

**The Bridge For
New Muslims To
Practice Islam Step by Step**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Introduction

The purpose of this book is to help the new Muslims (brothers and sisters) to pass the difficulties at the beginning of their conversion to Islam. As we learn from our beloved Prophet Muhammad (ﷺ) to perform Islam gradually, step by step to reach to the pleasing of Allah Exalted. Thus, the book follows completely the prophet's Sunnah in Dawah and educating people.

"The Prophet peace and blessing be upon him, sent Mu`adh ibn Jabel (may Allah be pleased with him) and Abu Musa Al-ashary (may Allah be pleased with him) to Yemen telling them. 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.

Ibn 'Abbas (may Allah be pleased with both) narrated that when the Prophet (ﷺ) sent Mu'adh ibn Jabal (may Allah be pleased with him) to Yemen (as governor), he said to him: "You are going to a people who are People of the Scripture. Invite them to testify that none has the right to be worshipped but Allah and that I am His Messenger. If they obey you in this, then teach them that Allah, the Glorious One, has enjoined five prayers upon them in every day and night (in twenty-four hours), and if they obey you in this, then tell them that Allah has made it obligatory for them to pay Zakah upon their assets and it is to be taken from the wealthy among them and given to the poor among them." Related by Al-Bukhari, from these teachings and others, we learn that the prophetic strategy is to go in Dawah gradually.

Chapter One

Contents:

- 1) Articles of Faith
- 2) Oneness (monotheism) of Allah
- 3) Believing in the Angels
- 4) Holy Books (Quran, Gospel and Torah)
- 5) Believing in all Prophets & Messengers
- 6) Believing in next life.
- 7) Believing in Al-Qadar (Predestination)
- 8) Quiz

Articles of Islamic Faith

Islamic faith consists of six articles, they are as the following:

I- Belief in the Oneness of Allah (The monotheism)

The first article in the Islamic faith is to believe in the One God, the Unique God, Oneness of Allah (Monotheism), it's the core of the Islamic faith, which the whole religion is built. Islam is the only true monotheistic religion, focusing on worshipping Only Allah and not directed to any other except Allah. It is a style of life in which a person obeys and worships the teachings of Allah and none else.

This Testimony of Faith (Shahadah) reminds us of our purpose in life, which is the worship of Allah alone.

Allah says in the Quran:

"وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ" ¹

“And I have created neither jinn nor humans, except to worship Me Alone.”

The message of the Oneness of God (**Tawheed**) found in the testimony was not particular to the message of Prophet Muhammad (ﷺ). It was the universal message of all Prophets of Allah. Since the dawn of humanity, Allah sent Messengers to every people and nation, commanding them to worship Him Alone, and to reject all false deities. Allah says:

"وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ" ²

1 سورة الذاريات 56

2 سورة النحل 36

“And indeed, We have raised amongst every nation a Messenger, [commanding them] ‘Worship Allah, and reject all false deities.”³

Comprehensive Questions:

- 1) What is the core of Islamic faith? -----
- 2) What is Shahada in Islam? -----
What is Tawheed? -----
- 3) What did Allah command every people and nation? -----

II-Belief in the Angels

The second article in Islamic faith is to believe in the angels. It requires the following:

- a) Belief in the existence of angels, a creation of Allah, He created them from light, and they never disobey Allah.

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ⁴

They do not disobey Allah in what He commands them but do what they are commanded

قال رسول الله صلى الله عليه وسلم (أطت السماء وحق لها أن تئط، ما فيها موضع أربع أصابع إلا وملك واضع جبهته ساجداً لله تعالى) رواه الترمذی

The messenger of Allah (ﷺ) said (heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allah,) Imam Al- Tarmizi.

- b) Belief in the names by which the angels are identified in the Quran and *Sunnah* (teachings of Prophet Muhammad).

Only Allah knows the number of angels. There is no clear information about the number of angels in the Qur'an and Sunnah. However, it is possible for us to say that they are far more than we can count based upon hadiths. Moreover, according to the news given by the prophet Muhammad (PBUH); an angel comes to the earth with a drop of rain and its turn does not come again. We can range the famous angels and their duties as follows:

⁴ Quran: 66-6

1- Gabriel The Archangel (Peace be upon him)

Gabriel is one of the four greatest angels. He is appointed to convey revelations to the prophets by Allah. In three places of the Qur'an, His name is Jibril. Besides, He is mentioned in some verses as the spirit.

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ⁵

then indeed Allah is his protector, and Gabriel and the righteous of the believers

2- The Angel of Soor (The Trumpet):Israfel (Peace be upon him)

The angel that will blow the trumpet is called Israfel. His name is mentioned among the four great angels in the hadiths.

Israfel will blow two times, in the first one, the Doomsday will occur and in the second blowing, the resurrection will occur. Because of this duty of his, He is called the angel of Soor (the Trumpet). When the prophet Muhammad (ﷺ) was asked about the nature of the trumpet, he answered: "A horn that is blown"⁶

The prophet Muhammad (*peace and blessing be upon him*) said that "Israfel is awaiting the order to blow while He grasps the trumpet".⁷

⁵ التحريم 4

⁶ Ahmad ibn. Hanbal, II, 196

⁷ Tabari Jami-ul Bayan, VII, 211

3- The Angel of Death: Azrael (Peace be upon him)

His duty is to grasp the souls of people whose time of death have come. He is called as “Malak-ul Mawt”, that is, the angel of death.

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (السجدة 11)

Allah Says: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."⁸

4- The Angel that controls the events in this realm: Mikail (Michael) (Peace be upon him) He is one of the greatest four angels and He is responsible for the pouring of rain, the blowing of the wind, natural events such as the ordering of seasons and the management of supplications of the created beings. He is only mentioned in one place of the Qur’an. Mikail (**Michael**) is the angel that manages the divine work of arts that are planted on the fields of the earth with the power of Allah and His order.

5- The angels of Kiraman Katibin

It is the names of the angels who are attendant on the right and left of humans. The angel on the right is responsible for recording the good deeds and manners; the angel on the left is responsible for recording the bad deeds and manners. “The angels who are also called Hafaza will attend as witnesses of the deeds of humans in the Day of Judgment during reckoning.

6- The Angels of Muqarrabun

The angels who are known as Illiyun and Karubbiyyun⁹ are responsible for glorifying Allah, are very close to Him and have an exalted place before Allah.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ
لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ
عَذَابَ الْجَحِيمِ

Allah says, "Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire."¹⁰

7- Munkar - Nakir Angels:

They are the angels that question man after he dies in the grave. The words of "Munkar" and "Nakir" means unknown, unrecognized, and unaccustomed. They are called by this way because they come to the dead in a way that he/she has not seen before. These two angels question the dead by questions as follows and treat them according to the answers that they receive: Who is your lord? Who is your prophet? What is your book?

8. Maalik:

Guardian of Jahannam (Hellfire), an unwelcome sight, for the unfortunate and wretched dwellers of the eternal fire.

9 Carrier of Throne and glorifying Allah and seek forgiveness for believers on earth

10 Surah Ghafir, 7

9. Ridwan:

Guardian of Paradise, who welcomes the Prophets (Peace and blessing of Allah be upon them) and the righteous who have been blessed by Allah Exalted.

10 There are more angels than mentioned here. In hadiths, there are angels who inspires man the right and truth, descend on the earth when the Qur'an is recited, who are spiritual herders of animals on earth, who manage clouds, make the sound of thunder and so on.

11. Belief in the special tasks assigned to each of them by Allah in the Quran and Sunnah¹¹.

¹¹ teachings of Prophet Muhammad

III-Belief in the Holy Books (Quran, Gospel, and Torah)

The third article in Islamic faith is to believe in all Holy Books. It requires the following:

- a. Belief that Allah revealed Holy Books to various prophets & messengers.
- b. Belief that the holy Revelation contained the truth from Allah.
- c. Belief that all previous scriptures other than the Quran are not in their original form.
- d. Belief that Quran has several aspects:
 - Belief that, it is one of the scriptures of Allah.
 - Belief that, it is the Final Revelation to humanity, and that no other scripture will be revealed after it.
 - Belief that everything in it is true.
 - Belief that it has remained unchanged and will remain so for eternity.
 - Belief that it has abrogated نسخ all previous scriptures before it.

IV- Belief in Prophets & Massagers

The fourth article in Islamic faith is to believe in all messengers and prophets, Allah mentions in the holy Quran 25 names but who aren't mentioned more than that, Allah says

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ

And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you.¹²

Islamic faith honors all prophets and messengers

Muslims are obligated to believe in and honor all the prophets and messengers, and to testify that prophethood has been completed with the coming of Prophet Muhammad, peace be upon him.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

“Say, ‘We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.’¹³

Believing in prophet requires the following:

¹² Quran: 40-78

¹³ Quran, 2:136

- 1) Belief that Allah sent prophets to every nation, calling them to monotheism of God, worship and obey Allah alone. One must believe in all of them, known or unknown, without rejecting any of them.
- 2) Belief that they were the best of humanity, chosen due to their virtuousness.
- 3) Belief that they were mere humans, not divine in any way, and that they do not have any right to receive worship, nor did they claim so.
- 4) Belief that they merely conveyed the message from Allah and did not legislate from their own selves.
- 5) Belief that they did not err in conveying the message.
- 6) Belief that obedience to them is a must.
- 7) Belief that Muhammad (*peace and blessing be upon him*) was a prophet and messenger, who entails those issues discussed in the lesson, entitled *The Testimony of Faith*.

Each prophet conveyed the consistent divine message of worshipping one God and living a morally upright life. However, the message of these prophets was lost, abandoned, or changed over time, and only parts of the original message remained intact. In the 7th century C.E, God sent Muhammad, *peace be upon him*, as the final prophet to all of humanity. to restore the divine message of all prophets. Muhammad did not bring a new message but conveyed the same message as previous prophets. In the chapter of the Quran titled “The Prophets” (Al-Anbiyā’)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

It states: *We did not send any messenger before you except that We revealed to him that, "There is no deity except Me, so worship Me."*¹⁴

In this same chapter, we also find God describing all prophets as belonging to the same religion

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

*Indeed this, your religion, is one religion, and I am your Lord, so worship Me*¹⁵

Islam, Judaism and Christianity share the core concept that God sent prophets to guide their fellow man. However, Islam also differs from these two faiths on important aspects related to prophethood. For instance, Islam teaches that all prophets of God were of high moral character and did not succumb to the sins their people committed. For example, the Quran exonerates Aaron even though the Old Testament depicts him as someone who worshipped the golden calf. Additionally, Islam strongly rejects deification of prophets, so Jesus is revered as a prophet of God, but not God or the son of God. At the same time, Islam recognizes that prophets were capable of human errors of judgment, but these unintended mistakes did not diminish their superior integrity.

Abraham, Noah, Moses, Jesus, Muhammad, and all other prophets are one family.

The Prophet Muhammad peace be upon him said: "I am the nearest of all the people to Jesus, the son of Mary, both in this world and the hereafter. The prophets are paternal brothers; their mothers are different, but their religion is one."¹⁶

¹⁴ Quran 21:25

¹⁵ Qurān 21:92

¹⁶ Bukhari

This spiritual connection of brotherhood between prophets is since all prophets delivered the same message, but at different times to different people.

Muslim scholars have stated that the above quoted tradition; prophets are described as having different mothers because their laws and practices were different. However, they are paternal brothers because their creed was the same.

In other words, prophets may have had different laws concerning prayer, marriage, charity, and purification, but their beliefs concerning God, the hereafter, scripture, and morals were the same.

V-Belief in the Next life after Death and Day of Judgment Decree)

The fifth article is to believe in the next life, this includes the following:

1. Belief that a day will come when everything comes to an end and Allah will raise the creation and judge them according to their deeds.
2. Belief that those who believed and practically followed the correct religion by following the prophets will enter Paradise for eternity, and that those who disbelieved will enter the Hellfire for eternity.
3. In Islamic faith, life after death or Hereafter is very closely shaped by present life. Life after death begins with the resurrection of man, after which there will come a moment when every human will be shaken as they are confronted with their intentions and deeds, good and bad, and even by their failure to do good in this life, we sow here and harvest there. On the Day of Judgment, the entire record of people from the age of puberty will be presented before Allah Exalted. God will weigh everyone's good and bad deeds according to His Mercy and His Justice, forgiving many sins and multiplying many good deeds. One who excels in goodness will be rewarded generously, whereas one whose evils and wrongs outweigh his good deeds will be punished.

Those who emerge successful in this judgment will go to paradise and the doors of eternal bliss will be opened to him. Those who are condemned and deserve punishment will be sent to Hell – the abode of fire and torture.

Allah says:

"وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ (3) لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (4) وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ" ¹⁷

"Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, it is coming unto you surely. (He is) the knower of the unseen. Not an atoms weight, or less than that or greater, escapes Him in the heavens or in the earth, but it is in a clear Record. That He may reward those who believe and do good works. For them are pardon and a rich provision. But those who strive against our revelations, challenging (Us), theirs will be a painful doom of wrath". ¹⁸

Do we need Day of Judgment? Yes, we need to believe in life after death

Believing in life after death has always been part of the teachings of the Prophets' and is an essential condition of being a Muslim. Whenever we are asked to do something, it is our very nature to think about its benefits and its costs. We regard a useless action as unnecessary and are not prepared to waste our time doing it.

Similarly, we are not very eager to avoid something that is harmless. The deeper our conviction about the usefulness of something, the firmer our response to it will be. The more doubtful we are about its usefulness, the more wavering and shakier would be our attitude.

This article of faith divides people into three categories

¹⁷ سورة سبأ 5

¹⁸ Al-Quran: 34: 3-5

First, there are those who do not believe in the Hereafter and regard life on this earth as the only life and nothing destroys them except time.

Naturally, they judge something to be good if it produces desirable results and evil if it brings about undesirable results.

Second, there are those who do not deny the Hereafter, but they depend on the intercession or atonement of someone to absolve them of their sins. Among them are some who regard themselves as god's chosen people, who will receive only nominal punishment, however grave their sins may be. This deprives them of the moral advantage, which they could have derived from their belief in the Hereafter. As a result, their behavior become very much like that of those who deny the Hereafter.

Third, those who believe in the Hereafter and do not delude themselves that they have any special relationship with God or that anyone can intercede on their behalf. They hold themselves accountable for their actions and their belief in the Hereafter becomes a great moral force. As a result, they find a permanent guard, stationed within them, which cautions and admonishes them whenever they deviate from the right path. There may be no court to summon them, no policemen to apprehend them or no public opinion to pressure them. Instead, the guard within them is ever alert and ready to remind them when they transgress. The consciousness of this inner presence makes them fear doing anything that is prohibited. Should they succumb to temptation and violate the law of God, they are ever ready to offer sincere regrets and to enter a firm contract with God not to repeat the same mistake in the future.

A person who is focused on successes or failures in this world alone will be concerned with the benefits and harms that come to him in this life only. He may be reluctant to do good deeds that have

no worldly benefit. Similarly, he may not be prepared to stop doing a wrong act that will not harm him in this world.

On the other hand, a person who believes in life after death will look upon all worldly gains and losses as temporary and will not put at stake eternal bliss for a transitory gain.

Belief in the next world instills in one the desire to do well and avoid the wrong, however costly it may be in terms of worldly sacrifices.

Allah says:

"أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۗ سَاءَ مَا يَحْكُمُونَ * وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ" ¹⁹

"What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, – that equal with their life and their death? Ill is the judgment that they make. God created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged". [Al-Quran 45:21]

¹⁹ سورة الجاثية 21-22

VI- Belief in the Predestination Al-Qadar (Divine Decree)

The sixth article in Islamic faith is to believe in predestination which includes the following:

1. Belief that Allah's Foreknowledge is all inclusive and complete. He has always known everything that would or would not happen, even before the creation of mankind.

Allah says:

"وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا
يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ"²⁰

"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record".

2. Belief that Allah has recorded everything that was going to occur until the Day of Judgment in a book known as "The Mother of the Books" or "The Preserved Tablet".

بَلْ هُوَ قُرْآنٌ مَجِيدٌ * فِي لَوْحٍ مَحْفُوظٍ²¹

But this is an honored Qur'an [Inscribed] in a
Preserved Slate.

²⁰ سورة الأنعام 59

²¹ البروج 21-22

3. Belief that whatever Allah willed has occurred, is occurring, and will occur. Nothing occurs against or without this Will.

إِنَّ رَبَّكَ فَعَالٌ لِّمَا يَرِيدُ²²

Indeed, your Lord is an effecter of what He intends.

4. Allah created everything.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

QUIZ

Top of Form

1) The Six Pillars of Faith include:

- A. Belief in God.
- B. Belief in prophets and messengers.
- C. Belief in angels.
- D. Belief in divine decree.
- E. All the above.

2) Belief in the Messengers entails:

- A. Belief that they were mere humans.
- B. Belief that obedience to them is a must.
- C. belief that they conveyed the message from Allah and did not legislate from their own selves
- D. All the above.

3) The Six Pillars of Faith represent:

- A. Simple blind faith.
- B. A firm belief in the heart, and not simply blind faith.
- C. A personal choice to believe or not to believe based on it being logical.
- D. None of the above.

4) With regards to life after death Muslims believe that:

- A. They will be reincarnated and made to live on earth again in a better form.
- B. There is no life after death, and everything will turn to dust.
- C. A day will come when everything comes to an end, and Allah will raise the creation again and judge them according to their deeds.
- D. Allah has not spoken about the events after death and has kept the knowledge to Himself.

5) Belief in the angels entails:

- A. Belief that they were created by Allah to be worshiped and sought help from.
- B. Belief that Allah is dependent upon them for carrying out His decisions.
- C. Belief that they do not exist at all and it is merely folklore.
- D. None of the above.

Chapter Two

Pillars of Islam

Contents

1. Shahadah (Faith Testimony)
2. Taharah (Purification)
3. Salah (Prayers)
4. Zakah (Almsgiving)
5. Sawm (Fasting) of Ramadan
6. Hajj (Pilgrimage) to Mecca
7. Quiz

Five Pillars of Islam

Islam has been built upon five pillars; they are as the following:

I-Shahadah (Faith) Testimony)

Meaning of two parts of Shahada

The two parts of Shahadah (testimony of faith) is the core of Islamic faith, upon which the whole religion is built.

1- First part of Shahadah (Testimony of Faith) *La ilaha illa Allah* (meaning 'There is no deity worthy of worship except Allah "God ")

2- Second part of Shahada (Testimony of Faith) Muhammad *rasoolu Allah*, means 'Muhammad is the Messenger of Allah'

Both of These two phrases are known as the *shahadah*, or Testimony of Faith. It is the core of all beliefs, worship, and existence in this world.

Every Muslim, including someone new to Islam, has to understand the meanings of these two phrases, and try to live his life accordingly.

3- The concept of Tawheed (Oneness of God) *La Ilaha illa Allah*

Significance of each word in the statement is:

La: There is no; *ilaha*: god (deity); *illa*: except; *Allah*: Allah (God)

So the literal significance of this statement is “There is no god (deity) except God /Allah”

That means the believer rejects any god except God to be worshiped and that means all actions of the servant, should be for the sake of Allah, therefore he/she gains the happiness of worldly life (Dounya) and next life (Al-Aekhirah).

4- The Concept of Muhammad rasoolu Allah

The significance of each word in the statement is: *Muhammad*: Prophet Muhammad; *rasoolu*: Messenger; *Allah*: Allah (God), therefore this phrase means, “Muhammad is the Messenger of Allah”.

By bear witness that reality, the believer confirms that Prophet Muhammad (Peace and blessing of Allah be upon him) is the true Prophet and Messenger sent by God to guide mankind, as happened with the other Prophets and Messengers.

Attesting to this reality includes some facts:

- a) To believe that he was the *last* Prophet and Messenger.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any man among you but he is the Messenger of Allah and the last of the Prophets and Allah is Ever All-Aware of everything”²³

²³ Quran 33:40

To believe that he delivered the message of Allah faithfully just as he received it without any deficiency. Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“This day, I have perfected your religion for you, and completed My Favor upon you, and have chosen for you Islam as your religion”²⁴

b) To believe that he was a Prophet to all mankind. Allah says:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“Say: O humanity! I am Allah’s Messenger to you all”
(Quran 7:158)

c) To believe that everything he said about the religion was revealed from Allah. He is to be taken as an example and obeyed without reservation as he speaks in the Name of Allah and obeying him is obeying Allah.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“He does not speak from his own desire, it (his speech) is only a revelation inspired [to him]. (Quran 53:3-4)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

“He who obeys the Messenger, obeys Allah...” (Quran 4:80)

d) We must worship Allah according to the law brought by him. He abolished all previous laws including the Mosaic Law.

²⁴Quran 5:3

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“And whoever desires a religion other than Islam, it shall not be accepted from him, and in the Hereafter, he shall be one of the losers.” (Quran 3:85)

- e) Prophet Muhammad (Peace and blessing of Allah be upon him) is to be loved and honored. Knowing about his morals, his sacrifices for spreading monotheism and patience with his opponents all increase one’s appreciation of him. The more we learn about his life and characteristics, the more we will increase in our love for him.

In summary, the testimony *Muhammad rasoolu Allah* means obeying Prophet Muhammad in what he commands, believing him in what he informs, shunning what he has prohibited, and worshipping Allah alone the way he instructed us. These matters are not restricted to a certain people or to a specific time.

Quiz

Comprehensive Questions:

1. What is the important of Shahadah?

2. What is the meaning of the first part of Shahadah?

3. What is the meaning of the second part of Shahadah?

4. What is the word that indicates to concept Monotheism?

5. Attesting to the reality of Muhammad is the Rasull Allah includes:

- a. Believing that he was the *last* Prophet and Messenger.
(True) (False)
- b. To believe that he delivered the message of Allah faithfully just as he received it without any deficiency
(True) (False)
- c. We must worship Allah according to the law brought by him. He abolished all previous laws including the Mosaic Law.
(True) (False)

II- Prayer (Salah)

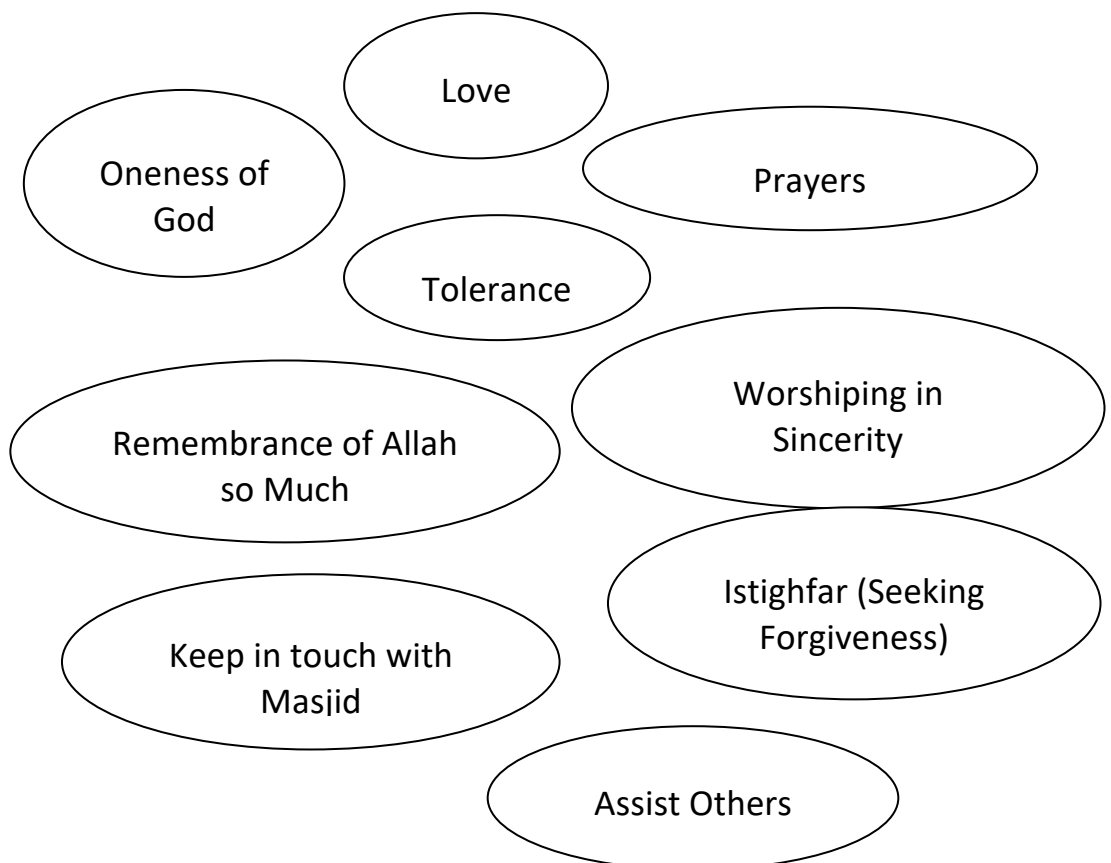
Before going to explain prayers, we are going to elaborate the Taharah الطهارة topic (purification/ cleaning) to start prayer

Taharah (Purification/cleaning)

Two levels: spiritual and physical

Level One

Spiritual Purification; How?



Level Two

Physical Purification; How?

There are two types of Impurities:

- 1- **Major impurity:** due to any kind of sexual relation (spouses, self-pleasure, wet dream), menstrual, puerperal blood.
- 2- **Minor impurity:** due to restroom stuff (urinate, pass wind, defecate)
 - **Major impurity** which removed by (Ghusl) shower with (Nyyha) intention, water must cover entire the body and goes through every hidden part in the body, and set as the following:
 - 1- Intention (Nyyah)
 - 2- Saying Bismillah
 - 3- Wash hands.
 - 4- Wash private parts well, (front & back).
 - 5- Wudu (ablution)
 - 6- Shower (Right side and then left side, front and back, with rubbing whole the body)
 - 7- Wudu (optional)
 - 8- Shahadah (I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger)



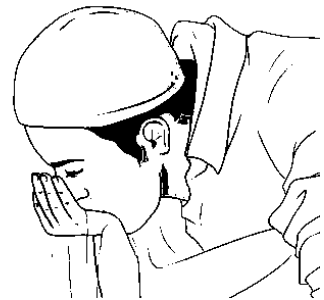
- **Minor impurity** which removed by wudu(ablution)

1- Intention (Nyyah)

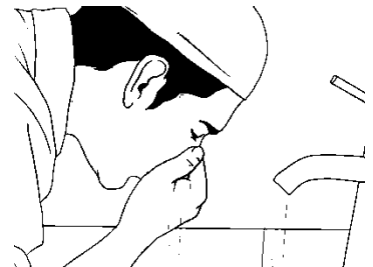
2- Bismillah

Wash hands (three times) let the water enter between fingers.

rinse (three times)



3- inhale nose (three times)



5- wash entire the face (three times)



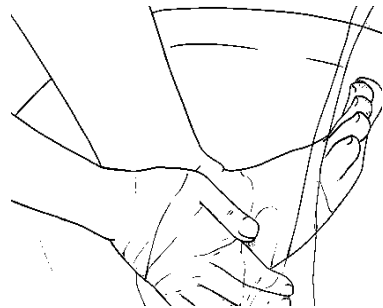
4- hands till the elbow (three times)



5- wipe the hair (one time)



6- the feet till ankle (three times) let the water enter between toes.



7- start with right

8- dua of wudu

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

'Ash-hadu 'an laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu.

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger. Reference: Muslim 1/209.

"اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ".²⁵

Allaahummaj'alnee minat-tawwaabeena waj'alnee minal-mutatahhireen.

O Allah, make me among those who turn to You in repentance, and make me among those who are purified.

²⁵ Al-Tirmithi 1/78

Quiz

Choose the correct answer:

- 1- Taharah (purification) is a must. (True) (False)
- 2- There are three types of Taharah (purification. (True) (False)
- 3- Major impurity happens when have any kind of sexual relation (wife, husband, self-pleasure, wet dream), menstrual, puerperal blood. (True) (False)
- 4- Minor impurity happens when we do restroom stuff (urinate, pass wind, defecate) (True) (False)
- 5- Major impurity removed by Wudu. (True) (False)
- 6- Minor impurity removed by ghusl. (shower) (True) (False)

Comprehensive Questions:

1. Mention five of Spiritual Purification;

2. What are the types of impurity?

3. How can you perform Wudu in order?

How can you perform Ghusl (shower) in order?

4. What does break Wudu?

At-Tayammum (Dry ablution)

The Ruling of At-Tayammum

It becomes compulsory in the absence of water, the inability to use water, or when a risk is attached to using water to purify oneself for worshipping like As-Salah.

Proof

- 1- Allah says: "... and when you don't find water, then perform at-tayammum with clean earth and rub your faces and hands with it." (Al-Ma'idah:6)
- 2- The Prophet ﷺ said: "I have been given five things which have not been given to anyone else before me: Allah made me victorious by causing my enemies to fear me up to a distance of one month's journey, and the earth has been made for me (and my followers) a place for praying and a means to perform Tayammum (to purify oneself for prayer). Therefore, anyone (of my followers) can pray (anywhere) and at any time that the Salat (prayer) is due." [Narrated by Al-Bukhari.]

When is At-Tayammum prescribed?

1-During the shortage of water or its unavailability

Allah, SWT, says: "... and you find no water, perform At-Tayammum."²⁶

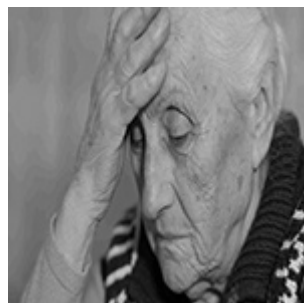
Note: it's said that a person is not considered as having a lack of water when he has not searched for it.

2- When one is incapable of using water, even when it is available

For example, a sick and/or an elderly person who cannot move and has no one to help him/her perform wudu'.



Sick or Elderly



3. When one he will be harmed by using water

Examples:

- 3- A sick person whose usage of water (for purification) may aggravate his sickness.

²⁶ Al-Ma'idah:6

- 4- A person experiencing extreme cold and does not have the means to warm water, coupled with a strong fear that he may fall sick from the use of cold water.

This is because the Prophet ﷺ approved of the action of Amr Ibn Al-‘As when he led his people in prayer and he had performed at-tayammum due to the extreme cold.[narrated by Abu Dawud.]

3-Someone who is far away from water or on a long journey with no water except a little for drink and he is not able to get more water for wudu.

Description of At-Tayamum

- 1- Strike the soil with both hands, once.
- 2- Then blow into the palms of the hands to reduce the particles therein.
- 3- Next wipe the face with the palms, once.

Then wipe the back of both hands, by wiping the back of the right hand with the palm of the left and vice versa.





Compulsory Acts of At-Tayammum

- 1- Intention.
- 2- Wiping the face.
- 3- Wiping the hands.
- 4- Sequential order, starting with the face and then the hands.
- 5- Briskness, by wiping the hands immediately after the face.

Nullifiers of At-Tayammum

- 1 -Availability of water.
- 2- Occurrence of any one of the nullifiers of wudu', like passing wind.
- 3- Occurrence of what necessitates bathing, like having a wet dream.
- 4-Absence or discontinuation of any reasons, e.g. sickness etc, that make at-tayammum permissible instead of wudu'.



Note: *It has been Proven Scientifically*

That the soil of the earth contains a purifying matter. This matter can remove germs, microbes, and viruses.

Note: *It has been Proven Scientifically*

That the soil of the earth contains a purifying matter. This matter can remove germs, microbes, and viruses.

Quiz

Choose the correct answer:

- 1- At-Tayammum becomes compulsory in the absence of water.
(True) (False)
- 2- At-Tayammum becomes compulsory inability to see water.
(True) (False)
- 3- At-Tayammum becomes compulsory in a risk to use water.
(True) (False)
- 4- The person must search for water before deciding to use At-Tayammum. (True) (False)
- 5- Availability of water breaks At-Tayammum. (True) (False)
- 6- Niyah (intention) is not important in At-Tayammum. (True) (False)
- 7- Wiping feet is a step in At-Tayammum. (True) (False)
- 8- Wiping face is a step in At-Tayammum. (True) (False)
- 9- Sequential order, starting with the face and then the hands.
(True) (False)
- 10-At-Tayammum can be When one fears he will be harmed by using water. (True) (False)

The Bridge for New Muslims to Practice Islam

How to Perform Prayers

- 1- Have a sincere intention to perform the prayers purely for the sake of Allah.
- 2- Assume this posture after having made the intention to pray.
- 3- Raise both hands up to the ears.
- 4- Palms facing the direction of Mecca
- 5- Say: **Allahu Akbar** "Allah is the greatest"



- And then the next position

Place the right hand on top of the left hand on one's chest

Recite:

Surat Al-Fatiha (Chapter 1)

Transliteración:



Audhu billahi min ashshayta nirrajeem

"I seek God's shelter from Satan, the condemned"

**Bismillahir rahmanir raheem, alhamdulillahil rabbil alamin ,
Arrahmaa nirraheem, Maliki yaumiddeen, Iyyaka nabudu wa
iyyaka nasta'een, Ihdi nassira talmustaqeem, Sira talladhina
anamta alayhim, ghayril maghdubi alayhim, wa ladhhaal leen.
(Aameen)**

Translation:

- (1) In the name of Allah, the Entirely Merciful, the Especially Merciful.
 - (2) [All] praise is [due] to Allah, Lord of the worlds –
 - (3) The Entirely Merciful, the Especially Merciful,
 - (4) Sovereign of the Day of Recompense.
 - (5) It is You we worship, and You we ask for help.
 - (6) Guide us to the straight path –
 - (7) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.
- After that select some verses from any place in the Holy Qur'an

Ex: Surat Al-Ekhlās (Chapter 112)

Transliteration:

Bismillaahir Rahmaanir Raheem

1. Qul huwal laahu ahad
2. Allah hus-samad
3. Lam yalid wa lam yoolad
4. Wa lam yakul-lahu kufuwan ahad

Translation:

- (1) Say, "He is Allah, [who is] One,
- (2) Allah, the Eternal Refuge.
- (3) He neither begets nor is born,

(4) Nor is there to Him any equivalent."

- And then Say:

O Allahu Akbar

- Then the next position

Bowing "Rukou" making the back & leg in a perpendicular to each other



- Recite the following prayer three times:

Subhana rabbiyal azeem

"Glory be to my Lord, the Almighty"

- Return to standing position from the first prayer

- Say:

Sami'allaahu liman hamidah

"God hears those to praise Him"

-Respond:

Rabbana wa lakal hamd

"Our Lord, praise be to You"

- Then Sujood Saying:

Allahu Akbar



The Bridge for New Muslims to Practice Islam

“God is the greatest”

- Prostrate as shown
- Say the following prayer three times:

Subhana rubbiyal a’ala

“Glory be to my Lord, the Most High”

- Then move back Saying:

Allaahu Akbar

- Sit for a moment
- Repeat:

Allaahu Akbar

- Prostrate once again

Subhana rubbiyal a’ala

“Glory be to my Lord, the Most High”

- then Stand up straight Say:

Allaahu Akbar

- In the middle sitting after two Raka'a Recite the following:



**Attahiyatu lillahi
wassalawaatu wattayyibaat.
Assalamu a'layka ayyu
hannabiyyu wa rahma tullahi wa
barakaatuh. Assalamu a'layna wa
a'laa ebaa dillaa hissaaliheen. Ash
hadu allaa ilaaha illallahu wa ash
hadu anna Muhammadan rasoo
lullaah.**



“Salutations, all good things, and all prayers are for God. The peace and mercy of God be upon you, O Muhammad. Peace be upon all of us, and upon His righteous servants. I bear witness that there is no God except God and I bear witness that Muhammad is the Messenger of God.”

Last sitting recite the following:

**Attahiyatu lillahi wassalawaatu wattayyibaat. Assalamu a'layka
ayyu hannabiyyu wa rahma tullahi wa barakaatuh. Assalamu
a'layna wa a'laa ebaa dillaa hissaaliheen. Ash hadu allaa ilaaha
illallahu wa ash hadu anna Muhammadan rasoo lullaah.**

**Allaa humma salli a'laa Muhammadin wa alaa ali Muhummadin,
kama sallayta alaa Ibraheema, wa alaa aali Ibraheem. Wa baarik
alaa Muhammadin wa alaa ali Muhummadin, kama baarakta alaa
Ibraheema, wa alaa aali Ibraheem, innaka hamee dummajeed.**

“Salutations, all good things, and all prayers are for God. The peace and mercy of God be upon you, O Muhammad. Peace be upon all of us, and upon His righteous servants. I bear witness that there is

no God except God and I bear witness that Muhammad is the Messenger of God.”

“O God bestow honor upon Muhammad and upon his family just as You have bestowed honor upon Abraham and his family. And O God, bestow Your blessings upon Muhammad and his family just as You have bestowed Your blessings upon Abraham and his family. In all of the worlds, You are the most praised and the most glorious.”



To End and get out of prayer Turn to face the right saying Assalamu alaykum wa rahma tullaah

“May the Peace and mercy of God be upon you”

- Turn to the face to the left sayingthe following:

Assalamu alaykum wa rahma tullaah

“May the Peace and mercy of God be on you”

Note: *This Salam (Prayer for Peace) is directed to the angels and the worshippers to the right and to the left*



THIS COMPLETES MUSLIM PRAYER

Quiz

Answer the following questions:

- 1) How many times does a Muslim pray in a day?
 - 4
 - 5
 - 3
 - 6

- 2) What is the first thing you do to start Salah?
 - Say 'Allahu Akbar'
 - Recite a short surah
 - Say the Tashahood
 - Recite Surat-al-Fatihah

- 3) How many fard (compulsory) Rakaahs have to be done at Al-Fajr Prayer?
 - Three
 - Five
 - Four
 - Two

- 4) How many Rakaahs have to be done at Az-Zuhr prayer ?
- Three
 - Five
 - Four
 - Two
- 5) Salat or prayer is one of the pillars of Islam.
- True
 - False
- 6) What do you call the funeral prayer?
- There is no funeral prayer
 - Qaza Salat
 - Salat-al-Janazaa
 - Salat-al-Death
- 7) When do you pray Maghrib?
- Sunrise
 - Afternoon
 - Middle of the night
 - Sunset
- 8) Al-Asr Prayer has four Rakaahs that have to be done.

- True
 - False
- 9) At Al-Maghrib Prayer how many Rakaahs have to be done?
- Five
 - Two
 - Three
 - Four
- 10) What is Fard Prayer?
- Optional
 - Mandatory
 - Not a type of prayer
 - You should never pray this
- 11) What is said to announce the time of prayer?
- Iqama
 - Azhaan
 - Imam
 - 'Isha
- 12) Which Surah must you say in every rakat?

The Bridge for New Muslims to Practice Islam

- Surah Ikhlas
- Sura Naas
- Surah Falaq
- Surah Fatiha

13) Towards what do you pray?

- South
- Does not matter
- The Kabah
- Any corner

III- Zakah (Almsgiving)

Zakah (Arabic: زكاة zakāh [za'ka:], "which means to purify", also **Zakat al-mal** [za'ka:t al'ma:l] زكاة المال, "zakat on wealth", or **Zakah**) is a form of alms-giving. It is very important in Islam, which, by Quranic ranking, is next after prayer (salat) in importance.

- As one of the Five Pillars of Islam, zakah is a religious obligation on all Muslims who meet the necessary criteria of wealth.



- Zakat is based on income and the value of all of one's possessions. It is customarily 2.5% (or 1/40) of a Muslim's total savings and wealth above a minimum amount known as Nisab \$5000, After all expenses of the person (Education, Housing, Medical, Transportation.....etc)

- Money Zakah should distribute on eight recipients:
 1. The poor (al-fuqarâ'), meaning low-income or indigent.
 2. The needy (al-masâkîn), meaning someone who is in difficulty.
 3. Zakat administrators.
 4. Those whose hearts are to be reconciled, meaning recently convert to Islam.
 5. Those in bondage (slaves and captives).
 6. The debt-ridden.
 7. in the cause of God.
 8. The wayfarer, meaning those who are stranded or traveling with few resources.

Allah says in Quran:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي
الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ
حَكِيمٌ

Indeed, [prescribed] charitable offerings are only [to be given] to the poor and the indigent, and to those who work on [administering] it, and to those whose hearts are to be reconciled, and to [free] those in bondage, and to the debt-ridden, and for the cause of God, and to the wayfarer. [This is] an obligation from God. And God is all-knowing, all-wise. – Al-Tawbah, 9:60

- Zakah is obligatory after a time span of one lunar year passes with the money in the control of its owner. (A lunar year is approximately 355 days).

Quiz

Answer the following questions:

1- What does Zakah mean in language?

2- What does money Zakah mean in Islamic law?

3- What does Nisab of Zakah mean?

4- What is the value of Nisab?

5- How much is the Nisab of Zakah in US dollars?

6- Who is eligible for money Zakah?

7- What is the time passage of Zakah?

IV- Fasting of Ramadan

Sawm (Fasting) of Ramadan

What is Ramadan?

Ramadan is the ninth month in the Islamic calendar. Healthy adult Muslims fast in Ramadan from dawn until dusk. This includes abstaining from drinking, eating, sex, immoral acts and anger. Other acts of worship such as prayer, reading the Quran and charity are also encouraged during the holy month.

When is Ramadan?

Since Ramadan is part of the lunar calendar, its date annually changes on the Gregorian calendar. Muslims tend to wait for the new month's moon to appear before they announce the first day of Ramadan.

How long is Ramadan?

Lunar months last between 29 to 30 days depending on when the new moon is sighted. If the moon is not seen on the night of the 29th day, then Ramadan lasts for the full 30 days.

The Eid al-Fitr celebration marks the end of the month when Muslims celebrate a successful Ramadan of fasting and worship

Why do Muslims fast during Ramadan?

Fasting is one of the five pillars of Islam. There is also a verse in the Quran that prescribes fasting for all Muslims who are mature and healthy enough to do so for the full day.

So Muslims fast as an act of worship, a chance to get closer to God, and a way to become more compassionate to those in need.

Fasting is also seen to learn patience and break bad habits.

Virtues of the Month of Ramadan

There are some virtues of fasting Sawm of Ramadan, which described in the Quran and by Prophet Muhammad (PBUH).

- 1- Fasting in *Ramadan* is one of the pillars of Islam like *salah*.
- 2- It is the only Islamic month mentioned by name in the Quran.
- 3- The Glorious Quran was revealed in *Ramadan*.
- 4- A single night falls in the last ten days of *Ramadan* so virtuous that worship done on it is superior to a thousand months. An entire chapter of the Koran is named after the special night called *Layla tul-Qadr*.
- 5- Fasting *Ramadan* is considered equivalent to fasting ten months.
- 6- All previous sins are forgiven to whoever fasts *Ramadan* out of faith and with the hope of reward
- 7- When *Ramadan* begins, the gates of Paradise are opened and the gates of Hell are closed, an indication of intensified divine grace. The devil chiefs are chained, so evil is reduced in the month.

Virtues of Fasting:

- 1) Allah has chosen the Ramadan's fasting for Himself and He will reward it in multiples beyond measure.
- 2) Fasting has no equivalent.
- 3) The supplications of the fasting person will not be refused.
- 4) The fasting person has two moments of joy: one when he breaks his fast and the other, when he meets his Lord and rejoices over his fasting.
- 5) The smell that might come from the mouth of a fasting person due to an empty stomach is more pleasing to Allah than the scent of musk.
- 6) Fasting is a protection and a strong fortress that keeps a person safe from the Fire.
- 7) Allah will distance a person who fasts a single day for the sake of Allah seventy years distance from the Fire.
- 8) Whoever fasts one day seeking divine pleasure will enter Paradise if it is the last day of his life.
- 9) One of the Gates of Paradise, *al-Rayyan*, is dedicated for the fasting people, and no one else will enter through it; it will be locked after them.
- 10) At the breaking of every fast, Allah, in His boundless grace, chooses people to deliver from Hellfire

Ruling of Zakatul Fitr (Almsgiving of Eid)

Every Muslim is required to pay Zakat al-Fitr at the conclusion of the month of Ramadan as a token of thankfulness to God for having enabled him or her to observe the obligatory fast, Its purpose is: As a levy on the fasting person.

It is a duty which is wajib (required) of every Muslim, whether male or female, minor or adult as long as they have the means to do so.

It is paid to the poor / the needy of the community, starting from the beginning of Ramadan until before Eid prayer.

The rate is deferent every year according to inflation in the economy of society.

Quiz on Fasting & Zakat Iftar

Answer the following questions:

- 1- Which festival is celebrated after the month of fasting?
 - 1) Eid-al-Fitr
 - 2) Eid-al-Adha
 - 3) Birthday of Prophet Muhammad (PBUH)
 - 4) There is no festival after the month of fasting
- 2- What is the Night Salah (Prayers) during the month of Ramadhan called?
 - 1) Ishraq Salah
 - 2) Taraweeh Salah
 - 3) Fard Salah
 - 4) There are no Night Prayers
- 3- Who are exempted from fasting during the month of Ramadhan?
 - 1) Menstruating women
 - 2) People who are travelling
 - 3) People who are ill
 - 4) All the above
- 4- Which night is specified in the Quran as a night greater than 1,000 months?
 - 1) Night of Me'araj.
 - 2) Last night of the month of Ramadan
 - 3) Night of Qadr (Laylat al-Qadr)
 - 4) First night of the month of Ramadan
- 5- What is the pre-dawn meal known?

- 1) Ifthar
 - 2) Suhoor
 - 3) Walimah
 - 4) None of the above
- 6- How long do Muslims fast every day during the month of Ramadan?
- 1) Muslims fast from dawn to sunset
 - 2) Muslims fast only during the nights
 - 3) Muslims fast from afternoon till sunset
 - 4) Muslims do not fast during the month of Ramadan
- 7- How many days does the month of Ramadan or Month of Fasting last?
- 1) 28 or 29 days
 - 2) 31 or 32 days
 - 3) 30 or 31 days
 - 4) 29 or 30 days
- 8- During which month do Muslims fast for a month?
- 1) Sha'ban
 - 2) Ramadan
 - 3) Shawwal
 - 4) Rajjab
- 9- Which Pillar of Islam is Sawm (Fasting)?
- 1) Sawm (Fasting) is the Fifth Pillar of Islam
 - 2) Sawm (Fasting) is the First Pillar of Islam
 - 3) Sawm (Fasting) is not a Pillar of Islam
 - 4) Sawm (Fasting) is the Fourth Pillar of Islam
- 10-What is the Obligatory Charity which is paid before the Eid Prayers?

- 1) Sadaqah
- 2) Amanah
- 3) It is not required to pay charity
- 4) Zakat-al-Fitr

11- The Eid which comes immediately after Ramadan is called:

- 1) Eid ul Adha
- 2) Mawlid un Nabi
- 3) Eid ul Fitr
- 4) Ashura

12- Seclusion in the Mosque in the last ten days of Ramadan is called:

- 1) Istikhara
- 2) Istinja
- 3) I'tikaaf
- 4) Istighfar

13- If a person abstained from food, drink and sexual intercourse without having any intention (Nyah), is their fast valid?

- A. Yes
- B. No

14- Having a wet dream breaks the fast.

- A. True
- B. False

15- The reward of obligatory deeds in Ramadan is multiplied by how much?

- A. 60
- B. 70
- C. 80
- D. 90

16- Worship in the night of Laylatul Qadr is better than the worship of:

- A. 1000 days
- B. 1000 weeks
- C. 1000 months
- D. 1000 years

17- The Qur'an was first revealed in the month of Ramadan. Which Surah in the Holy Qur'an affirms this?

- A. Surah Al-Kahf
- B. Surah Al-Imran
- C. Surah An-Nisa'
- D. Surah Al-Baqarah

18- The purpose of Ramadan, as mentioned in the Qur'an, is to:

- A. Lose weight
- B. Experience how the poor feel
- C. Read your prayers
- D. Achieve God consciousness (Taqwa)

19- Before the Eid prayer begins it is Wajib (required) for every Muslim, (man, woman or child) to:

- A. Go to the graveyard
- B. Visit the poor
- C. Pay Zakat ul Fitr
- D. Give food to your neighbours

20. Which of the following will result in breaking your fast?

- A. Swallowing saliva
- B. Vomiting involuntarily irrespective of the quantity
- C. Bleeding
- D. playing sports

21. Zakatu ilfitr is deferent from money Zakat. (True-False)

22. Zakatu-ilfitr is paid only hours before Eid prayer. (True – False)

23. Only the rich people who pay Zakatu-ilfitr. (True – False)

V- Hajj to Mecca (Pilgrimage)

What is Hajj?

Lexically, 'hajj' in Arabic language refers to have intention to travel to a great place or person.

In Islamic terms, Hajj refers to pilgrimage to the House of Allah, in Mecca (the *Ka'bah*), in a specific time, doing specific rituals.

It is obligatory once a lifetime on adult Muslims who is enable physical, mental, and financial to perform it.

The Maqasid (objectives) of Hajj

A. Ihram: The Return to Origin

Ihram is the first pillar of Hajj and probably the most powerful form of Islamic worship a Muslim can ever experience.

It is a time when one consciously declares intention to begin the Hajj rites. Thus, **Ihram** is an act through which the pilgrim acknowledges the sacredness and reverence of the worship of Hajj, God's House (*Ka'bah*) and the Sanctuary (*Haram*) surrounding it, which one does by not passing the **miqat** way mark, which establishes the worshipful points of the *Ka'bah* without being in the state of **Ihram**.



All pilgrims of all social, racial, and economic backgrounds remove all apparent signs of their differences by wearing the same two pieces of simple, white cloth. Moreover, every pilgrim declares the same intention and utters the same words of submission to Allah, the One God, known as the **talbiyah**. Each one asserts out loud: "**Labbaika allahumma labbaik**" Ever at your service, O Allah! Ever at your service! This they proclaim in response to Allah's Call pronounced by Abraham PBUH, to humankind to submit to Allah and come in pilgrimage to Allah's House and Sacred place.

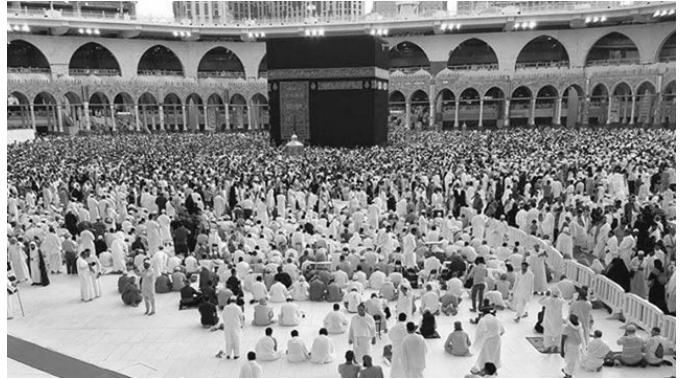
Every pilgrim is to avoid all that is not of concern to one, give up many desires, permitted and prohibited, diminish all causes of division and schism, magnify equality and fairness, and sanctify life and the rights of others, Muslims and non-Muslims. These are some of the main dimensions the acts of *Ihram* seek to emphasize. In this sense, *Ihram* not only symbolizes but helps pilgrims actually embody a return to *fitrah*, (primitiveness) the original state of goodness: Loving God, avoiding all that He forbade, and being in a state of submission to His Commandments and Will.

B. Self-Struggle Creates Motivation

Hajj motivates one to struggle in the path of Allah, support one's ability to see it through, and creates willingness in one to take obedience of Allah to the next level. While in Hajj, a Muslim is to endure, graciously, all the difficulties the trip to the Sacred Places involves to please his Lord.

Moreover, Allah guarantees full reward for the pilgrim. The Prophet, *PBUH*, said: "Three people are guaranteed full reward by Allah: one who steps out of his home heading for the masjid; one who goes out in an expedition to propagate or defend Allah's word; and one who goes for Hajj" (Imam Ahmad).

The *tazkiyah* (purity) one is to gain from this struggle with his or herself and this guarantee from the Lord of the Worlds are great motivations for Muslims to take Hajj seriously and expect a major enrichment in their relationship with Allah upon returning from it.



C. The Goal is Unity

Muslims, from Adam, PBUH to the end of time, belong to a single brotherhood (*ummah*). They are bound together by the concept of *Tawheed* (Monotheism).

In Hajj, this concept of *Tawheed*-based solidarity is translated into deeds as Muslims from a wide range of backgrounds stand united in one place, worshipping one God, undivided by race, color, language or nationality.

The Qur'an taught in many verses that all human beings descend from a single ancestor, that none has a right of superiority over another, whatever one race, nation, or social is standing.

D. Submitting to Allah: Going All the Way

A Muslim is by definition one that honors the **deen** (religion) of Allah and places it before anything else.

He or she never allows contradicting human-contrived views to take precedence over Allah's divine commands. A Muslim sees the Shari'ah as infallible; accepts and submits to all of its dictations even when it is hard to understand the Divine wisdom in them.

Even though most of the Shari'ah is understood and its rationality may be appreciated, there are certain aspects of it (matters of strict rituals) that are intended to be less clearer-with at least one of their purposes being to differentiate those who believe from those who don't.



If something is factually established as part of the **Shari'ah**, it should be glorified and applied.

This position is so clearly reflected throughout the rituals of Hajj, for instance, kissing al-Hajar al-Aswad (The Black Stone).

As we know, the Black Stone is just a stone and is incapable of benefiting or harming anyone. But the Messenger of Allah PBUH used to kiss it whenever he circled the Ka'bah, Muslims follow faithfully and kiss it too.

This understanding is best illustrated by the statement of Caliph Umar ibnul Khattab who said, addressing the Black Stone: "By Allah! I know that you are just a stone that is incapable of either benefiting or harming anyone. Thus had I not seen the Prophet PBUH kiss you, I would not have kissed you" (Bukhari).

Commenting on Umar's statement, Ibn Hajar said in his book **Fat-hul Bari**: "Umar's statement and action with regard to the ritual of kissing Black Stone is a guiding principle in the issue of following the Prophet's legal commands, even when their rational escapes our understanding." A major part of the intent of this kind of ritual in Islam is to indicate and establish the meaning and extent of submission or **tasleem** in being a Muslim.

E. Humility Before Allah

Modesty is a preeminent component in the Muslim's character. That is so because Islam dislikes arrogance, condemns the arrogant, and warns them of awful consequences on the Day of Recompense as shown in the **hadeeth**: "Paradise is out of reach of anyone with a grain of arrogance in his heart" (Muslim).



Pilgrims in Hajj, especially on the Day of Arafah, the central event of the pilgrimage, appear so like one another that all seem brothers. The cloth-covered, disheveled, shaggy throng reflects the equality of all pilgrims in the eyes of Allah, symbolizing the idea that

there is no real difference between a prince and a poor when everyone is dressed equally.

All pilgrims stand together invoking and glorifying Allah. They have one powerful goal and firm focus in mind: To plead to the Almighty to forgive their sins and to bless them with The Straight Path for the remainder of their lives. Their total immersion in the imposing ambience of Hajj, frees them to focus on perfecting their Hajj instead of obsessing about superficial considerations and concerns.

The Prophet's utterance of **talbiyah** (saying 'labaik allahumma labaik') reflects this atmosphere of modesty and humbleness before Allah. Anas ibn Malik may Allah be pleased with him narrated that Prophet Muhammad PBUH used to say in his **talbiyah** invocation, "Here I am, ever at Your service, O Lord! Here I am offering Hajj in sincerity and true servitude" (Musnad of Al-Bazzar).

F. Purifying the Soul

Muslims are obligated to take good care of their souls by purifying them from bad qualities like miserliness and selfishness. They are urged to give the poor their due from the sadaqah, or charity offering, and are promised an abundant reward for doing so.

And even though going to Hajj is a major financial burden and Hajj's goals seem to be focusing on matters far from charitable giving, the *Sunnah* encourages the pilgrims to give sadaqah as much as they can. And because pilgrims, particularly indigent ones, are often in need of provisions like food and water,

Allah urges the visitors of His House to be liberal with their food (i.e., *nusuk* or sacrificial animals).

فَكُلُوا مِنْهَا وَأَطِعُوا الْبَائِسَ الْفَقِيرَ

.....So eat of them and feed the miserable and poor"²⁷

He teaches them, that will help them acquire *taqwa* (God-consciousness), which is the ultimate and real purpose behind the act of spending for Allah's sake:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

"Their meat will not reach Allah, nor will their bloods, but what reaches Him is piety from you..."²⁸

The Prophet PBUH stressed the significance of *sadaqah* especially during Hajj, by saying, "The reward for a *sadaqah* given in Hajj excels seven hundred times the reward for a *sadaqah* given in a different setting." (Ahmad and Tabarani)

Giving in charity is essential to *tazkiyah* or purifying one's soul and it is more so when the giving is done at a time of need and when financial burden is heaviest but if one is to gain more control on himself and loosen the grip of materialism on it, giving *sadaqah* in Hajj is an effective and major step toward that.

G. This-Worldly and Otherworldly Benefits

²⁷ Al-Hajj (22-28)

²⁸ Al-Hajj (22-37)

Muslims view the material world (*dunya*) as a bridge to the Hereafter.

A Muslim needs *dunya* and employs it to achieve his legitimate this-worldly and otherworldly goals. To that effect, a Muslim does not give up, disrespect, or withdraw from this world. Rather, he partakes of it, harnesses and uses it, and stewards it but never allows it to overpower or tyrannize him.

However, Hajj is an act of worship to attain Allah's pleasure; Muslims are allowed to get worldly benefits during Hajj, The Qur'an declares:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۖ فَإِذَا أَفْضَيْتُمْ مِنْ عَرَقاتٍ فَادْكُرُوا اللَّهَ
عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ

"There is no blame on you if you should seek something of the bounty of your Lord during Hajj (by trading or else wise). But beware that you should not be over-occupied with trading to neglect any of its rituals). But when you depart from Arafat, remember Allah at al-Mash'ari al-Haram. And remember Him, as he has guided you, for indeed, before this you were among those astray" ²⁹

Allah also says in this regard:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ

"That they may witness [i.e., attend] benefits for themselves..."

Commenting on this verse, the renowned commentator Ibn Katheer said: "The benefits referred to in the verse signifies

²⁹ Al-Baqarah (2-198)

otherworldly benefits that are pleasing to Allah, as well as other material benefits like business and trade."

H. Perfection and Completion of Religion

As the Prophet, PBUH was standing with Muslims on Mount Arafah in the last Hajj he ever performed (10 A.H.), the following verse was revealed to him: "... This day I have perfected for you your religion and completed my favor upon you and have approved for you Islam as religion"³⁰.

Allah has made Islam a universal message, ordained it as the religion for the whole of humankind, given it the status of the last Divine Message for humanity, and meant it to be a valid guide for all humankind in all their affairs until the end of time.

30 Al-Maada (5-3)

Hajj in steps

1st Day

Enter ihram (the sacred state)

The very first rite of Hajj is entering ihram - a pilgrim's sacred state - when crossing the outer boundaries of Mecca, called Miqat.

On the eighth of Dhul-Hijjah, pilgrims enter ihram, which entails wearing plain garments - two unstitched cloths for men, or loose-fitting clothing for women - as well as following certain rules, such as not giving in to anger or engaging in sexual activity.

Head to Mina, a sprawling tent city

The pilgrims then set out en masse from Mecca to the sprawling tent-city of Mina, whether by foot along pilgrim paths or by buses and cars. It is an 8 km journey.

The pilgrims will spend the day in Mina, only setting out the next morning at dawn. Most of the time in Mina is spent in prayer and remembering Allah.

2nd Day

Spend the day at Arafat

The Day of Arafat is considered one of the most important days, not just of Hajj, but of the Islamic calendar. Mount Mercy at Arafat was the scene of the Prophet Muhammad's final sermon. After making the 14.4 km journey from Mina, pilgrims spend the day here in prayer.

Elsewhere in the world, many Muslims choose to fast on this day.

Collect pebbles at Muzdalifah

After sunset, it's time to move again, this time to Muzdalifah - a 9 km trip - where they spend the night under the stars. Many will also begin collecting pebbles here for tomorrow's rites, departing again just before sunrise.

3rd Day

Throw stones at the pillars

For those performing Hajj, the day is known as yawm-ul hajj al-akbar (The big hajj day) and is probably the longest day of the pilgrimage, and the most dangerous. The 10th of Dhul-Hijjah is Eid al-Adha, a day celebrated by Muslims around the world as the greater of the two Muslim holidays.

Pilgrims start the day in Muzdalifah and begin heading back to Mina before dawn. Once in Mina, they perform the first rami, throwing seven pebbles at the largest of three columns known as Jamarat (Symbols of Satans).

This act is a symbolic stoning of the devil, based on historical tradition. Allah SWT told Abraham PBUH to sacrifice his son PBUH; the story goes, as proof of faith. It is believed that at this spot in Mina, the devil appeared and tried to dissuade Abraham from heeding the command. Abraham PBUH responded by throwing stones to scare him off.

Millions of pilgrims converge at the Jamarat Bridge, which houses the three columns representing the devil, to re-enact the story.

After casting their stones, pilgrims must perform the sacrifice. Completing the story, when Abraham went to sacrifice his son, he found Allah SWT had placed a ram there to be slaughtered instead.

Pilgrims thus must slaughter a sheep, goat, cow, or camel - or more likely, pay for it to be done in their names.

At this point, pilgrims trim or shave (men only) their hair and remove their ihram clothes. Many will then proceed to Mecca to perform tawaf and sa'ee, first circling the Kaaba seven times, and then walking seven times between the hills of Safa and Marwa. When all is finally done, they return to their campsite in Mina.

4th & 5th Days

Final days in Mina

On each day, they will again symbolically stone the devil - this time throwing seven pebbles at each of the three pillars. With the hardest part behind them, pilgrims will now spend the next two or three days in Mina.

When their time in Mina is finished, the pilgrims return to Mecca to perform the final circulation of the Kaaba, a "farewell" tawaf.

Before heading home, many also go to Medina, the second holiest city in Islam, where the Prophet Muhammad PBUH is buried along with his closest companions. Visiting Medina, however, is not part of the pilgrimage.

Quiz

1. What is the most important part of the Hajj?
 - a) When pilgrims circumambulate the Kaabah
 - b) When pilgrims stone the Pillars representing the devil
 - c) The day of Arafah
 - d) Days of Mina and Muzdalifah

2. Which Islamic principle does the Hajj demonstrate?
 - a) Importance of children
 - b) Equality and universal brotherhood
 - c) Importance of charity
 - d) Celebrations

3. How many times do Muslims have to perform Hajj in their lifetime?
 - a) Every year
 - b) Once in five years
 - c) Once in a decade
 - d) Once a lifetime, if they are physically and financially able

4. During which month is the Hajj performed?
 - a) Dhul-Hijjah
 - b) Ramadhan
 - c) Muharram
 - d) Rajjab

5. What is the state of purity in which all pilgrims enter Makkah for Hajj called?

- a) Adhaan
- b) Ihram
- c) Istikhara
- d) Ababa

6. How many times do the Muslims circumambulate the Kaabah?

- a) One Time
- b) Three Times
- c) Five Times
- d) Seven Times

7. What does the running or swift walking of pilgrims seven times between the hills of Safaa and Marwah represent?

- a) The number of times the Prophet Muhammad performed the Hajj in his lifetime
- b) The number of times the Prophet Abraham (PBUH) tried to build the Kaabah before he succeeded
- c) The number of times Hagar ran back and forth between the hills searching for water for her son, Prophet Ishmael (PBUH)
- d) The number of miles the Prophet Muhammad travelled from Medina to Mecca to perform the Hajj

8. What do Muslims recite during and throughout the Hajj?

- a) Al-Fatiha
- b) Taalbiya
- c) Declaration of Hajj
- d) There is no specific recitation

9. What is Hajj?

The Bridge for New Muslims to Practice Islam

- a) Pilgrimage to Shrines
- b) Pilgrimage to Monasteries
- c) Pilgrimage to Makkah (Saudi Arabia)
- d) Family Get-together

10. What is the name of the place where the pilgrims pelt stones on pillars representing the devil?

- a) Al-Jamarat
- b) Mina
- c) Muzdalifa
- d) None of the above

Chapter Three

Contents

- Definition of the Quran.
- How does Quran come to us?
- Previous Revelations:
- Preservation of the Quran.
- Quiz

I - The Holy Quran (The Last Revelation)

Miracle of Allah and Final Testament to Humankind

Definition of the Quran: The word "Quran," a verbal noun, is equivalent in meaning to "qira'ah," as both come from the verb "qara'a" which means "to read."

Quran literally means "a reading or reciting." However, the term "Quran" has been historically used specifically to refer to the book which was revealed to Prophet Muhammad (peace be upon him).

The term "Quran" is mentioned in several places throughout the book in reference to itself.

For example:

"Verily, this Quran guides (humanity) to that which is most just."³¹

The name Quran is used to refer to both the Quran as a whole, as in the previously quoted verse; as well as to each verse or group of verses, as in the following verse:

"And if the Quran is recited, you should listen to it and be silent, that you may receive mercy."³²

The Book has also been referred to by other names; for example, the Furqan (The Distinction): **"Blessed is He who revealed the Furqan to His slave in order that he may be a Warner to all the worlds."**³³

³¹ Quran 17:9

³² Quran 7:204

³³ Quran 25:1

and the Dhikr, (The Reminder): "**Verily, I revealed the Dhikr and verily I will preserve it.**"³⁴

Also, Quran is a web of rhythm and meaning, the words of which throb through Muslim worship and which, at every point in the believer's life, break surface, sanctifying existence with the scent of eternity.³⁵

The Quran represents the Divine guidance for mankind. Both Quran and practical implementations of the Prophet Muhammad (peace and blessings be upon him) completed God's blessing for humanity, in providing us with a belief and value system that is valid for all times.



Previous Revelations:

The Quran confirms the revelations given to earlier Prophets, though these might not be accessible to us, in the form they were originally revealed. The most sublime language and a rational message that directly appeals to the human heart have caused this Divine book to move nations and civilizations. It will continue to guide those who turn to God with a sincere heart, for all times.³⁶

How does Quran come to us? and Preservation of the Quran

³⁴ Quran 15:9

³⁵ . Abdul Wadod Shalabi in "Islam – Religion of Life

³⁶ Whyislam.com

The Quran has been preserved for over 1400 years through parallel memorization and writings.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption)³⁷.”

The Quran is the only book that has been memorized in its entirety by millions of Muslims called Hafez. The process of memorization began during the Prophet's ﷺ life and continues to be emphasized by Muslims, even to this day.

The Prophet Muhammad ﷺ was very vigilant in preserving the entire Quran in written form as well.

The Prophet ﷺ could not read or write, so as soon as a portion of the Quran was revealed, he called upon his scribes to record the revealed text.

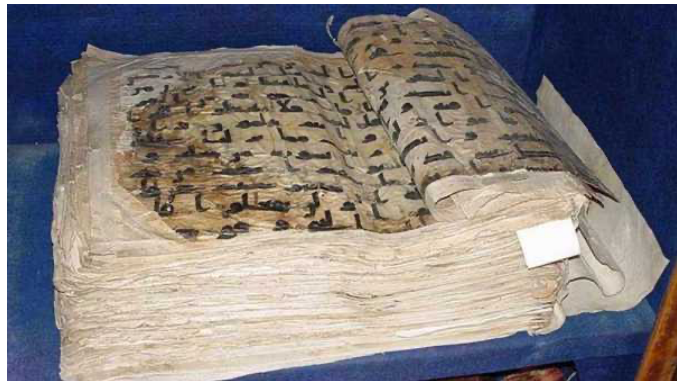
The Prophet ﷺ specified the part of the Quran the revelation belonged to and had the companions read back what was written to ensure that it corresponded exactly with what was revealed. Thus, the complete Quran was not only memorized by the Prophet PBUH and many of his companions, but also existed in written form during his lifetime.

Within a year after the Prophets ﷺ death, a manuscript of the entire Quran was assembled by a committee led by the chief scribe of the Prophet ﷺ who followed stringent criteria to safeguard against any errors.

³⁷ Quran 15:9

The Bridge for New Muslims to Practice Islam

The manuscript was unanimously approved by the companions of the Prophet ﷺ including the hundreds that had memorized the entire Quran. Several replicates of the manuscript were prepared under the leadership of the third caliph and were distributed to the main Muslim centers. One such copy is currently at the museum in Tashkent in erstwhile (Previous Soviet Union) and a facsimile of it, produced in 1905, is available in the Columbia University Library (USA).



Quiz

1. **What is the meaning of the word “Qur’an”?**

2. **Where was the Qur’an revealed first?**

3. **On which night was the Qur’an first revealed?**

4. **Who revealed the Qur’an?**

5. **Through whom was the Qur’an revealed?**

6. **To whom was the Qur’an revealed?**

7. **What was the age of Prophet Muhammed (peace be upon him) when Qur’an was first revealed to him through Angel Jibreel?**

8. **How did Muslims pass the Quran through generations?**

9. How many Hafez of the Quran Now?

10. Who promised to protect the Quran?

Chapter Four

Seerah (Biography) of Prophet Muhammad in brief (Peace and blessing of Allah be upon him)

Prophet Muhammad

(Peace and blessing of Allah be upon him)

Prophet Muhammad ﷺ was born in 570, which called (Al-Feel) elephant year, and passed away in 632 CE, he was sent by God to call all peoples to worship only one God, the unique God.

The holy Quran provides authentic historical information about the prophet's life, but full information is available in Seerah (traditional biographies), hadith (prophet's sayings), and general history.

Muhammad ﷺ grew up as an orphan in the tribe of Hashim or Hashemites under the guardianship of his grandfather Abdul-Muttalib for eight years and then went to his uncle, Abu Talib.

When he was twenty-five years old, Muhammad ﷺ was hired by a wealthy righteous woman called Khadijah Bint Khuwaylid to oversee her caravan of goods to Syria. The prophet later married her; she was forty years old while he was twenty-five. They had been gifted with four daughters who grew to adulthood and at least three sons, all of whom died at infancy. The couple lived in a very lovely life, during her lifetime Khadijah was the prophet's only wife, but after her death, he married a widow named Sawdah bint zam'ah .

Khadijah and Sawdah were his only wives before the Hijrah (emigration to Medina). Once in Medina, Prophet Muhammad ﷺ (PBUH) contracted other marriages based on political alliances, to unify the tribes and his responsibilities as the head of the Muslim community.

The prophet ﷺ (PBUH) received his first revelation while he was in the cave names Thawr, at about the age of forty when the angel Gabriel ﷺ (PBUH) appeared and recited to him the beginning of surah Al-Aalaq, chapter 96.

Accounts of the miraculous foretelling of Muhammad's future prophethood in the Seerah and hadith literature include recognition of Muhammad's prophetic status by a Christian monk “ called Buhayrah the monk) and a light shining from the prophet's face and what of his mother saw during her pregnancy. Other miraculous accounts include the prophet's Night Journey, or Isra, from Mecca to Jerusalem and his ascension to heaven, or miraj.

Abu Bakr was the first man to embrace Islam while Ali Ibn Abi Talib was the first child to embrace Islam and Khadijah was the first woman.

The Quran and Seerah give good details about early Islam in Mecca, the biographical sources record the emigration of the prophet's followers to Abyssinia (modern-day Ethiopia), the boycott of Muhammad's clan of Hashim, the deaths of his wife Khadijah, and his uncle and protector, Abu Talib, in mourning year and the loss of his clan protection, his visit to al-Taif for refuge, and the Hijrah to Medina. Abu Bakr accompanied him on the Hijrah journey.

The prophet ﷺ (PBUH) married Aisha, daughter of Abu Bakr, in Medina, she was eighteen years old. The Quran portrays Muhammad ﷺ (PBUH) as fully human with no supernatural powers. His humanness is most apparent in the passages where he is told to be steadfast and be patient in times of persecution, disappointment, or grief.

Although he won many victories over the Meccans and succeeded in converting many of the tribes of Hejaz, the Quran records that Muhammad ﷺ (PBUH) agonized over those who did not believe. He remained humble, shy, sincere, and constantly sought forgiveness for his own sins.

The Quran, Seerah and history report the prophet Muhammad ﷺ military expeditions provide extensive information about the Medinan period.

His victories over the larger forces of the Meccans were interpreted as signs of God's favor. By the year 627, the prophet was in complete control of Medina, and Bedouin tribes in the surrounding area were making alliances with him and becoming Muslims.

In the spring of 628 AD the messenger of Allah ﷺ PBUH negotiated a treaty with the Meccans for permission to perform the pilgrimage (Hajj) the following year, along with a ten-year truce. He led the first Muslim pilgrimage to Mecca in the spring of 629 AD. When the truce was broken a year later, the leaders of Mecca agreed to surrender the city peacefully to Muhammad ﷺ (PBUH). As a result, the prophet ﷺ (PBUH) was in command of all west-central Arabia by 630 AD.

In 631 AD, envoys from all over Arabia came to him to surrender. The messenger of Allah ﷺ (PBUH) regarded the resulting treaties as an acceptance of Islam. In 632 AD he led the largest number of Muslim pilgrims ever assembled during his lifetime on his "Farewell Pilgrimage." On the return trip to Medina, the prophet ﷺ (PBUH) had a fatal illness. He died in June 632 AD, at about the age of sixty-three; he left only one daughter, Fatimah, while all his children passed away during his lifetime.

Muhammad ﷺ (PBUH) served as governor, legislator, judge, and commander-in-chief as well as teacher, preacher, and prayer leader of the Muslim community.

For the scholars of Islamic law (Shari'a), he is the legislator-jurist who defined ritual observance; for the ascetic he is the ideal seeker of spiritual perfection; for the philosopher and statesman he is the role model of both a conqueror and a just ruler; for ordinary Muslims, he is a model of God's grace and salvation.

Quiz

1. The year in which the prophet was born is known as the year of the camel.
 - True
 - False
2. Which of the following was one of Prophet's occupations before he became a prophet?
 - Tailor
 - Farmer
 - Carpenter
 - Merchant
3. How much of an age difference is there between the prophet Muhammad and Khadija?
 - Ten years
 - Two years
 - Fifteen years
 - Twenty years

4. In which cave did Prophet Muhammad receive his first revelation of the Quran?

- Thawr
- Hira
- Sinai
- Utta

5. Who was the first child to convert to Islam?

- Fatima
- Qasim
- Zayd
- Ali

6. The Year of Mourning was the year Khadija and _____ died.

- Abu Bakr
- Abu Lahab
- Abu Jahl
- Abu Talib

7. Who accompanied the Prophet on his migration to Madinah?

- Abu Bakr
- Uthman ibn Affan
- Ali ibn Talib
- Umar ibn al-Kattab

8. Which wife of the Prophet was the daughter of Abu Bakr?

- Saudah
- Asma
- Aisha
- Hafsah

9. The Prophet died around the age of sixty.

- True
- False

10. Which was his only living child present when the Prophet died?

- Ruqyya
- Umme Kulsoom
- Zainab
- Fatima

Chapter Five

Contents:

- Women in Islam
- Hijab
- Conclusion
- Quiz

Women & Hijab

Women

Islam has established a network of values, rights, and duties that guarantee sound, healthy society; you may hear those women are oppressed, inferior, and unequal in Islam. These stereotypes confuse Islam with cultural practices and fail to recognize that Islam has empowered women with the most progressive rights since the 7th century.

In Islam, women are not inferior or unequal to men. Here, I present the actual teachings of Islam regarding the rights, roles, and responsibilities of women, with a special focus on gender equality in Islam.

At a time when female children were buried alive in Arabia and women were considered transferable property, Islam honored women in society by elevating them and protecting them with unprecedented rights.

Islam gives women the right to educate, to marry someone of their choice, to retain their identity after marriage, to divorce, to work, to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement.

God devotes an entire chapter of the Quran, the holy book of Islam, to women. In addition, God directly addresses women repeatedly throughout the Quran. Islam proclaims that all human beings, men, and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits and deeds.

Islam further confirms that both men and women are equal in the sight of God. In the Quran, God declares,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“...Indeed, the most noble of you in the sight of Allah is the most righteous of you...” (49:13)

At another place in the Quran, God clearly states that all humans are equal:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“To whomever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions.” (16:97)

While Islam clearly establishes that men and women are equal, it does recognize that they are not identical. God created men and women with unique physiological and psychological attributes.

In Islam, these differences are embraced as vital components to a healthy family and community structure with everyone contributing their own distinctive talents to society.

Hence, God’s rules apply to both genders, but in diverse and complimentary ways. For example, God commanded women to cover certain parts of their body, including their hair, to preserve their modesty. Men are also required to cover parts of their body out of modesty, but not in the same way as women. Therefore, God commanded both men and women to be modest; yet the way they observe it is different.

Similarly, the rights, roles, and responsibilities of women are evenly balanced with those of men but are not necessarily the same. As Islam has granted individual identities to men and women, a constant comparison between the two is futile. Each plays a unique role to mutually uphold social morality and societal balance. Men and women complement each other.

Motherhood

Islamic faith, Allah clearly gives mothers a high status and elevates their position in the family. In the Quran, Allah mentions all the sacrifices mothers make in bearing children to remind people to treat their mothers with love, respect, and care. Emphasizing the importance of mothers, the Prophet Muhammad ﷺ (PBUH) said, "Heaven lies under the feet of your mother."

On another narration, a man repeatedly asked Muhammad ﷺ (PBUH), "Who amongst the people is the worthiest of my good companionship?" Each time, the Prophet ﷺ (PBUH) replied, "Your mother." When the man asked for the fourth time, he replied, "Your father."

Marriage

A woman has the right to accept or reject marriage proposals and her approval is required to complete the marriage contract. She cannot be forced to marry someone against her will and if this occurs for cultural reasons, it is in direct opposition of Islam. By the same principle, women also have the right to seek divorce if they are dissatisfied with their marriage.

In Islam, marriage is based on mutual peace, love, and compassion. God says about Himself,

"وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ" ³⁸

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed

³⁸ Quran 30:21

between you affection and mercy. Indeed, in that are signs for a people who give thought”.

Prophet Muhammad ﷺ (PBUH) embodied the best character and is a role model for all Muslims. His example of being helpful around the household and treating his family with compassion and love is a tradition that Muslims strive to implement in their daily lives. Muhammad ﷺ (PBUH) treated his wives with the utmost respect and honor and was never abusive towards them. One of his traditions clearly states, “The best of you is those who are best to their wives.”

Modesty

In an environment which constantly emphasizes the physical form through various media, women are constantly faced with an unattainable standard of beauty. Although Muslim women are falsely classified as oppressed based on their modest dress, they are in fact liberated from such objectification by the society around them. This modest appearance, which includes veiling, highlights a woman’s personality and character instead of her physical figure and promotes a deeper appreciation for who she is as a person. In this regard, Muslim women identify with Mary, the mother of Jesus ﷺ (PBUH), who is known for her piety and modesty.

Education

First word ever revealed in Quran is إقرأ (Iqra) which means read. From the early beginning, Islam encourages Muslims to seek knowledge through reading; Muhammad ﷺ declared that seeking knowledge is obligatory on every Muslim, male and female.

This declaration was very clear and was largely implemented by Muslims throughout history. One of the most influential scholars of Islam was Muhammad's wife, Aisha "*may Allah be pleased with her*" After his death, men and women would travel to learn from her because she was considered a great scholar of Islam. The recognition of female scholarship and women's participation in academia has been encouraged and practiced throughout the majority of Islamic history. For instance, al-Qarawiyin Mosque and University, the oldest running university, was funded by a woman, Fatima al-Fihri, in Morocco in 859 C.E³⁹.

Politics & Social Services

Among the early Muslims, women were active participants in the cohesive functioning of the society. Women expressed their opinions freely and their advice was actively sought. Women nursed the wounded during battles, and some even participated on the battlefield. Women traded openly in the marketplace, so much so that the second caliph, Umar, appointed a woman, Shaffa bint Abdullah, as the supervisor of the bazaar. In Islamic history, women participated in government, public affairs, lawmaking, scholarship,

³⁹ Former's Morocco by Darren Humphreys, Publisher: John Wiley & Sons 2010

and teaching. To continue to uphold this tradition, women are encouraged to actively participate in improving, serving, and leading the different aspects of the community.

Inheritance

Before Islam, women across the globe were deprived of inheritance and were themselves considered property to be inherited by men. Islam gave women the right to own property and inherit from relatives, which was a revolutionary concept in the seventh century. Whether a woman is a wife, mother, sister, or daughter, she receives a certain share of her deceased relative's property.

This share depends on her degree of relationship to the deceased and the number of heirs. While many societies around the world denied women inheritance, Islam assured women this right, illustrating the universal justice of Islam's divine law.

Financial Responsibilities

In Islam, women are not obligated to earn or spend any money on housing, food, or general expenses. If a woman is married, her husband must fully support her financially and if she's not married, that responsibility belongs to her closest male relative (father, brother, uncle, etc).

She also has the right to work and spend the money she earns as she wishes. She has no obligation to share her money with her

husband or any other family members, although she may choose to do so out of good will. For instance, Khadija, the wife of the Prophet Muhammad ﷺ, was one of the most successful businesswomen of Mecca, and she freely spent from her wealth to support her husband and the cause of Islam.

At the time of marriage, a woman is entitled to a financial gift (dowry) from her husband. This dowry is legally owned by her and cannot be used by anyone else. In the case of divorce, she has the right to keep whatever she owned before the divorce and anything she personally earned after marriage. The former husband has no right whatsoever to any of her belongings. This ensures a woman's financial security and independence, allowing her to support herself in the case of divorce.

In conclusion, Islam has an extensive tradition of protecting the civil liberties of women based on the guidelines set forth by God and His Prophet ﷺ. Women are empowered with many rights and protections under Islamic law and are honored with a dignified stature in society.

Quiz

- 1- How should women be treated in Islam?**
 - a) Women should be treated as property
 - b) Women are considered as bad omens and sinful
 - c) Women be treated with respect, honor, and justice. It condemns oppression of any kind
 - d) None of the above
- 2- Does Islam permit women to inherit the property or a share of the property from their parents?**
 - a) Yes, both men and women are entitled to a specified share of the property left behind by their parents or close relatives
 - b) Only men can inherit the property of the parents and close relatives
 - c) The property left behind is offered in charity to the poor
 - d) None of the above
- 3- Do Muslim women have the right to accept or deny marriage proposals?**
 - a) Muslim women have full rights to accept or deny marriage proposals
 - b) Muslim women cannot choose their suitors
 - c) Parents of the bride have the right
 - d) None of the above
- 4- Are women allowed remarrying in Islam after divorce or death of the husband?**
 - a) Yes, remarriage for women is permitted in Islam
 - b) No, remarriage is not permitted for women in Islam
 - c) Only men have the right to remarry
 - d) None of the above

5. Does Islam teach about the right to education for women?

- a) The right to education is only for men
- b) There is no education system in Islam
- c) In Islam, seeking knowledge is mandatory for every Muslim (both men and women)
- d) None of the above

6. What is mentioned about the equality of men and women in the Quran?

- a) Men are always superior to women in all aspects
- b) Women are always superior to men in all aspects
- c) Men and women have the same religious and moral duties and responsibilities
- d) None of the above

7. What did the Prophet Muhammad ﷺ (PBUH) mention about the raising of daughters?

- a) Anyone who raises two daughters with love and affection will enter paradise
- b) Daughters are ill omens and should not be given love and affection
- c) There is no mention about the raising of daughters by the Prophet ﷺ (PBUH)
- d) None of the above

8. What did the Prophet Muhammad ﷺ (PBUH) mention about the status of a mother?

- a) Mothers are not important at all
- b) Paradise is beneath the feet of a mother

- c) Mothers are bad omens
- d) None of the above

9. Does Islam blame women for the fall of man from paradise?

- a) Yes, similar to Christianity and Judaism, Islam also blames women for the fall of man
- b) Only men are blamed in Islam
- c) No, Islam does not blame women for the fall of man from paradise
- d) None of the above

10. Can women hold important positions in governments or politics in Islam?

- a) No, women cannot hold any important positions in government
- b) Yes, women can hold important positions in government and politics
- c) Only men are allowed to hold important positions in government
- d) No one can hold positions in government

Hijab

What is the Hijab?

The word Hijab comes from the Arabic root word 'hajaba', which means to conceal or cover. In Islamic methodology, Hijab refers to the dress code required for Muslim females who have reached puberty.

Hijab is the requirement of covering or veiling the entire body with the exception of the face and hands. Some also choose to cover their face and hands, and this is referred to as Burqa or Niqab. The Hijab is not required in situations where there are only females and certain male relatives present.

However, hijab is not just about outer appearances; it is also about noble speech, modesty, and dignified conduct. These righteous manners are also required of men. Muslim males are also required to dress in loose and unrevealing clothing to maintain their modesty and dignity.

The Hijab is Obedience

Although there are many benefits of Hijab, it is first and foremost a commandment from Allah. Therefore, wearing it is an act of faith and obedience to The Creator, as mentioned in the Quran:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful”⁴⁰

⁴⁰ Quran 33:59

Allah, the All-Wise, knows what is best for His creation, and has therefore provided guidance to benefit humankind. The wearing of hijab, just like any other act of obedience to The Creator, brings one closer to their Lord and helps bring a sense of satisfaction and contentment to the person wearing it.

The Hijab is Modesty

Islam promotes modesty and decency and seeks to minimize immorality within society. The Hijab, amongst other things, helps attain this goal.

“ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ * وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ”

"Say to the believing men that they should lower their gaze and guard their modesty: That is purer for them; and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty. They should not display their beauty except that which is apparent; that they should draw their veils over their chests and not display their beauty..."⁴¹

Note that in the above verses, it is men who are addressed first regarding lowering their gaze and guarding their modesty. This counters the claim that all responsibility for such modesty is shouldered by women.

⁴¹ Quran 24:30-31

While Islam discourages public displays of immodest dress and sexual behavior, being a practical religion, Islam encourages love, affection, and intimacy between married couples in private.

The Hijab is Protection

The wisdom behind the Hijab is to minimize sexual enticement and moral degradation in society as much as possible for both men and women. The Hijab helps protect men, women, and society by creating stability in both families and communities in several ways:

- a) Shields from unwanted advances.
- b) Shields women from perverted looks and superficial scrutiny.
- c) May help reduce the likelihood of sexual assaults against women.
- d) Shields from sexual exploitation of women based on appearance.
- e) Shields from temptations and harmful desires.

The Hijab is Dignity

The Hijab promotes a woman's femininity rather than suppressing it, and grants women dignity and self-respect for who they are, as opposed to being judged by superficial standards, such as appearance and shape of the body. This grants women the power to shape their own dignity via more meaningful standards, such as righteousness, knowledge, intellectual development, and societal contribution, rather than having a consumer society dictate their worth through material means, such as how they look, how they are shaped or how much money they earn. In the sight of God, men and women do not have to be identical to be equal, and this is reflected in the different roles and responsibilities which apply to each.

Nobel Peace Prize winner, Tawakkul Karman, 'The mother of Yemen's revolution,' when asked about her Hijab by journalists and how it is not proportionate with her level of intellect and education, replied: "Man in early times was almost naked, and as his intellect evolved, he started wearing clothes. What I am today and what I'm wearing represents the highest level of thought and civilization that man has achieved and is not regressive. It's the removal of clothes again that is a regression back to the ancient times."⁴²

The Hijab is Respect

In several societies today, many women are taught from early childhood that their worth is proportional to their attractiveness. They are compelled to follow unrealistic and demeaning standards of beauty to satisfy unreasonable peer pressure and society's expectations. In such a superficial environment, where so much emphasis is placed on external beauty, the internal beauty of the individual counts for very little. Islam, however, teaches that a woman is to be respected according to her virtuous character and actions rather than by her looks or physical features, of which she has little or no control. She does not have to use her body and charms to gain recognition or acceptance in society, as the Hijab directs self-worth away from appearance and onto qualities such as piety, virtue, modesty and intellect – attributes which are more equally accessible to all.

Every woman who wears a hijab or burqa is a unique individual, and it is unfair and inaccurate to make a sweeping judgment about all such women based on one item of clothing they have in common.

The Hijab in the Bible

⁴² Tawakul Karaman, Nobel Prize for Peace, she is Yamani lady, activist in human rights.

The Hijab is not something new. Muslim women follow the example of righteous women in the past such as Mary, the mother of Jesus. Some of the evidence from the bible includes the following two verses.

".....for if the woman be not covered, let her also shorn; but if it be a shame for a woman to be shorn or shaven let her covered"⁴³

"I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God."⁴⁴

The Hijab is Confidence

The Hijab enables women to have confidence in themselves as human beings. It increases the self-esteem of women by allowing them to focus on what really matters in life. The obsession with physical appearance can have dangerous and unhealthy consequences, as some women go to harmful lengths to feel accepted by an increasingly demanding society. The Hijab helps prevent such mental and physical harms associated with a lack of confidence, by limiting self-consciousness based on appearance.

The Hijab is NOT...

- 1- It does NOT hinder contribution to society.
- 2- It is NOT a symbol of oppression.
- 3- It is NOT required in places where there are only females and close male relatives.

⁴³ Corinthians 5-6

⁴⁴ Timothy 2:9-10

- 4- It is NOT a sign of female inferiority to men.
- 5- It is NOT a means to restrict a woman's freedom to express her views and opinions.
- 6- It is NOT a means to restrict women from pursuing an education or a suitable career.
- 7- It is NOT a portable prison.
- 8- It is NOT an act of defiance, confrontation, or protest against non-Muslims.
- 9- It is NOT something new – it has been practiced by many righteous women historically.
- 10- It is NOT against community values - community values necessitate that people should not be judged by what they wear, nor discriminated against or mistreated, based on their choice of clothing or appearance.
- 11- It is NOT worn with the intention of being intimidating or anti-social.

Conclusion

The Hijab is an act of obedience between the Muslim woman and her Creator. It is a source of empowerment and dignity, and millions of Muslim women around the world choose to wear the Hijab as part of their faith. Far from being oppressive, the Hijab is an act of liberation, purity and most importantly, belief. Respect for

women is an important aspect of Islamic teachings, and this is illustrated via the Hijab.

True equality will occur when women do not need to display themselves to be valued nor defend their decision to keep their bodies to themselves. The equality is in the intellectual and spiritual development of the woman.

Quiz

1- The word 'hajaba' means what in the Arabic language?

- a) To conceal
- b) Scarf
- c) To veil
- d) Modesty

2- A typical hijab covers _____

- a) The hair, neck, and upper chest.
- b) The hair, neck, shoulders, and elbows.
- c) The head and all the body except face and hands.
- d) From the top of the head to the knees.

3- Hijab in Islam is _____

- a) Fard (Mandatory)
- b) Optional.
- c) Personal.
- d) Inside the house.

4- Start wearing Hijab _____

- a) Only old ladies.
- b) Age of puberty
- c) Childhood
- d) Married women

5- The Hijab is Obedience to Allah SWT. (True) (False)

6- The Hijab is Confidence. (True) (False)

7- Hijab is oppression for women. (True) (False)

8- Hijab is (Modesty – dishonor- disgrace). Choose.

9- Hijab mentioned in Bible. (True) (False)

10- The Hijab is Protection. (True) (False)

Chapter Six

Contents

- What is Islamic art?
- Themes
- Arts of the Islamic world

Arts in Islam



Taj Mahal, Agra, India (photo: David Castor)

- **What is Islamic art?**

The Dome of the Rock, the Taj Mahal, a Mina'i ware bowl, a silk carpet, a Quran ornament, all of these are examples of Islamic art.

It is a modern concept created by art historians in the 19th century to facilitate categorization and study of the material first produced by Muslim's nation.

Today, the term Islamic art describes all the arts that were produced in the lands where Islam was the dominant religion or the religion of those who ruled. Unlike the terms Christian art, Jewish art, and Buddhist art—which refer only to religious art of these faiths—the term Islamic art is not used merely to describe religious art or architecture but applies to all art forms produced in the Islamic world.

One of the most famous monuments of Islamic art is the Taj Mahal, a royal mausoleum, located in Agra, India. Hinduism is the majority religion in India; however, because Muslim rulers, most

famously the Mughals, dominated large areas of modern-day India for centuries, India has a vast range of Islamic art and architecture.

The Great Mosque of Xian, China is one of the oldest and best-preserved mosques in China. First constructed in 742 CE, the mosque's current form dates to the 15th century CE and follows the plan and architecture of a contemporary Buddhist temple. In fact, much Islamic art and architecture was—and still is—created through a synthesis of local traditions and more global ideas.



Themes

Similarly, there are themes and types of objects that link the arts of the Islamic world together. Calligraphy is a very important art form in the Islamic world. The Qur'an, written in elegant scripts, represents Allah's divine word, which Muhammad (PBUH) received from Allah through Wahi (Angel Gabriel, Vision, inspiration). Quranic verses, executed in calligraphy, are found on many different forms of art and architecture. Likewise, poetry can be found on everything from ceramic bowls to the walls of houses.

Calligraphy's omnipresence underscores the value that is placed on language, specifically Arabic.

Geometric and vegetative motifs are very popular throughout the lands where Islam was once or still is a major religion and cultural force, appearing in the private palaces of buildings such as the Alhambra, in Spain, as well as in the detailed metal work of Safavid Iran. Likewise, certain building types appear throughout the Islamic world: mosques with their minarets, mausolea, gardens, and madrasas—religious schools—are all common. However, their forms vary greatly.



View of the minarets of the Blue Mosque, Istanbul (photo: Graham Bould)

The Bridge for New Muslims to Practice Islam



Minarets of Al-Azhar Mosque, Cairo, Egypt (photo: Ahmed Al.Badawy)

Quiz

1-What is Islamic art?

2- Give examples for Islamic Arts.

3- The term Islamic art is not used merely to describe religious art or architecture but applies to all art forms produced in the Islamic world. (True) (False)

4- The terms Christian art, Jewish art, and Buddhist art— refer only to religious art.(True) (False)

5- Geometric and vegetative motifs are the major items in Islamic arts. (True) (False)

Chapter Seven

Haraam (Forbidden) in Islam

Contents:

1. Associate (Shirk) with Allah
2. Denying (Kufr- infidel-blasphemous) Allah
3. Disrespecting Parents
4. Homosexuality
5. Drinking Wine / alcohol/ beer/ Drugs
6. Eating Pork
7. Arrogance
8. Backbiting, Gossip and Slander
9. Violence
- 10.Black Magic
- 11.Murder
- 12.Stealing
- 13.Lying
- 14.Cheating
- 15.Bribery
- 16.Usury / interest(Riba)
- 17.Fornication (Zinah)
- 18.What does Islam say about Tattoos?
- 19.What does Islam say about Boyfriend and girlfriend?
20. What does Islam say about pets?
- 21.What does Islam say about wearing gold?

Haram (Forbidden) in Islam

1- Associate (Shirk) with Allah

To believe and associate with Allah another god, that is strongly Haram (prohibited), that makes the person gets out of Islam, and deserves eternal punishment in next life.

2. Denying (Kufir- infidel-blasphemous) Allah

To deny God and believe there is no Deity is strongly Haram (Prohibited), that makes the person gets out of the faith of Islam and deserves eternal punishment in the next life.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ
إِثْمًا عَظِيمًا⁴⁵

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

⁴⁵ Al-Nisa (4-48)

3. Disrespectful to Parents

The rights of parents are great indeed. Allah mentions parents' rights in conjunction with His own rights in many verses, for example, when He says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا⁴⁶

“Worship Allah and join none with Him (in worship); and do good to parents”

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا⁴⁷

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents”

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ⁴⁸

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents. Unto Me is the final destination”

Thus, disrespect or dishonor parent (Muslims or Non-Muslims) is one of the sinful action and major sin.

4. Homosexuality

⁴⁶ al-Nisa' 4:36

⁴⁷ al-Isra' 17:23

⁴⁸ Luqmaan 14

They (gays and lesbians) both go against the natural disposition (fitrah) which Allah has created in mankind – and in animals – whereby the male is inclined towards the female, and vice versa.

Whoever goes against that goes against the natural disposition of mankind, the fitrah.

The spread of homosexuality has caused many diseases which neither the east nor the west can deny exist because of them. Even if the only result of this perversion was AIDS – which attacks the immune system in humans – that would be enough.

It also causes the breakup of the family and leads people to give up their work and study because they are preoccupied with these perversions.

Imam Ibn al-Qayyim said: Both – fornication and homosexuality – involve immorality that goes against the wisdom of Allah's creation and commandment.

Lesbian and homosexuality are sinful actions and major sins, cause eternal punishment in hellfire, if they didn't repent.

What is mentioned concerning these actions in the Qur'an:

Allah says:

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ
الْعَالَمِينَ * إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ
قَوْمٌ مُسْرِفُونَ⁴⁹

“And (remember) Loot (Lot), when he said to his people:
‘Do you commit the worst sin such as none preceding you
has committed in the ‘Aalameen (mankind and jinn)?
Verily, you practise your lusts on men instead of women.
Nay, but you are a people transgressing beyond bounds (by
committing great sins)’

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ⁵⁰

“Verily, We sent against them a violent storm of stones
(which destroyed them all), except the family of Loot (Lot),
then We saved in the last hour of the night” [al- Qamar]

5. Drinking Wine / alcohol/ beer/ Drugs

Drinking wine or alcohol or beer or use drugs are prohibited
in Islam and there is punishment in worldly and hereafter. Allah
says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ⁵¹

“O you who believe! Intoxicants (all kinds of alcoholic
drinks), and gambling, and Al-Ansaab, and Al-Azlaam

49 al-A'raaf 80-81

50 Qamar 34

51 al-Maa'idah 90

(arrows for seeking luck or decision) are an abomination of Shaytaan's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful"

Abu Hurayrah (may Allah be pleased with him) said: the Prophet (peace and blessings of Allah be upon him) said: "No one who commits zina is a believer at the moment when he is committing zina, and no one who drinks wine is a believer at the moment when he is drinking it, and no thief is a believer at the moment when he is stealing, and no robber is a believer at the moment when he is robbing and the people are looking on."⁵² This means that such a person is not a believer in the sense of having complete faith, rather his faith is greatly lacking because of this evil action.

6. Eating Pork

The prohibition of pork in Islam is derived from the following verse of the Glorious Qur'an:

"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah."⁵³

The Nature of Pork

The main utility of pigs in the ecosystem are scavengers. They live and thrive on muck, feces and dirt.

⁵² In Saheeh al-Bukhaari (2295) and Saheeh Muslim (86)

⁵³ Al-Qur'an 5:3

It could be argued that in developed countries, pigs are bred in very clean and hygienic conditions. Even in these hygienic conditions the pigs are kept together in sties, and so the chances of them consuming filth are very high.

Health Aspects

Research has shown correlation between pork consumption and several diseases. Eating pork can expose the individual to various helminthes (worms) like roundworm, pinworm and hookworm. One of the most dangerous of worms is *Taenia Solium*, which, in lay man's terminology is called the pork tapeworm. It harbors in the intestine and is very long. Its ova i.e. eggs, enter the blood stream and can reach almost all the organs of the body. If it enters the brain it can cause memory loss. If it enters the heart it can cause heart attack, in the eye it can cause blindness, and in the liver it can cause liver damage. It can damage almost all the organs of the body.

A common misconception about pork is that if it is cooked well, these ova die. In a research project undertaken in America, it was found that out of twenty-four people suffering from *Trichura Tichurasis* (another worm commonly found in pork), twenty two had cooked the pork very well. This indicates that the ova present in the pork do not die under normal cooking temperature.

Pork has very little muscle building material and contains excess of fat. This fat gets deposited in the vessels and can cause hypertension and heart attack. It is not surprising that hypertension is a common ailment due to the prevalence of the consumption of pork. Thus the prohibition of pork in Islam is a blessing.

7. Arrogance

It is a blameworthy characteristic which is the feature of Iblees (devil) and his cohorts in this world, those on whose hearts Allah has placed a seal.

The first one who showed arrogance towards Allah and His creation was the accursed Iblees(devil), when Allah commanded him to prostrate to Adam and he refused and was arrogant, and said, "I am better than him (Adam), You created me from fire, and him You created from clay."

Allah says:

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ * قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ
قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ⁵⁴

"And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, 'Prostrate yourselves to Adam', and they prostrated themselves, except Iblees (Satan), he refused to be of those who prostrated themselves * 'What prevented you (O Iblees) that you did not prostrate yourself, when I commanded you?' Iblees said: 'I am better than him (Adam), You created me from fire, and him You created from clay'"

Arrogance is satanic characteristic, so whoever wants to be arrogant should realize that he is acquiring a characteristic of the devils, and that he is not acquiring a characteristic of the noble angels who obeyed their Lord and fell prostrate.

⁵⁴Quran 7:11-12

Moreover, arrogance may be the cause of a person being deprived of Paradise and may mean that the Lord of Glory will not even look at him, as it says in the following two ahaadeeth:

It was narrated from ‘Abd-Allaah ibn Mas’ood that the Prophet (peace and blessings of Allaah be upon him) said: “No one who has an atom’s-weight of arrogance in his heart will enter Paradise.” A man said, “O Messenger of Allaah, what if a man likes his clothes and his shoes to look good?” He said, “Allaah is Beautiful and loves beauty. Arrogance means rejecting the truth and looking down on people.”⁵⁵

8. Backbiting, Gossip and Slander

The Muslim must guard his tongue and avoid things that have been forbidden. Among these forbidden things which people often take lightly are gheebah (backbiting), buhtan (slander) and nameemah (malicious gossip).

Gheebah or backbiting means speaking about another Muslim in his absence and saying things that he would not like to have spread around or mentioned. Buhtan or slander means saying things about another Muslim that is not true, or in other words telling lies about him or her. Nameemah or malicious gossip means telling one person what another said to cause trouble between them.

⁵⁵ Muslim, 91.

There is a great deal of evidence to show that these actions are haram (impermissible). It will suffice for us to mention just a few of them to demonstrate that they are haram.

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيَحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

“neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful” [49:12]

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Do you know what gheebah (backbiting) is?” They said, “Allah and His Messenger know best.” He said, “Saying something about your brother that he dislikes.” It was said, “What if what I say about my brother is true?” He said, “If what you say is true then you have backbitten about him, and if it is not true, then you have slandered him.” [Muslim]

9. Violence

Islam has established a network of values, among these values, love, kindness and mercy, The Prophet (ﷺ) said, "Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity and does not give for anything besides it (forbearance)."[Muslim]

Another narration he (ﷺ) said: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.

The Prophet, peace be upon him, had non-Muslim neighbors and family members who he loved, cared for, and had strong bonds and relationships with. If Islam taught Muslims to kill and hate all non-Muslims simply because of their faith then he should have been the first to do it. However, that was not the case. The Qur'ān clarifies the relationship between Muslims and non-Muslims as being one that is based on love and compassion. The Qur'ān states

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. (Qur'ān 60: 8). This verse makes it clear that the basis for fighting is not religion, but defense against those who attack Muslims for simply being Muslims. Although Islam allows Muslims to fight those who attack them, it requires Muslims to be fair and just even with their opponents.

10. Black Magic

It's prohibited in Islam to deal with black magic and it's one of the major sins. The Qur'an talks about black magic in surat Al-Baqarah: "And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it anyone except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this." (Al-Baqarah: 102)

Another reference from the Qur'an is surat Al-Falaq: "Say: I seek refuge in the Lord of the dawn. From the evil of what He has created. And from the evil of the utterly dark night when it comes. And from the evil of those who blow on knots. And from the evil of the envious when he envies." (Al-Falaq: 1-5)

These verses are very clear in reference to the power Allah made through these jinn in magic or possession. When you say, a`udhu billahi mina Ash-shaytani Ar-rajim (I seek refuge and protection in Allah from Satan, the accursed), then certainly Allah accepts protecting you and giving you refuge against any evildoer. Reading the Qur'an and making Dhikr will be helpful to overcome any of shaytan's plan. Allah says, "Verily, the plan of a shaytan is weak." I advise you both to seek the help from Allah through practicing full Islam and avoiding any sinful arena or action.

11. Murder

Murder is a sinful action, Quran Says:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فِجْرًاؤُهُ جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

“And whoever kills a believer intentionally, his punishment is Hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.” (Surah an-Nisā’ 4:93)

Five types of punishments have been ordained for those who kill the innocents. **First**, Hell; **Second**, Eternal abode in Hell; **Third**, involvement in the Divine wrath; **Fourth**, being the accursed by Allah (SWT); **Fifth**, the Great Chastisement.

- **One Murder is Equal to the Killing the Whole of Humanity**

Allah says in Quran:

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“Whoever slays a soul, unless it be for a manslaughter or for mischief in the land, it is as though he slew all men; and whoever saves it alive, it is as though he saved the life of all men.” (Surah al-Mā’ida 5:32)

All the humanity are sons of Adam (peace be upon him) and brothers to one another. One who kills another person commits a great evil and push a feeling of malice, revenge and hatred among people.

Suicide is Murder

The Almighty Allah says:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا *وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا
وِظْلَمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

“....and do not kill ourselves; surely Allah is Merciful to you. And whoever does this aggressively and unjustly, We will soon cast him into Fire; and this is easy for Allah.” (Surah an-Nisā’ 4:29-30)

Allah (SWT) prohibits the believers from suicide even in times of turmoil.

Enlivening the People

Allah says:

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“.....and whoever keeps it alive, it is as though he kept alive all men.” (Surah al-Mā’ida 5:32)

If one saves the life of human, it is as if he has saved the life to the whole humanity. By saving one person he has; in a sense; saved humanity.

Murder is the worst sin in the sight of Allah (SWT) and severe punishment has been prescribed for a killer.

12. Stealing

Stealing is Haraam (forbidden) according to the Quran, Sunnah [sayings of Prophet Muhammad ﷺ and Ijmaa' (scholarly consensus)].

The Prophet ﷺ cursed the thief because he is a corrupt element in society, and if he is left unpunished, his corruption will spread and infect the body of the Ummah

13. Lying

Lying is one of the characteristics of the hypocrites, and it is a blameworthy trait which encourages one to commit evil and prevents the doing well.

Imam Al-Bukhaari and Imam Muslim narrated that Ibn Mas'ood (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavor to be truthful until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may continue to tell lies and endeavor to tell lies, until he is recorded with Allah as a liar."

14. Cheating

Surely, cheating or deceiving is unlawful and an immoral deed, so believers never do it.

Among our Islamic morals is to advise others both in speech and action on what is correct. Thus if one of us does something or carries out a task, it is obligatory for him or her to do it with sincerity and without deceiving people. If someone asks for advice, a believer should advise him truly without deceiving him.

The prophet (PBUH) said: He who deceives Muslims is incomplete in belief and is not one of us. And said “Whoever deceives another Muslim or harms him or even dislikes him is not one of us.”

15. Bribery

Bribery is a major sin, haraam, as it damages the society and rights of individuals.

It is narrated by Imam Ahmad (6791) and Imam Abu Dawood (3580) from ‘Abd-Allah ibn ‘Amr (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) cursed the one who gives a bribe and the one who takes it. Classed as saheeh by al-Albaani in Irwa’ al-Ghaleel (2621).

16. Usury/ Interest (Riba)

Definition: the word used for 'interest' in the Quran is Ar-Riba, an Arabic word which means 'excess.' In Sharee`ah (Islamic Law), it is the measure of excess in one thing when two things are exchanged in some bargain; or in the case of a loan, an increased amount of the loan at the time of its payment.

In Islam, dealing with Riba is one of the major sins, which entail severe punishment by Allah Almighty. Allah, the Exalted, Says (what means): "Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, 'Trade is [just] like interest.' But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns [to dealing in interest or usury] - those are the companions of the Fire; they will abide therein. Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever. Indeed, those who believe and do righteous deeds and establish prayer and give Zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged." [Quran 275-279]

Abdullah Ibn Mas`ood, may Allah be pleased with him, reported: 'The Messenger of Allah ﷺ cursed the one who accepts usury and the one who pays it.' [Muslim] The Hadeeth (narration)

of At-Tirmithi adds: 'And the one who records it, and the two persons who stand witness to it.'

Both the parties, the one who charges interest and the one who pays it, are equally guilty in the matter of usury. This Hadeeth highlights the intensity of unlawfulness of the usury, or, what has come to be called nowadays interest which can be judged from the fact that not only the person who charges it and the one who pays it are cursed, but even those who write the documents and bear witness to the transaction are condemned although the latter two have no active part in the deal. They have been condemned for their mere co-operation in the matter of interest. Thus, we learn that even co-operation in the deal in which interest is involved is an invitation to the Curse and Wrath of Allah.

17. Fornication (Zinah)

Zinah defined in Islamic law concerning unlawful sexual relations between male and female who are not married to one another through a nikah.

Islam encourages for chastity which defined as "controlling oneself from forbidden desires due to the love of Allah the Almighty in response to His command, as well as for seeking His reward in return.

Islam has always been keen to establish chastity in the Muslim community and has thus legislated many laws that reduce the strong impact of these desires and control them; it has also encouraged remaining on the straight path and warned against

transgressing the defined boundaries by following these base desires.

Islam has preserved people's honor and protected lineages from being mixed. Therefore, fornication and adultery are forbidden and classified as major and destructive sins. Islam has even forbidden everything that could lead to these sins, such as immoral exchange of looks between the two sexes, depraved words, seductive moves, a man and a woman being in seclusion in a room, and anything else which could lead to this awful sin. Allah the Almighty Says (what means): {"And come not near to unlawful sex. Verily, it is a great sin, and an evil way (that leads one to Hell unless Allah forgives him)."} [Quran, 17: 32]

18. Tattoos

What does Islam say about Tattoos?

Tattooing, in which the skin is pierced with a needle and a blue or other colored dye is injected, is **haraam** (Prohibited) in all forms, whether it causes pain or not, because it involves changing the creation of Allah, and because the Prophet (peace and blessings of Allah be upon him) cursed the one who does tattoos and the one for whom that is done.

In al-Saheehayn (Al-Boukhary & Muslim) it is narrated that 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said that the prophet said: "May Allah curse the women who do tattoos and those for whom tattoos are done, those who pluck their eyebrows

and those who file their teeth for the purpose of beautification and alter the creation of Allah.”⁵⁶

Regarding all these matters, the ahaadeeth testify that the one who does them is cursed and that they are major sins. There is some difference of scholarly opinion as to the reason why they are forbidden. It was said that it is because they are a form of deception, and it was said that it is because it is a way of changing the creation of Allah, as Ibn Mas’ood said – which is more correct and also includes the first meaning. And it was suggested that what is forbidden is only that which is permanent, because that is changing the creation of Allah; as for the not permanent, such as kohl which used for adornment by women, which is permitted by the scholars. (Tafseer al-Qurtubi, 5/393).

19. Boy Friend & Girl Friend

What does Islam say about Boyfriend and girlfriend?

Allah says:

“...So marry them with the permission of their family and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers (boyfriend).” [al-Nisaa’ 4:25]

In his commentary on this aayah, Ibn Katheer (may Allaah have mercy on him) said:

⁵⁶ Al-Bukhaari, al-Libaas, 5587; Muslim, al-Libaas, 5538

“Muhsanaat [translated as “chaste”] means that they should be pure, not indulging in zinaa (unlawful sexual conduct), hence they are described as not being musaafihaat, which means promiscuous women who do not refuse anyone who wants to commit immoral acts with them. Regarding the phrase wa laa muttakhidhaati akhdaan (‘nor taking boyfriends’), Ibn ‘Abbaas said: ‘al-musaafihaat means those who are known to commit zinaa, meaning those who will not refuse anyone who wants to commit immoral acts with them.’ Ibn ‘Abbaas also said: ‘muttakhidhaati akhdaan means lovers.’

A similar interpretation was narrated from Abu Hurayrah, Mujaahid, al-Sha’bi, al-Dahhaak, ‘Ataa’ al-Khurasaani, Yahyaa ibn Abi Katheer, Muqaatil ibn Hayyaan and al-Saddi. They said: (it means) lovers. Al-Hasan al-Basri said: ‘It means a (male) friend.’ Al-Dahhaak also said: ‘wa laa muttakhidhaati akhdaan also means a woman who has just one boyfriend or lover with whom she is happy. Allah has also forbidden this, meaning marrying her so long as she is in that situation...”

So the relationship between men and women under this term "boyfriend and girlfriend" is prohibited and should be under legal marriage.

20. Pets

What does Islam say about pets?

Keeping and raising pets is something that is permitted in Islam and there is nothing wrong with it. Al-Bukhaari (6203) and Muslim (2150) narrated that Anas (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) was the best of people in attitude. I had a brother who was called Abu 'Umayr. He (the narrator) said: I think he said: He was a weanling. When the Messenger of Allah (peace and blessings of Allah be upon him) came and saw him, he said: "Abu 'Umayr, what happened to the nughayr (nightingale)?" He used to play with it.

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said: It indicates that it is permissible for children to play with birds, and it is permissible to spend money on permissible things that will entertain children, and it is permissible to keep birds in cages and the like, and to clip the wings of birds, because one or the other must have been done in the case of Abu 'Umayr's bird, and whichever is the case, the other comes under the same ruling. Fath al-Baari (10/584).

Regarding the conditions and guidelines on keeping animals, these include the following:

1. The animal that is kept should not be a dog, because Islam has forbidden keeping dogs except guard dogs and hunting dogs. The Prophet (peace and blessings of Allah be upon him) said: "The angels do not enter a house in which there is a dog." Narrated by al-Bukhaari (3225) and Muslim (2106). Would the Muslim be happy for the angels of mercy not to accompany him in his house because of an animal he is keeping?

2. Not going so far regarding this matter that it reaches the stage of blameworthy extravagance.

3. The animal must be treated kindly. If a Muslim keeps an animal, he must provide it with proper food and drink, and not cause it any harm or injury by mistreating it or using it for target practice or making animals fight one another or exposing it to heat or cold.

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "Whilst a man was walking on the road, he became very thirsty. He found a well so he went down into it and drank, and then he came out; there, he saw a dog that was panting and biting the ground out of thirst. The man said: this dog is feeling the same thirst that I felt. So he went back down into the well and filled his shoe with water, then he held it in his mouth until he climbed back up, and he gave the water to the dog. Allah appreciated (his action) and forgave him." They said: O Messenger of Allah, will we have reward with regard to these animals? He said: "In every living thing there is reward."

The Prophet (peace and blessings of Allah be upon him) has told us of a woman who went to Hell because of her neglect of a cat which she detained, and it died of hunger; she did not feed it or let it go and eat of the vermin of the earth.

21. Wearing Jewels

1. What does Islam say about wearing gold?

Wearing gold is haraam (prohibited) for men and halal (lawful) for women.

Abdullah ibn `Amr ibn Al-`Aas reported that the Messenger of Allah (peace and blessings be upon him) said: "If anyone from my ummah wears gold and dies wearing it, Allah will deny him the gold of Paradise. If anyone from my ummah wears silk and dies wearing it, Allah will deny him the silk of Paradise." (Reported by Imam Ahmad.) and at another place about gold and silk, the Prophet (PBUH) said: "These two are forbidden for the men of my nation, permissible for the women." (Abu Dawud no. 4057, An-Nasa'i no. 5147 and Ibn Majah no. 3595)

Quiz

1) What are the five types of punishments have been ordained for those who kill the innocents?

2) Theft is (Haraam –Halal – dislike) (according to the Quran, Sunnah [sayings of Prophet Muhammad ﷺ and Ijmaa' (scholarly consensus).

3) Lying is one of the characteristics of the _____ (hypocrites-believers-Muslims)

4) Cheating or deceiving is and an immoral deed. Complete.

5) Bribery is a major sin, haraam as it damages the society and rights of individuals. (True-False)

6) Is Usury/interest in Islam major sin? Yes. No

7) Fornication/Adultery in Islam are Haraam, why?

8) In Islam Tattoos is Haraam. (True-False)

9) What does Islam say about Boyfriend and girlfriend?

10) What does Islam say about pets?

11) What does Islam say about wearing gold?

Chapter Eight

Muslim must memorize the following chapters:

الفاتحة

Al-Fatiha (Opening)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3)
مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6)
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

Transliteration:

- 1- Bismillaahir Rahmaanir Raheem
- 2- Alhamdu lillaahi Rabbil 'aalameen
- 3- Ar-Rahmaanir-Raheem
- 4- Maaliki Yawmid-Deen
- 5- Iyyaaka na'budu wa Iyyaaka nasta'een
- 6- Ihdinas-Siraatal-Mustaqeem
- 7- Siraatal-lazeena an'amta 'alaihim ghayril-maghdoobi 'alaihim wa lad-daaalleen

Translation:

- (1) In the name of Allah, the Entirely Merciful, the Especially Merciful.
- (2) [All] praise is [due] to Allah, Lord of the worlds -
- (3) The Entirely Merciful, the Especially Merciful,
- (4) Sovereign of the Day of Recompense.
- (5) It is You we worship and You we ask for help.
- (6) Guide us to the straight path -
- (7) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

سورة الإخلاص

Al-Ikhlaas

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

Transliteration:

Bismillaahir Rahmaanir Raheem

1. Qul huwal laahu ahad
2. Allah hus-samad
3. Lam yalid wa lam yoolad
4. Wa lam yakul-lahu kufuwan ahad

Translation:

- (1) Say, "He is Allah, [who is] One,
- (2) Allah, the Eternal Refuge.
- (3) He neither begets nor is born,
- (4) Nor is there to Him any equivalent.

سورة الفلق

Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Transliteration:

Bismillaahir Rahmaanir Raheem

1. Qul a'uzoo bi rabbil-falaq
2. Min sharri ma khalaq
3. Wa min sharri ghasiqin iza waqab
4. Wa min sharrin-naffaa-saati fil 'uqad
5. Wa min shar ri haasidin iza hasad

Translation:

- (1) Say, "I seek refuge in the Lord of daybreak
- (2) From the evil of that which He created
- (3) And from the evil of darkness when it settles
- (4) And from the evil of the blowers in knots
- (5) And from the evil of an envier when he envies."

سورة الناس

Al-Nas

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

Transliteration:

Bismillaahir Rahmaanir Raheem

1. Qul a'uzu birabbin naas
2. Malikin naas
3. Ilaahin naas
4. Min sharril was waasil khannaas
5. Al lazee yuwas wisu fee sudoorin naas
6. Minal jinnati wan naas

Translation:

- (1) Say, "I seek refuge in the Lord of mankind,
- (2) The Sovereign of mankind.
- (3) The God of mankind,
- (4) From the evil of the retreating whisperer -
- (5) Who whispers [evil] into the breasts of mankind -
- (6) From among the jinn and mankind."

Chapter Nine

Islamic Glossary

100 Expressions

(1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir Rahmanir Raheem.

In the name of Allah, the Gracious, the Merciful.
This should be recited before beginning any task.

(2)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Aaoozobillahe minashaitanir rajeem.

I seek refuge with Allah from Satan, the accursed.
This expression is used before beginning recitation of the Holy Qur'an, together with Bismillahir Rahmanir Raheem.
Also used to ward off bad thoughts, loss of temper or evil.

(3)

رَبِّ زِدْنِي عِلْمًا

Rabbe zidni ilma.

O Lord, increase my knowledge.
This Dua is used before reading the Holy Qur'an or before any type of study.

(4)

سُبْحَانَ اللَّهِ

Subhaan Allah.

Glory to Allah.

To express admiration, exclamation, or praise for Allah.

(5)

أَلْحَمْدُ لِلَّهِ

Alhamdulillah

All Praise be to Allah

This expression is used when expressing joy or thanks to God
(Ex: after eating, when accepting a compliment, or in response to
“how are you?”)

(6)

اللَّهُ أَكْبَرُ

Allahu akbar.

Allah is the Greatest.

This phrase is used during prayer, Azaan(calling for Prayers) and
also, at any time to praise of Allah, and when expressing joy or
happiness.

This is known as “takbeer.”

(7)

سُبْحَانَ اللَّهِ - أَلْحَمْدُ لِلَّهِ - اللَّهُ أَكْبَرُ

Subhaan Allah, Alhamdu lillah, Allahu Akbar.

Glory be to Allah, all praise belongs to Allah, Allah is the Greatest.

These three expressions are repeated after finishing five daily prayers.

33 times for each and count 100 with la illaha illaha illalahu
Prayer beads or fingers may be used to keep count.

(8)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

Allahu Akbar, Allahu Akbar, la illaha illaha illalahu, wa Allahu Akbar,

Allahu Akbar wa lillahil hamd.

Allah is the Greatest, Allah is the Greatest; there is no god but Allah, and Allah is the Greatest; Allah is the Greatest and all praise belongs to Allah.

This is a takbeer which is recited repeatedly on the way to and from Eid Prayer.

It is also recited for three days following Eid after every prayer.

(9)

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Astaghferullah Rabbi min kulle zumbin wa atoobo ileh.

I seek forgiveness from Allah for all my sins and turn to Him.

It uses for asking forgiveness from Allah.

It is also repeated after finishing salaah to beg forgiveness for lapses in concentration during salaah.

The Prophet (peace and blessings of Allah be on him) used to say it seventy times a day.

(10)

أَسْتَغْفِرُ اللَّهَ

Astaghferullah.

I seek forgiveness from Allah.

A shortened version of the above prayer.

(11)

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalamu alaikum wa rahmatullahe wa barakatohu.

Peace be on you and the mercy and blessings of Allah.

This is Muslims greeting to each other.

The shortened version assalamo alaikum can be used also.

(12)

وَعَلَيْكُمْ السَّلَام

Wa alaikum salaam.

And peace be on you too.

This expression is the reply to the above greeting.

(13)

فِي أَمَانِ اللَّهِ

Fee amaan Allah.

In the protection of Allah.

You say this when you see anyone off on a journey.

(14)

إِنْ شَاءَ اللَّهُ

Inshallah.

If Allah so wills.

This should be said when talking of future.

(15)

مَا شَاءَ اللَّهُ

Maashallah.

As Allah willed.

This is said when praising a person or object.

(16)

جَزَاكَ اللَّهُ خَيْرًا

Jazakallahu khairan.

May Allah reward you the best.

This is the most common form of “thank you.”

It is said after receiving any kind of favor.

(17)

بَارَكَ اللَّهُ فِي أَهْلِكَ وَ مَالِكَ

Barakallahu fee ahleka wa maleka.

May Allah bless your family and wealth.

You say this to someone who gives you a gift, a prize or money.

(18)

الْحَمْدُ لِلَّهِ

Alhamdu lillah

All praise belongs to Allah.

يَرْحَمُكُمُ اللَّهُ

Yerhamu komullahu.

May Allah be merciful to you.

يَهْدِيكُمْ اللَّهُ

Yahdeekomullahu.

May He guide you.

These three supplications are used after a person sneezes.

The person who has sneezed should say the first one after sneezing.

If anyone hears him/her, they should reply with the second one.

The person who sneezed then says the third prayer.

(19)

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhana Rabbe yal Aa'la.

Glory to my Lord the most High.

This is said when in prostration during salaah.

when you hear the first verse of Chapter Al Aa'la of the Holy Qur'an recited.

(20)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna lillahe wa inna ilaihe raajeoon.

Surely, we belong to Allah and to Him we shall return.

We say this on hearing of the death of someone.

When losing something precious
and upon hearing any bad news.

(21)

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Salla allahu alaihi wa sallam.

Peace and blessings of Allah be on him.

Whenever you hear the name of the Holy Prophet
(Peace and blessings of Allah be on him) mentioned,
you should say this blessing.

(22)

عَلَيْهِ السَّلَام

Alaihi assalaam.

Peace be on him.

This should be said after mention of the name of any prophet.

(23)

رَضِيَ اللهُ عَنْهُ / عَنْهَا

Radia Allahu anhu/anha.

May Allah be pleased with him/her.

These Dua (Supplication) is said after the mention of the names
of the companions of the Prophet (peace and blessings of Allah
be on him).

(24)

رَحْمَةُ اللَّهِ عَلَيْهِ

Rahmatu Ilahi alaihi.

May Allah have mercy on him.

This is said when mention any dead Muslim

(25)

الآخرة

Akhirah

The next life or Hereafter

(26)

العصر

Asr

The afternoon prayer

This is the third obligatory prayer of the day for Muslims.

It consists of four rakats(units).

(27)

الأذان

Azaan

The Islamic call for prayer

(28)

العورة

Awrah

Nakedness, or the parts of the body that must be concealed
from others

(29)

آية - آيات

Aya – Ayaat(plural)

Verse (in the Qur'an)

(30)

بركة

Barakah – Blessing

(31)

ال خليفة

Caliph

Successor

The spiritual leaders who succeeded the Prophet (PBUH) after his
death

(32)

الدعوة

Dawah

Making an invitation

Dawah is the act of teaching others about Islam and inviting
them to the faith.

(33)

الدين

Deen

Religion

(34)

Dhikr

Remembrance

This refers to the remembrance and praising of Allah.

Dhikr can be done by repeating phrases such as Subhanallah, Alhamdulillah, Allahu Akbar, La illaha, illAllah, etc.

(35)

الظهر

Dhuhr

The noon prayer

This is the second obligatory prayer of the day for Muslims.

It consists of four rakat.

(36)

الدعاء

Dua

Supplication

it's asking Allah our needs of Dunya and Aakhirah
dua can be made in any language and at any time.

(37)

الدنيا

Dunya

This life, this world

(38)

عيد

Eid-Feast

(39)

عيد الأضحى

Eid Al-Adha -Feast of the Sacrifice

This is the second major holiday celebrated by Muslims each year.

It falls on the tenth day of the Islamic month Dhual-Hijjah and lasts for four days.

(40)

عيد الفطر

Eid Al-Fitr - Feast of Breaking the Fast

This is the first major holiday celebrated by Muslims each year.

It celebrates the end of the holy month of Ramadan and lasts for three days.

(41)

الفجر

Fajr - The dawn prayer

This is the first obligatory prayer of the day for Muslims.

It consists of two rakat.

(42)

فرض

Fard

Obligatory

Something in Islam that is required to do.

(43)

فتوى

Fatwa

An opinion or decree from an Islamic scholar

(44)

الغسل

Ghusl

A full-body ritual cleansing

Ghusl is performed to cleanse the body from major impurities prior to praying (ex: after sexual activity, menstruation).

(45)

الحديث

Hadith

The sayings, actions, and approvals of Prophet Muhammad
(PBUH)

(46)

حافظ

Hafiz

An individual who has memorized the Qur'an

(47)

الحج

Hajj - Pilgrimage to Mecca

This is the fifth pillar of Islam that Muslims are required to fulfill at least once in their lifetime if they are physically and financially able to.

(48)

حلال

Halal - Lawful
Allowed for a Muslim
(Ex: "halal meat")

(49)

حرام

Haram - Forbidden
Not allowed for a Muslim

(50)

حجاب

Hijab - Veil

Hijab refers to Muslim women clothing which covers whole her body.

(51)

عبادة

Ibadah- Worship

(52)

إفطار

Iftar - Breaking of the fast

This is the meal Muslims eat after breaking their fast-during Ramadan.

(53)

إمام

Imam - Leader

A spiritual leader in Islam, the one who leads the prayer and delivers the khutbah (lecture).

(54)

إيمان

Iman – Faith

(55)

إقامة

Iqamah

Second Islamic call to prayer

Given immediately before the prayer begins

(56)

العشاء

Isha' - Night prayer

This is the fifth and final obligatory prayer of the day for Muslims.

It consists of four rakat(units).

(57)

جهنم

Jahannam – Hellfire

(58)

الجنة

Jannah - Paradise, Heavens

(59)

جهاد

Jihad - Strive or struggle physically & spiritually

(60)

الجن

Jinn – Supernatural, spiritual being

Invisible spiritual beings that Allah created.

They can be good or bad and are held accountable for their deeds.

(61)

الجمعة

Jumu'ah- Friday/Friday prayer

(62)

جزء

Juz - Part of Quran

Often used when referring to the Qur'an, which is split into 30 juz or sections

(63)

الكعبة

Ka'bah - Cube

This refers to the cube-shaped structure in Mecca, which is the Qibla(direction) that all Muslims face during prayer.

(64)

كافر

Kafir - Disbeliever

Someone who covers up the truth and refuses to submit to or believe in Allah.

(65)

خطبة

Khutbah – Sermon

(66)

مبْرُوك

Mabrook – Congratulations

(67)

المغرب

Maghreb – The sunset prayer

This is the fourth obligatory prayer of the day for Muslims.

It consists of three rakat.

(68)

محرم

Mahram – Guardian

(70)

ملاك

Malak – Angel

(71)

مسجد

Masjid – Mosque

(72)

المسلم

Muslim – Submitter

Muslim is the one who submits to the teachings and instructions
of God

(73)

مستحب

Mustahab – Recommended

(74)

نبي

Nabi – Prophet

(75)

النية

Niyyah – Intention

Intention is highly regarded in Islam.

It is important to make a niyyah or intention prior to doing many things such as salah, ghusl, or wudu.

(76)

صلى الله عليه وسلم

PBUH – Peace and blessing be upon him

(77)

القبلة

Qibla – The direction of prayer

This is the direction of the Ka'bah in Mecca, to which all Muslims turn to during prayer.

(78)

قريش

Quraysh

The tribe that Prophet Muhammad (pbuh) belonged to

(79)

ركعة

Rakat – Unit of Islamic Prayers

A Rakat consists of the prescribed movements and words that make up a single unit of salah.

(ex: fajr prayer consists of two obligatory rakat”units”, while isha prayer consists of four obligatory “rakat”).

(80)

رمضان

Ramadan

The 9th month in the Islamic calendar in which Muslims fast from dawn to sunset

(81)

ركوع

Rukoo – Bow down

During salah, Muslims bow down or perform rukoo to show respect to Allah

(82)

صبر

Sabr – Patience

(83)

صحابية

Sahaba – Companions

Commonly used when referring to the companions of the Prophet (pbuh)

(84)

شيطان

Shaitaan – Satan, devil

(85)

شيخ

Sheikh – Islamic scholar

(86)

شكرا

Shukran – Thank you

(87)

سجود

Sujood – Prostration

The act of prostration on the floor to Allah during salah

(88)

سورة

Surah – Chapter of the Qur'an

(89)

التقوى

Taqwa – Consciousness and fear of Allah

(90)

طواف

Tawaf – The act of circling around the Ka'bah

This is performed by Muslims who are completing Hajj.

(91)

التوحيد

Tawheed – Belief in the oneness of God

(92)

امة

Ummah – Community

Commonly used to refer to the community of Muslims.

(93)

العمرة

Umrah – To visit the holy Mosque in Mecca

This refers to the small pilgrimage to Mecca which can be at any time in the year, in contrast to Hajj which can only be performed at Dhul Hijjah (12th month in the Islamic calendar)

(94)

والله

Wallahi – I swear by God

(95)

وضوء

Wudu – Ablution

Ritual cleansing and purification that Muslims perform prior to praying or reading Qur'an

(96)

الزكاة

Zakah – Charity

This is the third pillar of Islam,

it refers to the rights of needy & poor on wealthy people through compulsory charitable giving.

(97)

مصطلحات فقهية

Faqh Terms

(fard/wajib) – Compulsory”/” duty”

(mustahabb) – Recommended, “desirable”

(mubah) – Neutral, “permissible”

(makruh) – Disliked

(haram) – Sinful, “prohibited

(98)

تقبل الله

May Allah accept

This expression is used when somebody finishes prayers, fasting or any kind of worshiping

(99)

البقاء لله

Al-baqaallah

Only everlasting for Allah

This expression is used when Muslim sends condolence

(100)

رمضان كريم

Ramadan Kareem

Ramadan is generous

This expression is used when send Ramadan congrats

The Author

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