Shari'at, vol. 1 pp. 98-115, part 1)*

Fundamental Islamic beliefs about Jannah (Paradise)

Jannah is a place that Allah Almighty has created for the believers. Jannah contains such blessings that no one has ever seen, heard, or imagined. Any example that is given to explain Jannah is just to aid understanding; otherwise in reality even the most supreme worldly thing cannot be compared to the blessings of Jannah. Something from Jannah that is the size of a fingernail would be enough to adorn the sky and the earth of the world. The amount of space in Jannah in which a whip can be placed is better than the world and everything in it. There are 100 levels in Jannah with the distance between each level and the next being the same as the distance between the earth and the sky. Each level is so big that it could contain the entire universe. There is a tree in Jannah that is so big that if a fast horse was to ride in its shade for 100 years, even then the shade would not finish. The doors of Jannah are so big that a fast horse can ride for 70 years from one door to the next. Despite this, when the people of Jannah enter it, the doors will creak due to the crowd. The palaces of Jannah are made from various types of jewels and diamonds, and they are so pure and clear that the inside part can be seen from the outside. The walls of Jannah are made from bricks of silver and gold, and cement of musk. There are four rivers in Jannah from which streams emerge and go into the home of every dweller of Jannah; a river of water, a river of milk, a river of honey, and a river of pure wine. The wine of Paradise is not like the wine of the world which is foul-

smelling, sour, and intoxicating (causing the drinker to lose his mind and utter indecent statements). The wine of Jannah is extremely pure. Every type of delicious food will be available in Jannah. Whatever food a person in Jannah wishes for in whatever amount he wishes will immediately appear front of him. There will be no impurity, filth, excrement, urine, spit, mucus, dirt of the ear, or bodily dirt whatsoever in Jannah. After eating, a fragrant burp will be released and fragrant sweat will be released, causing all the food to be digested. Every dweller of paradise will be given the eating and drinking capacity of 100 men. The people of Jannah will have the words 'سُبْحَانَ اللَّهِ' and 'اللَّهُ أَكْبَرُ' on their tongues at all times which will be continuous like their breathing. The hearts of the people of Jannah will be united; they will have no disputes amongst them. Every dweller of Paradise will be given at least two heavenly maidens whose bone marrow in their shins will be visible like red wine is visible in clear glass, despite the fact that they will be wearing 70 items of clothing each. A person will see the reflection of his face in the cheek of the heavenly maiden clearer than he does in a mirror. Whenever a man goes to a heavenly maiden, he will find that she is a virgin. If a heavenly maiden were to spit into the sea, the sea would become sweet. The heavenly maidens will sing melodies in Paradise. There will be no satanic instruments (such as drums, flutes or other musical instruments) in their melodies; rather they will contain praises of Allah. If any heavenly garment was to be worn in the world, whoever would see it would fall unconscious and would not be able to focus their vision on it. Every dweller of Paradise will be 30 years of age. There will be no sleep in Paradise because sleep is a type of death and there is no death in Jannah. The people of Paradise will also be blessed to see Allah Almighty every week and this is the greatest blessing in Paradise. A market will also be arranged every week in Paradise which will be surrounded by angels. The market will have things beyond our imagination. Whatever the people of Paradise want to take from that market will be given to them without charge. Even the lowest ranked dweller of Paradise will have so many gardens and other blessings that it would take 1000 years to see them all.

(Taken from Bahar-e-Shari'at, vol. 1, pp. 152-162)

May Allah Almighty grant us a place in Paradise through His Grace and mercy.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Fundamental Islamic beliefs about Hell

Jahannam is a place where the Wrath and Supreme Power of Allah Almighty is manifested. The worst possible pain that can be imagined is nothing compared to the punishment of Jahannam. The sparks of Jahannam will rise as high as lofty palaces. Humans and stones will be placed into the Hellfire to stoke the fire. The fire of the world is one seventieth of the fire of Hell. The lightest punishment of Jahannam is that a dweller of Hellfire will be made to wear shoes of fire due to which his brain will boil like copper kettle boils and that person will think that he is being given the worst punishment. Allah Almighty will ask the person who is given the lightest punishment, 'If you were given the entire world, would you give the entire world in exchange for freedom from this punishment?' The person will say, 'Yes.' Allah Almighty will say, 'We gave you a very easy command, 'Do not commit disbelief', but you did not listen.' The fire of Hell was stoked for 1000 years until it became red. It was then stoked for another 1000 years until it became white. It was then stoked for another 1000 years until it became black, and now it is extremely black. If Jahannam was opened to the amount of needle hole, all creatures on earth would die from its heat. If a guardian of Jahannam was shown to the people of earth, they would all die out of fear. If one link of the chain of the dwellers of Jahannam was placed on the mountains of the world, they would tremble and would sink into the ground. Even the fire of the world seeks refuge in Allah Almighty from being sent into the Hellfire again, but the human state is truly bewildering as he does actions that lead to the Hellfire! Jahannam is so deep that if a block of stone was thrown from the edge of Jahannam into it, it would not even reach the bottom in 70 years. There are valleys in Hellfire from which Hellfire itself seeks refuge 70 times a day or more. Angels will strike people with iron maces in Hellfire. If one of those maces was placed in the world, all humans and Jinns would not be able to pick it up even if they all tried together. Hellfire also has the following punishments:

- ❖ Scorpions the size of the necks of large types of camels and huge snakes will bite, and the pain, burning, and irritation of the bite will not finish for 1000 years.

- ❖ Severe boiling water like a burnt layer of oil will be given to the dwellers of Jahannam to drink. When they bring it close to their mouths, the skin of their faces will fall off.
- ❖ Boiling water will be poured over their heads.
- ❖ The pus that comes out of the bodies of the dwellers of Hellfire will be given to them to drink.
- ❖ A thorny poisonous tree will be given to them to eat. This will get stuck in their throats. They will ask for water to wash it down and they will be given such boiling water that will rip their intestines to shreds as soon as it reaches the stomach, the resulting liquid of which will flow out like soup.
- ❖ Dwellers of Hell fire will experience thirst like the severe thirst of camels.
- ❖ Feeling helpless from all these punishments, the dwellers of Jahannam will call out to Sayyiduna Malik (the angel who is the guardian of Hellfire) that they want Allah Almighty to end their matter. He will not respond for 1000 years, after which he will say, 'Why are you saying this to me? Say it to the one you disobeyed.' Then the dwellers of Hellfire will call out to Allah Almighty with His merciful names for 1000 years. After 1000 years, Allah Almighty will say, 'Go away! Remain in Hellfire! Do not speak to me!' At this point, disbelievers will become despondent of any goodness and will scream out crying in the voice of the donkey to the extent that their tears will finish and blood will begin to flow in place of their tears. Pits will form on their cheeks from crying so much, and so much blood and pus will flow out that if boats were put into them, they would sail.
- ❖ The appearance of the dwellers of Hellfire will be so ugly that if it was shown in the world, everyone would die due to its ugliness and foul smell.
- ❖ The body of a dweller of Hellfire will be made so large that it would take a fast rider 3 days to get from one shoulder to the other. Each molar tooth will be the size of Uhud Mountain, the cheeks will be 42 yards thick and the tongue will be 3 or 4 thousand yards long.

- ❖ Disbelievers will be placed in a box of fire in which fire will be stoked. The box will be locked with a lock of fire. This box will then be placed in another box of fire and fire will be stoked in that box too, with a lock of fire then placed on it. This will happen one more time. The disbeliever will think that no one else remains in the fire other than him. This will be punishment on top of punishment for him, and the punishment will be forever. *(Taken from Bahar-e-Shari'at, vol. 1, pp. 163-171)*

Death will be slaughtered

When all dwellers of Jannah have entered Jannah and all dwellers of Jahannam have entered Jahannam, death will be brought between Jannah and Jahannam in the form of a ram. The dwellers of Jannah and the dwellers of Jahannam will be called out to. The dwellers of Jannah will glance in fear that they may be taken out of Paradise and the dwellers of Jahannam will glance in joy at the possibility that they might now be given freedom from Hellfire. They will all be asked, 'Do you recognize this?' They will say, 'Yes! This is death.' Then it will be slaughtered and it will be announced, 'O dwellers of Jannah! Now there is no death, you will remain in Jannah forever. O dwellers of Jahannam! Now there is no death, you will remain in Jahannam forever. At that point, the dwellers of Jannah will experience pure joy and the dwellers of Jahannam will feel extreme sorrow. *(Taken from Bahar-e-Shari'at, vol. 1, p. 171, part 1)*

May Allah Almighty protect us from entering Hellfire for even a billionth of a second.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Iman (Belief)

Iman refers to wholeheartedly accepting all of the necessities of the religion. The necessities of the religion are those issues which every elite and every normal person¹ knows, for example the oneness of Allah, the Prophethood of the Prophets, our Beloved

¹ Here, common person refers to the one who sit in the company of the scholars and have an interest in learning religious rulings.

Prophet being the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Paradise and Hellfire being real, the establishment of the Day of Judgement and accountability, etc. As for those who live in remote areas or jungles or mountains and who are not even able to recite the Kalimah properly nor are they aware of the necessities of the religion, for them to be Muslim they must not reject any of the necessities of the religion and they must believe that whatever Islam consists of is true. It is condition for being a Muslim to not verbally reject any thing that is related to the necessities of the religion. Regarding a Muslim as a Muslim and a disbeliever as a disbeliever is from the necessities of the religion. The one who commits a major sin remains a Muslim and he will go to Paradise, either by means of Allah Almighty forgiving him through His grace and entering him into Paradise, or him attaining Paradise through the intercession of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, him being put into Paradise after being punished for his sins. However, a number of sinful Muslims will certainly be entered into Hellfire initially. (We pray to Allah Almighty for entrance into Paradise without accountability.) *(Derived form, Bahr-e-Shari'at, vol. 1, pp. 172-185, part 1)*

صَلُّوا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Kufr (Disbelief)

Kufr refers to rejecting any one or all of the necessities of the religion. Doing an action that is clearly contrary to belief makes a person exit the fold of Islam and it is necessary on the one doing so to repent sincerely and recite the Kalimah to become Muslim again. Some actions of this type are: - prostrating to an idol, the moon, or the sun – disrespecting any Prophet – disrespecting the Quran or the Kaaba – belittling any Sunnah – tying a Zunnaar (a string that some Hindus tie from the neck to under the armpit, and some Christians, Magians, and Jews tie around their back) – applying a qashqah (a mark applied by Hindus to their forehead) – following the Hindu practice of leaving a plait of hair on a child's head as a vow – wearing a crucifix etc. Verbally claiming to be a Muslim whilst rejecting Islam in the heart is called Nifaaq (hypocrisy) and is pure Kufr. It is Kufr to doubt the Kufr of the one who commits explicit Kufr and who is definitely a Kafir (disbeliever) (i.e. someone who disrespected a Prophet, rejected the finality of Prophethood, wore a crucifix, prostrated to an idol, blasphemed against the Quran)

There is nothing in between Iman and Kufr. A person is either a Muslim or a Kafir; there is no third possibility of someone being neither a Muslim nor a Kafir. *(Derived form, Bahr-e-Shari'at, vol. 1, pp. 172-181, part 1)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Shirk (Polytheism)

The meaning of Shirk is, 'Considering anyone or anything other than Allah Almighty as worthy of worship, or considering anyone or anything other than Allah Almighty as necessarily existent (i.e. existing forever and impossible not to exist)' in other words making someone or something a partner in Divinity is Shirk. Shirk is the biggest form of Kufr. *(Derived form, Bahr-e-Shari'at, vol. 1, p. 183, part 1)* Examples of Shirk are: Believing that idols are god, or small gods, or God's helpers, believing that the soul has existed since forever (as is the belief of the followers of the Arya religion), prostrating to someone other than Allah Almighty considering them to be god, etc.

Scholars say, 'It is also Shirk to believe that someone other than Allah Almighty has one of Allah's attributes, such as knowledge, power (i.e. in the same way that Allah Almighty has knowledge or power) etc. for example saying 'Prophets or Awliya have personal knowledge of everything they do just like Allah Almighty does', or 'Prophets or Awliya help us with their own personal power just like Allah Almighty does', etc..' *(Derived from, Al-Haq-ul-Mubeen, pp. 41-43)*

The difference between Zaati (personal) and Atai (bestowed)

Remember, believing in knowledge, power, authority and qualities for the Prophets and Awliya of Allah Almighty is not shirk, but rather is pure Islam, because these personalities are not God nor are they worthy of worship; whatever attributes they have are not their own personal attributes; rather they have been bestowed to them by Allah Almighty. Also remember that Allah Almighty grants his chosen servants knowledge, power, authority, qualities and astonishing miracles, and there is great wisdom of Allah Almighty in this, however upon attaining any of these things none of these personalities become God or worthy of worship. Muslims do not believe that anyone other than Allah

Almighty is God, worthy of worship, or possesses knowledge, power, authority, or qualities without being given them by Allah. *(Taken from Al-Haq-ul-Mubeen, pp. 41-43)*

Mushrik will not be forgiven

If Allah Almighty wills, He will forgive any sinful person no matter how great his sins, however He will never forgive any Kafir or Mushrik (polytheist), and the abode of such people is Hellfire forever and ever, because Allah Almighty has expressed His Will that whoever dies upon disbelief will never enter Paradise and will remain in Hellfire forever. Allah Almighty is Truthful, there is no change in His Words, and He is Transcendent from oppression. He is the Master who bestows favours, grace, blessings and mercy, and the one who rebels against such a Lord deserves to be punished in the Hellfire forever.

(Derived form, Bahr-e-Shari'at, vol. 1, p. 183, part 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Legal coercion

If someone makes the following threat, 'Utter words of disbelief otherwise I will kill you or I will cut off a part of your body' then in this case if you are sure that the person will go through with what he is threatening, it is permissible to utter words of disbelief, however even in this case it is necessary to remain firm on belief as you were before, i.e. it should be in your heart that I may be saying words of disbelief due to coercion but I am a staunch Muslim. *(Derived form, Bahr-e-Shari'at, vol. 1, p. 184, part 1)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

ChapterNo.5: Purification and rulings of Salah

1. Wudu

2 Sayings of Mustafa ﷺ

Shining on the Day of Judgement

The Holy Prophet Muhammad ﷺ said, 'On the Day of Judgement, my nation

will be called in such a state that their arms, faces, and feet will be shining due to Wudu.’

(Bukhari, Kitab-ul-Wudu, vol. 1, p. 71, Hadith 136)

Former and Latter Sins Forgiven

The Final Prophet ﷺ said, ‘Whoever performs Wudu well, Allah forgives his former and latter sins.’ *(Musnad Bazzar, vol. 2, p. 76, Hadith 422).*

Practical Method of Wudu (Hanafi)

1.	Making intention and reciting بِسْمِ اللّٰهِ before Wudu
2.	Performing Miswak (the method of doing this will be mentioned at the end of today’s study circle)
3.	Rubbing water over the body parts (especially in the winter)
4.	Washing the hands 3 times up to the wrists
5.	Rinsing the mouth 3 times
6.	Sniffing water into the nose 3 times (taking precaution not to sniff it too far up as this is harmful)
7.	Washing the face 3 times
8.	Washing both arms including the elbows 3 times
9.	Wiping the full head
10.	Washing the feet including the ankles 3 times
11.	Reciting the Du’a after Wudu

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Things that invalidate Wudu

A Blessed Hadith: The Holy Prophet ﷺ said, 'If the Wudu of any one of you becomes invalid, it is not permissible for that person to perform Salah until he performs Wudu.' (*Sahih Muslim, Kitab-ut-Taharah, p. 115, Hadith 537*)

Wudu becomes invalid due to the following things, and as a result it becomes impermissible to perform Salah or touch the Quran.

Number	Invalidator of Wudu
01	Urinating.
02	Defecating.
03	Breaking wind.
04	Blood or pus coming out of any part of the body and flowing (however, if a spot or something else bursts inside the eye or the ear, and the pus does not flow out of the eye or the ear, the Wudu does not become invalid).
05	Vomiting food, water etc. which cannot normally be held back.
06	Fainting due to illness or another reason.
07	Laughing out loud whilst in a Salah that consists of Ruku and Sujud.
08	Tears flowing from the eye due to disease.
09	Saliva that is red due to blood coming out of the mouth.
10	Having an injection or a drip due to which enough blood comes out that can flow (usually some blood is taken out before the injection or drip which is an amount that would have flowed if it had come out onto the body; if this is the case, the Wudu becomes invalid).

11	Having a blood test (usually in a blood test, they take out blood in an amount that would have flowed if it had come out onto the body; if this is the case, the Wudu becomes invalid).
12	Fluid flowing from a blister (however, if the blister is inside the eye or the ear and the fluid did not come out of the eye or the ear, the Wudu is not invalid).
13	Deep sleep in a position in which both buttocks are not seated firmly.
14	Anything coming out of the front or back passage of a male or female.

(Taken from *Laws of Salah*, p. 46-62, and *Hamarah Islam*, p. 72)

2. Ghusl

Two AHadith of the Holy Prophet ﷺ about Ghusl

1. The Holy Prophet ﷺ said, ‘Angels do not enter the home in which there is a Junbi (i.e. such a person upon whom Ghusl is Fard).’ (*Abu Dawood, Kitab ut-Taharah, vol. 1, p. 109, Hadith 227 abridged*)
2. Once the Noble Prophet ﷺ said, ‘When performing Fard Ghusl, whoever leaves any part of the body amounting to one hair unwashed, he will be given the punishment of the fire.’ (*Abu Dawood, Kitab-ut-Taharah, vol. 1, p. 117, Hadith 249*).

The method of Ghusl

Whilst taking a bath, these three acts are compulsory; otherwise, the Ghusl will be invalid.

01	Rinsing the mouth	02	Sniffing water into the nose	03	Pouring water over the entire body
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The method of rinsing the mouth

Take water in your right hand and put it into your mouth. Rinse it thoroughly around the upper, lower, right and left parts of your mouth.

The method of sniffing water into the nose

It is necessary to wash the soft part inside the nose up to the hard bone. To do this, take water into the right hand and bring it close to the nose. Then gently sniff the water up to the nose bone. There is no such command in the Islam which may harm our body.

The method of pouring water flow over the entire body

It is necessary to make water flow over every part, all skin, and all hairs of the body from the hair of the head up to the soles of the feet. Rub the water into the body first and then make the water flow over it to ensure that no part of the body remains dry. Remember! If even the amount of one hair on the body remains dry, the Ghusl will not be valid. Take the following precautions, in particular.

- ❖ If a man's hair is braided, it is Farḍ to wash these hairs from roots up to tips having unbraided them.
- ❖ If the hole of the pierced nose or ears is not closed, it is obligatory to pass water through the hole.
- ❖ Every single hair of the eyebrows, moustache and beard must be washed. Wash all parts of the ear.
- ❖ Wash the hair behind the ears, the joint between the chin and the throat, the folds of the belly and the armpits.
- ❖ Pour water into your navel.
- ❖ Wash every single hair of the body from root to tip.
- ❖ An uncircumcised man should lift, if possible, the foreskin and wash penis and make water enter the additional skin. *(Derived from, Ghusl ka Tareeqah, pp. 3-6)*

Things that necessitate Ghusl

A blessed Hadith:

The Holy Prophet ﷺ said, ‘Angels of mercy do not enter the home in which there is a picture, a dog, or a person upon whom Ghusl is Fard.’ (*Abu Dawood, Kitab-ut-Taharah, vol. 1, p. 109, Hadith 227*)

The following things necessitate Ghusl, and as a result entering the Masjid, reciting the Quran, touching the Quran, and performing Salah all become impermissible.

Number	Thing which necessitates Ghusl
1	Sperm that left its place due to lust coming out of the private organ
2	Sperm being emitted during sleep (Ihtilam)
3	The male private organ entering the female private organ (even if only the upper part of the male private organ entered and neither of them ejaculated, Ghusl is still Fard on both of them)
4	Termination of a woman’s menstruation (Haiz)
5	Termination of a woman’s post-natal bleeding (Nifas)

(Taken from *Laws of Salah*, pp. 109,110)

The method of Purifying Clothes

Saying of Allah Almighty

Translation of Kanz ul Iman: And keep your clothes pure.

[*Kanz-ul-Iman (translation of Quran)*] (Part 29, Surah Al-Muddassir, verse 4)

It is stated in Tafseer Siraat-ul-Jinaan, ‘Keep your clothes pure from every type of impurity because Taharah (i.e. the body, clothes, and the place of prayer all being pure) is necessary for Salah, and outside of Salah, in other conditions, it is also better to keep clothes pure. (*Sirat-ul-Jinaan, under the verse 4, vol. 10, p. 430*)

Some scholars said: Remaining in pure clothes, sleeping on pure bedding, and staying in the state of Wudu, is the means of purifying the heart. (*Mirat-ul-Manajeeh, vol. 1, p. 468*)

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4. Salah

The example of the 5 daily Salahs

The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked his Companions, ‘Tell me, if there was a river close to the door of someone’s house, and he bathed in that river 5 times a day, would any dirt remain on his body?’ They replied, ‘No’. Hearing this reply, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘This is the example of the 5 daily prayers; through their means, Allah wipes out sins.’ (*Muslim, Kitab-ul-Masajid, p. 263, Hadith 1522*)

The thing that Allah Almighty likes the most

Someone asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘O Messenger of Allah! Which thing in Islam does Allah Almighty like the most?’ He replied, ‘Performing Salah on time.’ (*Shu’ab-ul-Iman, vol. 3, p. 39, Hadith 2807*)

Practical Method of Salah

5 Madani Pearls of Takbeer Tahrimah

1.	Having a gap of four fingers (i.e. their width) between the feet
2.	Looking ahead
3.	Lifting the hands to the earlobes
4.	Keeping the fingers relaxed, facing the fingers and palms towards Qibla
5.	Not bowing the head

3 Madani Pearls of Qiyam

1.	After making the intention verbally, releasing the hands whilst saying 'الله أكبر'
2.	Placing the first three fingers of the right hand on the left wrist, and placing the little finger and thumb of the right hand around the left wrist
3.	Reciting whatever has to be recited, and not doing Tilawat behind the Imam (What to recite will be taught to you during the sessions on Recitals of Salah)

5 Madani Pearls of Ruku

1.	Going into Ruku whilst saying 'الله أكبر'
2.	Keeping the back flat
3.	Holding the knees with the hands and keeping the fingers spread apart
4.	The head not being lifted or bowed, looking at the feet, and the legs being straight
5.	Saying 'سُبْحَانَ رَبِّيَ الْعَظِيمِ' 3 times (this recital will be taught to you during the sessions on Recitals of Salah)

4 Madani Pearls of Qawmah

1.	If performing Salah alone, then saying 'سَمِعَ اللهُ لِمَنْ حَمِدَهُ' whilst standing up and hanging the arms by the sides (this recital will be taught to you during the sessions on Recitals of Salah)
2.	If performing Salah alone, then saying 'اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ' after standing (this recital will be taught to you during the sessions on Recitals of Salah)
3.	If performing Salah behind an Imam, then saying 'اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ' whilst standing up
4.	If performing Salah behind an Imam, then not reciting anything after standing up, but waiting for a short while, and keeping the arms hanging by the sides.

7 Madani Pearls of Sajdah

1.	Going into Sajdah whilst saying 'الله أكبر'
2.	First placing both knees on the ground together, then both hands, then the nose between both hands, and then the forehead
3.	Placing the hands on the ground in such a way that the fingers are together and facing the Qiblah
4.	Keeping the calves separated from the thighs, the thighs separated from the belly, the wrists away from the ground, the arms separated from the sides (if in congregation, then joining the arms to the sides)
5.	Pressing down the forehead and nasal bone such that the

	hardness of ground is felt, and looking at the nose
6.	Pressings the underside of all 10 toes down so they face the Qiblah
7.	Saying 'سُبْحَانَ رَبِّيَ الْأَعْلَى' 3 times (this recital will be taught to you during the sessions on Recitals of Salah)

5 Madani Pearls of Jalsah

1.	Going into Jalsah whilst saying Takbeer
2.	Lifting the forehead first, then the nose, then the hands
3.	Standing the right foot up vertically, and laying the left foot horizontally and sitting on it
4.	The toes of the right foot facing Qiblah, placing both hands on the thighs, looking at the lap
5.	Saying 'اللَّهُمَّ اغْفِرْ لِي' (this recital will be taught to you during the sessions on Recitals of Salah)

2 Madani Pearls of getting up for the second Rak`ah

1.	Getting up pushing from the toes, keeping the hands on the knees, whilst saying Takbeer
2.	Completing the remainder of the Salah until Qa'dah Akhirah

2 Madani Pearls of Qadah

1.	Sitting like in Jalsah
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2.	Reciting At-Tahiyyat, and making the gesture of Shahadah, i.e. in 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ', before saying 'لَا' closing the little finger and the finger next to it and making a circle with the middle finger and the thumb, then raising the index finger when saying 'لَا', and then dropping it and putting all the fingers straight when saying 'إِلَّا'
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2 Madani Pearls of Qa'dah Akhirah

1.	Reciting Durood after At-Tahiyyat
2.	Reciting Du'a after that

2 Madani Pearls of doing Salam

1.	Firstly, turning the neck to the right, looking at the right shoulder, and saying 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ' with the intention of saying Salam to the angels
2.	Then turning the neck to the left, looking at the left shoulder, and saying 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ' with the intention of saying Salam to the angels

Primary teachings of islam

Number of Salah Rakaat NO.	Salah	Fard Rakats	Sunnah Moakkadah	Sunnah Ghair Moakaddah	Nafil	Wajib	Total
1.	Fajr	2	2	---	--	---	4
2.	Zuhr	4	6	---	2	---	12
3.	Asr	4	---	4	--	---	8
4.	Maghrib	3	2	---	2	---	7
5.	Esha	4	2	4	4	3 (Witr)	17 (1)

Detail of Rakat of five Salahs

No.	Salah	Detail
1.	Fajr	First 2 Rakat Sunnah Moakkaddah then 2 Rakat Fard
2.	Zuhr	First 4 Rakat sunnah Moakkaddah, then 4 Rakat Fard, after that 2 Rakat Sunnah Moakkaddah then 2 Rakat Nafl
3.	Asr	First 4 Rakat Sunnah Ghair Moakkadah, then 4 Rakat Fard
4.	Maghrib	First 3 Rakat Fard, then 2 Rakat Sunnah Moakkadah, after that 2 Rakat Nafl
5.	Esha	First 4 Rakat Sunnah Ghair Moakkadah, then 4 Rakat Fard, after that 2 Rakat Sunnah Moakkadah then 2 Rakat Nafl, after that 3 Rakat Witr then 2 Rakat Nafl <i>(Derived from, Hamara Islam, pp. 26,27)</i>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The conditions of Salah

The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever performed Wudu as it has been commanded to be performed, and then performed Salah as it has been commanded to be performed, then whatever he did in the past will be forgiven.' *(Nasa'i, Kitab-ut-Taharah, p. 32, Hadith 144)*

Note: Before performing any Salah, the following 6 things must be complete; otherwise Salah will not even begin.

No	Condition	Details
1.	Purity	<ol style="list-style-type: none"> 1. The body and 2. The clothes of the person performing Salah, and 3. The place of performing Salah, must be pure from impurity.
2.	Covering the private area	For a male, the area from below the navel up to and including the knees must be covered. For a woman, the entire body must be covered, except the palms of the hands, the soles of the feet, and the face. (If a woman's hands up to the wrists and feet up to the ankles are uncovered, Salah is still valid).
3.	Facing the Qiblah	Standing with the chest towards the Holy Ka'bah whilst in Salah.
4.	Time	It must be the time of whichever Salah is to be performed. If it is performed before its time, it will not be valid, and must be repeated in its time. Completing Salah tul Fajr within its time is also necessary. Purposefully allowing the time of Salah to expire without performing it is a severe sin.
5.	Intention	Intention is defined as the firm intent of the heart. Before performing any Salah, it is necessary to make the firm intention of that Salah in the heart. It is better to express the intention

		verbally, for example by saying, 'I intend to perform the 2 Fard Rak'at of Fajr.'
6.	Takbeer Tahrimah	i.e. Beginning Salah, we will begin Salah by saying 'اللهُ أَكْبَرُ'

(Taken from Hamarah Islam, pp. 67-131)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Faraid [obligatory acts] of Salah

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever performs 2 Rak'at of Salah and does not make any mistake in them, Allah Almighty will forgive all his prior minor sins.'

(Musnad Ahmad, Musnad-ul-Ansaar, vol. 8, p. 162, Hadith 21749)

Note: It is necessary to do these 7 things during Salah; otherwise the Salah will not be valid

No	Faraid	Details
1.	Takbeer Tahrimah	i.e. Beginning Salah, we will begin Salah by saying 'اللهُ أَكْبَرُ' (Takbeer Tahrimah is actually a condition for Salah, but since it is connected with it, it is also regarded as a Fard of Salah).
2.	Qiyam	Standing up fully straight for Qira'at, or at least standing up in such a way that if the hands were stretched, they would not reach the knees.

3.	Qira'at	Reciting the amount of Quran that is necessary. Sura-tul-Fatihah will be recited in full, followed by three short Ayahs, or one long Ayah that is equal to three long ones, or one short Surah. (Qira'at is not Fard in the third and fourth Rak'at of every Fard Salah).
4.	Ruku	Bowing to at least such an extent that if the hands are stretched, they reach the knees.
5.	Sujud	Pressing the forehead firmly into the ground. The hands and feet will also touch the ground and the nose in the middle of the bone, and the underside of three toes of each foot will as well. 2 Sajdahs are Fard for every Rak'ah.
6.	Qa'dah Akhirah	Sitting for At-Tahiyyat after completion of all Rak'at of Salah.
7.	Khuruj bi Sun`ihi	Completing Salah with the word 'Salaam'.

(Taken from Hamarah Islam, pp. 133-138)

Things which invalidate Salah

The Holy Prophet ﷺ said, 'Nothing at all from the speech of people is correct in Salah. Salah is just Tasbeeh, Takbeer, and recitation of the Quran.' (*Muslim, Kitab-ul-Masajid, p. 215, Hadith 1199*)

Things which invalidate Salah

Talking, Giving Salaam, Replying to Salaam, Saying 'Aah', 'Ooh', 'Uff', etc. due to pain, Reciting the Quran by looking, Amal Kaseer, i.e. any doing such an action in Salah

which would lead anyone watching to think you are not in Salah (such actions usually invalidate Salah). Eating or drinking anything that was not in the mouth before starting Salah , Walking 3 steps , Laughing out loud such that the sound reaches those around you, Itching 3 times in one Rukn (such as Qiyam, Ruku etc.) Stretching the Alif of 'الله أكبر' i.e. saying 'الله', or adding an Alif after the Baa of 'أكبر' i.e. saying 'أكبار' Making such a mistake in reciting the Quran or recitals of Salah that causes a distortion in the meaning, for example, in 'سُبْحَانَ رَبِّيَ الْعَظِيمِ', saying 'عَظِيم' in place of 'عَظِيم'. (Taken from Hamara Islam, pp. 215-216)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of performing Salah behind Imam

Four Ahadith of the Holy Prophet:

1. 'Whoever performed Wudu properly and went to perform Fard Salah then offered Salah with Imam, his sins will be forgiven.' (Sahih Ibn-e-Khuzaimah, vol. 2, p. 373, Hadith 1489)
2. If a person, who did not go to perform Salah with Jamaat [congregation], knew the reward for the one who went to perform Salah with Jamaat [congregation], then he would go, no matter he would come whilst dragging. (Mu'jam-e-Kabeer, vol. 8, p. 224, Hadith 7886)
3. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever raises his head in (Ruku and Sajdah, etc.) before Imam, does he not fear this fact that Allah Almighty may turn his head into the donkey's head? (Muslim, p. 181, Hadith 963)
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said: Imam exists for a reason that he is to be followed, so when he says Takbeer, you should also say Takbeer, and when he recites, you should remain silent. (Ibn-e-Majah, vol. 1, p. 462, Hadith 846)

4 Madni Pearls of Takbeer-e-Tehreema

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| 1. | Intention of the Salah you are about to offer. For example, I make intention of two Rakaat Fard Salah of |
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	Fajr, for Allah Almighty, my face towards Kaaba Sharif, behind this Imam. And it is also sufficient that 'I make intention of such-and-such Salah.' <i>(It is better if these words are said verbally.)</i>
2.	After Imam says 'اللهُ أَكْبَرُ', saying 'اللهُ أَكْبَرُ'.
3.	Saying 'اللهُ أَكْبَرُ' to such a loud voice that you can listen to it. It should not reach the people beside you.
4.	To raise both hands up to the ears and place below the navel

2 Madni Pearls of Qiyam

1.	To recite (complete) 'قُنَا' i.e. 'سُبْحَانَكَ اللَّهُمَّ'
2.	To not recite anything except 'قُنَا' and stand quietly

NOTE: The Imam does not recite Qirat loudly in Zuhr and Asr, still we will stand quietly.

Madni Pearls of Ruku

01	To go in Ruku whilst saying 'اللهُ أَكْبَرُ' at the time when Imam saying 'اللهُ أَكْبَرُ' and going in Ruku
02	To say 'سُبْحَانَ رَبِّيَ عَظِيمٍ' thrice

2 Madni Pearls of Qoma

01	To stand up whilst saying 'اللَّهُمَّ رَبَّنَا وَذَكَرَ الْحَمْدُ' at the time when Imam standing up whilst saying 'سَبِّحْ اللَّهَ لِيِنَّ حَمْدَهُ'
02	To not recite anything whilst standing, wait for 2-3 seconds and keep the arms standing by the sides

2 Madni Pearls of Sajdah

1.	To go in Sajdah saying 'الله أكبر' at the time when Imam going in Sajdah saying 'الله أكبر'
2.	To say 'سُبْحَانَ رَبِّيَ الْأَعْلَى' thrice

2 Madni Pearls of Jalsah

1.	If Imam sits whilst saying 'الله أكبر', sit whilst saying 'الله أكبر'
2.	After sitting properly, say 'اللَّهُمَّ اغْفِرْ لِي'

2 Madni Pearls of 2nd Sajdah

1.	To go in Sajdah saying 'الله أكبر' at the time when Imam going in Sajdah saying 'الله أكبر'
2.	To say 'سُبْحَانَ رَبِّيَ الْأَعْلَى' thrice

NOTE: Wherever it is written that 'recite this thrice', keep it in mind that if Imam has progressed in Salah then we shall follow him without completing the three Tasbeeh, no matter we have recited one Tasbeeh. It is Wajib to wait for a moment during which one Tasbeeh can be recited, so which is why we will have to wait until then, no matter Imam goes ahead in Salah.

Madni Pearl of standing up for 2nd Rakaat

1.	At the time of Imam standing up saying 'الله أكبر', standing up saying 'الله أكبر'
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NOTE: Now complete 2nd Rakat like 1st Rakat.

Two Madani Pearls of Qa'dah after 2nd Sajdah of 2nd Rakat

1.	After the 2 nd Sajdah of the last Rakat when Imam sits saying 'الله أكبر', sit saying 'الله أكبر'
2.	To recite At-Tahiyaat to such a loud voice that you can listen to it

NOTE:

- ❖ If we have not recited the complete At-Tahiyaat and Imam proceeded, even then we shall complete At-Tahiyaat.
- ❖ If there are three or four Rakat Fard Salah like Maghrib, or Zuhr, Asr and Esha, then we shall perform 3rd and 4th Rakat like 1st and 2nd Rakat.
- ❖ In the 3rd and 4th Rakat of any Fard Salah, Imam does not recite Qirat in a loud voice, even then we will remain absolutely silent.

4 Madni Pearls of Qa'dah-e-Akheera

1.	After the 2 nd Sajdah of the last Rakat when Imam sits saying 'الله أكبر', sit saying 'الله أكبر'.
2.	To recite At-Tahiyaat to such a loud voice that you can listen to it
3.	To recite Durood Shareef after At-Tahiyaat
4.	After this, recite Du'a.

NOTE: After the two Sajdahs of the third Rakat of the Salah of four Rakat (like Zuhr, Asr, Esha), we will not sit.

Two Madni pearls of performing Salam

1.	After Imam performs Salam towards the right side, turn your neck towards the right side and say 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ'.
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| 2. | After Imam performs Salam towards the left side, turn your neck towards the right side and say ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ’. |
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NOTE: If you have not recited the complete At-Tahiyaat and Imam has performed Salam, even then we shall complete At-Tahiyyat and perform Salam.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Wajibaat of Salah

A blessed Hadith

Once the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in the Masjid when a Companion came, performed Salah, and then came to the Prophetic court and gave Salam. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied to the Salam and then said, ‘Go and perform Salah again as your Salah has not happened.’ The Companion went and performed Salah again, and then returned. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said again, ‘Go and perform Salah again as your Salah has not happened.’ The Companion went and performed Salah again. This happened three times after which that Companion said, ‘By the One who has sent you with the truth! I do not know how to perform a better Salah than this. Please teach me!’ Upon hearing this, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you want to stand for Salah, perform Wudu well, and then stand facing the Kaaba and say اللَّهُ أَكْبَرُ. Then recite whatever Quran you know, and then perform Ruku with tranquility. Then stand fully straight and then perform Sajdah with tranquility. Then sit with tranquility and then continue like this for the whole Salah.’ (*Muslim, Kitab-us-Salah, p. 168, Hadith 885-886, summarised*)

It is necessary to do these things in Salah. If any of these things are missed on purpose, the Salah will have to be repeated, and the one doing so will be sinful. If any of these things are missed mistakenly, Sajdah Sahw¹ will become necessary.

Note: Leaving every Wajib does not imply that Salah has to be repeated or Sajdah Sahw becomes mandatory.

¹ The method of Sajdah Sahw will be mentioned ahead.

1	Saying the words 'الله أكبر' in Takbeer Tahrimah.
2	Reciting Surah tul Fatihah in every Rak'ah.
3	After Surah tul Fatihah, reciting 1 short Surah or one or two Ayahs, which are equal to 1 short Surah. ¹
4	Reciting Sura tul Fatihah before the Surah.
5	Not reciting anything other than 'امين' and 'بِسْمِ الله' between Sura tul Fatihah and the Surah. ²
6	Doing Ruku immediately after Qira'at.
7	Standing fully straight after Ruku.
8	Doing only 1 Ruku in each Rak'at.
9	According to the order, sitting after the first Sajdah and then doing the second one.
10	Sitting up straight between both Sajdahs.
11	Only doing 2 Sajdahs in each.
12	Remaining in Ruku, Qawmah, Sajdah and Jalsah for at least the amount of time it takes to recite 'سُبْحَانَ الله' once.
13	Not doing Qa'dah before the second Rak'at.
14	Doing Qa'dah Oola. ³
15	Reciting At-Tahiyat in full in Qa'dah Oola and Qa'dah Akhirah.

¹ In the third and fourth Rak'aat of a four Rak'at Salah (Zuhr, Asr, Isha), it is not Wajib to recite Sura tul Fatihah, or any of the other recitations mentioned in number 3 above

² Reciting 'امين' and 'بِسْمِ الله' is not Wajib

³ Sitting after the first 2 Rak'aat in a Salah that has more than 2 Rak'aat (such a 3 or 4 Rak'aat Salah) is called Qa'dah Oola.

16	Not reciting anything after At-Tahiyyat in the Qa'dah Oola of Fard, Witr and Sunnah Mu'akkadah Salah.
17	Not doing Qa'dah after the third Rak'at of a 4 Rak'at Salah.
18	Performing every Fard and Wajib in its place.
19	Saying the word 'السَّلَامُ' when doing Salam on both sides.
20	Not pausing between two Fards, two Wajibs, or a Fard and a Wajib for the amount of time it takes to recite 'سُبْحَانَ اللَّهِ' 3 times.
21	For the follower to remain silent, when the Imam is reciting Qira'at, whether aloud or quietly (Islamic sisters will perform Salah alone).
22	Doing Sajdah Sahw if it becomes Wajib. ¹

(Taken from Laws of Salah, pp. 125-127)

Note: Regardless of how many Wajibaat are missed by mistake, just one Sajdah Sahw is sufficient.

The method of Sajdah Sahw

When you sit for Qa'dah Akhirah to complete the final Rak'at of Salah, then after reciting At-Tahiyyat, perform Salam to the right side, perform Sajdah twice and sit in between them like you normally would between two Sajdahs. After this perform Qa'dah again i.e. sit and recite At-Tahiyyat, Durood Shareef and Du'a, and then perform Salaam. (Taken from Laws of Salah p. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Makroohat of Salah

Two Ahadith of the Holy Prophet ﷺ

1. 'What about those people who lift their gaze to the sky during Salah? They should

¹ If Sajdah Sahw became Wajib, and was not performed, the Salah will have to be repeated.

not do it or else their eyesight will be snatched away.’ (Bukhari, vol. 1, p. 265, Hadith 750)

2. ‘Do not crack your fingers in the state of Salah.’ (Ibn-e-Majah, vol. 1, p. 514, Hadith 965)

If any act of Makrooh-e-Tahreemi of Salah happens during Salah, then Salah will have to be repeated. Anyone who intentionally makes Salah Makrooh-e-Tahreemi, he will be sinner also. Under this circumstance, penance will also be compulsory.

Note: This is not the ruling of every Makrooh-e-Tahreemi that Salah has to be repeated.

1.	Playing with bread, body or clothes	2.	Folding clothes ¹
3.	Hanging clothes ²	4.	Any sleeve upper than half of the wrist
5.	Strong need of passing urine, stool, or wind	6.	Removing particles ³
7.	Leaving any Wajib act intentionally ⁴	8.	Intertwining fingers of the hands
9.	Putting hand on the back	10.	Lifting gaze to the sky
11.	Looking around whether the face changes its axis little or more	12.	Men’s spreading of wrists in Sajdah
13.	Performing Salah in front of anyone’s face	14.	Hiding nose and face in Salah
15.	Spitting sputum, etc. unnecessarily	16.	Yawning intentionally
17.	Finishing Qirat in Ruku	18.	Reciting Quran at other stage besides Qiyam
19.	Cracking fingers	20.	Going in Ruku / Sajda

¹ If the clothes stick to the body, there is no harm in adjusting it with one hand.

² For example, putting on a shawl on the shoulder in such a way that both of its ends are hanging. If one end is put on the other end, then it is fine.

³ If any Fard or Wajib act is not fulfilled without removing a pebble, it is necessary to remove it.

⁴ For example, going in Ruku’ or in the second Sajdah before the back becomes straight in Qauma or Jalsah,

			before Imam or lifting the head before Imam
21	Performing Salah wearing clothes with the images of living beings	22	Reciting Quran backwards ¹

(Taken from Laws of Salah, pp. 247-259)

- ❖ If clothes are stuck with the body, then there is no harm in removing it with one hand.
- ❖ For example, putting on a shawl on the shoulder in such a way that both edges are hanging. If an edge of the shawl is put on the second shoulder, it is right.
- ❖ If Fard or Wajib cannot be performed without removing a pebble, then it is necessary to remove it.
- ❖ For example, going into second Sajda or Ruku without straightening the back in Qoma or Jalsah.
- ❖ For example, to recite first Surah Naas then Surah Falaq. This is not Makrooh-e-Tahreemi of Salah but Makrooh-e-Tahreemi of Qirat. Whoever does it intentionally, he will be sinner but there is no need to repeat Salah.

The method of Witr Salah

Two Ahadith

1. The Holy Prophet ﷺ said, 'Indeed, Allah Almighty has helped you through a Salah which is better for you than red camels, and that Salah is Witr, which Allah Almighty has placed between Isha and dawn.' *(Abu Dawood, Kitab-ul-Witr, vol. 2, p. 88, Hadith 1418)*

¹ For example, recite Surah Naas first and then Surah Falaq. This is not the Makrooh-e-Tahreemi of Salah, but this is the Makrooh-e-Tahreemi of Qirat. If anyone does it intentionally, he is a sinner. However, there isn't any ruling of repeating Salah.

2. In another Hadith, he said, ‘Witr is obligatory, so whoever does not perform Witr is not from us. Witr is obligatory, so whoever does not perform Witr is not from us. Witr is obligatory, so whoever does not perform Witr is not from us.’ (Abu Dawood, *Kitab-ul-Witr*, vol. 2, p. 89, Hadith 1419)

(7 Madani Pearls)

No.	Madani Pearl
1	Make intention of 3 Rak’at Witr Salah and starting the Salah.
2	Continue Salah like normal and sit for Qa’dah Oola at the end of the second Rak’at.
3	After reciting At-Tahiyyat in Qa’dah Oola, stand up for the third Rak’at.
4	After reciting Sura tul Fatihah and another Surah, raise the hands, say ‘الله أكبر’ and fold the hands again.
5	<p>Recite Du’a-e-Qunut:</p> <p>اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَتَتَوَكَّلُ عَلَيْنَا وَتُخَيِّرُ عَلَيْنَا الْخَيْرَ وَتَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَرَكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نَصَبٌ وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۝</p> <p>(If you have not memorised Du’a-e-Qunut, you can read this Du’a: (اللَّهُمَّ اغْفِرْ لِي))</p>
6	Then say ‘الله أكبر’ and go into Ruku. Complete the third Rak’at and sit for Qa’dah Akhirah.
7	Recite At-Tahiyyat, Durood Shareef, and Du’a, and then perform Salaam.

Chapter 06: Sunnah and Islamic Methods

1. Miswak

Dear Islamic brothers! Every Sunnah is a treasure of wisdom. Take Miswak as an example! How can words fully express the blessings of this Sunnah! A businessman stated: I met a new Muslim in Switzerland and I gifted him a Miswak. He accepted it with great happiness. He kissed the Miswak and then touched it to his eyes. Suddenly tears welled up in his eyes. He then took out a handkerchief from his pocket and unfolded it. On it was a small Miswak approximately two inches in length. He said that when he embraced Islam, he was given that as a gift by Muslims; he used it with great care and it was nearly finished up, making him anxious. It was by the Grace of Allah Almighty that he received another gift of Miswak from him i.e. the businessman. Then he added that he had a chronic infection in his teeth and gums. The dentist had no cure for it. He started to use the Miswak and after a few days, he felt better. He went to see the doctor who was very surprised to see that he was cured. The doctor said that he could not be cured in such a short period of time with the medicine he had prescribed. Just recall what he had used. He pondered and recalled that he had become a Muslim and had recently started to use the Miswak. Due to use of the Miswak, he was blessed and healed. When he showed the Miswak to the doctor, he was astonished. (*Wudu and Science p. 4*)

25 worldly and eternal benefits of doing Miswak

Allama Ahmed Tahtavi رحمته الله عليه stated:

- ❖ Make the blessed Miswak compulsory, do not neglect it, always use it as it brings about the pleasure of Allah Almighty.
- ❖ Doing Miswak always brings about easiness and blessing in sustenance.
- ❖ It removes the headache.
- ❖ It eliminates sputum.
- ❖ It enhances vision.

- ❖ It keeps stomach in order.
- ❖ It brings energy in the body.
- ❖ It improves memory and wisdom.
- ❖ It purifies the heart.
- ❖ It increases the righteous deeds.
- ❖ Angels are happy.
- ❖ Miswak angers Satan.
- ❖ It digests food.
- ❖ It increases the birth of children.
- ❖ It delays agedness.
- ❖ It strengthens the back.
- ❖ It gives strength to the body to obey Allah Almighty.
- ❖ It brings in easiness and reminds Kalma Shahadat during the Naza' condition.
- ❖ On the Judgement Day, it helps in receiving the Book of Deeds on the right hand.
- ❖ It helps cross the Sirat Bridge fast like flash.
- ❖ It helps in fulfilling needs.
- ❖ He gets rest and peace in the grave.
- ❖ The portals of Jannah are opened for him.
- ❖ He leaves the world in the state of cleanliness.
- ❖ The biggest advantage is that it has the pleasure of Allah Almighty. (*Kitab-ul-Taharat, p. 69, summarised*)

How should be a Miswak?

- ❖ It should be of a bitter Pelu, olive, neem tree, etc. stick.
- ❖ It should be as thick as the little finger.
- ❖ Its length should not exceed one hand span otherwise Satan sits on it.
- ❖ The strands of Miswak should be soft; otherwise, they might cause space between teeth and gums.
- ❖ Use a fresh Miswak, if available. Otherwise, place it in a glass of water to make it soft.
- ❖ The doctors prescribe to trim the strands of Miswak every day. (*Miswak Shareef kay fazaail, p. 10*)

The method of using Miswak

Perform Miswak horizontally on the teeth. Whenever one performs Miswak, it should be done so at least thrice and washed each time. Hold the Miswak in the right hand in such a manner that the little finger remains at the bottom, and the middle three fingers remain on it while the thumb remains at the top bristles end of Miswak. First clean the top right row of the teeth and then the top left row. Then clean the bottom right row and then the bottom left row of the teeth. Performing Miswak while holding it in a fist may cause piles. (*Miswak Shareef kay fazaail, p. 10*) For women, it is a Sunnah of Umm-ul-Mu`mineen Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا to perform Miswak but if they don't use Miswak, then there is no harm in this. Their teeth and gums are relatively weaker in comparison to men's; it will suffice if they use Missi (the bark of a tree for cleaning teeth). (*Malfuzaat A 'la Hadrat, p. 357*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Salam

Dear Islamic brothers! In every country of the world, in every religion, and every nation, certain specific words are spoken at the time of meeting one another. Before the advent of Islam, the Arabs would say 'حَيَّاكَ اللهُ' (meaning, may Allah Almighty keep you alive) when meeting each other. Similarly, when meeting a king, they would say 'أَنْعَمَ صَبَاحًا' (meaning, may Allah Almighty make your morning pleasant). People belonging to various religions greet each other in different ways; some place their hands on their mouth, some gesture to one another with their fingers, some bow, and some raise their index finger. Even today, various different types of words are spoken when people meet each other and numerous traditions are acted upon. Like other religions, Allah's most loved religion, Islam, also has some specific words that are spoken when meeting. When a Muslim meets another Muslim, he says 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ' (meaning, May Allah Almighty grant you peace, mercy and blessings) and he is encouraged to make the following intention when giving Salam, 'Your life, wealth and honour are all protected. I will not cause you any type of harm.'

The Salam of Islam is the most beautiful greeting

If we reflect, we will realise that the Islamic Salam is more beautiful than all other types of greeting due to 3 reasons,

1. There is no specific understandable meaning or purpose in placing the hands on the mouth, gesturing to one another with the fingers, bowing, or raising their index finger; whereas, in the Islamic Salam, there is a specific intention and an extremely beautiful supplication.
2. Giving the supplication of life or the morning or evening being pleasant includes only the supplication for a long life, or for a good morning or evening. However, the Islamic Salam contains a supplication for peace, mercy, and blessings, which is better than them all, because it is possible that someone gets a long life but it is filled with hardships. Similarly, it is possible that the morning or the evening is apparently good and filled with happiness, but it may be empty of mercy and blessings due to the disobedience of Allah Almighty. Similarly, in those there is no supplication for a person after he leaves this world, however in the Islamic Salam,

the supplication of peace, mercy and blessings means ‘in this world, at the time of death, in the grave, and in the Hereafter at every place, may you remain at peace from difficulties, calamities, misfortunes, and punishments, may you remain under the shade of Allah’s Mercy, and may there be increased blessings in that peace and mercy.

3. If a person promises someone that he will give them some benefit, it is possible that he becomes successful in giving that benefit, but it is also possible that he does not succeed, because time does not stay the same, and a person’s situation can deteriorate. However, when a person makes a promise not to harm someone, then to a great extent it remains possible for him to fulfil his promise, because he does not have to do anything to avoid causing harm. Being in a good or bad condition will not become an obstacle in fulfilling that promise, and this is the very intention that is made in the Islamic Salam, that ‘I will not cause harm to your life, wealth, and honour, etc.’ This is why the Islamic Salam is better than all other ways of greeting. *(Taken from Tafseer Kabeer, vol. 4, pp. 161-163, Tafseer Na’eemi, vol. 5, p. 274)*

Sunnahs and etiquettes of doing Salam, shaking hands, and hugging

When meeting a Muslim, say ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’. The other Muslim should say in reply, ‘وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’. By doing this, both will gain 30 good deeds. First Salaam should be given, and then any other conversation should be begun. The younger one should give Salaam to the elder one, the one walking should give Salam to the one sitting, and lesser people should give Salaam to more people. If a Muslim gives Salaam when meeting, replying to it is Wajib. Do not give Salaam to the one who is occupied in giving Dars, teaching, or learning. Do not give Salaam to someone who is in the lavatory or the shower room. Shaking hands when meeting is also Sunnah. When shaking hands, make sure the hands of both people touch each other without there being anything in between. Shake hands with both hands. However, many times you meet, shaking hands every time is a rewardable action. It is also a rewardable action to kiss the hands of one’s father, a scholar of Islam, a spiritual guide, or any honourable Islamic personality when shaking their hands. Hugging on occasions of happiness is Sunnah (do not hug young boys). It is permissible to hug on Eid. *(Taken from Sunnatayn aur Aadaab, pp. 22-28)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

3. The Cleanliness of Visible and Invisible

Dear Islamic brothers! Cleanliness is a prominent teaching from amongst the beautiful teachings of Islam. Expressing the importance of cleanliness, the Beloved of Allah ﷺ said, 'Cleanliness is half of faith.' (*Muslim, Kitab-ut-Taharah, p. 115, Hadith 534*) This is because faith purifies the heart of evils and adorns it with beautiful traits, whilst cleanliness only purifies the body of filth; therefore, cleanliness was referred to as half of faith. (*Taken from Mirat-ul-Manajeeh, vol. 1, p. 232*)

Cleanliness is a beautiful habit that grants honour to whichever man or woman has it. Cleanliness is an extremely valuable crown on a person's head. Whether a person is rich or poor, cleanliness adds to his esteem in every state. Therefore, it is the Islamic symbol of every Muslim for him to take care of the cleanliness of his body, his house, his possessions, his door, his courtyard, and everything else that belongs to him. (*Taken from Jannati Zaywar, p. 139*)

Remember that, alongside outward cleanliness, a person should also keep his inner being clean as well, because neither should a Muslim's clothing be filthy, nor should his mind, neither should his house be dirty, nor should his thoughts be filled with filth regarding any Muslim. A great scholar from just over 100 years ago, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'It is Wajib (compulsory) to regard the act of a Muslim as good, as far as is possible.' (*Taken from Fatawa Razawiyyah, vol. 5, p. 324*)

In summary, alongside highlighting the importance of keeping one's body, clothes and house clean, Islam has also taught purification of the heart, mind, and thoughts. Furthermore, filth is the worst enemy of a person's honour; therefore, we should always instill the habit of cleanliness. Cleanliness causes betterment of health and well-being, and it distances not just hundreds, but thousands of illnesses. The Holy Prophet ﷺ did not like people who stay dirty and grubby. He would always command his Companions to stay clean and pure, and he would emphasise this. (*Taken from Jannati Zaywar, pp. 139,140*)

In this regard, the Holy Prophet ﷺ said, 'Islam is the religion of cleanliness; therefore, stay clean and pure, because only the clean and pure will enter Paradise.' (*Mu'jam-e-Awsat, vol. 3, pp. 382, Hadith 4893*)

This means keep your outer being clean by refraining from things like wearing dirty clothes and from Haram sustenance and clothing, and keep your inner being clean by having the correct beliefs, and refraining from Shirk (polytheism) and misguidance. Furthermore, keep your heart pure from jealousy, hatred, and malice, because only those whose inner and outer beings are pure will enter Paradise. (*Faiz-ul-Qadeer, vol. 2, pp. 408-409, under the Hadith 1953*)

In another Hadith it is stated, ‘Wash your clothes, cut your hair, use Miswak, adorn yourselves (by applying oil etc., by means of good clothes and maintaining a good appearance), and stay clean and pure, because the Descendants of Israel did not do this, as a result of which their women became involved in fornication.’ (*Ibn-e-‘Asakir, vol. 36, p. 124*)

Islam has commanded its followers to maintain all forms of cleanliness, whether that be bodily or spiritual, individual or communal, or of the Masjid or the neighbourhood. In short, Islam teaches cleanliness of the body, the soul, the heart, the mind and everything else.

Regarding bodily cleanliness, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Five things are from Fitrah (nature):

1. Circumcision,
2. Removing pubic hair (starting from below the navel),
3. Trimming the moustache,
4. Cutting the nails,
5. Removing underarm hair.’ (*Bukhari, Kitab-ul-Libaas, vol. 4, p. 75, Hadith 5891*)

Fitrah means the practice that was acted upon by the previous Prophets عَلَيْهِمُ السَّلَام as well as our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and that was encouraged. In other words, the five things mentioned above were present in every Shari’ah, and we too were commanded to act upon them. (*Mirat-ul-Manajeeh, vol. 1, p. 276, comprehended*)

Sunnahs and etiquettes of cutting nails, shaving, trimming underarm hair, and keeping hair according to Sunnah

Ensure that you do the following four things within every 40 days:

1. Trimming the moustache. Imam Ahmad Raza Khan رحمته الله عليه states, 'It is Haram, a sin, and the way of non-Muslims to grow the moustache so long that its hairs enter the mouth.' *(Taken from Fatawa Razawiyyah, vol. 22, p. 684)*
2. Cutting the nails.
3. Removing the underarm hair.
4. Removing the pubic hair. Sayyiduna Anas رضي الله عنه says, 'The time limit has been fixed for us (regarding the four things mentioned above) that we must not leave these things for more than 40 days. *(Muslim, Kitab-ut-Taharah, p. 125, Hadith 599)*

Removing the pubic hair once a week is a rewardable action, and it is also permissible to do so on the 15th day; however, it is not allowed to leave it longer than 40 days. One Sunnah of cutting the nails is to begin with the index finger of the right hand and cut your nails in order up to and including the little finger but do not cut your thumb nail. Then beginning with the small finger of the left hand, cut your nails in order up to and including the thumb. In the end, cut the nail of the right thumb. The beauty of this method is that you start cutting from the right and also finish on the right. (One way of remembering this way is to raise your hands like you do in Du'a. Now, start cutting from right to left in order starting from the index finger of the right hand all the way to the thumb of the left hand. Then finish by cutting the nail of the right thumb.) When cutting the toenails, it is better to start from the smallest toe of the right foot and cut in order including the big toe, then cut the nails of the left foot in order beginning with the big toe up to and including the small toe. The nails should not be bitten, as there is a fear of being inflicted with leprosy in doing so. After cutting the nails, the fingertips should be washed. A male should use a blade to remove the pubic hair, and he may also use hair removal powder. Pubic hair should be removed starting from directly below the navel. It is disliked to cut the hair or nails if Ghusl is Fard on the person. After cutting the hair or nails, it is better to bury them. Islamic sisters must not throw hair from any part of their body at a place where non-Mahram males might see it. It is permissible to trim around the beard. The hair around the ears and the thin hair on the cheek, which some have less of and some have up to their eyes, are not part of the beard and can be cut. It is Haram to trim the beard less than a fist length. The hairs that go beyond a fist length can be trimmed (the beard must be kept to a fist length under the chin and on both sides of the

face). *(Taken from Fatawa Razawiyyah, vol. 22, p. 581)* The hairs underneath the lower lip are part of the beard, and shaving any part of the beard is impermissible. *(Taken from Fatawa Razawiyyah, vol. 22, p. 597)* If the hairs on the edges of the moustache are long, there is no problem in that. Nasal hairs should not be plucked as doing so can result in an itching disease that destroys the limbs; therefore, if the nasal hairs get long, they can be trimmed. It is disliked to cut just the hair of the neck; however, when cutting the hair of the whole head, the hair of the neck can also be cut. Removing the hair of the hands, feet and stomach is allowed. Plucking or shaping the eyebrows for beauty and adornment is not permissible. A Hadith has mentioned that women who shape the eyebrows are cursed. *(Mukhtasar Fatawa Ahl-e-Sunnat, p. 192)* There are three ways of keeping Zulfayn (hair according to the Sunnah):

1. Up to halfway down the ears,
2. Up to the earlobes,
3. Touching the shoulders. It is not permissible for males to let the hair grow below the shoulders.

- It is also Sunnah to part the hair in the middle.
- It is not permissible for a woman to cut her hair above the shoulders like men.

(Taken from Sunnatayn aur Adaab, pp. 63-70)

4. Eating and Drinking

Dear Islamic brothers! A beautiful distinction of Islam is that it provides complete guidance for us in all types of conditions and situations that occur in our lives. In order to stay alive, every human being definitely needs food. This need occurs for some people twice a day, for some people three times a day, and for some people even more than that. In today's food, food culture is becoming more and more prevalent. New foods, different types of dishes, and various ways of eating them are being introduced every day. At the same time, there is also no shortage of 'foodies' i.e. people who are known for their interest in eating and drinking. In other words, these people don't eat to live, they live to eat. The religion of Islam teaches us to adopt moderation in every matter. We have been permitted to eat every Halal thing (with its conditions), but alongside this we have

also been commanded to look after our health. Every intelligent person knows that eating excessively and constantly is severely detrimental to health. This is why, as food culture becomes more and more prevalent in the world, new illnesses are also on the increase and along with food, the price of medicines is also on the rise.

Medical knowledge in half an Ayah...

A Christian doctor once said to the renowned non-indulgent, Sayyiduna Ali Ibn Husain Waqid, 'There is no medical knowledge in your Quran at all; therefore, the religion of Islam is not a complete religion.' Upon hearing this, the pious non-indulgent said, 'Allah Almighty has gathered all medical knowledge in half an Ayah of the Noble Quran, in which He said, **(Translation)** 'and eat and drink, and do not cross the limit.' *(Translation of Kanz-ul-Iman) (Part 8, Surah Al-A'raf, verse 31)* Hearing this, the Christian doctor was astonished and said, 'Certainly, your Quran has not left any issue of medicine for Galen (the expert doctor of ancient Greece). *(Ruh-ul-Bayan, Surah-tul-A'raaf, under the verse 31, vol. 3, p. 155, abridged)*

Dear Islamic brothers! From this we learn that adopting moderation in eating and drinking protects a person from many diseases and gives a person a healthy life. Just as Allah Almighty has placed the preservation of our life in eating, He has placed various types of pleasures in it as well. How much and however we eat, as long as it is according to Shari'ah, it is not forbidden; however, If we take into consideration good intentions, the Sunnahs of the Beloved Prophet ﷺ, and the etiquettes mentioned by the pious predecessors in this permissible action, we can attain great reward. In other words, eating and drinking can also become a rewardable action. So, for this reason, let's hear about some Sunnahs and etiquettes.

Sunnahs and etiquettes of eating and drinking

Wash your hands up to the wrists before eating anything. Washing both hands and rinsing the mouth before eating is referred to as 'the Wudu of eating'. This protects us from germs. When eating, lay out your left leg and sit on it, with the right knee upright. This protects us from obesity. Remove shoes or sandals, etc. before eating. Read 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' before eating. By doing this, Shaytaan will not partake in our food, and there will be blessings in our food. If you forget to read 'بِسْمِ اللَّهِ' at the start, then recite

‘بِسْمِ اللَّهِ أَكَلْتُ وَاشْرَبْتُ’ when you remember. Eat with your right hand and from in front of you. Do not pick out any type of fault with the food (e.g. complaining about its taste, etc.). Always drink water with the right hand, looking into it in good lighting, and after reading ‘بِسْمِ اللَّهِ’. Drink in three breaths and after each sip, move the glass away from your mouth and take a breath. Read اَلْحَمْدُ لِلَّهِ after drinking. Even when drinking tea, etc., read ‘بِسْمِ اللَّهِ’ before drinking and اَلْحَمْدُ لِلَّهِ after. If possible, develop the habit of making good intentions before eating anything.¹ اِنْ شَاءَ اللَّهُ you will become deserving of great reward. For this study the chapter ‘Islamic manners of eating’ from the book Faizan-e-Sunnat. *(Taken from Sunnatayn aur Adaab, pp. 89-96)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

5. Wearing clothes and Shoes

Dear Islamic brothers! We are all aware of the importance of clothes. It does not only cover our body but also protects it. Wearing good and beautiful clothes exposes the personality of a man and increases his honor. There is a great importance of clothes in almost all religions and nations but there are other clothes whereby we come to know about the religion, nation and profession. Basically, clothes are a human need but as the nations are progressing, design and color of the clothes are also increasing. However, the situation is that daytime and nighttime are seen effecting the clothes of a human.

The beauty of Islam is that it is closer to the human nature. Islam not only allows men and women to wear clothes and to cover their bodies appropriately but also likes neat and excellent clothes. In addition, Islam also teaches us to adopt Taqwa [piety] in both our clothes and character for the betterment of our world as well as hereafter.

Allah Almighty has stated :

O descendants of Adam! Undoubtedly, We have sent down to you a garment that may conceal your parts of shame, and another for your adornment; the garment of piety (faith

¹ For this, read ‘Manners of Eating’, a chapter of Faizan-e-Sunnat, volume 1.

and good character); that is the best; this is among the signs of Allah Almighty that they may accept advice.

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al- 'Araaf, verse 26)

Islamic scholars stated: Clothes are a need according to Deen and world. According to Deen, clothes cover Sitr (i.e. those parts of body which are ordered to be covered) as 'Sitr-e-Awrat' (i.e. covering of those parts of body which are ordered to be covered) is a prerequisite in Salah; according to the world, clothes are used to protect us from winter and hot seasons. It is a great blessing of Allah Almighty. Allah Almighty has given us three types of the cloth: two physical and one spiritual. Some physical clothes are meant for 'Sitr-e-Awrat' and some for adornment, both are good (if in accordance with Shariah); and the spiritual clothes are faith, piety, shame and good virtues (i.e. good habits). These clothes have descended from the heavens as cotton and silk are produced by the rain. This rain comes down from the heavens, and Wahi (i.e. a special message that Allah Almighty blesses His beloved prophets) enables one to get Taqwa, and Wahi also comes down from the heavens. It has been known that clothes are made for human beings only, which is why animals are undressed. It is Fard to wear clothes for covering 'Sitr-e-Awrat', and it is Mustahab to wear beautiful clothes (i.e. permissible and excellent). Clothes are a great blessing of Allah Almighty, so that is why upon wearing them, we should be thankful to Allah Almighty. *(Siraat-ul-Jinaan, part 8, Surah Al- 'Imran, under the verse 26, vol. 3, p. 289)*

Dear Islami brothers! Just like wearing clothes are a blessing of Allah Almighty, in a similar way, shoe or slipper is a blessing of Allah Almighty. Wearing shoes do not only protect us from stone and thorn being pierced but also protects our feet from cold and hot seasons.

Sunan and Islamic methods of wearing clothes and shoes

- ❖ White clothes are the best clothes of all. The Beloved Prophet ﷺ liked the white clothes.
- ❖ When wearing the clothes, recite this Du'a 'اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَزَرَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ': All praises are for Allah Almighty Who enabled me to wear these and bestowed me these without my strength.

- ❖ When wearing the clothes, start wearing from the right side – for example when wearing a shirt, put the hand in the right sleeve first and then in the left. Likewise put your right foot when wearing any pajama.
- ❖ When removing the clothes, start from the left side. For example, first remove the left hand then right.
- ❖ First wear shirt then pajama.
- ❖ Make a habit of wearing ‘Imamah as wearing ‘Imamah is a beloved Sunnah of our Holy Prophet ﷺ.
- ❖ Wearing Na’lain¹ (i.e. shoes) is also a Sunnah of the Holy Prophet ﷺ.
- ❖ First wear the right shoe and then the left one.
- ❖ When removing, remove the left shoe first and then right one.
- ❖ When sitting, removing shoes is a Sunnah.
- ❖ Before wearing the shoes, shake so that if there is any pebble, insect, etc. it will come out.
- ❖ If any usable shoe is lying upside down, turn it upside up, otherwise there is a fear of indigence and destitution. *(Derived From, Sunatayn aur Adaab, pp. 105,106)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

6. Istinja

Dear Islami brothers! We need to excrete waste material from our body on daily basis and for this, we have to perform Istinja, which is very important for our healthy life. As Islam has guided us on every walk of life, how it could be possible that it would have not guided us the manners about this important act. Every human being of the world belonging to any colour and race or country, he does perform this act in a good or bad

¹ Due to respect of the Holy Prophet ﷺ, the devotees of the Holy Prophet ﷺ refer his shoes as ‘Na’lain Shareef’.

way, but it is a great quality of 'Islam' only that teaches us the method of performing this act in a neat and intellectual way, including the fulfillment of the society's demands that allow a human being an opportunity to get a reward for this act also in his eternal life of Akhirah.

In the world, there are different methods of Istinja and different ways of cleanliness after performing Istinja. Due to absence of any non-Shar'i thing, Islam does not deny all these methods of Istinja or those ways of cleanliness but surely gives us some of such guidelines whereby we do not only benefit from them in this world but also in the hereafter.

- ❖ It is a Sunnah to use pebbles for cleanliness but it is worthy of a reward to wash with water after using pebbles.
- ❖ There is not specific quantity of pebbles. If cleanliness is attained with one pebble, Sunnah is performed.
- ❖ However, it is better to use pebbles in an odd number like 1, 3 or 5.

According to a research, soil has ammonium chloride and exceptional ingredients which removes smell. 'Dr. Halook' wrote: A pebble of Istinja has surprised the scientific world. All the ingredients of soil are fatal to the germs, so which is why using a pebble kills the germs on a private part. Using it, in fact, protects us from cancer of penis.

- ❖ If a spot around the excretory areas gets unclean for more than '1 dirham', then it will be not purified by pebbles only but it will be Fard to wash it.
- ❖ Pebble, stone and a torn cloth fall in the same ruling. That is, these things can be used for cleanliness.
- ❖ It is better to use a torn cloth or a useless cloth of the tailor (cotton) so that it could absorb immediately. For this purpose, a toilet paper can also be used.
- ❖ Allah Almighty has kept all such useful ingredients in water which keep germs, filth and diseases away. Moreover, absolute cleanliness is also attained. Allah Almighty has stated praising the people who would offer Salah in 'Masjid-e-Quba', a Masjid in Madinah:

There in are the people who wish to cleanse themselves thoroughly; and Allah Almighty loves the pure.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Tawbah, verse 108)

After revelation of this Ayah, the Beloved Prophet ﷺ said to those people: Allah Almighty has praised your purification, how do you attain purification? They said, ‘O Allah’s Prophet ﷺ! We perform Wudu for Salah, perform Ghusl upon it being Fard and perform Istinja with water.’ Listening this, the Holy Prophet ﷺ said, ‘This is the thing why Allah Almighty has praised you. Keep performing these things.’

Sunan of Istinja and Islamic methods

- ❖ Jinns and Satans live in the toilets. If ‘بِسْمِ اللَّهِ’ is recited before going to the toilet, by virtue of it, they won’t be able to see a private part.
- ❖ Before entering, recite this Du’a also: ‘اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجَبِّثِ وَالْخَبَائِثِ’ e.g. O Allah! I seek your protection from impure jinns (male and female).
- ❖ Enter your left foot first in the toilet.
- ❖ Perform Istinja while head is covered.
- ❖ Be careful that your face or back should not face towards Qibla Sharif as during this it is impermissible that your face or back faces towards Qibla but perform Istinja keeping away to such an extent that you don’t get away more than 45° from the Qibla direction.
- ❖ When you are about to sit, at that time remove the cloth from the body, and do not expose your body unnecessarily.
- ❖ Sit by opening both feet and put pressure on the left foot as it makes easier to excrete.
- ❖ In this state, do not consider any religious ruling.

- ❖ Likewise, it is prohibited to answer Salam, Azan or sneeze, talk, look at the private part, look at excretion, sit unnecessarily for a long time, spit, cleaning the nose, look around and look at the sky.
- ❖ After excretion, first wash the front part then the rear one.
- ❖ Pour water with the right hand and wash with the left hand.
- ❖ Use three fingers (middle finger, ring finger and little finger) of the left hand for washing.
- ❖ Keep washing until smell and moisture are removed.
- ❖ Put the ewer higher so that water does not splash against it.
- ❖ Wash hands with the soap, etc. after getting fee.
- ❖ Wash your feet also to remove the effect of the unclean splashes.
- ❖ When come out from the toilet, keep the right foot out first.
- ❖ Recite this Du'a after coming out 'الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي': That is, praise be to Allah Almighty Who relieved me of the filth and gave me relief.
- ❖ It is prohibited to urinate in the washroom. By doing so, evil whispers come.
- ❖ Walking for a while before going to the bathroom helps in excreting easily.
- ❖ If possible, make intentions also before going to bathroom.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

7. Zeenat (Adornment)

Dear Islamic brothers! Generally, people in this world like to eat good, dress good, live good, and look good. This is why food culture is increasing in the world, new designs and new types of clothing keep appearing, fancy residential projects are constantly being

made, and the things that are being done to look good are not hidden from anyone. Everyone knows that generally everything has a limit, and as long as it remains within its limit it looks good. However, when it exceeds its limit it loses its beauty and becomes a cause of damage. This is why everything that is happening in the world today in the name of fashion and luxuries is not appropriate for any serious society, and this is why moral, economic and societal damages have crossed all limits across the world. The religion of Islam is an exceptionally pristine, excellent, and beautiful religion. Where it commands us to stay clean, it also teaches us to adopt adornment and to remain in a good state and appearance. However, alongside this it also teaches us to be balanced and to have consideration for the limits of Shari`ah. This is why we see manners and purity in Islamic rulings, and every intelligent and understanding person accepts this. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed us Islamic teachings by acting upon them himself, and he proved himself to be an example, role model, and symbol of progress for all Muslims, in fact all people for as long as the world remains.

Allah Almighty says:

O believers! Enter Islam completely, and do not follow the footsteps of the Devil; indeed, he is your open enemy.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 208)

It is stated in Tafseer Sirat-ul-Jinaan, 'From the people of the book, Sayyiduna Abdullah Bin Salaam رَضِيَ اللهُ عَنْهُ and his companions accepted faith in the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but continued implementing certain rulings from the Shari`ah of Sayyiduna Musa عَلَيْهِ السَّلَام, such as honouring Saturday by not hunting on that day, refraining from the milk and meat of camels. They thought that these things are just permissible in Islam, it is not necessary to do them, whereas the Torah contains the command to refrain from these things, therefore in refraining from these things we will be acting upon the Torah without contravening Islam in any way. Upon this, this verse was revealed and the command was given to act upon the rulings of Islam fully, i.e. the rulings of the Torah have now finished, therefore do not pay attention to them.

Remember, shaving the beard, wearing clothing like polytheists, and living one's life like irreligious people is a sign of faith being weak. When you have become Muslim, act according to your religion in lifestyle and appearance, inwardly and outwardly, in

worship and in dealings, in living manners and interactions, in life and death, and in business and employment. Furthermore, we also learn that for a Muslim to act according to another religion, or the adherents of another faith, is actually him falling for the deception of Satan.’ (Taken from *Sirat-ul-Jinaan, part 1, Surah Al-Bakarah, under the verse 208, vol. 1, pp. 324-325*)

Let’s gain the blessing of learning some Sunnahs and etiquettes of adornment:

Sunan and etiquettes of adornment

It is not permissible for males to get their ears pierced and wear jewelry in them. Males and females are not permitted to wear a plait made from human hair, even if it made from the person’s own hair. A woman is permitted to wear a plait made from wool or black thread. Women can apply henna to their hands and feet. It is not permissible for men or boys to apply henna to their hands or feet. It can be applied to small girls. Ensure that you do not wear clothing with images of living beings. Do not apply stickers with images of animals or humans to your clothes or put them up in your home. Do not put clothes with images of animals or humans onto children either. Females can adorn themselves for their husbands within the four walls of their homes using permissible means, however getting ready in this way and then going in front of an unrelated male or roaming around unveiled outside is completely impermissible. It is not Sunnah to roam around bare headed, therefore Islamic brothers should certainly wear the Imamah (turban) which is a blessed Sunnah of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Taken from *Sunnatayn aur Adaab, pp. 78-80*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Cannot touch due to the severity of fever

A person touched the blessed body of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [in a fever] (like visitors usually put their hands to check the severity of fever) and said, ‘By Allah! I cannot touch you due to the severity of your fever.’ (Musnad Imam Ahmad, vol. 4, p. 187, Hadith 11893, *Maseem Al-Riyaaaz, vol. 6, p. 122*)

Sayyiduna Abdullah Bin Masood رضي الله عنه narrated: While I entered the blessed court of the Holy Prophet صلى الله عليه وآله وسلم, he was suffering from a severe fever. I touched the blessed body and said, ‘O Allah’s Prophet صلى الله عليه وآله وسلم! You have a severe fever.’ He صلى الله عليه وآله وسلم said, ‘Yes. I suffer from a fever equivalent to two of you.’ I asked, ‘Is it the reason that you get twice the reward?’ The Holy Prophet صلى الله عليه وآله وسلم said, ‘Yes.’ (*Bukhari, vol. 4, p. 9, Hadith 5660*)

Chapter No. 07: Bad Deeds

1. Wine

The definition of Alcohol

Every liquid which causes intoxication when drunk is alcohol, no matter it is made from. (*Summarised from Fatawa Razawiyyah, vol. 25, p. 205*)

Saying of Allah Almighty:

O believers! Wine, and gambling, and idols, and fortune-telling arrows (to ascertain luck or predict future events) are but impure; the works of Shaytaan, therefore keep avoiding them in order that you may attain success. The Devil only desires that he infuses hatred and enmity between you through wine and gambling, and to prevent you from the remembrance of Allah Almighty and from Salah, so have you abstained.

[Kanz-ul-Iman (translation of Quran)] (Part 7, Surah Al-Ma'idah, verse 90-91)

It is stated in Tafseer Sirat-ul-Jinaan, ‘In this verse, the consequences and harms of alcohol and gambling have been mentioned that the apparent worldly harm of drinking alcohol and gambling is that they cause hatred and enmity between people, and the apparent religious harm is that whoever is involved in these evil activities, he remains deprived from the remembrance of Allah Almighty and punctually performing Salah on time. From this it is learnt that everything that prevents a person from the remembrance of Allah Almighty and from Salah is evil and deserves to be left.’ (*Sirat-ul-Jinaan, under the verse 91, vol. 3, p. 26*)

The harm of drinking alcohol

The Holy Prophet Muhammad ﷺ said, ‘Allah Almighty said, ‘I swear by My honour! Whichever slave of Mine drinks even one sip of alcohol, I will make him drink that amount of the pus of Hellfire, and whichever slave of Mine abstains from alcohol out of fear for Me, I will grant him a drink of Paradise to drink.’ (Musnad Imam Ahmad, vol. 8, p. 286, Hadith 22281, abridged)

The medical harms of alcohol

According to an expert, initially the human body is able to confront the harmful effects and the drinker experiences pleasure, but soon the internal strength eventually diminishes and the overpowering harmful effects take control. The liver suffers the most adverse effect of alcohol and kidneys face an additional burden; eventually they fail and stop working. In addition to that, an abundance of alcohol also affects the brain by causing swelling on it; as a result, nerves become weakened and finally damaged. An alcoholic’s stomach suffers swelling and his bones are weakened. A drunkard constantly suffers from tiredness, headaches, nausea and extreme thirst. Excessive drinking causes the heart and breathing to cease and the alcoholic can even suffer sudden death. (*The Mother of Evils*, p. 43,44, abridged and summarised)

According to an expert, 51% of those who become addicted to alcohol between the ages of 12 and 23 die. Another famous researcher has said most people who have been drinking excessively since the age of 20 do not live beyond the age of 35 because of drinking. (*The Mother of Evils*, p. 59, abridged and summarised)

The social and economic harms of alcohol

Thousands of people are killed without fault at the hands of drunkards. Wives are subjected to oppression and cruelty by alcoholic husbands. Many women are sexually assaulted by drunkards. The children of alcoholic parents generally become more ill and are weaker than other children. The friends and family of the alcoholic remain deprived from his love, affection, sympathy and consideration. (*Sirat-ul-Jinaan*, part 7, Surah Al-Mai’dah, under the verse 90, vol. 3, p. 22, summarised)

Dear Islamic brothers! It is due to the countless harms of alcohol that Islam has prohibited it and no intelligent person should extend his hands towards something in which the harms are so great. Generally, a person gets close to alcohol due to other people's company, therefore we should we should not go to any place where alcohol is served.

The Holy Prophet ﷺ said, 'Whoever believes in Allah Almighty and the Last Day, he must not sit at a dining mat around which alcohol is circulated.' (*Tirmizi, Kitab-ul-Adaab, vol. 4, p. 366, Hadith 2810, abridged*)

On one occasion, he ﷺ said, 'Whoever comes to someone who takes intoxicants, Allah Almighty will put them all into the Hellfire, and they will abuse each other in the Hellfire saying that it is due to you that I reached this place.' (*Al-Kaba'ir lil-Dhahabi, p. 95, summarised*)

Therefore, we must not arrange any party where there is alcohol, and we must not attend any such party either. If a thought comes to mind that you will arrange the alcohol for non-Muslims who come then remember the following ruling: 'Giving alcohol to a non-Muslim to drink is also Haram, and the one who gives it is extremely sinful.' (*Hidayah, Kitab-ul-Ashribah, vol. 2, p. 398, summarised*)

If someone is addicted to alcohol, how can he stop?

First and foremost, you must stay away from friends who drink alcohol and gatherings where alcohol is drunk. Repenting sincerely for drinking alcohol, supplicate to Allah Almighty that He grants you the ability and the strength to stay away from alcohol. If medical treatment is required to stop the alcohol addiction, then acquire that treatment. In the time that is left spare from earning and eating Halal, spend it doing good things, instead of spending it idly. For example, you should spend your time attending the Sunnah inspiring gatherings, sitting in the company of the devotees of the Prophet, and travelling in the Madani Qafilahs. If Shaytaan starts encouraging you to go back to drinking alcohol, then embed the imagination of the following punishments that have been mentioned in the Hadiths into your heart: If I drink alcohol, I will be raised thirsty on the Day of Judgement. If I drink alcohol, the light of faith will leave my heart. If I drink alcohol, the angels will hit me with iron maces in the Hellfire. If I drink alcohol, I

will not even be able to smell the fragrance of Paradise. If I drink alcohol, I will be deserving of being cursed. If I drink alcohol, I will be given boiling water to drink in the Hellfire. If I drink alcohol, I will be made into a pig in the grave. *(Taken from 'Islam mayn Sharab ki hasiyat' by Mufti Ameen Sahib, pp. 21-23)*

By imagining such punishments, you will be helped to stay away from alcohol through the Mercy of Allah Almighty and a time will come that the thought of alcohol will not even cross your mind ¹ *إِنْ شَاءَ اللَّهُ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

2. Abusage

Definition of abuse: To say something that diminishes the respect of a human being or his ancestors is called abuse. *(Derived from, 'Umdat-ul-Qaari, vol. 1, p. 433, under the Hadith 48)*

Saying of Allah Almighty:

Allah does not like the public utterance of evil talk except by the oppressed, and Allah is All-Hearing, All-Knowing.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Nisa, verse 148)

The Islamic scholars have explained one of the meanings of this Ayah that disclosure of an evil matter refers to 'abusage'. That is, Allah Almighty does not like someone to abuse someone. *(Seerat-ul-Jinaan, part 6, Surah Al-Nisa, under the verse 148, vol. 1, p. 339)*

Two Ahadith about abuse:

Prophet Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, 'A Muslim is brother to another Muslim. He does not oppress him nor abuse him.' *(Sharah Al-Sunnah, vol. 6, p. 389, Hadith 3412)*

He *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* once said: To use abuse against Muslim is 'Fisq' (i.e. the action disliked by Allah and Prophet). *(Bukhari, vol. 4, p. 434, Hadith 7076)*

¹ For further details, read the book 'The Mother of Evils' published by Maktaba-tul-Madinah.

The harms of abuseage

- ❖ It is worldly and religious harmful to use abusive language.
- ❖ Abuseage is Haram and an act that is disobedience to Allah Almighty and the Holy Prophet ﷺ.
- ❖ The one who uses abusive language is never considered a true Muslim and a good citizen.
- ❖ Abusing is actually oppressing one's Muslim brother.
- ❖ Abuseage spoils the peace of society and increases quarrels.
- ❖ Abuseage increases enmities and sometimes to the extent of murder.
- ❖ Abuseage distances friends and even blood relatives from each other.
- ❖ Abuseage makes someone fall prey to sins like telling a lie, backbiting, maligning and hurting.
- ❖ Abuseage eliminates respect and sympathy of a Muslim.
- ❖ Abuseage kills our qualities and distances ourselves from development.
- ❖ Abuseage bereaves us from own respect and sympathy of people.
- ❖ Initially, abuseage makes one's language foul, and later on his existence is considered filthy.
- ❖ The one who uses abusive language is not remembered in good words after his death.

How to get rid of the habit of abuseage

- ❖ Learn to control your anger, and cure your anger.
- ❖ Leave the company of bad people rather join the company of the devotees of Rasool.
- ❖ Learn Islamic knowledge, and consider the religious and worldly consequences of anger.

- ❖ Develop fear of Allah Almighty within you, for this study the accounts of Islamic saints.
- ❖ Make a habit of speaking less as pointless conversation sometimes leads to abuse.
- ❖ Develop the passion of respecting Muslim and behave sympathetically towards Muslims as much as possible.
- ❖ If someone tries to instigate you to quarrel, don't be instigated but be patient.
- ❖ Make a routine of reciting Durood and Salam, **إِنَّ شَاءَ اللَّهُ** it will bless you with the liveliness of both faith and heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

3. Sinful gaze

The definition of Sinful Gaze

Sinful gaze is defined as purposefully looking at that which Allah and His Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** have forbidden looking at. *(Taken from Gunahon Kay 'Azabaat, p. 66)*

Saying of Allah Almighty:

Command the Muslim men to keep their gaze somewhat low and protect their private parts; that is much purer for them; indeed, Allah Almighty is Aware of their actions.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah An-Noor, verse 30)

In this Ayah, the Muslim men are ordered to keep their gaze somewhat low and avoid looking at the thing which is impermissible to look at. *(Seerat-ul-Jinaan, part 18, Surah Al-Noor, under the verse 30, vol. 6, p. 616)*

Three Ahadith regarding sinful gaze:

1. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'The eyes also commit fornication.' *(Musnad Ahmad, vol. 2, pp. 84, Hadith 3912)*

2. In another Hadith, he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘The fornication of the eyes is looking.’ (*Abu Dawood, Kitab-un-Nikah, vol. 2, p. 358, Hadith 2152*)
3. Likewise, in another Hadith, he said, ‘(Allah Almighty says:) Sinful gaze is a poisonous arrow from the arrows of Satan. Whoever avoids it, I will grant him such perfect faith whose pleasure he will experience in his heart.’ (*Mu’jam-e-Kabeer, vol. 10, p. 173, Hadith 10362*)

The harms of sinful gaze

Dear Islamic brothers! Sinful gaze is Haraam and an act leading to hellfire. Sinful gaze is an act of disobedience to Allah Almighty and His Prophet. On the Day of Judgement, the eye of the person who committed sinful gaze will be filled with fire. Sinful gaze becomes a cause of weakness in memory. Sinful gaze is in reality immodesty. Sinful gaze leads to fornication and fornication destroys generations.

The favour of Islam

By forbidding sinful gaze, Islam has protected generations. By forbidding sinful gaze, Islam has taught modesty. By forbidding sinful gaze, Islam has granted peace and tranquility to people’s hearts. By forbidding sinful gaze, Islam has strengthened the relationship between a husband and wife.

How to get rid of the habit of sinful gaze

Having fear of Allah, repent sincerely and remain steadfast on your repentance. Develop the habit of lowering your gaze and try to refrain from looking around, as the blessed gaze of our Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would be lowered most of the time. Refrain from going to places where there is a chance of sinful gaze. If you feel like sinful gaze, frighten yourself with the punishment of hellfire. Strive to adopt modesty, and for this, adopt the company of modest people. Study the blessed biography of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and try to act according to it. Whether you are alone or with people, always remember

that ‘Allah Almighty is watching’. Restrict the Internet and social media to only necessary use. Watch only Madani channel.¹

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4. Adultery

Definition of adultery

Fulfilling one’s lustful desire in a way that religion or nature (i.e. intellect) forbids is referred to as fornication/adultery. For example, a man establishing relations with a woman without Nikah.

Saying of Allah Almighty:

And do not even go near Zina (fornication/adultery); it is indeed shamelessness, and a very evil way.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Isra’il, verse 32)

The scholars state: Adultery has been regarded as the worst sin and crime in Islam, in fact, all Abrahamic religions. It is extreme immodesty and the root of trials, tribulations & chaos. In fact, now its other harms are also appearing in the form of the dangerous disease ‘AIDS’. AIDS is spreading rapidly in the countries where there is an increasing amount of fornication / adultery. It is as though this is a case of punishment from Allah Almighty in this world. *(Taken from Sirat-ul-Jinaan, Part 15, Surah Bani-Israeel, under the verse 32, vol. 4, p. 454)*

Two Ahadith related to adultery:

1. It is the saying of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘My nation will remain upon goodness so long as illegitimate offspring are not common amongst them. When illegitimate offspring will become common amongst them, then Allah Almighty will inflict punishment upon them.’ *(Musnad Ahmad, vol. 10, p. 246, Hadith 26894)*

¹ In order refraining from sinful gazing, read ‘Ba Haya Naujawan’, ‘Questions and Answers about Islamic Veil’ and ‘Abuses of the People of Lut’ published by Maktaba-tul-Madinah.

2. It is stated in another Hadith. It was said, ‘Gambling and making reductions in measure and weight are the acts of the ‘people of Lut’. Woe betide someone who commits such act. Homosexuality was the biggest sin of the ‘people of Lut’. When they started committing such act and disobeying Allah Almighty, then Allah Almighty turned their city upside down and rained on them stones. (*Qurat-ul-‘Uyun, p. 390*)
3. Likewise, the following has been stated in a Hadith, ‘O youth! Whosoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing fornication / adultery), and whoever is not able to marry, should fast, as fasting diminishes his sexual desire. (*Bukhari, Kitab Al-Nikah, vol. 3, pp. 422, Hadith 5066*)

The harms of adultery

Dear Islamic brothers! Adultery is severely Haraam, and is an act of disobedience of Allah Almighty and His Prophet ﷺ. Adultery is immodesty. Satan becomes overjoyed with adultery. Adultery finishes the radiance of a face. Adultery makes one desperate & in need. Adultery ages a person. Adultery destroys family order. Adultery is a way of finishing the lineage of mankind. The offspring and family of the one who commits adultery are also not well-mannered. Syphilis, Gonorrhoea, Leucorrhoea, Scabies, Perilous Boils, and even deadly diseases such as the likes of AIDS are caused by adultery. Adultery is poison for the lineage of mankind. Adultery finishes household peace. Adultery is the cause of the destruction of society. The limbs of the body will bear witness on the Day of Judgement against fornication / adultery. The hell-dwellers will also curse the one that commits adultery. The one who commits adultery will be stopped from entering Paradise. Angels will severely punish the one who commits adultery.

If one has a habit of adultery, then how can one break it?

Truly repent whilst fearing Allah Almighty and make the supplication of remaining steadfast upon repentance. Always keep in mind the worldly and religious harms of adultery. Make arrangements for marriage in the case of there being no religious difficulty. Keep fasts in abundance. Immediately further yourself from any such

friendship, gathering or environment that becomes a cause of adultery. Appreciate the great blessing of health, and protect yourself from doing anything contrary to Islam. Make the habit of keeping one's gazes lowered, as the blessed gaze of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be lowered mostly. Keep away from any friendship or meeting of non-Mahram women. Instead of those who commit adultery, remain with devotees of the Prophet and learn Sunnahs, and busy yourself in spreading them. Always keep in mind that 'Allah Almighty is watching'. Only use the Internet and social media on a need-by-need basis.¹

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5. Gambling

The definition of Gambling

Every game in which there is a condition that something belonging to the loser will be given to the winner is called gambling. (*At-Ta'rifaat Lil-Jurjani, p. 126*)

Saying of Allah Almighty:

They ask you (O Beloved) the ruling regarding wine and gambling. Say you, that, 'In both is great sin, and also some worldly benefit for the people, but their sin is greater than their benefit.'

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 219)

Scholars state, 'The benefit in gambling is that at times a person gains wealth for free however the sins and discords that happen due to gambling are uncountable!' It is stated further, 'Bets placed over games which can be won or lost such as chess, cards, Ludo, carom, billiards, cricket etc. are all examples of gambling and are Haram. Likewise, the bets placed in cricket etc. over a match, or on each over, or on each ball are examples of gambling. Similarly, the bets placed in homes and offices over small things, for example, 'If what I am saying turns out to be true, then food is on you, and if what you are saying

¹ In order to make one's mindset to protect oneself from fornication / adultery, please study these books of Maktaba-tul-Madinah: 'Humayn kiya ho gaya hay' and 'Naykiyon ki Jaza'ayn and Gunahon ki Saza'ayn'.

turns out to be true, then food is on me', are also examples of gambling. Lottery is also a form of gambling. Nowadays a specific amount is deducted when messaging mobile companies, based on which certain gifts are raffled; this is also included in gambling.'

(Taken from Sirat-ul-Jinaan, Part 2, Surah Al-Baqarah, under the verse 219, vol. 1, p. 336, abridged)

Three Ahadith about gambling:

1. The Holy Prophet ﷺ said, 'Whoever played Nardasheer (a gambling game invented by a Persian king called Nardsheer Ibn Tabik), it is as though he had dipped his hand into the blood and meat of a pig.' *(Muslim, Kitab-ush-Sh'ir, p. 955, Hadith 5896)*
2. In another Hadith, the Holy Prophet ﷺ said, 'Whoever plays Nard, and then gets up for Salah, his likeness is like the one who performs Wudu with pus and the blood of a pig, and then gets up to perform Salah.' *(Musnad Ahmad, vol. 9, p. 50, Hadith 23199)*
3. It is also narrated that the Holy Prophet ﷺ said, 'Whoever says to his companion, 'Come, let's gamble!' the person saying this should give charity.' *(Muslim, Kitab-ul-Aymaan, p. 692, Hadith 4260)* i.e. let alone gambling, even if someone invites someone else to gamble, then he should give the wealth that he wanted to gamble with or other wealth in charity so it can be a compensation for his intention. *(Mirat-ul-Manajeeh, vol. 5, p. 195)* Remember, calling towards evil and sin is also evil and a sin.

The harms of gambling

Dear Islamic brothers! Gambling is Haram and an act that leads to Hellfire. Due to gambling, enmity forms between people. Due to gambling, a person becomes disgraced in the eyes of other people. A person who gambles gets a bad name. At times a gambler can lose his entire wealth to gambling. The life of a gambler gets destroyed. A gambler starts to avoid hard work. A gambler develops the habit of scrounging. Sometimes a gambler takes out a loan and in trying to win more money actually ends up falling into more loss. A gambler can never wish well for others because his success lies in the loss of others. A gambler becomes prepared to do the worst of acts just to get money to gamble with. A gambler can even lose his job or business. The family life of a gambler also gets destroyed. At times, a gambler despairs of life and commits suicide, thereby dying a Haraam death.

How to get rid of the habit of gambling

Being ashamed of this Haraam act, repent sincerely in the Majestic Court of Allah Almighty and supplicate to remain steadfast on your repentance. Keep in mind the worldly and religious harms of gambling, and giving evidence of your intelligence, completely stay away from gambling. Leave the company of any friends who gamble, and adopt the company of the devotees of the Prophet who spread the call to righteousness. If you feel like gambling, give charity. Spend your money on permissible and rewardable things and gather a treasure of reward for the hereafter. Instead of being free, keep yourself busy in doing permissible and rewardable actions. ¹

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6. Stealing

The definition of stealing

For a sane and adult individual to covertly take something that doesn't quickly go off which is of the value of 30.618g of silver or more and that had been put in a safe place for protection. *(Taken from Sirat-ul-Jinaan vol. 2, pg. 429 and Bahar-e-Shari'at, vol. 2, p. 64)*

Saying of Allah Almighty:

'O (Beloved) Prophet! When Muslim women are present, in your august court, to take oath of allegiance that they will neither ascribe any partner to Allah, not steal, nor commit adultery, nor kill their children, not bring the fabrication that they carry between their hands and feet, i.e. in their womb, nor disobey you in any righteous matter, then accept their allegiance and seek forgiveness from Allah Almighty for them. Indeed, Allah Almighty is the Most Forgiving, the Most Merciful.'

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mumtahanah, verse 12)

3 Ahadith about stealing:

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Whoever steals something, he will come on

¹ To further develop the mindset to stay away from gambling, study pages 184-191 from Maktaba-tul-Madina's book, Backbiting: A Cancer in our Society.

the Day of Judgement in the state that he will have a collar of fire around his neck.’
(*Qurrah-tul Uyoon wa Mufrih il-Qalb il-Mahzun*, p. 392)

2. In another Hadith he said, ‘Whoever steals, he has removed the collar of Islam from around his neck. Then if he repents, Allah Almighty will accept his repentance.’
(*Nisa’i, Kitab-Qat’ is-Sariq*, p 783, *Hadith 4882*)
3. Likewise, he said in one Hadith, ‘I saw a person in the Hellfire who used to steal things from Hajj pilgrims with his curved stick. When people would see him stealing, he would reply, ‘I am not a thief; this item just got caught on my stick.’ He was in the fire leaning on his stick whilst saying, ‘I am the thief with the curved stick.’ (*Jam’-ul-Jawami Lil-Suyuti*, vol. 3, p. 27, *Hadith 7076*)

The harms of stealing

Dear Islamic brothers! Stealing is Haraam and a major sin. (*Sirat-ul-Jinaan*, vol. 2, p. 429)
Stealing is an obstacle to becoming a complete Muslim. Stealing hurts people’s feelings. Stealing violates the rights of people. Stealing is against the honour of a Muslim. Stealing is akin to disgracing oneself. A thief is neither respected at home nor in society. No one befriends a thief and no one shows him any sympathy. Stealing ruins the peace of society. Stealing eventually leads a person to burglary and looting. No one trusts a thief. A thief is looked at with distrusting eyes everywhere. A thief becomes a cause of embarrassment for his household and family. Even after he dies, a thief is remembered with negative words. The extent of the evilness of stealing can be understood from the fact that even a thief does not like to be called a thief.

How to get rid of the habit of stealing

Keep the worldly and religious harms of stealing in mind. Develop love for Muslims in your heart and become a protector of their lives, wealth and honour. Have trust in Allah Almighty and develop the habit of being grateful to Him in every state. Considering difficult circumstances as a test, make the mindset that there are problems in this world but you will remain patient over these problems thus making your Lord pleased with you. Develop concern for preparing for the grave and the hereafter in your heart – this will help you in abstaining from all acts of disobedience. Make your mind that even if

apparently no-one can see you stealing, Allah Almighty is watching. Make a sincere promise to yourself that you will never violate the right of a Muslim.¹

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7. Listening to songs

Saying of Allah Almighty:

Translation of Kanz ul Iman: And some people buy words of amusement (i.e. fake stories, music, songs etc.) in order to mislead (others) from Allah's path without understanding, and to make fun of it (i.e. the verses); for them is a disgraceful punishment.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqmaan, verse 6)

Scholars say, 'Words of amusement include fake stories, tales and fables, magic, impermissible jokes, and music. It is also not allowed to sell instruments that are used for these things and buying them is also impermissible. Buying and selling impermissible novels, dirty magazines, cinema tickets, things used for impermissible shows etc. is also not allowed.' It is stated further, 'The noble scholars have mentioned this verse as evidence for music being Haraam.' *(Taken from Sirat-ul-Jinaan, part 21, Surah Luqmaan, under the verse 6, vol. 7, p. 457)*

Three Ahadith about singing:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Music causes hypocrisy to grow in the heart like water makes fields grow. *(Shu'ab-ul-Iman, vol. 4, p. 279, Hadith 5100)*
2. In another Hadith, it is mentioned, 'Whoever sat near a songstress to listen to a song, molten lead will be poured into his ears on the Day of Judgement.' *(Tareekh Dimashq, vol. 51, p. 263, number 10884)*
3. Similarly, in one Hadith it is stated, 'In this nation, sinking into the earth, disfiguring, and being stoned from the skies will happen.' It was asked, 'When will

¹ To learn more about stealing, read pages 411-420 from volume 2 of Maktaba-tul-Madinah's publication, 'Bahar-e-Shari'at'.

this happen?’ The reply was given, ‘When songstresses and musical instruments become apparent and alcohol is drunk (openly).’ (*Tirmizi, vol. 4, p. 90, Hadith 2219*)

Harms of listening to songs

Dear Islamic brothers! Listening to songs is an act that causes the displeasure of Allah Almighty and His Messenger. Listening to songs makes the soul weak. Listening to songs makes the heart black. Listening to songs is an obstacle to becoming a complete Muslim. Listening to songs makes evil desires and evil thoughts form in the heart and mind. Listening to songs makes the mind of a person deviate and puts him on the wrong path. Listening to songs makes a person fall prey to impermissible love and eventually makes him good for nothing. Listening to songs increases depression and makes a person hopeless. Listening to songs develops an emotional state which can sometimes even lead to suicide. The eardrums of a person who listens to songs can become damaged and on the Day of Judgement molten lead will be poured into his ears. Nowadays songs also contain statements of disbelief which take a person out of the folds of Islam if he says them and this is the biggest harm.

How to get rid of the habit of listening to songs?

Immediately delete all data consisting of songs and music from CDs, VCDs, memory cards, computer systems, social media accounts. Listen to recitation of Qur`an, Na`ts and Sunnah inspiring speeches instead of songs. You will attain religious and worldly benefits. Perform Zikr of Allah Almighty as much as you can, participate in gatherings of Zikr and Na`at, as by means of this the dirt of the heart will be washed away and you will attain spirituality. Make it a habit to recite Durood Shareef at least 313 times every day, as by means of this you will attain the strength to stay away from sins. Immediately abandon the company of friends who like listening to songs and adopt the company of devotees of the Rasool, who like Zikr and Na`ts. Keep in mind that if our aches today, we find life extremely difficult, but if Allah forbid on the Day of Judgement molten lead is poured into our ears due to listening to music, what will become of us?! Also keep in mind the physical harms of listening to songs because listening to songs is in reality enmity to your own health. Worry about your faith because Allah forbid due to listening

to songs your faith could be destroyed in which case you will be faced with destruction in this world and the hereafter.¹

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8. Showing off

The definition of showing off

Not doing a good deed for reward or to please Allah, but rather doing it so people think you are pious. This is showing-off.

Saying of Allah Almighty:

‘So, whoever hopes to meet his Lord, he should perform good deeds, and not ascribe anyone as a partner in the worship of his Lord.’

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Al-Kahf, verse 110)

‘In this Ayah, the prohibition of committing Shirk i.e. worshipping anyone besides Allah, has been mentioned. Along with this, ostentation i.e. worshipping to show off to someone instead of to please Allah, has also been prohibited.’ *(Sirat-ul-Jinaan, vol. 6, p. 56, comprehended)*

A Hadith about showing off:

According to a Hadith of the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ a person who memorised the Quran, a person who was martyred in the way of Allah, and a wealthy, generous person will be brought and they will be thrown into the Hellfire, because the person who memorised the Quran did so because he wanted people to call him a Hafiz, the person who was martyred in the way of Allah Almighty was martyred because he wanted to be called brave, and the wealthy, generous person was generous in the world because he wanted people to call him generous. None of them had the intention to please Allah, as a

¹ To learn more about the harms and punishments of listening to music, study the books ‘Kufriyah Kalimaat Kay Baray Mayn Suwaal Jawaab’ and ‘Jahannam Mayn Lay Janay Walay A’maal’ both published by Maktaba-tul-Madinah.

result of which their destination will be the Hellfire.’ (Tirmizi, *Kitab-uz-Zuhd*, vol. 4, p. 169, Hadith 2389, summarised and abridged)

Examples of showing off

Performing a long Salah to impress people. Distributing charity to the poor so that the poor gather round him begging from him humbly giving him respectful titles. (Taken from *Call to Righteousness*, pp. 67-73)

Cures to refrain from showing off

Make Du’a to Allah Almighty that He should save you from showing off. Keep the consequences of showing off in mind. Seek refuge in the court of Allah Almighty from the evil whispers. If you have to perform ‘Ibadah alone or publically, always perform the same and excellent ‘Ibadah. Try as far as possible not to reveal your good deeds in front of people as it also opens up a door of showing off. Adopt the company of good religious people^{1,2}

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9. Backbiting

The definition of Backbiting

Saying something about someone who is not present that he would dislike if he heard it or found out about it. (*Gheebat Ki Tabah kariyan*, p. 438, summarised) Backbiting is strictly Haraam and a major sin. Also remember that it will be classified as backbiting if the mentioned point is actually found in that person; if it isn’t, then it is slandering, which is an even more severe sin than backbiting.

Saying of Allah:

Do not backbite one another; would any one amongst you like to eat the flesh of his dead

¹ Information about the spiritual diseases, p. 33-35

² To learn more about showing off, study the booklet ‘*Showing off*’ published by Maktaba-tul-Madinah.

brother? So, you will not tolerate this.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, verse 12)

Scholars say, ‘Backbiting a fellow Muslim brother should not be liked by you, because speaking ill of a Muslim behind his back is like eating his flesh after his death, since just as a person feels pain when his flesh is cut, his heart is also pained when he is spoken ill of. (Sirat-ul-Jinan, part 26, Surah Al-Hujuraat, under the verse 12, vol. 9, p. 439, summarised)

Two Ahadith about backbiting:

1. The Final Prophet ﷺ once asked his companions, ‘What is backbiting?’ They replied, ‘Allah Almighty and His Messenger know best.’ The Prophet ﷺ then said, ‘Mentioning your brother in such a way that he would dislike is backbiting.’ Someone said, ‘What if that negative thing is actually found within him?’ The Prophet ﷺ said, ‘If that negative thing is actually found within him, then that is when it is backbiting. If the negative thing is not found within him, then it is slandering (false accusation, which is an even more severe sin than backbiting). (Muslim, Kitab-ul-Birr was Silah, p. 1071, Hadith 6593)
2. Once the Holy Prophet ﷺ said, ‘On the night of Mi’raj, I passed by a group of people who were scratching their faces and chest with nails of copper. I asked, ‘O Jibraeel! Who are these people?’ He said, ‘They used to eat the flesh of people (i.e. they used to backbite) and they used to destroy the honour of people.’ (Abu Dawood, Kitab-ul-Adab, vol. 4, p. 353, Hadith 4878)

Examples of backbiting

Saying the following to speak ill of someone: He sleeps a lot. He eats all the time. He talks a lot. His clothes smell. He is a deceiver. He consumes interest. He is lazy. He gets jealous of my progress. He doesn’t perform Salah. He is very short-tempered. He torments his family members. He stays outside till late at night. He doesn’t do any chores at home at all. He can’t keep anything to himself. He belongs to a lowly family.¹

¹ **Remember!** With the intention of rectifying, telling someone’s fault to their elder in private is not a sin. There can be other situations like this as well.

Cures to refrain from backbiting

Supplicate to Allah Almighty that He protects you from committing and listening to backbiting. Adopt the company of devotees of the Prophet who are solemn and adherent to the Sunnah. Give up personal friendships. Make the mindset that if someone was to backbite me, I would be pained by it, so likewise, if I backbite someone else, they too would be pained by it, and a good Muslim is the one who likes for others what he likes for himself, so when I like for no-one to backbite me, then I should also like for others that they are not caused pain because of me. Instead of venting when angry, be patient. Scare yourself with the punishments of backbiting. Speak only necessarily and refrain from useless talking. If you feel like backbiting someone, focus on your own faults and shortcomings and start worrying about your own rectification. (*Backbiting: A cancer in our society*, p. 257-290, summarised)¹

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10. Ill suspicion

The definition of ill suspicion

Being certain that someone is bad without any proof is referred to as ill suspicion. (*Taken from Shaytaan kay Baz Hathyar*, p. 32)

Saying of Allah Almighty:

‘O believers! Avoid much suspicions; indeed, some suspicions become sin.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujraat, verse 12)

It is stated in Tafseer Sirat-ul-Jinaan, ‘In this part of the Ayah, Allah Almighty has commanded His believing people not to have too much suspicions, because some suspicions are just sin; therefore, it is the requirement of precaution to refrain from an abundance of suspicions.’ (*Sirat-ul-Jinaan*, part 26, Surah Al-Hujraat, under the verse 12, vol. 9, p. 433, summarised)

¹ To learn more about backbiting, study the book ‘*Backbiting: A cancer in our society*’ published by Maktaba-tul-Madinah.

Two Ahadith about ill suspicion:

1. The Final Prophet ﷺ said ‘Refrain from ill suspicion, because indeed ill suspicion is the worst lie.’ (*Bukhari, Kitab-un-Nikah, vol. 3, p. 446, Hadith 5143*)
2. The Holy Prophet ﷺ said, ‘The blood and wealth of a Muslim, and ill suspicion about it are Haraam (on other Muslims).’ (*Shu’ab-ul-Iman, vol. 5, p. 297, Hadith 6706*)

Examples of ill suspicion

- ❖ A woman receiving less attention from her husband suspecting that her mother-in-law must have incited her husband against her.
- ❖ A mother receiving less attention from her son suspecting that her daughter-in-law must have influenced her son to take less care of her.
- ❖ On being fired from a good job, suspecting one of the people from the office of definitely having conspired to have one fired.
- ❖ On not being able to contact a debtor, suspecting that he is definitely trying to hide away.
- ❖ On seeing someone getting a house, a car and other luxuries within a short space of time, suspecting him of definitely being involved in dishonest activities to be able to progress so much in such a short space of time, etc.

Cures to refrain from ill suspicions

Supplicate to Allah Almighty that He protects you from ill suspicions. Abandon the company of bad people, and adopt the company of the devotees of the Prophet, because the company of bad people makes you have ill suspicions about good people. To keep a good opinion of all other Muslims, keep their positive traits in mind. Putting your own shortcomings in front of you, start trying to rectify yourself, because whoever’s own actions are bad, he thinks negative of others too. Keep the harms of negative suspicions in mind and frighten yourself of the punishment of the Hereafter, lest the negative suspicion of today leads to being thrown into the Hellfire on the Day of Judgement. If

you start having a negative suspicion about someone, immediately shake it off, recite ‘**اسْتَغْفِرُ الله**’, and start thinking about his good habits and traits. *(Taken from Bad Gumani, pp. 33-35)*

11. Tale-telling

The definition of tale-telling

Telling people things about others in order to cause conflict between them is referred to as tale telling. *(Sharh-un-Nawavi, Kitab-ul-Iman, Part 2, vol. 1, p. 128)*

Example of tale-telling

A customer goes from one person’s shop to another’s and, to cause conflict between them, says to the second one about the first one, ‘That shopkeeper was saying your goods are faulty.’

Saying of Allah Almighty:

‘The excessive slanderer, going about excessive slandering’

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Qalam, verse 11)

Scholars say, ‘In this Ayah, two bad traits have been mentioned:

1. Excessively mentioning people’s faults in front of them, or giving them taunts,
2. Wandering around here and there spreading tales to cause conflicts. *(Sirat-ul-Jinaan, part 29. Surah Al-Qalam vol. 10, p. 288, summarised)*

Two Ahadith about tale-telling:

1. The Final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** warned, ‘A tale-teller will not enter Paradise.’ *(Bukhari, Kitab-ul-Adab, vol. 4, p. 115, Hadith 6056)*
2. Once the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘The bad bondsmen of Allah Almighty are those who tell tales, cause separation between friends, and look for the faults of pious people.’ *(Musnad Ahmad, vol. 6, p. 291, Hadith 18020)*

¹ To learn more about negative suspicions, study the book ‘Some Attacks of Satan’ published by Maktaba-tul-Madinah.

The harms of tale-telling

Tale-telling destroys love. Tale-telling causes arguments. Tale-telling causes an atmosphere of enmity. Tale-telling destroys the honour of a Muslim. Tale-telling destroys families. Tale-telling can even lead to murder. Tale-telling leads to backbiting and lying. Tale-telling is a cause for disobedience to Allah Almighty and His Prophet. Tale-telling is an act that leads to Hellfire. Tale-telling is a means of violating people's rights.

What has Islam given us by prohibiting tale-telling?

By prohibiting tale-telling, Islam has given society the gift of love. By prohibiting tale-telling, Islam has stopped arguments. By prohibiting tale-telling, Islam has opened the way to end enmity. By prohibiting tale-telling, Islam has established the atmosphere of respecting Muslims. By prohibiting tale-telling, Islam has protected families.

Some cures to refrain from tale-telling

Supplicate to Allah Almighty that He protects you from committing or listening to tale-telling. As far as possible, keep yourself to yourself and avoid involvement in other people's matters. Develop the habit of refraining from useless talk, and use as few words as possible in necessary conversation. End the desire of knowing about people's affairs and worry about your own rectification. Keep the punishments of a tale-teller in mind and save yourself from being deprived of Paradise. Develop the habit of Salam and shaking hands, as this removes hatred and rancour, and increases love. Respect every Muslim, and do not destroy your Hereafter in destroying someone else's world. Abandon friendship of tale-tellers and adopt the company of devotees of the Prophet who are solemn and speak cautiously. Instead of making people argue, end the conflicts and hatred between them, and play your role in establishing a peaceful society.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ To learn more about tale telling, read pages 468-480 from the book *Ihya-ul-'Uloom*, volume 3, published by Maktaba tul Madina.

12. Hatred

The definition of hatred

Hatred is for a person to consider in his heart that someone else is a burden, to hold enmity and anger for him against Shari`ah, to detest him, and for this condition to remain permanently. (*Ihya-ul-Uloom, vol. 3, p. 223*)

Saying of Allah Almighty:

And We have removed malice from their chests, rivers will flow beneath them, and they will say, 'All praise is due to Allah Almighty Who guided us to this, and we would not have attained the right path if Allah Almighty had not guided us.'

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A`raaf, verse 43)

Scholars state, 'Allah Almighty will remove hatred from the hearts of the people of Paradise and they all become pure-hearted. Neither will they have any hatred regarding worldly matters in their hearts nor will they be jealous of each other's high ranks and palaces, rather they will all live in peace and harmony. From this we learn that being pure-hearted is from the attributes of the people of Paradise and it is hoped from the Grace of Allah, that whoever keeps his heart pure from hatred and jealousy in this life, Allah Almighty will make him enter amongst the pure-hearted ones (i.e. the people of Paradise) on the Day of Judgement. The hearts of all the people will be cleansed of hatred before they enter Paradise. (*Sirat-ul-Jinaan, vol. 3, p. 319, summarised*)

Two Ahadith about hatred:

- ❖ The Final Prophet ﷺ said, 'Avoid those who harbor hatred and rancor, because hatred and rancor destroy the religion. (*Kanz-ul-Ummal, Part 3, vol. 2, pp. 28, Hadith 5486*)
- ❖ Once the Holy Prophet ﷺ said, 'Indeed, tale-telling and hatred are in Hellfire. They cannot gather in the heart of any Muslim.' (*Musnad Ahmad, vol. 6, pp. 291, Hadith 18020*)

Examples of hatred

As soon as you think about someone, you consider them a burden and a wave of hatred rushes through your heart. If you see that person, you avoid meeting them out of hatred without any Shar`i reason. If you get any chance to harm them with the tongue, hand, or in any other way, you do not hold back. If you do meet them, you meet in an unfriendly and bad-mannered way. When you see them happy, you feel severe jealousy. Whenever you have a chance, you ruin their honour, etc.¹

Cures to avoid hatred

Supplicate to Allah Almighty that He purifies your heart from hatred and malign. Study the virtues of swallowing anger and strive to control your anger. Do not allow negative suspicion about anyone to take root in your heart; rather, as far as possible, think good of every Muslim. Avoid alcohol and gambling completely because they intensely spark hatred and spite between people. If you see someone with an abundance of blessings, be patient, grateful, and content, and be pleased with the distribution of Allah Almighty. If you have an abundance of blessings, then instead of becoming conceited, help others and be generous. Develop the habit of giving Salam and shaking hands. If Shari`ah does not prohibit it, give gifts as this increases love. Start loving every Muslim for the pleasure of Allah. Instead of thinking various thoughts about other people, use your mind in something good.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

13. Superstition

Superstition (evil omen) is to consider something, someone, a sound, or a time as detrimental for you. *(Taken from Bad Shaguni, p. 10)* Superstition is Haraam.

Saying of Allah Almighty:

So, when they received any goodness, they would say, 'this is for us (i.e. we deserve it),' and

¹ These examples are classified as sinful hatred when there is no Shar`i reason. If there is a Shar`i reason, hatred is not a sin.

² To learn more about hatred, study pages 552-570 from Maktaba-tul-Madina's book Ihya-ul-Uloom, volume 3.

when misfortune befalls them, so they would consider it is as bad omen from Musa and his companions. Pay heed! The misfortune of their bad fate is by Allah, but most of them are unaware.'

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A`raaf, verse 131)

It is stated in Tafseer Sirat-ul-Jinaan, 'The followers of Fir`awn had become so entrenched in disbelief that whenever they would attain any goodness such as blossom and greenery, increase in fruits, animals and sustenance, safety and protection from calamities, etc. they would say, 'We were bound to attain this, because we are worthy and deserving of it.' Neither did those people regard the blessing as the Grace of Allah Almighty nor would they express gratitude for those favours. When they would be afflicted by any difficulty such as famine, drought, illness, scarcity etc., they would consider it as being due to bad luck brought by Sayyiduna Musa and his companions. They would say that they had been afflicted due to them and had it not been for them, the calamities would not have struck. *(Sirat-ul-Jinaan, Part 9, Surah Al-A`raaf, verse 131, vol. 3, pp. 411)*

A Blessed Hadith regarding superstition:

The Holy Prophet ﷺ said, 'Letting a bird fly to take a good or bad omen and being superstitious is a Satanic act.' *(Derived from, Abu Dawood, Kitab-ut-Tibb, vol. 4, p. 22, Hadith 3907)*

The Arabs would consider it a good omen for a bird to fly off to the right and a bad omen for it to fly off to the left. They would also regard the crowing of a crow to be an evil omen. They would think that seeing an eagle was a bad omen that would bring calamity. They would think, 'Because I have seen an eagle, I will definitely be afflicted with some kind of calamity.' *(Taken from Tareeqah Muhammadiyyah, vol. 2, p. 378) (Taken from Tafseer Kabeer, vol. 5, p. 344, abridged)*

Some examples of superstition

Considering seeing a blind person, a cripple, a one-eyed person, or any disabled person as a bad omen that means you will have a bad day. Considering the sound of an ambulance, fire engine, or a certain bird or animal as a bad omen. Being certain that a calamity will strike because your right or left eye flickered. Regarding the number 13 as unlucky.

Some cures to prevent superstition

Make your mindset that nothing happens due to something else happening or not happening, but in actual fact only that which Allah Almighty wills and has written in our destiny happens. Whenever thoughts of superstition occur, remove every evil thought from your heart whilst making Du'a to Allah Almighty and putting your trust in Him. Do not abstain from an action due to superstition, and leave benefit and harm to Allah Almighty. Learn more about superstition and try as much as possible to stay away from this disease.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

14. Hasad (Jealousy)

The definition of Jealousy

The desire for someone's worldly or religious blessing to be taken away or the desire for someone not to be given a certain blessing is jealousy. (*Al-Hadiqah-tun-Nadiyah, vol. 3, p. 34, abridged*)

Saying of Allah Almighty:

For what a miserable price they traded their souls, that they should disbelieve in that which Allah Almighty has revealed (the Quran) with this jealousy that Allah, out of His Grace, sends revelation on whomsoever of His bondsmen He pleases. Thus, they became worthy of wrath upon wrath and there is a humiliating torment for the disbelievers.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 90)

The scholars say, 'The Jews disbelieved in the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instead of believing in him, and purchasing disbelief instead of belief is a transaction of loss. From this every person should take a lesson that purchasing disbelief instead of belief, sins instead of good deeds, disobedience instead of obedience, and the wrath of Allah Almighty instead of His pleasure is a transaction full of loss. The Jews desired for the rank of the Finality of Prophethood to be given to someone from Bani Israel, however

¹ To learn more about superstition, it will be beneficial to study the book published by Maktaba-tul-Madinah entitled, 'Bad Shaguni'.

when they saw that they had not been given this rank and that this rank had been given to Bani Ismail, they rejected the Final Prophet ﷺ and the book revealed to him (i.e. the Holy Qur`an) out of jealousy. From this we learn that the desire for status and position develops jealousy in the heart of a person and we also learn that jealousy is such an evil disease that can even take people to disbelief.’ (Taken from *Sirat-ul-Jinaan, part 1, Surah Al-Baqarah, verse 89, vol. 1, p. 163*)

Remember that jealousy is Haraam, however if someone spreads misguidance or irreligiousness through his money, wealth, influence, or authority, then the desire for his blessing to be taken away in order that people are saved from his tribulation is not jealousy and is not Haraam. (Taken from *Sirat-ul-Jinaan, vol. 1, p. 188*)

Two Ahadith about Jealousy:

- ❖ The Final Prophet ﷺ said, ‘Stay away from jealousy because jealousy consumes good deeds just as fire consumes dry wood or grass.’ (Abu Dawood, vol. 4, p. 361, Hadith 4903)
- ❖ On one occasion, the Holy Prophet ﷺ said, ‘Jealousy destroys faith like aloe (the solidified sap of a bitter tree) ruins honey.’ (Jami’-us-Sagheer, p. 232, Hadith 3819)

Examples of Jealousy

Seeing someone financially well-off and wishing for him to be robbed or burgled, for his shop or house to burn down, or for him to become completely penniless. Seeing someone at a high worldly or religious position and burning in jealousy, wishing for him to make a mistake so this position is taken away from him. Wishing for a particular well-off person to become poor and for him never to be financially comfortable again, wishing for a particular respectable person to lose his respect and for him to remain disgraced and humiliated forever.

Some Cures to prevent jealousy

Repent sincerely in the court of Allah Almighty and make Du’a for your heart to always remain pure from jealousy. Remain content with whatever Allah Almighty has given you

and be grateful to Him for it. Always keep the harms of jealousy in mind because no intelligent person gets involved with something that is harmful. Remember that the world is temporary and will not last forever; therefore, being jealous over worldly things is useless. When you see someone's religious honour and fame, make Du'a for blessings for him because Allah Almighty has granted him this honour. Instead of looking at those who have more blessings than us, we should look at those who have less blessings than us. Instead of jealousy, have Ghibtah (which is to wish that the other person keeps the blessing and is blessed even more, as well as for yourself to be given the blessing) – say, 'O Allah, You have blessed him. Grant him even more blessings and bless me as well.' If the reason for being jealous is hatred, get rid of the cause of the hatred and develop the love of your fellow Muslim in your heart. Develop the habit of being happy in the happiness of others and this is a means of unity and harmony, and it destroys jealousy. Whenever you feel jealousy for anyone in your heart, recite 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' and 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ' to remove this satanic thought.

ChapterNo.08: Good Deeds

1. Sincerity

The definition of sincerity

Sincerity is to do a good deed solely for the pleasure of Allah Almighty. (*Ihya-ul-'Uloom, vol. 5, p. 107, summarised*)

A Quranic Ayah about sincerity

'And those people (of the Book) were ordered to worship Allah Almighty only, believing solely in Him, being on one side purely (i.e. towards Islam), and to establish Salah and to pay Zakah and this is the straight religion.'

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Bayyinah, verse 5)

From this Ayah it is learnt that only the action that is solely for the pleasure of Allah

¹ To learn more about jealousy, read the book published by Maktaba-tul-Madinah entitled 'Hasad'.

Almighty is accepted in the court of Allah Almighty. (*Sirat-ul-Jinaan, Surah Al-Binah, under the verse 105, vol. 10, p. 784*)

A Hadith about sincerity:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his Companion Sayyiduna Mu'az Bin Jabal رَضِيَ اللهُ عَنْهُ, 'Do deeds with sincerity. Even a small amount of deeds done with sincerity is sufficient.' (*Nawadir ul Usool, vol. 1, p. 44, Hadith 45*)

Some Madani pearls on how to attain sincerity

Rectify your intention, because until the intention of a good action is not correct, sincerity cannot be attained. Do not do any good deed to attain a worldly purpose, but rather give priority to the pleasure of Allah Almighty over your own desires. Keep in mind the benefits of doing deeds with sincerity and the harms in the Hereafter for not having sincerity. Adopt the company of the devotees of the Prophet and study books containing statements of pious saints, parables, and narrations regarding sincerity. Whatever act you are going to do, remember that Allah Almighty is watching. (*Najaat Dilanay walay A'maal ki Ma'lumaat, pp. 29-33*)¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Telling the truth

The definition of truthfulness

Saying something that is in accordance with reality i.e. telling it like it happened, is defined as truthfulness. (*Taken from at-Ta'rifaat Lil-Jurjani, p. 95*)

Saying of Allah Almighty:

'Allah Almighty said, 'This (Qiyamah) is a Day on which the truthful will benefit from their truthfulness; for them are Gardens beneath which rivers flow, in which they will

¹ For more information regarding sincerity, read pages 25-33 of the book 'Najaat Dilanay walay A'maal ki Ma'lumaat' published by Maktaba-tul-Madinah.

abide forever and ever. Allah Almighty is pleased with them and they are pleased with Allah.” This is the greatest success.’

[Kanz-ul-Iman (translation of Quran)] (Part 7, Surah Al-Maidah, verse 119)

This Ayah means that for those who spoke the truth in the world, their truthfulness will be of use to them and will benefit them on the day of Judgement, because the place of action is the world, and the Day of receiving the reward is the Hereafter. *(Sirat-ul-Jinaan, part 7, Surah Al-Ma'idah, verse 119. vol. 3, p. 61, summarised)*

A Hadith about truthfulness:

The Holy Prophet ﷺ said, ‘Hold fast to truthfulness, because truthfulness leads to piety, and piety leads to Paradise. A person continuously speaks the truth, and continuously strives to be truthful, to the extent that he is written as ‘Siddiq’ (i.e. abundantly truthful) in the Majestic Court of Allah Almighty.’ *(Muslim, Kitab-ul-Birr was-Silah, p. 1078, Hadith 6639)*

Some Madani pearls for developing the habit of telling the truth

Read the virtues of truthfulness and the words of the pious predecessors which are full of good counsel. Keep the benefits of truthfulness in this world and in the Hereafter in mind. Likewise, keep the harms of lying in mind and scare yourself with its punishments. Do not care about being shouted at or being humiliated if you tell the truth, because humiliation in the world is far less than humiliation in the Hereafter. Develop the fear of Allah Almighty in your heart, because the one who fears Allah Almighty always speaks the truth. *(Najaat dilanay walay A'maal ki ma'lumaat, pp. 229-232)¹*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

3. Contentment

The definition of contentment

Being patient even when not having things that one is accustomed to in daily or regular

¹ To learn more about truthfulness, study the book ‘Najaat dilanay walay A'maal ki Ma'lumaat’ pages 227-233 published by Maktaba-tul-Madinah.

use is referred to as ‘contentment’. (Taken from *at-Ta’rifaat Lil-Jurjaani*, p. 126)

Saying of Allah Almighty:

‘And this; that only He has given wealth and contentment.’

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah An-Najm, verse 48)

i.e. It is Allah Almighty who bestows wealth and riches upon people making them prosperous, and it is He who grants the blessing of contentment. (*Sirat-ul-Jinaan*, part 27, *Sunah Al-Najam*, under the verse 48, vol. 9, p. 579)

A Hadith about contentment:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever became Muslim, and attained enough sustenance to suffice him, and Allah Almighty enabled him to be content as well, then he has succeeded.’ (*Tirmizi, Kitab-uz-Zuhd*, vol. 4, p. 156, Hadith 2355)

Some Madani pearls for developing the habit of contentment

Study the Ahadith and the sayings of the pious predecessors about contentment. Have firm belief in Allah Almighty and embed it into your heart that Allah Almighty is aware of your entire state. Frighten yourself about the accountability of the Hereafter, and be patient in order to make your state of difficulty better for you in the Hereafter. Keep the company of people who are content, and who are grateful to Allah Almighty in every condition. Get rid of the greed for wealth and riches. For this, keep in mind that the world will perish but the blessings of the Hereafter will remain forever. Supplicate to Allah Almighty that he enables you to remain happy, patient, and grateful in every condition. (*Najaat Dilanay Walay A’maal ki Ma’lumaat*, pp. 77-80)¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Patience

The definition of Patience

Patience is acting upon those things which the religion of Islam has commanded to be

¹ To learn more about contentment, study the book ‘*Najaat Dilanay Walay A’maal ki Ma’lumaat*’, pages 75-81, published by Maktaba-tul-Madinah.

done, and to refrain from those things which the religion of Islam has forbidden. Likewise, patience is to do those things which the intellect says to do and to refrain from those things which the intellect says to leave. (*Mufridaat Imam Raghīb, p. 273*)

An Ayah of the Quran about patience:

‘O believers! Seek help from patience and Salah; indeed, Allah Almighty is with those who are patient.’

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 153)

Scholars say that seeking help from patience means to be patient on fulfilling acts of worship, refraining from sins, and not fulfilling carnal desires. Also, since Salah is the essence of all acts of worship, the Mi’raj (ascension) of believers, and an excellent support of patience; therefore, the command was given to seek from this also. Furthermore, both of these things (patience and Salah) were particularly mentioned because the most difficult spiritual deed (i.e. deed of the heart) is patience, and the most difficult outward deed is Salah. (*Sirat-ul-Jinaan, part 2, Surah Al-Baqarah, verse 153, vol. 1, pp. 245*)

A Hadith about patience:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that, ‘Allah Almighty said, ‘When I afflict a bondsman of Mine with regards to his body, his wealth or his children, and he welcomes the affliction with beautiful patience (i.e. without complaining, objecting or wailing), then I will have Haya in placing the scale for him or from opening up his book of deeds (i.e. neither will I place the scale for him, nor will I open up his book of deeds).’ (*At-Tayseer Bi Sharhi Jami’-us-Sagheer, vol. 2, p. 187 – Nawadir-ul-Usool, vol. 2, p. 700, Hadith 963*)

Some Madani pearls for developing the habit of patience

Study the virtues of patience and try to act upon it. Humbly supplicate to Allah Almighty that He enables you to be patient. Develop humbleness in order to abstain from impatience, and protect yourself from arrogance. Develop the habit of refraining from hastiness, because a hasty action is an action of Shaytaan. Develop the habit of forgiving, as this will help you to remain steadfast on patience and it will stop you from taking revenge. Seek the blessings of Allah Almighty in calamities. The world is a place of trials and test, and patience is the key to success. Trials and calamities would even

present themselves in the Blessed Court of the Prophets عَلَيْهِمُ وَالسَّلَامُ, and they too were patient. Remember the calamities that befell Imam Husain رَضِيَ اللهُ عَنْهُ and his family in the plains of Karbala, and be patient.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

5. Humbleness

The definition of Humbleness

Being gentle to people based on their natures and their rank and status, and considering oneself to be inferior is called humbleness. *(Taken from Fayd-ul-Qadeer, vol. 1, pp. 599, under Hadith 925)*

An Ayah of the Quran about humbleness:

Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard their chastity, and the men who abundantly remember Allah Almighty and the women who abundantly remember Allah; for all of them, Allah Almighty has kept prepared forgiveness and enormous reward.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzab, verse 35)

Scholars state, 'For women who are with men in Islam, faith, obedience, truthfulness in words and deeds, patient, humbleness, charity, fasting, protecting their chastity, and remembering Allah Almighty in abundance, Allah Almighty has prepared forgiveness and a great reward for them as a recompense for their good deeds.' *(Sirat-ul-Jinaan, Part 22, Surah Al-Ahzab, verse 35, vol. 1, p. 245)*

¹ To learn more about patience, study pages 184-239 of Maktaba-tul-Madina's book Ihya-ul-Uloom, volume 4.

Hadith about humbleness:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever is humble for the sake of Allah, Allah Almighty elevates him.’ (Muslim, Kitaab-ul-Birri was-Silah, p. 1071, Hadith 6592)

Some Madani Pearls for developing the habit of humbleness

Study the virtues of humbleness and the statements of the pious predecessors; you will gain the mindset and the enthusiasm to adopt humbleness. An obstacle to humbleness is arrogance, so cure arrogance, and protect yourself from the signs of arrogance. Refrain from singing your own praises, because staying humble is hard for someone who does this. If someone praises you, take account of your lower self and focus on rectifying yourself. Consider every Muslim as superior to yourself and give them respect. If someone points out your mistake, accept it and thank them. Looking at the good traits of others, try to become good yourself too and develop the habit of learning from others.

(Najaat dilanay walay A'maal ki Ma'lumaat, p. 84-89)¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

6. Tawakkul (Trust in Allah)

The definition of Tawakkul

Doing something by using the means and channels for it whilst trusting only in Allah Almighty and leaving the result up to Allah Almighty is Tawakkul. (Taken from Najaat Dilanay Walay A'maal ki Ma'lumaat, p. 157)

A Verse of the Quran regarding trust in Allah:

And whoever relies on Allah, so He is Sufficient for him.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah At-Talaq, verse 3)

Scholars say, ‘It is known from this verse that every Muslim should have reliance on Allah Almighty and should trust only Him in all his affairs. May Allah Almighty grant us

¹ To learn more about humbleness, study pages 81-89 from Maktaba-tul-Madina's book 'Najaat dilanay walay A'maal ki Ma'lumaat'.

the Taufeeq to trust in Him as we ought to. (*Sirat-ul-Jinaan, Part 28, Surah At-Talaq, vol. 10, p. 202*)

A Hadith about trust in Allah:

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If you trust in Allah Almighty as you ought to, He will grant you sustenance like He grants it to birds such that they go out in the morning with empty stomachs and return in the evening with their stomachs full.'

(*Tirmizi, Abwaab-uz-Zuhd, vol. 4, p. 154, Hadith 2351*)

Some Madani pearls for developing the habit of trusting in Allah

Study the teachings of Islam and the statements of the pious predecessors about trust in Allah. Have complete trust in Allah Almighty about every matter. Ask for Allah's refuge at all times as this is helpful in developing trust in Allah. Keep the worldly and religious benefits of trust in Allah Almighty in mind. Keep the company of people who have trust in Allah Almighty and who rely only on Him. Develop self-respect and seek help from Allah, refraining from dependency on other people. Reflect on the blessings of Allah Almighty and you will develop a mindset to trust in Allah Almighty as you will realise that the Lord who grants sustenance to birds will bestow His Grace on you too and complete your intended matter. Learn from children who trust their mother in every matter and who always go to her in every difficulty knowing that she will sort out the problem for them. After all, Allah Almighty is more merciful to his creation than a mother is to her child. Therefore, when Du'a is made in His court in every situation, why would he not bestow His generosity? Then, if what you wanted still doesn't happen even despite making Du'a, even then consider it as the Grace of Allah Almighty because perhaps what you wanted was not better for you or the Du'a has been kept for your benefit in the Hereafter. Act upon the ways through which trust in Allah Almighty is developed and make Du'a to Allah Almighty that he grants you the priceless treasure of trusting in Him. (*Taken from Najaat Dilanay Walay A'maal Ki Ma'lumaat, pp. 161-166*)¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ To learn more about trust in Allah, it will be beneficial to study pages 732-871 from volume 4 of Maktaba-tul-Madina's publication entitled Ihya-ul-Uloom.

7. Isaar (Sacrificing for Others)

Definition of Sacrificing for Others

Preferring someone over yourself in attaining a benefit or protecting from harm is called sacrificing for others. (*Kitab ut-Ta'rifaat*, p. 31) Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ states on page 3 of his booklet 'Madinay Ki Machli', 'The meaning of sacrificing for others is to prefer the wish and need of others over your own wish and need.'

A Verse of the Quran about sacrificing for others:

'And they prefer those above themselves, even if they themselves are in dire need. And whoever is saved from the greed of his own-self, so it is only they who are successful.'

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, verse 9)

Scholars say, 'This verse contains great praise of the Ansari companions. Their state is such that they love those who migrated towards them and (practically proving this love) they let them stay in their homes, they make them equal partners in their wealth. They have no desire or want for the wealth which was given to those who migrated. They prefer those who migrated over themselves by sacrificing their wealth and their homes even though they themselves need wealth. Whoever's ego was purified from greed is truly successful.' (*Taken from Sirat-ul-Jinaan, Part 28, Surah Al-Hashr, verse 9, vol. 10, p. 74*)

A Hadith about sacrificing for others:

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever desires something and then he leaves his desire and prefers someone else over himself, Allah Almighty forgives him.' (*Ibn-e-Asaakir, vol. 31, p. 142, Raqm 2495*)

Some Madani pearls for developing the habit of sacrificing for others

Keep in mind that sacrificing for others is a means of attaining forgiveness. If we can attain forgiveness by preferring someone else over ourselves, certainly this is a profitable deal. Keep the passion of becoming a perfect Muslim alive as a perfect Muslim is one who likes for others what he likes for himself. Make your mindset that if you give something you like to someone else then this is a great way of attaining goodness and

the Quran has given this teaching. Think of sacrificing for others as an investment, the benefit of which you will attain in the hereafter multiplied manifold. Today you have a chance, don't let the chance go to waste. Study the blessed biography of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the pious predecessors, as through this إِنَّ شَاءَ اللهُ you will develop a passion to sacrifice for others. Stay away from the company of stingy people and adopt the company of generous devotees of the Prophet who sacrifice for others, إِنَّ شَاءَ اللهُ you will benefit.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ To learn more about jealousy, read the book published by Maktaba tul Madina entitled 'Madinay Ki Machli'.