

INTRODUCTION

INTRODUCTION

COMPREHENSIVE COURSE OF ISLAMIC STUDIES

PURPOSE:

This course is specially designed to keep in view the following goals:

- (a) To bridge the gap between graduates of traditional Islamic schools and the secular colleges and universities.
- (b) To present an overview of the vast fields of Islamic sciences and arts and their development over time by some of the greatest minds in history.
- (c) To give a crash course to those who have developed an urge to learn the teachings of Islam and their applications in our lives would otherwise not be able to find the time.
- (d) To stimulate the desire to get involved in Islamic work, and shape individual and collective lives in light of knowledge.
- (e) To encourage research and the preparation of intellectual leaders who would be able to Islamise secular knowledge go on to challenge, in every field, the materialist view of life while providing an Islamic alternative.
- (f) To encourage the use of modern tools of research (computers, sampling, models and paradigm, etc...) thereby expanding the area of one's understanding of the teachings of Islam in addition and by satisfying the immense and ever increasing demand of information about the Islamic way of life.
- (g) To enable the student to relate the teachings of Quraan and Hadith to the contemporary issues and Problems and attempt to propose the solutions.

ASST. IMAAM COURSE

ROLE of MASJID and IMAAM in ISLAM

In all situations and surroundings, whether in an Islamic State or a non-Muslim country with an existing Muslim population, the Masjid must play the central role in educating, organizing, inspiring, uniting and solving the problems the community faces in all walks of life. In order to achieve this goal, several things are needed, including buildings, furniture, financial resources, attendance and participation, of the Muslims as well as an IMAAM (Leader).

IMA MAH (Leadership) in Islam, both the secular and the religious were one and the same. The Prophet Muhammad (pbuh) and his rightly guided caliphs were comprehensive leaders of the community, guiding them both in religious and temporal areas. Local Governors, etc., used to play the same dual role.

Due to various reasons the degenerated Muslims are, in general, being led by Imaams in Masjids (for religious activities) and by their secular leaders elsewhere.

INTRODUCTION

The Advent of Muslims in the west, in a very large number, and establishment of over one thousand Masajid during last few decades in U.S.A., created lots of facilities as well as challenges for the Muslims.

One of the basic challenge is how to find a qualified IMAAM? Various communities have different answers to this challenge. But till we develop special Islamic colleges and Jamyaat(universities) for Islamic Studies and training and Ulema, it is very important that we make special effort to train the secularly educated Muslims to fulfill the obligations and duties of IMAAM. This training(education or schooling) needs intellectual exercise, as well as practical training.

In view of this need, an Assistant to Imaam course has been developed which would give the individuals the necessary training to perform basic tasks as an Imaam with a good understanding of Islam in the light of Quraan and Sunnah. It has been named deliberately an Assistant to Imaam course to avoid over confidence among the would be graduates and the over simplification of the duties of leaders (IMAAMS).

COURSE DESCRIPTION

This course is designed for the secularly educated Muslims, who can recite Quraan and can read the Arabic(Vowel)text. The topics include a comprehensive understanding of beliefs(Aqaid), Halal (lawful), Haram(unlawful), various rules in every walk of life, as well as detailed study of Ibaadaat (acts of worship) and ceremonial and collective functions.

After spending 25 hours in class and about 50 hours at home, a student can qualify to lead the Muslims according to SHARIAH, if need arises. I hope educated Muslims will benefit from this effort to meet the challenge of leading their communities with confidence.

The current edition has new material covering almost 80 additional pages. More topics were covered, especially the basic concepts of the Quraan. The summary of the explanation of topics were followed by Quizzes and test papers, enhancing the understanding of the subjects.

Any suggestions for improvement in this course will be received gratefully.

Wassalam

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INTRODUCTION

ISLAMIC STUDIES AND ASST. IMAAM TRAINING COURSE HIGHLIGHTS

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. JANAZA GHUSUL & SALAT	
. NIKAH(Marriage ceremony)	
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THE QURAAN

I. Introduction & Definition

- .Name and meaning
- .Language/History & Heritage
- .Central theme & topics
- .Purpose of revelation
- .The relationship with Prophet Muhammed(pbuh)
- .History of revelation
- .The state of revelation

II. Compilation and Arrangement

- .Arrangement & Collection
- .Transcript: Official & individual
- .System of preservation
- .Transfer to subsequent generations

III. Sciences & Arts

- .Ilmut Tafsir - The Science of explaining text
- .Ilmul Kalam - The Science of reasoning behind Aqaid/Ibadaat, etc.
- .Ilmul Fiqh - The Science of understanding and determining intent
- .Israeliyaat (Bible) - The literature of Scriptures
- .Tajweed (phonetics), Kitabat (calligraphy) - The Art of Pronouncing and Writing

IV. Basic Terms

(All terms are arbitrary and in alphabetical order)

- | | | | |
|------------------------|--------------------------|---------------------------|--------------------------|
| 1. <u>Aayaat</u> | 12. <u>Hawa-Nafs</u> | 25. <u>Kitab, Suhuf</u> | 39. <u>Taqwa-Muttaqi</u> |
| 2. <u>Ahle-Kitab</u> | 13. <u>Hayat-Mauth</u> | 26. <u>Khilafat,</u> | 40. <u>Ummat, Millat</u> |
| 3. <u>Akhirat</u> | 14. <u>Hikmat</u> | <u>Istikhlaaf</u> | 41. <u>Wahi, Ruya</u> |
| 4. <u>Allah</u> | 15. <u>Huq-Batil</u> | 27. <u>Kufr, Kafir</u> | 42. <u>Walyat - Wali</u> |
| 5. <u>Ansar</u> | 16. <u>Ibadaat</u> | 28. <u>Malaika</u> | 43. <u>Zulm, Zalim</u> |
| 6. <u>Amr bil</u> | 17. <u>Ihsan-Muhsin</u> | 29. <u>Muslim</u> | 44. <u>Zikr</u> |
| <u>Maroof</u> | 18. <u>Iman, Mumin</u> | 30. <u>Nabi – Rasool</u> | 45. <u>Istigfaar</u> |
| <u>Wanahi</u> | 19. <u>Islam</u> | 31. <u>Nifaq, Munafiq</u> | 46. |
| <u>Anil Munker</u> | 20. <u>Israaf</u> | 32. <u>Rab</u> | 47. |
| 7. <u>Barzakh</u> | 21. <u>Istikbar</u> | 33. <u>Sabr</u> | 48. |
| 8. <u>Dawat – Dai</u> | <u>Istizaaf</u> | 34. <u>Shirk, Mushrik</u> | 49. |
| 9. <u>Dean</u> | 22. <u>Itaat</u> | 35. <u>Shahadat</u> | 50. |
| 10. <u>Falah Wa</u> | 23. <u>Jannat-</u> | 36. <u>Shukker</u> | |
| <u>Khusraan</u> | <u>Jahannum</u> | 37. <u>Tableegh</u> | |
| 11. <u>Fisq, Fasiq</u> | 24. <u>Jihaad-Qitaal</u> | 38. <u>Taghoot, Taghi</u> | |

BASIC TERMS AND THEIR REFERENCES IN THE QURAAAN

Term: AAYAT

Meaning:
Signs of Allah,
also verse

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:252
BAQARAH	2:266
BANI ISRAEL	17:12
MARYAM	19:58
RUM(ROME)	30:20
RUM(ROME)	30:21

Term: AHLE KITAB

Meaning:
People of scriptures, Jews and
Christians

<u>Surah</u>	<u>Number:Verse</u>
ALE IMRAN	3:64
ALE IMRAN	3:110
NISA	4:123
NISA	5:59
MAIDAH	5:65

Term: AKHIRAT

Meaning: Hereafter

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:64
ALE IMRAN	3:110
NISA	4:123
NISA	4:171
MAIDAH	5:59
MAIDAH	5:65

Term: ALLAH

Meaning: Illah = god
Allah = GOD, The Almighty,
Unseen helper, Source of
consolation

<u>SURAH</u>	<u>Number:Verse</u>
AN'AM	6:91
TAUBAH	9:1
YUNUS	10:18
HUD	11:26
NAHL	16:18
MARYAM	19:30

Term: ANSAR

Meaning:
Supporters, Helpers

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:192
TAUBAH	9:100
SAFF	61:14

Term: AMR BIL MAROOF
WA NAHI ANIL-MUNKER

Meaning:
Command what is right and
forbid what is wrong and evil

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:104
MAIDAH	5:79
TAUBAH	9:71
NUR	24:21
ANKABUT	29:45
LUQMAN	31:17

Term: BARZAKH

Meaning:
Barrier, a partition that is
forbidden to be passed.

<u>SURAH</u>	<u>Number:Verse</u>
MUMINUN	23:100
FURQAAN	25:53
AR-RAHMAN	56:20

Term: DAWAT, DAI

Meaning:
Invitation - One who invites
Someone to Allah

<u>SURAH</u>	<u>Number:Verse</u>
NAHL	16:125
QASAS	28:87
AHZAB	33:46
AHQAAF	46:31
AHQAAF	46:32

Term: DEEN

Meaning: Control and
Subjugation, Surrender &
obedience, Domination, Rules &
Rewards, Customs

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:19
YUNUS	10:22
YUSUF	12:86
NUR	24:2
RUM(ROME)	30:30
ZUMAR	39:2

QURAAAN

BASIC TERMS AND THEIR REFERENCES IN THE QURAAAN

Term: FALAH WA
KHURSAN

Meaning: Success and Loss

Term: HAYAT – MAUTH

Meaning:

Life - Death

Term: IBADAH

Meaning:

Worship with utmost respect
Obedience, Enslavement.
*I have not created Jinn and
mankind except to worship
(Ibadah) me*

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:85
NISA	4:119
A'RAF	7:69
YUNUS	10:45
MUMINUN	23:1
A'ALA	87:14

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:154
YUNUS	10:56
RUM(ROME)	30:19
JATHIAH	45:36
QAAF	50:19
MULK	67:2

<u>SURAH</u>	<u>Number:Verse</u>
KAHF	18:12
MARYAM	19:82
ANBIA	21:60
AHQAAF	46:6

Term: FISQ-FASIQ

Meaning: Transgression -
Trangessor, Wrong doer

Term: HIKMAT

Meaning: Wisdom

Term: IHSAN - MUHSIN

Meaning:

Good deed, Kindness - Good
doer

<u>SURAH</u>	<u>Number Verse</u>
TAUBAH	9:67
ISRA	17:16
ANKABUT	29:37
HUJARAT	49:6

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:151
BAQARAH	2:269
NISA	4:113
NAHL	16:125
AHZAAB	33:38

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:83
BAQARAH	2:112
NAHL	16:90
AHZAB	33:29
ZUMAR	39:34

Term: HAWA-e-NAFS

Meaning:

Self – Worthless Desires

Term: HAQ – BATIL

Meaning:

Truth – Falsehood

<u>SURAH</u>	<u>Number Verse</u>
A'RAF	7:176
TAHA	20:16
QASAS	28:50
JATHIYAH	45:23
NAZI'AT	79:41

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:42
BAQARAH	2:109
BAQARAH	2:213
ANFAAL	8:7
YUNUS	10:35
BANI ISRAEL	17:81

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:108
ALE IMRAN	3:167
ALE IMRAN	3:173
MAIDAH	5:5
TAUBAH	9:23
GHAFER	40:10

Term: IMAN - MUMIN

Meaning:

Iman-Faith, Belief
with conviction and its
declaration-Verbal with
tongue Mumin – Believer who
makes Jihad in the path of
Allah

QURAAAN

BASIC TERMS AND THEIR REFERENCES IN THE QURAN

Term: ISLAM

Meaning: Peace, Submission to the will of Allah and it is the only acceptable way to Allah

Term: ITAAT

Meaning:
Obedience

Term: KITAB-SAHIFAH,

Meaning:
Record(in the form of Tales and Proverbs).

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:19
MAIDAH	5:3
AN'AM	6:126
TAUBAH	9:74
HUJURAT	49:18
SAFF	61:7

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:285
ALE IMRAN	3:83
ALE IMRAN	3:149
NISA	4:80
TAUBAH	9:53
HUJURAT	49:14

<u>SURAH</u>	<u>Number:Verse</u>
YUNUS	10:81
TAHA	20:133
ANKABUT	29:51
LUQMAN	31:2
YASIN	36:53
SHURAH	42:52

Term: ISRAAF

Meaning:
Wasteful or Transgression

Term: JANNAH-JAHANNUM

Meaning:
Paradise – Hell

Term: KHILAFAT

Meaning:
Vicegerent, Heir or Successio

<u>SURAH</u>	<u>Number:Verse</u>
A'RAF	7:31
ALE IMRAN	3:147
YUNUS	10:12
GHA FIR	40:28
GHA FIR	40:43

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:214
BAQARAH	2:221
MAIDAH	5:85
FURQAAN	25:24
INSAN	76:12

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:30
AN'AM	6:165
YUNUS	10:14
MARYAM	19:59

Term: ISTIKBAR-ISTIZAAF

Meaning:
Arrogance - Weakness or Powerless

Term: JIHAD-QITAAL

Meaning:
Struggle – Fight in the cause of Allah

Term: KUFIR-KAFIR

Meaning:
Reject Faith - Unbeliever

<u>SURAH</u>	<u>Number:Verse</u>
A'RAF	7:36
A'RAF	7:75
A'RAF	7:79
IBRAHIM	14:21
SABA	34:31

<u>SURAH</u>	<u>Number:Verse</u>	<u>SURAH</u>	<u>Number:Verse</u>
MAIDAH	5:54	BAQARAH	2:161
TAUBAH	9:19	ALE IMRAN	3:98
TAUBAH	9:79	MAIDAH	5:44
HAJJ	22:78	NAHL	16:106
ANKABOOT	29:6	NAML	28:40
TAHREEM	66:8	TAGHBUN	64:2

QURAAAN

BASIC TERMS AND THEIR REFERENCES IN THE QURAAAN

Term: MALAIKA

Meaning:

Malak - Angel

MALAIKA (plural) - Angels

Term: NIFAQ-MUNAFIQ

Meaning:

Hypocrisy - Hypocrite

Assuming a false Virtue -

Unsincerity

Term: SHIRK-MUSHRIK

Meaning:

Associating other deity with

Allah (One God) - One who

practices Shirk

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:98
BANI ISRAEL	17:95
FURQAAN	25:22
AHZAB	33:56
SAFFAT	38:150
FUSSILAT	41:30

<u>SURAH</u>	<u>Number:Verse</u>
NISA	4:138
NISA	4:145
TAUBAH	9:67
TAUBAH	9:77
TAHREEM	66:8
MUNAFIQUN	63:8

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:221
ALE IMRAN	3:151
AN'AM	6:81
TAUBAH	9:28
TAUBAH	9:33
RA'AD	13:26

Term: MUSLIM

Meaning: One who surrenders

to the will of Allah and then

receive Peace. It could be the

term to identify those who claim

Islam.

Term: RAB

Meaning:

Provider, Sustainer, Guardian

Central Figure, Owner

Term: SHAHADAT

Meaning:

Testimony, Being witness

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:132
ALE IMRAN	3:84
AN'AM	6:126
TAUBAH	9:74
YUSUF	12:101
ZUMAR	39:22

<u>SURAH</u>	<u>Number:Verse</u>
FATIHA	1:2
BAQARAH	2:5
ALE IMRAN	3:4
TAUBAH	9:5
ANBIA	21:4
YASIN	36:4

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:185
AN'AM	4:147
BANI ISRAEL	14:147
AHZAB	28:40
FUSSILAT	31:12

Term: NABI-RASOOL

Meaning: Nabie- Prophet,

Messenger of Allah.

They could be Killed.

Rasool- Apostle. They could not

be seriously harmed or Killed

Term: SABR

Meaning:

Patience

Term: SHUKKER

Meaning:

Thankful, Grateful

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:87
BAQARAH	2:143
ALE IMRAN	3:81
MARYAM	19:51
NUR	24:63
FATH	48:9

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:120
A'RAF	7:87
SHURAH	42:43
AHQAF	46:35

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:185
NISA	4:147
IBRAHIM	14:7
NAML	28:40
LUQMAN	31:12

QURAAN

BASIC TERMS AND THEIR REFERENCES IN THE QURAAN

Terms: TABLEEGH

Meaning:

To Convey and Preach the Message

<u>SURAH</u>	<u>Number:Verse</u>
MAIDAH	5:67
AN'AM	6:19
A'RAF	7:79
AHZAB	33:39

Term: TAGHOOT-TAGHI

Meaning:

Evil - Transgressor, Wrong Doer

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:256
BAQARAH	2:257
NISA	4:60
NISA	4 :76
SAD	38:55
ZUMAR	39:17

Term: TAQWA-MUTTAQI

Meaning:

Piety – Righteous

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:256
MAIDAH	5:2
HUR	15:45
MUHAMMAD	47:15
MUHAMMAD	47:18
HUJURAT	49:3

Term: UMMAT-MILLAT

Meaning:

Nation(Brotherhood) – Forum of Religion

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	2:120
YUSUF	12:37
KAHF	18:20
HAJJ	22:78
MUMINUN	23:52

Term: WAHI-RUYA

Meaning:

Divine Inspiration - Vision

<u>SURAH</u>	<u>Number:Verse</u>
NISA	4:163
AN'AM	6:19
ANBIA	21:7
SHURAH	42:7
AL-FATH	48:27

Term: WALAYAT-WALI

Meaning:

Protection – Friend, Supporter, Also Ruler

<u>SURAH</u>	<u>Number:Verse</u>
ALE IMRAN	3:68
NISA	4:119
MAIDAH	5:51
MAIDAH	5:55
JATHIYAH	45:19

Term: ZULM - ZALIM

Meaning:

Injustice – Wrong doer, Abuser, Suppressor

<u>SURAH</u>	<u>Number:Verse</u>
BAQARAH	
BAQARAH	
NISA	
ANFAAL	
FURQAAN	
TALAQ	
<u>Term:</u> ZIKR	
<u>Meaning:</u>	
Message(Qur'an)	
or Remembrance of Allah	

<u>SURAH</u>	<u>Number:Verse</u>
ZUKHRUF	43:44
QAMAR	54:17
HADEED	57:16
MUNAFIQUN	63:9
QALAM	68:52

QURAAN

QURAAN INTRODUCTIONS

References in Quraan for the following:

INTRODUCING QURAAN:

<u>SURAH</u>	<u>AAYAH</u>
. BAQARAH	(2: 02)
. NISA	(4: 82)
. MAIDAH	(5: 83)
. A'RAF	(7: 157)
. RA'AD	(13: 31)
. SHUARA	(26: 192)

PREDICTIONS IN AL-QURAAN:

. BAQARAH	(2: 23)
. MAIDAH	(5: 67)
. A'RAF	(7: 167)
. HUR	(15:09)
. NUR	(24:55)
. RUM	(30: 02-04)
. YASIN	(36: 39:-40)
. FATH	(48: 27)
. DUHA	(93: 04)
. INSHARAH	(94: 04)
. KAWTHAR	(108: 03)

NAMES OF AL-QURAAN:

. AL-QURAAN	(Surah: BANI ISRAIL)
. MAJEED	(Surah: QAAF)
. HAKEEM	(Surah: YASIN)
. AL-FURQAAN	(Surah: AL-FURQAAN)
. AL-HUDA	(Surah: BAQARAH)
. AL-KITAB	(Surah: HUR)
. ZIKAR	(Surah: A'RAF)
. TAZKERAH	(Surah: TA'HA)

OTHER TOPICS:

- . MINIMUM TIME TO FINISH RECITATION OF AL-QURAAN
- . ARRANGEMENT OF QURAAN - TAWFIQI
- . SCRIPT OF AL-QURAAN

OTHER TOPICS:

SUCCESS:

Surah: 4:73, 5:119, 9:73, 9:88, 23:1, 61:12,

STATUS:

Surah: 2:64, 2:122, 3:73, 7:140, 9:20,12:76

QURAAN

INTRODUCING QURAAN:

YUSUF(JOSEPH, 12)

111. In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

SHU'RAH(THE POETS, 26)

188. He said: My Lord is best aware of what ye do.

189. But they denied him, so there came on them the retribution of the day of gloom. Lo! It was the retribution of an awful Day.

190. Lo! Herein is indeed a portent; yet most of Them are not believers.

191. And lo! Thy Lord! He is indeed the Mighty, the Merciful.

192. And lo! It is a revelation of the Lord of the Worlds,

193. Which the True Spirit hath brought down.

194. Upon thy heart, that thou mayest be (one) of the warners,

194. In plain Arabic speech.

REASONS for QURAAN being from ALLAH:

NISA(WOMEN, 4)

82. Will they not then ponder on the Qur'an? If it had been from other than Allah they would Heavy found therein much incongruity

AI-ANBIA(THE PROPHETS, 21)

30. Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing Of water? Will they not then believe?

QURAAN

CHALLENGE to bring another Book like QURAAN:

BAQARAH(THE COW, 2)

23. And if ye are in doubt concerning that which We reveal unto Our slave(Muhammead), then produce a surah of the like thereof, and call your witnesses beside Allah if ye are truthful.

PROPHECIES in the SCRIPTURES about PROPHET MUHAMMAD(pbuh) and His Role:

A'RAF(THE HEIGHTS 7)

157. Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel(which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honor him, and help him, and follow the light which is sent down with him: they are the successful.

AN'AM(CATTLE, 6)

114. Shall I seek other than Allah for judge, When He it is who hath revealed unto you(this) Scripture, fully explained? Those unto whom We gave the Scripture(aforetime) know that it is Revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.

ANKABOOT(THE SPIDER, 29)

47. In like manner We have revealed unto thee the Scripture, and those unto whom We gave the Scripture aforetime will believe therein;of these (also) there some who believe therein. And None deny Our Revelations save the disbelievers.

QURAAN

CHALLENGE to bring another Book like QURAAN:

BAQARAH(THE COW, 2)

23. And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.

PROPHECIES in the SCRIPTURES about PROPHET MUHAMMAD(pbuh) and His Role:

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QURAAN

PREDICTIONS IN QURAAN:

AL-MAIDAH(THE TABLE SPREAD, 5)

67. O Messenger! Make know that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth no the disbelieving folk.

AL-A'RAF(THE HEIGHTS, 7)

167. And (remember) when the Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! Verily He is Forgiving, Merciful.

NUR (LIGHT, 24)

55. Allah hath promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others);and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve me They ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.

AR-RUM(THE ROMANS, 30)

2. The Romans have been defeated
3. In the nearer land, and they, after their defeat, will be victorious
4. Within ten years—Allah's is the command un the former case and in the later- and in that day believers will rejoice

FATH(VICTORY, 48)

27. Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But he knoweth that which ye know not, and hath given you a near victory beforehand.

QURAAN

PREDICTIONS IN QURAAN:

AL-TUR(THE MOUNT, 52)

48. So wait patiently(O Muhammad) for thy Lord's decree, for surely thou art in our sight: and hymn the praise of thy Lord when thou uprisest.

AD-DUHA(THE MORNING HOURS, 93)

4. And verily the letter portion will be better for thee than the former

AL-KAWTHAR(ABUNDANCE, 108)

3. Lo! It is thy insulter (and not thou) who is without posterity.

SCIENTIFIC STATEMENT

YASIN(YASIN, 36)

39. And for the moon We have appointed mansions till she return like an old shrivelled palm leaf.

40. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.

HA-MIM AS-SAJDAH(FUSSILAT, 41)

24. And We assigned them comrades (in the World), who made their present and their past fair-seeming unto them. And the world concerning nations of the jinn and mankind who passed away before them hath effect for them. Verily they are the losers.

QURAAN

NIFAO-MUNAFIQ (THE HYPOCRITES):

NISA(WOMEN, 4)

142. Lo! the hypocrites see to beguile Allah, but it is Allah who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

143. Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:

144. O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah give a clear warrant against you?

145. Lo! the hypocrites (will be) in the lowest deep of fire, and thou wilt find no helper for them;

TAUBAH(REPENTANCE, 9)

67. The hypocrites, both men and women, Proceed one from another. They enjoin the wrong, and forbid the right, and they withhold their hands(for spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.

ANKABUT(THE SPIDER, 29)

10. Of mankind is he who saith: We believe on Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from the Lord, will say: Lo! we were with you (all the while). Is it not Allah best aware of what is in the bosoms of (His) creatures?

11. Verily Allah knoweih those who believe, and verily He knoweth the hypocrites.

QURAAN

NIFAO-MUNAFIQ (THE HYPOCRITES):

AL-AHZAB(THE CLANS, 33)

73. So Allah punisheth hypocritical women, and Idolatrous men and idolatrous women. But Allah Pardoneth believing men and believing women, and Allah is Forgiving, merciful.

BLINDLY FOLLOWING THE DESIRES

ITTIBAH HAWA):

AL-KAHF(THE CAVE, 18)

28. Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His countenance; and let not thine eyes overlook them, desiring the pomp of life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case has been abandoned.

AL-QASAS (THE STORY, 28)

49. And if they answer thee not, then that what they follow their lusts. And who goeth farther astray than he who followeth his lust without guidance from allah? Lo! Allah guideth not wrongdoing folk.

AL-FURQAN(THE CRITERION, 25)

43. Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?

44. Or deemest thou that most of the hear or Understand? They are but as the cattle-nay, but They are farther away!

SAD(SAD, Arabic alphabet, 38)

25. (And it was said to him): O David! Lo! We have set thee as a viceroy in the earth; therefore judge aright between mankind, and follow no desier that It beguile thee from the way of Allah. Lo! those who wander from the way of allah have an awful doom, forasmuch as they forget the Day of Reckoning.

ZAN, SPECULATION (PERCEPTION):

SAD(SADm Arabic alphabet, 38)

26. And We created not the heaven and the Earth and all this in between them in vain. That is the opinion of those who disbelieve, and Woe unto those who disbelieve from the Fire!

QURAAN

ISTIKBAR (ARROGANCE):

AL-BAQARAH(THE COW, 2)

34. And when we said unto the angels: Prostrate yourselves before Adam, they fell Prostrate, all save Iblis. He demurred through Pride, and so became a disbeliever.

AL-JATHIYAH(CROUCHING, 45)

31. And as for those who disbelieved(it will be said unto them): Were not Our revelation recited unto you? Be ye were scornful and became a guilty folk.

32. And when it was said: Lo! Allah's promise is the the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.

AT-TUR(THE MOUNT, 52)

23. They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which(they) themselves desire. And now the guidance from their Lord hath come unto them.

24. Or shall man have what he coveteth?

25. But unto Allah belongeth the after (life), and the former.

26. And how many angels are in the heavens Whose intercession availeth naught save after Allah giveth leave to whom he chooseth and accepteth!

27. Lo! it is those who disbelieve in the Hereafter who name the angels with name of Females.

28. And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of truth.

29. Then withdraw(O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world.

30. Such is there sum of knowledge. Lo! thy lord is best aware of him who strayeth, and He is best aware of him who goeth right.

QURAAN

ISTIKBAR (ARROGANCE):

YUNUS(JONAH, 10)

35. Most of them follow naught but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is aware of what they do.

FATH(VICTORY, 48)

25. When those who disbelieve had set up in Their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.

RAHBANIAH (GIVING UP OBLIGATIONS OF THIS WORLD):

AL-HADID(IRON, 57)

26. Then We caused our messenger to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the gospel, and placed compassion and mercy in the hearts of those who followed Him. But monasticism they invented- We ordained it not for them -only seeking Allah's pleasure, and they observed it not with right observance. So we give those of them who believe their reward, but many of them are evil-livers.

FOLLOWING THE RELIGIOUS SCHOLARS:

TAUBAH(REPENTANCE, 9)

31. They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He Glorified from that they ascribe as partner (unto Him)!

QURAAN

IBADAH(Worship of Allah):

NISA(WOMEN, 4)

101. And when ye go forth in the land, it is no sin for you to curtail(your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

102. And when thou(O Muhammad) art among them the arrangeest(their) worship for them, let only a party of them stand with thee (to worship) and let then take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth For the disbelievers shameful punishment.

MARYAM(MARY, 19)

59. Now there hath succeeded them a later generation who have ruined worship and have followed lusts. But they will meet deception.

TAHA (20)

132 And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provide for thee. And the sequel if for righteousness.

AL-MA'ARIJ(70)

(The ASCENDING STAIRWAYS)

33. And those who are attentive at their Worship.

AL-MUDATH-THIR(74)

(THE CLOAKED ONE)

41. What hath brought u to this burning?

43. They will answer: We were not of those who prayed.

QURAAN

JIHAD (Fighting the non-believers for Allah):

TAUBAH(REPENTANCE, 9)

12. But if they repent and establish worship and pay the poor-due, then they are your brethern in religion. We detail Our revelation for a people who have knowledge.

13. And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelieve-Lo! they have no binding oaths-in order that they may desist.

SUCCESS AND LOSS:

AL-BAQARAH(THE COW, 2)

45. Seek help in patience and prayer; and truly it is hard save for the humble-minded.

MUMINUN (THE BELIEVERS, 23)

1. Successful indeed are the believers
2. Who are humble in their prayers.
3. And who paid heed to their prayers.

ZIKR (Remembrance of Allah):

TA HA(20)

14. Lo! I, even I, am Allah. There is no God save Me. So serve Me and establish worship for My remembrance.

Bismillah-I-Rahman-ir-Raheem

Basic concepts in the QURAN and SUNNAH--

WHAT IS IMAN?

The literal translation of the word “ IMAN “ is FAITH.

The declaration of Faith is the KALIMAH.

THERE IS NO DEITY EXCEPT ALLAH AND
MUHAMMAD IS HIS MESSENGER.

But saying the KALIMAH is not enough. You must also

BELIEVE IN ALLAH AND THE LAST DAY AND
THE ANGELS AND THE SCRIPTURES AND THE
PROPHETS;-(Baqarah 2:177,285)

These Beliefs must be coupled with conviction from the depth of the heart that it is the truth. More importantly the Beliefs must be supported with DEEDS.

THOSE WHO BELIEVE AND DO GOOD-(Al-Asr 103:3)

To know what the right DEEDS are we have to have KNOWLEDGE of right and wrong. The true source of KNOWLEDGE is the QURAN and the SUNNAH.

But ritual recitation of the QURAN is not enough.

THE QURAN IS NOT FOR RECITING ALONE BUT
FOR MEDITATION-(Muhammed 47:24)
FOR DEEP THINKING-(Exile:21)
FOR PONDERING-(Imran:191)
FOR UNDERSTANDING-(WOMEN:78)
FOR PEOPLE WHO HAVE SENSE-(Baqhrah:164)
FOR MEDITATION-(An-Nahal 16:44)

Once you have desire, conviction and knowledge you are ready for the true "DEEN".

THE ONLY (TRUE) DEEN IN THE SIGHT OF
GOD IS (MAN'S) SELF SURRENDER (TO HIM)
-(Al-Imran:19)

When your DEEN is complete you are called a TRUE BELIEVER.

THEY ONLY ARE THE TRUE BELIEVERS WHOSE
HEARTS FEEL SUBMISSIVE WHEN GOD IS MENT-
IONED; AND WHEN REVELATIONS OF GOD ARE
RECITED UNTO THEM, THEY (THE REVELATIONS)
INCREASE AND STRENGTHEN THEIR FAITH; AND
WHO TRUST IN THEIR LORD, ESTABLISH THE
PRAYER AND SPEND (IN THE CAUSE OF GOD) OF

WHAT WE HAVE BESTOWED ON THEM. THOSE ARE
THEY WHO ARE IN TRUTH BELIEVERS-(Al-Anfal 8:2-4)

But BEWARE!!!!

DO YOU IMAGINE THAT THEY WILL BE LEFT
(AT EASE) BECAUSE THEY SAY, WE BELIEVE,
AND WILL NOT BE TESTED WITH AFFLICTION,

LO! WE TESTED THOSE WHO WERE BEFORE YOU.
THUS ALLAH KNOWETH THOSE WHO ARE SINCE-
RE, AND KNOWETH THOSE WHO FEIGN.-(Al-Ankabut 29:2-3)

Only when you come out of the test with your IMAN intact and strengthened you will truly have accomplished your goal in life.

Other references in the Quran regarding IMAN:

SAY: MY PRAYERS AND MY SACRIFICES, AND
MY LIVING AND MY DYING ARE FOR ALLAH
ALONE, THE LORD OF THE ALL THE WORLDS-(Al-Anam 6:162)

GOD DOES NOT CHANGE THE CONDITION OF

PEOPLE UNLESS THEY FIRST CHANGE THAT WHICH IS IN THEIR HEARTS-(Ar-Ra'd13:11)

What the PROPHET (PBUH) had to say about IMAN:

HE TASTED IMAN WHO IS CONVINCED (OR PLEASED) THAT ALLAH IS HIS LORD AND ISLAM IS HIS WAY AND MUHAMMED (PBUH) IS HIS PROPHET.(Bukhari,Muslim by Abbas)

“NONE OF YOU CAN BE A BELIEVER UNTIL HIS OR HER DESIRES ARE IN ACCORDANCE WITH THE LAWS HE HAS BROUGHT.”(Mishkat by Ibn-Omar)

“NONE OF YOU BELIEVES UNTIL I AM DEARER TO HIM THAN HIS FATHER, HIS CHILD AND ALL MANKIND.”(Bukhari and Muslim)

NO ONE IS A TRUE BELIEVER UNTIL HE OR SHE DESIRETH FOR HIS/HER BROTHER THAT WHICH HE/SHE DESIRETH FOR HIMSELF OR HERSELF.”(Bukhari, Muslim by Anab)

GOD DOES NOT ACCEPT BELIEF IF IT IS NOT EXPRESSED IN DEED, AND DOES NOT ACCEPT DEEDS, IF THEY DO NOT CONFORM TO BELIEF

IMAN IS WHEN YOUR GOOD DEEDS PLEASE YOU AND YOUR EVIL DEEDS GRIEVE YOU

THE LORD DOES NOT REGARD A PRAYER IN WHICH THE HEART DOETH NOT ACCOMPANY THE BODY

MEEKNESS AND MODESTY ARE TWO BRANCHES OF IMAN

“ONE WHO LOVES FOR THE SAKE OF ALLAH ALONE, AND HATES FOR THE SAKE OF ALLAH ALONE, AND WHATEVER HE GIVES IF FOR THE SAKE OF ALLAH ALONE, AND WHATEVER HE WITHHOLDS IS FOR THE SAKE OF ALLAH ALONE – INDEED HE PERFECTS HIS IMAN” (Abu-Daud by Abu-Omama)

CHARACTERISTICS OF MU'MIN

MUSLIM- a SUBMITTER – a person who submits to Allah's guidance by obeying His laws.

MU'MIN- a BELIEVER – a muslim who in addition to submitting to the laws of Allah, also has the deep inner conviction of absolute faith in Allah.

THE WANDERING ARABS SAY: “WE BELIEVE.” SAY (UNTO THEM, O MUHAMMED) “YE BELIEVE NOT,” BUT INSTEAD SAY ONLY “WE SUBMIT,” FOR (TRUE) BELIEF HATH NOT ENTERED YOUR HEARTS.-(Al-Hujarath 49:14)

Allah has made a clear distinction between those who SUBMIT just to be accepted as muslims and those who SUBMIT because IMAN has captured their hearts. These are the true MU'MINS and it is repeatedly mentioned that:

THEY ONLY ARE THE TRUE BELIEVERS WHOSE HEARTS FEEL FEAR WHEN ALLAH IS MENTIONED
-(Al-Anfal 8:2)

For those that truly BELIEVE:

ALLAH HATH PROMISED, UNTO SUCH OF THEM AS BELIEVE AND DO GOOD WORKS, FORGIVENESS AND IMMENSE REWARD-(Al-Fatha 48:29)

The characteristics of a MU'MIN (true believer) are:

AND THE BELIEVERS, MEN AND WOMEN, ARE PROTECTING FRIENDS ONE OF ANOTHER; THEY ENJOIN THE RIGHT AND FORBID THE WRONG, AND THEY ESTABLISH WORSHIP AND THEY PAY THE POOR-DUE, AND THEY OBEY ALLAH AND HIS MESSENGER.-(Al-Tauba 9:71)

AND

TRIUMPHANT ARE THOSE WHO TURN REPENTANT (TO ALLAH), THOSE WHO SERVE(HIM), THOSE WHO PRAISE (HIM), THOSE WHO FAST, THOSE WHO BOW DOWN, THOSE WHO FALL PROSTRATE (IN WORSHIP), THOSE WHO ENJOIN THE RIGHT AND WHO FORBID THE WRONG AND THOSE WHO KEEP THE LIMITS (ORDAINED) OF ALLAH- AND GIVE GLAD TIDINGS TO BELIEVERS.-(Al-Tauba 9:112)

BELIEF is not just a passive act of internal meditation:

THE (TRUE) BELIEVERS ARE THOSE ONLY WHO BELIEVE IN ALLAH AND HIS MESSENGER AND AFTERWARD DOUBT NOT, BUT STRIVE WITH THEIR WEALTH AND THEIR LIVES FOR THE CAUSE OF ALLAH, SUCH ARE THE SINCERE.-(Al-Hujaraat 49:15)

If you TRULY BELIEVE then be ready to sacrifice (even your life), for Allah is very demanding:

OF THE BELIEVERS ARE MEN WHO ARE TRUE TO THAT WHICH THEY HAVE COVENATED WITH ALLAH. SOME OF THEM HAVE PAID THEIR VOWS BY DEATH (IN BATTLE) AND SOME OF THEM STILL ARE WAITING (TO FULLFILL THEIR VOWS); AND THEY HAVE NOT ALTERED IN THE LEAST.-(Al-Ahzab 33:23)

In summary

**LO! ALLAH HATH PURCHASED FROM THE BELIEVERS THEIR LIVES AND THEIR WEALTH BECAUSE THE GARDENS (PARADISE) WILL BE THEIRS.....
....IT IS A PROMISE WHICH IS BINDING ON HIM IN THE TORAH AND THE BIBLE AND THE**

QURAN. WHO FULFILLETH HIS COVENANT BETTER THAN ALLAH. REJOICE THEN IN YOUR BARGAIN THAT YOU HAVE MADE, FOR THAT IS THE SUPREME TRIUMPH.-(Al-Tauba 9:111)

The ultimate achievement is therefore for those:

WHO HAVE BELIEVED AND WHOSE HEARTS HAVE REST IN THE REMEMBRANCE OF ALLAH. VERILY IN THE REMEMBRANCE OF ALLAH DO HEARTS FIND REST.-(Al-Raad 13:28)

We are Muslims. We have now to strive to become MU'MINS. We have to develop absolute faith that our lives and our wealth really belongs to Allah. We are only trustees for a short period of time in this world. We dare not violate that trust.

It is easy to be believers when all "appears well" and Allah's mercy is upon us. Our faith is tested when things "appear to go wrong". If we are truly MU'MINS our motto should be "to struggle mightily to achieve Goodness in this world and accept whatever the outcome, with joy and peace in our hearts for it is Allah's will, and who really knows what is best for us, except Allah.

It is Hazrath ABU BAKER SIDDIQUE'S unquestioned acceptance of the Prophet's word about his journey to Jerusalem, to Heaven and back on the single night of Meraj, a feat that defied physical logic,

that make for a true MU'MIN.

Remember Prophet Ayy'oobs (Job) prayer during his severest afflictions and trials:

Remember Prophet Ayy'oobs (Job) prayer during his severest afflictions and trials:

"OH LORD, SO MUCH DISTRESS AND TROUBLE HAS SEIZED ME, BUT YOU ARE THE MOST MERCIFUL AND I ASK YOU MERCY."(Prophets 21:83)

What the PROPHET (PBUH) had to say about a MU'MIN:

HAPPY IS THE MU'MIN, IF GOOD BEFALLETH HIM, HE PRAISETH AND THANKETH GOD; AND, IF MISFORTUNE, PRAISETH GOD AND BEARETH IT PATIENTLY; THEREFORE A MU'MIN IS REWARDED IN EVERY AFFAIR, EVEN FOR HIS PUTTING A MOUTHFUL OF VICTUALS INTO THE MOUTH OF HIS WIFE.

A TRUE MU'MIN IS THANKFUL TO GOD IN PROSPERITY, AND RESIGNED TO HIS WILL IN ADVERSITY.

YOU WILL NOT ENTER PARADISE UNTIL YOU HAVE FAITH; AND YOU WILL NOT COMPLETE YOUR FAITH TILL YOU LOVE ONE ANOTHER.

ONE WHO IS NOT TRUSTWORTHY HAS NO FAITH AND ONE WHO DOES NOT KEEP HIS PROMISE HAS NO RELIGION (Bukhari)

HE IS NOT A BELIEVER WHO EATS HIS FILL WHILE HIS NEIGHBOR IS HUNGRY.(Bukhari)

Basic concepts in QURAN and SUNNAH—**ILM** or **KNOWLEDGE**

**RECITE IN THE NAME OF YOUR LORD WHO CREATED MAN FROM CLOTS OF BLOOD!
RECITE! YOUR LORD IS THE MOST BOUNTIFUL ONE WHO BY THE PEN TAUGHT MAN WHAT HE DID NOT KNOW.**
--(Al-Alaq 96:1-5)

The first revelation of the Quran, a powerful command to an illiterate person (an UMMI), clearly shows that Allah is the source of all knowledge. Man has no knowledge by himself but that which is given to him by God and the Quran is the proof.

SAY (O MUHAMMED) THE SOURCE OF KNOWLEDGE IS ALLAH, AND I AM A PLAIN WARNER.—(Al-Mulk 67:26)

Man thinks the source of his knowledge are his senses:

INDEED MAN TRANSGRESSES IN THINKING HIMSELF HIS OWN MASTER—
(Al-Alaq 96:6-7)

His senses only gives him knowledge of the physical world. Even with the best of these physical senses people

HEAR, BUT THEY HEAR NOT—(Al-Anfal 8:21)

except with Allah's divine inspiration.

Many generations have seen apples fall from trees but the inspiration was with Newton to understand the process. Not being a muslim he called it the "Law of Gravity". For a muslim it is the "Law of Nature", the "Law of the Creator". Every physical discovery only enhances a muslims understanding of the grandeur and the greatness of Allah, so that we might thank Him.

WE BESTOWED KNOWLEDGE ON DAVID AND SOLOMON.THEY SAID: 'PRAISE BE TO ALLAH WHO EXALTED US ABOVE MANY OF HIS BELIEVING SERVANTS.'
--(An-Naml 27:15)

Knowledge and leadership are inter-related. Knowledge is the source of superiority and leadership. Adam was given knowledge and thus became superior to the angels.(Baqara 2:30-34)

Advances in physical sciences may appear to dominate the material world but worship of the physical alone (Western Civalisation) leads to forgetfulness of Allah (The giver of knowledge) and hence moral and spiritual decay. Don't be dazzled by the mighty of today for their dominance is temporary.

HOW MANY TOWNSHIPS WERE MIGHTIER THAN YOUR OWN CITY, WHICH HAS CAST YOU OUT! WE DESTROYED THEM ALL—(Muhammed 47:13)

The purpose of life is not worship of man's achievements, but appreciating God's creation, obeying and worshiping Him, seeking His pleasure and success in the life of the hereafter. What you take from this world, is not your skill to add two and two, but the depth of your understanding and knowledge of God. So strive with your heart and your senses to understand this world as the creation of God.

SAY (O MUHAMMED), TRAVEL IN THE LAND AND SEE HOW HE ORIGINATED CREATION—(AL-Ankabuth 29:20)

Man needs help to relate what his senses see (ILM-UL-ZAHIR) to that which is Hidden (ILM-UL-GHAIB). The only source of this knowledge are the revelations through the Quran.

IT IS A SCRIPTURE THAT IS REVEALED TO YOU—(Al-Araf 7:2)

While the Quran mentions briefly some of the secrets of Natural Sciences, such as Astronomy (Ya sin), Embryology (Al Muminun), etc. the main purpose of the Quran is to teach mankind Behavioral Sciences; Man's relationship to each other, social order of civilization, the lawful and the unlawful, ideal Economic and Political systems, and above all the sovereignty of God. In addition the Quran provides a glimpse of the Meta-physical, a glimpse of God Himself, His purpose and the Hereafter.

THOSE TRULY FEAR ALLAH, AMONG HIS SERVANTS, WHO HAVE KNOWLEDGE --(Al-Fatir 35:28)

And Allah's promise is

ALLAH WILL RAISE TO HIGH RANKS THOSE THAT HAVE FAITH AND KNOWLEDGE AMONG YOU—(Al-Mujadilah 58:11)

Constantly pray

AND SAY 'MY LORD INCREASE ME IN KNOWLEDGE'—(Ta Ha 20:114)

What the Prophet (PBUH) said about KNOWLEDGE:

WHOEVER FOLLOWS A PATH IN SEARCH OF KNOWLEDGE; GOD WILL GUIDE HIM INTO A PATH LEADING TO HEAVEN. (Muslim)

IBN-ABBAS: I WOULD RATHER SPEND A PART OF THE NIGHT IN LEARNED DISCUSSION THAN IN CONTINUAL PRAYER.(Abu Huraiyrah)

WHOM GOD DOTHT LOVE, HE GIVETH KNOWLEDGE OF RELIGION AND GUIDETH HIM INTO THE STRAIGHT PATH.(Bukhari)

THE LEARNED MEN ARE THE HEIRS OF THE PROPHETS.

IBN-ABBAS: THE LEARNED MAN RANKS 700 GRADES ABOVE THE BELIEVERS: BETWEEN TWO OF WHICH IS A DISTANCE OF 500 YEARS.

WHAT IS IN THE HEAVENS AND IN THE EARTH INTERCEDES FOR THE LEARNED MAN.(Masibih)

THE PASSING AWAY OF A WHOLE TRIBE IS MORE TOLERABLE THAN THE DEATH OF A LEARNED MAN.

ON THE DAY OF RESURRECTION THE INK OF THE LEARNED MAN WILL BE LIKENED TO THE BLOOD OF A MARTYR.

THE LEARNED MAN IS THE TRUSTEE OF GOD ON EARTH.

WHEN A MAN DIES NO FURTHER REWARD IS RECORDED FOR HIS ACTIONS EXCEPT FOR THREE THINGS: SADAQA (CHARITY) WHICH CONTINUES TO BE SUPPLIED, KNOWLEDGE FROM WHICH BENEFIT CONTINUES TO BE REAPED AND THE PRAYERS OF A GOOD CHILD.(Muslim)

THE SEARCH OF KNOWLEDGE IS AN OBLIGATION LAID ON EVERY MUSLIM.(Ibn Majah, Bukhari)

“To be present in the circle of a learned man is better than prostrating oneself in prayer a thousand times, or visiting a thousand sick men, or witnessing a thousand funerals.”

It was then said,” O Apostle of God, is it also better than the reading of the Quran.”

To which he replied, “What good though is the Quran except through knowledge.”

THE KNOWLEDGE REFERRED TO BY THE PROPHET IS THE KNOWLEDGE OF:

1. GOD
2. THE QURAN
3. THE SUNNAH
4. THE LAWFUL AND UNLAWFUL
5. SCIENTIFIC AND TECHNICAL(that which will help mankind.)

Basic concepts in QURAN and SUNNAH – NIFAQ or HYPOCRISY

The definition of a HYPOCRITE in the Quran is:

THEY UTTER WITH THEIR MOUTHS A THING THAT IS NOT IN THEIR HEARTS. ALLAH IS BEST AWARE OF WHAT YOU HIDE.--(Al-Imran 3:167)

They come to salat reluctantly

WHEN THEY STAND UP TO WORSHIP THEY PERFORM IT LAGUINDLY AND TO BE SEEN ONLY BY MEN AND

THEY DON'T REMEMBER ALLAH.--(Al-Nisa 4:142)

Their faith is without conviction.

**AND OF MANKIND ARE SOME WHO SAY, WE BELIEVE
IN ALLAH AND THE LAST DAY, WHEN THEY BELIEVE
NOT--(Al-Baqarah 2:8)**

They think they are so smart that they are fooling everybody.

**THEY THINK TO DECEIVE ALLAH AND THOSE WHO
BELIEVE, AND THEY DECEIVE NONE SAVE THEMSEL-
VES, BUT THEY DO NOT REALIZE.--(Al-Baqarah 2:10)**

It is not the body or the mind that is the seat of true belief.

**IN THEIR HEARTS IS A DISEASE, AND ALLAH
INCREASETH THEIR DISEASE. A PAINFUL DOOM IS
THEIRS BECAUSE THEY LIE.--(Al-Baqarah 2:10)**

When they are with the believers they say, "we believe". When they are with the non-believers they say, " we are with you; verily we did but mock (the believers).—(2:14)

**ALLAH (HIMSELF) DOTH MOCK THEM, LEAVING THEM
TO WANDER BLINDLY IN DISOBEDIENCE--(Al-Baqarah 2:15)**

There are four symptoms of Nifaq (Hypocrisy): Even one is enough for hypocrisy but if you find all four you find a Kafir (Disbeliever)

1. He betrays a trust.
2. When he talks, he lies.
3. When he promises, he breaks his promise.
4. When he argues, he uses foul language.

-----Abdullah-bin-Amr (MISHKAT)

There are three differences between a sinful believer and a hypocrite.

1. A sinful believer accepts his actions as sinful, whereas a hypocrite makes excuses or devious interpretations to justify his sinful actions.
2. A hypocrite continues to do wrong even when he has the knowledge of halal and haram.
3. A hypocrite may repent but without a firm conviction, and continues to repeat his wrong actions.

Allah leaves some hope even to the disbelievers.

**IT MAY BE THAT ALLAH WILL RELENT TOWARD
THEM. LO! ALLAH IS RELENTING, MERCIFUL.
--(Al-Tauba 9:102)**

But to the hypocrites He is stern in His promise:

THEIR ULTIMATE ABODE IS HELL, A HAPLESS JOURNEY'S END.—(Al-Tauba 9:73)

Since a HYPOCRITE is not being held accountable immediately for his deceptions and since his comforts are not seized right away, he has a false sense of well-being. He does not understand the real meaning and priorities of life.

WHAT IS THE LIFE OF THE WORLD SAVE A PASTIME AND A SPORT. BETTER FAR IS THE ABODE OF THE HEREAFTER FOR THOSE WHO KEEP THEIR DUTY (TO ALLAH). HAVE YOU NO SENSE.—(Al-An'am)

BASIC CONCEPTS IN QURAN AND SUNNAH -- DEEN

The Quranic word “ DEEN “ has been translated into the English language as meaning “Religion”. This is not only simplistic but inaccurate. Religion refers to only that part of life where a person interacts with his God or Diety as in prayer or worship, but the word DEEN has a much broader meaning and encompasses the whole “WAY OF EXISTENCE”.

In the Quran the word DEEN has been used in three main contexts:

1. To establish a clear relationship between man and God. He is our only Master and we (man) are His servants.

THEY WERE NOT ENJOINED ANYTHING BUT THAT THEY SHOULD SERVE GOD, MAKING DEEN (SUBMISSION) EXCLUSIVELY HIS, TURNING AWAY [FROM FALSE GODS].--(Al-Beyyinah 98:5)

UNTO HIM BELONGETH WHATSOEVER IS IN THE HEAVEN AND EARTH, AND RELIGION IS HIS FOREVER. WILL YOU THEN FEAR ANY OTHER THAN ALLAH? --(AN-NAHL 16:52)

2. To obey and totally surrender ourselves to His will, so that everything we do, say or feel, even in the depth of our hearts in in accordance with His will.

O YOU WHO BELIEVE! COME AL OF YOU INTO SUBMISSION(TO HIM); FOLLOW NOT THE FOOT STEPS OF THE DEVIL. HE IS AN OPEN ENEMY FOR YOU. – (Al-Baqarah 2:208)

THE ADULTERER AND ADULTERESS, PUNISH EACH WITH A HUNDRED STRIPES. AND LET NOT PITY FOR THE TWO WITHOLD YOU FROM OBEDIENCE TO ALLAH. – (An-Nur 24:2)

3. To be accountable for our lives on the Day of Judgement,, to fear only Allah's punishment and to yearn only for His reward.

PRAISE BE TO ALLAH, THE LORD OF THE WORLD. THE BENEFICIENT, THE MERCIFUL.

MASTER OF THE DAY OF DEEN (JUDGEMENT).

-- (Al-Fatiha 1:2-4)

A DAY ON WHICH NO SOUL HATH POWER AT ALL FOR ANY (OTHER) SOUL. THE ABSOLUTE COMMAND ON THAT DAY IS ALLAH'S -- (Al-Infitar 82:19)

The word DEEN has also been used in the Quran and by our Prophet (pbuh) to denote "Customs and practices" as well as "Laws of the land" (Yusuf 12:74-75). Putting all of these meanings together it is apparent that the "DEEN" is not an abstract word meaning religion but a total state of mind that governs what we do in life, why we do it and for whom it is done. For each of these there is a simple answer:

VERILY MY PRAYERS AND MY SACRIFICES AND MY LIFE AND DEATH ARE ALL FOR ALLAH. --

(Al-An'am 6:162)

This concept of DEEN is unique to Islam. In fact the word Islam (although misused by us and non-muslims) is not really a Proper Noun (Name), but an active Verb meaning "submission". When one declares that my Deen is Islam, we are making an unequivocal statement that "I have actively accepted, surrendered and submitted to the Will of Allah".

THE ONLY TRUE DEEN IN THE SIGHT OF ALLAH IS [MAN'S] SELF-SURRENDER [TO HIM]. --

(Al-Imran 3:19)

Unlike Islam every other religion separates man's life into two parts; a secular life dealing with day to day living where the laws of popular will (democracy) or ideology (communism) may be in force, and a separate religious part where the laws of the church are applied (during worship or prayer). This concept is unacceptable in DEEN as it accepts only one supreme authority that has complete jurisdiction over every phase of life.

FOLLOW THAT WHICH IS SEND DOWN TOWARDS YOU FROM YOUR LORD, AND FOLLOW NOT ANY PATRON BESIDES HIM. -- (Al-Araf 7:3)

ALLAH HAS SAID: CHOOSE NOT TWO GODS, THERE IS ONLY ONE GOD, SO OF ME, ME ONLY BE IN AWE. --(An-Nahl 16:51)

DEEN means worship of the Almighty every minute of every day. Prayer, fasting, charity, etc. are reinforcements periodically undertaken to strengthen ongoing worship. Except for man every other creation of Allah is Allah is always in full submission to Allah.

WHAT! DO THEY SEEK A DEEN OTHER THAN GOD'S WHEREAS UNTO HIM SURRENDERS WHATEVER IS IN THE HEAVENS AND ON EARTH, WILLINGLY OR WILLINGLY, AND UNTO HIM ALL MUST RETURN. -- (Al-Imran 3:83)

But man is disobedient. He has freedom of choice and action both for goodness, for righteousness or for evil. Unfortunately he chooses the wrong way most of the time.

MAN IS [SELF] DESTROYED: HOW UNGRATEFUL!

-- (Abasa 80:17)

NAY, BUT [MAN] HAS NOT DONE WHAT HE

(Allah) COMMANDED HIM. -- (Abassa 80:23)

LO! MAN IS VERILY A WRONG-DOER, AN

INGRATE. --(Ibrahim 14:34)

Man will set up others as Lords beside Allah consciously or unconsciously, or will exert his own will in defiance of Allah's commands, without realizing that the long term consequence in the Hereafter are far more important than the short term gratification of this life.

**THEY HAVE TAKEN AS LORDS BESIDE ALLAH
THEIR RABBIS AND MONKS AND THE MESSIAH
SON OF MARY, WHEN THEY WERE BIDDEN TO
WORSHIP ONLY ONE GOD. --(Al-Tauba 9:31)**

**BUT YE PREFER THE LIFE OF THE WORLD.
ALTHOUGH THE HEREAFTER IS BETTER AND MORE
LASTING. -- (Al-A'ala 87:16-17)**

The concept of Deen was not a new phenomena given to our Prophet (pbuh). The Deen of all of the Prophets was and is the same since the beginning of creation. Differences in the code of religious practices (Shariah) does not change the concept of Deen.

**HE HAS ORDAINED FOR YOU THAT RELIGION
WHICH HE COMMANDED UNTO NOAH, AND THAT
WHICH WE INSPIRE IN THEE (MUHAMMED), AND
THAT WHICH WE COMMENDED UNTO ABRAHAM AND
MOSES AND JESUS, SAYING: ESTABLISH THE
RELIGION AND BE NOT DIVIDED THEREIN.**

(Ash-Shura 42:13)

Even amongst the followers of our Prophet (pbuh) there are several schools of thought (i.e. Hanafi, Shaafi, Hambali, etc.). While each may differ in methodology (shariah) the Deen of all of them is identical.

Prophet Muhammed (pbuh) said that "the smart person is one who controls his desires- (Miskat)". This control and discipline brings one's life in concordance with the Quran and the Shariah. That is when the Universe is in harmony with you and in this state man can transcend even the physical laws of nature.

**IF ALLAH IS YOUR HELPER NONE CAN
OVERCOME YOU, AND IF HE WITHDRAWS HIS
HELP FROM YOU WHO IS THERE WHO CAN HELP
YOU? IN ALLAH LET THE BELIEVERS PUT
THEIR TRUST. -- (Al-Imran 3:160)**

This is the Deen that allowed the backward nations of Arabia to overpower the lands of the East and the West in such a short time during and after the Prophet (pbuh). We have lost this concept of Deen and that is why instead of us controlling the world, we are the ones who are subjugated.

HE IT IS WHO HAVE SENT HIS MESSENGER WITH THE GUIDANCE AND THE RELIGION OF TRUTH, THAT HE MAY CAUSE IT TO PREVAIL OVER ALL RELIGIONS. – (Al-Tauba 9:33)

Our Prophet (pbuh) was not only the instrument for the transmission of Allah’s revelations to mankind but was also given the task of establishing the final framework of the SHARIAH (code of conduct and laws) under which Deen was to be practiced.

THIS DAY HAVE I PERFECTED RELIGION FOR YOU, COMPLETED MY FAVOURS UPON YOU AND HAVE CHOSEN FOR YOU AL-ISLAM AS YOUR RELIGION. -- (Al-Maidah 5:3)

This statement once and for all abrogates and nullifies the validity of any and all other religious practices and laws, other than Islam.

AND WHOSOEVER SEEKS A DEEN OTHER THAN ISLAM, IT WILL NOT BE ACCEPTED FROM HIM. (Al-Imran 3:85)

Basic concepts in QURAN and SUNNAH-- **QURAN AND SUNNAH**

The meaning of the word “QURAN” is “READING”. The “HADITH” is the Prophet’s “interpretation” of the Quran and the “SUNNAH” is the “doings and sayings” of the Prophet. The believer is religiously bound to accept the HADITH and the SUNNAH in addition to the QURAN.

The first revelation brought by the Arch Angel Gabriel from Almighty God to our Prophet Muhammed (PBUH) was in the cave of Hira in the month of Ramadan.

READ IN THE NAME OF YOUR LORD WHO CREATED, CREATED MAN FROM A CLOT; READ, FOR YOUR LORD IS MOST BENEFICIENT, WHO TAUGHT BY THE PEN, TAUGHT MAN WHAT HE DID NOT KNOW.--(Al-Alaq 96:1-5)

When Muhammed (PBUH) received the first revelation he was 40 years old. He had been selected and gradually prepared by Allah for the enormous tasks of receiving and teaching the Quran to mankind. This fulfilled Allah’s prophecy made to earlier prophets....

“I will raise them up a Prophet from among their brethren (Arabs), like unto thee (Moses), and will put My words in his mouth; and he shall speak unto them all that I shall command him.”—Bible (Deuteronomy 18:18) and Torah.

This was the promise made to Moses and the Quran confirms this.

AND WHEN JESUS SON OF MARY SAID: O CHILDREN OF ISRAEL! I AM THE MESSENGER OF ALLAH UNTO YOU, CONFIRMING THAT WHICH WAS (REVEALED) BEFORE ME IN THE TORAH, AND BRINGING GOOD TIDINGS OF A MESSENGER WHO COMETH AFTER ME, WHOSE NAME IS THE PRAISED ONE (AHMED). -- (Al-Saff 61:7)

The Quran says that it contains only what has been revealed to our Prophet (PBUH) by Allah.

NEITHER DOES HE SPEAK OF HIS OWN WILL, THIS IS ONLY REVELATION COMMUNICATED, BESTOWED ON HIM BY THE SUPREME INTELLECT. (An-Najm 53:3-5)

SAY: "I FOLLOW ONLY WHAT MY LORD REVEALS TO ME.-- (Al-Araf 7:203)

Every Prophet performed miracles unique to his time. Magic was famous at Pharaoh's court and Moses outdid the magicians at Allah's command. Jesus outdid the healers of his time to the extent of even raising the dead to life. In the time of our Prophet, Arabia was famous for its poets and the beauty of their language. Our Prophet performed no other miracle other than the revelation of the Quran which is unparalleled both for its content and its poetic language (ref: Hazarat Omar's conversion and acceptance of Islam occurred when he was overcome by the beauty of the Quran which he overheard his sister reciting).

The Quran itself challenges mankind:

THEN PRODUCE A SURAH OF THE LIKE THEREOF AND CALL YOUR WITNESSES BESIDES ALLAH IF YOU ARE TRUTHFUL.-- (Al-Araf 7:203)

The Quran was revealed to bring a "change" in people's lives. To make clear to mankind that the goal of earthly life is to seek the pleasure of Allah and the life of the Hereafter.

AND THOSE WHO BELIEVE AND DO GOOD WORKS: SUCH ARE RIGHTFUL OWNERS OF THE GARDEN. THEY WILL ABIDE THEREIN.-- (Al-Baqarah 2:82)

The Quran is not for reciting alone, but for...

**FOR MEDITATION -- (Muhammed 47:24)
FOR DEEP THINKING--(Al-Hasr 59:21)
FOR PONDERING -- (Al-Imran 3:191)
FOR UNDERSTANDING--(An-Nisa 4:78)**

The Quran therefore should not be wrapped in fine silks and put away at high altars for safe keeping, BUT it is a guide for our lives, for implementing Allah's commands and a source of answers

to questions beyond our understanding. If the reading of the Quran does not produce a real change in our lives, then the purpose of the Quran is lost.

The Quran is unlike any other book we know. It is not broken up into chapters and sub-chapters dealing with individual subjects, and it is not in the order in which it was revealed. It has been rearranged by our Prophet (PBUH) into its present order of 114 chapters by Allah's divine guidance.

The Quran cannot be understood just by reading it. It was the task given to our Prophet not only to reveal the Quran but to teach it and explain its meaning as well...

AND WE HAVE REVEALED UNTO YOU (MUHAMMED) THE BOOK THAT YOU MAY EXPLAIN TO MANKIND THAT WHICH HAS BEEN REVEALED FOR THEM, AND HAPPILY THEY MAY REFLECT.—(Al-Nahl 16:44)

HE IT IS WHO SENT AMONG THE UNLETTERED ONES A MESSENGER OF THEIR OWN TO RECITE UNTO THEM HIS REVELATIONS AND TO MAKE THEM (THE PEOPLE) CLEAN, AND TO TEACH THEM THE SCRIPTURE AND WISDOM,...(Al-Jummah 62:2)

The Prophet's role is therefore to interpret and explain the meaning of the divine revelations. He did this in two ways:

1. By verbal explanation and interpretation
2. By practical deeds and actions. Here when the Quran says **"establish prayer"** it was the Prophet who showed us how to do **"WADU"** and the method of **"SALAT"**.

This is the HADITH and SUNNAH of the Prophet, and following it is made compulsory for muslims in the Quran.

AND WHATSOEVER THE MESSENGER GIVETH YOU, TAKE IT. AND WHATSOEVER HE FORBIDETH, ABSTAIN-- (Al-Hashr 59:7)

The Holy Quran and The Hadith are two separate but closely related foundations upon which is raised the structure of Islam. The Quran declared unequivocally that the sacred life of the Prophet is the model pattern for all muslims.

VERILY IN THE APOSTLE OF ALLAH YOU HAVE THE BEST EXAMPLE FOR EVERYONE WHO LOOKS FORWARD TOWARDS ALLAH AND THE DAY OF JUDGEMENT.-- (Al-Ahzab 33:21)

The Prophet said:

"THE QURAN WILL BE AN ARGUMENT FOR YOU, OR AGAINST YOU, ON THE DAY OF JUDGEMENT."

There are many verses in the Quran which clearly establish that in addition to the Quran itself another type of revelation was

given to the Prophet. This is referred to as “WISDOM”...

AND ALLAH REVEALED UNTO THEE THE BOOK AND THE WISDOM AND TEACHETH THEE THAT WHICH THOU KNOWEST NOT.-- (An-Nisa 4:113)

Learned scholars have concluded that the WISDOM referred to in the Quran is the HADITH and SUNNAH.

The Quran calls for a sweeping and unqualified command to follow the Prophet.

SAY (O MUHAMMED) TO MANKIND, IF YOU LOVE ALLAH FOLLOW ME. ALLAH WILL LOVE YOU AND FORGIVE YOU YOUR SINS..-- (Al-Imran 3:31)

If Allah wished to punish man for disobedience in this world He could have done it as He did with Noah’s people, but He is giving man a chance to accept or reject the Quran and Sunnah. There is no neutral position. Accepting the virtues of the Quran but not implementing it is the same as rejecting it.

Let us be assured in the promise of Allah which is quite clear:

GO AND SETTLE IN THE EARTH O ADAM AND EVE, WHENEVER THERE WILL BE GUIDANCE SENT BY ME, AND WHOSEVER WILL FOLLOW THAT GUIDANCE, THERE SHALL NO FEAR COME UPON THEM, NEITHER SHALL THEY GRIEVE.--(Al-Baqarah)

Basic concepts in QURAN and SUNNAH – IBADAH

The word “IBADAH” is the most misunderstood word in the Arabic language. In Urdu it is commonly used just to mean worship, but the Quranic use of the word encompasses a broad spectrum of definitions.

I CREATED THE JINN AND HUMANKIND ONLY THAT THEY MIGHT WORSHIP ME. --(Adh-Dhariyat 51:56)

The word “IBADAH” in this one sentence captures the essence of why Allah created mankind. It emphasizes, is clear and unequivocal terms, the sole purpose of creation.

There are five general meanings of the word “IBADAH” but it has been used in the Quran in three main contexts.

1. to ENSLAVE or to SERVE—as when Moosa (PBUH) addresses the Pharaoh...

...THAT THOU HAS ENSLAVED THE CHILDREN OF ISRAEL.—(Ash-Shu’ara 26:22)

2. OBEDIENCE ...

O YOU SONS OF ADAM, THAT YOU OBEY NOT THE DEVIL- --(Ya Sin 36:60)

3. ADORE OR WORSHIP...

BUT THAT YOU WORSHIP ME? THAT WAS THE RIGHT PATH.—(YA SIN 36:61)

Some times the Quran uses the word “IBADAH” in one context and sometimes in a global sense. It is only when we understand the whole meaning of the word does the true sense of such verses as the one below become clear.

O MANKIND! WORSHIP YOUR LORD, WHO HAS CREATED YOU AND THOSE BEFORE YOU, SO THAT YOU MAY WARD OFF (EVIL). -- (Al-Baqarah 2:21)

Allah wants us to serve Him as His servant and slave, to obey Him willingly and worship Him with adoration. This is the purpose of creation and of our lives. In addition the Quran repeatedly tells us that Ibadah must exclusively be for Allah.

AND THEY ARE ORDERED NAUGHT ELSE BUT TO SERVE ALLAH (Al-Bayyinah 97:5)

NONE, BUT ALLAH MUST YOU SERVE AND BE AMONG THE THANKFUL. – (Al-Zumar 39:66)

The style of language “to worship nothing else but Allah” is the Quran’s unique way of adding the ultimate emphasis to a command. This is similar to the Kalima, “There is no God, but God.” First you have to deny the existence of any other Gods, before you can accept Allah. Similiarly you must obey no one else, BUT Allah.

We have replaced the Quran as our guide and the Prophet (pbuh) as our role model, by preachers and mullahs who give us answers of convenience instead of the truth. We have to seek the guidance of the Quran and not make our teachers and preachers our masters.

THEY HAVE TAKEN AS LORDS BESIDE ALLAH THEIR RABBIS AND THEIR MONKS AND THE MASSIAH, SON OF MARY, WHEN THEY WERE BIDDEN TO WORSHIP ONLY ONE GOD. THERE IS NO GOD SAVE HIM.—(Al-Tauba 9:31)

If we do not listen to the advice of the Quran, then we will become like the Jews and Christians. We follow our Prophet Muhammed (pbuh) not because he was a great leader but because he was the Prophet of Allah. Although the Quran demands great respect and obedience to one’s parents, especially one’s mother..

AND WE HAVE ENJOINED UPON MAN CONCERNING HIS PARENTS- HIS MOTHER BEARETH HIM IN WEAKNESS UPON WEAKNESS, AND HIS WEANING IS IN TWO YEARS- GIVE THANKS UNTO ME AND UNTO YOUR PARENTS.—(Luqman 31:14)

the Quran also says that such obedience must be only if it conforms to obedience of Allah and the Prophet (pbuh).

AND WHEN IT IS SAID UNTO THEM: FOLLOW THAT WHICH ALLAH REVEALED, THEY SAY: WE FOLLOW THAT WHICH OUR FATHERS FOLLOWED. WHAT! EVEN THOUGH THEIR FATHERS WERE WHOLLY UNINTELLIGENT AND HAD NO GUIDANCE.
(Al-Baqarah 2:170)

This emphasis of total commitment and Ibadah was not just asked from the followers of our Prophet, but is addressed to all mankind regardless of race, color or language, and most significantly for people of all generations past, present and future.

To Noah (pbuh) and his people:

WE SENT NOAH UNTO HIS PEOPLE, AND HE SAID: O MY PEOPLE! SERVE ALLAH.—(Al-Araf 7:59)

To Shu'eyb (pbuh) and his people:

AND UNTO (THE TRIBE OF) AAD (WE SENT) THEIR BROTHER, HUD. HE SAID: O MY PEOPLE SERVE ALLAH! -- (Hud 11:50)

Similarly to SALEH (pbuh) and the tribe of Thamud (Hud 11:61) and to JESUS (pbuh) and the Jews (Al-Imran 3:51)

Do these commands also apply to us ? Here in America ? In the twentieth century ? Have we not evolved to a higher level of civilization than our ancestors and don't we know better what is right and wrong? We say "such rigid rules as in the Quran are impractical (inconvenient) for life today." Maybe we are taken in by the Western concepts of freedom, especially of religion. Freedom of religion is not freedom to interpret religion according to our conveniences and limit practice to within the four walls of a church or a mosque but to live every minute in obedience, in submission to the laws of the Creator.

Our Prophet said:

THERE IS NO OBEDIENCE OF ANYONE IN THE DISOBEDIENCE OF THE CREATOR—Mishkat

Ibadah therefore encompasses every minute of every day, not just in Salat or Roza, but also in every aspect of our work, our play, in enjoyment and in sorrow.

We continue to fulfill the obligatory aspects of religion (salat, zikr, saum, etc.), yet as muslims we find ourselves in disarray. We ask ourselves "are we not good muslims ? Then why are we the most impoverished, unfortunate people on earth today ?"

The answer is clearly in our failure to understand and whole heartedly implement the guidance of the Quran. Every command has to be obeyed without question.

**ALLAH HATH BLIGHTED USURY AND MADE
ALMSGIVING FRUITFUL.**—(Al-Baqarah 2:276)

**EAT OF THE GOOD THINGS WHEREWITH
WE HAVE PROVIDED YOU.**—(Al-Baqarah 2:172)

**HE HAS FORBIDDEN YOU ONLY CARRION
AND BLOOD, AND SWINEFLESH, AND THAT
WHICH HAS BEEN IMMOLATED TO ANY
OTHER THAN ALLAH.**—(Al-Baqarah 2:173)

**AND THOSE WHO SHUN THE WORST SIN AND
INDECENCIES AND, WHEN THEY ARE WRONGED,
FORGIVE.**—(Al-Shura 42:37)

These are some examples of verses we recite blindly with great reverence and in melodious voices. Yet we do not realize that once having read and then known the words of the Quran, Allah demands action and change. The Quran is not a book of poetry for recitation alone.

Our example is like that of the dutiful son who when asked by his father to fetch a glass of water, reverently repeats the instructions but does not move. What use is such a son or his respectful behavior. Is this not the case with most of our salat-repetition without understanding a word. This is IBADAH in its most superficial form and that too only for the short duration we are on the prayer mat.

The consequence of disobedience are clearly stated in the Quran:

**AND IF YOU DO NOT, THEN BE WARNED OF
WAR (AGAINST YOU) FROM ALLAH AND HIS
MESSENGER**—(Al-Baqarah 2:279)

Is this warning not enough for us ? When Allah and His Prophet are turned against us how can we hope to succeed in this life or the Hereafter.

In summary therefore we can turn our lives around and bring them in line with Allah's wishes if we concentrate on these five (5) aspects of IBADAH:

- 1.The meaning of Ibadah – Service, obedience and adoration.
- 2.The importance of Ibadah – It is the sole purpose for the creation of mankind.
- 3.Ibadah is incumbent on all people and at all times.
- 4.Ibadah is exclusively for Allah.
- 5.Ibadah is action on every command of Allah and in the example set by the Prophet (pbuh).

KNOWLEDGE _____ (ILM)

The KNOWLEDGE _____ (AL-ILM)

Memorization Retention _____ (HIFZ)

Understanding _____ TAFUQUH - FIQH

Sources of “**Knowledge**” – Human Senses (Observation, Hearing, Touching, Tasting & Smelling)

Sources of “**The Knowledge**” –(Wahi _____) Revelation from the Creator through Prophets and Messengers, rarely direct!

Questions help to “**gain**” Knowledge or “**learn**” the Knowledge

What? Why? Whom? Where? How?

Basic Questions

Set I Who am I?

Did anyone bring me into existence or just it is cause and effect? If yes, someone, then -

Who created me and the universe? Who is HE, SHE or who are they?

What is my relationship (rights and duties) to HIM, HER or them?

Why am I here? Where I am going? Is there any help or guidance to get answers?

Should I pay attention to that help and guidance, reject or ignore it?

What are the consequences of rejecting or ignoring it? Accepting it?

How do I know this information is uncorrupted? What happened to those who accepted or Rejected it?

Secondary Questions

Set II What is “Success”?

If it is material only, then how do we get it?

Why west(Europe, America & Japan etc.) are “leading”, “successful”, “Dominant”, and Stable Physically, Politically, Economically, and Militarily?

Is it science and technology only? What are the other ingredients for success? It’s application?

“**Knowledge**” is directly related to **Leadership, Domination** and **Success**. It is true here, in the secular or mundane world, as well as in religion or hereafter.

For first set of the questions, we turn to ”**The Knowledge**”, Wahi or “the revelation” and the Answers are very reasonable, convincing, appealing to common sense. Al-Islam’s opposite is Al – Jahelyya (the ignorance)!

For the second set of questions, Science is very helpful, reasonable, convincing to common sense.

Is there any tension between “The Knowledge” (Wahi) and “Knowledge” (Science) gained by five Senses? It should not be, as long as one acknowledge the superiority of “The Knowledge” Wahi (revelation)

As long as one understands and accepts the limits of science, it’s inability even to claim it’s Knowledge of everything in this world, leave alone world away from five senses.

“**The Knowledge**” revelation cannot be gained or acquired, it is given (Wahi _____ by The Creator through messengers), whereas Knowledge is gained by human effort and intelligence. “The Knowledge” (wahi) is superior because it is totally reliable, correct, comprehensive and not subject to modification or improvement. Knowledge of established and proven science is generally reliable but science is perception, sometime mirage, Illusion! Read stories of **Noah, Ibrahim, Musa, I’sa, and Muhammed (PBUT)**?

The Knowledge is a Must to know the right and wrong. The only way a person can benefit or Protect himself or herself from damage or confusion is having Knowledge. However it is not Enough! The application of Knowledge (and controlling forces to ignore it permanently or temporarily) is also essential. Thus Knowledge applied is beneficial in the secular as well as religious spheres. Acquiring the “The Knowledge” and “Knowledge” and applying it needs hard work and sacrifice, whether worldly Knowledge or Knowledge of “DEEN”.

Quiz – about Knowledge/The Knowledge (Match column I with Column II)

- | | |
|-----------------------------|--|
| (1) Wahi | (A) Gained by effort, Intelligence |
| (2) Science | (B) Jaheliah, Ignorance |
| (3) Knowledge of Science | (C) Is modified after further research |
| (4) Five Senses | (D) Here and Hereafter |
| (5) Knowledge has two parts | (E) The Knowledge |
| (6) Opposite to Islam | (F) 6 Ws + H helps gain Knowledge |
| (7) Prophet (PBUH) said | (G) The Knowledge, Knowledge |
| (8) Questions | (H) Knowledge |
| (9) Success | (I) Remembering or Memorizing & |
| (10) Scientific Knowledge | (J) Observation, hearing, testing, smelling& |
| (11) Leadership, Domination | (K) whosoever is bestowed good, is given understanding of “DEEN” |

We call the direction we face in Salah _____

In North America it is towards _____

Since in reality, it is the “Kaba”, we can determine Any where in the world with the help of _____

Acts of worship are five _____

Iman Muffassal or Arkanul Eman are 7, they are _____

The first word of the first Wahi is _____

The meaning of Al-Quraan is _____

One of the greatest Expression of ALLAH’s Compassion is _____

The two groups responsible for the UMMAH are _____

The Basis sources of”The Knowledge” are _____
The Secondary sources of”The Knowledge” are _____
Sunday 2/22/04

The text of the Quraan, is it intact?

Al Quraan means the Reading. The most recited and read text on the planet. Al Quraan has been memorized by millions completely and by billions partly throughout 14 centuries. It is one of the amazing facts that the institution of Salah (obligatory five times daily prayers) became the best way of preserving the text of the Quraan. During the life time of the Prophet (PBUH) he was able to recite it from his memory and explain (Qiyamah 75: 16, 17, 18) and comparisons memorized it as well as wrote it down on skin, bones, leaves and tablets.

Dozens memorized it completely and repeated with him, and thousands memorized and repeated during Salah daily. The official one single copy (AL-IMAM) was prepared under the able supervision of Zaid Bin Thabit within 2 years of the Prophet's (PBUH) departure, during the khilafa of Hazrat Abu Baker (RA) and seven copies made out of it during the khilafa of Hazrat Osman (RA) and placed in seven provincial capitals, two of these copies are intact, one in Istanbul, and the other in Tashkent. Hundreds of thousands of Hafiz repeat and hundreds of millions hear it every year complete text of the Quraan during Taraweeh prayer every year in Ramadan.

One may doubt, if one chooses to do that whether Al Quraan is the revealed word from the Creator or not, but one cannot doubt that the Quraan in our hand, is exactly the same as given by the Prophet Muhammad(PBUH) because of the evidence, more than any historical fact I.e. George Washington was the first president of USA.

Is it the revealed word of the Creator?

The Quraan challenges five times in the Surah Baqarah 2:23,24, Surah Yunus 10: 37,38, Surah Hud 11:1, Surah Bani Israel or Isra 17: 88, Surah Tur 52: 34.

The following are facts about Al Quraan, the living miracle given to Prophet Muhammad (PBUH)

1. Al Quraan is the book that has more comprehensive impact on the thinking and behavior of human beings, than any other book in the entire human history. See Michael Heart, the American scientist in his book "**100 most influential people of the history**". See the Islamic Civilization by Carly Fiorina, CEO Hewlett Packard Inc.
2. The beauty and grandeur of the language is unparalleled in the human history in any language.
3. The topic it discusses is the most basic and the most comprehensive providing the most convincing answers.
4. The book has changed behavior of humankind. The most comprehensive change occurred in the life of the Prophet, his companions and in turn they changed the civilized world.
5. There is very noticeable difference in the language of the Prophet (PBUH) and language of Al Quraan.

6. The absence of human emotions in the book, particularly when one of the most oppressed and persecuted has presented it.
7. The knowledge was simply not available in anywhere in human literature i.e. the astronomy, the embryology etc. as given in the Quraan.
8. Prophecies of the Quraan, particularly in Surah Tauba, Fath s of Rome has been fulfilled in addition to other prophecies.
9. -----
- 10.-----
- 11.-----
12. See Maurice Bucaille, "The Bible, Quraan and Science", Gibbon's "Decline and Fall of the Roman empire", Muhammad Asad in The message of the Quraan, S A Maududi exp of Surah Tur 5 verses.

References:

- a) Michael Heart''''**100 most influential peoples of the history**''
- b) Carly Fiorina, CEO HP, her speech after Sept 11, 2001
- c) Muhammad Asad (An Austrian convert from Judaism)
- d) Marmaduk Pickthal (An English convert from Christianity)
- e) Marmaduk Pickthal (An English convert from Christianity)
- f) Abul Ala Maududi Meaning of the Al Quraan chapter "TUR" Ayah #
- g) Maurice Bucaille, "**The Bible, the Quraan and Science**"

Quiz # 2

Match Column 1 with column 2

- | | |
|--|---|
| 1) Al Quraan's first written copy in book was prepared during Khilafa of | a) Baqarah, Yunus, Tauba, Bani Israel or Isra, Tur |
| 2) The Prophet (PBUH) use to recite whole Quran upto that point revealed text to Gabreel | b) Deception, Ghoroor |
| 3)Al Quraan challenged Human & Jinn to bring similiar | c)Protection from hellfire, entering to Janna |
| 4)Five Challenges by Al Quraan occurred | d)The night of Al Qadr |
| 5)According to Al Quraan life of Dunya (worldly life) is | e)Living examples of the Quraan |
| 6)Success according to Quraan | f)Allah assured him in Surah Qyamah |
| 7)Al Quraan start revealing the Prophet's | g)He recited last Ramadan twice |
| 8)His life was | h)Abu Bakr |
| 9)The Prophet could recite any part, any time | i)Human/Jinn what is good for them here and in hereafter. |
-

BASIC CONCEPTS IN THE QURAN AND SUNNAH --- TAWHEED

Simply stated the belief in the Oneness and uniqueness of Allah is TAWHEED. The Kalimah is the enunciation of this belief.

THERE IS NO GOD, BUT ALLAH! AND MUHAMMED IS HIS PROPHET.

This is the "Shahadah" or the "Declaration of Faith" on which Islam is anchored. But what does it really mean? First we have to understand what we mean by the word "GOD".

Every religion other than Islam, is based on some concept of a supernatural being. Sometimes this is a natural phenomena beyond man's understanding like the sun and the moon; sometimes it is symbolic representations of idols and images; and sometimes it is the creation of myths, of super-humans, like the Greek gods.

HAVE THEY TAKEN AS GODS THE CREATURES OF THE EARTH. DON'T THEY (MEN) KNOW THAT THEY WILL BE RESURRECTED AND RECKONED WITH? -- (Al-Ambiya 21:21)

Even in “so called” monotheistic religions the concept of God is totally misunderstood. The Jews can conceive of God only as a tribal God, belonging only to them, sometimes indulging in human emotions (Old Testament). The Christians created the concept of “Trinity”, in an effort to explain God in human terms. In each of these examples God is a “concept”, derived from human experiences and human imagination. The limits of the human mind can only define God either partially or totally inaccurately.

MOST OF THEM FOLLOW NOTHING BUT CONJECTURE. ASSUREDLY CONJECTURE CAN BY NO MEANS TAKE THE PLACE OF TRUTH.--(Yunus 10:36)

God’s totality is beyond the capacity of the human mind

LIMITLESS IS HE IN HIS GLORY, AND SUBLIMELY ABOVE ANYTHING THAT MEN MAY DEVISE BY WAY OF DEFINITION.--(Al A’raf 6:100)

NO HUMAN VISION CAN ENCOMPASS HIM, WHEREAS HE ENCOMPASSES ALL HUMAN VISION: FOR HE ALONE IS UNFATHOMABLE, ALL-AWARE. -- (Al A’raf 6:103)

In contrast to all other religions, in Islam God is not a “concept” but a “precept”. A precept is a “given fact”, a “reality”. In Islam God is not derived from human experience or imagination but by REVELATION. As the Qu’ran says the God of Islam is.....

LO! YOUR LORD IS ALLAH WHO CREATED THE HEAVENS AND THE EARTH IN SIX DAYS, THEN MOUNTED HE THE THRONE. --(Al-A’raf 7:54)

He has revealed Himself to mankind in this the most important passage from the Qu’ran – “Ayeth-ul-kursi”.

ALLAH! THERE IS NO GOD SAVE HIM, THE ALIVE THE ETERNAL. NEITHER SLUMBER NOR SLEEP OVERTAKES HIM. UNTO HIM BELONGS WHATSOEVER IS IN THE HEAVENS AND WHATSOEVER IS IN THE EARTH. WHO IS HE THAT CAN INTERCEDE WITH HIM SAVE BY HIS LEAVE? HE KNOWS WHAT IS IN FRONT OF THEM AND THAT WHICH IS BEHIND THEM, WHILE THEY ENCOMPASS NOTHING OF HIS KNOWLEDGE SAVE WHAT HE WILL. HIS THRONE INCLUDES THE HEAVEN AND THE EARTH, AND HE IS NEVER WEARY OF PRESERVING THEM. HE IS THE SUBLIME, THE TREMENDOUS. – (Al-Baqarah 2:255)

He is Absolute (38:66), the all Powerful (36:5), the Merciful (1:3), and the Beneficent (55:1). He is also the most unique:

SAY: HE IS ALLAH, THE ONE!

ALLAH, THE ETERNALLY BESOUGHT OF ALL!

HE BEGETTETH NOT NOR WAS BEGOTTEN.

AND THERE IS NONE COMPARABLE UNTO HIM. –
(AL-Ikhlās 112:1-4)

This Oneness and Uniqueness of God is mentioned repeatedly in the Qu’ran.

YOUR GOD IS ONE GOD – (2:163)

GOD IS ONLY ONE GOD -- (4:171)

HE IS ONLY ONE GOD – (6:19)

HE IS THE ONE, THE OMnipotent –(13:16)

THERE IS NOT ANY GOD BUT GOD, THE ONE --(38:65)

Now that we comprehend what God is, only then can we understand the oath we take when we declare our faith in the “kalimah”. First we reject allegiance to any other worldly authority, deity or power, including our own ego and self, and then and only then accepting Allah as our One and Only Lord and Master. This is called “TAWHEED”.

YOUR GOD IS ONE GOD; THERE IS NO GOD SAVE HIM, THE BENEFICIENT, THE MERCIFUL.
--(Al Baqarah 2:163)

This, is the anchor of a muslim’s belief. Any deviation, lapse or waywardness in this belief is the gravest sin in the sight of Allah that will never be forgiven.

LO! ALLAH FORGIVES NOT THE ASCRIBING OF PARTNERS UNTO HIM. HE FORGIVETH ANY LESSER SIN UNTO WHOMEVER HE WILLS. FOR WHOSO ASCRIBES PARTNERS TO ALLAH, HE HAS INDEED COMMITTED A TREMENDOUS SIN. --(Al Nisa 4:48)

While as muslims we worship only Allah as our Lord, sometimes our personal opinions, feelings and need for social acceptance make us act contrary to Allah’s commands. Doing this is like saying “O Allah! your commandments are your opinion and are o.k. for other (less enlightened) muslims. I have my own opinion of what is best in the twentieth century, and I know what is good for us better than you do”. BEWARE of such pride and vanity. Your allegiance to your own ego will destroy your IMAN and allegiance to Allah.

Belief in “TAWHEED” does not mean just the utterance of the Kalimah, but the translation of that belief into every action of life. A thirsty man cannot quench his thirst by shouting “water! water!”. No matter how loudly he shouts it will not help him. Only actions of getting the water and drinking it can quench his thirst.

**IT IS NOT RIGHTEOUSNESS THAT YOU TURN YOUR
FACES TOWARDS THE EAST OR WEST; BUT
RIGHTEOUS IS HE WHO BELIEVES IN ALLAH AND
THE LAST DAY AND THE ANGELS, THE
SCRIPTURES AND THE PROPHETS.**

**AND HE WHO GIVES HIS WEALTH OUT OF LOVE
FOR HIM TO KINSFOLK, ORPHANS, THE NEEDY,
THE WAY FARER,**

**AND WHO OBSERVES REGULAR PRAYERS; PAYS THE
POOR RATE; FULFILLS HIS CONTRACT;**

**AND THOSE WHO ARE PATIENT IN TRIBULATION
AND ADVERSITY;**

SUCH ARE PEOPLE OF TRUTH, THE GOD FEARING.

--(Al Baqarah 2:177)

Accepting the concept of TAWHEED means accepting all of the commands of Allah without questions or hesitation in every aspect of our lives. We must conform to all of the commands laid down for us in the Qu'ran and the guidance provided by our Prophet (pbuh) and not selectively choose what is easy or socially acceptable. If we break even one commandment we are breaking our oath given in the Kalimah. Remember....

**GOD HAS BROUGHT FROM THE BELIEVERS THEIR
LIVES AND THEIR POSSESSIONS IN RETURN FOR
PARADISE. --(Al-Tauba 9:111)**

Our life is like the example of a gardener. Our faith is like the seed we plant. Our actions are the watering and the care we give the plants. The better our actions, the better our faith will grow.

“Faith without action and action without faith is meaningless. Faith must motivate action and action must be the means of further strengthening faith.”

BASIC CONCEPTS IN QURAN AND SUNNAH – ISTAGHFAR

The word Istaghfar is derived from the root word “GAFARA” meaning “forgiveness”. ISTAGHFAR means “seeking forgiveness”.

The word TAUBA is sometimes used interchangeably instead of Istaghfar, but “Tauba” actually means “repentance”. There is a difference in the meaning of these two words. “Seeking forgiveness” or “Istaghfar” is a much broader term that really means seeking the “favor of Allah”, seeking the “pleasure of Allah” and “the blessing of Allah”.

**[ABRAHAM] REPLIED: PEACE BE UPON YOU [MY
FATHER]! I SHALL ASK FORGIVENESS OF MY
LORD FOR YOU. FOR HE WAS EVER GRACIOUS TO
ME. -- (Maryam 19:47)**

“Repentance” or “tauba” on the other hand means admitting you have made a mistake, feeling remorseful (sorry) and promising not to make the same mistake again.

AFTER [THE PROPHETS] THERE FOLLOWED GENERATIONS WHO FORGOT PRAYER AND FOLLOWED LUSTS. THEY WILL MEET UTTER DISILLUSION,

EXCEPT THOSE WHO REPENT AND BELIEVE AND DO RIGHTEOUS DEEDS: FOR THEY WILL ENTER THE GARDEN AND WILL NOT BE WRONGED IN THE LEAST, -- (Maryam 19:59-60)

Before we can ask Allah for “forgiveness (Istaghfar)”, we have to realize our mistaken path, “repent” and resolve to be righteous in our future behavior.

AND WHOSEVER REPENTS AND [HENCEFORTH] DOES WHAT IS RIGHT HAS REPENTETH TOWARDS ALLAH WITH TRUE REPENTANCE. -- (Al-Furqan 25:71)

Allah’s names Al-Tawwab, Al-Ghafoor, Al-Rehman, Al-Raheem indicate that indeed He is the Forgiver, The Merciful.

Every Prophet has implored his people to seek Allah’s forgiveness as a means of gaining Allah’s grace and favor.

Muhammed (pbuh):

AND: ASK FORGIVENESS OF YOUR LORD AND TURN TO HIM REPENTANT...--(Al-Hud 11:3)

Shu’eyb to his people said:

ASK FORGIVENESS OF YOUR LORD AND THEN TURN TO HIM [REPENTANT]: FOR MY LORD IS FULL OF MERCY AND LOVING KINDNESS. --(AL HUD 11:90)

Hud (pbuh) to the people of Aad said:

AND, O MY PEOPLE! ASK FORGIVENESS OF YOUR LORD, THEN TURN UNTO HIM REPENTANT; HE WILL CAUSE THE SKY TO RAIN ABUNDANCE ON YOU AND WILL ADD STRENGTH TO YOUR STRENGTH -- (Al Hud 11:52)

Nothing could be clearer than Allah’s promise of abundant reward if we are sincere in seeking His forgiveness. What greater assurance can there be than Allah’s promise.

AND THOSE WHO, WHEN THEY DO AN EVIL THING OR WRONG THEMSELVES, REMEMBER ALLAH AND IMPLORE FORGIVENESS FOR THEIR SINS- WHO FORGIVETH SINS SAVE ALLAH ONLY?- AND WILL NOT KNOWINGLY REPEAT THE WRONG THEY DID.

THE REWARD OF SUCH WILL BE FORGIVENESS FROM THEIR LORD... -- (Ale Imran 3:135-136)

YET WHOEVER DOES EVIL OR WRONGS HIS OWN SOUL, BUT AFTERWARDS SEEKS ALLAH'S FORGIVENESS, HE WILL FIND ALLAH FORGIVING, MOST MERCIFUL. – (Al-Nisa 4:110)

But this promise of Allah is not for those who knowingly commit wrong.

FORGIVENESS IS ONLY INCUMBENT ON ALLAH TOWARDS THOSE WHO DO EVIL IN IGNORANCE AND THEN TURN QUICKLY (IN REPENTANCE) TO ALLAH. THESE ARE THEY TOWARDS WHO ALLAH RELENTETH. ALLAH IS KNOWER, WISE. -- (Al-Nisa 4:17)

Allah has a clear warning for people not to delay in seeking His forgiveness, for if you wait till you are near death (like Pharaoh when he asked for forgiveness as he was drowning) Allah will not forgive you.

THE FORGIVENESS IS NOT FOR THOSE WHO DO ILL DEEDS UNTIL, WHEN DEATH IS UPON THEM, AND HE SAYS, "NOW I HAVE REPENTED INDEED", NOR THOSE WHO DIE WHILE THEY ARE DISBELIEVERS. FOR SUCH WE HAVE PREPARED A PAINFUL DOOM.

Ultimately Allah's forgiveness will depend on your future behavior.

AND SAY (TO THEM): "ACT (RIGHTEOUSLY)! ALLAH WILL BEHOLD YOUR ACTIONS,..... THE KNOWER OF WHAT IS HIDDEN AND WHAT IS OPEN: THEN HE WILL SHOW YOU THE TRUTH OF ALL THAT YOU DID".-- (Al Tauba 9:105)

And if you are not steadfast in your repentance:

THOSE WHO REJECT FAITH AFTER THEY ACCEPTED IT, AND THEN GO ON ADDING TO THEIR DEFIANCE OF FAITH, - NEVER WILL THEIR REPENTANCE BE ACCEPTED: FOR THEY ARE THOSE WHO HAVE GONE ASTRAY. -- (Ale Imran 3:90)

Allah admonishes you not to seek forgiveness for the disbelievers. When Noah (pbuh) prayed to Allah to forgive his son, who disbelieved and was drowning in the flood, Allah admonished Noah (pbuh):

HE SAID:"O NOAH! HE IS NOT OF THY FAMILY: FOR HIS CONDUCT IS UNRIGHTEOUS. --(Al Hud 11:46)

Similarly Abraham was admonished from praying for his own father:

IT IS NOT FOR THE PROPHETS AN THOSE WHO BELIEVE, TO PRAY FOR THE FORGIVENESS OF

IDOLATORS EVEN THOUGH THEY MAY BE NEAR RELATIVES, AFTER IT HAS BECOME CLEAR THAT THEY ARE PEOPLE OF HELL FIRE. --(Al Tauba 9:113)

Each of us is aware of our inner sincerity and feelings, and it is for each one to look deep into our own hearts in seeking Allah's forgiveness for if we are not truly sincere:

THE PENALTY ON THE DAY OF JUDGEMENT WILL BE DOUBLED TO HIM, -- (Al Furqan 25:69)

and for those who are sincere in seeking forgiveness:

ALLAH WILL CHANGE THE EVIL OF SUCH PERSONS INTO GOOD. ALLAH IS FORGIVING, MERCIFUL. -- (Al Furqan 25:70)

While Allah promises to forgive all sins, this promise relates only to sins against Allah. For any wrong committed towards the person or property of other human beings or the State, Allah asks that you seek forgiveness from the person you have wronged.

The importance of repenting and seeking forgiveness is so great that Allah places this even before what we consider the essential pillars of Islam.

[TRIUMPHANT] ARE THOSE WHO REPENT, THOSE WHO SERVE, THOSE WHO PRAISE, THOSE WHO FAST THOSE WHO BOW DOWN, THOSE WHO FALL PROSTRATE [IN WORSHIP], THOSE WHO ENJOIN THE RIGHT AND WHO FORBID THE WRONG AND THOSE WHO KEEP THE LIMITS [ORDAINED] OF ALLAH..(Al Tauba 9:112)

In fact all of our worship, Salat, Saum, Zakat are nothing more than a means of seeking forgiveness and Allah's Mercy and Grace. That is why our prophet (pbuh), even though he was the chosen one, the seal of all the prophets, still asked for forgiveness of Allah every day.

“O PEOPLE! MAKE REPENTANCE TO ALLAH AND ASK HIM FOR FORGIVENESS. I MYSELF DO MAKE REPENTANCE ONE HUNDRED TIMES DAILY”.

-- Muslim

According to Hadith Qudsi narrated by Anas, the Prophet (pbuh) said on behalf of Allah:

“O CHILD OF ADAM! ANYTIME YOU CALL UPON ME AND YOU APPEAL TO ME, I WILL FORGIVE YOU FOR WHATEVER YOU HAVE DONE.....

O CHILD OF ADAM! IF YOUR MISTAKES REACH THE PEAK OF THE SKY, AND THEN YOU ASK MY FORGIVENESS, I WILL FORGIVE YOU....

O CHILD OF ADAM! IF YOU COME TO ME FULL OF SINS AS LARGE AS THE EARTH, THEN YOU MEET ME WITHOUT ASSOCIATING ANYONE WITH ME, THEN I WILL GIVE YOU FORGIVENESS EQUAL TO YOUR SINS.”

Our Prophet (pbuh) gave us this Du'a for forgiveness.

“O ALLAH! YOU ARE MY GOD,
AND THERE IS NO LORD EXCEPT YOU.

YOU CREATED ME AND I AM YOUR SLAVE,
I AM READY TO FULFIL MY PROMISE AND
MY COMMITMENT TO YOU AS MUCH AS POSSIBLE.

I SEEK REFUGE IN YOU
FROM THE WRONG-DOINGS I HAVE COMMITTED;

I COME BACK TO YOU (O ALLAH)
FOR THE FAVOR YOU HAVE DONE TO ME;
AND I COME TO YOU WITH MY SINS (O ALLAH)!
FORGIVE ME
BECAUSE THERE IS NO ONE TO FORGIVE SINS EXCEPT YOU.

Basic concepts in QURAN and SUNNAH --- **HAYATH** and **MAUTH**

The Quran is very specific about creation and it's purpose. Allah
is:

THE ORIGINATOR OF THE HEAVENS AND THE EARTH
-- (Al-An'am 6:101)

**HE HAS CREATED THE HEAVENS AND THE EARTH
WITH TRUTH** -- (An-Nahl 16:3)

and

**UNTO HIM BELONGS WHOSOEVER IS IN THE HEAVENS
AND THE EARTH** -- (Al-Anbiya 21:19)

and this creation has a very special purpose:

**WE CREATED NOT THE HEAVEN AND THE EARTH AND
ALL THAT IS BETWEEN THEM IN PLAY.** -- (Al-Anbiya 21:16)

He created all of the living things on land and in the sea, but
the creation of man was very special...

**HE CREATED HIM OF DUST, THEN HE SAID UNTO
HIM: BE! AND HE IS.** -- (Ale Imran 3:59)

and He bestowed special favors on man and gave him mastery over
His other creations:

**HE IT IS WHO CREATED FOR YOU ALL THAT IS IN
THE EARTH.** -- (Al Baqarah 2:29)

**AND WE HAVE GIVEN YOU (MANKIND) POWER IN
THE EARTH, AND APPOINTED FOR YOU THEREIN
A LIVELIHOOD.** -- (Al A'raf 7:10)

but this special status has been given to man for a purpose....

THEN WE APPOINTED YOU VICEROYS IN THE EARTH

AFTER THEM, THAT WE MIGHT SEE HOW YOU BEHAVE.
(Yunus 10:14)

But we are ungrateful and ignorant of the purpose of our creation. We fail to fully realize that there are several stages to our life, as outlined clearly in the Quran....

VERILY WE CREATED MAN FROM A PRODUCT OF WET EARTH;

THEN PLACED HIM AS A DROP (OF SEED) IN A SAFE LODGING;

THEN FASHIONED WE THE DROP A CLOT, THEN FASHIONED WE THE CLOT A LITTLE LUMP, THEN FASHIONED WE THE LITTLE LUMP BONES, THEN CLOTHED THE BONES WITH FLESH, THEN PRODUCED IT AS ANOTHER CREATION. SO BLESSED BE ALLAH THE BEST OF CREATIONS!

THEN LO! AFTER THAT YOU SURELY DIE.

THEN LO! ON THE DAY OF RESURRECTION YOU ARE RAISED (AGAIN). -- (Al Mu'minun 23:12-16)

These three stages of HAYATH (wordly life), MAUTH (death) and Resurrection are inescapable. The test for us lies in the importance we give to the present (Hayath), how we view Mauth and whether belief in the Hereafter is real conviction or not. Some of us are so intoxicated with life that we never think of death, or make believe that nothing bad will happen.

I THINK THAT THE HOUR (DEATH) WILL NEVER COME, AND IF INDEED I AM BROUGHT BACK UNTO MY LORD I SHALL SURELY FIND BETTER THAN THIS AS A RESORT. -- (Al Kahf 18:36)

Some even deny that there is a Hereafter.....

AND THEY SAY: THERE IS NOTHING SAVE OUR LIFE OF THE WORLD, AND WE SHALL NOT BE RAISED (AGAIN). -- (Al An'am 6:29)

and some even doubt that Allah can bring them back to answer for the life they lived...

WHEN WE ARE DEAD AND HAVE BECOME DUST AND BONES, SHALL WE THEN, FORSOOTH, BE RAISED (AGAIN)? -- (As-Saffat 37:16)

But there is no doubting Allah's promise and His stern warnings..

LO! THOSE WHO EXPECT NOT THE MEETING WITH US BUT DESIRE THE LIFE OF THE WORLD AND FEEL SECURE THERIN, AND THOSE WHO ARE NEGLECTFUL OF OUR REVELATIONS,

THEIR HOME WILL BE THE FIRE BECAUSE OF WHAT THEY USED TO EARN. -- (Yunus 10:7-8)

When people will see their fate in the Hereafter, those who are destined for the Fire, will beg for another chance but they will be refused.

IF ALL THAT IS IN THE EARTH WERE THEIRS, AND AS MUCH AGAIN, TO RANSOM THEM FROM THE DOOM ON THE DAY OF RESURRECTION, IT WOULD NOT BE ACCEPTED FROM THEM. THEIRS WILL BE A PAINFUL DOOM. -- (Al-Ma'idah 5:36)

The life of this world is misleading and temporary...

THE LIFE OF THIS WORLD IS BUT COMFORT OF ILLUSION.—(Ale Imran 3:185)

whereas

THE HEREAFTER IS BETTER AND MORE LASTING.
(Al-A'ala 87:17)

We are so enamoured with the comforts and the pleasures of life, and so proud of our own power to create these pleasures, that we forget Allah, the source of our powers. Instead of being the thankful servant, we think ourselves the masters, and instead of life (HAYATH) being a means to an end, we think that life on earth is an end in itself.

THIS LIFE OF THE WORLD IS BUT A PASTIME AND A GAME. LO! THE HOME OF THE HEREAFTER –THAT IS LIFE, IF THEY BUT KNEW. -- (Al-Ankabut 29:64)

This world has deliberately been made to appear attractive...

BEAUTIFUL FOR MANKIND ARE THE JOYS (THAT COME) FROM WOMEN AND OFFSPRING, AND STORED-UP HEAPS OF GOLD AND SILVER, AND

HORSES BRANDED, AND CATTLE AND LAND. THAT IS COMFORT OF THE LIFE OF THIS WORLD. ALLAH! WITH HIM IS A MORE EXCELLENT ABODE. -- (Ale-Imran 3:14)

These are just a test for us....

LO! WE HAVE PLACED ALL THAT IS IN THE EARTH AS AN ORNAMENT SO THAT WE MAY TRY YOU: WHICH OF YOU IS BEST IN CONDUCT. -- (Al-Kahf 18:7)

The choice between this world and the next is made plain to us. Those that make this world their ultimate goal pray only for a good life...

AND YOU WILL FIND THEM GREEDIEST OF MANKIND FOR LIFE AND (GREEDIER) THAN THE IDOLATORS (EACH) ONE OF THEM WOULD LIKE TO LIVE A

THOUSAND YEARS. --(Al-Baqarah 2:96)

Those who sincerely believe in Allah and the Last Day pray for a good death (Mauth).

THEN LONG FOR DEATH (FOR YOU MUST LONG FOR DEATH) IF YOU ARE TRUTHFUL. -- (Al-Baqarah 2:94)

The best death is that of the martyr, who dies fighting for the cause of Allah. Unlike those with weak faith who fear death, the martyr is alive and finds death so sweet that he regrets he cannot die again and again.

If we make the Quran and the life of our prophet (pbuh) our guide we will surely find our way to Allah's favor.

THE STEADFAST, AND THE TRUTHFUL, AND THE OBEDIENT, THOSE WHO SPEND (AND HOARD NOT), THOSE WHO PRAY FOR PARDON IN THE WATCHES OF THE NIGHT. -- (Ale-Imran 3:17)

AND FORSAKE THOSE WHO TAKE THEIR RELIGION FOR A PASTIME AND A JEST, AND WHOM THE LIFE OF THIS WORLD BEGUILETH.-- (Al-An'am 6:70)

Then

HE WILL FORGIVE YOU YOUR SINS AND BRING YOU INTO GARDENS UNDERNEATH WHICH RIVERS FLOW, AND PLEASANT DWELLINGS IN GARDENS OF EDEN. THAT IS SUPREME TRIUMPH. -- (Al-An'am 6:70)

Then

HE WILL FORGIVE YOU YOUR SINS AND BRING YOU INTO GARDENS UNDERNEATH WHICH RIVERS FLOW, AND PLEASANT DWELLINGS IN GARDENS OF EDEN. THAT IS THE SUPREME TRIUMPH.--(As-Saff 61:12)

Basic concepts in the Quran and Sunnah --- KUFUR

The concept of KUFUR is one of the most important and most misunderstood concepts amongst muslims.

The literal meaning of "KUFUR" is "denial and disobedience of God". A "KAFIR" is one who denies the existence of God, worships false Gods or disobeys the commands of Allah. In the Qu'ran a KAFIR is therefore referred to as an "unbeliever".

AND WHEN THERE COMETH UNTO THEM THAT WHICH THEY KNOW (TO BE THE TRUTH) THEY DISBELIEVE THEREIN. -- (Al Baqarah 2:89)

AS FOR THOSE WHO DISBELIEVE THEIR PATRONS ARE FALSE DEITIES. -- (Al Baqarah 2:257)

In essence KUFUR is the exact opposite of ISLAM. The true

definition of Islam is “total surrender to the will of Allah”. The emphasis is on the word “total”. Islam is incomplete if our acceptance and obedience to Allah is not absolute.

VERILY MY PRAYERS AND MY SACRIFICES AND MY LIFE AND DEATH ARE ALL FOR ALLAH. ---

It therefore follows that if we call ourselves Muslims, because our names are Muslim and/or our fathers were Muslim, but instead of total surrender, we half-heartedly pretend our obedience, we are no different from the KAFIR.

AND OF MANKIND ARE SOME WHO SAY, WE BELIEVE IN ALLAH AND THE LAST DAY, WHEN THEY BELIEVE NOT.

THEY THINK TO DECEIVE ALLAH AND THOSE WHO BELIEVE, AND THEY DECEIVE NONE SAVE THEMSELVES; BUT THEY PERCEIVE NOT.

IN THEIR HEARTS IS A DISEASE, AND ALLAH INCREASETH THEIR DISEASE. A PAINFUL DOOM IS THEIRS BECAUSE THEY LIE. -- (Al-Baqarah 2:8-10)

The Qu’ran defines Kufr as follows:

WHOSO JUDGETH NOT BY THAT WHICH ALLAH HAS REVEALED: SUCH ARE THE DISBELIEVERS. – (Al Maidah 5:44)

“Judging” does not refer to legal matters, but to any and all decisions we make in our everyday life. None of us denies the existence of Allah. All of us say we believe in Allah, but belief without positive action is useless. At least the people who have no knowledge of Allah can hope to be forgiven, but those of us who have knowledge of Allah and His commands, but ignore or deviate from them have no hope of forgiveness.

FORGIVENESS IS ONLY INCUMBENT ON ALLAH TOWARDS THOSE WHO DO EVIL IN IGNORANCE (AND) THEN TURN QUICKLY (IN REPENTANCE) TO ALLAH. -- (Al Nisa 4:17)

THOSE WHO REJECT FAITH AFTER THEY ACCEPTED IT, AND THEN GO ON ADDING TO THEIR DEFIANCE OF FAITH, - NEVER WILL THEIR REPENTANCE BE ACCEPTED: -- (Ale Imran 3:90)

The two things that separate Muslims from Kafir are therefore KNOWLEDGE and ACTION. Those who seek to please their Creator, look for guidance from the Qu’ran and follow His commandments without hesitation. They will be richly rewarded.

AND THOSE WHO BELIEVE AND DO GOOD WORKS: SUCH ARE RIGHTFUL OWNERS OF THE GARDEN. THEY ABIDE THEREIN. -- (Al Baqarah 2:82)

And the unbelievers (Kafir) will be cast into eternal suffering.

THE FIRE! ALLAH HATH PROMISED IT FOR THOSE WHO DISBELIEVE. A HAPLESS JOURNEY'S END!

Being born into a Muslim family will not save you. Neither was Abraham's (pbuh) father saved, nor was Noah's (pbuh) son.

AND NOAH CRIED UNTO HIS LORD AND SAID: MY LORD! LO! MY SON IS OF MY HOUSEHOLD.-----

HE SAID: O NOAH! LO! HE IS NOT OF YOUR HOUSEHOLD; HE IS OF EVIL CONDUCT,-----
(Al Hud 11:45-46)

The only things that count are the sincerity of your belief and the good deeds that you perform.

LO! THE NOBLEST OF YOU, IN THE SIGHT OF ALLAH, IS THE BEST IN CONDUCT. LO! ALLAH IS KNOWER, AWARE. – (Al Hujurat 49:13)

While the people who believe in false Gods are doomed and have no hope of redemption, there are several reasons why those who profess to be Muslims go astray.

1.Arrogance: especially among the people who are materially well off. They regard themselves superior in intellect and therefore need religion less than those who have fewer of the riches of this world. They either don't think of the Hereafter or assume they will be given similar positions of privilege in the Hereafter.

**LO! AROUND THEIR NECKS WE HAVE PUT SHACKLES, REACHING UP TO THEIR CHINS, SO THAT THEIR HEADS ARE FORCED UP(IN PRIDE),----
-----WHETHER YOU WARN THEM OR YOU WARN THEM NOT, IT IS ALIKE FOR THEM, FOR THEY WILL NEVER BELIEVE. -- (Ya Sin 36:8-10)**

3. Love of one's own desires: The one who has become a slave of his own desires can never become a slave of Allah.

AND WHO GOETH FURTHER ASTRAY THAN HE WHO FOLLOWS HIS OWN LUSTS WITHOUT GUIDANCE FROM ALLAH! LO! ALLAH GUIDETH NOT WRONG DOING FOLK. – (AL QASAS 28:50)

The comforts and the glitter of wealth and position will always remain a stronger attraction to the person who lives only for the joys of today, than the person for whom this life is but a journey to his permanent abode in the Hereafter.

THIS LIFE OF THE WORLD IS BUT A PASTIME AND A GAME. LO! THE HOME OF THE HEREAFTER - THIS IS LIFE, IF THEY BUT KNEW. –
(Al Ankabuth 29:64)

4: Peer pressure: blindly following the customs and practices of society to gain social acceptance or position is one of the main reasons people go astray. They follow the traditions of their father without questioning them and the external trappings of religion become more important than the religion itself.

AND WHEN IT IS SAID UNTO THEM: COME UNTO THAT WHICH ALLAH HAS REVEALED UNTO THE MESSENGER, THEY SAY: ENOUGH FOR US IS THAT WE FOUND OUR FATHERS DOING. WHAT EVEN THOUGH THEIR FATHERS HAD NO KNOWLEDGE WHATSOEVER, AND NO GUIDANCE.—

(Al Maidah 5:104)

4. Accepting other humans your Masters: Instead of seeking knowledge of Allah and learning His wishes and desires, we have no time for the effort. We therefore create Mullah's and Murshads to do our thinking for us and we expect of them answers that will make our lives easy rather than the truth.

THEY HAVE TAKEN AS LORDS BESIDE ALLAH THEIR RABBIS AND THEIR MONKS AND THE MASSIAH, SON OF MARY, WHEN THEY WERE BIDDEN TO WORSHIP ONLY ONE GOD. –

(Al Tauba 9:31)

Or else we rejoice in our secular societies and democracies, where the separation of church and state keeps God jailed in our mosques and the churches. Our new masters and new slogans are “The will of the people, for the people, by the people”, instead of “The will of Allah, for the people, as per the prophet (pbuh) and his Sunnah”.

IF YOU OBEY MOST OF THOSE ON EARTH THEY WOULD MISLEAD YOU FAR FROM ALLAH'S WAY, THEY FOLLOW NAUGHT BUT AN OPINION, AND THEY BUT GUESS.-- (Al An'am 6:116)

Finally

IT IS NOT FITTING FOR BELIEVERS, WHEN A MATTER HAS BEEN DECIDED BY ALLAH AND HIS APOSTLE, TO HAVE AN OPINION ABOUT THEIR DECISION. – (Al Ahzab 33:36)

It is reported on the authority of Abu Huraira (may Allah be pleased with him) that the Prophet (pbuh) said:

Avoid the seven great evils:

1. Associating anything with Allah
2. Magic
3. Killing
4. Usury
5. Devouring the property of an orphan
6. Turning away from the battlefield (Jihad).
7. Slandering chaste women

Abdullah ibn Amr reported that the Prophet (pbuh) also included “undutiful conduct towards parents” and “deliberate perjury” as major sins. (Bukhari)

BASIC CONCEPTS IN QURAN AND SUNNAH -- WALAYA

In the Qu’ran the word WALAYA is used in several contexts.

WALAYATH - “Helper”, “taking as friend”, “allegiance” (8:73)

TAULIAH - “Protector”, “guardian”

WALIY - “Close friend”, (2:107)

AWLA - plural of WALIY

AWLIYA - “Closest friend “ (41:31)

MAWLA - “Lord”, “Master” (2:286)

The Qu’ran repeatedly emphasizes the fact that our allegiance must be only to the authority of Allah and this allegiance cannot be comprised by any person, government or other temporal authority.

THERE IS NO GOD SAVE ALLAH, AND LO! ALLAH IS THE MIGHTY, THE WISE. --(Ale Imran

3:62)

He is OUR creator, and also

ALLAH IT IS WHO CREATED THE HEAVENS AND THE EARTH, AND THAT WHICH IS BETWEEN THEM, IN SIX DAYS. -- (Al Sajjdah 32:4)

While we are the best of His creation, we are constantly assailed by temptations of this world, the influence of the unbelievers. Our only hope of “safety” and “protection” is in Allah ...

ALLAH, HE (ALONE) IS THE PROTECTING FRIEND. --(Al Shura 42:9)

and Allah promises the true believers, that if they have absolute

faith and trust in Him, His “protection” is enough to overcome all obstacles and all temptations.

ALLAH IS SUFFICIENT AS A FRIEND, AND ALLAH IS SUFFICIENT AS A HELPER. --(AL Nisa 4:45)

For those who truly believe in the promise of Allah, He calls them His friends and assures them that...

LO! HE (SATAN) HAS NO POWER OVER THOSE WHO BELIEVE AND PUT THEIR TRUST IN THEIR LORD.

HIS POWER IS ONLY OVER THOSE WHO MAKE A FRIEND OF HIM, AND THOSE WHO ASCRIBE PARTNERS UNTO ALLAH. --(Al Nahl 16:99-100)

What better guarantor could one wish for than Allah and we should without hesitation or fear of material loss...

PUT YOUR TRUST IN ALLAH, FOR ALLAH IS SUFFICIENT AS A TRUSTEE. -- (Al Ahzab 33:3)

If we truly believe in this we cannot let ourselves be swayed from the path proscribed for us by Allah. Even amongst our closest and dearest there may be those who may lead us astray...

O YOU WHO BELIEVE! AMONG YOUR WIVES AND YOUR CHILDREN THERE ARE ENEMIES FOR YOU, THEREFORE BEWARE OF THEM. --(Al Taghaban 64:14)

Our love for our relatives is gratification of this world and only a blessing if it does not compromise our keeping the commands of Allah. Just as Abraham rejected his father’s ideology and Noah could not save his son, there is a warning for us.

O YOU WHO BELIEVE! CHOOSE NOT YOUR FATHERS NOR YOUR BRETHREN FOR FRIENDS IF THEY TAKE PLEASURE IN DISBELIEF RATHER THAN FAITH. --(Al Tauba 9:23)

but for the true believers who wish to perfect their “DEEN”, the love of the Prophet (pbuh), his commands and his guidance are more important than our own desires...

THE PROPHET IS CLOSER TO THE BELIEVERS THAN THEIR OWN SELF, -- (Al Ahzab 33:6)

In matters of religion Allah has given clear warnings regarding interaction with others

LET NOT THE BELIEVERS TAKE DISBELIEVERS FOR THEIR FRIENDS IN PREFERENCE TO

BELIEVERS. --(Ale Imran 3:28)

We are influenced by the company we keep. Peer pressure and a desire for social acceptance are strong motivating forces even for sensible adults. In good company we will compete to excel and in the company of those who care only for the rewards of this world we are sure to go astray. In this regard Allah has made a special reference to the Jews and the Christians...

O YOU WHO BELIEVE! TAKE NOT THE JEWS AND CHRISTIANS FOR FRIENDS. THEY ARE FRIENDS ONE TO ANOTHER. -- (Al Ma'idah 5:51)

This is difficult for us to accept because we all have "friends" among the unbelievers, the Jews, and the Christians, as did our Prophet (pbuh). The "friendship" the Qu'ran refers to is not the day to day association, but making them your "WALIY", "spiritual confidants" or your "protectors" and placing your material and spiritual well-being in their hands. If you do that, then their ideals will become your ideals and their worldly gods will become your worldly gods. And...

HE AMONG YOU WHO TAKETH THEM FOR FRIENDS IS ONE OF THEM. LO! ALLAH GUIDETH NOT WRONGDOING FOLK --(Al Ma'idah 5:51)

On the Day of Judgement neither their social acceptance nor their friendship will save us and none will be able to help us or take the blame for us.

THEY WILL NOT FIND THAT THEY HAVE ANY FRIEND OR HELPER OTHER THAN ALLAH. -- (Al Ahzab 33:17)

Therefore the only choice we have is to hold fast to the promises of Allah...

LO! THOSE WHO SAY OUR LORD IS ALLAH AND AFTERWARDS ARE UPRIGHT, THE ANGELS DESCEND UPON THEM, SAYING: FEAR NOT NOR GRIEVE, BUT HEAR GOOD TIDINGS OF THE PARADISE WHICH YOU ARE PROMISED.

WE ARE YOUR PROTECTING FRIENDS IN THE LIFE OF THIS WORLD AND IN THE HEREAFTER. THERE YOU WILL HAVE ALL THAT YOUR SOULS DESIRE, AND THERE YOU WILL HAVE ALL FOR WHICH YOU PRAY.

A GIFT OF WELCOME FROM THE FORGIVING, THE MERCIFUL. --(Fusilat 41:30-32)

And for a true muslim can there be any doubt of Allah fulfilling His promise...

IT IS A PROMISE OF ALLAH. ALLAH FAILETH NOT HIS PROMISE, BUT MOST OF MANKIND KNOW

NOT. --(Ar Rum 30:6)

Basic concepts in the Quran and Sunnah --- **“TAQWA”**

Man’s relationship with God covers a wide spectrum. At one end is the total denial of God and at the other the complete loss of personal identity in the love of God.

The Islamic personality, however, starts with the recognition of God as the Master and Creator, and encompasses four stages. These four stages are in order: Iman, Islam, Taqwa, and Ihsan. The Islamic personality can be compared to the construction of a beautiful building, each stage is built on the strength and the soundness of the preceding stage.

Iman starts with the acceptance of the Kalima.

“La Ilaha Illallah, Muhammed-ur-Rasoolallah.”

**“THERE IS NO GOD BUT ALLAH,
AND MUHAMMED (pbuh) IS HIS PROPHET.”**

While reciting the Kalimah, entitles you legally to be called a Muslim, yet this is not enough. The kalimah is just the beginning. With it you also have to fully accept the five “Articles of Faith” that make up the complete Islam.

**RIGHTEOUS IS HE WHO BELIEVES IN ALLAH AND
THE LAST DAY AND THE ANGELS AND THE SCRIP-
TURE AND THE PROPHETS; -- (al Baqarah 2:177)**

The depth and strength of this belief is the foundation on which the Islamic personality is built. If our belief (Iman) is strong, the superstructure of our faith will be strong. If not, we will be unable to successfully confront the temptations and attractions of this world, thereby compromising the rewards of the Hereafter.

In our faith we should strive for the realization that man and all his possessions belong to God. We exist for the sake of God. We should subordinate our own parallel likes and dislikes to the likes and dislikes of Allah as expressed in the Quran and by our Prophet (pbuh).

The Quran clearly outlines our role:

**LO ! MEN WHO SURRENDER UNTO ALLAH, AND
WOMEN WHO SURRENDER, AND MEN WHO BELIEVE
AND WOMEN WHO BELIEVE, AND MEN WHO OBEY
AND WOMEN WHO OBEY, AND MEN WHO SPEAK THE
TRUTH AND WOMEN WHO SPEAK THE TRUTH, AND
MEN WHO PERSEVERE (IN RIGTEOUSNESS) AND
WOMEN WHO PERSEVERE, AND MEN WHO ARE
HUMBLE AND WOMEN WHO ARE HUMBLE, AND MEN
WHO GIVE ALMS AND WOMEN WHO GIVE ALMS,AND
MEN WHO FAST AND WOMEN WHO FAST, AND MEN**

WHO GUARD THEIR MODESTY AND WOMEN WHO GUARD (THEIR MODESTY), AND MEN WHO REMEMBER ALLAH MUCH AND WOMEN WHO REMEMBER-ALLAH HAS PREPARED FOR THEM FORGIVENESS AND A VAST REWARD. --(Al Ahzab 33:35)

Once we have reached this stage, the next stage is that of Islam, our “Surrender and Obedience”.

The relationship between faith (belief) and obedience is like that of a seed to a tree. Where faith is weak, it may never grow out of the ground. Where faith is strong, it will manifest itself in the strong practice of an Islamic life, especially the performance of the five obligatory tenets: Belief, Salaat (prayer), Sawm (fasting), Zakath (charity), and Hajj (pilgrimage). These five pillars of Islam, as they are known are the outward signs of faith. Fulfilling these is a duty and not a matter of choice. Where faith is strong, you will fulfill these with gladness and devotion (Khusoo and Khuzoo). When our faith is weak these become no more than burdensome rituals. In Sura Al- Nisa, the Quran warns us:

LO! THE HYPOCRITES SEEK TO BEGUILE ALLAH BUT IT IS ALLAH WHO BEGUILETH THEM. WHEN THEY STAND UP TO WORSHIP THEY PERFORM IT LANGUIDLY AND TO BE SEEN BY MEN, AND CARE FOR ALLAH VERY LITTLE. --(Al Nisa 4:142)

For these people Allah says:

LO ! THE HYPOCRITES WILL BE IN THE LOWEST DEPTH OF THE FIRE, AND YOU WILL FIND NO HELPER FOR THEM. --(Al Nisa 4:145)

The purpose of worship is to mold our personality, to make us a better person, and provide for our moral, social and spiritual well-being.

O MANKIND ! WORSHIP YOUR LORD, WHO HAS CREATED YOU AND THOSE BEFORE YOU SO THAT YOU MAY WARD OFF (EVIL):--(Al Baqarah 2:21)

Once you have reached this plateau, you come to the stage of “Taqwa”.

You have laid a strong foundation with your Iman, you have erected sturdy pillars of Islam, and now you are ready to build your house of “Piety” or “Taqwa” around it. This is the stage where man draws much closer to Allah. He leads a pious life with the thought of Allah constantly in his mind. He has a constant sense of awe and fear of Allah. About this stage our prophet (pbuh) said, “ Even though you cannot see Allah, you are aware that Allah is constantly watching you. “ A more appropriate translation of the word “Taqwa” would be stage of constant “God-Consciousness”.

The Quran describes the people who have Taqwa as :

LO ! THOSE WHO GO IN AWE FOR FEAR OF THEIR LORD,

AND THOSE WHO BELIEVE IN THE REVELATIONS OF THEIR LORD,

AND THOSE WHO ASCRIBE NOT PARTNERS TO THEIR LORD,

AND THOSE WHO GIVE THAT WHICH THEY GIVE WITH HEARTS AFRAID BECAUSE THEY ARE ABOUT TO RETURN TO THEIR LORD,

THESE RACE FOR THE GOOD THINGS, AND THEY SHALL WIN THEM IN THE RACE.

--(Al Mominoon 23:57-61)

As the Quran says in Sura Qaf, this “God- Consciousness” is the realization that Allah is closer to man than his own Jugular Vein.

WE VERILY CREATED MAN AND WE KNOW WHAT HIS SOUL WHISPERETH TO HIM AND WE ARE NEARER TO HIM THAN HIS JUGULAR VEIN.

--(Qaf 50:16)

Those who possess “Taqwa” are called the “Muttaqeen” and in Sura Ale Imran, the Quran describes them as follows:

THOSE WHO SPEND (OF THAT WHICH ALLAH HAS GIVEN THEM) IN EASE AND IN ADVERSITY, THOSE WHO CONTROL THEIR WRATH AND ARE FORGIVING TOWARDS MANKIND; ALLAH LOVETH THE GOOD;

AND THOSE WHO, WHEN THEY DO AN EVIL THING OR WRONG THEMSELVES, REMEMBER ALLAH AND IMPLORE FORGIVENESS FOR THEIR SINS – FOR WHO FORGIVES SINS SAVE ALLAH ONLY? – AND WILL NOT KNOWINGLY REPEAT THE WRONG THEY DID.

THE REWARD OF SUCH WILL BE FORGIVENESS FROM THEIR LORD, AND GARDENS UNDERNEATH WHICH RIVERS FLOW, WHEREIN THEY WILL ABIDE FOR EVER – A BOUNTIFUL REWARD FOR WORKERS! --(Ale Imran 3:134-136)

The outward manifestation of Taqwa is righteousness and piety. It is not the length of one’s beard or the wearing of “hijab” that is a sign of piety, but the inner purity of the soul, born out of true fear of Allah. In Sura Al Anbiya it says about the truly pious that they are:

THEY WHO FEAR THEIR LORD IN SECRET AND WHO DREAD THE HOUR (OF DOOM). --(Al Anbiya 21:49)

Taqwa is a state of mind that gradually grows on you as your faith deepens and the intensity of your worship increases. All your judgements and decisions are based on the Quran and the Sunnah of the Prophet (pbuh). All social, moral, political, and other issues are decided in the framework of Islam. The only allegiance left, is the allegiance to Allah, even if it means abandoning family ties, social acceptance or laws of the state, if any of them conflict with the principles of Islam. Allah asks of you:

LO ! MY WORSHIP AND MY SACRIFICE AND MY LIVING AND MY DYING ARE FOR ALLAH, LORD OF THE WORLDS. --(Al An'am 6:162)

And Allah promises in return –

LO ! ALLAH HAS BROUGHT FROM THE BELIEVERS THEIR LIVES AND THEIR WEALTH BECAUSE THE GARDEN WILL BE THEIRS: THEY SHALL FIGHT IN THE WAY OF ALLAH AND SHALL SLAY AND BE SLAIN. IT IS BINDING ON HIM IN THE TORAH AND THE GOSPEL AND THE QURAN. WHO FULFILLS HIS COVENANT BETTER THAN ALLAH ? REJOICE THEN IN YOUR BARGAIN THAT YOU HAVE MADE, FOR THAT IS THE SUPREME TRIUMPH.

--(At Tauba 9:111)

Once you have reached this stage, then the final stage is of "Ihsan" or excellence. This is the stage of intimate knowledge of Allah and an overwhelming love of Allah. There is a sense of indwelling of God in man. This is the stage of "Awlia Allah" or "friends of Allah". Few people reach this stage.

LO! VERILY THE FRIENDS OF ALLAH ARE THOSE ON WHOM FEAR (COMETH) NOT, NOR DO THEY GRIEVE.

THOSE WHO BELIEVE AND KEEP THEIR DUTY TO ALLAH,

THEIRS ARE GOOD TIDINGS IN THE LIFE OF THE WORLD AND IN THE HEREAFTER – THERE IS NO CHANGING THE WORD OF ALLAH – THAT IS THE SUPREME TRIUMPH. --(Younus 10:62-64)

The world is no longer a real place. It is almost as if they live but are not part of this world. The companions of the Prophet (pbuh) are examples. They are also called "Muhsineen". The characteristic of the "Muhsineen" is a cheerful willingness to sacrifice their life in the way of Allah and a longing for death so that they may be nearer to Allah. To them, worship is no longer a duty but an intoxicating ecstasy.

HE IS ALLAH EXCEPT FOR WHOM THERE IS NO OTHER GOD, THE KNOWER OF THE INVISIBLE AND THE VISIBLE. HE IS THE BENIFICENT, THE MERCIFUL.

HE IS ALLAH EXCEPT WHOM THERE IS NO OTHER GOD, THE SOVEREIGN LORD, THE HOLY ONE, PEACE, THE KEEPER OF FAITH, THE GUARDIAN, THE MAJESTIC, THE COMPELLER, THE SUPERB, GLORIFIED BE ALLAH FROM ALL THEY ASCRIBE AS PARTNERS (UNTO HIM)!

HE IS ALLAH, THE CREATOR, THE SHAPER OUT OF NAUGHT, THE FASHIONER. HIS ARE THE MOST BEAUTIFUL NAMES. ALL THAT IS IN THE

HEAVENS ARE THE EARTH GLORIFIETH HIM, AND HE IS THE MIGHTY, THE WISE.--(Al Hashr 59:22-24)

May Allah grant all of us the opportunity to rise to the highest of these levels !!

BASIC CONCEPTS IN QURAN AND SUNNAH -- SABR --

The Urdu definition of the word “SABR” is patience, but in the Qur’an “SABR” has three distinct meanings.”SABR” means “patience”, “steadfastness” and “perseverance”. The “SABIREEN” are the “ones who remain constant in their trust of Allah under all circumstances whether good or bad”.

“Patience” often denotes a passive acceptance of whatever befalls us. “Steadfastness” denotes acceptance with a strong commitment and a positive attitude towards Allah’s Will and Wishes. “Perseverance” means struggle in the path of Allah irrespective of the circumstances or odds against us.

True “SABR” requires a clear understanding of man’s relationship with Allah. True “SABR” is only possible for those who totally submit to Allah’s Will -- the true muslims or the Mumineen. The Qur’an defines the Mumineen as:

THE STEADFAST, AND THE TRUTHFUL, THOSE WHO SPEND (AND HOARD NOT), THOSE WHO PRAY FOR PARDON IN THE WATCHES OF THE NIGHT.
-- (Ale Imran 3:17)

As Allah has said man was created not for his own self-indulgence, enjoyment and pleasure but for a clearly defined purpose.

I CREATED THE JINN AND HUMANKIND ONLY THAT THEY MIGHT WORSHIP ME.
(Adh Dhariyat 51:56)

In this one statement is defined our goal and our purpose in life. Our Ibadah is the standard that Allah will use to judge us by. Ibadath in fact is the highest form of “SABR”.

It is not enough to call ourselves muslims, but to realize that life is a test for us.

DO MEN THINK THAT THEY WILL BE LEFT ALONE ON SAYING, “WE BELIEVE”, AND THAT THEY WILL NOT BE TESTED WITH AFFLICTION ?

LO! WE TESTED THOSE WHO WERE BEFORE YOU. THUS ALLAH KNOWETH THOSE WHO ARE SINCERE, AND KNOWETH THOSE WHO ARE PRETENDERS.

-- (Al Ankabuth 29:2-3)

Through all the ups and downs of life we have to demonstrate these three characteristics of “SABR”- patience, steadfastness and perseverance.

While “patience” is necessary when hardships and adversity are upon us “SABR” –steadfastness and perseverance, are even more important during the good times. The good times are as much a test of our character as adversity.

EVERY SOUL MUST TASTE DEATH; AND WE TEST YOU BY EVIL AND BY GOOD BY WAY OF TRIAL. AND UNTO US YOU WILL RETURN.

(Al-Anbiya 21:35)

“Patience” during the difficult times and “Steadfastness” during the good times, the remembrance of Allah and obedience to His wishes at all times is the true measure of “SABR”. In fact the greater test is not when we are helpless when faced with overwhelming adversity, where we have little choice or control over circumstances, but during the times of good fortune, when we may become self indulgent and forget to remain “Steadfast” as Allah requires us.

AND GIVE GOOD TIDINGS (O MUHAMMED) TO THE HUMBLE.

WHOSE HEARTS FEAR WHEN ALLAH IS MENTIONED AND THE PATIENT OF WHATEVER MAY BEFALL THEM, AND THOSE WHO ESTABLISH WORSHIP AND WHO SPEND OF THAT WE HAVE BESTOWED ON THEM.--(Al-Hajj 22:34-35)

There are three situations where “SABR” is very essential.

1. Sabr in the face of fear, especially religious persecution.
2. Avoiding haste especially in reacting to injustice
3. Excessive desire for worldly attractions especially self-indulgence

“SABR” should not be mistaken for passive inaction, or as the Christians wrongly teach “turning the other cheek”. “SABR” does not mean sitting on our prayer mats helplessly and waiting for whatever affliction may befall us. True “SABR” is to trust in

Allah, and strive with our utmost human abilities to prevent or remove the suffering, while all the time confident that the success of our efforts depend on Allah's ultimate Will:

AND SURELY WE SHALL TRY YOU WITH SOMETHING OF FEAR AND HUNGER, AND LOSS OF WEALTH AND LIVES AND CROPS; BUT GIVE GLAD TIDINGS TO THE STEADFAST.

WHO SAY WHEN A MISFORTUNE STRIKES THEM LO! WE ARE ALLAH'S AND LO! UNTO HIM WE ARE RETURNING.

SUCH ARE THEY ON WHOM ARE BLESSINGS FROM THEIR LORD, AND MERCY. SUCH ARE THE RIGHTLY GUIDED.--(Al-Baqara 2:155-157)

Allah's promise of help is quite clear, as at the Battle of Badr, for those who fulfill their duty and are steadfast and strive in the cause of Allah even against overwhelming odds, Allah says:

NAY, BUT IF YOU ARE STEADFAST, AND KEEP FROM EVIL, AND (THE ENEMY) ATTACK YOU SUDDENLY, YOUR LORD WILL HELP YOU WITH FIVE THOUSAND ANGELS SWEEPING ON.

--(Ale-Imran 3:125)

But if "SABR"- steadfastness, is lost as at the Battle of Ohad, a certain victory can turn to defeat even with odds in your favor.

"SABR" also means understanding that the result of our struggles in life and our efforts may not always be what we, human beings, hope for or may desire. What may appear good to us may in fact be harmful to us in the future, especially our chances of attaining success in the Hereafter.

The story of Moses (pbuh) and his encounter with Khiser-aleh Salam (Sura Kahf) illustrates this well. Another example is the Treaty of Hudaibiah, which appeared so humiliating at first but was the stepping stone to the conquest of Mecca for the Prophet.

Only Allah has the complete knowledge of the past, present and future and only He knows what is in the best interest of man. For us it is enough to accept Allah's Will and follow the same advice that Prophet Luqman (pbuh) gave to his son:

O MY DEAR SON! ESTABLISH WORSHIP AND ENJOIN KINDNESS AND FORBID INEQUITY, AND BE PATIENT WHATEVER MAY BEFALL YOU: LO! PERSEVERANCE IS AT THE HEART OF THINGS.

--(Luqman 31:17)

It appears sometimes that it is the unbelievers who have all the wealth and power in this world and it is the truly patient and the steadfast, those who show "SABR", who are the poor and the persecuted. But this is only an illusion, for Allah says:

**WHOSO DESIRES THE REWARDS OF THIS WORLD,
WE BESTOW ON HIM HEREOF; AND WHOSO
DESIRETH THE REWARD OF THE HEREAFTER,
WE BESTOW ON HIM THEROF.**

(Ale Imran 3:145)

Those who receive their rewards in this world will have no part in the Hereafter, so that apparent wealth and power is no criteria of eventual success. Adversity on the other hand should be viewed not as a burden but as a window of opportunity and “SABR” is the key that can open the door to Heaven:

**AND HAVE PATIENCE, (O MUHAMMED), FOR LO!
ALLAH LOOSETH NOT THE WAGES OF THE GOOD.**

(Hud 11:115)

Sometimes Allah’s test appear extreme and severe. They may appear beyond human endurance and understanding. “SABR” in these situations is not always easy, but prayer is the means of seeking “SABR” and only in prayer is there true “SABR”.

**SEEK HELP IN PATIENCE AND PRAYER; AND
TRULY IT IS HARD SAVE FOR THE HUMBLE
MINDED. -- (AL-Baqarah 2:45)**

Even against overwhelming odds, “prayer” and “SABR” will become potent weapons that will lead you to triumph. These were the weapons that David (pbuh) used when he defeated Goliath and his hoards:

**OUR LORD! BESTOW ON US ENDURANCE, MAKE
OUR FOOTHOLD SURE, AND GIVE US HELP
AGAINST THE DISBELIEVING FOLK.**

--(Al-Baqarah 2:250)

Allah will never let those who are steadfast down. “SABR” is not a natural part of the human personality. True “SABR” is actually a gift from Allah to His chosen servants, those He is especially pleased with.

**ENDURE THOU PATIENTLY (O MUHAMMED). THINE
ENDURANCE IS ONLY BY (THE HELP OF) ALLAH.**

-- (An-Nahl 16:127)

We therefore need to constantly pray for Allah’s mercy to give us “SABR”, for as we have seen “SABR” is the measure with which Allah will judge us:

**DEEMED YOU THAT YOU WOULD ENTER PARADISE
WHILE YET ALLAH KNEW NOT THOSE OF YOU WHO
REALLY STRIVE, NOR KNOWETH THOSE (OF YOU)
WHO ARE STEADFAST? -- (Ale-Imran 3:142)**

For those who recognize the temporary nature of this life and the purpose being to fulfill Allah’s test of us, Allah says:

O YOU WHO BELIEVE! ENDURE, OUTDO ALL OTHERS IN ENDURANCE, BE READY, AND OBSERVE YOUR DUTY TO ALLAH, IN ORDER THAT YOU MAY SUCCEED. -- (Ale-Imran 3:200)

and for those who succeed:

THEY WILL BE AWARDED THE HIGH PLACE (IN PARADISE) FORASMUCH AS THEY WERE STEADFAST, AND THEY WILL MEET THEREIN WITH WELCOME AND THE WORD OF PEACE,

ABIDING THERE FOR EVER. HAPPY IS IT (PARADISE) AS ABODE AND (HIGH) STATION.

-- (Al-Furqan 25:75)

The ultimate of “SABR” is the story of Prophet Ayy’ob (pbuh). Ayy’ob (pbuh) was a very wealthy man, with lands and cattle, servants, wife and children. Allah tested him. First a famine destroyed his lands and cattle. His servants left him. Then his house fell down and killed his wife and children. Yet he was patient and steadfast in worship of Allah. He then developed a skin disease so horrible that no one would even come near him. yet he never complained. He prayed:

“O LORD, SO MUCH DISTRESS THOU HAS GIVEN ME, YET YOU ARE MERCIFUL AND I ASK ONLY FOR YOUR MERCY.”

This is not an amusing anecdote from the Qur’an but an example for us to follow. Are we prepared to endure as the Prophet Ayy’ob (pbuh) did? For those who turn to Allah and are patient He surely is merciful.

THOSE WHO PERSERVE (ARE PATIENT) AND DO GOOD WORKS. THEIRS WILL BE FORGIVENESS AND A GREAT REWARD.-- (Hud 11:11)

Allah removed the afflictions of Ayy’ob (pbuh) and rewarded him with riches and a new family. So will Allah reward the “SABIREEN” both in this life as well as the Hereafter.

BASIC CONCEPTS IN THE QUR’AN AND SUNNAH – SHUKR –

“SHUKR” means “thankfulness”. “SABR” and “SHUKR” are two faces of the same coin. On one side is “SABR” (patience) – acceptance of Allah’s Will, and on the other is “SHUKR” (thankfulness) – cheerful acceptance, with gratitude, of Allah’s Will.

“SABR” comes from Allah. It is a gift given to man by his Lord. That is why we pray to Allah to give us “SABR”:

OUR LORD! BESTOW ON US ENDURANCE (PATIENCE), MAKE OUR Foothold SURE, AND GIVE US HELP AGAINST THE DIS-BELIEVING FOLK.--(Al-Baqarah 2:250)

“SHUKR” (thankfulness) on the other hand is man’s response and offering to Allah and his acceptance of Allah’s Will and Commands. As Allah Himself says:

BUT ALLAH MUST YOU SERVE AND BE AMONG THE THANKFUL!-- (Az-Zumar 39:66)

What this means is that not only is it important that we serve Allah, BUT in doing so we must be thankful for the opportunity to be of service to Him. Our response to every event in life and everything that happens to us should therefore begin and end with the words:

PRAISE BE TO ALLAH.
-- (Al-Fatihah 1:1)

Man, however, by nature is not very thankful inspite of the many blessings showered on him by Allah.

AND WE HAVE GIVEN YOU (MANKIND) POWER IN THE EARTH, AND APPOINTED FOR YOU THEREIN A LIVELIHOOD. LITTLE DO YOU GIVE THANKS.-- (Al-Araf 7:10)

We only have to read Sura Rehman to become aware of the many blessing of Allah. Our own creation is a blessing, the orderly plan of the universe, the separation of night and day, the foods that the earth produces and the water that quenches our thirst are all blessings we take for granted. Allah asks us to look around us and answer:

We only have to read Sura Rehman to become aware of the many blessings of Allah. Our own creation is a blessing, the orderly plan of the universe, the separation of night and day, the foods that the earth produces and the water that quenches our thirst are all blessings we take for granted. Allah asks us to look around us and answer:

WHICH IS IT OF THE FAVORS OF YOUR LORD, DO YOU DENY? – (Al-Rehman 55:13)

Allah will also ask us for answers in the Hereafter when we Return to Him. For those who forget where these favors came from, Allah says:

THE GUILTY WILL BE KNOWN BY THEIR MARKS, AND WILL BE TAKEN BY THEIR FORELOCKS AND THEIR FEET,

WHICH IS IT OF THE FAVORS OF YOUR LORD, DO YOU DENY.

THIS IS THE HELL WHICH THE GUILTY DENY.

-- (Al-Rehman 55:41-43)

For those that recognise Allah's blessings from Allah both in this world and a Promise of the Hereafter. Prophet after Prophet was sent to them, To warn them, to teach them, yet they were ungrateful. They either slew the Prophets or turned their backs on them. Allah says:

GIVE THANKS, O HOUSE OF DAVID! FEW OF MY BONDSMEN ARE THANKFUL.-- (Saba 34:13)

We, muslims, are not the chosen and blessed nation of Allah and Should be careful not to repeat mistakes and the ingratitude of The Jews, lest the same fate overtake us that overtook the Jews.

We fail to recognize the real gifts for which we owe thanks to our Creator. We think that it is only the material possessions, the riches and comforts of life and the social status for which we need to be grateful.

In fact the real truth is quite the opposite. Life itself is a Gift. But the biggest gift of all is mental well-being that Comes from the absence of distress and grief, and the "SABR" (patience) in the face of grief that Allah may bless us with. Our motto should therefore be like those who:

SAY: PRAISE BE TO ALLAH WHO HAS PUT GRIEF AWAY FROM US. LO! OUR LORD IS FORGIVING, BOUNTIFUL. – (Al-Malaikah 35:34)

Man's attitude towards Allah is reflected in his acceptance of Allah's Will. If we responds to trials and tribulations in life by "SABR"- (patience, steadfastness) and by "SHUKR"- (cheerful acceptance) then we will have passed Allah's test of us.

LO! WE CREATED MAN FROM A DROP OF THICKENED FLUID TO TEST HIM; SO WE MAKE HIM HEARING, KNOWING.

LO! WE HAVE SHOWN HIM THE WAY, WHETHER HE BE GRATEFUL OR DISBELIEVING.

-- (Al-Insan 76:2-3)

"SHUKR" is the thankfulness for the gift of life itself, for the opportunity to know Allah, to worship Him and to have the chance for the external reward.

"SHUKR" is for being born a muslim, having the knowledge, through the Qur'an and the Sunnah of the Prophet (pbuh), to serve Him, so that we might, like Abraham (pbuh), stay on the path of righteousness.

LO! ABRAHAM WAS A NATION OBEDIENT TO ALLAH, BY NATURE UPRIGHT, AND HE WAS NOT OF THE IDOLATORS;

**THANKFUL FOR HIS BOUNTIES; HE (ALLAH)
CHOSE HIM AND GUIDED HIM ONTO A
STRAIGHT PATH.**

**AND WE GAVE HIM GOOD IN THE WORLD, AND
IN THE HEREAFTER HE IS AMONG THE
RIGHTEOUS.-- (An-Nahl 16:120:122)**

We are blessed to be living in an era of unparalleled affluence for the human race. The comforts in life we have even as common men today were not available even to the richest men of previous generations. The more we have however, the more we need to be thankful for and the more we shall have to answer for in the Hereafter, especially if we don't make the extra efforts to show our gratitude (SHUKR) to Allah.

**A TOKEN UNTO THEM (MANKIND) IS THE DEAD
EARTH. WE REVIVE IT, AND WE BRING FORTH
FROM IT GRAIN SO THAT THEY EAT THEREOF;**

**AND WE HAVE PLACED THEREIN GARDENS OF
DATE-PALMS AND GRAPES, AND WE HAVE
CAUSED SPRINGS OF WATER TO GUSH FORTH
THEREIN, THAT THEY MAY EAT OF THE FRUIT
THEREOF, AND THEIR HANDS MADE IT NOT.
WILL THEY NOT, THEN, GIVE THANKS?
-- (Ya Sin 36:33:34)**

In nature are the signs of Allah's blessings and His mercy to Mankind. We give thanks (SHUKR) for these blessings NOT BECAUSE ALLAH IS IN NEED OF OUR THANKS BUT it is the expression of our Recognition of our Creator and His mercy to us and for the Benefit of our own salvation.

**AND WE GAVE LUQMAN WISDOM, SAYING: GIVE
THANKS TO ALLAH: WHOEVER GIVES THANKS
HE GIVES THANKS FOR (THE GOOD) OF HIS
OWN SOUL. AND WHOEVER REFUSES – LO!
ALLAH IS SELF-SUFFICIENT, OWNER OF
PARADISE.—(Luqman 31:12)**

Again in Sura An Naml (The Story of the Ant) Allah gives us the Example of Prophet Sulieman (pbuh), when the throne of Sheba (which represented extraordinary wealth and riches) was brought and given to him:

**.....AND (SOLOMAN) SAID: THIS IS OF
THE BOUNTY OF MY LORD, THAT HE MIGHT
TRY ME WHETHER I GIVE THANKS OR AM
UNGRATEFUL. WHOSE GIVETH THANKS HE ONLY
GIVETH THANKS FOR (THE GOOD) OF HIS OWN
SOUL: AND WHOEVER IS UNGRATEFUL (IS
UNGRATEFUL ONLY TO HIS OWN SOUL'S HURT)
FOR LO! MY LORD IS ABSOLUTE IN INDEPEN-
DENCE, BOUNTIFUL. – (An-Naml 27:40)**

“SHUKR” (thankfulness) is not just the verbal expressions but

true “SHUKR” is the remembrance of Allah every minute of the day, so that our lives follow the path that conforms with Allah’s Wishes.

THEREFORE REMEMBER ME, I WILL REMEMBER YOU. GIVE THANKS TO ME, AND REJECT NOT ME.—(Al-Baqarah 2:152)

Allah has given us clear warnings not to follow false gods. These can take many innocent appearing forms like man-made Ideologies, taking other men as master or even setting up your own desires above those of Allah’s. Allah’s warnings are quite clear.

**YOU SERVE INSTEAD OF ALLAH ONLY IDOLS,
AND YOU ONLY INVENT A LIE. LO! THOSE
WHOM YOU SERVE INSTEAD OF ALLAH OWN NO
PROVISION FOR YOU. SO SEEK YOUR
PROVISION FROM ALLAH, AND SERVE HIM,
AND GIVE THANKS TO HIM, (FOR) UNTO
HIM YOU WILL RETURN.
-- (Al-Ankabuth 29:17)**

While “SHUKR” should be part of every breath we take the special Moments of formally thanking Allah for all His Mercy and Blessings is in the devotion and regularity of our everyday Salath (prayer). This prayer of Prophet Sulaiman’s (pbuh) should be repeated over and over by us every day of our life.

MY LORD, AROUSE ME TO BE THANKFUL FOR
THY FAVOR WHEREWITH YOU HAVE FAVORED ME
AND MY PARENTS, AND TO DO GOOD THAT
SHALL BE PLEASING UNTO YOU, AND INCLUDE
ME IN (THE NUMBER OF) YOUR RIGHTEOUS
SLAVES.— (An-Naml 27:19)

BASIC CONCEPTS IN QURAN and SUNNAH -- AMR BIL MARUF

The word “AMR” is used in the Qu’ran in three different contexts.

AMARNA MUTHRAFI (Sura Bani Israel) - “we allow”

ATTA AMRULLAH () – “decision of Allah”

WAHMUR AMHLAKI-Bi-SALAT () – “give order to your family for Salat”

In the phrase “AMR BIL MARUF” the word “AMR” means “give order or enjoin others”.

“MARUF” derives from the word “URF” meaning “that which is well known”, and “MARUF” means “that which is well known to be good”.

“AMR BIL MARUF” therefore means “give orders (or enjoin others) to do the things that are universally recognized or known to be good”, i.e. honesty, truthfulness, helping others, etc.

THEY BELIEVE IN ALLAH AND THE LAST DAY,

AND ENJOIN RIGHT CONDUCT AND FORBID INDECENCY, AND VIE ONE WITH ANOTHER IN GOOD WORKS. THEY ARE OF THE RIGHTEOUS.

-- (Ale Imran 3:114)

In this passage Allah has laid down a duty on us as Muslims to order (or enjoin) others to “do good”. At the same time Allah also asks us to “TANHAUNA ANIL MUNKAR” i.e. prohibit/forbid others from whatever is known to be bad.

AND THERE MAY SPRING FROM YOU A NATION WHO INVITES TO GOODNESS, AND ENJOIN RIGHT CONDUCT AND FORBID INDECENCY. SUCH ARE THEY WHO ARE SUCCESSFUL.

-- (Ale Imran 3:104)

To give orders to others “to do good” and “forbid the bad” we have to have some authority over others. Some of this authority we have as parents over our children, or as teachers. However, what authority do we have over other muslims or non-muslims to give such orders?

If we truly believe in Allah, we recognise Him as our Creator and Therefore His is the supreme authority.

UNTO ALLAH BELONGS WHATSOEVER IS IN THE HEAVENS AND WHATSOEVER IS IN THE EARTH. HE FORGIVETH WHOM HE WILL, AND PUNISHETH WHOM HE WILL. ALLAH IS FORGIVING, MERCIFUL.

-- (Ale Imran 3:129)

Allah chooses to communicate with mankind through His chosen Prophets, to whom He entrusts His authority; and through the Prophets He confers this authority on all those who follow the Prophets and believe in Him.

THOSE WHO FOLLOW THE MESSENGER, THE PROPHET WHO CAN NEITHER READ NOR WRITE, WHOM THEY WILL FIND DESCRIBED IN THE TORAH AND THE GOSPEL (WHICH ARE) WITH THEM.

HE WILL ENJOIN ON THEM THAT WHICH IS RIGHT AND FORBID THEM THAT WHICH IS WRONG.

HE WILL MAKE LAWFUL FOR THEM ALL GOOD THINGS AND PROHIBIT FOR THEM ONLY THE FOUL; AND HE WILL RELIEVE THEM OF THEIR

HEAVY BURDEN AND THE YOKES THAT ARE UPON THEM. THEN THOSE WHO BELIEVE IN HIM, AND FOLLOW THE LIGHT WHICH IS SENT DOWN WITH HIM, THEY ARE THE SUCCESSFUL.

-- (Al-A'raf 7:157)

A true believer who obeys the prophets is obeying Allah and in this he accepts the authority of the prophets. This authority over the rest of mankind is greater than any authority from Allah that muslims are commanded to “order others to good deeds” And to “prohibit the bad”.

Before we can assume this role, however, we have to make sure our own personal lives conform to the code of conduct laid down for us in the Qu'ran.

LO! ALLAH ENJOINS JUSTICE AND KINDNESS, AND GIVING TO KINSFOLK, AND FORBIDS LEWDNESS AND ABOMINATION AND WICKEDNESS. HE EXHORTS YOU IN ORDER THAT YOU MAY TAKE HEED. – (An-Nahl 16:90)

Then comes our responsibility to our fellow muslims.

..... BUT HELP YOU ONE ANOTHER UNTO RIGHTEOUSNESS AND PIOUS DUTY. HELP NOT ONE

ANOTHER UNTO SIN AND TRANSGRESSION, BUT KEEP YOUR DUTY TO ALLAH.....

-- (Al Ma'idah 5:3)

We are each others guardians. Strengthening each others Iman, promoting the good things, and being on the lookout to prevent temptation, indecency and lewdness from affecting our brothers and sisters in Islam.

AND THE BELIEVERS, MEN AND WOMEN, ARE PROTECTING FRIENDS ONE OF ANOTHER; THEY ENJOIN THE RIGHT AND FORBID THE WRONG, AND THEY ESTABLISH WORSHIP AND THEY PAY THE POOR-DUE, AND THEY OBEY ALLAH AND HIS MESSENGER. AS FOR THESE, ALLAH WILL HAVE MERCY ON THEM. LO! ALLAH IS MIGHTY, WISE.

-- (At-Taubah 9:71)

As the Prophet Muhammed (pbuh) said “each Muslim is a mirror image of every other Muslim”. Only when we reach this level can we accept Allah's definition of us as:

YOU ARE THE BEST COMMUNITY THAT HAS BEEN RAISED UP FOR MANKIND.

--(Ale Imran 3:110)

But with our recognition of the best Umma comes further

responsibility. Our authority and responsibility is extended not just to our fellow muslims but to all Mankind.

The Prophet (pbuh) also said:

“If the people of understanding (ulema) keep company where bad things are occurring (although they themselves do not participate) but do nothing to stop the bad things, Allah will destroy their hearts and they will be cursed exactly as the Bani Israel.

Clearly then we have no choices. “Amr bil Maruf” and “Tanhauna Anil Munkar” is more important than personal piety. The consequences of accepting this responsibility are also severe. While our rewards from Allah will be great, we are very likely to face rejection and social ostracism, because people don’t like to be reminded of the truth. Were not Abraham (pbuh) and Jesus (pbuh) rejected too? They were the finest of human beings, the wisest, the most eloquent. They had the greatest wisdom and they presented their arguments in the best and the gentlest of words, yet they were opposed, condemned and rejected. But as Allah says our role is just that of a warner:

WHOSO OBEYS THE MESSENGER OBEYS ALLAH, AND WHOSO TURNS AWAY: WE HAVE NOT SENT THEE AS WARDER OVER THEM. – (An Nisa 4:80)

Loose not heart for Allah promises that:

(TRIUMPHANT) ARE THOSE WHO TURN REPENTANT (TO ALLAH), THOSE WHO SERVE (HIM), THOSE WHO FAST, THOSE WHO BOW DOWN, THOSE WHO FALL PROSTRATE (IN WORSHIP), THOSE WHO ENJOIN THE RIGHT AND FORBID THE WRONG AND THOSE WHO KEEP THE LIMITS (ORDAINED) OF ALLAH – AND GIVE GLAD TIDINGS TO BELIEVERS! – (At-Taubah 9:112)

Prophet Luqman’s (pbuh) instructions to his son should be Engraved on our hearts.

O MY DEAR SON! ESTABLISH WORSHIP AND ENJOIN KINDNESS AND FORBID INIQUITY, AND PERSEVERE WHATEVER MAY BEFALL YOU. LO! THAT IS THE STEADFAST HEART OF THINGS.
-- (Luqman 31:17)

O CHILDREN OF ISRAEL! REMEMBER MY FAVOR WHEREWITH I FAVORED YOU, AND FULFILL YOUR (PART OF THE) COVENANT, I SHALL FULFILL MY (PART OF THE) COVENANT, AND FEAR ME.
-- (Al-Baqarah 2:40)

But the fate of the Bani Israel is before our eyes.

..... THEY HAVE INCURRED ANGER FROM THEIR LORD, AND WRETCHEDNESS IS LAID UPON

**THEM. THAT IS BECAUSE THEY USED TO
DISBELIEVE THE REVELATIONS OF ALLAH AND
SLEW THE PROPHETS.....**

-- (Ale Imran 3:112)

What was their crime?

**THOSE OF THE CHILDREN OF ISRAEL WHO WENT
ASTRAY WERE CURSED BY THE TONGUE OF DAVID,
AND OF JESUS, SON OF MARY. THAT WAS
BECAUSE THEY REBELLED AND USED TO
TRANSGRESS.**

**THEY RESTRAINED NOT ONE ANOTHER FROM THE
WICKEDNESS THEY DID. VERILY EVIL WAS THAT
THEY USED TO DO!** – (Al Ma'idah 5:78-79)

It was not that the children of Israel were not pious. It was not that they did not believe in God. They were cursed because they did not fulfill their covenant with God, which was "to order others to do good and to prohibit the bad".

Even for individuals this is a very serious responsibility. In the following Hadith is guidance for us and a warning: when Allah ordered the Angel Gabriel to destroy a nation because of their debauchery and disobedience, Gabrael asked Allah "what about the few pious men amongst them". Allah ordered them to be the first to be punished for although they personally were pious they were silent and did not stop the others from disobedience to Allah.

Our Prophet Muhammed (pbuh) said:

"whosoever sees something "munkir" (bad) he should change it with his hand. If he does not feel he has the strength he should speak out and if he cannot do even that, at least he should feel in his heart that this is bad".

HADITH

INTRODUCTION

There are two Basic sources of knowledge in Islam: Quraan and Sunnah. Quraan is the final revelation of Allah(The Almighty Creator). It was revealed upon his last His last prophet and messenger, Muhammed, son of Abdullah, who was born in Makkah (Arabia). Contrary to common misunderstanding in the West, Prophet Muhammad(peace be upon him) did not claim to found any new religion. Quraan testifies that Islam always was the only way of life acceptable to the Almighty, Adam, Noah, Abraham, Moses, Jesus and Muhammad were the Prophets(along with thousands of others) and obedient servants(in Arabic – Muslims). All the aforementioned prophets were Rasul (messengers-apostles) sent by the Almighty for guidance of humankind. Quraan says they should be obeyed.

Each messenger was the teacher of the people of his time. The Prophet Muhammad(peace be upon him) is the final messenger of Allah for all of humanity until the end of the world. Quraan says that Prophet Muhammad must be obeyed. This injunction established Sunnah (literally it means a way, course, rule, mode, or manner of acting or conduct of life) as the second basic source of knowledge and law in Islam, after Quraan, the word of the Almighty. Sunnah is alternatively referred to as Hadith(meaning conversation or communication). Thus Sunnah of the Prophet Muhammad(peace be upon him) or Hadith in Islamic law stands for what was transmitted on the authority of the prophet, his sayings, deeds and tacit approvals.

The Sunnah or Ahadith (plural of Hadith) is complimentary to the Holy Quran, and indispensable for its understanding. It explains and clarifies the Quraan. In the Sunnah we get the understanding of the practical applications of the commands of Allah in the Qurraan. Without Sunnah, a Muslim's faith is incomplete and a non-Muslim's understanding of Islam is inadequate.

Ahadith were committed to memory, recorded on skins, barks of trees, or engraved upon the dry shoulders of animals. These Ahadith were later compiled and classified after being subjected to rigorous scrutiny.

There are six collections of Ahadith generally considered by Islamic scholars as the most authentic and reliable. They were compiled under the titles: (1) Sahih-Al-Bukhari, (2) Sahih-Al-Muslim, (3) Sunan Abu Daud, (4) Sunan Tirmidi, (5) Sunan Ibn Majah, (6) Sunan Nisai

So far the following translations of hadith have been published:

1. Al-Bukhari's Sahih -- translated by Dr. Muhsin Khan has appeared in nine volumes with Arabic text
2. Sahih Muslim -- translated by Prof. Abdul Hameed Siddiqi is published in four volumes (without text) since '73
3. Sunan Abu Daud – translated by Prof. Riad Hussain is available in three volumes (without text) since 1984.
4. Tirmidi's Shemail (abridged) has also appeared in one paperback volume. A full translation is being prepared and expected to be published shortly.
5. A collection of Ahadith known as Mishkat el Masabih, a selection compiled by Waliuddin Muhammad ibn Abdullah al-Khatib at-Tibrizi (died 737 A.H.) has been translated by Dr. James Robinson, Professor of Arabic at Manchester University, in two volumes (without text). A second translation of Mishkat entitled 'the Hadith' is in circulation. It appeared in four volumes with Arabic text. The translator, Al Hajj Fazal Kareem, has added some Ahadith from AL-Gazali's Ihya Ulum ad-Din. A third translation of Mishkat el Misabih was undertaken by Prof. Abdul Hameed Siddiqi and is being published in four volumes with Arabic text.

A collection consisting of selections from the six authentic books was compiled by An-Nawawi (died 676 A.H.). This short collection has been immediately popular as a comprehensive selection of very reliable Ahadith on the most important aspects of religious knowledge.

(Copied from "Translation of Forty Hadith in English" by M.Z. Sharfi)

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HADITH

IMAAMS IN HADITH

<u>Names</u>	<u>Year of Birth</u>	<u>Place of Birth</u>	<u>Year of Death</u>
. Al-Bukhari	194 AH	Bukhara	256 AH
.Al-Muslim	204 AH	Nishapur	261 AH
.Abu Daud	202 AH	Sujistan	275 AH
.Tirmizi	209 AH	Tirmiz	279 AH
.Nisai	215 AH	Khurasan	303 AH
.Ibne-Majah	209 AH		

OTHER AUTHENTIC HADITH COLLECTIONS:

- . Muwatta Imaam Malik
- . Masnad (Imaam) Ahmed
- . Sunan Ad-Darimi
- . Ibne-Khuzaimah
- . At-Tibraani
- . Mustadrak Hakim
- . Ibne Habban
- . Al-Musanniff Hammam
- . Al-Asbahani
- . Ibne-Abi-Dunya
- . Ibne-Seeni
- . Dar-Qutni

AHADITH COLLECTIONS:

- . Riad-us-Saleheen
- . Mishkat Al Musabeh
- . At-Tarighib wa Tarheeb
- . Nail-ul Awtaar

SCIENCES OF HADITH

PERSONALITIES of HADITH in JARH WA TAADEEL (Verification):

<u>Names</u>	<u>Year of Death</u>
. Ali bin Abdullah	223 A.H.
. Umro bin Ali Fallah	249 A.H.
. Abu Khaithama	234 A.H.
. Abu Hatim Razi	277 A.H.
. Ibne Adi	322 A.H.
. Ad-Dar Qutni	385 A.H.
. Al-Hafiz Ibne Hajar	852 A.H.

HADITH

FAMOUS NARRATORS OF HADITH

SAHABA:

- . Abu Huraira (RA)
- . Abdullah bin Umar (RA)
- . Syeda Ayesha (RA)
- . Abdullah bin Abbas (RA)
- . Ali (RA)

TAABAEEN:

- . Saeed bin Al-Mubaib
- . Ibne Shahab Zuhri
- . Hasan Al-Basari

TABE TABAEEN:

- . Malik bin Anas
- . Shafi
- . Sufyan Suri

CLASSIFICATION AND TITLE OF MUHADDEEN ON THE BASIS OF KNOWLEDGE:

1. AL MUBTADDEE / TALIB / MUSNAD:

He narrates but without the knowledge of Isnad or Rijaal (person).

2. AL MUHADDIS:

Who knows all six collections with Chains, Reasons and about People (Rijaal).

3. AL HAFIZ:

4. AL HUJJA:

Al Hafiz who is very matured that he became an Authority for everyone.

5. AL HAKIM

Who covered the knowledge of all the Ahadith with text, chain, verification (Jarh was Taadil) except Ibn Majah who was Hafiz

The other five collectors are:

- . Bukhari
- . Muslim
- . Abu Daud
- . Nisai
- . Tirmizi

HADITH

HADITH: (WORDS, ACTIONS, APPROVALS & DISAPPROVALS OF THE PROPHET)

KINDS OF HADITH – NABAWI OR QUDSI

Based on the sources of contents and ISNAD (Chain of transmitters to generations)

NABAWI or Sharif: Words and content (text) by the Prophet.

QUDSI: Words for the Prophet but based upon the subject matter dictated by Wahi from Allah.

MUTAWATIR: Four or more unbroken directly observed/heard and traditions or reports.

A. MUTAWATIR LAFZI: Tawatur or continuation should be in the words of the Hadith.

B. MUTAWATIR MAANAWAI:

AHAD: When the narrators are less in numbers than the Mutawatir

1. MASHOOR Where at every stage of transmission there are three or more narrators
2. AL-AZIZ: Two or more narrators in every Generation.
3. GHAREEB: When after the companions of the prophet there is only one narrator in every generation
4. AL-FARD: (a) MUTLAQ: When there is none of the reliable narrators
(b) NISBI: When none of the narrators exist except in the region.
5. MARFOO: When the chain of narrators is broken before reaching to the Prophet.
6. MUSNAD: When the chain of narrators reaches all the way to the Prophet.
7. MUTASIL: When the chain is not broken.
8. MAUQUE: When the chain reaches up to the Prophet's Companions only.
9. MAQTU: When it is going up to the successor (Tabae) only.
10. MURSAL: When the transmission of a successor from the Prophet occurs directly dropping the Companions from the chain.
11. MUALAQ: When is not in which one or more authorities from the beginning (from the book of the Author) is omitted.
12. MUNQATI: ANN (From in Arabic) is not having a single link some way in the middle in one or more places.
13. MUDAL: ANN is not, two continuous links are missing in one or more places.

14. MUANAN: In the Isnad in transmitting the material the term “ANN” has been used which is not explicit in describing the method of reception of Hadith.
15. MUSALSAL Is a Hadith all of whose narrators had a similar situation.

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HADITH

IMPORTANT AHADITH

(Translated in English by: M. Zakiuddin Sharfi)

(Note: All 45 Ahadith are from Mishkat)

1. The best among you is the person who learns The Quraan and teaches it to others.
2. Do not make you Home, Graveyards (meaning: Do not deprive your home of recitation of Quraan and performance of Salaah).
3. Surely the devil hates and runs away from the home where Surah Al-Baqara is recited.
4. The Prophet (pbuh) said Allah (Subhanahu wa ta Aala) says that who ever is occupied in reading the Quraan and could not ask Allah for his or her needs; Allah will give to them mre and better than those who asked Him.
5. The superiority of Allah’s Word over all other species is the superiority of Allah over all of His Creations.
6. The most perfect of Faithful among the believers is the best of them in behavior.
7. Beware of Envy, Hate and Jealousy as it eats away the good deeds like fire burns away the wood.
8. He is condemned who hurts a believer or cheats him.
9. Sitting together is trust (meaning: Whatever is discussed in a meeting should be treated as trust with confidentiality).

HADITH

10. The best among you is one from whom goodness is expected and not fear that they will be harmed; and the worse among you is the one from whom goodness is not expected people are fearful of his mischief.
11. Whoever will suppress backbiting of a brother/sister in that brother's/sister's absence it will be obligatory on Allah to free him/her from hell fire.
12. Be lovers of hereafter not lovers of this world since today is action but no accountability and tomorrow is accountability by no action.
13. Avoid the unlawful(haram), you will be most pious and obedient to Allah.
14. Be happy and most thankful with what Allah has given you in wealth and worldly possessions; Allah will make you most wealthy and independent among the people
15. You can (only) be a good believer when you will always be good to your neighbor.
16. Love for people what you love for yourself then you become a Muslim.
17. Do not laugh too much because excessive laughing kills the heart.
18. Man is some one who he loves and he will have whatever he earned.

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HADITH

19. The best among you are those, when you see them you remember Allah.

20. A believer is a mirror of other believers (meaning: if you see anything wrong in your brother, you point it out politely).

21. The best neighbor among you with Allah is the best of them for his neighbor.

22. Whoever will fulfill the needs of his brother or sister, his or her needs will be fulfilled (taken care) by Allah.

23. Whoever removes a burden of his/her brother/sister Allah will remove from him/her a hardship from the hardships of hereafter.

24. Whoever will cover (the short coming of) his brother or sister Allah will cover his or her weaknesses

25. Do not envy the gifts of the disobedient; since you do not know what he is going to face after his death, for him there is a killer (hell fire) with Allah which is not going to disappear.

26. The provision which is less but sufficient is better than which is more but making negligent (of Allah and Akhirah).

27. Someone asked Luqman, what brought you up to this position (of respect), He said, Truthful talk, keeping the trust and giving up what is not relevant.

HADITH

28. Wine (Alcohol) is the basis of Sin.
29. Love of the world is the basis of every mistake
30. He is not among us who does not have compassion for younger and does not respect the elders and ordain the good and forbid the evil.
31. For the people of compassion Allah becomes compassionate over them.
32. He cannot enter into Jannah whose neighbors are not safe from his mischief
33. One time a person asked, O Prophet of Allah what is the right of the parents over the children, the Prophet (pbuh) said, they are source of Paradise (Jannah) or Hell.
34. No sooner among the children see towards their parents with compassion that Allah writes in his (or her) account an accepted pilgrimage. It was asked even if they see one hundred tiems a day and it was told yes Allah is the greatest and totally free from defects.
35. Every Sin whatever Allah wants will be forgiven except the right of the parents since he (or she) is punished for these things in the world before death.
36. Surely if someone's parents die while he (or she) was disobedient to them and he (or she) continued praying for them till Allah will write

about him someone who behaved good with his (or her) parents.

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HADITH

37. Who so ever is obedient to Allah about his parents, two doors of paradise are opened and if one is surviving the one door is opened.
38. Who ever is diobedient to Allah about his (or her) parents, two doors of hell are opened for him (or her) and if one (parent) then one door. It was asked even if they (parents) do the wrong (and oppressed) the the Prophet (pbuh) said “even if they (parents) did wrong,. Even if they oppressed (to children)”.
39. The pleasure of Allah is in the pleasure of parents and the displeasure of Allah is in the displeasure of parents.
40. No one is asked for obedience for the creature while disobeying the Creator (Allah).
41. The elder brother’s right over the younger is like father’s right over his son.
42. The best of goodness is the good behavior
43. Whoever cuts relationship with relatives will not enter into Paradise.
44. He is not connecting relationship who is retaliating (with relatives), but rather keeps relations with those who cut it.
45. A Muslim is one from whose tongue and hand other Muslims are safe.

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HADITH

HIGHLIGHTS – LIFE OF PROPHET MUHAMAD(p.b.u.h)

<u>Year *C.E.</u>	<u>EVENTS</u>
570	Birth (2 nd August, 12 th Rabial Awal)
575	Return to Makkah
576	Visit to Medinah / Death of Mother
578	Death of Abdul Muthalib (Grandfather)
595	Marriage to Khadija (RA)
610	First Revelation
613	Public Ministry
615	Migration of Sahaba to Abyssinia
616	Conversion of Hamza (RA) and Umar (RA) /Boycott of Banu Hashim
619	Death of wife Khadija (RA) / Death of Abu Talib (uncle-guardian)/ Visit to Taif / ISRA & MAIRAJ

C.E A.H.

622	-	Convenant of Aqabah / Hijrath (migration to Medina)
624	2	Change of Qibla/Battle of Badr(313 Muslims against 3000 Kuffar Makkans)
625	3	Battle of Uhud(700 Muslims against 3000 Kuffar Meccan)
627	4	Battle of Azhab (Trench – 10,000 Kuffar Makkans & Others)
628	6	Treaty of Hudaibiyah (1400 Muslims)
629	7	Battle of Mauta (Death of Zaid)
630	8	Conquest of Makkah (10,000 Muslims) / Battle of Hunain
631	9	Khaibar (Jewish Tribes) / Tabuk (Romans)
632	10	Final Pilgrimage to Makkah (1,000,000 Muslims)
633	11 (June)	Died in Medinah 11 A.H.

. C.E. (CHRISTIAN ERA)
A.H. (AFTER HIJRATH)

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Lesson 3: Seerah

Number of Prophets/Nabi – 124,000 Ambian

Number of Messengers 315 mentioned by name 25 SULUL AZM in Quraan. 5

Prophets and Messengers:

- I.
- 1) They are Masoom: They never committed sin, but sometimes mistakes and ALLAH corrected them.
 - 2) Messengers are to be obeyed i.e. Surah Nisa 4:80
 - 3) Their being model is, a very demanding job.
 - 4) Among them there are different status
 - 5) Highest among them _____ have established highest-level _____ of sacrifice,
NOAH, IBRAHIM, MUSA, E'SA, and MUHAMMAD.
 - 6) They enjoy honor, position as well as total protection, they could not be overcome

Surah 58:21

- II Several (Characters) – Moral exhortation meaning and importance. Legal & Compulsory
The Seerah needs reflection, the contemplation like the study of the Quraan & Hadeeth.
Prophet's USWAH _____/Ibrahim's USWAH selection of the Prophets and Messengers are ALLAH's exclusive right
_____.

Implied in the demand of Al Quraan to obey the prophet (PBUH) is the preservation of the model

SALAH, SAUM, HAJJ, ZAKAH and JIHAD are the area we have enough continuity.

Taw Tur of the institution to give authenticity.

Hadeeth or the Sunnah

Authentic Sunnah before Bukhari/Muslim was orally being taught to a great number of Muslim and they (Ahadeeth) were in written form but scattered. Imams of Hadeeth like Bukhari, Muslim, etc. collected them very systematically under two sciences: Asmaurrijaal, Jarha wa Taadeel.- IJMA THE CONCENSUS like Salat ul Taraweeh and start of Hijra calendar developed. Research about interpretation of the Quraan, and Sunnah, in all walks of life led to Evolution of Second subsidiary source after Ijma-The Fiqh.

Text of the Quraan-was being recited in daily Salah so word to word it is intact in one book. ACTS OF WORSHIP were performed and there is a great deal of agreement, however word to word agreement like Quraan is beyond human capacity.

Forty Hadeeth - Hadis Qudsi
Authentic Sunnah before Bukhari/Muslim
FIQH(QIYAS, IJTIHAD)-IJMA,TARAWEEH,CALENDAR
Text of the Quraan-BASICS, FACTS OF WORSHIP
Example of Exaggeration-length of Beard

HADEETH talk words, deeds, approvals/disapprovals of SUNNAH-the pattern
MATAN - SANAD
TEXT-Chain of Narrators

- 1) ASMA UR RIJAAL _____
- 2) JAR HA WA TADEEL _____

No of Authentic reports in BUKHARI
No of Authentic in MUSLIM
No of Authentic in MAWATTA, MUSNAD AHMAD

MUTTAFAQ ALAYEH(in both Bukhari and Muslim are thus of the highest rank in authenticity)

SEERAH conduct - character	
MAKKAN period	MADANI periods
Nabuwah.(Prophet hood)	Migration to death
Age 40 to 53(13 years)	Age 53 to 63(10 years)

HIJRA meaning Giving Up

The migration of the Prophet beginning of Hijra Calendar

The HIJRA is mark of establishing an ISLAMIC community ultimately forming an ISLAMIC “State” and Khilafa.
On the pattern of the Prophet, thus”GUIDED Khalifa” Rasheda.

Makkan Period:

Private ministry for 3 years,
Then **INZAR** or public warning, ignored by Kuffar except few, mostly poor (some rich).
They were young ALI(Teenager), BILAL,UMMAR,SUMAYYA, and KHABHAB (in twenties and
some like Othman, Omar, Abdul Rahman Bin Auf, and Abu Bakr were in thirties.)

Why Poor and why Young?

Free of expediences and stakes were very low for most of them in the corrupted system.

Third stage was propaganda – then finally persecution, then migration to MADEENA,
Muslims were DEFENSIVE till AHZAB or trench after that offensive.

About **SEERAH of the Prophet (PBUH)**, AYESHA (RA) was asked after his death, and perhaps the best description then
by any other person, she said _____ he was the living
example of AL QURAAN.

Since he was the model, we need to focus on”**How was his day to day life**”? What was
his daily routine? And when he has
to change and to what extent and why?

Family, he had several spouses in addition to four daughters and grand children, people
living in the Masjid to learn “DEEN”,the

Companions with their questions and problems needed his attention. Non muslims seeking
the understanding and enemies attempting to disrupt his mission, dealing with all of them in the most trying
circumstances, he was

performing Salat, Tahajjud in addition to Ishraq,

Duha, Awabeen_____, and going to bed early and rising up early, to devote his
solitary moments in worship.

After Fajr, and answering the questions of the companions, he would come home to help
the family, marketing and attending the needs

of travelers, the poor, the orphans, the widows and the sick till Zuhr prayer.

After a nap, he used to offer Asr prayer, then either to visit spouses in their apartments or
just meet all in one place.

After Maghrib prayer, he would teach and then have dinner and then Isha prayer before
retiring to rest.

Truce of Hodaybia in 6th Hijra, Khaybar liquidation of betraying Yhood, after Hodaybia
peace treaty.

Then Mauta, then victory of Makkah in 8th Hijra almost bloodless, 9th Hijra, Tabuk
Total 23 years 78 Ghazawah non-Muslims killed 1200 and Muslims a little over 250.

Arabia united under the authority of ALLAH and the Messenger, perhaps the best of the
community (Al-Imran ayat # 1).

Khutba of farewell Hajj. Given the task to take the message to the rest of the Humanity,
Prophet’s sacrifice exposing his most private side of life.

For our learning (through Wives) for the benefit of the UMMAH. Highest level of
sacrifice, most simple life.

References in English

- 1) Life of Muhammad by Martin Lings
- 2) Life of Muhammad by A.H. Siddiqi
- 3) Seerat Nabi by Shibli Nomani and Sulaiman Nadvi
- 4) Muhammad by Hosnain Hykal
- 5) The Benefactor by Naeem Siddiqi
- 6) The Prophet’ sBiography by Ibn Hisham Tran. M. Mahdi Al Shareef

Questions:Session III SEERAH

Match column I with column II

1 Hijra occurred
to study Islam most subjectively

2 The Quraan's revelation started
of the world

a The creature that worked very hard

b 100 most influential people

- | | |
|--|--|
| 3 The public Dawah of the Prophet (PBUH) | c Apparent retreat, real victory |
| 4 The Prophet's uncle and wife | d Despite 1/5 th booty share |
| 5 Taif's journey was very_____ | e Fair minded western scholar |
| 6 After the Ghazwah of Ahzab | f Lectured after Sept 11, 2001 glorifying Islamic civilization |
| 7 Most new converts in Makkah | g The explanation of the Knowledge versus Knowledge |
| 8 Simple life of the Prophet was by choice. | h Ayesha among woman |
| 9 He had to marry divorced wife of his adopted | I 10 th year of Hijra |
| 10The most tradition reported by | j Hijra made it possible |
| 11Carly Fiorina, CEO of H.P. | k After three years of start of revelation |
| 12After truce with Makkan was made | I Night of Qadr or Power in Ramadan |
| 13Hajj was made by the Prophet(PBUH) | m After relief from <u>sneb</u> Abee Talib <u>confinement</u> |
| 14Individual, Social and collective Islam | n The angel of mountain visited the Prophet |
| 15The proclamation of Safa | o Khaibar was conquered because he was_____of Prophet. |
| 16Hudybia truce | p Young and Poor |
| 17Michael Heart | q The Prophet said we will_____ |
| 18Thomas Carlyle | r 53 rd year of the Prophet |
-
- 19 Orientalist

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In the Name of Allah Most Gracious Most Merciful

Prophet's Sermon at Hajjat-ul Wida

This sermon was delivered on the ninth day of Dhul Hijjah, 10 A.H., in the Valley of Mount Arafat.

“O people, lend me an attentive ear, for I know not whether, afther this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property

of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take interest, therefore, all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict or suffer inequity. Allah has judged that there shall be no interest and that all interest due to Abbas ibn' Abd'al Muttalib shall henceforth be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabiah ibn al Harithibn.

O Men, the unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade, and to forbid that which Allah has made permissible. With Allah the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumada and Shaban.

Beware of Satan, for the safety of your religion. He has lost hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never commit adultery.

O People, listen to me in earnest, worship Allah, say your five daily prayers, Fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is the brother of another Muslim, at that Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no Prophet or Apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O Allah, that I have conveyed Your message to Your people."

FIQH

FIQH (Islamic Juriprudence)

An intellectual effort to understand and determine teachings and laws of **ISLAM**

HOW THE TERM WAS USED IN THE QURAAAN & HADITH:

QURAAAN: (Surah TAUBAH - 9:122)

And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may again sound knowledge(understanding) in religion, and that they warn their folk when they return to them, so that they may beware.

HADITH: For whoever Allah itends favor Gives him understanding of **Deen** (AL-ISLAM)

Further References in Qur'an for related word:

<u>SURAH:</u>	<u>AYAH</u>
NISA	4:78
MAIDAH	5:98
AN'AM	6:65
A'RAF	7:179
ANFAAL	8:65
*	8:81
*	8:87
TAUBAH	9:127
HUD	11:91
BANI ISRAEL	17:44
*	17:46
KAHF	18:57
TA HA	20:28
ZUKHRUF	43:3
FATH	48:15
*	48:93
NAJM	53:7
HASHR	59:13

WHY FIOH BECAME PART OF ISLAMIC SHARIAH AS A DISTINCT SCIENCE. BUT SUBJECT TO QURAAAN & SUNNAH?

NEED OF FIOH:

In order to determine the intent of **SHAREY**, the law giver, (Allah) and its authorized **SHAREH**, one who explains, Prophet Muhammad (pbuh), a comparative study of all the Ayaat of Quraan & Ahadith on the relevant subject is required, because on various occasions these two sources emphasis on certain points according to the need of the occasion. Since these sources are complementary within, individually themselves and among each other, the determination of the intent of Allah and the Prophet need FIOH (intellectual effort to understand) whether we call it Fiqh or not.

FIQH

FIQH

TERMS:

1. FAQEEH (FUAHA-plural):

2. MAZHAB (MAZAAHEB-plural)

3. IMAAM (A-IMMAH-plural)

Many scholars (Ulema) and Jurists (intellectuals) made efforts to understand and determine the Teachings of AL-ISLAM (about AQAIID-beliefs, IBADAAT-acts of worship, Prayer, Fasting, Zakat, Hajj and Jihad), Halal and Haram (lawful and prohibited in QURAAN and SUNNAH).

In the beginning there were many Fuqahaa who did this work with great devotion and dedication. Ultimately four MADAHAB (School of thoughts) of FIQH were established and recognized by the muslims. Nobody appointed them, but they received recognition due to their hard work, knowledge, taqwa (sensitivity for the pleasure and displeasure of ALLAH) and the wisdom in finding the answers faced by the UMMAH.

The following four of them thus established their authority over the centuries.

1. IMAAM Abu HANEEFA:

Born in 80 A.H. and Died in 150 A.H.

(Real name was Nomaan bin Thabith but well known as IMAAM Abu HANEEFA)

2. IMAAM MALIK:

Born in 93 A.H. and Died in 179 A.H.

4. IMAAM AHMAD Ibni HAMBAL:

Born in 164 A.H. and Died in 241 A.H.

FIQH

FIQH (Law through deduction)

THE IMAAMS OF FIQH

Not everyone has been blessed by the intelligence and knowledge at each time to find out the Instructions of Al-Quraan and Hadith directly by himself or herself, for that purpose many Knowledgeable Ulema worked very hard to understand Quraan and Sunnah and have written their Conclusions about AQAIID (beliefs), IBADAAT (acts of worship) and regulations regarding HALAAL (lawful) and HARAAM (prohibited). The collection of these writings is called **FIQH** And such scholars are called **FUQAHA** or **IMAAMS** (A-IMMAH).

In the beginning there were several Fiqhs but only four of them had been recognized. Nobody appointed the Fuqaha of these four Fiqhs, but their knowledge, intelligence and their ability to grasp the issues, deduct solutions from Quraan, Sunnah, their common sense and their outstanding dedication, hard work, their exemplary Taqwa and sensitivity to the commands of ALLAH, their righteous lives, earned for them this respect and recognition in the Islamic lands (almost universally) during their lifetime and over the last 12 centuries.

The names of the four FUQAHA are:

1. **ABU HANEEFA**
2. **MALIK**
3. **SHAFI**
4. **AHMAD IBN HAMBAL**

1. IMAAM ABU HANEEFA: His real name was NUMAN Ibni THABIT and he was born in 80 A.H. at Kufa, which was one of the greatest centers of learning besides Mecca and Medina. Abdullah Ibni Abbass used to be recognized leader of the Ulema in Mecca, Abdullah Ibni Umar in Medina and Abdullah Ibni Masood in Kufa. Imaam Ahmad narrated Imaam Sufian's statement; for the rules of Hajj - Mecca, for Qiraat - Medina, and for Halaal and Haram - Kufa was the center. At Kufa hundreds of companions of the Prophet lived and it Became the center of the Ulemas and Fuqahas after ward.

IMAAM Abu HANEEFA was very intelligent, extremely knowledgable and righteous. He used to speak only when it was necessary and never indulged in any meaningless work. He respected his teachers, was polite to his friends and very frequently engaged in to Ibadaat and Zikr. During Salaah (prayers) when reciting Quraan he used to cry. He never used to get close to rich and the rulers of the time. ALLAH had given him wealth but her never loved it and always spent it over the needs of the students in promoting knowledge. Because of his deep and

FIQH

Wide knowledge, people used to come from all over to learn the DEEN. He had hundreds of Students, famous among them are:

Imaam Abu YUSUF, Imaam MUHAMMAD, Imaam ZUFAR, DUAD TAE, ABDULLAH Ibn MUBARAK, LAIS Ibn SAEED, and FUZAIL Ibn AYADH

Khalifa Mansoor tried to make him a Qazi but he declined inspite of severe pressure, as he did not want to function under the corrupted influence of the Khalifa(s). He was imprisoned while in promoting DEEN and finally he was poisoned and died at the age of 70 in 150 A.H.

2. IMAAM MALIK: He was also called as Imaam Darul Hijrah. He used to live in Medina Munawara. He was great in the knowledge and adherence to the Sunnah of the Prophet. He Graduated at the early age of 17 years. In his student life, he was very poor and earned his knowledge with great pain but later on ALLAH blessed him with wealth. He used to impart knowledge with great dignity and decorum. The famous Imaam Shafi was his student and two sons of Khalifa Haroun Rashid used to also learn from him. According to traditions his number of students extended to over 1300. Besides many books, his book Mauwatta became very popular and recognized as one of the greatest book of Hadith.

Imaam Malik was born in 93 A.H. He was very much uncompromising on the matter of DEEN. Once the ruler of Medina became angry because of his Fatwah and imprisoned and Punished him with 70 stripes which disabled him. His two shoulders were in great pain and he was unable to fold his hands for Salaah and while in pain he died at the age of 89 in 179 A.H.

3. IMAAM SHAFI: His real name was Imaam MOHAMMAD Ibn IDREES. He was born in the year 150 A.H. when Imaam Abu Haneefa died. While he was a child he lost his father and enjoyed the company of scholars from his childhood. He became Hafiz-ul-Quraan at the early age of 7 and graduated in Hadith at the age of 12 years. He committed to memory the entire book of Mauwatta of Imaam Malik and visited the Imaam and recited the whole Mauwatta without notes. He was a great scholar of the Arabic language and was gifted with an outstanding memory. One time he borrowed the book of Imaam Abu Haneefa from Imaam Muhammad and returned it to him after memorizing it overnight.

Besides knowledge of Hadith and Fiqh, he was an expert horse rider and a skilled Archer, hardly missing his targets. He used to be sick very frequently but never allowed his sickness to interfere in his teachings and writings. Finally, on one Friday of 204 A.H. he died during the reign of Haroun Al-Rashid

FIQH

4. IMAAM AHMAD IBN HAMBAL: Also named Ahmad was born in 164 A.H. in Baghdad and died there in 241 A.H. He memorized Quraan during his early childhood and earned great excellence in Hadith and was called IMAAM-UL-HUHADITHEEN. His knowledge of Quraan and Hadith was very deep and extensive. He started writing his famous Musnad at the age of Musnad out of three quarters of Hadiths. He was a very quiet, righteous and God fearing person. Often he used to fast and used to lead a very simple life and gave in charity most of what he received. He used to eat dry pieces of bread dipped in vinegar and salt.

In the path of DEEN he endured great pain. During Khalifa Mamoon's time a deviated group known as Mautazala started a debate known as creation of Quraan. Mamoon also considered Quraan a creature and used to propagate it, but Ahmad Ibni Hambal firmly rejected it and was imprisoned by the Khalifa Mamoon. His successor Mautasim also tortured him in the prison, so much so that blood started flowing from his back shoulders. Over every stripe he used to remember ALLAH and recite the Kalma. When Muawakkil became successor he accepted Imaam Ahmad's point of view about Quraan and freed him with great respect. Famous Imaam Bukhari was the student of Imaam Hambal. He passed away in 241 A.H., followed by Thousands of Kuffars (unbelievers) converting to Islam.

OTHER FIQH:

AHLUL-HADITH: There is another group that does not follow any of these four Imaam's School of thought and they are known as Ahlul-Hadith. They hold the view that people of Knowledge should not follow any one, but directly extract knowledge from Quraan, Sunnah and the companions of the Prophet. For people who lack knowledge, must turn to scholars to seek knowledge from Quraan and Sunnah as the Prophet explained it very clearly and the companions applied it devotedly. This group is also in a sense follower of Muhaddiseen.

SHIA: The school of thought which developed around the political differences during the Khilafa of Hadrath ALI, HASSAN, and HUSSAIN is called SHIA (meaning party or group). Unlike the above fuqhaa, the SHIA rely in their Imams and have their own collection of Hadith and Fiqh. They have two major branches, JAFARIA and ZAIDAH.

FIQH

FIQH (Islamic Jurisprudence) (USUL-UL-FIQH)

TERMS - MEANING

IMAAN (Faith, Belief): Depends upon ILM (knowledge)

ISLAM (Obedience): Submission to the will of ALLAH / Peace

QURAAN (Reading) – with pondering, contemplation resulting in understanding

SUNNAH: Usage, the practice of the prophet, his sayings, deeds and approvals / disapprovals in the capacity of the final prophet, to interpret and elaborate Quraan and the will of Allah.

Developments of Islamic Ummah, under the prophet Muhammad (pbuh), Khulafa, Tabaeen, Taba Tabaeen, Mujaddid, Imaams (of Fiqh), Ijtihad, Mazhab, Hadith Ma'az Bin Jabal, Imaams (of Hadith), Ahlul Hadith and Shia Fiqh (Fiqhah Jafaria / Zaidia)

LEGAL SCIENCE

IJMAH (Consensus)

TAWHEEL (Interpretation)

IJTIHAD (Application)

QEEYAAS (Deduction) / ISTEHSAAAN

. Islamic law is not static to time or area, it is for all time and places.

. Who can interpret?

. Sources, Methods

. Why differences?

. Tolerance of Juristic opinions

. Classification of Ahkaam (rules) Ibadaath, Muaamilaat, Muashiraat, & Taziraat

. Fard-Ayn, Kifayah

. Wajib

. Sunnah, Muakkaadah / Ghair Muakkaadah

. Mustahab.

. Haram

. Makrooh

. Mubah

Lesson 4: FIQH

Understanding and Application of Islamic Law from its sources is Fiqh. The primary sources are Quran and Hadith, or the Sunnah of the Prophet Muhammad (pbuh). In the light of the above two when scholars of the Ummah develop consensus the first, secondary, or supplementary source is Ijma (consensus). The next supplementary sources are Taweel/Tabir. Interpretation of Quran and Hadith, determining intent of the law giver when new laws are deducted from old on the basis of similarity on their cause by analogy (Qiyas) or Ijtihad/arriving with exertion on reasoned decision by scholar on istihsan, the development of rules on the basis of rules where Shariah has been silent.

Fiqh developed as a distinct but totally dependent (on the Quran and Sunnah) sources of Islamic Law. It is Fiqh that made Islamic Law an evolving method accommodating and solving the issues arising due to new situations confronted by Ummah in understanding and applying the Quran and Sunnah.

Right after the death of the Prophet Muhammad (pbuh), issues developed such as some new converts refused to pay Zakat. This question arose, how could you fight against those giving shahadah, praying 5 times, fasting and accepting Hajj as an obligation but refusing to pay Zakat? By Taweel and Tabir of Quran (Tauba) and example of the Prophet (pbuh), the first caliph Abu-Bakr radia Allah Anhu decided they will be declared Kafir and fought against till they pay Zakat.

Phases of the Development of the Fiqh

First phase of Fiqh is the life of the prophet till his death in 11 Hijra.

The second period is 11-40 Hijra.

The third phase is the time of mostly of the Junior Sahaba and the following generation till 200 Hijra.

The fourth phase 200 to 350 Abu Hanifa, Malik, Shafi, Ahmed bin Hanbal, and Shia Fiqhaa

The fifth period starts after 350 up to Imam Nabawi.

The 6th phase we are in...

- | | |
|--|--|
| 1) Abu Haneefa born | A) Deducing laws by |
| 2) Salafi/Ahlul Hadeet | B) Deduction laws by analogy |
| 3) Taweel/Taabir | C) Were not selected or appointed but got recognition in Ummah |
| 4) Third Phase of Fiqh | D) Exertion to deduct Islamic law by reasoning in the primary source |
| 5) There are in Schools in Fiqh | E) Understanding and application of the law of Quran, Hadith, and Ijma |
| 6) Shiamazhab | F) 80 AH |
| 7) Ibn Hanbal Born | G) AH |
| 8) Istihsan | H) Consensus of scholar on an issue like Tarawi |
| 9) Fiqh means | I) AH |
| 10)Imam Shafi born | J) 150 AH |
| 11)Ijma | K) Hanafi, Maliki, Shafi, Hanbal, Salafi, Shia |
| 12)Ijtihad | L) They follow Salaf predecessor but none of the 4 schools. |
| 13)The 4 famous Fiqaha and their Mazahib | M)Making laws where Shariah is silent |
| 14)Qiyas | N)Starts almost after 200 Hirah. |
| 15)Imam Malik born | O)Zaidyya/Jafaryya |

HISTORY OF ISLAM

HISTORY OF ISLAM

HISTORY could be divided between:

- A) ISLAM(Knowledge of Guidance then surrender to the Guidance to get peace here and the Hereafter)
- B) Those who accept Aakhiraah and those who ignore or reject it.

The past Nation's history clearly established that accepting AAKHIRAAH, TAWHEED, RISALAAH or rejecting it, makes a big difference, even in this world, and those who believed in Aakhiraah benefitted even in this world.

SIGNS: In Afaaq(Universe), Anfus(In human being themselves), in Miracles of the Prophets, if the people ignore them, history shows that they ultimately perished, Ayat of Quraan, its contents and its miraculous nature.

HISTORY of ISLAM & MUSLIMS:

ISLAM and IGNORANCE:0

1. The people of NOAH p.b.u.h

Quraan-Surahs: MUMINUN:1, 25, NOAH:10, 22 & 27, QAMAR : 20

2. The people of AAD (HUD p.b.u.h)

Quraan-Surahs: A'RAF:69, AL-FAJR:7 & 9, HAAMIM SAJDA :15, HUD :59, QAMAR : 20

3. THAMOOD (SALEH p.b.u.h)

Quraan-Surahs: A'RAF :74, 75 & 76, QAMAR:27 & 28, SHURA:154, NAMAL:48-51

4. IBRAHEEM (Abraham) p.b.u.h.

Quraan – Surah: TAUBAH:166, ANKABOOT :24, SAFFAT:97

5. Lot(p.b.u.h.)

Quraan – Surah: SHURA:166, ANKABOOT:29, HUD:77, HIJAR:67-72, QAMAR:37

6. SABA(SULAIMAN p.b.u.h.)

Quraan – Surahs: SABA, NAMAL:24

7. MAD-YAN-ASHAAB ALAIKAH (SHOIB p.b.u.h)

Quraan – Surahs: SAFFAT:42 YUNUS :98, ANBIAH: 87 & 88, AI-QALAM:48-50

8 YUNUS p.b.u.h.

Quraan – Surahs: SAFFAT:42, YUNUS:98, ANBIAH:87 & 88, AI-QALAM :48-50

9 BANI ISRAEL (MUSA-EAUSA p.b.u.h)

Quraan – Surahs: AI-FURQAAN: 38, QAAF: 12

MUSHREKEEN MAKKAH: Their relationship with Ibraheem & Ismail (p.b.u.them)
References in Quraan – see As-Shurah for seven Nations.

STRAIGHT PATH

(Sirat-e-Mustaqeem)

HISTORY OF ISLAM

PROPHETS OF ALLAH

As Muslims, we must believe in all the prophets and messengers (2:285). Allah's guidance to mankind which began with Adam (pbuh) was completed with Muhammad (pbuh).

According to a saying of prophet Muhammad (pbuh) the number of prophets is one hundred and twenty four thousand. The Quraan mentions only the twenty-five most prominent by name:

<u>QURAANIC name</u>	<u>(Biblical name)</u>		
1 ADAM	(Adam)		
2 IDRIS	(Enoch)		
3 NUH	(Noah)		
4 HUD	-----		
5 SALIH	(Salih)		
6 IBRAHIM	(Abraham)		
		7 LUT	(Lot)
<hr/>			
8 ISMAIL	(Ishmail)	9 ISHAQ	(Isaac)
		10 YAQUB	(Jacob)
		11 YUSUF	(Joseph)
		12 SHUAIB	-----
		13 AYYUB	(Job)
		14 MUSA	(Moses)
		15 HARUN	(Aaron)
		16 DHUL-KIFL	(Ezekiel)
		17 DAWUD	(David)
		18 SULAIMAN	(Solomon)
		19 ILIAS	(Elisha)
		20 AL-YASA	(Jonah)
		21 YUNUS	(Zechariah)
		22 ZAKARIYYA	(John)
		23 YAHYA	(Jesus)
		24 ISA	
<hr/>			
25 MUHAMMAD	---		

(PEACE BE UPON THEM)

HISTORY OF ISLAM

CONTEMPORARY ISLAMIC WORLD

. MUSLIM WORLD MAP

- . COUNTRIES WITH MUSLIMS IN MAJORITY = 55
- . COUNTRIES WITH MUSLIMS IN LARGE MINORITY = 30
- . OTHER MUSLIM POPULATIONS

- . ISLAMIC CONFERENCE
- . OPEC/Regional Organization of Economic Cooperation
- . MUSLIMS IN THE WEST
- . MUSLIMS IN AMERICA, Composition, Prospects, and Problems
- . MUSLIM WORLD PROSPECTS – Material and Human Resources – Richness of Ideology
- . CULTURAL, RELIGIOUS HERITAGE
- . PROBLEMS-Colonization, Elite class-Struggle with masses
- . LACK OF FREEDOM OF Expression, Representative Government, Peaceful transfer of power
- . LOW LITERACY LEVEL
- . ECONOMIC EXPLOITATION
- . LACK OF EDUCATIONAL AND SOCIAL INSTITUTIONS, UNEVEN DISTRIBUTION OF WEALTH
- . LACK OF RULE OF LAW, Slow industrialization
- . Success in AFGHANISTAN, UPRISING IN OCCUPIED JERUSALEM
- . REGIONAL ISSUES – KASHMIR, PHILIPPINE, ERITERIA, ETC.
- . MINORITIES ASSIMILATION, SUPPRESSION, Former Soviet Union, India, China, (Assimilation by persuasion in Western democracies)

INTERNATIONAL

- . Revival & Reform
- . Islamic Movements (contemporary)
- . Ikhwaan-el-Muslimun
- . Jamat-e-Islami
- . Tablighi Jamat
- . Hizb-Tahrir
- . Regional Movements (Afghanistan, Iran, Turkey, Malaysia)

INSTITUTIONS FOR RESEARCH EDUCATION

- . Islamic Personalities
- . Madina University/Azhar
- . Nadwa/Deoband
- . Policy Institute (Islamabad)
- . IIIT (Virginia)
- . Islamic Institute for Research & Education
- . Islamic University, Malaysia
- . Islamic University, Islamabad, Pakistan

HISTORY OF ISLAM

Muslims: Past and Present

1. ISLAM AND MUSLIMS-RELATIONSHIP MUST BE UNDERSTOOD CAREFULLY.
 2. NABUWAWAH, KHILAFAH-AR-RASHEDAH, INDIVIDUAL SOCIETY AND STATE WERE MUSLIMS. MAJOR EXPANSION AND CONSOLIDATION OCCURRED.
 3. ISLAM DISAPPEARED AS GUIDE OF THE RULERS, CONFINED TO DECISION MAKERS MARGINALLY, BUT APPLIED BY SOCIETY AND INDIVIDUALS VIGOROUSLY. EXPANSION CONTINUED.
 4. DECLINE IN APPLICATION OF ISLAM (QURAAAN & SUNNAH) IN ALL THE THREE SECTORS GENERALLY.
 5. DEGENERATION OF MUSLIMS.
 6. LOST OF COLLECTIVE FREEDOM
 7. CONVERSION OF MUSLIMS IN GENERAL TO JAHELIYAAH MENTALLY AND MORALLY BUT ADHERENCE REMAINED EMOTIONALLY.
 8. IMPOSITION OF SLAVERY
(a) WHY (b) WHAT (c) OUR REACTION
 9. REASONS FOR OUR SLAVERY:
.JEHALAT AND JAHELIYAAT}
LEADER-ULEMA-SUFIA } RELIGIOUS CONDITION
.MORAL DECLINE
MERCENARY
.INTELLECUAL BANKRUPTCY
.DOMINATION OF WESTERN CIVILIZATION
 10. GREEK PHILOSOPHY
.CONFLICT BETWEEN SCIENTIFIC EFFORTS AND RELIGION CREATED PERMANENT TENSION.
.REMOVAL OF RELIGION FROM DECISION MAKING PROCESS AND COMMITMENT TO PRIVATE LIFE.
.MATERIALISM
(a) SECULARISM (b) NATIONALISM (c) DEMOCRACY
.EFFECTS OF WESTERN DOMINATION
- OUR REACTION
PASSIVE ACCEPTANCE
STATIC REPULSION – LOSS OF LEADERSHIP BY RELIGIOUS SCHOLARS

REFORM

- .INTELLECTUAL
- .ORGANIZATIONAL
- .COLLECTIVE EFFORT
- .GOVERNMENT AND INSTITUTIONS

Lesson 5, Level 1 – Imam Zakiuddin

This history of Islam is when Islam was ruling on individuals, society, and collective institutions. If Muslims were not following Islam, that period or that particular sector of life was not Islamic and its history is only history of Muslims. Shah Waliullah articulated first this point.

The first man Adam was the first Muslim and the first Prophet. He did not start life in ignorance, but he was taught the names of all the things and also told what is right and what is wrong.

On committing mistake, he learned words of Tauba to repent and was forgiven and asked to go down with spouse to live on the Earth and was told, time to time, guidance will come whoever follow will have no fear and grief. Those who will reject and deny the signs of Allah will be people of hell.

The Prophet described history from his time till end of the world into five periods. Prophethood, Khilafa ar Rasheeda, biting monarchy (Mulkul Azoz) rule of compulsion (Hukum ul Jabr) and finally Khilafa Ala Manhajun Nabuwah(on the pattern of Prophethood)

History shows the concept of Tauheed, Risalah, and Akhirah are keys for a just and growing society. When the concept of akhirah weaken, that society decline, degenerated, and corrupted. Surah Shuara (poets) described the seven nations and their ultimate destruction. Most of the time, majority of the people were disbelievers!

The decline of Muslims brought slavery on them and the lowest point came when they lost their realization that they are the leaders to testify on humankind the truth of Islam by their words and deeds. They became mercenaries, up for sale. Their leaders, ulema, and even Sufia got corrupted(with few exceptions) gave up Jihaad and Ijtihad. Instead of Quraan and Sunnah, innovations replaced as guide of life.

The people who tried to renew the spirit and revive the Deen appeared. Umar bin Abdul ul Aziz, Al Ghazali, Ibn Taymnyya, Shah Waliullah, Mujjadid Al Thani, and recently, Hasan ul Banna, Abul Ala Maududi, Maulana Ilyas, etc. are shining examples.

Quiz 5, Level 1
Match Column 1 with column 2

- | | |
|---|---|
| 1. History from Prophet to end | A. Four |
| 2. The Mujjadid | B. Upto 4 caliphs |
| 3. The difference after the four caliphs | C. When was ruling all sectors of life |
| 4. Islam starts | D. During degeneration, innovations |
| 5. History of Islam is | E. Slavery imposed on us |
| 6. Instead of Quraan and Sunnah | F. Ikhwan, Jamat Islamic, Dawah, and Tableegh |
| 7. Goind back to | G. Quraan and Sunnah is key to success |
| 8. Jihaad was given up | H. From Adam |
| 9. The ruler was elected | I. Baitul Maal became personal property of ruler |
| 10. We are in the phase | J. Five phases |
| 11. Recent revivals | K. Renews and revives the Deen |
| 12. Islam was in authority on individuals, society, and state | L. Regardless of the internet of the Deen, one is up for sale |
| 13. Khalifa Omar's granddaughter | M. Omar bin Abdul Aziz |
| 14. First Mujjadid | N. Life of Omar bin Abdul Aziz |
| 15. Mercenary | O. Prophet's time and Khilafa Rashida |
-

IMAAM

THE CONCEPT OF IMAAM IN THE QURAAAN AND HADITH

IMAAM - Meaning Leader, Chief, The original. (AYEMMAH plural of Imaam)

Other words used in Quraan and Sunnah: Ameer, Waali, Ulul Amr

REFERENCES IN QURAAAN:

<u>Surah</u>	<u>Ayat</u>
BAQARAH	2:124
HUD	11:17
BANI ISRAEL	17:71
TAUBAH	9:12
ANBIAH	21:73, 74
AL-FURQAAN	25:73
SAJDAH	32:24
YASIN	36:12

. BASIC QUESTIONS: What ?, Why ?, When ?, Where?, How?.

.Terminology has connotation, i.e., Hakeem & Doctor.

.Imaam at the time of Prophet.

.Degenerated Concept

. Leadership and knowledge .
Verses: 2:120, 2:247, 3:18, 18:5
TAQWA 4:58, 49:13

QUALIFICATIONS for an IMAAM:

Taqwa, IIm, Age and Personality

FUNCTIONS and RESPONSIBILITIES:

Lead, Guide and Inspire, check and help the followers and the needy, perform Nikkah, etc. in addition to leading the Prayer (Salat).

The Importance and role of a MASJID:

. Center for education
. Shuraa
.Reception for Muslims and non-Muslims
.Baitul Maal, and
.Salat

IMAAM

REFERENCES ABOUT IMAAM IN QURAAAN

Surah: BAQARA

And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo ! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.

(2:124)

Surah: ANBIA

And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).

(21:73)

Surah: BAQARA

..... He said: Lo ! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His sovereignty on whom He will. Allah is All-Embracing, All Knowing.

(2:247)

Surah: NISA

Lo ! Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind that ye judge justly. Lo ! comely is this which Allah admonisheth You. Lo ! Allah is ever Hearer, Seer.

(4:58)

O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and And more seemly in the end.

(4:59)

Surah: HUJURAT

O mankind ! Lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo ! Allah is Knower Aware

IMAAM

SALAAH (prayer)

45. Seek help in patience and prayer; and truly it is hard save for the humble minded.

(2:45)

1. Successful indeed are the believers

2. Who are humble in their prayers,

9. And who pay heed to their prayers.

(23:1,2,9)

14. Lo! I, even I, am Allah. There is no God save Me. So serve me and establish worship for my remembrance.

132. And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provide for thee: And the sequel is for righteousness.

34. And those who are attentive at their worship,

59. Now there hath succeeded them a later generation who have ruined worship and have followed lusts. But they will meet deception,

(19:59)

42. What hath brought you to this burning?

43. They will answer: we were not of those who prayed.

(74:42,43)

IMAAM

SALAAH(prayer)

101. And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

102. And when thou (O Muhammad) art among them and arranges (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms, if rain impedeth you or ye are sick. But take your precautions. Lo! Allah prepareth for the disbelievers shameful punishment. (4:101,102)

WUDU

6. O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

7. Remember Allah's grace upon you and his covenant by which He bound you when ye said: We hear and obey; and keep your duty to Allah. Lo! Allah knoweth what is in the breasts (of men).

PRAYERS AND “DHIKR” AFTER THE
FAJR (MORNING) AND MAGHRIB (EVENING) SALAT

1. There is no deity save God, He is alone; His is the sovereignty and His is the praise. In his hand is the good; He quickeneth and killeth; and He is Omnipotent.

(Repeat 10 times)

2. O God ! Protect me from the Fire.

(Repeat 7 times)

3. In the name of God, by virtue of Whose Name naught in the heaven nor earth doeth hurt; and He is the Hearer, The Knower.

(Repeat 3 times)

4. O God! Make me sound in body! O God! Make me sound in hearing! O God! Make me sound in sight! There is no deity save Thee.

(Repeat 3 times)

5. Well pleased am I with God as a Lord, with Islam as a religion, and with Muhammad as a Prophet!

(Repeat 3 times)

6. O God! Behold, I beg of Thee useful knowledge, commendable conduct, and lawful sustenance.

(Once)

2.Mishkat:The Messenger of God revealed unto me saying:When thou art returning from evening salat, recite thou seven times are thou speak to any one:...then if thou(chance to) die during the night, thine exemption from the Hell-Fire shall be decreed. Likewise recite thou this after thou hast offered thy morning salat; then if thou (chance to) die during the day, thine exemption from the Hell-Fire shall be decreed (al-Harith Ibn Muslim al-Tamimi – Abu Dawud)

1. Ask to take a shower for the new converts before he or she becomes Muslim. It is not must, but recommended.
2. Shahada before any Salah in Arabic as well as meaning in his or her language.
3. The basic articles of Faith-Iman in Arabic as well as meaning in his or her language.
4. Tahara – purification required in Islam for performing Salah, etc.
 - a. Hadas Asghar – small impurity Khalifa
 - b. Hadas Ghaleeza – Impurity bigger
 - c. Wudu for (b), ghusal for (a) is must.
5. Ghusal (shower) – Clean the front and rear private parts, make complete wudu and Abu Hanifa required gargle as well for shower.
6. Ghaleeza requires shower. If intercourse with spouse or in a dream ejaculation (Janabat)
7. Quran’s translation can be given to non-Muslim, but not Arabic text.
8. Salah can be performed on any dry part of land. Clean place
 - a. Intention of Salah (in heart i.e.:I am making Asr Fard)
9. Clean dress, clean body
10. Satar of man and woman, proper covering the body.
11. Qibla-determine. If traveling, try compass, otherwise when not possible, at least best guess.
12. On time forbidden time sunrise, sunset, or midday zawal when once shadow is equal to one.
13. Faraiz-Wajib, Obligatory-Semi-Obligatory, 7 Faraiz – 14 Wajib
14. If one is not finding opportunity to get off from transportation(car,train,etc.)because of snow, moving vehicle, one may pray, if with wudu and may repeat it later.
15. Recitation must be:
 - a. In order of arrangement of Quraan,i.e.: Baqara and Imran
 - b. If you want to skip, two or more Surah, not just one.
 - c. First Rakah should be bigger or equal to second rakah recitation
16. Concentration in Salah is if you concentrate and know what you are saying-meaning.

Quiz 6, Level 1
Match Column 1 with column 2

- | | |
|---|--|
| 1. Jalasa | A. Sitting after lat rakah to Tasha hud |
| 2. Tahara | B. Require intention, wudu,(Abu Haneefa gargle) as well as cleaning wetting whole body |
| 3. Hadas Akbar | C. |
| 4. Janaba | D.At least two Surahs if you want to not just one. |
| 5. If a wajib is missed | E.Sitting between two sajda |
| 6. Qada Akhirah | F.Must repeat Salah |
| 7. Ghusal | G.So that in case need to repeat, you may have enough time. |
| 8. Skip in recitation during Salah | H.After Hay ya lal Falah, As salat khairum minun naum |
| 9. Sequence in recitation during Salah should be | I.Sajda suhoor else repeat the Salah |
| 10.Perform Salah at least before 15 minutes before end of the Salah | J.Answer to Salah is better than sleep. |
| 11.The word added in | K.In third or fourth rakah, just recite Fatiha |
| 12.Sadaqta wa Bararta | L.According to sequence in Quran |
| 13.No Surah to recite when | M.One has ejaculation (wet dream or intercourse with spouse) |
| 14.The Fard in wudu are | N. Required ghusl (shower or bath) |
| 15.If Fard is missed during Salah | O. Purification required for Salah, etc. |
| 16.Hujj | P. Enslavement, obedience and (worship) adoration |
| 17.Sawm | Q. Round the year tawaf and seven time saee between safa, marwa |
| 18.Zakat Nisab | R. 2 ½ 21 oz silver for 3 oz gold, money merchandise. |
| 19. Khums | S. Non-irrigated lands' i/o product |
| 20. Uzher | T. Irrigated lands products 1/5 |
| 21. Jihaad | U. Pilgrimage in zil Hujj Tamattu, Quran and Fard. |
| 22. Muslim woman | V. Four days in the year forbidden |
| 23. Tamattu | |

24. Umra

W. Tauba 24 must for Iman

25. Ibadah means

X.

Y. Need Mahrim or group of women

There are three major elements for the contract of Nikah (oral or written)

1. A. Proposal of Nikah from either bride or groom to the other (Ejaab)
B. Acceptance (Qabool) by either but not one who proposed.
 2. Witness and announcement (Shahada, Ilaan) 2 Muslim male adult or one of them (at least) and two adult woman Muslims. Only woman cannot be witness.
 3. Dowry (Mahar) is a gift from husband to wife. If mention of Mahar has been forgotten, then must be added by mutual agreement of bride and groom and Nikah is valid. In case consummation of the marriage it is obligation Mahar masal (similar) must be impose in case of refusal or death.
- 1) A. For the first, proposal can come from either bride or groom. If bride is behind the Hijaab the wakil can represent her if he is related to her and Mahrim. There should be 2 witness Muslim male adult to be present with wakil to hear the acceptance or proposal of the bride. Oral is enough but written is preferable and prudent amount of Mahar and name and fathers name of Groom must be mentioned by or to bride clearly acceptance or proposals.

Preuptial Contract- Any agreement must be written or oral, is part of Nikah contract, i.e. the bride will not go if she choose out of her country. The bride cannot be Jewish or Christian if she is not practicing of her religion and virgin. If married before or not virgin, she must convert to Islam voluntarily.

B. Acceptance – Qabool. Groom must clearly accept and use past tense (I agreed or I accepted),i.e.: The wakil representing of the bride(witness by 2 adult must be male or one adult Muslim male and two adult Muslim females attesting they heard the bride appointment of wakil (if possible signed) and the bride agreement with wakil to execute her Nikah) with named person as well as amount of Mahar.

- 2) Witness of Nikah must be two male adult Muslim or at least one adult Muslim male and two adult Muslim female.
- 3) Mahar must be mentioned clearly. It can be paid Muajal prompt, Mawajjal deferred or partly both cash or gift or both sometimes educating is also accepted as Mahar.

There are three basic elements of the marriage contract:

1. A. Ijaab proposal of marriage
B. Qabool Acceptance
2. Witness and announcement. Either two Muslim adult males of one Muslim adult male and two adult Muslim females to witness the above.
3. Mahar (Dowry) – gift from husband to wife.

- 1) A. The Muslim bride must agree to marry the Muslim groom with clearly stated Mahar and any prenuptial condition agreed upon. A Jewish girl practicing Jewish law or Christian girl practicing can be married if she is pure and virgin. Conversion only free the girl from this position.
 - . Wali can permit Nikah if the girl is minor.
 - . Wali is father, if absent, then grandfather, then brother, then father's brother, then half brother, in case of their absence, mother could be wali.
- 2) Musahara mother of wife or divorced or widowed wife of one's son.
- 3) Prohibited to combine two sisters in Nikah at a time likewise any prohibited relatives cannot be combined.
- 4) More than five limit more than four at a time or with fixed time
- 5) Difference of religion
- 6) Already married woman
- 7) Ridah

Radaat (Nursing the baby)

- 1) 2 year normally and counted not afterwards.
- 2) Even once, even directly
- 3) 2 witness
- 4) The Radaat establishes the same relationship as blood.

Edda – For a married lady

- 1) 4 month 10 days if widow
- 2) Even once, even directly
- 3) If pregnant, on delivery

If a woman is divorced thrice whether is one sitting or properly thrice once each during one period, the Talaq is mugallaza any she is harm on him until she married and consummated marriage and get divorced by her husband.

Quiz 8, Level 1

Match Column 1 with suitable column 2

- | | |
|--|--|
| 1. Ridaat | A. Same as relations of Ridaat for |
| 2. Wali | B. Acceptance oral and it is recommended to |
| 3. Wakil | C. Any demand or condition by bride before Nikah |
| 4. Witness for Nikah | D. Two |
| 5. Witness to Wakil | E. If a father of bride is alive |
| 6. Ejab | F. Two adult male Muslim or at least one male and two adult females |
| 7. Qabool | G. With the agreement of Bride, witnessed by two |
| 8. Prenuptial agreement | H. Legally up to two years of age of child, if sucked even once. |
| 9. Waliyat Ijbar (Binding and compulsory) | I. Proposal oral but recommended in writing |
| 10. Blood relatives are | J. Father, grandfather, brother, brother (half and full), uncle, cousin, then mother |
| 11. Waliya Musthabba | K. Ridaa or any seven prohibition while performing Nikah |
| 12. Nikah is still valid | L. Since it is violating announcement requirement |
| 13. It is important to check | M. By mentioning groom's name his father's name and Mahar |
| 14. If an adult Muslim bride does not approve | N. If the boy or girl are adult. |
| 15. The witness must not hide the event of Nikah | O. Islam, Taqwa, Nasab, wealth, profession |
| 16. Three elements of Nikah | P. Muslims(s) |
| 17. Normally marriage is held because of | Q. Normally what brides family fixes in their Nikah. |
| 18. Wakil or Wali seeks permission | R. Without husband's permission |
| 19. | S. Beauty, wealth, nobility of family or Taqwa |
| 20. | T. First of Nisa, of Al Imran |
| 21. Sunnah of Khutba three ayat | U. Proposal/Acceptance witnesses, Mahar |
| 22. A woman Muslim must not nurse (feed) | V. Nikah is invalid |
| 23. Mahar Masal (similar) | |
| 24. Witness must be | |
| 25. Kufu | |
| 26. Ibadah means | |

W. If Mahar was not agreed, but can be ad

X. His acceptance is not a must

Y. Need Mahrim or group of women

Quiz 9, Level 1
Match Column 1 with Column 2

- | | |
|---|---|
| 1. Believer are these who declea | A. Is one sided need behavioral or natural sciences |
| 2. Six Muslim countries | B. Then do Jihaad against them with Quraan |
| 3. Three dimension of Jihaad, but Quraan | C. Scientific Knowledge disregarding Wahi |
| 4. Curriculum of Islamic School | D. Eman, Amir, Shura, Al Jamah, Muhajaba option |
| 5. Perception or mirage | E. Quraan, first Wahi mercy of Allah |
| 6. Democracy | F. Eman, Sama wa Taah and Tauba |
| 7. The prisoners of Badr | G. Option of freedom to those unable financially to teach writing to 10 |
| 8. Some of the obligation of Mumin | H. Not similar to shura as it is within Sharia |
| 9. Literacy | I. Confine Deen to private and religious life |
| 10. Qitaal | J. Against desires, relatives, enemies |
| 11. If loved ones distracting you from obligation to Deen | K. Somalia, Egypt, Bangladesh, Pakistan, Sudan, Afghanistan |
| 12. Secularism means | L. And have qualities mention in Quran |
-

SELECTED PRAYERS

THINGS IMAAM SHOULD KNOW:

An Imaam must know by heart and should be able to recite with proper pronunciation the Dua's Words, Rules of Tahara and Salat and the following:

- . Fard in Wudu
- . Sunnah in Wudu
- . Fard in Ghusul
- . Sunnah in Ghusul
- . Adhan (call for Prayers) and answer of Adhan
- . Iqamah and answer of Iqamah
- . Additional words of Fajr Adhan and answer
- . Iqamah and answer of Iqamah
- . Additional words of Fajr Adhan and answer
- . Tasbeeh of Ruku
- . Tasmeeh
- . Tahmeed
- . Tasbeeh of Sajdah
- . Tashahud (with Darud Shareef and Darud Ibrahim)
- . Dua after Salat
- . Dua Qunut (for Witr in Isha salat)
- . Qunut Nazila (for Fajr salat)
- . Masnoon Adhkaar after Salat
- . Dua of Shrouding as well as rules
- . Masnoon Adhkaar after Salat
- . Dua of Shrouding as well as rules
- . Dua of Janaza Salat for an Adult
- . Dua of Janaza Salat for a minor Boy
- . Dua of Janaza Salat for a minor Girl
- . Dua for after Burial
- . Dua for Zabiha (slaughtering of an animal)
- . Dua of Aqiqah Zabiha
- . Dua of Eid-ul Adha Zabiha
- . Khutbah of Jumah
- . Khutbah of Nikah (marriage ceremony)
- . Kuthbath of Eidain
- . Tasbeeh of Taraweeh
- . Rules of Fasting
- . Dua of intending Fast
- . Dua of Breaking Fast
- . Rules of Zakat
- . Rules of Hajj
- . Dua of Sae'e for Hajj or Umrah
- . Dua of Tawaaf
- . Basic Rules of distribution of Wirasah/Waseyah

ALLAH THE CREATOR

Allah is Light

God is the Light
Of the heavens and the earth
The parable of His Light
Is as if there were a Niche
And within it a Lamp:
The Lamp enclosed in Glass:
The glass
A brilliant star:
Lit from a blessed Tree,
An Olive, neither of the East
Nor of the West
Whose Oil
Luminous
Though fire scarcely touched it:
Light upon Light!
God guides
Whom He will
To His Light!
God guides
Whom He will
To His Light:
God sets forth Parables
For men: and God
Knows all things.

Sura XXIV, 35
The Holy Qur'an

SELECTED PRAYERS

IMAN (FAITH)

DECLARATION OF FAITH

La ilaha ill-Allah, Muhamd-ur-rassol-ullah

*There is no deity but Allah and Muhammad is the Apostle of Allah”

Ashadu an la ilaha illa-Allau wahdahu la sharika lahu
Wa ashadu anna Muhammadan ‘abduhu wa rasooluh

*I bear witness that there is no deity but Allah, Who is without partner,
and I bear witness that Muhammad is His servant and Apostle. “

IMAN-e-MUFASSAL

Amantu Billahi Wa-Malaikatihī Wa-Kutubihī Wa Rusulihī Walyaumil Aakhirī Wal-qadri Khairihī Wa-Sharrihī Minallahi Ta’ala Wal-Ba’athi B’adal Maut

*I believe in Allah and His Angels and His Books and His messengers, and in the Day of Judgement, and in the fate and destiny – its good and its evil – from Allah, the Exalted, and in the resurrection after death”.

SELECTED PRAYERS

THE FIRST REVELATION OF QURAAAN

The revelation of the Qur'an began in 610 CE at Hira'.
The first verses are :

“Iqra ‘bi-ismi rabbikal ladhi khalaq,
Khalaqal insana Min ‘alaq
Iqra’ wa rabbukal akram
‘Allamal insana ma lam ya’lam”

“Read in the name of your Lord who created.
Created man from a clot of blood.
Read, your Lord is most Generous.
Who taught by the pen.
Taught man what he did no know.”(96: 1-5)

THE FIRST SURAH IN QURAAAN

Al-Fatihah

Bismillahir rahmanir rahim
Alhamdu lillahi rabbil ‘alamin
Arrahmanir rahim
Maliki yawmiddin.
Iyyaka na’budu wa iyyaka nasta’in
Ihdinas siratal Mustaqim.
Siratalladhina an’amta ‘alaihim
Ghairil maghdubi ‘alaihim wa laddallin.(Amin)

In the name of Allah, the most Merciful, the most Kind.
All praise is for Allah, the Lord of the Worlds,
The most Merciful, the most Kind;
Master of the day of Judgement
You alone we worship; and You alone we ask for help.
Guide us along the straight way--
The way of those whom You have favoured
and not of those who earn Your anger
Nor of those who go astray.

SELECTED PRAYERS

ADHAN (Call to PRAYER)

Allahu Akbar
(Allah is the
Greatest)

Allahu Akbar
(Allah is the
Greatest)

Allahu Akbar
(Allah is the
Greatest)

Allahu Akbar
(Allah is the
Greatest)

Ashhadu an la ilaha illallah
(I bear witness that there is
no god but Allah)

Ashhadu an la ilaha illallah
(I bear witness that there is
no god but Allah)

Ashhadu anna muhammadar
Rasulullah
(I bear witness that
Muhammad is Allah's messenger)

Ashhadu anna muhammadar Rasullah
(I bear witness that
that Muhammad is Allah's
messenger)

Hayya' alas salah
(Rush to prayer)

Hayya' alas salah
(Rush to prayer)

Hayya' alal falah
(Rush to success)

Hayya' alal falah
(Rush to success)

Allahu Akbar
(Allah is the Greatest)

Allahu Akbar
(Allah is the Greatest)

La ilaha illal lah
(There is no god but Allah)

During the Adhan for Fajr Salah, the following is added after 'Hayya
'alal falah'

Assalatu khairum minan naum
(Salah is better than sleep)

Assalatu khairum minan naum
(Salah is better than sleep)

IQAMAH

Iqamah is another call to prayer said inside the mosque, just before the
Actual start of Salah in congregation. When the Muslims stand in rows,
The *Mua'dhdhin* recites Iqamah which is exactly like Adhan, except that
After 'Hayya 'alal falah' the following is added:

Qad Qamatis salah
(The prayer has begun)

Qad Qamatis salah
(The prayer has begun)

SELECTED PRAYERS

DARUD

Allahumma Salli ‘Ala Muhammdin –O Allah, let Your blessing come
Upon Muhammad
Wa’Ala Ali Muhammdin --and the family of Muhammad
Kama Sallaita ‘Ala Ibrahima --as You blessed Ibrahim and
Wa ‘Ali Ibrahima and his family
Innaka Hamidun Majid --truly You are the Praiseworthy and
Glorious

Allahumma Barik’Ala --O Allah, bless Muhammad and the
Muhammadain Wa ‘Ala family of Muhammad
Ali Muhammadin
Kama Barakta ‘Ala Ibrahima --as You blessed Ibrahim
Wa ‘Ala Ali Ibrahima and his family
Innaka Hamidun Majid --truly You are the Praiseworthy and
Glorious.

DUA QUNUT

Allahumma inna nasta’inuka wa nastaghfiruka, wa nu’minu bika
natawakkalu ‘alaika wa nuthni ‘alailkal khair, wa nashkuruka wa la
nakfuruka wa nakhla’u wa natruku manyyafjuruka, allahuma iyyaka
na’budu, wa laka nusalli wa nasjudu wa ilaika nas’a wa nahfidu wa narju
rahmataka wa nakhsha ‘adhabaka inna ‘adhabaka bil kuffari mulhiq.
O Allah, we seek Your help and ask Your forgiveness and we believe
in You and trust in You. We praise You in the best way and we thank
You and we are not ungrateful and we cast off and forsake him who
Diobeys You. O Allah, You alone we worship and to You we pray
and before you prostrate, to You we turn in haste, and hope for
Your mercy and fear Your punishment. Thy punishment overtakes
the unbelievers.

SELECTED PRAYERS

QUNUT-e-NAZILA

Allahummahdina finan hadaitha wa 'afina fi-man 'afaita wa tawallana fi-man tawallaita wa barik lana fi-ma a'ataita wa qina sharra ma qadaita fa-innaka taqdi wa la yuqda 'alaika innahu la yadhillu man walaita wa la ya'izzu man 'adaita tabarakata rabbana wa ta'alaita nastaghfiruka wa natuba ilaika, Allahuma 'adhddhib-il-kafaratal-ladhina yasudduna 'an sabilika wa wa aslih dhata bainhim wa allif baina qulubihim, waj'al fi qulubihim-ul-imanac wal-hikmata wa thabbithum 'ala millati rasulika salla-lahu 'alahi wa sallam wa auzi'hum an yufu bi'ahdik-al-ladhi 'ahadtahum 'alaihi, wansurham 'ala 'aduwwika wa 'aduwwihim ilah-al-haqqi waj'alna minhum.

* O Allah ! guide us amongst those whom Thou hast guided aright, and preserve us among those who Thou has preserved. Include us amongst those whom Thou hast taken under Thy protection. Bless us in that which Thou hast bestowed upon us and protect us from the evil of that which Thou hast ordained, for it is Thou Who ordainest and none can ordain against The indeed! Never is he abased who Thou takest as friend and none is respected Whom Thou takest as a foe. Blessed art Thou Our Lord and Exalted. We ask repentance from Thee and turn to Thee, O Allah! Send torment upon the unbelievers, who prevent us from following Thy way and refute Thy messengers, and fight against Thy friends. O Allah! Grant forgiveness to us and to the Faithful males and females & Muslim men and Women and bring reconciliation among them and foster affection (for one another) in their hearts and bless them with conviction and insight and make them firm and unwavering followers of the Holy Prophet (peace be upon him) and enable them to fulfill the pledge You have taken from them; help them against Thy enemies and against their enemies. O Real Deity! Hear our prayers and deal us with these people !“

SELECTED PRAYERS

TARAWEEH DUA

Subhana dhil-mulki wal-malakut. Subahan dhil-‘izzari wal-azmati wal-haibati wal-qudrati wal-kibriya’i wal jabarut. Subhan-al-malik-il-hayyil-ladhi la yanamu, subbuhun quddusun rabbuna wa rabb-ul-mala’ikati warruh. Allahumma ajirna minan-nari ya mujiru ya mujir.

“ Pure is the Ruler and the Sovereign. Pure is the Exalted and the Supreme, the Awesome and the Powerful and the Great Wielder of Authority. Pure is the Immortal Sovereign Who neither sleeps, nor will ever die. Purest and free from blemishes is our Sustainer Who is the Provider of angels and of Gabriel. Grant us asylum from the Fire of Hell. O Protector, O Protector, O Protector”

DUA FOR WUDU (or TAYAMMUM) (During or After WUDU)

Ash-hado Alla Illaha Illal-lah. Wahdaho La Sharika Lah. Wa’ashhado Anna Muhammadan Abduhu Warasuluh. Allahomaj alni Minat Tawwabin. Waj alni Minal Mutatahhirin

I bear witness that there is no deity but Allah. He is Alone. He has no partner. And I bear witness that Muhammad is His servant and Messenger. O Allah! Make me of those who are repentant and those who purify themselves.

SELECTED PRAYERS

DUA FOR THE ANIMAL SACRIFICE

Lay down the animal parallel with the direction of the Qibla and utter the following Dua first:

Inni wajjahtu wajhiya lil-ladhi fatar-as-samawati wal-arda hanifan wa ma ana min-al-mushrikin. Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-'alamin. La sharika lahu wa bidhalika omirtu wa ana min-al-muslimin. Allahumma laka wa minka.

*Behold I have turned my face earnestly towards Him Who originated the heavens and the earth and I am not of polytheists. Behold, my salat, mine offering, my living and mine dying are all God, Lord of the worlds. No partners hath He, concerning this I have been bidden and I am of the Muslims O God! (I offer this) to you and You gave it to me”.

After reciting the Dua, Say

and cut the throat of the animal with sharp-edged knife.
Having performed the slaughter, recite the following Dua;

**Allahumma taqabbalhu minni kama taqabbalta min khali
lika Ibrahima wa habibika Muhammadin ‘alaihimas
salatu was-salam.**

*God! Accept this sacrifice offered by me as Thou accepted the sacrifice ordered by Thy friend Abraham and that offered by Thy loved one Muhammad. May peace and blessings descend upon them”.

Although it is permissible to let someone perform the slaughter of your sacrificed animal, yet it is better if you perform this act with your own hands.

note: If the animal is jointly shared by several partners, say instead of and then announce the names of all partners.

SELECTED PRAYERS

AOIQAH DUA

Before sacrificing the animal, first make it lie down parallel with the direction of the Qibla and recite the prayer which is uttered at the slaughter of a sacrificed animal. And after slaughtering of the animal recite the following Dua:

Allaumba hadihi aqiqatu l.....taqabbalhu kama taqabbalta min habibika Muhammadin wa khalilika Ibrahimia ‘alaihiwas-salatu wassalamu damuha bidamihi lahmuda bilamihi sha’ruha bisha ‘rihi azamuha bi-azamihi.

*O Allah! This is the Aqiqah of l.....Accept it as Thou accepted the Aqiqah offered by Thy loved one Muhammad (peace be upon him) and by Thy friend Abraham(peace be upon him). The blood of this sacrifice is ransom for the blood of the child, its flesh is the ransom for the child’s hair and its bones are the ransom for the child’s bones God! Accept it. “

l. Insert the name of the child who Aqiqah is being performed after the words.

WHEN ENTERING THE MASJID (Mosque)

Bismillah. Allahomma Salli Ala Muhammad
Allahomaftah-li Abwaba-rahmatik

In the name of Allah. O Allah! Bless Muhammad
O Allah! Open Your gates of mercy for me.

WHEN LEAVING THE MASJID

Allahoma Inni As’aloka Min Fadlik
O Allah! I beg of You Your bounty

SELECTED PRAYERS

ISTIKHARAH (When seeking guidance in decision making)

Allahumma inni astakheeruka bi'ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal'azeem. Fa-innaka taqdiru wala Aqdir. Wata'lamu wala-'alamu wa'nata'alammul ghuyooob. Allahumma in kunta ta'alamu Anna hadhal ta'alamu anna hadhal-amra sharrun-li fi denee. Wa ma'ishari wa aqibati amri fasriifhu 'anni wasrifni anhu waqdurli-yahl-khaira haithu kana thumma ardini bih.

* O Allah! I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and ask You of Your great bounty. You have power, I have none. And You know, I know not, You are the Knower of hidden things.

O Allah ! If in Your knowledge, (this matter) is good for my religion, my livelihood and my affairs, immediate and the in the distant, then ordain for me, make it easy for me and bless it for me. And if in Your knowledge, (this matter) is bad for my religion, my livelihood and my affairs; immediate and in the distant, then turn it away from me, and turn me away from it. And ordain for me the good wherever it be and make me pleased with it. “

SELECTED PRAYERS

WHEN LEAVING THE HOUSE

Bismillahi tawakkaltu Alal-Lah. La Haola Wala Qowwata Illa Billah

In the name of Allah. I depend on Allah. There is no ability or power (for us) except by the leave of Allah.

WHEN SETTING OUT ON A JOURNEY

Allahoma Bika Asool. Wabika Ajool. Wabika Aseer
Allahomo Inni As'aloka Fi Safari-Hathal-Birra
Wattaqwa. Waminal amali Ma Tarda. Allahoma
Hawwin alayna Safarana-Hatha Watwi-anna Bo dah.
Allahomma-Antas-sahibu-Fis-safar. Walkhaleefatu
Fil-Ahl. Allahoma-Inni A ootho Bika Min
Wa tha' is-safar, Waka a'abatil-manzar Wasoo il
Monqalabi Fil-Ahli Walmali-Walwalad

“ O Allah ! It is with Your help that I struggle, move and walk. O Allah ! I beg of You in this journey, virtue, piety, and deeds which are acceptable to You. O Allah! Make our journey easy for us and shorten for us its distance. O Allah ! You are the companion in this journey and the Guardian-Protector of the household. O Allah ! seek refuge in You from the difficulties of this journey, and from disagreeable sights and from unpleasant return to (my) wealth, household and children.”

SELECTED PRAYERS

WHEN MOUTING A MEANS OF TRANSPORTATION

Subhanal-Lathi sakh-khara Lana Hatha. Wama kunna Laho Muqrineen. Wa'inna Ila Rabbina Lamonaqaliboon.

Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves). And to our Lord, surely must we turn back!

WHEN A FAVOR IS DONE UNTO US

Jazakallaho Khayran
May Allah give you a good reward.

TO END THE MEETINGS or GATHERINGS

**Subhanakal-lahomma Wabihamdik. Ash-hado-Alla
Illaha-illa Ant. Astaghfiroka-Wa atooba Illayk**

Glory and praise be to You, O Allah! I bear
Witness that there is no deity except You. I
Beg of You Your forgiveness and I repent to You.

SELECTED PRAYERS

WHEN RETIRING TO SLEEP

Bismika Rabbi Wada to Janbi Wabika Arfa oh.
Fa'in Asakta Nafsi Faghfir Laha. Wa'in
Arsaltaha Fahfazha Bima Tahfazo Bihi 'Ibadakas
Salahin.

In Your Name, O Lord, I lay my side (to sleep).
And by (Your leave) I raise it up. So if You
Take away my soul (during sleep) forgive it, and
If You send it back (after sleep) protect it even
as You protect Your pious servants.

WHEN ENTERING THE BATHROOM

**Allahomma Inni A ootha Bika Minal Khubuthi Wal
Khaba'ith**

O Allah ! I seek refuge in You from male and female devils.

WHEN LEAVING THE BATHROOM

Ghufranak

I seek Your forgiveness (O Allah!)

SELECTED PRAYERS

THE MARRIAGE (NUPTIAL) SERMON

SELECTED PRAYERS

THE MARRIAGE (NUPTIAL) SERMON (Continued)

Innalhamda lillahi nastainuhu wa nastaghfiruhu wa na'uduhu billahi min shururi anfusina man yahdillahu fala mudillalahu waman yudlihu fala hadia lahu wa ash-hadu an la-ilaha illallahu wa ash-hadu anna Muhammadan 'abduhu wa rasuluhu. Ya-ayyuhallahina amanut-taqullaha haqqa tuqatihu wala tamutunna illa wa antum muslimun.

Ya-ayyuhannas uttaqu rabbakumulladhi khalaqakum min nafsin wahidatin wa khalaqa minha zaujaha wa bassa min huma rijalan kathiran wa nisa. Wattaqullahahalladhi tasaa'luna bihi wal arham. Inallahu kana 'alaikum raqiba. Ya-ayyuhallahina amanuttaqullah wa qulu qaulan saidan yuslih lakum a'amalakum wa yaghfirlakum dhunubakum wa man yuti 'illaha wa rasuluhu faqad faza fauzan azima.(Mishkat)

Wa qala rasulullahi slallallahu 'alaihi wasallam. Wallahi inni la akhshakum lillahi na atqakum lahu wa lakinni asumu wa uftiru wa salli wa arqudu wa atazawwajun nisaa' faman raghiba 'an shunhati falaisa minni (Bukhari)

* Thanksgiving and praise are due to Allah alone, we seek aid from Him alone; and we beseech forgiveness of our sins from Him only; and we consign ourselves to the protection of Allah against the evils of our souls and against all offenses. Truly, whomsoever Allah guides on the straight path (and He puts him only on the straight path who sincerely desires to walk along that way), no one can lead him astray. And whomsoever God deflects (and He deflects on him who yearns to be deflected), no one can put him on the straight path. An I bear witness that there is no deity except Allah and I testify that Muhammad is the bondman of Allah and His Messenger.

O Believers! Fear Allah, as He should be duly feared; and die not save you be Muslims.

O mankind! Fear the wrath of you Lord Who created you from a single soul and from it created his spouse; and from them twain hath spread (all over the world) a multitude of men and women. Fear Allah, in Whom you claim your rights from one another and (be careful in observing your duty to) the womb (that bore you). So! Allah is Watchful over you.

O Believers! Fear God constantly; and utter what is fair and sound God, then, will rectify your deeds and cover up your sins with forgiveness; and whosoever obeys Allah and His Messengers, he indeed shall secure a glorious success”.

The Holy Prophet(peace be upon him) says: “ By God ! I fear Allah more than all of you; I save myself from the wrath of Allah more than do all of you; but I observe fast and sometimes I do not keep fast. I say prayers at night and I sleep also; and I take women in marriage. Hence whosoever turns away from my way, he bears no relation with me.

SELECTED PRAYERS

JANAZA SALAT

1. Make niyyah (intention) that you are saying this prayer to Allah for the dead person.
2. Stand in rows for the performance of the funeral prayer facing Qiblah. The coffin is placed in front of the congregation on a bier.
3. Say Allahu Akbar after the Imam (this takbir is Takbiratul Ihram and there will be three more takbirat after this) and raise your hands up to your ears; bring them down again and place them on your chest, putting the right hand on the left and recite the following.

Subhanaku allahumma wa bihamdika wa tabarkasmuka wa ta'la
Jadduka wa jalla thanau 'ka wa la ilaha ghairuka.

O Allah, Glory and Praise are for You and blessed is Your name.
And exalted is Your Majesty and Glorious is Your Praise and there
is no god but You.

Then the Imam will say 'Allahu Akbar' loudly and you have to follow
Him repeating the words quietly. There is no need to raise your hands
Up to your ears this time. Now, recite the following Darud:

Allahumma salli 'ala Muhammadin wa 'ala ali Muhammadan kama
sallata 'ala Ibrahima wa 'ala Ibrahima innaka hamidun majid.
O Allah, let Your blessing come upon Muhammad and the family
of Muhammad as You blessed Ibrahim and his family. Truly YOU
are Praiseworthy and Glorious.

Allahuma barik 'ala Muhammadin wa 'ala ali Muhammadin kama
Barakta 'ala Ibrahima wa 'ala ali Ibrahima innaka hamidun majid.
O Allah, bless Muhammad and the family of Muhammad as You
Blessed Ibrahim and his family. Truly You are Praiseworthy
and Glorious.

SELECTED PRAYERS

JANAZAT SALAT (Continued)

After this, the second Takbir will be said loudly by the Imam and Those in the congregation will repeat it quickly. Then, recite the following Du'a :

Allahummaghfir lihayyina wa mayyitina wa shaidina wa gha'ibina wa Saghirina wa kabrina wa dhakarina wa unthana allahumma man Ahyaitahu minna faahyih 'alal Islam wa man tawaffaitahu minna Fatawafahu 'alal iman.

O Allah, forgive those of us who are still alive and those who have passed away, those present and those absent and our young and the elderly, the males and the females. O Allah, the one whom You wish to keep alive form among us make him live according to Islam and anyone whom You wish to die from among us, let him die in the state of iman(faith).

If the dead person is a boy, then recite the following:

Allahuma'lhulana fartana waja'lhu lana ajran wa dhukhran waj'alhu lana shafi'an wa mushaffa'an.

O Allah, make him our forerunner and make him for us a reward And a treasure; make him one who plead for us, and accept his pleading.

If the deceased is a girl, then recite the following:

Allahummaja'Iha lana fartan waja'lha lana ajran wa dhukhran Waja'lha lana shafi'atan wa mushaffa'ah

O Allah, make her our forerunner and make her for us a reward and a treasure; make him one who will plead for us, and accept his pleading.

After reciting any of the above du'a's according to the status of the dead Person, the Imam says Allahu Akbar loudly and you have to repeat the Words' Allahu Akbhar quietly.

Then the Imam turns his face first to the right saying Assalamu 'alaikum wa Rahmatullah and then to the left repeating the same words. Follow the Imam, repeating the Arabic words quietly.

This completes Salatul Janazah.

Latecomer's prayer

24.1 When is a latecomer in time to join an Imam for prayers?

If an Imam has already started the prayer, a latecomer can still join it, and can complete his prayer after the Imam has finished. However, if the latecomer joins the Imam after he has already risen from ruku (bowing) in the last Rak'ah the latecomer should perform the whole prayer alone after the Imam has finished.

24.2 How to join a prayer

The latecomer should take his place, steady himself, make intention of following the Imam in the prayer concerned, and do the Takbiratul Ihram. He then joins the prayer following the Imam at whatever stage of the prayer he may be.

If he joins a Rak'ah before the Imam rises from ruku(bowing) He should count that Rak'ah as his first. However, if the Imam Has already risen from ruku, he should not include that Rak'ah In his counting, but count from the next Rak'ah.

24.3 Missing the first Rak'ah of any prayer

If the latecomer has missed only the first Rak'ah with the Imam, he should not say the final 'Assalamu alaikum' after the Imam. He should instead rise and do the first Rak'ah which he Missed (with Fatihah and Surah, aloud or silently depending on the prayer) then sit for Tashahhud and end his prayer with 'Assalamu alaikum'.

24.4 Missing the first three Rak'ahs of a four-Rak'ah prayer (Zuhr, 'Asr or 'Isha')

In this case the latecomer has done only Rak'ah number four with the Imam. When the Imam says 'Assalamu alikum', the latecomer instead stands up and performs Rak'ah number one with Fatihah and Surah. Since he has now done two Rak'ahs (four and one) the rule is that he should now sit for Tashahhud. After that he should stand up for Rak'ah number two (with Fatihah and Surah, aloud or silently depending on the prayer), Sit for Tashahhud and end his prayer with 'Assalamu alaikum'.

24.5 Missing the first three Rak'ahs of a four-Rak'ah prayer(Zuhr, 'Asr or 'Isha')

In this case the latecomer has done only Rak'ah number four with the Imam. When the Imam says 'Assalamu alaikum', the latecomer instead stands up and performs Rak'ah number one with Fatihah and Surah. Since he has now done two Rak'ahs (four and one) the rule is that he should now sit for Tashahhud. After that he should stand up for Rak'ah number two (with Fatihah and Surah) and number three(Fatihah only). He should Then complete the prayer with Tashahhudand 'Assalamu alaikum'.

24.6 Missing the first two Rak'ahs of a three-Rakah prayer (Maghrib only)

In this case also, the latecomer has done only one Rak'ah (number three) with the Imam. He has therefore missed the first two Rak'ahs. When the Imam says 'Assalamu alaikum', the latecomer instead stands up and performs Rak'ah number one (numbers with three and one) he should sit for Tashahhud. After that he should stand up for the remaining missed Rak'ah (number two with Fatihah and Surah) and complete his prayer with Tashahhud and 'Assalamu alaikum'.

EXCERCISES

1. A latecomer has missed a Rak'ah if he joins it after the Imam has
(complete the sentence)
2. When the latecomer joins the prayer what should he do before he starts following the Imam?
3. Describe or demonstrate how to complete the prayer if you have:
 - (a) missed the first Rak'ah of any prayer;
 - (b) missed the first two Rak'ahs of a four-Rak'ah prayer;
 - (c) missed the first three Rak'ahs of a four-Rak'ah prayer;
 - (d) missed the first two Rak'ahs of a three-Rak'ah prayer.

25.1 A sick person's prayer

If a person is well enough to stand for prayers, he should do so. If he cannot stand, he may pray sitting. If that is not possible, he may pray lying down on his right side. If all movement is impossible, he may pray in his heart and move his eyes to show when he would bow or prostrate.

Therefore, unless a person is actually unconscious or out of his senses, he can and should offer his prayers in any possible manner.

25.2 Refunding missed prayers

If a person has missed one or more of the Ritual Prayers, he must refund the prayers as soon as he is able to do so.

If the missed prayers are more than five in number, however, the person should pray the currently due Ritual Prayer first and then refund the missed prayers, following their correct order.

This refunding can be done at any time of the day or night. The missed prayers do not have to be refunded in their own correct times. However, since they are already late, they should be refunded as soon as possible.

25.3 Glorification of Allah

After completing any Ritual Prayer, the Prophet (peace be upon him) used to glorify Allah, and he strongly recommended others to do so.

This may be done by reciting the following, keeping the Meaning in one's mind:

'Subhananl-lah', meaning: 'Glorified is Allah' (33 times).

'Al-hamdu lillah', meaning: 'All praise belongs to Allah' (33 times).

'Allahu akbar', meaning: 'Allah is Most Great' (33 times)

After this he should say:

‘La ilaha illal-lahu wahdahu la sharika lahu la sharika lahu lahul mulku wa lahul hamdu was huwa ‘ala kulli shai’in qadir’.

Meaning:

‘There is no God but Allah, alone and with no partner.
For His is the kingdom, and all praise belongs to Him;
and He has power over everything.’

EXERCISES

1. How should a sick person pray?
2. A person was prevented from praying his Subh, Zuhr, ‘Asr And Maghrib Prayers at the right time. It is now time for ‘Isha’ Prayer. In which order should he do his prayers so as to refund his missed prayers?
3. A person was prevented from praying all his five ritual Prayers for one day, and also his Subh Prayers the following Morning. It is now time for Zuhr Prayer. In which order Will he do his prayers so as to refund the missed prayers?
4. Explain how glorification of Allah is done after the ritual Prayers.

Prayers on a journey

26.1 Shortening prayers (Qasr)

It is an important Sunnah that a traveller should shorten his Prayer.

The prayers that may be shortened are the four-Rak'ah prayers (Zuhr, 'Asr and 'Isha'). Subh and Maghrib Prayers cannot be shortened. The traveller will make the intention of shortening the prayer and pray the first two Rak'ahs only, then recite the Tashahhud and end his prayer with 'Assalamu alaikum'.

However, if the traveller prays behind an Imam who is not a traveller, he should do the full prayer of four Rak'ahs. But if the traveller is the Imam, he should pray two Rak'ahs and any residents who follow him should then rise after Tashahhud and complete their own prayers as usual.

26.2 Conditions for shortening a prayer

The shortening of prayer is allowed only on the following Conditions:

- (a) the journey should be to a place at least 77 kilometres (48 miles) distant;
- (b) the journey should not be for an illegal purpose (e.g. to commit a crime);
- (c) the traveller should have already started his journey, leaving his town, village or area, before he can shorten his prayer.

26.3 Combining two prayers

It is also allowed to combine two prayers at one time on a Journey, i.e. Zuhr and 'Asr together, and Maghrib and 'Isha' together.

The combined prayers may be done either 'in advance' or 'in delay'. When it is 'in advance', 'Asr is brought forward to the time of Zuhr, and 'Isha' is brought forward to the time of Maghrib. When it is 'in delay', Zuhr is delayed until the time of 'Asr', and Maghrib is delayed until the time of 'Isha'.

This permission to combine prayers is very useful on a long Journey because it is not always possible to stop at the right time of 'Asr, and Maghrib is delayed until the time of 'Isha'.

This permission to combine prayers is very useful on a long Journey because it is not always possible to stop at the right time for prayers. It also reduces the delays and possible dangers of stopping.

EXERCISES

1. (a) Which prayers can be shortened?
(b) How should they be shortened?
2. If a traveller prays behind a resident Imam, should the traveller shorten his prayer?
3. If a traveller is Imam for resident followers, should he shorten his prayer? And should the followers who are resident shorten their prayers?

4. What are the conditions for shortening prayers on a journey?
5. Which prayers can be combined by a traveller?
6. What is the meaning of 'in advance' and 'in delay', when combining prayers?
7. How does combining prayers help a traveller?

82

Supererogatory Prayers (An-Nawafil)

1. The purpose of Supererogatory Prayers

Some Supererogatory Prayers (Nawafil) are strongly recommended for extra benefit and reward to the worshipper. Some of them are done daily. They are done either just before or just after the Compulsory Prayers. Others are done on special occasions, and will be discussed in the next lesson (Lesson 28).

2. How to perform Supererogatory Prayers

There is no Iqamah for Supererogatory Prayers. The worshipper makes intention for Supererogatory Prayers and prays as usual. Supererogatory Prayers are in pairs of two Rak'ahs. Therefore if four Rak'ahs are recommended, they should be done in pairs of two Rak'ahs, with separate intentions, Takbiratul Ihram and 'Assalamu alaikum' for each pair.

The only exception is the last prayer at night (Witr) which has only one Rak'ah.

3. Mistakes in Supererogatory Prayers

If a mistake is made in Supererogatory Prayers it may be amended by prostrations of Qabil or Ba'di as applicable.

4. Supererogatory Prayers of a traveller

It is not desirable for a traveller who is shortening his prayers (see Lesson 26) to perform Supererogatory Prayers except for Shafa' and Witr after Night Prayers, and the two Rak'ahs before Subh Prayer.

5. Table showing the recommended Supererogatory Prayers

27.6 Times when Supererogatory Prayers should not be said

These are as follows:

- (a) at the time of sunrise;
- (b) at the time of sunset;
- (c) during the Khutbah (Sermon) of Friday Prayers;
- (d) before refunding a missed Compulsory Prayer.

27.7 The benefit and rewards of Supererogatory Prayers

The Muslim who wishes to draw closer to Allah will know the benefits and rewards of performing these extra prayers from the following Hadith related by Abu Hurairah, in which the Prophet (peace be upon him) reported that Allah said: 'So often Does My servant draw near to Me with Supererogatory Acts of Worship until I love him. And if I love him I will be his hearing with which he hears, his sight with which he sees, and his hands with which he holds and his legs with which he walks. If he asks for something I shall grant it. If he seeks refuge I shall grant him refuge.'

EXERCISES

- 1 Is there any Iqamah for a Supererogatory Prayer?
- 2 Supererogatory Prayers are always done in pairs of Rak'ahs, except for , which has only one Rak'ah.
3. Describe the Supererogatory Prayers recommended with each of the Five Daily Ritual Prayers.
4. Is it desirable for a traveller to do Supererogatory Prayers?
5. Are prostrations of Qabil or Ba'di performed to amend a mistake in a Supererogatory Prayer?
6. Mention four occasions when Supererogatory Prayers should not be said.
7. What sort of benefit can a Muslim expect from doing Supererogatory Prayers in the light of a Hadith on the topic?

Supererogatory Prayers: Tahajjud, Tarawih and Janazah Prayers

28.1 Tahajjud (Supererogatory Night Prayers)

It was a tradition of the Prophet and his Companions to Perform Supererogatory Prayers regularly in the night, as recommended in the Quran, 17:79 and 32:16. The preferred time is the last third of the night before dawn, but it can otherwise be performed in any part of the night.

The Prophet often used to do twelve Rak'ahs including Shafa' (i.e. six pairs) and end with the single Rak'ah of Witr. A worshipper may do any number of pairs of Rak'ahs, with a minimum of one pair.

If the worshipper has already prayed Shafa' and Witr after Isha' Prayer in the early part of the night, he does not need to repeat them.

28.2 Tarawih(Supererogatory Night Prayers during Ramadan)

During the month of Ramadan, the Supererogatory Prayer of Tahajjud(described above) is done in the earlier part of the Night after Isha' Prayer, and is then called Tarawih.

As in Tahajjud, the prayers are usually a total of 13 Rak'ahs (six pairs including Shafa' and ending with the single Rak'ah of Witr). Some people increase the number to 23 Rak'ahs, which is also good, but the Prophet did not normally perform more than 13 Rak'ahs.

These prayers are recited aloud, preferably in a group, at Home with the family or in a mosque.

28.3 Salatul Janazah (Funeral Prayers)

When a Muslim dies, adult or child, the body is washed as for Ablution (Wudu) and Ritual Bath (Ghusl). It is then wrapped in clean white cloth, and fellow-Muslims pray over the body, led by an Imam.

The body is placed if possible on its right side facing the Qiblah. The Imam stands behind the body and the followers Form a row or rows behind him, all facing the Qiblah. This may be done in any suitable place.

One of the ways in which the Funeral Prayer is performed is:

- (a) intention of performing Funeral Prayer;
- (b) first Takbir (Allahu Akbar) raising hands to shoulders or ears;
- (c) praise of Allah, blessings on the Prophet and prayers for the dead person and for the remaining believers;
- (d)second Takbir(Allahu Akbar) raising hands as before;
- (e)repeat of (c) above;
- (f)third Takbir and repeat of (c) above;
- (g) fourth Takbir and repeat of (c) above;
- (h) 'Assalamu alaikum' to the right side only.

The whole prayer is performed standing up. The recitations of prayers are done silently in Arabic.

There are several forms of recitation that can be used, such as:

‘Bismal Lahir Rahmanir Rahim. Was-salatu was-salamu ‘ala Muhammadin sayyidil mursalin. Allahummag fir lil mus-Limina war-hamhum wag-fir lana war-hamna ba’dahum.’

Meaning:

‘In the Name of Allah, Most Gracious, Most Merciful. All praise belongs to Allah, Lord of the Universe. Peace and blessings of Allah be with Muhammad, leader of the Messengers (of Allah). May Allah forgive all the Muslims and have mercy on them; and may Allah forgive us (too) and have mercy on us after them.’

The body is then carried to the place of burial, and buried in a simple grave, lying on its right side facing the Qiblah.

28.4 Significance of Funeral Prayer

The Funeral Prayer is a mark of respect for the dead, and Sympathy for the bereaved family. It also reminds each of us that his own death must come sooner or later, followed by the Day of Judgement.

It therefore makes us hasten to repent our sins and errors and try to do more good in this world before our time comes to leave it forever.

EXERCISES

1. When are Tahajjud Prayers normally done?
2. When are Tarawih Prayers done?
3. What is the recommended number of Rak’ahs for Tarawih Prayers?
4. How is a dead Muslim prepared for burial?
5. Describe how the Funeral Prayer is performed.
6. How should the dead body be buried?
7. What is the significance of the Funeral Prayer?

AAMAL	:Practices	HADITH	:Saying, Action or Dealing of the Holy Prophet Muhammad(pbuh) as reported by reporters, or something done in his presence and knowledge and not objected by him. Ahadith(plural).
ADHAN	:Call for Salat(Prayers).	HAJJ	:Pilgrimage to Ka'bah
ADL	:Justice	HALAL	:Lawful (permitted).
AKHLAQ	:Moral.	HARAM	:Prohibited
AL-AMIN	:The Truthful.	HISAB	:Reckoning.
AL-FATIHAH	:The opening chapter of the Qur'an and an essential part of The daily Islamic Prayers.	HUQUQ	:Right
AL-SADIQ	:The Trustworthy	IBAD	:Creatures of Allah.
AMARAH	:Command.	IHTISAB	:Accountable
AQAID	:Teachings of faith	IKHLAS	:Sincerity
ASHRA-	:Direct Ten, The lucky ten Sahaba	ILM	:Knowledge.
MUBASHERA	who Allah selected in their life-time to go to Paradise	IMAAM	:Leader of a school of Law; Prayer-Leader; Chief Ayemmah(plural).
AYAT	:Verse.	IMAN	:Faith, Belief
BAIT-AL-MAL	:Public treasury	Iman Mujamil	:Faith in nutshell
BIDAT	:Innovation	Iman Mufassil	:Elaborate Faith
EHSAN	:Favor, good deed	ISTIHSAN	:Making own sound decisions
FARD	:An imperative duty which is Incumbent upon every Muslim; The one who denies the <u>Fard</u> turns An unbeliever and the one who Ignores it without a genuine Reason becomes a sinner. A Fard May be 'Fard-Ayn' or 'Fard Kifayah'.	ISTINJA	:Getting rid of uncleanness
Fard-AYN	:An imperative duty incumbent on Every Muslim individually, like Five daily prayers, fasting of Ramadan, etc.	JALSA	:Sitting between two Sajdah during Salat.
Fard KIFAYAH	:An imperative duty which if Carried out by some people in a Community absolves all other of Their responsibility, but if carried Out by none, involves the whole Community population in sin	JAHR	:Reading loud
FASAD	:Transgression	Jahri Salat	:Reading Prayers loudly
FASIQ	:Impious, One who says and Believes in Kalema but doesn't Perform the other pillars of Islam	JIHAD	:Struggle(fighting) in the cause of Allah
FAQIR	:Poor	KAFFARAH	:The atonement for a sin or error
FIQH	:Islamic Jurisprudence and law Deduced and worked out by the Various Schools of Thought from The Quran and the Sunnah	KAFIR	:Unbeliever, non-Muslim (Kuffar – plural of Kaffir)
GHUSL	:The purification Bath or Total Ablution.	KHALIFAH	:Successor
Hadas Akbar	:Grave (major) impurity requiring Ghusl (bath) to clean it (ex: intercourse, etc.)	KITAB	:Book.
Hadas Asghar	:Light (minor) impurity requiring Wudu to clean it	MAKRUH	:Obnoxious
		MASJID	:Mosque
		MAUAMELAH	:Transaction
		MISKIN	:Unfortunate
		MOKABBIR	:One who recites Takbir
		MUASHIRATH	:Human daily life
		MUZZIN	:One who calls for Salat or recites Adhan
		MUBAH	:An act permitted by the Shari'ah but having no Religious value or significance
		MUDARABAH	:Competition
		MUQTADI	:The people(followers) in Salat behind the Imam
		MUNFARID	:Solitary, Isolation, Individual
		MUSTAHAB	:An act occasionally performed by the Holy Prophet. It is commendable to perform it but there is no harm if ignored.

NAFL	:Meaning extra, it is a voluntary Act performed occasionally by The Holy Prophet. This term is Also known as Mustahabb	SHURA:Consultation
NAJASAT	:Uncleanliness.	SIASAH:Politics
NAQIS	:Improper	SIDDIQUEEN:Trustworthy
NIFAS	:The bleeding that occurs in Women after child birth	SIFAT :Quality
NISAB	:The minimum exemption limit of Property over and beyond which The possessor has to pay Zakat	SIRR :Secret, Quiet
NIYAT	:Intention	Sirri Salat :Reading Prayers in low voice. Prophet or his companions.
QADAH	:The upright sitting position after The second Sajdah during Salat at The end of the second, third or Fourth Rak'ah as the case may be.	SUNNAH :An act performed by the Holy Prophet, his sayings & practices
Qadah Akhira:	Last sitting in the Salat	SUNNAT :An act performed by the Holy Prophet, his sayings & practices
Qadah Oola	:First sitting in the salat	SUNNAT :An act performed constantly and regularly by the Holy Prophet or his companions.
QAUMAH	:To resume the standing position After Ruku in the salat.	Mu'akkadah
QIBLAH	:The direction of Holy Ka'bah(in Makkah towards which Muslims Turn their faces for Prayers.	SURAH :A chapter of the Qur'an.
QIRAT	:Recitation of Holy Qur'an	TAAH :Obedience
RAK'AH	:A unit or section of the Salat	TADIL :To do in order
RASHEDA	:Rightly guided	TAHIR :Clean
RUKU	:To bend down in the Salat in the Prescribed way.	TAKBIR :Saying "Allahu Akbar" (Allah i Most Great!)
SABAR(Sabr):	Patience	Takbir :Saying "Allahu Akbar" (Allah is most Great!)
SADAQA	:Charity	Tehrimah mencement of the Salat.
SAHABA	:Companions of the Holy Prophet	TAQWA :Piety
SAHU	:Unknowing mistake	TASLIM :To pronounce Takbir at the com- tation to end the Salat.
SAJDAH	:To fall prostrate on the ground in The Salat in the prescribed way.	TAWHEED :Oneness of Allah
SALAT	:The prescribed Islamic Prayer	TAWAKKUL:Dependences
SALEHIN	:Righteous	TAYAMMUM:Purification with dust in a pres- scribed way for Ghushl or Wudu.
Sama wa Taah:	Hear, listen and obey	TAZEERAH :Policy
SATAR	:The portion of the body that has To be covered. For males, it is Imperative to cover the part of the Body between the navel and the Knee and for the females, it is the Whole body excluding only the Face, hands and feet.	WAHI :Inspiration – Instruction from Allah.
SAUM(Siyam):	Fasting	UMMAH :Community of followers of the the Holy Prophet Muhammad (pbuh).
SHARIAH	:The detailed Law prescribed by Allah(in Islam thru Qura'an and Sunnah of the Holy prophet).	USHR :The Zakat on land produce
SHIRK	:To Associate partners with Allah. As the polytheists do.	WITR :Meaning Odd, it is the last Prayer of the night after Isha Fard; it consists of three Rakahs; it is Wajib in status.
SHIRKAH	:Co-operation	ZAN :Conjecture, guess.
SHUHADA	:Mortal in the cause of Allah	ZAKAT :The prescribed charity (Alms) payable annually by well-to-do Muslims whose property (savings) equal to or exceed the required Nisab.

PRESCRIBED BOOKS FOR THE COURSE

1. INTRODUCTION TO ISLAM
by Dr. Hameedullah
2. ELEMENTARY TEACHINGS OF ISLAM
by Moulana Abdul Aleem Siddique
3. TOWARDS UNDERSTANDING OF ISLAM
by Moulana A.A. Maududi
4. TEACHINGS OF ISLAM(Taleem-ul Islam)
by Mufti Kifayat-ullah
5. EVERDAY FIQQH vol I & II
by Yusuf Islahi (Hanafee school of thought)
6. PREPARATION OF JANAZAH PRAYERS
by Americain Publications/Darul Kitab
7. SHORT SURAHs with translation part I & II
by M.Z. Sharfi
8. Book of DU'As ADHKAAR with translation
by M.Z. Sharfi
9. DUTIES of IMAM
by Kazi Publications
- 10.MARRIAGE RULES
by Amricain Trust Publications
- 11.KHUTBE
compiled by Ashraf Ali Thanwi
12. FIQH-US-SUNNAH(set of 2)
by Sayed Saabek (for non-Hanafee schools of thought)
- 13.ETIQUETTE OF LIFE IN ISLAM
by Yusuf Islahi
- 14.SUMMARY of AL HEDAYA
- 15.FORTY HADITH – English translation
by M.Z. Sharfi
- 16.HADITH QUDSI
- 17.Audio Cassette of Quraanic recitation & Adhaan

RECOMMENDED BOOKS FOR FURTHER STUDY

1. FUNDAMENTALS of ISLAM by Moulana A.A. Maududi

FOR KHUTBA or SERMON:

2. KHUTUB by Ahmad Sakar

3. KHUTUB by Dr. Osmani

HALAL & HARAM

4. LAWFUL and PROHIBITED in ISLAM

FOR GENERAL and DETAILED STUDY

5. TRANSLATIONS of QURAAAN, Any of the following with Tafsir:

(i) Tafheem-ul Quraan (Urdu-Its English translation-meaning of Quraan)

(ii) Tafsir Majidi (Urdu-Its English translation)

(iii) Yusuf Ali (Arabic text – English meaning)

(iv) Marif ul Quraan Mufti Shafi (Urdu)

(v) Tadabbur Quraan by Amin Ahsan Islahi (Urdu – particularly for Nazm)

6. TRANSLATIONS of 6 Authentic books of HADITH (Sehah Sitta)

FOR DETAILED STUDY OF HANAFEE FIQH:

7. AL HEDAYA – English translation and Comments by Charles Hamilton

FOR SPEECH and TALK MATERIAL:

8. ZAAD RAH by Maulana Jalil Ahsan Nadvi (Urdu translation)

9. RAAH-e-AMAL by Maulana Jalil Ahsan Nadvi (Urdu translation)

(for general understanding and use of Hadith in Khutbaas)

10. RIADUS SALEHEEN (Translated) – Arabic/English

(for general understanding of Moral teachings)

FOR ADHKAAR and COMPREHENSIVE UNDERSTANDING of THE SUNNAH:

11. MISHKAAT UL MASABIH (very comprehensive selection of Ahadith),

Any of the following translations:

(i) By Fazal Karim -- 4 volumes

(ii) By A.H. Siddiq -- 3 volumes

(iii) By Robinson -- 2 volumes

12. SIX COLLECTIONS OF HADITH:

(i) BUKHARI - Arabic/ translation in English and other languages

(ii) MUSLIM - -

(iii) ABU DAUD - -

1. The Quran Interpreted: A.J. Arberry
2. The Event of the Quran: Kenneth Cragg
3. The Quran: J.M. Rodwell
4. The Meaning of the Glorious Quran: Marmaduke Pickthall
5. The Quran: N.J. Dawood
6. The Holy Quran: Allama Yusuf Ali
7. The Holy Quran: Muhammad Ali
8. The Meaning of the Quran: Maulana Maududi
9. The collection of the Quran: John Burtob
10. The mind of the Quran: Kenneth Cragg
11. Introduction of the Quran: A Rathman I Doi
12. The Quran and Exegesis: Helmu Gutji
13. Companion to the Quran: W.M. Watt
14. In The Shade of the Quran: Syed Outb
15. Digest of the Holy Quran: Masudi Hassan
16. The Message Of the Quran: Muhammad Asad
17. Quranic studies: John Wansbrough
18. Introduction to the Quran: Richard Bell
19. The Quran Basic Teachings: Thomas Ballantine Earvings

Source Books

- 1 Tarikh ul Umara wal Muluk: Tabari
- 2 Muruj uz Zahid: Masudi
- 3 Mujam al Buldan: Yaqut
- 4 Tarikh: Ibn Khaldun
- 5 Tarikh ul Khulufa: Suyuti
- 6 Wars of the Holy Prophet: Waqidi
- 7 Tarikh Yaqubi: Yaqubi
- 8 Akbar-ut-Tiwal: Dinawari
- 9 Taqweem al buldan: Abdul fida.
- 10 Al Masalik wal mumalik: Bakri
- 11 Tabqat ulkubra: Ibn Sad
- 12 Al Ma arif: Ibn Qutaibi
- 13 Al kamil fil Tarikh: Ibn al Athir
- 14 Kitab ul Futuh: Al Kufi Atham
- 15 Futuh al Buldan: AL Baladhuri
- 16 Nazm al Jawahar: Ibn al Batriq
- 17 Al Bayan al Maghrib: Ibn Idhari
- 18 Kitab ul Masalik wal Mumalik: Ibn Istakhri
- 19 Kitab ul Wuzura: Jahshiari
- 20 Kitab ul Masalik wal Mumalik: Ibn Khurdadbeh
- 21 Al Maghrib: al Bakri
- 22 Kitab ul Kullab Ibn al Abbar
- 23 Tarikh al Mosul: AL Azdi
- 25 Kitab ul Wulat: Kindi
- 26 Al Tarikh al Yamini: Utbi

Historiography

- 1 Muqaddamma: Ibn Khaldun (translated F. Rosenthal)
- 2 What is History? : E.H. Carr
- 3 History in a Changing World: G. Barraclough
- 4 Judgements on History and Historians: J. Burckhardt
- 5 The Idea of History: R. Cotlingwood
- 6 Lectures on Modern History: Action
- 7 Historical Inevitability: I. Berlin.

- 1 Islamic Science: Syed Hussain Nasr
- 2 Science and Civilization in Islam: Syed Hussain Nasr
- 3 Science Technology and Development In the Muslim World: A.B. Zahlan
- 4 Science and Science policy in the Arab World: A.B. Zahlan
- 5 Arab science in The West :D.M. Dunlop

Calligraphy

- 1 The Quranic Art Of Calligraphy And Illumination: Martin Lings
- 2 The Splendour Of Islamic Calligraphy: A. Khatabi And M. Sijelmassi
- 3 Islamic Calligraphy: Anneemarie Schimmel
- 4 Islamic Calligraphy: Yasin Hamid Safadi
- 5 Calligraphy in The Arts Of The Muslim World: A Welch
- 6 The beauties Of Arabic calligraphy Naji Zain-Ul-din

Islamic Law and Jurisprudence

- 1 Digest of Muhammadan Law: Baille
- 2 The Personal Law of Muhammaddans: Syed Ameer Ali
- 3 The Origins of Muhammadan Jurisprudence: Joseph Schacht
- 4 Islamic Jurisprudence: Syed Yaqub Shah
- 5 History of Islamic Law: N.J. Coulson
- 6 The Early Development of Islamic Jurisprudence: Ahmad Hassan
- 7 Islamic Jurisprudence: Majjid Khadduri
- 8 Islamic Law In the modern World: N.D Anderson
- 9 Outlines of Muhammdan Laws: A.A.A. Fyzee
- 10 Law and Religion in Islam: E.J. Rosenthal
- 11 Principles of Law in Islam: E.J. Rosenthal
- 12 The Philosophy of Jurisprudence In Islam S.M. Mahmasani
- 13 A Book Of the Quranic Laws: M.V. Merchant
- 14 Development of Muslim Theory: D.B. Macdonald
- 15 Conflicts and Tensions In Islamic Jurisprudence N.J.A. Coulson
- 16 War and Peace In The Law of Islam: Majjid Khadduri
- 17 The Caliphs And Their Non-Muslim Subjects: A.S. Tritton
- 18 The Philosophy of Jurisprudence in Islam: S. Mahmasani
- 19 Outlines Of Islamic Jurisprudence: Islamic Ghanem
- 20 A Textbook on Muslim Laws: David Pearl
- 21 Sharia On the 15th Century Of Hijra: A. Rahman I Doi.

This quiz has been designed to test your general knowledge. It is a Multiple choice quiz and please try to pick the best answer. It may seem as if there are more than one correct answer but please pick the best one.

1. Who is the founder of Islam?
a.Muhammad b.Ibrahim c.Moses d.Adam
2. Who is the prophet sent to all of mankind for all of time
a.Jesus b.Muhammad c.Noah d.Adam
3. What does AL Quaranul Kareem literally translate in English?
a.The Glorious Book b.The Holy Book c.The Noble Reading d.The Last Testament
4. What are the Pillars of Islam
a.Belief in Allah, Books, Angels, Prophets and Day of Judgement
b.The belief in the hereafter, fate is from Allah, and there is only one god Allah.
c.Zakaat, Imaan Belief in Hereafter
d.Shahadah, Salaat, Fasting, Zakaat and Hajj
5. How many Hajj did the Prophet (SAW) make?
a. 3 b.1 c.0 d.3
6. What was the name of the Prophet's (SAW) grandfather?
a.Az Zubair b.Abdullah c.Abdul Muttalib d.Abu Talib
7. Who is know, as Sayyidatun Nisa(Leader of the Women) in our Ummah of the Prophet (SAW)?
a.Aisha b.Fatimah c.Khadija e.Zainab
8. a.Abu Bakr b.Omar c.Othman d.Ali
9. The first battle under the leadership of the Prophet (SAW) and was fought in Ramadan was?
a.Battle of Ilunain b.Battle of Tubuk c.Battle of Badr d.Battle of Uhud
10. What are the Pillars of Imaan?
a. Shahdah, Salaat, Fasting, Zakaat and Hajj
b. There is only one god Allah and Mohammad is his messenger.
c. Belief in Allah, Angels, Books, Prophets, Hajj, Fate comes from

Allah.

- d. Belief in Allah, Angels, Books, Prophets, Day of Judgement, Fate comes from Allah and raining after death.
11. What is the literal meaning meaning Of Jihad in English
a.Holy War b.Battle against c.Fighting for d.To make hardest
Unbelievers Islam effort
12. What is the purpose of life according to Quran
a.To worship b.To obey c.To worship and d.To follow the
Allah Allah obey Allah Right Path
13. Who suggested the digging of the trench in the Battle of the Trench?
a.Omar the b.Khaleed bin c.Salman the d.Ali
Truthful Waleed Persian
14. What is the name of the cave the Prophet (SAW) stopped during his famous journey of Migration?
a.Hira b.Kauf c.Thaur d.Faran
- 15.The night of journey to Jerusalem and Heaven by Prophet Muhammad (SAW) is called?
a.Night of b.Night of c.Night of Isra d.Night of Meraj
Qadr Baraat Wal Meraj
- 16.The leader who was sent to Madina before Hijra to teach the people of Islam was?
a.Musab bin Omair b.Bilal c.Omar bin Khatab d.Abu Bakr Siddiqui
- 17.The literal meaning of Sunnah is?
a.The Prophet's (SAW) sayings
b.The deeds, words, approvals, disapprovals of the Prophet (SAW)
c.The deeds, words, approvals of the Prophet (SAW)
d.The actions of the Prophet (SAW)
- 18.The four major Imams of Fiqh are:
a.Bukahari, Tirmiji, Ibn Maja and Muslim
- 19.The belief that Jesus son of Mary will come again?
a.Is not acceptable in Islam
b.Is a Christian of Jewish belief
c.Has been foretold by a number of sound hadith
d.Has been suggested in only one hadith
- 20.To whom Adhan suggested to in a dream?
a.Prophet (SAW)
b.Abu Bakr
c.Bilal
d.Umar

INTERNATIONAL INSTITUTE OF ISLAMIC RESEARCH
Sample Test Papers For Imam Course
Sample Test Papers For Comprehensive Course

Please match the following columns. One mark for each question.

- | | |
|----------------------------------|---------------------------|
| 1. Repeating salah is a must | A. Zawaal |
| 2. Sajdah Saho is must | B. Murtad |
| 3. Salat is forbidden | C. If you miss farad |
| 4. Sermon should be before | D. Fard is miss |
| 5. If missed repeat the Salat | E. If you miss Wajib |
| 6. It is enough to make in heart | F. If you miss to make SS |
| 7. They are 14 | G. Wajib is missed |
| 8. There are 7 | H. To have wudu for HA |
| 9. It is a must | I. Juma |
| 10. Qada is not necessary | J. New Convert |
| 11. Qada is Wajib if Taib | K. Eadain |
| 12. Sermon is after prayer | L. Wajabat |

Instructions: Fill in the blanks

1. Gusul has _____ Fard and they are _____
2. Janabal is Hadat _____
3. Laughter in _____
4. Haqiqi Najasal is _____ It has _____ kinds, they are.
5. Takbir Tahreema you enter and with _____ you complet the Salah.
6. There are _____ Faraid in Wudu and they are _____
7. In Hadas Akbar _____ is necessary to be Tahir.
8. In Fard of the following _____ Qirrat should be aloud _____
9. A Munfarid can _____
10. _____ is aloud once in 24 hours.

TRUE/FALSE

1. Najasat Haqiqi is visible
2. Hadas Asgar breaks Tayammum
3. If Water is found during Salah Tayammum is invalid
4. Two things are Fard in Tayumum

INTERNATIONAL INSTITUTE OF ISLAMIC RESEARCH

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FILL IN THE BLANK

1. THERE ARE _____ SUNNAH IN WUDU
2. _____ THINGS BREAK WUDU AND THEY ARE
3. THERE ARE _____ SUNNAH IN WUDU
4. THERE ARE 5 FARD SALAT DAILY WITH NUMBER OF RAKKA _____
5. IZN-E-AAM MEANS _____ AND IT IS A CONDITION FOR _____ SALAT
6. IT IS ESSENTIAL TO HAVE AT LEAST _____ MEN BE SIDES IMAM FOR JUMA

IMAM COURSE FINAL EXAM

PAGE 1 LEVEL:ENTERANCE

1. HOW MANY THINGS ARE FARD IN SALAT
2. IS SURAH FATIHA WAJIB IN ALL RAKAAT IN EVERY SALAT
3. WHICH SALAT SHOULD THE QIRAT BE SAID IN A LOW VOICE
4. WHAT DO WE CALL THE SALAT IN WHICH RECITATION IS ALOUD
5. WHAT IS THE SUNNAT METHOD OF RUKU
6. IS IT WAJIB IN FAJR, MAGHRIB, AND ISHA TO BE SAID ALOUD
7. WHAT IS THE ORDER IF THESE PRAYERS ARE SAID QADA
8. WHAT IS THE MASNUN QIRAT IN PRAYERS WHEN ONE IS STAYING HOME
9. IS JAMAT FARD, WAJIB, OR SUNNAH
10. IS JUMA FARD, WAJIB, OR SUNNAH
11. HOW MANY PRAYERS ARE SUNNAH ARE SUNNAH E GHAIR MUAIKKIDAH
12. FROM WHEN TO WHEN TO WHEN DO YOU FAST
13. WHEN IS SALAT FORBIDDEN
14. WHAT ARE THREE THINGS THAT ARE SUNNAH ON EID DAY
15. WHAT IS THE ORDER IF MASBUO FORGETS AND TURNS SALAM WITH IMAM
16. HOW DO YOU DO SAJDA SAHW
17. WHAT IS SAJDA SAHW
18. IS SAJDA SAHW WAJIB IN ALL PRAYERS' OR JUST FARD
19. WHAT IF ONE DOES NOT TURN FOR SALAM EVEN ONE SIDE AND DOES SAJDA
20. WHAT CHANGES IN QIRAT MAKE SAJDA SAHW WAJIB
21. WHEN DO U DO SAJDA TILAWAT
22. WHAT DOES TILAWAT MEAN
23. WHAT ARE THE MUFSIDAT THAT MAKE QADA WAJIB
24. WHEN IS WITR OFFERED
25. HOW MANY RAKAATS ARE IN IT
26. IS IT WAJIB
27. WHAT IS HAJJ
28. WHAT IS UMRA
29. WHAT IS IHRAM
30. WHAT IS TAWAF
31. WHAT IS WUOOF
32. WHAT ARE MIQATS
33. WHAT IS THE FORM OF NIYYAH FOR HAJJ
34. HOW SHOULD THE MALE PILGRIM WEAR HIS IHRAM
35. WHAT IS THE FORM OF NIYYAH FOR UMRA
36. DO WOMEN HAVE TO WEAR IHRAM
37. WHY DO WE WEAR IHRAM
38. WHAT CAN'T YOU DO DURING TAWAF
39. WHAT ARE THE NAFL PRAYERS
40. WHAT DOES NAFIL MEAN
41. NAME ALL FARD OF ALL PRAYERS IN ORDER
42. NAME ALL SUNNA E MUAIKKADDA OF ALL PRAYERS IN ORDER
43. WHAT TERRITORY DOES HARRAM CONSTITUTE
44. WHEN CAN'T YOU OFFER NAFIL PRAYERS

46. HOW IS THE CONGREGATIONAL PRAYER OFFERED
47. WHAT IS IQAMAT FOR
48. WRITE THE MEANING OF THE AZAN
49. WHAT DOES EID MEAN
50. WHEN SHOULD ONE ONLY DO TAYYAMUM
51. WHAT DOES ONE DO WHEN HE CAN'T STAND FOR PRAYER
52. WHAT SHOULD ONE DO IF HE CAN'T SAY PRAYER
53. WHAT DOES WAJIB MEAN
54. HOW MANY KINDS OF PRAYER ARE THERE
55. WHEN IS GHUSL NEEDED

TRUE OR FALSE

1. IF ONE DOES KNOW DUA QANUT THEN THEY CAN READ ANOTHER DUA
2. IZNE AM MEANS DESTRUCTION
3. EID PRAYERS ARE FOR SUNNAT
4. IT IS WAJIB TO SAY PRAYERS FOR THE DEAD
5. MUFSIDAT ARE FACTORS THAT BREAK WUDU
6. IT IS NECESSARY TO KEEP FASTS CONTINUOUSLY WITHOUT ANY BREAK
7. THERE ARE NO COMPENSATIONS FOR BREAKING A FAST
8. JAHRI SALAT MEANS READING SALAT SILENTLY
9. SERRI SALAT MEANS READING SALAT OUT LOUD
10. 2.5 PER CENT OF YOUR EARNINGS MUST BE GIVEN TO THE POOR AS CHARITY
11. THE KALIMA IS NOT THE MOST BASIC AND FUNDAMENTAL PRINCIPLE OF ISLAM
12. THE PRAYER MUST BE OFFERED IN ARABIC
13. THERE ARE 8 PREREQUISITES FOR SALAT
14. FAJR MUST BE OFFERED BETWEEN DAWN AND SUNRISE
15. EATING BREAKS WUDU
16. IN ISHA THE FOUR RAKAAT OF SUNNAT ARE OPTIONAL
17. IT IS FORBIDDEN TO PRAY WHEN THE SUN IS RISING
18. YOU MUST BE A HAFIZ TO LEAD TARAVEE PRAYERS
19. TARAVEE PRAYERS ARE SUNNAT E MUAIKKADAH

1. AITIKAF IS **MATCH WRITE LETTER ON BLANK**
2. WHAT ARE THE NAMES OF THE AITIKAF _____
3. WHAT IS THE MINIMUM PERIOD FOR AITIKAF _____
4. WHAT IS A CONDITION FOR A RIGHT MANNAT _____
5. IS NIYYAT NECESSARY WHILE GIVING ZAKAT _____
6. HOW OFTEN SHOULD ZAKAT BE GIVEN _____
7. IS IT NECESSARY FOR THE PERSON GIVING ZAKAT TO TELL THE RECEIVER OF THE ZAKAT THAT THE RECEIVER IS GETTING ZAKAT _____
8. TAMAATU _____
9. JANAYAT _____
10. SHAUT _____
11. QIRAN _____
12. TAWAF ZEERAT _____
13. ISTABAS _____
14. IFRAAD _____
15. YUM NAHAR _____

16. IHRAM_____
17. AYYAM TASHREEQ_____
18. MIQAT_____
19. KHUTBA OF HAJJ_____
20. IJTAAHAD_____
21. ATLEAST NIYYAH_____
22. JIHAD_____
23. JIHAD_____
24. QITAAL_____

MATCH ANSWERS

- A SHOULD BE A FORM OF WORSHIP
- B ONCE A YEAR
- C YES
- D NO
- E WORSHIP AND ZIKR IN THE MASJID
- F WAJIB, SUNNAH E MUAIKKIDAH, AND MUSTAHAB
- G ONE DAY
- H HAJJ WITH UMRA
- I IT IS A SPECIAL CLOTH FOR PERFORMING HAJJ OR UMRA
- J PROHIBITED WORK DURING HAJJ NECESSATING SADZ OR SACRIFICE
- K IT IS WHERE YOU PUT YOUR HAJJ CLOTH
- L SINGLE HUJJ WITHOUT UMRA
- M 10TH OF ZUL HAJJ
- N 9TH OF ZUL HAJJ
- O PUT IHRAM SHEET UNDER THE RIGHT ARM AND KEEP THE RIGHT ARM EXPOSED
- P 11,12,13 OF ZUL HAJJ
- Q CIRCLE AROUND THE KAAB
- R CIRCLE THE KABAA 7 TIMES ON THE TENTH OF ZUL HAJJ CONTINUED
- S THE SUPERIOR HAJJ COMBINING HAJJ AND UMRA
- T HARD WORK TO EXPLAIN DEEN
- U ONE MOST IMPORTANT IBADDAH AFTER SALAT
- V HOLY WAR
- W THE UTMOST STRUGGLE
- X OF JEHAAD IS MUST OTHERWISE THE DEATH OF A HIPPICRIT

REGISTRATION # _____
TOTAL MARKS OBTAINED _____
GRADE _____
SIGNATURE OF EVALUATOR _____

INTERNATIONAL INSTITUTE FOR ISLAMIC RESEARCH
Quiz 2 & 3 True or False

10. MELTING SNOW WATER IS NOT ACCEPTABLE FOR WUDU_____
10. AFTER MIDNIGHT YOU MAY NOT PRAY ISHA_____
10. IN HUKMI NAJASAT TAHARA CAN BE ALWAYS ACHIEVED BY WUDU_____
- 4.CONDITIONS OF JANABAT IS HADAS ASGAR_____
- 5.WUDU IS PREFERABLE BUT NOT NECESSARY IN GHUSL(IN OTHER WORDS TAKING A SHOWER IS ENOUGH) TO BE TAHER IN HADAS AKBAR_____
- 6.SALATUL JUMA IS FARD KIFAYAH_____
- 7.A MUFASIR CAN START QASAR AT HIS TOWN ONCE HE INTENDS TO LEAVE FOR JOURNEY_____
8. IF KHAFIFA NAJASAT IS MORE THAN ONE QUARTER OF A GARMENT OR A BODY IT CAN BE EXCUSED_____
9. YOU MAY MAKE THE MISSED FARD SALAT OF YOUR LIFE BY HAVING NIYYAH OF THE SAME INSTEAD OF SUNNAH_____
- 10.IF YOU SAY WALAIKUM ASSALLAM DURING SALAT YOU MUST MAKE

Comprehensive Course of Islamic Studies

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