Water

When a person wants to pray to Allāh سبحانه وتعالى by engaging in ṣalāh, ṭawāf, sajdah tilāwah or even for the purpose of holding the Qur'ān, they must be pure and in the state of wuḍū'.

When a person wants to recite the Qur'ān without touching it they can do so without wuḍū', however they must not bein the state of major impurity.

The way to become pure is to perform wuḍū' or ghusl.

The following can be used to become pure for ṣalāh:

- Rainwater
- Ocean/seawater
- River water
- Well water
- All types of flowing water e.g. water in pipes, which have no sign of impurity.

Water

Large water and small water

There are different types of water:

Large water is that amount of water which covers more than 21 square metres which is equivalent to 4.57m x 4.57m and is deep enough that a person can take out water without touching the ground.

Small water is that which covers a lesser area than the above amount.

Small amounts of water will become impure by just a drop of impurity falling into them. So if a drop of blood falls into small amount of water, the entire water becomes impure.

Large water in which some najāsah has fallen will become impure if the colour, taste or smell changes.

Used water

A person cannot make wuḍū' or ghusl with used water.

Pure water is regarded as 'used' the moment it separates from the body. For example, a person who is washing his arm will make the water 'used' the moment it separates from his arm.

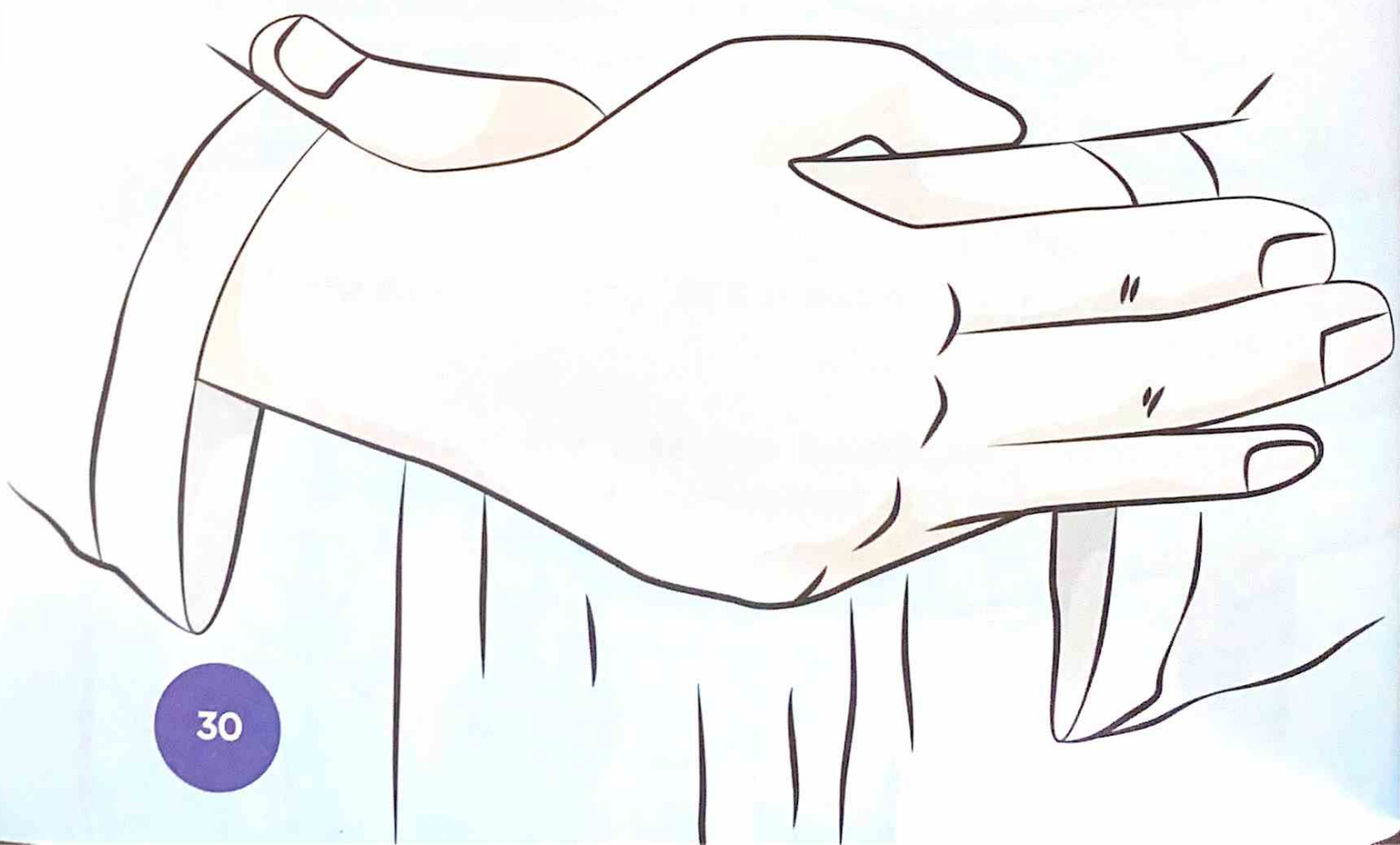
Impurities

Being free from najāsah (impurities) is necessary for your ṣalāh to be valid. Allāh سبحانه وتعالى does not like us standing in front of Him with impurities.

One's body, clothes and place of performing ṣalāh must all be clean and free from impurities.

Impurity in Arabic is known as 'najāsah'. There are certain things which are regarded as impure in Islām. These impure things can be divided into two categories:

1) Najāsah Ghalīẓah - Heavy impurities
2) Najāsah Khafīfah - Light impurities



Impurities

Najāsah Ghalīẓah - Heavy impurities

The following are regarded as heavy impurities:

a) Alcohol made from grapes or dates
b) Flowing blood
c) Human urine and urine of ḥarām animals
d) Human excreta
e) Semen
f) Pus
g) The meat of a dead animal
h) All parts of a pig
i) The urine of animals which are ḥarām to eat
j) The excreta of predatory animals and dogs
k) Saliva of dogs

Impurities

Rules regarding Najāsah Ghalīẓah:

Impurity

Solid
e.g. Human Excreta

If the najāsah on the body or clothes is 4.5 grams or less, ṣalāh will be valid. However, it is better to remove the najāsah.

If the najāsah is more than 4.5 grams, ṣalāh will not be valid. The najāsah must be removed before performing ṣalāh.

Liquid
e.g. Urine

If the najāsah on the body or clothes is 2.75cm diameter (inner part of the palm) or less, ṣalāh with such a stain will be valid. However, it is better to wash it.

If the najāsah is more than 2.75cm diameter, ṣalāh will not be valid with such a stain. The najāsah must be removed before performing ṣalāh.

Impurities

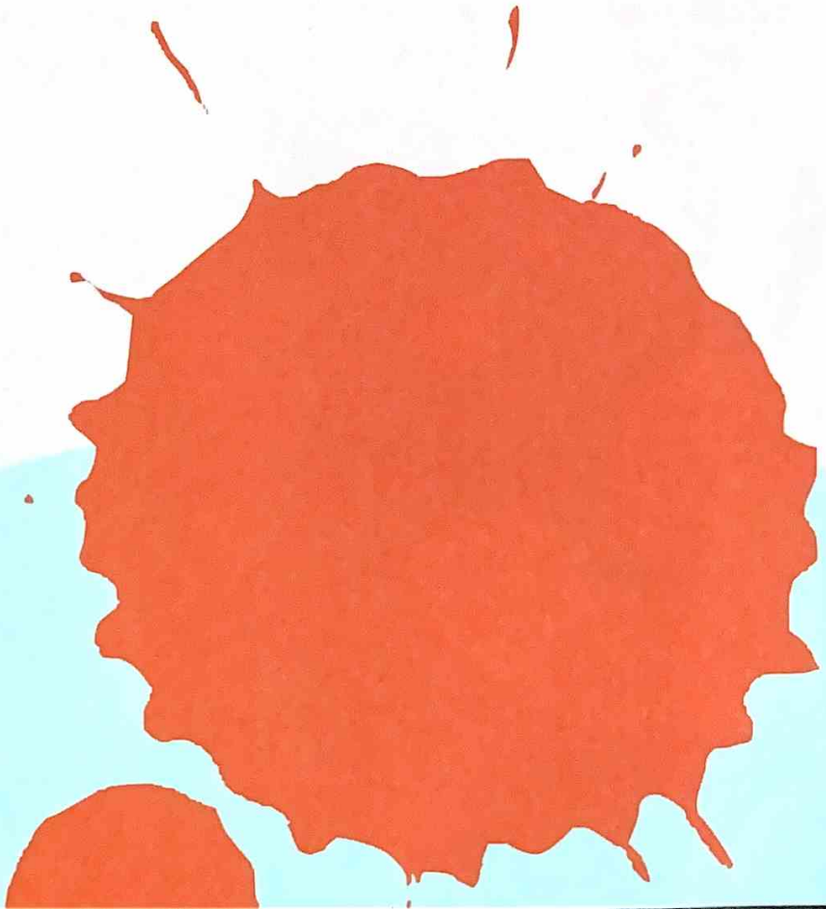
Najāsah Khafīfah

a) Urine of ḥalāl animals such as sheep
b) The excreta of ḥalāl animals
c) Droppings of ḥarām birds

Rules regarding light impurities

Ṣalāh will be valid with any light impurity which stains less than 1/4 of a limb or less than a 1/4 of a sleeve, or one leg of a trouser. However, it is recommended to wash it before commencing ṣalāh.

If the light impurity has stained more than 1/4 of a limb or more than 1/4 of a sleeve or a top, then it is necessary to wash this stain off. ṣalāh will not be valid with the stain.



Impurities

How Do We Remove Impure Stains?

Impurities after drying are of two types:

1) Visible
2) Invisible

Visible impurities

Dried visible impurities include excreta, blood stains, yellow pus, alcohol etc.

To make the impure area pure, simply wash the area until the body of the impurity is removed.

After washing a blood stain, if a light stain remains, it will still be regarded as pure. The existence of a stain after washing does not mean it remains impure.

Impurities

Invisible impurities

Dried invisible impurities cannot be seen after drying. For example urine, semen, dog saliva, pig sweat etc.

To make the impure area pure, wash the affected area three times and wring the cloth tightly after each wash.

Impurities

How to clean other common things:

Carpet

Repeat the following procedure three times:

Pour water over the impure section of the carpet. Then dry the carpet with a clean sponge, cloth, hair dryer or steam cleaner, or let it dry naturally. It is not necessary that the carpet becomes completely dry, however, it must dry at least to the extent that it does not drip water if lifted.

Items

If an impurity falls onto an item like a bucket or a cup, simply wash off the impurity.

Bed

If an impurity stains one's bed, then the dirty area should be washed with water and then made to dry. This should be repeated three times.

Maturity

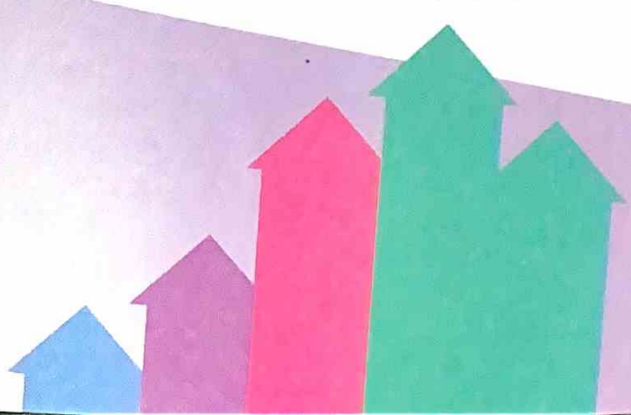
Masā'il of being mature

The laws of Islām become compulsory when one matures into an adult.

As a person matures, the body will begin to change. The voice will get deeper. Hair will begin to grow on the body. Islām has taught us to remain clean. It is recommended to remove the hair from under the armpits and around the private area at least once every two weeks. One shouldn't let the hair grow for more than 40 days.

When semen is released from the male private part then this indicates that the person has become mature i.e. an adult. The normal way for semen to be released for a teenager is through a 'wet dream.' A wet dream occurs whilst a person is sleeping. He may or may not see something, however, upon awakening he finds semen on his garments.

People mature at different ages in their early teens. The minimum age of becoming mature is 12. If by the age of 15 lunar years which is 14 years and 7 months, he has not experienced a wet dream, Islamically he will be classed as an adult and the rules of Islām will now apply.



Maturity

Upon maturing, the body releases different types of fluids from the private area. The fluids are as follows:

1) Manī (semen) is a thick, white liquid. This is released on certain times such as relations with one's spouse or after having a wet dream.

It is farḍ (compulsory) to have a ghusl thereafter.

2) Madhī (pre-seminal fluid) is a thin, clear liquid which is released during or after arousal.

The releasing of such fluid will invalidate wuḍū'.

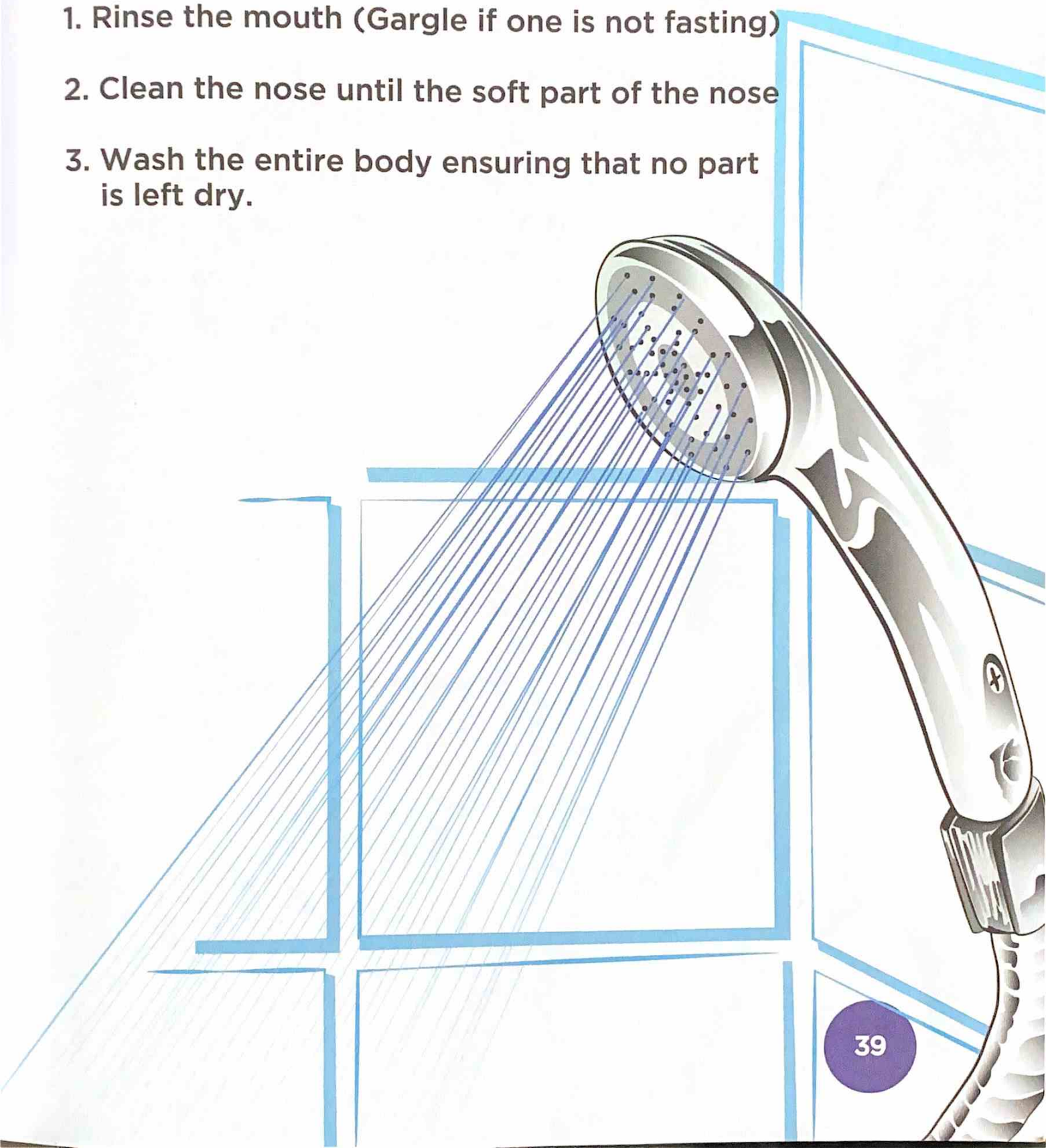
3) Wadī is a thick, murky, white liquid that resembles manī (semen) in thickness but not in murkiness. It comes out before or after urination.

The releasing of such fluid will also invalidate wuḍū'.

Ghusl

There are three farā'iḍ of ghusl:

1. Rinse the mouth (Gargle if one is not fasting)
2. Clean the nose until the soft part of the nose
3. Wash the entire body ensuring that no part is left dry.



Ghusl

Some miscellaneous points regarding ghusl:

- If an area equal to the thickness of a hair remains dry, ghusl will not be complete.
- It is permissible but somewhat disliked to cut one's nails and to remove hair from the private area in the state of impurity.
- It is a sunnah to wash one's body during ghusl by rubbing the entire body.

Ghusl

- If a person missed washing a body part during ghusl, then they will merely have to wash that part of the body when they come to remember.

  For example, if a person forgets to wash their ears during ghusl and remembers once bathing is complete, then he will only have to wash his ears thereafter, even if he dried his entire body.

- If there is paint or any other substance such as nail varnish, which prevents water reaching the skin then it will be necessary to remove that substance in order for ghusl to be complete.

Wājib acts in Ṣalāh

Wājib actions are those actions which must be done in ṣalāh. If a person misses any of these actions, ṣalāh will be incomplete.

The wājib actions can be divided into four categories:

2
Wājibāt for the whole of ṣalāh

5
Wājibāt of qirā'ah

5
Wājibāt from qawmah to salām

2
Wājibāt only for specific ṣalāh

Wājib acts in Ṣalāh

2 wājibāt for the whole of ṣalāh

- To perform every action in order.
- To perform every action calmly.

5 wājibāt of qirā'ah

- To recite sūrah al-Fātiḥah.
- To recite sūrah al-Fātiḥah before any other sūrah.
- To recite a sūrah or at least one long āyah or three short āyāt in the first two rak'āt of farḍ ṣalāh.
- To recite a sūrah or at least one long āyah or three short āyāt in all rak'āt of wājib, sunnah and nafl ṣalāh.
- For the imām, to recite aloud in Fajr, Jumu'ah, Tarāwīḥ, Witr in Ramaḍān, 'īd ṣalāh and the first two rak'āt of Maghrib and 'Ishā'. To recite quietly in Ẓuhr, 'Aṣr, the last rak'ah of Maghrib and the last two rak'āt of 'Ishā' ṣalāh.

It is important that the words in qirā'ah are recited in such a manner that the lips move and one is able to hear them self reciting and should not just be thoughts in the mind.

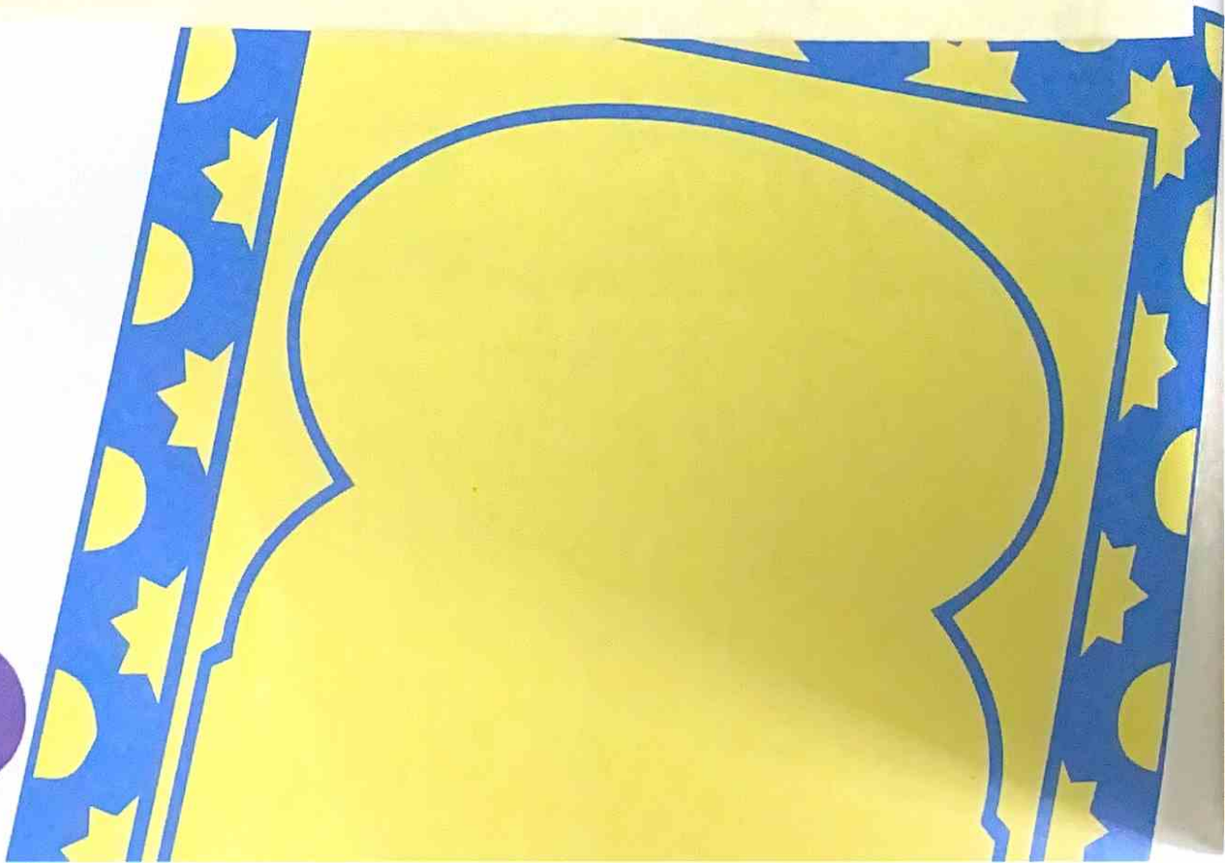
Wājib acts in Ṣalāh

5 wājibāt from qawmah to salām

- To stand in qawmah (the position after rukū').
- To sit in jalsah (the position between two sajdahs).
- To recite tashahhud in the two qa'dahs.
- To sit in Qa'dah Ūlā.
- To end the ṣalāh with salām.

2 wājibāt only for specific ṣalāh

- To do an extra takbīr after the sūrah in the third rak'ah of witr ṣalāh and recite du'ā' qunūṭ after it.
- To make six extra takbīrāt in both the 'īd ṣalāh.



Wājib acts in Ṣalāh

Ta'dīl arkān

Ta'dīl arkān is wājib in ṣalāh. Ta'dīl arkān refers to being still in the different postures of ṣalāh for at least the time of saying "subḥāna rabbiyal a'lā."

Delaying a Rukn

Sajdah al-Sahw becomes compulsory when a person delays from moving from one rukn (posture) to another.

For example, if a person carries on sitting for a couple of seconds after reciting Tashuhhud in the 2nd rak'ah in a four rak'ah ṣalāh, Sajdah al-Sahw becomes compulsory.

Wājib acts in Ṣalāh

Doubts in ṣalāh

If one is unsure of the number of rak'āt he has offered before finishing the ṣalāh, and this is the first time that the doubt has arisen, or he rarely gets doubts, then he should start the ṣalāh again.

If a person has a doubt in the number of rak'āt he has offered or feels they might have missed something wājib after the ṣalāh, they should not pay attention to the doubt unless certain they have made a mistake.

If a person keeps developing doubts every so often whilst in ṣalāh regarding the number of rak'āt offered, then he should act upon what he thinks is most likely.

For example, if a person is unsure whether the rak'ah he is offering is the 3rd or 4th, but he most likely thinks it is the 3rd rak'āt, he should perform it as the 3rd rak'ah. Thereafter, he should perform Sajdah as-Sahw.

If a person is unsure of which rak'ah they are in, then they will assume it to be the lesser of the two and sit in both rak'āt. For example a person is unsure whether they are in the 3rd or 4th rak'ah, they will assume it to be the 3rd and sit for qa'dah in the 3rd and in the 4th rak'ah. Thereafter they will perform Sajdah as-Sahw.

Wājib acts in Ṣalāh

Forgetting to recite al-Fātiḥah

If a person forgets to recite Sūrah al-Fātiḥah in the first two rak'āt of a farḍ ṣalāh when performing it individually, or forgets to recite Sūrah al-Fātiḥah in any rak'āt of the sunnah ṣalāh, he must perform Sajdah as-Sahw.

Similarly, by mixing up the order of recitation (qirā'ah) Sajdah as-Sahw will become compulsory. For example, if a person recites a sūrah first and then Sūrah al-Fātiḥah.

Qawmah

If someone misses qawmah and from rukū' goes straight into sajdah, then Sajdah as-Sahw becomes compulsory.

Forgetting to do Sajdah as-Sahw

If a person forgets to perform Sajdah as-Sahw in ṣalāh, completes ṣalāh with salām and thereafter remembers (whilst sitting in his place facing Qiblah and before speaking to anyone), then he can perform the Sajdah as-Sahw and complete the ṣalāh again.

If one forgets to perform Sajdah as-Sahw at the end of ṣalāh, remembering only later after doing something that breaks ṣalāh then he should repeat the ṣalāh within the remaining ṣalāh time. If the time for the ṣalāh expires then the ṣalah should not be repeated.

Imām

Masā'il of being an Imām

'Imām' literally means 'leader'.

The word 'Imām' is used for many types of people:

1) Great scholars of the past
2) Leaders of the Muslims
3) Leaders of the congregation of ṣalāh

In this chapter, 'Imām' refers to the person who leads the ṣalāh.

An imām must be:

1 Male

2 Muslim

3 Mature

4 Sane

5 Able to recite Qur'ān correctly

Imām

Who should be the Imām?

If a masjid or a muṣallā does not have a fixed imām, then the imām should be picked in the following order:

1) The most knowledgeable with regards to the laws of ṣalāh.

2) The person who knows the most about Qur'ān and can recite correctly.

3) The most God-fearing and righteous.

4) The oldest in the gathering.

5) The most well-mannered.

Imām

The arrangement of the gathering:

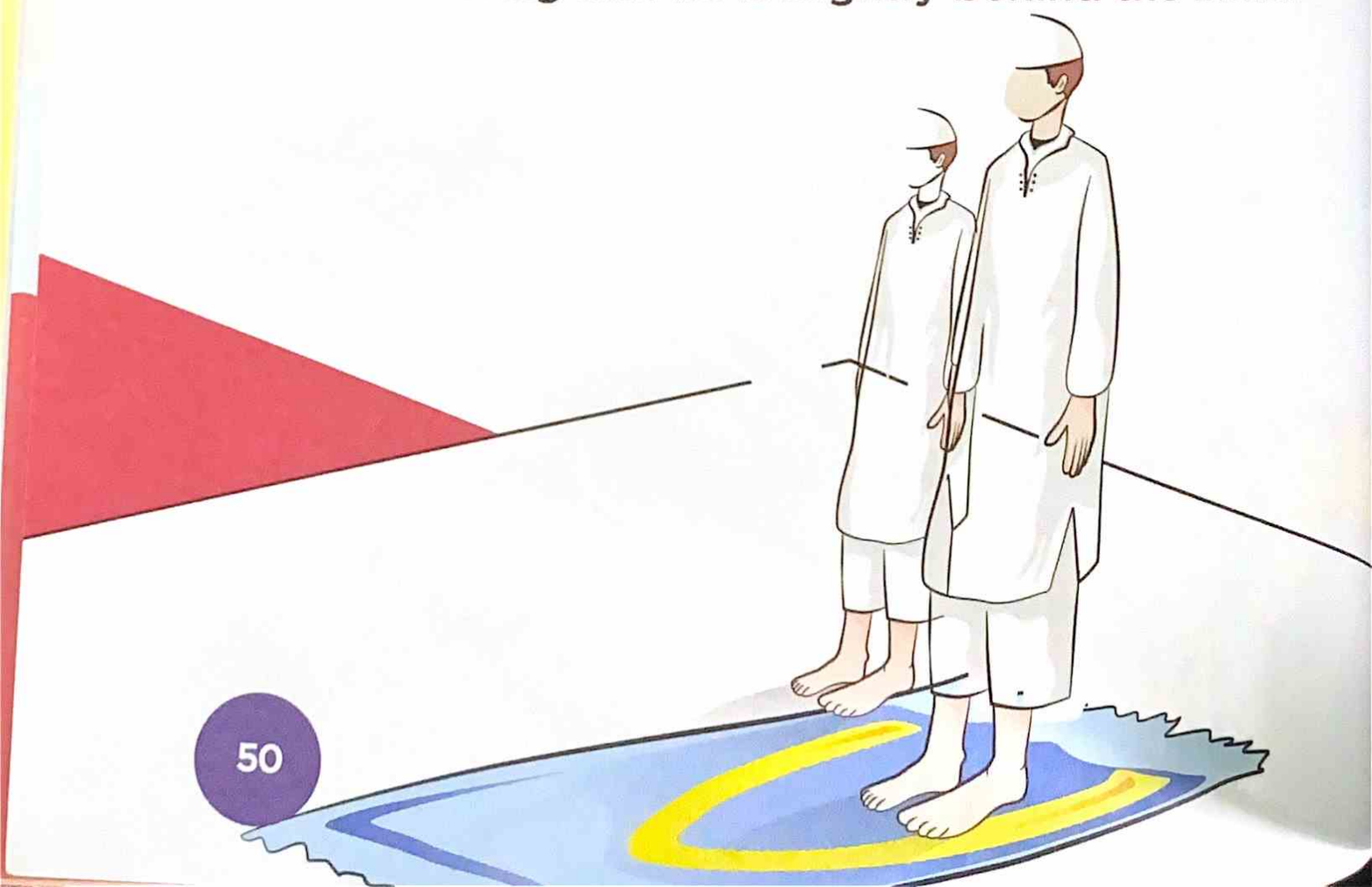
The imām should stand at the front and in the middle.

Directly behind the imām, the knowledgeable and righteous adults should stand.

The first rows should consist of the male adults followed by children and then women.

The congregation should stand shoulder to shoulder ensuring that they are in a straight line.

If there are only two people, the follower (muqtadī) should stand on the right side of the imām ensuring that he is slightly behind the imām.



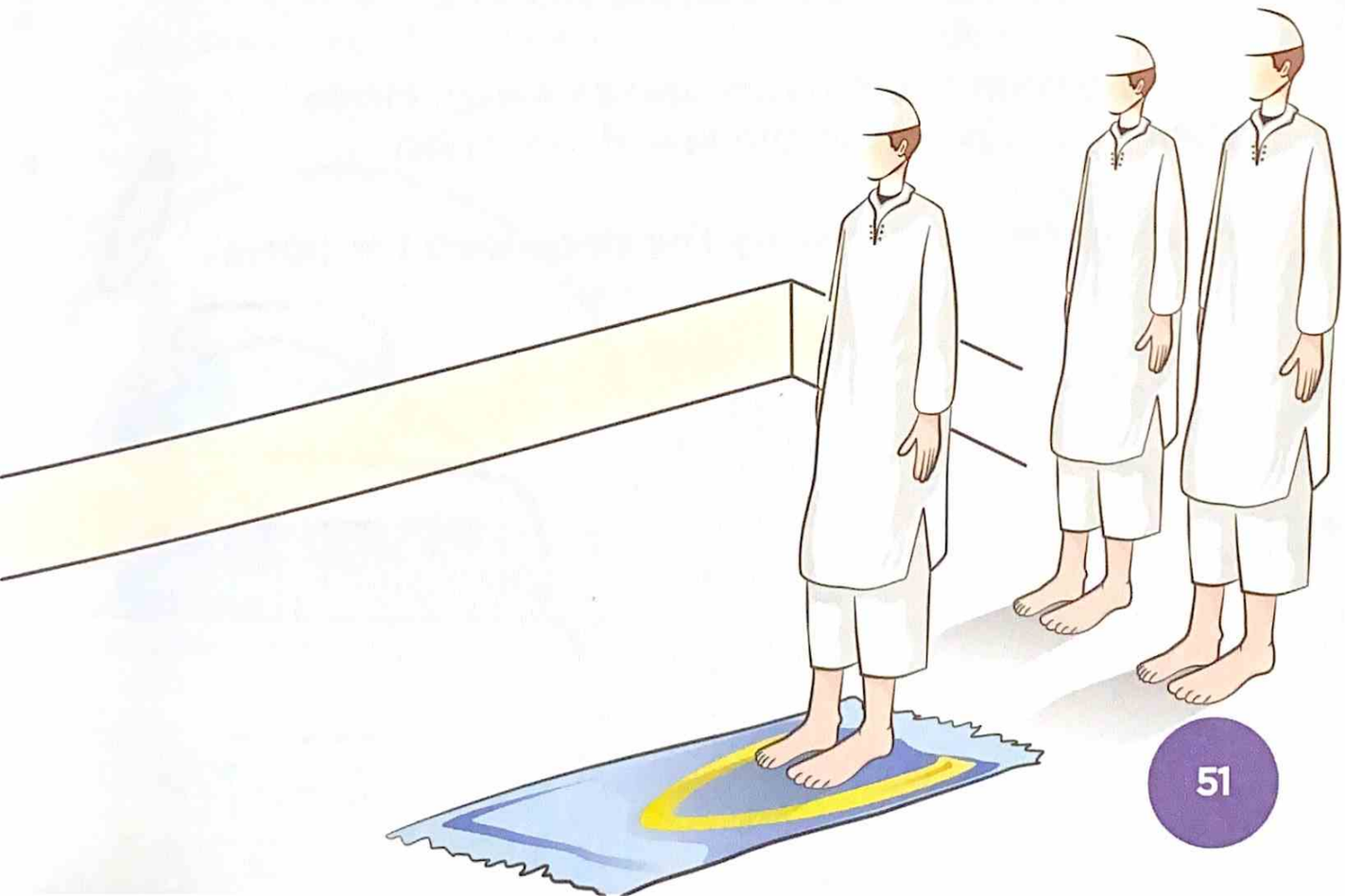
Imām

What if a third person joins the two?

If a third person joins the imām and muqtadī who are already in ṣalāh, the third person should gently tap the muqtadī who should then move two steps back, in line with the third person.

If there is no space to move back and there is only space to move forward, the imām should move two steps forward upon the arrival of the third person. The imām should not prolong the prayer so much that it genuinely tires or troubles the congregation.

Every new row should begin from the middle and thereafter the congregation should continue joining to the right and the left.



Janāzah

The life of this world is temporary. We will all return to Allāh سبحانه وتعالى sooner or later. The biggest challenge we face is leaving this world with īmān. If a Muslim passes away with īmān, he will be granted Paradise forever. If a person dies without īmān, he will be doomed to eternal punishment.

What to do when a person is passing away

When a person is in the last stages of life, make them face the Qiblah if possible. Recite the Kalimah aloud so that the dying person can hear. Don't order or force them to read. Sit calmly and keep reciting the Kalimah next to them.

The family members should sit calmly reciting Sūrah Yāsīn next to the dying person.

The moment the person passes away, close their eyes and close the jaw if left open.

Make haste in preparing the deceased for burial.

Janāzah

Ghusl of the deceased

Do not comb or cut the hair of the deceased or clip their nails but remove all jewellery, any dentures etc.

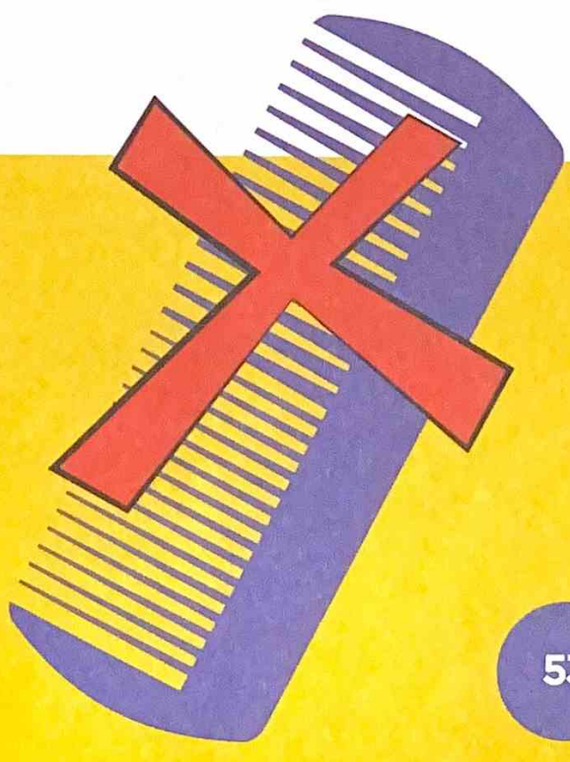
Cover the private area with a cloth.

Remove all clothing including underwear by cutting.

Block nostrils, ears and mouth with cotton wool to prevent water entering during ghusl.

Wearing gloves but without viewing, massage the stomach gently and wash both private parts. Wash any najāsah which comes out.

Perform wuḍū' on the deceased without pouring water into the deceased's nostrils or mouth.



Janāzah

The appropriate sequence is to wash:

a. The face
b. The arms to the elbows
c. The head, simply by performing masaḥ
d. The feet up to the ankles

If the deceased passed away in the state of major impurity, then the mouth and nose need to be wetted by making use of pieces of wet cotton wool.

Wearing thick gloves, wash the private area with a cloth.

After wuḍū', the head and beard should be washed.

Tilt the body onto its left side and, starting from the head, pour water and scrub with soap all along the body ensuring that water reaches the left-hand underside.

Thereafter, tilt the body onto its right-hand side and wash in a similar manner.

Now raise the top half of the body (into almost sitting position) and gently massage the stomach. If any waste emerges, wipe and wash it away. There is no need to repeat the wuḍū' or ghusl.

Repeat this whole process twice more.

Next, dry the body with a clean towel ensuring the private area of the deceased is covered at all times.

Janāzah

Enshrouding

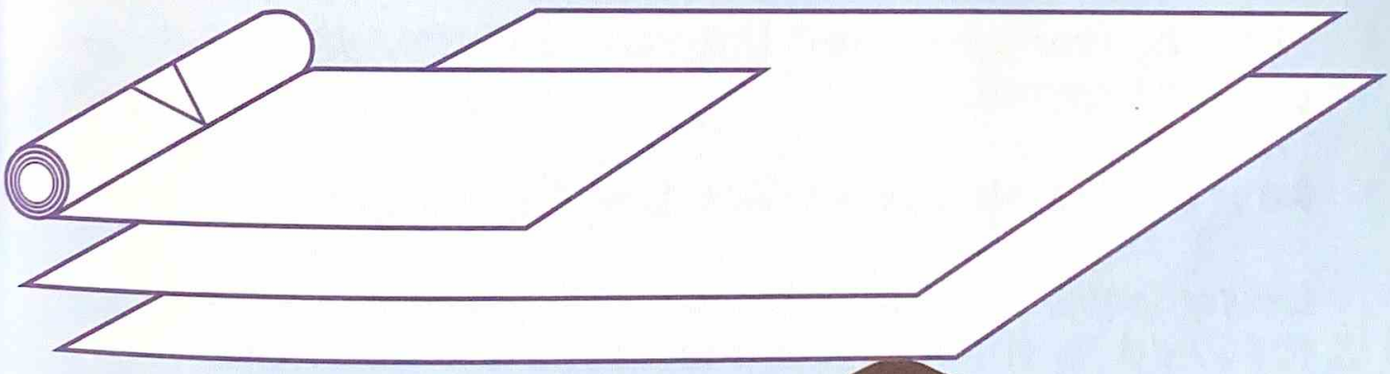
It is best to use a white kafan (shroud).

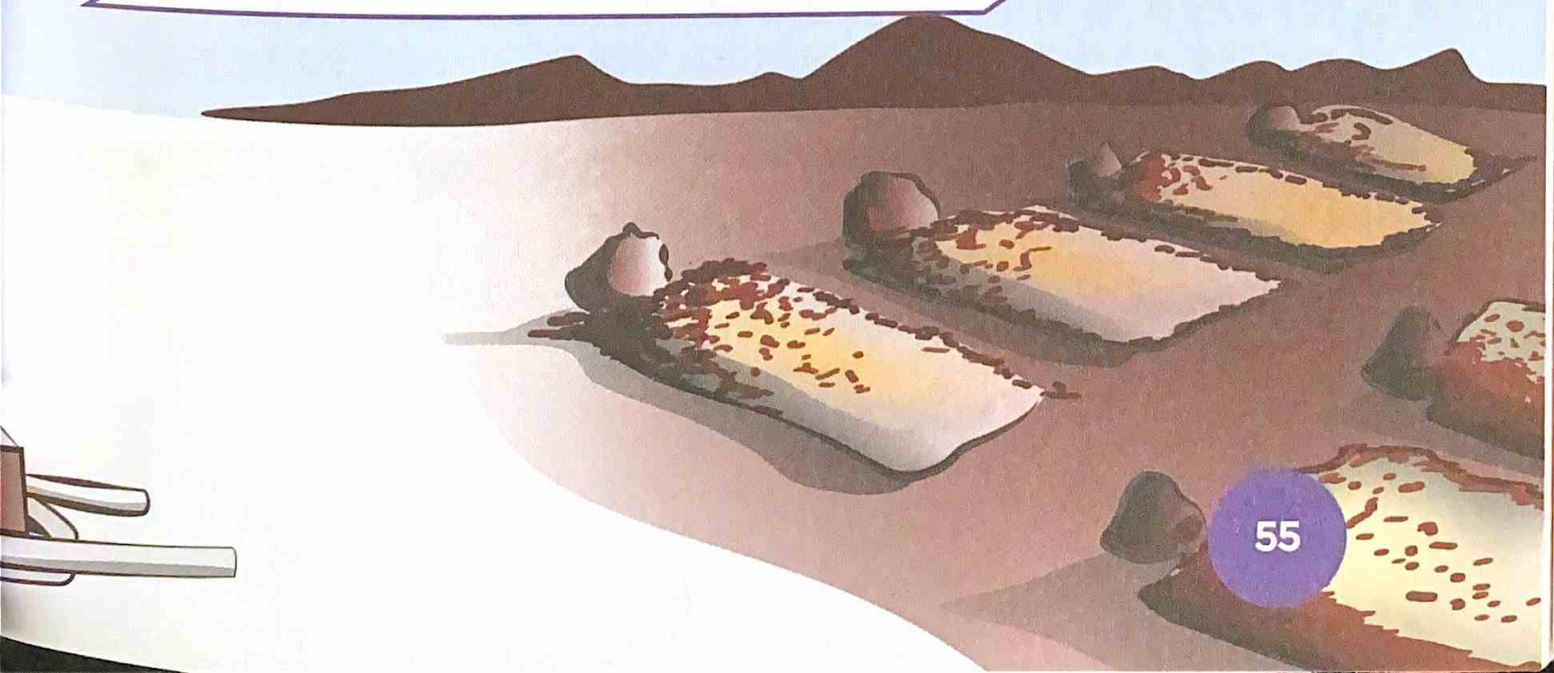
A male's kafan consists of three cloths:

1) Lifāfah (outer sheet)
2) Qamīṣ (shirt)
3) Izār (inner sheet)

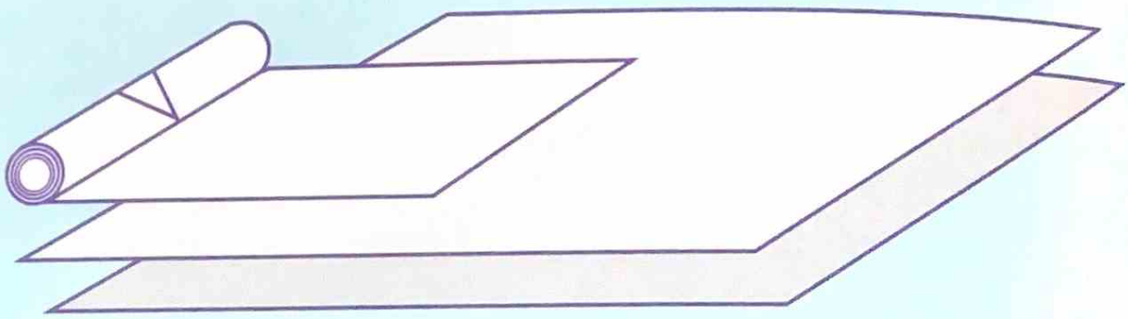
The kafan will have been prepared in the following order:

Qamīṣ
Izār
Lifāfah





Janāzah



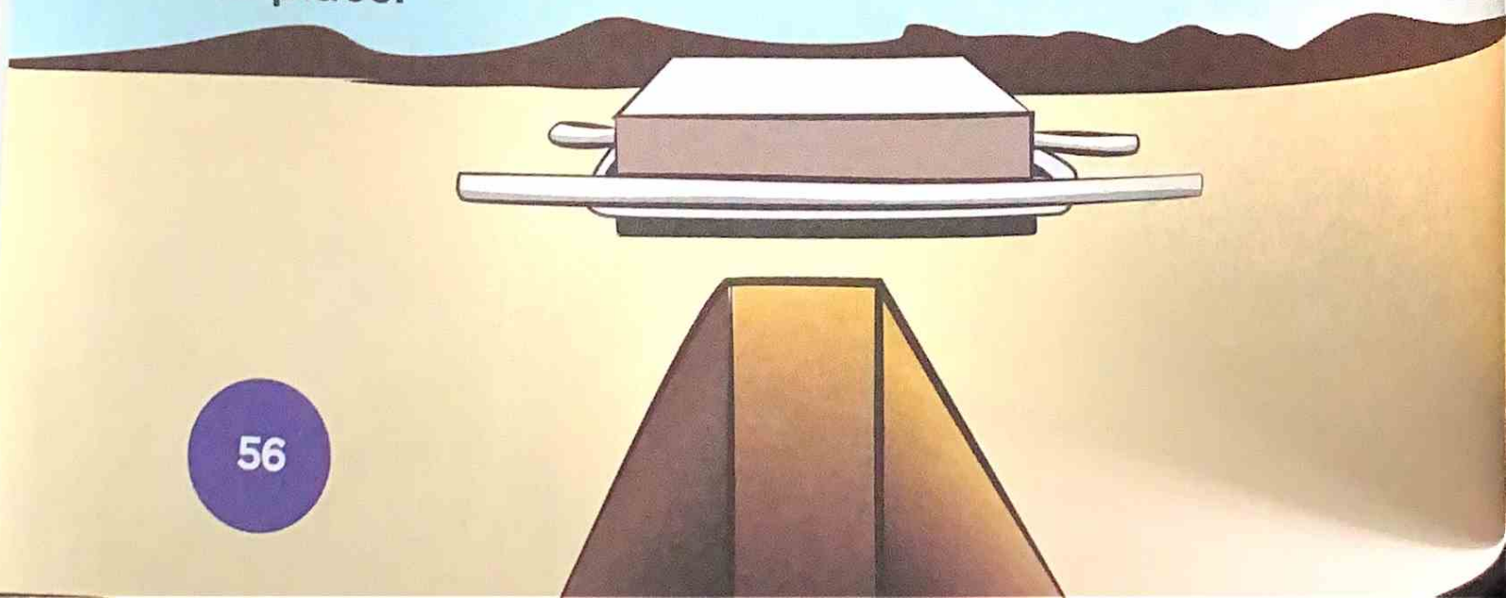
Lower the body gently on to the kafan. Roll down the folded portion of the qamīṣ over the top part of the body up to the calves.

Remove the sheet used for covering the body. Rub camphor mixture on the places of sajdah: the forehead, nose, both palms, knees and the underside of the toes.

Fold the izār by the left flap first and then the right over the qamīṣ.

Fold the lifāfah, the left flap first then the right.

Lastly fasten the ends of the lifāfah at the head-side, followed by the feet and then secure around the middle with strips of cloth, to keep the complete kafan in place.



Janāzah

Janāzah Ṣalāh

Janāzah Ṣalāh is a special ṣalāh which is in reality a du'ā' for the deceased.

There is no rukū' or sajdah in Janāzah Ṣalāh.

There are **four** takbīrāt in Janāzah Ṣalāh.

First Takbīr

This is the Takbīr Taḥrīmah which is said in the regular ṣalāh. Everyone will raise their hands to ear level and saying "Allāhu Akbar", fold their hands.

Thereafter each person will recite quietly:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ ، وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ ، وَجَلَّ ثَنَاؤُكَ وَلَا إِلٰهَ غَيْرُكَ

Janāzah

Second Takbīr

Say the second takbīr without raising the hands.

Thereafter recite:

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ
عَلٰى إِبْرَاهِيْمَ ،وَعَلٰى آلِ إِبْرَاهِيْمَ ، إِنَّكَ حَمِيْدٌ مَجِيْدٌ،
اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ
عَلٰى إِبْرَاهِيْمَ ، وَعَلٰى اٰلِ إِبْرَاهِيْمَ ، إِنَّكَ حَمِيْدٌ مَجِيْدٌ

O Allāh, send salutations on Muḥammad and the family of Muḥammad as you sent salutations on Ibrāhīm and the family of Ibrāhīm. You are Praised and Glorious. O Allāh, bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm. You are Praised and Glorious.

Janāzah

Third Takbīr

Say the third takbīr without raising the hands.

Thereafter recite:

اللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ، وَشَاهِدِنَا وَغَائِبِنَا،
وَصَغِيْرِنَا وَكَبِيْرِنَا ، وَذَكَرِنَا وَأُنْثَانَا ، اللّٰهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيْمَانِ

O Allāh! Forgive those of us who are alive, and those who are dead, those present and those absent, those who are young and those who are old, those who are male and those who are female. O Allāh! Let those of us to whom You have given life, live on Islām, and let those of us You take back die in a state of faith.

Fourth Takbīr

Say the takbīr one last time without raising the hands. Thereafter say salām to the right and to the left as you would in any of the daily ṣalāh.

Janāzah

Tadfīn (Burial)

After the Janāzah Ṣalāh the deceased should be buried as soon as possible. Some key points to keep in mind:

- The burial should take place at the nearest graveyard in the city and not moved to another city/country.
- The body should be carried on the shoulders and taken to the graveyard.
- It is desirable that the close relatives should enter the grave to lower the body.
- There are two type of graves:
  - Laḥad - Used in countries where the ground is firm. A small recess will be made allowing the body to be placed inside it.
  - Shiq - Used in countries where the ground is soft. A shallow trench is dug in the centre at the bottom of the grave.
- When lowering the body into the grave, this du'ā' should be recited:

بِسْمِ اللهِ وَ عَلٰى مِلَّةِ رَسُوْلِ اللهِ

In the name of Allāh and on the faith of Rasūlullāh.

- Put the body in from the Qiblah side.
- The whole body should be turned to face the Qiblah.
- The shape of the grave when filled should be like the hump of a camel. All types of enclosures and placing of flowers on or around the grave are not permissible.
- Pray the ayah whilst putting the soil in:

مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى

From this (dust) We created you, and in this we shall put you back, and from this We shall raise you up once again.

(Qur'ān 20:55)

- Make du'ā' for the deceased

Jumu'ah Ṣalāh

The best day of the week is Jumu'ah. Allāh سبحانه وتعالى has gifted us a special ṣalāh on this day.

Jumu'ah ṣalāh is compulsory upon men who are muqīm (residents) and are able.

Jumu'ah is different from other ṣalāh. It has a khuṭbah with it in the Arabic language before the ṣalāh and it has two adhāns.

For the ṣalāh of Jumu'ah to be valid, there must be a khuṭbah before it.

There must be a minimum of four men altogether (imām and three muqtadīs) for Jumu'ah ṣalāh. One will become the imām and the rest will be the jamā'ah.

The moment the first adhān is called, Muslims must leave all business and prepare to go to the masjid. When the imām appears for the khuṭbah, we must observe silence, listen attentively and not do any of the following:

1) Perform ṣalāh
2) Read books
3) Eat
4) Talk
5) Reply to the salām of others
6) Play around with mobile phones
7) To carry out any futile actions

Jumu'ah Ṣalāh

The following actions are sunnah for the imām during khuṭbah:

1) To sit on a mimbar before the khuṭbah and then to deliver the khuṭbah whilst standing

2) To begin both khuṭbahs by praising Allāh سبحانه وتعالى and sending ṣalawāt upon our Beloved Messenger Muḥammad صلى الله عليه وسلم

3) To sit in between the khuṭbah for a short moment

It is necessary to listen to the khuṭbah of Jumu'ah. If a person was delayed and missed the khuṭbah, he will be sinful. However, he should join the jamā'ah and finish off the ṣalāh. His ṣalāh will be valid.

Rak'āt of Jumu'ah Ṣalāh

Sunnah	Farḍ	Sunnah	Sunnah	Nafl
4	2	4	2	2

Adhān and Iqāmah

How the adhān began

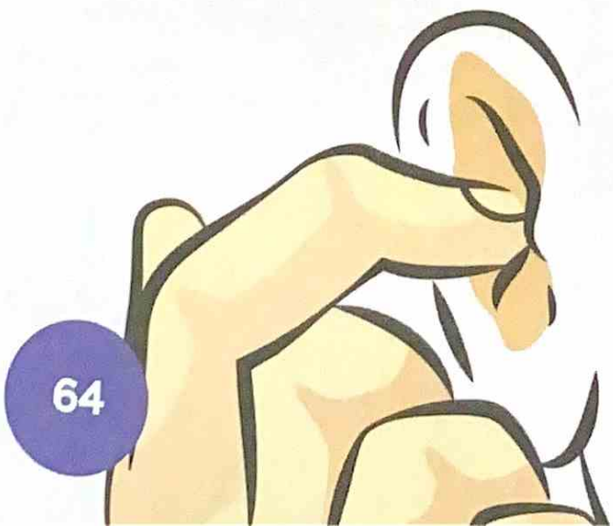
Ibn 'Umar رضي الله عنه narrated that when the Muslims arrived at Madīnah, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of adhān for the prayers had not been introduced yet.

Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar رضي الله عنه was the first to suggest that a man should call (the people) for the prayer; so Allāh's Messenger صلى الله عليه وسلم ordered Bilāl رضي الله عنه to get up and call for prayers.

Adhān and Iqāmah

In another narration 'Abdullāh ibn Zayd رضي الله عنه reported: "When the Messenger صلى الله عليه وسلم ordered a bell to be made so that it might be struck to gather the people for prayer, a man carrying a bell in his hand appeared to me while I was asleep, and I said; servant of Allāh, will you sell the bell? He asked; what will you do with it? I replied; "We shall use it to call the people to prayer." He said; "Should I not suggest you something better than that." I replied: "Certainly." Then he taught me the words of adhān and iqāmah.

When the morning came, I came to the Messenger صلى الله عليه وسلم and informed him of what I had seen in the dream. He said: It is a genuine vision, and he then said, teach it to Bilāl, for he has a louder voice than you have. So I got up along with Bilāl and began to teach it to him and he used it in making the call to prayer. 'Umar ibn al-khaṭṭāb رضي الله عنه heard it while he was in his house and came out trailing his cloak and said: O Messenger of Allāh. By him who has sent you with the truth, I too have seen what he saw. The Messenger صلى الله عليه وسلم said: To Allāh be the praise. (Abū Dāwūd)



Adhān and Iqāmah

Adhān is the call to prayer. Allāh سبحانه وتعالى has blessed us with a beautiful way to call the Muslims to ṣalāh.

It is a sunnah to call the adhān for the five daily farḍ prayers.

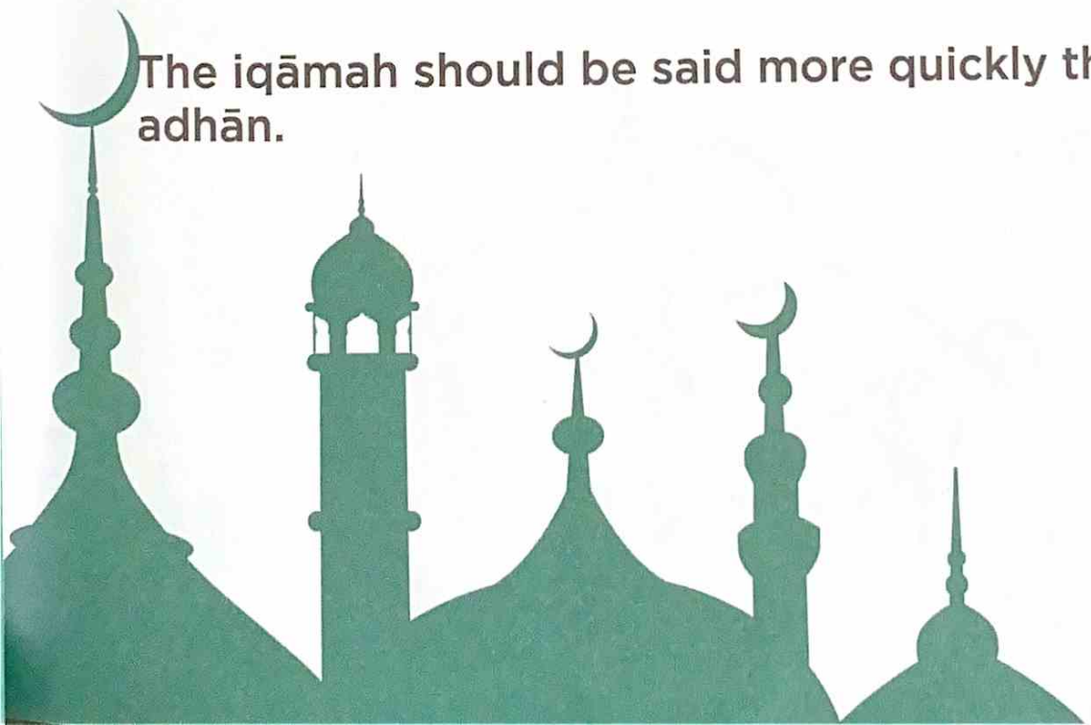
The Mu'adhin (caller of adhān) should face the Qiblah with wuḍū' when calling the adhān. He should call the adhān calmly.

The following actions are disliked during adhān:

1) To sing the adhān
2) To call the adhān without wuḍū'
3) For a child to call the adhān
4) For a woman to call the adhān
5) To sit while calling the adhān
6) For the caller of adhān to talk in between.

Iqāmah is the call to make people stand up and prepare the rows for ṣalāh. The Mu'adhin who called the adhān should say the iqāmah as well.

The iqāmah should be said more quickly than the adhān.



Adhān and Iqāmah

Adhān practice

اَللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ

لَآ إِلٰهَ إِلَّا اللّٰهُ

Adhān and Iqāmah

Iqāmah practice

اَللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

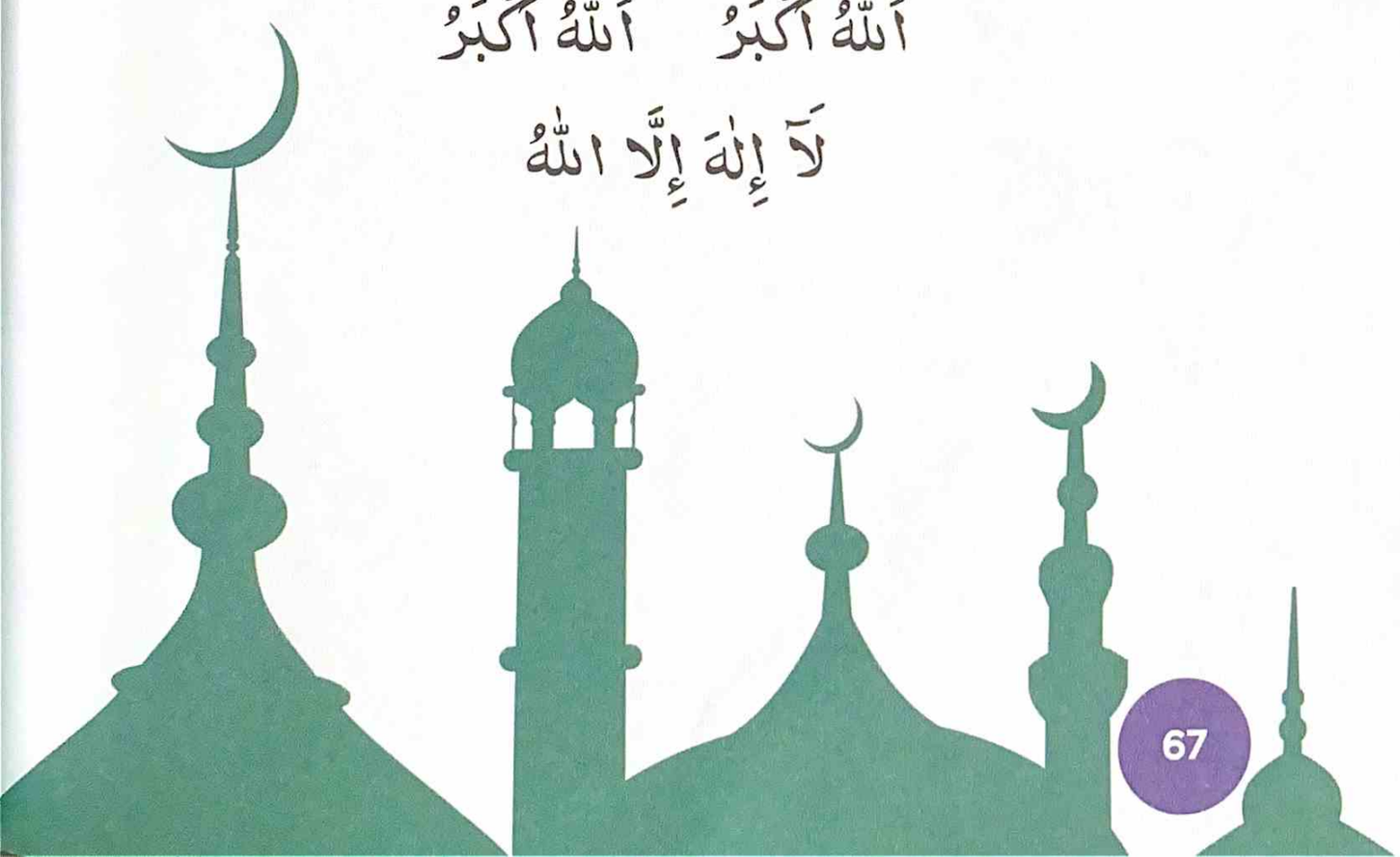
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ

لَآ إِلٰهَ إِلَّا اللّٰهُ



Major Sins

Aḥadīth

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، قَالَ سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكَبَائِرِ، قَالَ الْإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ

Anas رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم was asked about the major sins, he mentioned:

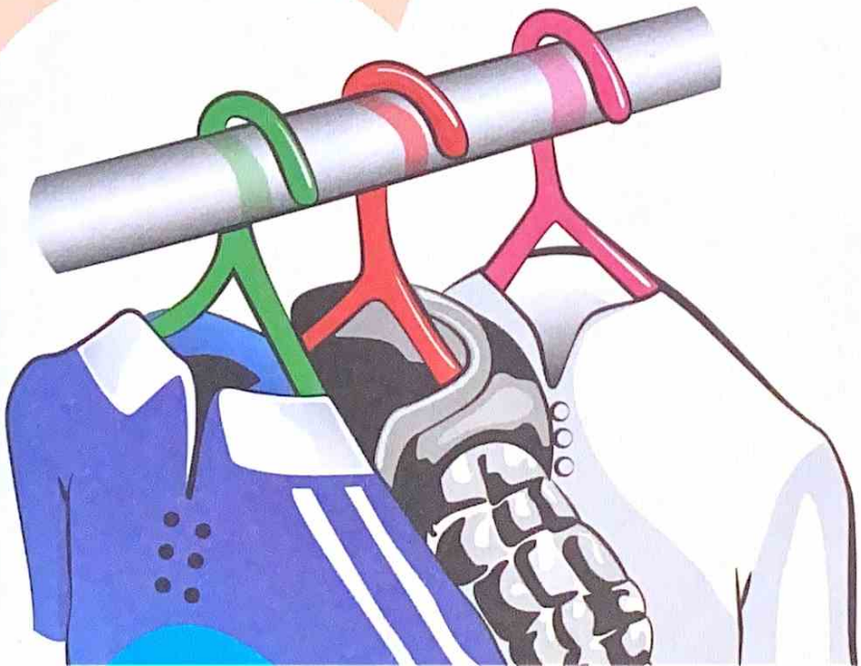
'To associate partners with Allāh, to disobey parents, to commit murder and to give false testimony.' (Ṣaḥīḥ al-Bukhārī)

Pride

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُوْنَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً، قَالَ إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، اَلْكِبْرُ بَطَرُ الْحَقِّ، وَغَمْطُ النَّاسِ

'Abdullāh ibn Mas'ūd رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said: 'Whoever has pride in his heart equal to the weight of a mustard seed will not enter Jannah.'

Someone said, 'A person likes to wear beautiful clothes and fine shoes.' He صلى الله عليه وسلم replied, 'Allāh سبحانه وتعالى is beautiful and likes beauty. Pride means rejecting the truth and looking down on people.' (Ṣaḥīḥ Muslim)



Good Character

Aḥadīth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Abū Hurayrah رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

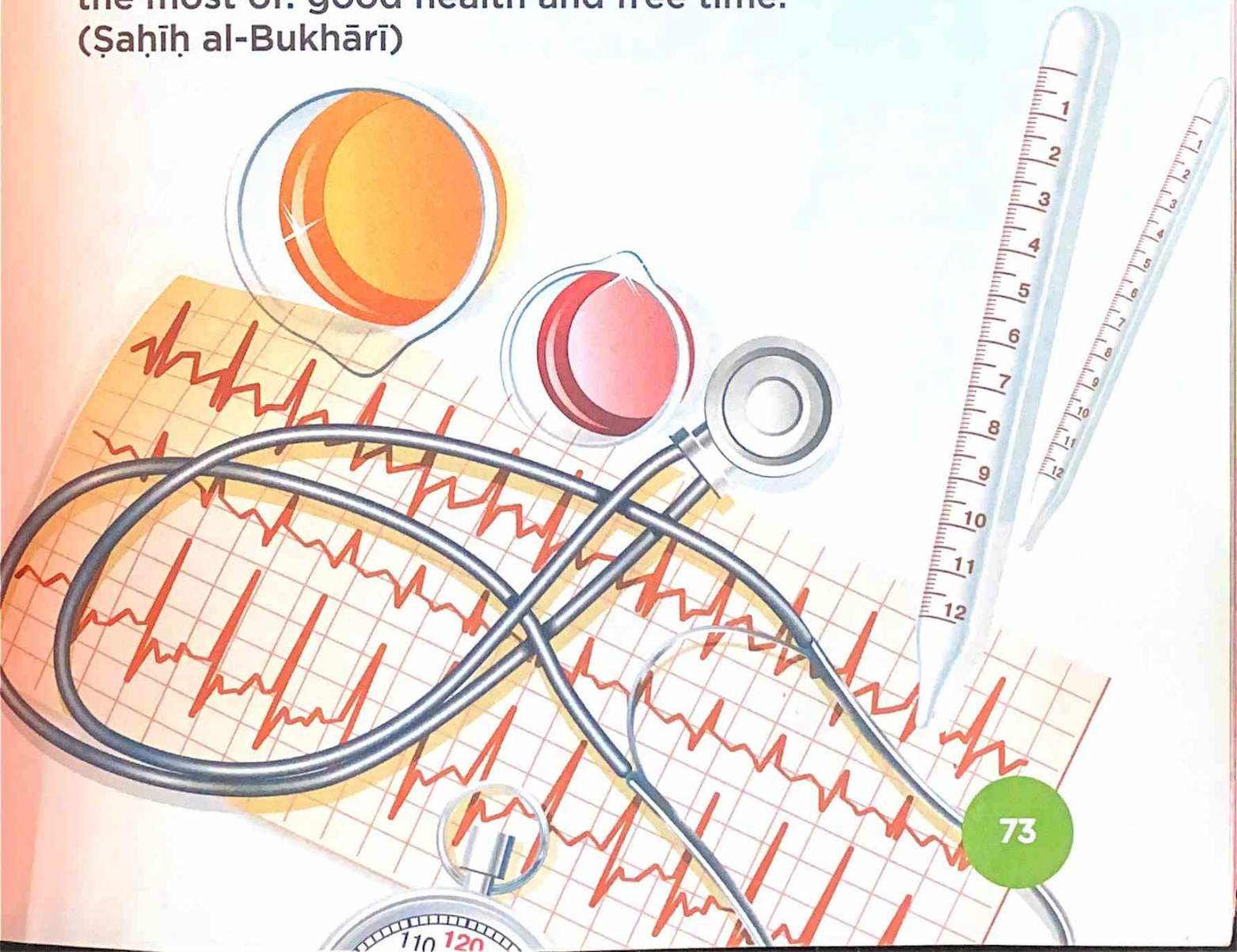
'Surely I was sent to perfect the qualities of righteous character.' (Musnad al-Bazzār)

Health and Free Time

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَغْبُوْنٌ فِيْهِمَا كَثِيْرٌ مِنَ النَّاسِ
اَلصِّحَّةُ وَالفَرَاغُ

Ibn 'Abbās رضي الله عنهما narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

'There are two blessings that many people fail to make the most of: good health and free time.'
(Ṣaḥīḥ al-Bukhārī)



Truth and Lies

Aḥadīth

عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصِّدْقَ يَهْدِيْ إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِيْ إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُوْنَ صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِيْ إِلَى الْفُجُوْرِ، وَإِنَّ الْفُجُوْرَ يَهْدِيْ إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا

'Abdullāh رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

'Verily truth will guide to righteousness, and righteousness leads to Jannah. A man continues to tell the truth until he is recorded with Allāh سبحانه وتعالى as a man of truth. Lying leads to sins, and sins lead to Jahannam. A man continues to tell lies until he is written down with Allāh سبحانه وتعالى as a habitual liar.' (Ṣaḥīḥ al-Bukhārī)

Love for the Messenger صلى الله عليه وسلم

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

Anas رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

'None of you can truly believe until I am dearer to him than his own parents, his children and all mankind.' (Ṣaḥīḥ al-Bukhārī)

Five Pillars

Aḥadīth

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ وَإِقَامِ الصَّلَاةِ وَإِيْتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ

Ibn 'Umar رضي الله عنهما narrated that I heard the Beloved Messenger Muḥammad صلى الله عليه وسلم saying:

"Islām is based on five pillars:

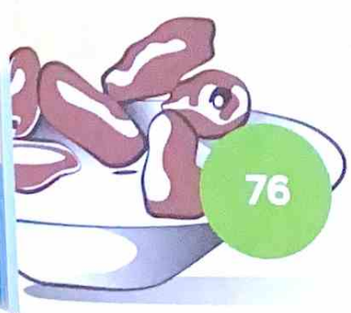
Bearing witness that there is no God but Allāh سبحانه وتعالى and that Muḥammad صلى الله عليه وسلم is His servant and Messenger;

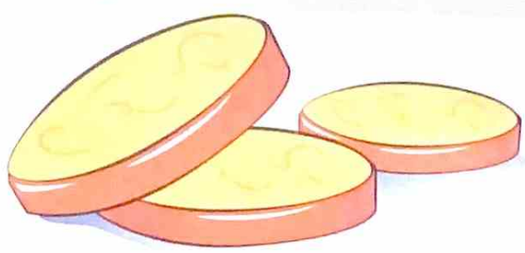
establishing ṣalāh;

giving zakāh;

performing ḥajj;

fasting in the month of Ramaḍān."
(Ṣaḥīḥ al-Bukhārī)



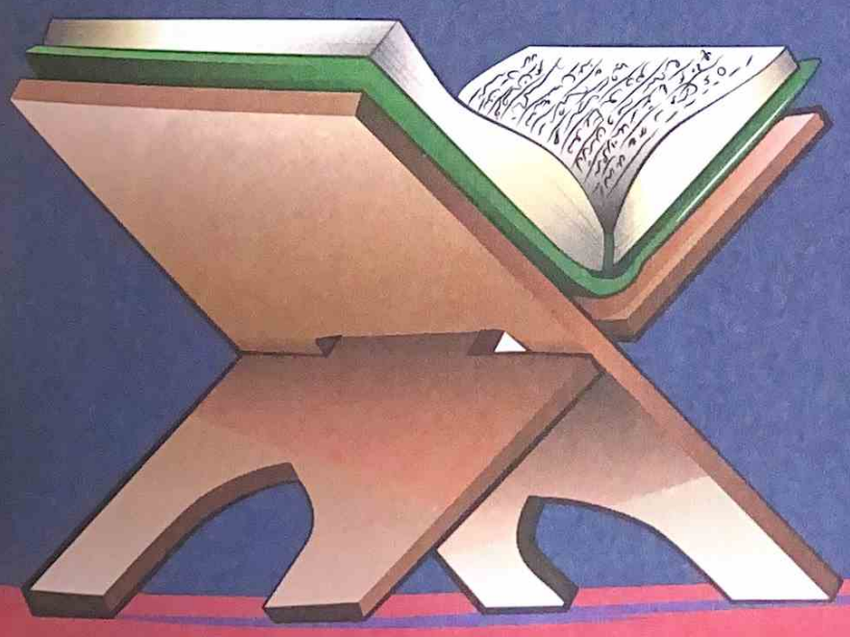


Qur'ān

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ سَمِعْتُ
رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ، اِقْرَءُوْا
الْقُرْاٰنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيْعًا لِأَصْحَابِهِ

Abū Umāmah al-Bāhilī رضي الله عنه narrated that I heard the Beloved Messenger Muḥammad صلى الله عليه وسلم saying:

"Keep reading the Qur'ān, for on the Day of Judgement it will come to intercede for those who read it regularly." (Ṣaḥīḥ Muslim)



Ṣalāh

Aḥadīth

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ
قَالَ سَأَلْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَيُّ الْعَمَلِ أَفْضَلُ ؟ قَالَ اَلصَّلاَةُ لِوَقْتِهَا

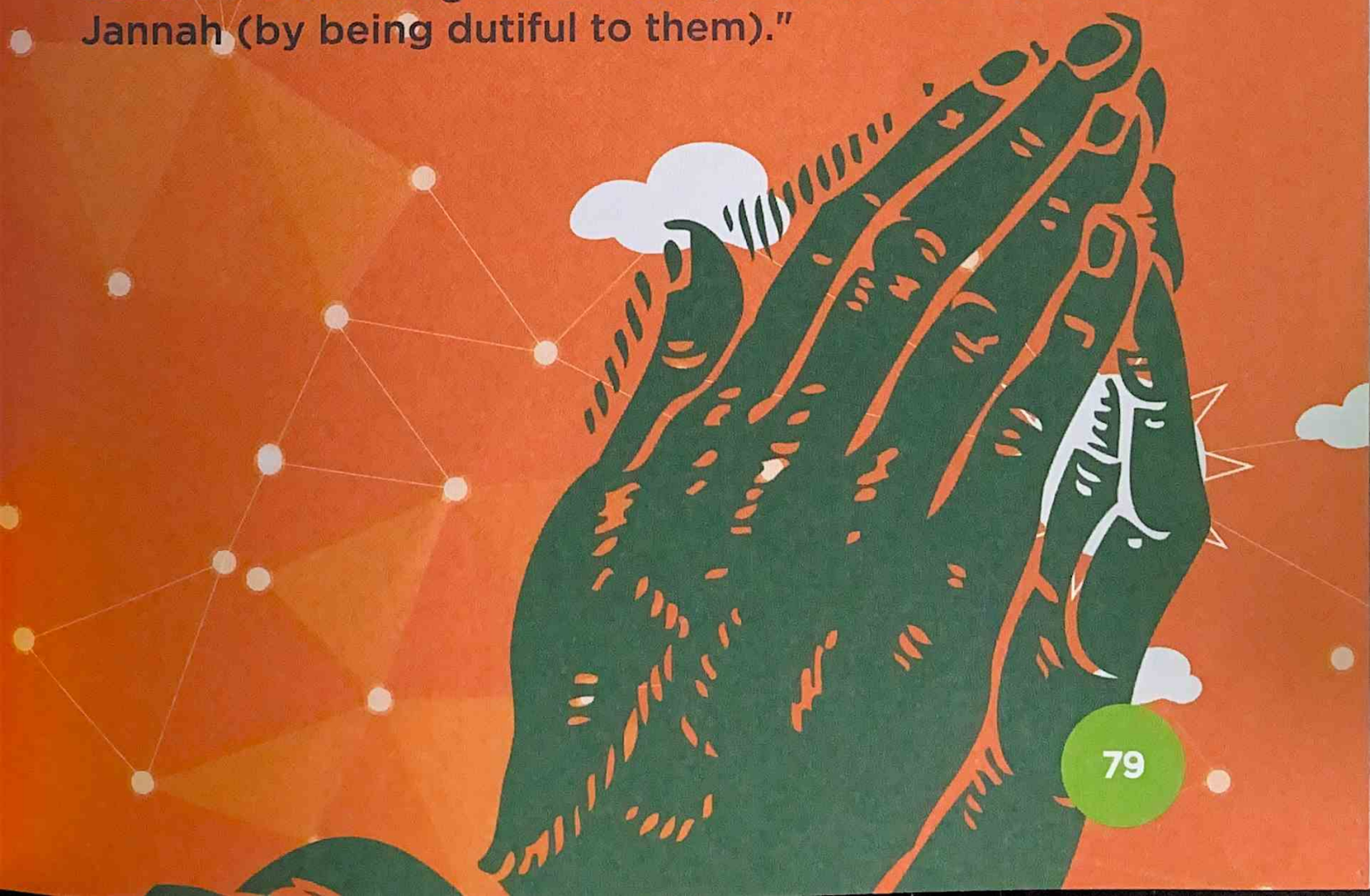
Abdullāh ibn Mas'ūd رضي الله عنه said: "I once asked the Messenger Muḥammad صلى الله عليه وسلم 'Which is the best of deeds?' He replied: 'Ṣalāh at its correct time.'" (Ṣaḥīḥ Muslim)

Kindness to Parents

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ؛
قِيلَ مَنْ يَا رَسُولَ اللهِ قَالَ مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ
أَحَدَهُمَا أَوْ كِلَيْهِمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ

Abū Hurayrah رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

"May he be disgraced! May he be disgraced! May he be disgraced." It was said: "O Messenger of Allāh, who is he?" He صلى الله عليه وسلم replied, "whose parents, one or both become old during his life time, and he does not enter Jannah (by being dutiful to them)."



Gatherings

Aḥadīth

عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُمَا أَنَّهُمَا
شَهِدَا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَقْعُدُ
قَوْمٌ يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ
الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ

Abū Hurayrah رضي الله عنه and Abū Sa'īd رضي الله عنه both witnessed the Messenger Muḥammad صلى الله عليه وسلم as saying:

"Whenever a group gathers for remembering Allāh, Mighty and Majestic is He, angels surround them, (Divine) mercy covers them, tranquillity descends upon them, and Allāh سبحانه وتعالى mentions them to those (angels) in His presence." (Ṣaḥīḥ Muslim)

Good actions

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، رَضِيَ اللهُ عَنْهُمَا
عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
كُلُّ مَعْرُوفٍ صَدَقَةٌ

Jābir ibn 'Abdullāh رضي الله عنهما narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

"Every act of goodness is charity." (Ṣaḥīḥ al-Bukhārī)

Ṣadaqah

Aḥadīth

عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ

Abū Kabshah al-Anmāriy رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

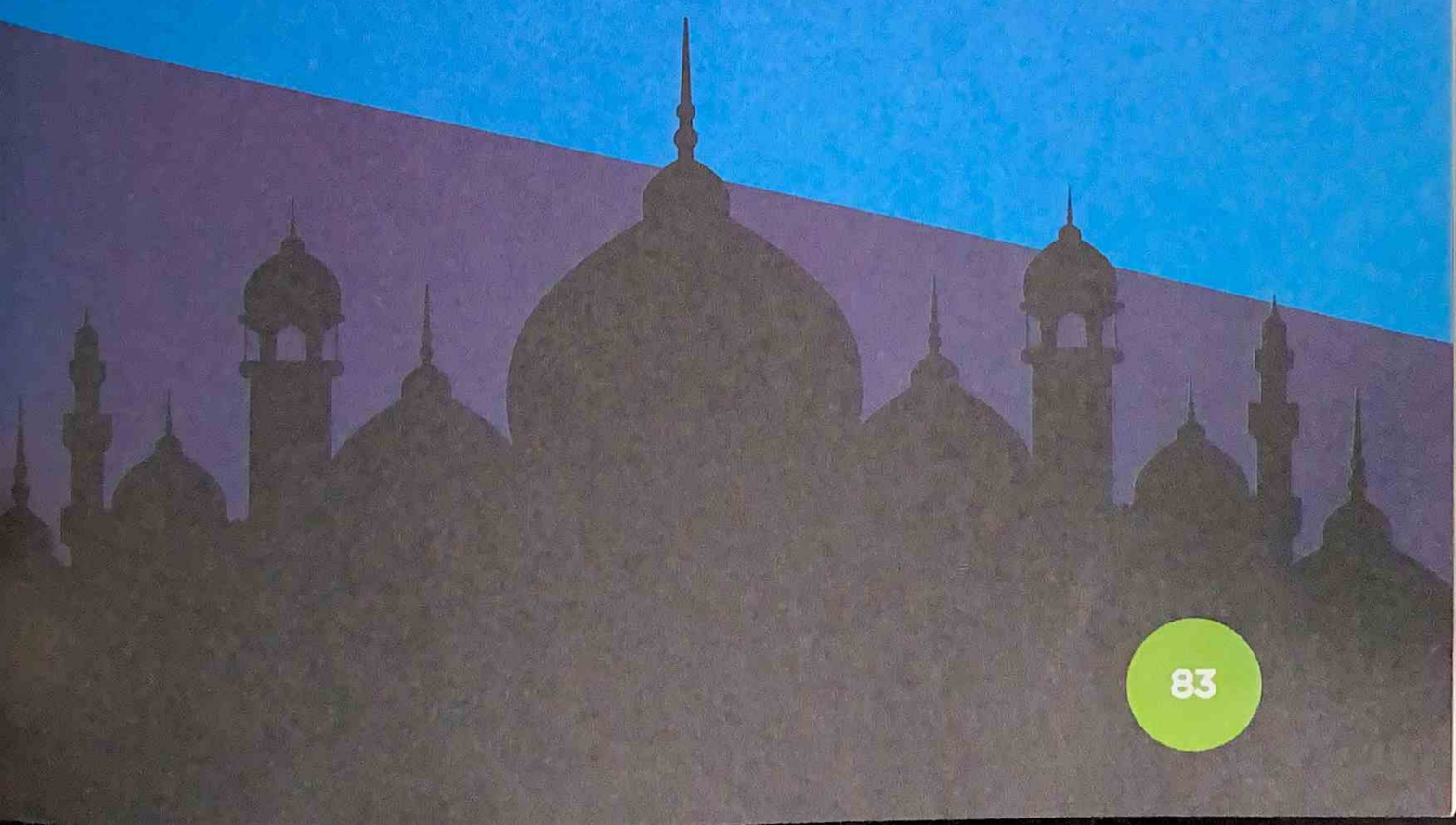
"A person's wealth will never decrease from giving in charity." (Tirmidhī)

Ramaḍān

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Abū Hurayrah رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

"Whoever fasts during Ramaḍān with faith seeking his reward from Allāh سبحانه وتعالى, will have his past sins forgiven." (Ṣaḥīḥ al-Bukhārī)



Friendship

Aḥadīth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
قَالَ، اَلْمَرْءُ عَلَى دِيْنِ خَلِيْلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

Abū Hurayrah رضي الله عنه narrated that the Beloved Messenger Muḥammad صلى الله عليه وسلم said:

"A person tends to follow the faith (and lifestyle) of his friends, so be careful who you make friends with." (Musnad Aḥmad)