
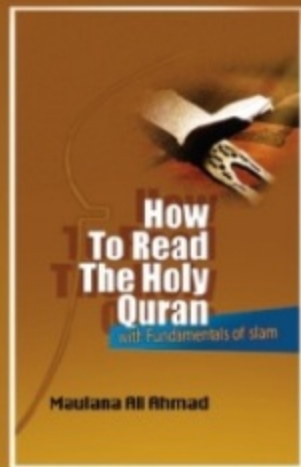


# Maulana Ali Ahmad

**Creative Social Movement**  
For a better society!



**How  
To Read  
The Holy  
Quran**  
with Fundamentals of Islam

And we have indeed made the Quran easy to understand and remember; then is there any who will remember (or receive the admonition)? Al Quran- 54: 17

# HOW TO READ THE HOLY QURAN

## With FUNDAMENTALS OF ISLAM

The art of Quranic Recitation and the basic knowledge of Islamic Faith and Rites-Taharah, Salat, Saum, Zakat, Duas, Hadith and more.

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# Preface

All the praise be to Allah the Lord of the worlds, peace and blessing of Allah be upon the Last of the Messengers and Prophets and his family and companions.

*“This is the Book; in it is guidance sure, without doubt, to those who fear Allah” (Al Quran-2:2)*

The Quran “the recitation”; also sometimes transliterated as Qur’an, Koran, or Al-Qur’aan is the central religious text of Islam. The Qur’aan is a book of divine guidance and direction for mankind and the text in its original Arabic is the real word of Allah, revealed to Prophet Muhammad (May the peace and blessings of Allah be upon him) by Gabriel (peace be upon him) over a period of 23 years and the Quran is Allah’s final revelation to humanity. The Holy Quran is not only sent for Arabic- speaking people, but it is a Holy Message for all peoples of the world.

In fact, the verses of the Noble Quran are very accurate, clear and obvious; they are perfected by the All-Wise and detailed by the All-Aware. This Quran will remain a miraculous Book with regard to the rhetorical, legislative, scientific, and historical aspects. It will remain unchallengeable in these and other aspects till the end of the world. It is preserved from the least kind of distortion; as Allah (exalted and glorified be He) said:

*“Verily, We, it is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption). (Al Quran-15:9)*

I am not a professional political scientist, sociologist, or theologian. But I am a concerned citizen and a thinking person. I encourage you to think. This book is the result of my researches. I invite you, dear readers, to join me to search for the ultimate truth. I am laying out in this book before you the materials extracted from different books substantiated with quotations from authentic texts. Take it, read it and also think over the things therein.

Safar 1434  
December 2012

## Chapter-One

### Table of English Transliteration\* :

ا Alif = a	ب baa = b	ت taa = t	ث thaa(s)=th
ج jeem = j	ح haa = h	خ khaa=kh	د daal = d
ذ dhal(z)=dh	ر raa = r	ز zaa = z	س seen = s
ش sheen=sh	ص saad= s	ض daad = d	ط taa = t
ظ zaa = z	ع'aeen=(')	غ ghain =gh	ف faa = f
ق qaaf = q	ك kaaf = k	ل laam = l	م meem=m
ن noon= n	و wau=w/u	ه haa = h	ء hamzah=(')
ي yaa = y			

Fathah = a (fun, run; unlike fan, ran)	Alif Madd= aa (long sound of a)
Kasrah = i (bit, sit; unlike bet, set)	Wau Madd= oo (long sound of o)
Dummah = u (put, foot; unlike but)	Ya Madd= ee (long sound of i)

\*See the phonetic issue points for correct pronunciation.

## Terminology

(1) Harf (حَرْف) =Letter.

(2) Fathah (فَتْحَة): A crooked draw above harf is called fathah. (َ)

(3) Kasrah (كَسْرَة): A crooked draw under harf is called kasrah. (ِ)

(4) Dummah (دُمِّيَة): A draw with one side round like a small wau is called dummah. (ُ)

(5) Harakah (حَرَكََة): Single fathah, single kasrah and single dummah are known as harakah. The pronunciation of harakah must be quick. For example:

أ إ ا

(6) Tanween (تَنْوِين): Double fathah, double kasrah and double dummah are known as tanween. For example:

بَّ بِ بٌ

(7) Saakin (سَاكِن): A still letter having no harakah and denoted by a small dal or circle above harf. A letter with saakin is called **saakin harf**. Saakin harf is pronounced quickly once with its previous harakah. It

cannot be pronounced alone. For example: (نْ) noon saakin, (مْ) meem saakin and pronounces as like\_

أَب سَلَّ مِنْ إِشْ قُلْ هُمْ

(8) **Tashdeed** (بَبْ): Doubling the sound of a letter by putting a sign with three tusks over it. The harf bearing tashdeed is called **mushaddad harf**. It pronounces twice\_firstly, with its previous harakah like a saakin and \_secondly, with its own harakah. For example:

أَتْ+ت=آتْ إِذْ+د=إِذَّ أُمُّ+م=أُمَّ

(9) **Ghunnah** (غُنَّة): twang=nasalized pronunciation of the letters. Like (نْ) noon mushaddad or (مْ) meem mushaddad will be pronounced with a nasal sound for the duration of two harakah. This is called waajib ghunnah. Ghunnah is one alif long. For example:

إِنَّ أَنْ هُنَّ مِمَّ لَمَّ ثُمَّ

(10) **Makhraj** (مَخْرَج) =Phonetic issue point: part of mouth from which a particular letter is uttered. Its plural is makharij.

(11) **Qalqalah** (قَلْقَلَةٌ): Qalqalah means shaking or movement. It has five harfs. They are: ق ط ب ج د  
Qalqalah is echoing and shaking the sound of the above five letters when they are in state of saakin (still).

For example:

فَلَنْ \* فَوْسَطَنْ \* مَبْتُوتْ \* أَجْرًا \* أَحَدٌ \*

(12) **Waqf** (وَقْف) : this means to stop and have a pause. For example:

قُلْ هُوَ اللَّهُ أَحَدٌ \*

(13) **Saktah** (سَكْتَةٌ) : pause=to have a break in reciting the Quran; but without discontinuing the breath. For example:

كَلَّا بَلَىٰ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ \*

(14) **Hamzah** (هَمْزَةٌ): Hamzah is of two kinds:-

1. Round hamzah mentioned before yaa (ي): ء
2. With harakah, tanween or saakin alif becomes hamzah. (أَ اُ اِ)

(15) **swt** = (سُبْحَانَهُ وَ تَعَالَى) Subhaanahu Wa Ta' Laa

(16) **saw** = (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ) sallahu 'Alaihi Wasallam

## Tajweed

Allah (swt) says in the Holy Quran:

“Recite the Quran with tarteel (in a slow pleasant tone and style)” (Al-Quran: 73/4).

The Prophet Muhammad (saw) said “Indeed Allah desires that the Quran be recited in the manner in which it was revealed.”

This tarteel is termed as tajweed. Reciting the Holy Quran with tajweed means to pronounce every letter with all its articulative qualities such as the correct prolongation, merging, conversion, distinctness and pauses. It allows a reciter to emphasize on the accent, phonetics, rhythm and temper of the Quranic recitation. The correct and fair recitation of the Quran is compulsory on every Muslim man and woman.

### Arabic Alphabet

Arabic language has 29 harfs or letters (Alphabet), are known as Al-horooful hijaa. They are:

ا ب ت ث ج ح خ د ذ ر ز س ش ص  
ض ط ظ ع غ ف ق ك ل م ن و ه ء ي

This alphabet is written from right to left in a cursive style. The following table will be helpful to recognise the Arabic alphabet in different situations:

Ending	Middle	Beginning	Alphabet	Ending	Middle	Beginning	Alphabet
حبط	شطط	طير	ط	ما	قال	اخذ	ا
حفظ	نظر	ظلم	ظ	لهب	تبع	بل	ب
جمع	بعث	عبس	ع	تبت	قتر	ترك	ت
بلغ	لغو	غفر	غ	ثلث	كثر	ثمر	ث
صيف	كفر	فتح	ف	حج	يجد	جعل	ج
طبق	سقر	قتل	ق	نكح	نحن	حشر	ح
ربك	لكم	كيد	ك	نفخ	بخل	خلق	خ
رسل	علق	لقد	ل	صمد	يدك	دخل	د
الم	قمر	ملك	م	اخذ	كذب	ذكر	ذ
اين	منه	نزل	ن	نفر	صرف	رفع	ر
وهو	يوم	وجد	و	كنز	نزع	زلق	ز
عنه	شهد	هم	ه	لبس	نسى	سمع	س
اقراً	يسئل	اولئكَ	ء	بطش	نشر	شجر	ش
كفى	شئى	يدك	ى	قصص	بصر	صبر	ص
				يحض	حضر	ضرب	ض

## Makhaarij

### Phonetic Issue Points of Arabic Alphabet

Makhaarij or the points of articulation for letters are the interior chest area, the throat, the tongue, the lips and the nasal passage. It is imperative that one learns and correctly pronounces the Arabic letters in order to read tajweed with precision. There are 17 makharij for the pronunciation of 29 Arabic letters, discussed below:

**Makhraj-1:** the lower part of the throat (towards the chest) is used to pronounce the sound of letters- ء and ه

**Makhraj-2:** the middle part of the throat is used to pronounce the sound of letters\_ ع and ح

**Makhraj-3:** the upper part of the throat (towards the mouth) is used to pronounce the sound of letters \_ غ and خ

**Makhraj-4:** The back part of the tongue when it moved to touch the soft palate is used to pronounce the sound of letter\_ ق (two dots)

**Makhraj-5:** Returning the back part of the tongue to the front of the soft palate is used to pronounce the sound of letter\_ ك (middle point crooked mark)

**Makhraj-6:** The mid-tongue when it moved to the hard palate is used to pronounce the sound of letters\_ ج ش ي

**Makhraj-7:** The edge of the tongue, alongside the inner faces of the top right molars is used to pronounce the sound of letter\_ ض

**Makhraj-8:** The front edge of the tongue when it moved to the gums of upper two front teeth (incisors) is used to pronounce the sound of letter \_ ل

**Makhraj-9:** Pressing the tip of the tongue against the hard palate, just behind the two front incisors is used to pronounce the sound of letter \_ ن

**Makhraj-10:** Pressing the tip of the tongue against the hard palate is used to pronounce the sound of letter \_ ر

**Makhraj-11:** Pressing the tip of the tongue against the hard palate behind the front teeth is used to pronounce the sound of letters\_ ط د ت

**Makhraj-12:** Pressing the tongue front against the upper front teeth is used to pronounce the sound of letters\_ ز س ص



**Makhraj-13:** Pressing the tip of the tongue between the front teeth and passing out air is used to pronounce the sound of letters –

ث ذ ظ

**Makhraj-14:** Pressing the tips of the top front teeth against the bottom lip and exhalation through the mouth is used to pronounce the sound of letter\_ ف

**Makhraj-15:** Two lips are used to pronounce the sound of letters- م ب و

**Note.** Making both lips round with a little gap, forming an ‘o’ shape wau (و) is pronounced, from the wet part of the lip the sound of letter baa (ب) and from the dry part of the lip the sound of letter Meem (م) are pronounced.

**Makhraj-16:** The interior chest area is used to pronounce the sound of madd letters. The three madd letters are:

alif ( ا ) preceded by a fathah\_ با

yaa ( ي ) preceded by a kasrah\_ بي

waau ( و ) preceded by a dummah\_ بؤ

**Makhraj-17:** The nostril is used to make ghunnah (nasalized sound). For example: اَنَّ اَنَّ

## Chapter-Two

### The Rules of Madd

To prolong the sound of harakah is called madd (مد).

There are three letters of madd;

alif ( ا ) preceded by a fathah\_ با

yaa ( ي ) preceded by a kasrah\_ بي

waaw ( و ) preceded by a dummah\_ بؤ

Madd letters are pronounced as one alif madd.

Besides madd letters, َ - ِ - ُ symbols are used as the signs of prolongation.

**Madd is of three kinds:**

- One Alif Madd
- Three Alif Madd
- Four Alif Madd

The duration of one Alif madd is equal to the time required to close an open finger or open a closed one. Similarly three alif madd is equal to the time required to open a closed finger thrice and four alif madd is equal to the time required to open a closed finger four times. For example:

أُولَئِكَ

مَا أُنزِلَ

فِي جِيدِهَا

☐One Alif Madd

One alif madd is 4 types.

1. Madd At-taba'ee

→ Madd At-taba'ee: (a) The act of prolonging or stretching the sound of the three madd letters for the duration of one alif is known as Madd At-taba'ee: For example:

بَا بُو بِي نُوحِيهَا

→ (b) the sign like a small alif over or beneath or a sign like a small wau over one or another letter will also be one alif madd. For example:

أُ اُؤِ اُؤِ

2. Madd Al-Badal: When a hamzah (ء) precedes a madd letter, then the harakah of hamzah will be one alif madd. This is called Madd Al-Badal. For example:

أَمِنَ أُوْمِنَ إِيْمَانًا

3. Madd Al-Leen

There are two letters of leen madd.

→ a wau ( و ) preceded by a fathah: أَوْ

→ a yaa ( ي ) preceded by a fathah: أَيَّ

Leen madd letter is pronounced quickly.

When the reader stops recitation after the leen madd letter, then it becomes one alif madd. This is called Madd Al-Leen. For example:

قَوْلٌ \* خَوْفٌ \* بَيْتٌ \* صَيْفٌ \*

4. Madd Al-'Iwad

During the full stop on double fathah, one fathah will be one alif Madd. This is called Madd Al-'Iwad. For example:

مَهَادًا \* مَا بَأْ \* أَزْوَاجًا \* عَوْجًا \*

☐Three Alif Madd

There are two types of three alif madd.

1. Madd Al-Aridi and 2. Madd Al-Munfasil

1. Madd Al-Aridi

If there appears a saakin due to waqf (stop) after madd letters then it will be three alif madd. For example:

نَاسٌ \* تَعْبُدُونَ \* رَحِيمٌ \* كِتَابٌ \* بَصِيرٌ \* خَبِيرٌ \*

2. Madd Al-Munfasil

If there appears a hamzah in the next word after madd letters then it will be three alif madd. Sometimes it is denoted by a narrow draw above the letter. This is called Madd Al-Munfasil. For example:

فِي أَنفُسِهِمْ \* مَا أُنزِلَ \* قَالُوا آمَنَّا

## Four Alif Madd

There are five types of four alif madd. They are;

1. Madd Al-Laazim Harfi Mukhaffaf
2. Madd Al-Laazim Harfi Musaqqal
3. Madd Al-Laazim Kalmi Mukhaffaf
4. Madd Al-Laazim Kalmi Musaqqal
5. Madd Al-Muttasil

### 1. Madd Al-Laazim Harfi Mukhaffaf

If a fat mark exits above letter without having a tashdeed after it, then the name of harf will be four alif madd. For example:

حَمَّ عَسَقَ نَّ قَّ صَّ

### 2. Madd Al-Laazim Harfi Musaqqal

If a fat mark exits above harf having a tashdeed after it, then the name of harf will be four alif madd. For example:

الْمَّ طَسَّمَّ

Both types of madd laazim harfi only apply to those chapters in the Quran that start with letters. Some of these surahs include Surah Al-Baqarah, Maryam, and Qaaf. These two rules are applicable for each surah begins with letters that have a special case.

### 3. Madd Al-Laazim Kalmi Mukhaffaf

If a fat mark exits above Madd letter in a word having a saakin after it, then it will be four alif madd. For example: **أَلْسَنَ**

### 4. Madd Al-Laazim Kalmi Musaqqal

If a fat mark exits above madd letter in a word having a tashdeed after it, then it will be four alif madd. For example:

وَلَا الضَّالِّينَ دَابَّةٍ ضَالًّا

### 5. Madd Al-Muttaṣil

If there appears a hamzah within the same word after madd letter, then it will be four alif madd. For example:

أُولَئِكَ جَاءَ جِيئَ اتَّحَاجُونِي

**Note:** In this chapter some terms and symbols are used to make the lessons easy to children and general people.

## Rules of Noon Saakin (ن) and Tanween

There are four rules regarding noon saakin and tanween.

1. Iqlaab (إقلاب): Iqlaab has 1 harf: ب (Baa)
2. Idgaam (إدغام): Idgaam has 6 harfs. Idgaam is of two types:
  - a. Bi Ghunnah (with ghunnah) has 4 harfs: ي م و ن
  - b. Bila Ghunnah (without ghunnah) has 2 harfs: ر ل
3. Izhaar (إظهار): Izhaar has 6 harfs:
 

ء ه ع ح غ خ
4. Ikhfaa (إخفاء): Ikhfaa has 15 harfs:-
 

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

### Broad Description of Noon and Taween Rules

1. **Iqlaab:** Iqlaab means to alter, to change.

Iqlaab has 1 harf: ب (Baa)

If there is the letter “ب” after noon saakin (ن) or tanween then the noon saakin (ن) or tanween will be changed into meem and pronounced with ghunnah. This is called Iqlaab. For example:

مِنْ بَعْدِ      سَبِيحٌ بَصِيرٌ      مِنْ بَيْنِ      أَلَيْمٌ بِمَا

2. **Idgaam:** Idgaam means to amalgamate, to merge.

**Idgaam** has 6 harfs. Idgaam is of two types:

- a. Bi Ghunnah (with ghunnah) has 4 harfs:

ي م و ن

**Idgaam Bi Ghunnah:** If there appears any harf from the 4 harfs of bi ghunnah after noon saakin (ن) or tanween, then the noon saakin or tanween will be merged into the harf and pronounced with ghunnah. This is called Idgaam Bi Ghunnah. For example:

مِنْ نَفْعِهِ،      قَوْمٌ يَعْقِلُونَ،      قَوْمٌ مُسْرِفُونَ،      لَهَبٌ وَتَبَّ،  
سُلْطَنًا نَصِيرًا،      مَنْ يَفْعَلْ،      مِنْ مَسَدٍ،      مِنْ وَالٍ،

- b. Bila Ghunnah (without ghunnah) has 2 harfs: ر ل
- Idgaam Bila Ghunnah:** If there appears any harf from the 2 harfs of bila ghunnah after noon saakin (ن) or tanween then the noon saakin or tanween will be merged into the harf and pronounced without any ghunnah. This is called Idgaam Bila Ghunnah. For example:

مَنْ رَبُّكَ مِنْ لَدُنْهُ      غَفُورٌ رَحِيمٌ      وَيْلٌ لِكُلِّ

**Note:** If there appears any harf from the 4 harfs of Idgaam Bi Ghunnah after noon saakin (ن) within the same word, then it is known as Izhaar Mutlaq, in which the rules of ghunnah are not applicable. For example: بُنْيَانٌ      صِنْوَانٌ      قِنْوَانٌ

### 3. Izhaar: Izhaar means to clear, to express clearly.

Izhaar has 6 harfs: ع ه ع ح غ خ

If there appears any harf from the 6 harfs of Izhaar after noon saakin (نْ) or tanween then the noon saakin (نْ) or tanween will be pronounced clearly without any ghunnah. This is called Izhaar. For example:

مِنْ أَجْلِ      عَنْهُ مَالَهُ      أَنْعَمْتَ      وَأَنْحَرُ  
يَنْقُضُونَ      مِنْ خَوْفٍ      عَذَابِ الْيَوْمِ      قَرِيَّةٍ هِيَ  
عَذَابٌ عَظِيمٌ      عَلَيْهِمْ حَكِيمٌ      عَذَابٌ غَيْرٌ      عَلَيْهِمْ خَبِيرٌ

### 4. Ikhfaa: Ikhfaa means to conceal, being hide.

Ikhfaa has 15 harfs:

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

If there appears any harf from the 15 harfs of Ikhfaa after noon saakin (نْ) or tanween then the noon saakin (نْ) or tanween will be pronounced with a light nasal sound in the nose and ghunnah. This is called Ikhfaa. For example:

قَوْمٌ تَجْهَلُونَ      مَاءٌ ثَجَّاجًا      حُبًّا جَمًّا      دَكَّادًا      نَفْسًا ذَكِيًّا  
كَنَزٌ      قَوْلًا سَدِيدًا      شَيْءٌ شَهِيدٌ      صَفًّا صَفًّا      عَذَابًا ضَعْفًا  
سَمَاوَاتٍ طَبَاقًا ظَلًّا ظَلِيلًا      شَيْئًا فَرِيًّا      مَكَانًا قَصِيًّا      مَكْرًا كَبِيرًا

### Rules of Meem Saakin (م)

There are three rules of meem saakin:

1. Idgaam      2. Izhaar      3. Ikhfaa

#### 1. Idgaam: Idgaam means to amalgamate, to merge.

If there appears letter meem after meem saakin (م) then the meem saakin will be merged into meem (denoted by tashdeed sign) and pronounced with ghunnah. For example:

لَهُمْ مَا يَشَاءُ      وَأَمِنْ هُمْ مِنْ خَوْفٍ عَلَيْهِمْ مَطَرًا

#### 2. Izhaar: Izhaar means to clear, to express clearly.

If there appears any letter without baa and meem after meem saakin (م) then the meem saakin will be pronounced clearly without any ghunnah. For example: هُمْ فِيهَا أَلَمَ تَرَأْمَهُمْ

#### 3. Ikhfaa: Ikhfaa means to conceal, being hide.

If there appears the letter baa (ب) after meem saakin then the sound of the meem saakin will be pronounced with a light nasal sound in the nose and ghunnah. This is called meem saakin Ikhfaa. For example:

تَرْمِيهِمْ بِحِجَارَةٍ      رَبُّهُمْ بِهِمْ      قُمْ بِأَذْنِ اللَّهِ

## Allah, Allahumma and Letter Ra

### Allah and Allahumma

→If there appears dummah or fathah before the tasheed of word Allah or Allahumma then the laam will be pronounced with a full mouth. For example:

اللَّهُ رَسُولُ اللَّهِ

→If there appears kasrah before the tasheed of word Allah or Allahumma then the laam will be pronounced with an empty mouth. For example:

يَا أَيُّهَا اللَّهُ

### Letter Ra

► **Letter Ra** will be pronounced with a full mouth in the following five situations.

1. Ra with fathah or dummah pronounces with a full mouth. For example:

رَجِيمٌ رُسُلٌ

2. If there appears fathah or dummah before ra saakin then the ra will be pronounced with a full mouth. For example:

يَرْحَمُ تُرْجَعُونَ أُرْكَسُوا

3. If there appears a saakin letter (without yaa) before ra saakin and there appears fathah or dummah before it, then the ra will be pronounced with a full mouth. For example:

فَجْرٌ شَهْرٌ خُسْرٌ

4. If there appears any harf from the 7 harfs of mustaliah after ra saakin then the ra saakin will be pronounced with a full mouth.

7 harfs of mustaliah are\_ ق خ غ ظ ط ض ص

For example: قِرْطَاسٌ مِرْصَادٌ فِرْقَةٌ

5. If there appears kasrah ardi (temporary kasrah) before ra saakin then ra will be pronounced with a full mouth. For example:

إِنْ اِرْتَبْتُمْ مَنِ ارْتَضَى

► **Letter Ra** will be pronounced with an empty mouth in the following four situations.

1. Ra with kasrah pronounces with an empty mouth. For example: رِحْلَةٌ رَجَالٌ

2. If there appears kasrah asli (permanent Kasrah) before ra saakin and there is no harf of mustaliah after ra saakin then the ra will be pronounced with an empty mouth. For example:-

فِرْدَوْسٌ فِرْعَوْنَ مِرْفَقًا

3. If there appears a saakin harf before ra saakin and a kasrah before that saakin harf then ra will be pronounced with an empty mouth. For example: **مِصْرٌ...سِحْرٌ حِجْرٌ** (Exception...)

4. If there appears yaa saakin before ra saakin then the ra will be pronounced with an empty mouth. For example:-

**بَصِيرٌ حَبِيرٌ**

\*The sound between fathah and kasrah is known as Imalah. There is only one word of Imalah in the Quran. For example: **بِسْمِ اللَّهِ مَجْرَهَا**

### Some More Important Rules

□ If there appears saakin and tashdeed side by side then the tashdeed will be prioritized and saakin harf remained unuttered. For example:

**عَصُوا وَكَانُوا إِذْ هَبَّتْ بِيكْتَابِي مَا عَبَدْتُمْ كِدْتُمْ تَرَكُوا  
وَقُلْ رَبِّ نَخْلُقْكُمْ بَلْ رَفَعَهُ اللَّهُ**

□ There are two shapes of ta:- the round ta and long ta. During waqf (stop) only the round ta pronounces ha. For example:

○ **لَمْرَةٌ** ○ **غَشَاوَةٌ** ○ **الْقَارِيَةُ**

- And long ta always remains same. For example:

○ **سَمَوَاتٌ** ○ **تَمَرَاتٌ** ○ **جَنَّتٌ**

□ If there appears tashdeed or saakin after tanween then the concealed noon in tanween will be pronounced clearly and jointly. It is often denoted by a small noon. For example:

**أَحَدٌ اللَّهُ نُوحٌ ابْنُهُ حَيْرٌ الْوَصِيَّةُ**

□ There are some extra alifs which will not be pronounced. This is denoted by a small round circle above these alifs. For example:

**أَنَا أَفَأَنْ مَاتَ لَا إِلَهَ إِلَّا اللَّهُ لَا أَذْبَحَنَّهُ  
لَا أَوْضَعُوا سَلَا سَلَا لِيَبْلُؤَا لَنْ نَدْعُوا**

□ Alif of word **أَنَا** (means I) will not be pronounced; meaning without madd. 4 exceptional places of madd are;

**أَنَا سَيَ أَنَا بُوا أَنَا بَ**

## Chapter-Three

### Lahn (لَحْنٌ)– Misreading of the Quran

Lahn means misreading. To violate the rules of tajweed is termed as lahn. Lahn is two kinds:

1. Lahn Al-Jali (Patent Misreading) and
2. Lahn Al-Khafi (Latent Misreading)

#### 1. Lahn Al-Jali (Patent Misreading)

To pronounce one Arabic letter with the sound of another letter is called lahn al-jali. It changes the meaning of the text. Lahn al-jali is prohibited in the Quran. As a result of lahn al-jali, salat (prayer) will be broken and must be repeated.

There may be 6 forms of lahn al-jali.

1. To change any letter of the text. For example:  
الْحَمْدُ in place of اَلْهَمْدُ
2. To change any harakah of the text. For example:  
اَنْعَمْتَ in place of اَنْعَمْتَ
3. To read harakah in place of saakin. For example:  
خَلَقْنَا in place of خَلَقْنَا
4. To read saakin in place of harakah. For example:  
وَلِي دِينٌ in place of وَاٰي دِيْنٌ

5. To read madd اَلْمُتْرَا (long tone) in place of harakah اَلْمُتْرَا (short tone).

6. To read harakah تَبَّتْ يَدَا اَبِي (short tone) in place of madd. تَبَّتْ يَدَا اَبِي (long tone).

#### 2. Lahn Al-Khafi (Latent Misreading)

Lahn al-khafi does not change the meaning of the text; but it causes the beauties of recitation to be lost. It spoils the beauty of recitation. This kind of misreading is to\_

- pronounce with an empty mouth in place of full mouth,
- pronounce without ghunnah in place of ghunnah,
- pronounce Izhaar in place of Ikhfaa etc.

### بِسْمِ اللّٰهِ and اَعُوْذُ بِاللّٰهِ

بِسْمِ اللّٰهِ and اَعُوْذُ بِاللّٰهِ both are mandatory to start the recitation of the Quran. While reciting the Quran if a new surah begins then only بِسْمِ اللّٰهِ is mandatory without the surah Bara'ah. In case of starting a surah from the middle, اَعُوْذُ بِاللّٰهِ has to be read and also بِسْمِ اللّٰهِ is good to add. If you have to unavoidably talk



during the recitation of the Quran, have a pause at end of a verse. After you finished talking, before resuming the recitation it is necessary to say **أَعُوذُ بِاللَّهِ** and **بِسْمِ اللَّهِ** may or may not be said.

## Waqf-Punctuation Signs

### 1) sign of a circle ○

When you find a small circle, you should stop and take a breath. For example:

○ قُلْ هُوَ اللَّهُ أَحَدٌ ○

### 2) sign of letter م

م is the sign of an obligatory stop. Wherever you find م or half م, you must stop; if you not do, there is a risk of the meaning being changed. For example:

○ فَأَلْمَدَبَرَاتِ أَمْرًا مَرَّ يَوْمَ تَرْجُفُ الرَّجْفَةُ ○

### 3) Sign of letter ط

ط is the sign of absolute stop. At the sign of letter ط too you should stop. For example: **وَأَمْرَاتُهُ ط حَبَالَةٌ**

### 4) Sign of letter ج

ج is the sign of permissible stop. For example:

اللَّهُ الصَّمَدُ ؕ لَمْ يَلِدْ

### 5) Sign of letter لا

Where without any other sign a small لا sign appears a little after any word, you must never stop there; if you do, there is a risk of the meaning being changed. For example:

قَالُوا إِنَّا مَعَكُمْ ؕ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

■ Where is a لا sign at the end of a verse on or inside an end-circle or over a numeral five; you have the option of stopping or not stopping there. For example:

لَمْ يَلِدْ . وَلَمْ يُولَدْ .

### 6) Saktah

Where is a word saktah is written or a small س is found, you should have pause there but do not break the breath. For example:

كَلَّا بَلْ سَرَّانَ عَلَى قُلُوبِهِمْ

### 7) Mu'anaqah

Three triangular dots are sometimes given on two different words in the same verse, they are called mu'anaqah. This means that you have to stop at one or the other of these two points but not on both. For example:

مِنْ كُلِّ أَمْرٍ سَلَامٌ ؕ

**8) Qif قف**

The sign قف means that stopping here is preferable. For example:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝

9) If there is a harakah on last letter of the word at which you want to have a stop, treat that letter a saakin and do not utter the harakah, and tanween of kasrah and dumma. For example:

الدِّينِ مَالِكِ يَوْمِ الدِّينِ in place of الدِّينِ

10) If the word on which you have stop was tanween of fathah over it, replace the tanween with alif and read with madd. For example:

مِهَادًا ۝ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝

**The Verses of Sijdatut Tilawah**

There are some verses in the Quran after the recitation of which a sijdah has to be made. A long margin is drawn over these verses and a small Arabic word سجدة used to identify them. This sijdah is waajib for both readers and listeners. The 14 Verses of sijdatut tilawah from different Surahs with their serial and verse numbers are as follows.

- |                           |                        |
|---------------------------|------------------------|
| (1) A'raf: Verse-206      | (2) Ar-Ra'd: Verse-15  |
| (3) An-Nahl: Verse-50     | (4) Al-Isra: Verse-109 |
| (5) Maryam: Verse-58      | (6) Al-Hajj: Verse-18  |
| (7) Al-Furkaan: Verse-60  | (8) An-Naml: Verse-26  |
| (9) As-Sijdah: Verse-15   | (10) Swoad: Verse -24  |
| (11) H. Sijdah:Verse-38   | (12) An-Najm:Verse-62  |
| (13) Al-Insikak: Verse-21 | (14) Al-Alaq: Verse-19 |

**Method of Offering Sijdah**

When reading or listening to the Quran and on reaching any of these verses, it is waajib to perform a single sijdah as soon as possible. Stand up facing the Qibla and say اللهُ أَكْبَرُ without raising hands; then go straight down into sijdah; read رَبِّيَ الْأَعْلَى three times; arise out of sijdah and whilst standing up say اللهُ أَكْبَرُ

## Chapter-Four

### Short Surahs for daily prayers with translations

#### Surah Al-Fatihah-The Opening (Verses-7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exist).
2. The Most Gracious, the Most Merciful.
3. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
4. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
5. Guide us to the Straight Way.
6. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (For example the Jews), nor of those who went astray (For example the Christians).

#### Sura Al-Aşr-The Declining Day (Verses-3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

- (1) By Al-'Asr (the time). (2) Verily, man is in loss,  
(3) Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden)], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).

#### Surah Al-Kauthar-River in Paradise (Verses-3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3)

1. Verily, We have granted you {O Muhammad (S.A.)} Al-Kauthar (a river in Paradise);
2. Therefore, turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you {O Muhammad (S.A.)}, - he will be cut off (from every good thing in this world and in the Hereafter).

#### Surah Al-Masad-The Palm Fiber (Verses-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا ذَاتَ  
لَهَبٍ (3) وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ (4) فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ (5)

1. Perish the two hands of Abu Lahab, and perish he!
2. His wealth and his children will not benefit him!
3. He will be burnt in a Fire of blazing flames!
4. And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (S.A.), or use to slander him).
5. In her neck is a twisted rope of Masad (palm fibre).

#### Surah Al-Ikhlās-The Purity (Verses-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. Say {O Muhammad (S.A.)}: "He is Allah, (the) One.
2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
3. "He begets not, nor was He begotten;
4. "And there is none co-equal or comparable unto Him."

#### Surah Al-Falaq-The Daybreak (Verses-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. Say: "I seek refuge with (Allah) the Lord of the daybreak,
2. "From the evil of what He has created;
3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
4. "And from the evil of those who practice witchcraft when they blow in the knots,
5. "And from the evil of the envier when he envies."

#### Surah An-Naas-The Mankind (Verses-6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. Say: "I seek refuge with (Allah) the Lord of mankind,
2. "The King of mankind,
3. "The Ilah (God) of mankind,
4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah),
5. "Who whispers in the breasts of mankind,
6. "Of jinn and men."

## FUNDAMENTALS OF ISLAM

The Arabic word Islam means voluntary surrender to the will of Allah and obedience to His commands. 'Allah' is the Arabic word that Muslims use for God. A person who freely and consciously accepts the Islamic way of life and sincerely practices it is called a 'Muslim'.

### Part-1

#### Imaan- Faith in Islam

##### Allah

Allah is the creator, protector, sustainer and the giver of human being. He is our Lord. He is alone, worthy of being worshipped. He is the master of life and death. He gives pain and pleasure, happiness and sorrows. The happiness and sorrows of our life depend on the will of one Allah. He created the globe, atmosphere, solar region, the sky, the air, mountains, canals, rivers, the moon, the sun, planet, satellite, the star, plants, corps, fruits, birds, animals, sects, water, fire, human, genie, angels etc. with His coercive power. The whole creations are always guided by His orders. He has no partner. No one is equal to Him. He is immortal. He does not give birth to offspring and He is not born. He is one and unique. He is pure from all faults. All depend on Him but He does not depend on anyone. He created man and genie for his worship. His great and holy name is Allah. It is his original name. Besides this name He has 99 attributive and beautiful names. These are known as Al-Asmaul Husnaa.

## Messengers of Allah

The messengers of Allah are those humans chosen by Allah to be his messengers for the guidance of people. They are all righteous, truthful, and pious men chosen by Allah to bring the "Will of Allah" to the peoples of the nations and to be models to all mankind, both their words and deeds being in accordance with the divine commandments. Prophets are human and not divine, though some were able to perform miracles to prove their claim. All of Allah's messengers preached the message of Monotheism and Islam—submission to the Will of Him.

For the guidance of prophets, Allah sent books on them from age to age. The famous four prophets and books are; the Tawrat revealed to Musa (A.S.), the Zabur to Daud (A.S.), the Injil to Isa (A.S.) and the Quran on Prophet Muhammd (saw). Muhammad (saw)-Seal of the Prophets, is the last prophet to convey the divine message to the whole world. The "normative" example of life of Muhammad (saw) is called the Sunnah-the trodden path. This example is preserved in traditions known as Al-Hadith-reports, which recount his words, his actions, his silent consent, approval and his personal characteristics. The Sunnah is crucial to guiding interpretation of the Qur'an.

## Pillars of Islam

Verily, Islam is founded on five pillars and it is necessary for every Muslim to confirm all of them to be a true Muslim.

Narrated Ibn Umar (rda): Allah's Messenger (saw) said: "Islam is based on the following five principles. They are;

- 1) To testify that I bear witness that there is no God but Allah and Muhammad (saw) is the Last Messenger.
- 2) Iqamat-as-Salat; to offer the 5 daily prayers.
- 3) To pay Zakat
- 4) To perform the Hajj; pilgrimage to Mecca.
- 5) To observe Saum; fasting in the month of Ramadan.

## Kalimah

Kalimah indicates the word of declaration. This has been compiled together from various Sahih Hadiths for people to memorize and learn the fundamentals of Islam. Kalimah is the first step of Islam; a person cannot be considered to be a Muslim if he/she does not believe in the words of this.

### Kalima At-Tayyabah (Word of Purity)

The first of the pillars of Islam is the Shahaadatayn (the Testimony Pair):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

**Translation:** There is none worthy of worship except Allah and Muhammad (S.A.) is the Messenger of Allah.

**The First Testimony** is to testify that there is no god but Allah. This is the most important word that a person pronounces in his entire life, for it is the key through which a person enters into Islam, the true religion of Allah, other than which He does not accept.

**The Meaning of La Ilaha Illa Allah:** There is no true deity save one deity, and he is Allah. He Alone is the true God.

#### The requirements of La Ilaha Illa Allah

The one who testifies that there is no god but Allah, must have whole heartedly satisfied with it, without the least doubt that there is no deity but One and he is Allah who created the heavens and the earth; the man and the cattle; the sun and the moon and He created every thing.

#### The second testimony

The testimony that Muhammad (S.A.) is the Messenger of Allah comprises the sound belief that

Muhammad is the true Messenger of Allah; he is the last of the prophets and messengers (i.e. there is no prophet after him); and Allah has sent him for all the mankind.

The requirements of this testimony (that Muhammad is the messenger of Allah) are as follows:

- Obedience in what he has commanded, belief in what he has informed, and avoidance of what he has prohibited and snubbed.
- Following his tradition in worship (i.e. one should not worship Allah except with what the messenger of Allah chartered).

### Kalima Ash-Shahaadah

#### (Word of Testimony)

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

**Translation:** I bear witness that none is worthy of worship but Allah, the One alone, without partner, and I bear witness that Muhammad (S.A.) is His servant and Messenger.

#### Imaan Mujmal

#### (The Summary Declaration of Faith)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

**Translation:** I have faith in Allah as He is known by His Names and attributes and I accept all His commands.

### Imaan Mufasssal (The Detailed Declaration of Faith)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ  
تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

**Translation:** I have faith in Allah, His Angels, His Books, His Messengers, the Day of Judgement and that all good and evil fate are from Almighty Allah and it is sure that there will be resurrection after death.

### Ahkam Ash-Shariah-Rules of Shariah

The rules of Shariah are primarily two kinds.  
Imperative and Prohibitive.

### Imperative Rules of Shariah

There are four kinds of imperative orders of Shariah.

a) Fard, b) Waajib, c) Sunnah, d) Mustahab

**a) Fard:** Fard is that order of Allah which is proved by irrefutable evidence to perform inevitably/ without an excuse.

Fard is of two kinds\_

**Fard Al-'Ain:** - it is individual duty – an obligation essentially to be performed by each and every person. For example\_ Kalima (Imaan), five times Salat, Saum and to acquire essential degree of Islamic knowledge etc.

**Fard Al-Kifayah:** It is a collective duty- an obligation which if performed by some persons, suffices for the rest; as it does not have to be performed essentially by all. For example\_ Salatul Janazah, make burials, to preach Islam.

**b) Waajib:** In terms of obligation Waajib is like Fard. The only difference between them is if one refuses Fard then he/ she will be Kafir. On the other hand, the denial of Waajib will be Faasik (Sinner) not Kafir (Infidel). For example\_ Salatul Witr, Jabah and to reply Salam etc.

**c) Sunnah:** Sunnah is two kinds\_

△ **Sunnah Al-Muakkadah:** What Rasul (S.A.) and his companions did and did not miss without any excuse. It is mandatory like Waajib. To give up this without any cause is sin (Fisk). But it has no reparation. For example: two Rakat Salat before fard of Fajr, four Rakat Salat before Z\_uhr etc.

△ **Sunnah Az-Zaydah:** What Rasul (S.A.) and his companions did but sometimes gave up without any excuse. For example\_ Four Ra'kah Salat before Asr and Isha etc.

**d) Mustahab:** What Rasul (S.A.) and his companions did sometimes and gave up sometimes. Doer of that is rewarded but no sin in denial. For example\_ After Sunnah of Z\_uhr, Magrib or Isha two Rakat Salat etc.



## Prohibitive Rules of Shariah

There are two kinds of prohibitive orders of Shariah.

1) **Haraam:** Haraam is that prohibition of Allah which is proved by irrefutable evidence to restrain from inevitably/ without an excuse. It is opposite to Fard. The denial of Haraam is Kufr (Infidelity). For example\_ to eat pig, to drink wine, to bribe, to steal, to tell a lie, to gamble, to break promise, to avoid Purdah etc.

2) **Makruh:** there are two types of Makruh\_

⊠ **Makruh Tahrimi:** It is opposite to Waajib. The denial of Makruh Tahrimi is Fisk (sin). It is punishable to do this without any cause. For example\_ to loose trousers under ankles, male's imitation of female and female's imitation of male in dressing, not to keep beard, to participate anti-islamic activities etc.

⊠ **Makruh Tanjihi:** It is opposite to Mustahab. It is not punishable to do this but rewarded if not done. For example\_ to remain dirty, to enter latrine by right leg, to delay bath without any cause etc.

## Part- 2

### Taharah-Cleanliness in Islam

Taharah means cleaning. It refers to be cleaned from material dirt called najasah and from impurity called hadath.

#### Istinja -Cleansing the Private Parts

● It is prohibited to perform istinja to have one's face or back towards the Qiblah, towards the sun or moon, in the direction of the wind, fully uncovering one's Satr and in the presence of others.

● It is Makruh to urinate or defecate (1) on the path; (2) under a fruit or shady tree; (3) in the place of Wudu and Gusl (4) in a hole; (5) in the grave (6) to urinate standing without an excuse; (7) in water without any cause; (8) under some shade; (9) in the house or bed; (10) in the premises of Masjid or in Eid-Salat field; or (11) in front of people.

● During Istinja one should: (1) clean with stone or the like (2) enter the toilet leading with the left foot; (3) before and after Istinja, seek refuge in Allah from the rejected Satan. (4) sit leaning upon the left foot; (5) and not speak, except out of necessity.

● It is prohibited to perform istinja with:

(1) a bone (2) food (3) baked bricks, pottery, charcoal; (4) glass, gypsum (5) items of value, for example a piece of velvet or cotton; (6) the Jamjam water, (7) the usage of the right hand without an excuse and (8) having anything which has a revered name upon it from Aayah of the Quran, peace of Hadith, the names of Allah, the Prophets or Angels.

### Wudu-Ablution

#### Fard Acts of wudu

There are four Fard acts:

- a. Washing the whole face once.
- b. Washing both the arms including the elbows once.
- c. Performing Masah of one fourth of the head.
- d. Washing both the feet once up to and including the ankles.

#### Sunnah Acts of Wudu

1. Reciting bismillah.
2. Intention of performing Wudu.
3. Washing both the hands up to the wrists.
4. Rinsing the inner mouth.
5. Sniffing water and blowing it out
6. Passing of wet fingers between the fingers of the hand and feet.

7. Passing of wet fingers into the beard.
8. Brushing the teeth, preferably with a miswak.
9. Wudu is done systematically.
10. Washing of each part one after the other without pause, so no part dries up before wudu is completed.
11. Washing each limb thrice.

#### Mustahab Acts of Wudu

1. Reciting the shahadah after ablution.
2. During wudu one should not engage in worldly talk.
3. Choosing a clean place for ablution.
4. Not wasting water in ablution.
5. Starting from the right side and then the left.

#### Breakers of wudu

There are 7 breakers of wudu:

1. Fecal-related excretion (i.e. gas, urine, water etc)
2. Full mouth Vomiting
3. Sleep while reclining
4. Loss of senses or fainting
5. Laughing aloud whilst in Salat
6. Blood emitting equal or more with spittle
7. Blood, pus or water leaving the body so that it leaves the point of exit.

## Ghusl-Shower

### Fard Acts of Ghusl

There are three fard acts:

- 1) Rinsing the inner mouth.
- 2) Sniffing water and blowing it out.
- 3) To wash the entire body in such a manner that not evens an area equal to a strand of hair be left dry. If this is not done properly, then Ghusl will not be done.

### Sunnah Acts of Ghusl

1. Washing both the hands up to the wrists.
2. Wash the private parts and remove dirt or filth from the body.
3. Perform Wudu.

### Tayammum

Tayammum is a 'dry ablution' using clean soil or rock to be performed when water is not readily available or unable to use water because of illness, to perform ablution or when one is defiled (on janabah) and could not perform ghusl, and is authorized under specific circumstances. There are three fard acts in Tayammum.

- 1) Intention of performing Tayammum,
- 2) Performing masah over the face and
- 3) Performing masah over arms up to and including the elbows.

## Part- 3

### Salat-Prayer

Every Muslim male or female is obliged to offer Salat regularly five times a day at the prescribed times; the male in the mosque in congregation and as for the female, it is better to offer this at home. As the Prophet (S.A.) has said,

“Order your children to offer Salat at the age of seven and beat them (about it) at the age of ten”.

The chief (of a family, town, tribe etc.) and the Muslim ruler of a country are held responsible before Allah in case of non-fulfillment of this obligation by the Muslims under his authority.

Salat must be performed in a way just as Prophet (S.A.) used to perform it with all its rules and regulations, i. e. standing, bowing, prostrating, sitting etc. as he (S.A.) has said: “perform your Salat the way you see me performing it”.

## Chapter-One

### Fard Acts of Salat

#### Fard Acts before Salat

Before starting Salat, one must make sure that:

1. Body is pure; free from minor and major impurity.
2. Clothes are pure.
3. The place where one is praying is pure.
4. One's nakedness or awrah is covered.
5. Facing the Qiblah (the direction towards the Ka'bah).
6. The right time has come in for the prayer.
7. Intention is made for the Salat.

#### Fard Acts of Salat

1. Saying 'Allahu Akbar' after making intention for Salat.
2. Standing up.
3. Recitation of verses from the Quran.
4. Doing ruku (bowing down).
5. Doing both Sijdahs (prostration).
6. Sitting down at the end of the Salat.

### Wajib Acts of Salat

1. Reciting Surah Al-Fatiha.
2. Reciting some other surah after it.
3. Standing up after ruku.
4. Sitting between the two Sijdahs.
5. Sitting down after two Rakat for the duration that one can read Tashahhud.
6. Reciting Tashahhud in both sitting postures.
7. Reciting Du'a Qunoot in witr Salat.
8. Reciting Surah loudly or silently (For Imaam).
9. Doing the Fard acts in their specific places.
10. Doing the Wajib acts in their specific places.
11. Reciting six extra Takbir in Eid Salat.
12. Fixing the first two Rakat of Fard for Surah.
13. Performing Salat without rushing and with contentment.
14. Ending Salat by saying Salam.

### Sunnah Acts of Salat

1. Lifting two hands up to the ear.
2. Folding the two hands (putting hands for woman).
3. Reading Thana.
4. To read **أَعُوذُ بِاللَّهِ**
5. To read **بِسْمِ اللَّهِ**

6. Saying Ameen after Sura Fatiha.
7. To say "Allahu Akbar" in every standing up and sitting.
8. Reading the Tasbeeh of Ruku.
9. To say **سَبَّحَ اللهُ لِمَنْ حَمَدَهُ** and **رَبَّنَا لَكَ الْحَمْدُ** during standing from Ruku.
10. To read the Tasbeeh of Sijdah.
11. Reading Dorood Sharif.
12. Reading Dua Masurah.

### Breakers of the Salat

1. Speaking intentionally or unintentionally.
2. Giving Salam to someone.
3. Replying to Salam.
4. Making Oh/Ah sound.
5. To cough without an excuse.
6. Looking at and reciting verses from the Quran.
7. Laughing aloud in Salat (this also breaks the wudu).
8. Praying some worldly thing in Salat.
9. Doing Amal Kasir (Excessive movement).
10. Crying aloud or moaning in danger or pain.
11. Remaining the Satr open time equals to read Tasbeeh thrice.
12. Accepting the correction from other except Muqtadih.

13. Replying to good or bad news.
14. Doing Sijdah in impure place.
15. Turning the chest away from the Qiblah.
16. Doing Patent misreading (Lahn Jali) in Qira'ah
17. Replying to the sneezer.
18. Eating or drinking in Salat.
19. To step ahead of Imaam during Salat.

### Two Rakat Complete Salat

Before Salat it is obligatory to ensure that clothes, body, the place of prayer, concealment of Satr, right time for prayer, facing the Qiblah are okay. Then make the intention (Niyah) of whichever Salat one wishes to perform. For example\_ I intend to perform two Rakat Fard Salat of Fajr to please Allah facing towards Qiblah. When performing Salat leading Imaam one should also make intention that\_ I am following this Imaam. It is not necessary to make a verbal intention but it is better if one makes verbal intention. Niyah can be made in any language; Arabic, English, French, Bengali etc.

### 11 Acts in first Rakat before Ruku

1. Lifting two hands.
2. Saying Takbeer Tahrimah 'Allahu Akbar'.
3. Folding two hands.

4. Reading Thana.
5. To read **أَعُوذُ بِاللَّهِ**
6. Reading **بِسْمِ اللَّهِ**
7. To complete Sura Fatiha.
8. Saying Ameen after Sura Fatiha.
9. Reading **بِسْمِ اللَّهِ** before Sura.
10. Adding Sura with Fatiha.
11. Reading Qira'ah .

### 6 Acts in Ruku

1. Going to Ruku saying "Allahu Akbar" .
2. Doing Ruku.
3. To delay in Ruku.
4. To say **سُبْحَانَ رَبِّيَ الْعَظِيمِ** in Ruku three, five or seven times.
5. To stand from Ruku saying.  
**سَبَّحَ اللَّهُ لِمَنْ حَمَدَهُ ، رَبَّنَا لَكَ الْحَمْدُ**
6. To stand straight from Ruku.

### 6 Acts in Sijdah

1. Going to Sijdah saying Allahu Akbar.
2. Doing Sijdah.
3. To delay in Sijdah.
4. To say **سُبْحَانَ رَبِّيَ الْأَعْلَى** in Sijdah three, five or seven times.

5. To rise from Sijdah saying Allahu Akbar.
6. To stand straight from second Sijdah.

### 7 Acts in second Rakat before Ruku

- 1) Folding two hands.
- 2) Saying **بِسْمِ اللَّهِ**
- 3) To complete Sura Fatiha.
- 4) Saying Ameen after Sura Fatiha.
- 5) Reading **بِسْمِ اللَّهِ** before Sura.
- 6) Adding Sura with Fatiha.
- 7) Reading Qira'ah.

### 5 Acts in the last sitting

1. The last sitting.
2. Reading Tashahhud.
3. Reading Dorood Sharif.
4. Reading Dua Masura.
5. Ending Salat saying **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**

**Note:** The Acts of Ruku and Sijdah of second Rakat are similar to that of the first Rakat. The only difference is that after second Sijdah, it is Waajib to sit instead of standing. If Fard Salat is three or four Rakat then after the Tashahhud, one will stand and will not add Surah with Fatiha. The third and fourth Rakat of Sunnah Salat is similar to first two Rakat.

## Differences in the Salat of men and women

There are some differences between the Salat of man and woman. These are as follows:

1. Male will stand leaving space between both legs measuring at least 4 fingers up to 19 inches. Female will stand adjoining legs leaving no space between them.
2. Male will lift hands up to face leaving wrapper. Female will lift hands up to shoulder adjoining elbow with body.
3. Male will fold hands putting right hand on left hand wrist under the navel. Female will put right hand upon chest on left hand adjoining the fingers.
4. While Ruku Male will straighten head, back and waist equally. Female will reach hands till knees.
5. Male will grasp knees leaving gap among fingers. Female reach hands knees leaving no space among fingers.
6. Male will keep armlet, elbow and arm far from rib, belly and thigh in Ruku. Female will join armlet with armpit and elbow and hands with belly and thigh thereby.

7. Male will keep separate belly from thigh, armlet from armpit and arm from soil in Sijdah. Female will adjoin belly with thigh and arm with soil and knees.
8. Male will remain feet straight on toes facing the Qiblah. Female will keep out feet right side and spread right foot on ground.
9. Male will do Sijdah on one foot distance from knees by forehead and nose. Elbow will be set separate from soil and belly. Female will combine wrist with knees, belly with thigh and palm and arm with body on ground during Sijdah.
10. Male will remain feet straight on toes and sit on left foot after being spread. Female will keep out feet right side and sit on ground spreading hips.
11. Male will remain fingers on thigh equal to knees and keep separate arm from thigh and elbow from belly. Female will combine palm with knee, arm with thigh, elbow with belly and armlet with armpit.
12. Male will recite Qira'ah aloud in Magrib, Isha, Fajr, Jumah, Eid and first two Rakat of Fard and also the Takbeer of sitting and standing. Female will always recite Qira'ah and Takbeer silently.
13. The Fard Satr for male is from navel to knees. For female it is the whole body except face and wrist.

14. It is better for male to join Jamat in Masjid. It is better for female to perform Salat secretly.

15. Man can lead woman in Salat but woman cannot do so.

16. Jummu'ah salat is Fard upon man but not upon woman.

17. Women are not allowed to call out the Azaan whereas men are encouraged to do so.

18. Women cannot stand in the Saff (row) of men. They have to stand behind the row of men and children.

## Recitals of Salat

**1) Takbeer:** اللَّهُ أَكْبَرُ (Allah is the Greatest).

**2) Thana:**

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**This means:** "O Allah, how perfect You are and praise be to You. Blessed is Your name, and exalted is Your majesty. There is no god but You."

**3) Ta'awwudh:** أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**It means:** "I seek refuge in Allah from the rejected Satan."

**4) Tasmiyah:** بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Meaning:** "In the name of Allah, the most Gracious, the most Merciful."

**5) Tasbeeh of Ruku:** سُبْحَانَ رَبِّيَ الْعَظِيمِ

**This means:** How perfect is my Lord, the Supreme.

**6) Tasbeeh when standing from Ruku:**

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . رَبَّنَا لَكَ الْحَمْدُ

**Meaning:** Allah hears those who praise Him; Our Lord, praise be to You.

**7) Tasbeeh of Sijdah:**

سُبْحَانَ رَبِّيَ الْأَعْلَى

**This means:** How perfect is my Lord, the Supreme.

**8) Tashahhud:**

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

**This means:** "Greetings, prayers and goodness belong to Allah. Peace be on you, O Prophet (S.A.) and the mercy of Allah and His blessings. Peace be on us and on the righteous servants of Allah. I bear witness that



there is no god but Allah, and I bear witness that Muhammad (S.A.) is His servant and Messenger.”

### 9) Dorood Sharif:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ. وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

**Meaning:** “O Allah! let Your mercy come upon Muhammad (S.A.) and the family of Muhammad (S.A.) as You let it come upon Ibrahim (A.S.) and the family of Ibrahim (A.S.). Truly You are Praiseworthy and Glorious.

O Allah, bless Muhammad (S.A.) and the family of Muhammad (S.A.) as You blessed Ibrahim (A.S.) and the family of Ibrahim (A.S.). Truly You are Praiseworthy and Glorious.”

### 10) Dua Masura:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَ اِرْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

**Meaning:** O Allah! I have wronged myself excessive wrong and no one can forgive except you. So, O Allah! Forgive me and bless me. Indeed You are the forgiving, the merciful.

### 11) Dua Qunoot:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَ لَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ ، نَرْجُو رَحْمَتَكَ ، وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

**Meaning:** "O' Allah! We implore You for help and beg forgiveness of You and believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and we alienate and forsake those who disobey You. O' Allah! You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in Your cause and we hope for Your mercy and fear Your punishment. Undoubtedly, Your torment is going to overtake infidels”.

**Note:** it is Waajib to recite this Dua Qunoot in the third Rakat of Witr Salat after Qira'ah with lifting and then folding hands.

12) Salam: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

**Meaning:** Peace and blessings of Allah be upon you.

### 13) Dua after every Salat:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ رَبَّنَا يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**Meaning:** O Allah you are peace and peace comes from you, blessed your peace, O our Lord! You are the glory and honor.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord! We have wronged ourselves. If you forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Grant us good in this world and good in the life to come and keep us safe from the torment of the Fire.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابِ. رَبِّ ارْحَمْهُمَا كَمَا  
رَبَّيَانِي صَغِيرًا

Oh Lord, forgive my parents and Muslims in the hereafter. Oh Lord, show mercy on them (My Parents) as they have nourished me when I was young.

## Chapter-Two

### Times of Salat

**Fajr** - time starts when the whiteness spreads from the horizon and it becomes visible and bright (true dawn) and ends when a small portion of the sun appears.

**Zuhr** - time starts when the sun starts declining after zenith (midday) and ends when the shadow of an upright object against sun becomes double in addition to its original shadow.

**Asr** - time starts when zuhr time ends and remains until sunset. However it is makruh to delay Asr Salat unnecessarily after the sun's rays become yellow/orange (meaning when one is able to look at the sun without being dazzled).

**Maghrib** - time starts after sunset and remains until before the redness on the horizon disappears, although it is makruh to unnecessarily delay the Salat until this time.

**Isha** - time starts when Maghrib time ends and remains until fajr. However it is makruh to delay it after midnight.

**Note:** Witr Salat is exempt from this rule as one can choose to pray it after Isha till just before fajr time if they wish.

In any case because of the hardship of calculating the times of the 5 daily prayers, one is advised to follow the timetable of their local mosque.

These are the times of the five prayers and the one misses any of them on time owing to sleep or sickness or inability or forgetfulness, he has to perform as soon as he remembers it.

### Haraam-Forbidden times of Salat

1. Time when the Sun is rising.
2. When the Sun is at its Zenith.
3. When the Sun is setting.

### Time when Nafil Salat is forbidden to be offered

1. At the time of Khutba, e.g. Friday, Eid etc.
2. After the Iqamat is called for any congregational Salat in a Mosque.
3. After the Eid Salat at the premises where the same have been offered.
4. The interval between the offering of the Fard of Salat-ul-Fajr and the rising of the Sun.
5. The time between the Fajr Salat and the Eid Salat.
6. When one feels the need to answer the call of nature.
7. When there is very little time.

### Rakat of Salat

**Fajr (فجر):** 2 Rakat Sunnat-Mu'akkadah and 2 Rakat-Fard.

**Zuhr (ظهر):** 4 Rakat-Sunnat Mu'akkadah, 4 Rakat-Fard and 2 Rakat Sunnat-Mu'akkadah

**Asr (عصر):** 4 Rakat-Sunnat Ghair Mu'akkadah and 4 Rakat-Fard.

**Maghrib (مغرب):** 3 Rakat-Fard and 2 Rakat Sunnat Mu'akkadah

**Isha (عشاء):** 4 Rakat-Sunnat Ghair Mu'akkadah, 4 Rakat-Fard, 2 Rakat-Sunnat Mu'akkadah and 3 Rakat Witr-Waajib.

### Azaan and Iqamah-The Call to Prayer

Before Azaan, stand outside the mosque in a high place facing the Qiblah with your fingers in the hole of the ears or with hands on your ears, reciting the following words:

Words of Azaan and Iqamah with Translation:

1. اللَّهُ أَكْبَرُ

Allah is the Greatest (4 times)

2. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no God except the One Allah (2 times)

3. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muhammad (S.A.) is Allah's Messenger (2 times)

4. حَيَّ عَلَى الصَّلَاةِ

Come to salat (2 times)

5. حَيَّ عَلَى الْفَلَاحِ

Come to success (2 times)

6. الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salat is better than sleep (only for Fajr Azaan-2 times)

7. قَدْ قَامَتِ الصَّلَاةُ

Salat is ready (Only for Iqamah-2 times)

8. اللَّهُ أَكْبَرُ Allah is the Greatest (2 times)

9. لَا إِلَهَ إِلَّا اللَّهُ

There is no god except the One Allah. (2 times)

During Iqama do not put fingers in your ears and do not put your hands on your ears, say the Iqamah with a lower voice compared to the Azaan but not so low that the people there can not hear, say the words of Iqamah without pauses like in Azaan.

## Answer to Azaan and Iqamah

When Azaan is being said one should listen very attentively, answering the azaan. At that time, one is not allowed to talk, to say salaam, or to answer to a salaam. Even if some one is reading the Holy Quran they too are ordered to stop and answer the Azaan.

When the adhan is being called; reply whatever being said by the Muazzin, except for these;

حَيَّ عَلَى الْفَلَاحِ and حَيَّ عَلَى الصَّلَاةِ to these calls you are to reply: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (There is no power and might except from Allah). After الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ in Fazr, أَقَامَهَا اللَّهُ وَ قَدْ قَامَتِ الصَّلَاةُ and after صَدَقْتَ وَ بَرَزْتَ أَدَامَهَا should be said. Read the following dua after Azaan with Durood (Salat) at the beginning and at the end:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اِتِّ مُحَمَّدٍ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

**Meaning:** O Allah, owner of this perfect call and owner of this prayer to be performed! Bestow upon Muhammad (S.A.) a station in Jannah and a rank above the rest of creation. And raise him to the rank you have promised him. Indeed, You do not break promise.

## Chapter-Three

### Salatul Jumuah

Salatul Jumuah is Fard. If one does not attend Jumuah without any cause he will be sinner. It is Fard for one who is male, adult, not slave, cured from illness and safe.

Jumuah is Fard and more emphasis has been laid down on it than on Zuhr. Two Rakat Jumuah Salat has been fixed in place of Zuhr Salat. Jumuah is Fard for all men, who are free, sane, healthy and indigenious (Muqem).

Before Jumuah Salat the Imaam should sit on the Mimber (the raised platform in Masjid). The Imaam then stand up and deliver the two Khutbah facing the congregation in Arabic language.

### Things not allowed during Khutbah are\_

- 1) talking 2) offering Sunnah and Nafl Salat.
- 3) eating 4) drinking 5) to reply to any talk.
- 6) reciting the holy Quran.

### Acts of Jumuah Salat

- (1) 4 Rakat Qablal Jumuah\_Sunnah Muakkadah
- (2) Khutbah\_Fard, (3) to hear Khutbah\_Waajib (4) 2 Rakat\_Fard Salat, (5) 4 Rakat Ba'dal Jumuah-Sunnah Muakkadah, (6) two Rakat\_Sunnah Jayedah

## First Kutbah of Juma Salat

الخطبة الاولى لجميع في الاخذ بالقران علما وعملا

الْحَمْدُ لِلَّهِ الَّذِي أَمْتَنَ عَلَى عِبَادِهِ بِرَبِّيهِ الْمُرْسَلِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكِتَابِهِ الْمُنَزَّلِ، حَتَّى اتَّسَعَ عَلَى أَهْلِ الْأَفْكَارِ طَرِيقُ الْإِعْتِبَارِ، بِمَا فِيهِ مِنَ الْقَصَصِ وَالْأَخْبَارِ، وَاتَّضَحَ بِهِ سُلُوكِ الْمُنْهَجِ الْقَوِيمِ وَالصِّرَاطِ الْمُسْتَقِيمِ، بِمَا فَضَّلَ فِيهِ مِنَ الْأَحْكَامِ، وَفَرَّقَ بَيْنَ الْحَلَالِ وَالْحَرَامِ، وَنَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشَّهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَيْهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ تَذَكَّرُوا بِالْقُرْآنِ وَذَكَّرُوا بِهِ النَّاسَ تَذَكُّيرًا، أَمَّا بَعْدُ فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ، وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يُقَالُ لِصَاحِبِ الْقُرْآنِ اِقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تَرْتِّلُ فِي الدُّنْيَا، فَإِنَّ مِنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا، وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِّنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ، وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ قَرَأَ حَرْفًا مِّنَ كِتَابِ اللَّهِ تَعَالَى فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَعَهُ فِي عَشْرَةِ مَنِّ أَهْلِ بَيْتِهِ كُلِّهِمْ قَدْ وَجَبَتْ لَهُ النَّارُ، أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ \* فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ \* وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ \* إِنَّهُ لَقُرْآنٌ كَرِيمٌ \* فِي كِتَابٍ مَّكْنُونٍ \* لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ \*

## Second Khutbah of Juma Salat

الخطبة الاخيرة لجميع حطب الرسالة

الْحَمْدُ لِلَّهِ اسْتَعِينَهُ وَاسْتَغْفِرُكَ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِي اللَّهُ فَلَا  
مُضِلَّ لَهُ - وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا لِبَيْنِ يَدَيْ  
السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ،  
وَلَا يَضُرُّ اللَّهَ شَيْئًا، أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ  
عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
عَبْدِكَ وَرَسُولِكَ، وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَبَارِكْ  
عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْحَمُ أُمَّتِي بِأُمَّتِي  
أَبُوبَكْرٍ - وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَقْضَاهُمْ عَلِيٌّ،  
وَفَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، وَالْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ،  
وَهَبْرَةَ أَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ، اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً  
لَا تُغَادِرُ ذَنْبًا رَضِيَ اللَّهُ عَنْهُمْ وَعَنْ كُلِّ الصَّحْبَةِ أَجْمَعِينَ، اللَّهُ اللَّهُ فِي أَصْحَابِي لَا  
تَتَّخِذُواهُمْ غَرَضًا مِنْ بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحَبِي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ  
فَبِبُغْضِي أَبْغَضَهُمْ وَخَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ - رَبَّنَا  
اتَّقِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ - إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ  
وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠١﴾ فَادْكُرُونِي أذكُرْكُمْ واشكروا لي ولا تكفروا ﴿١٠٢﴾

## Salatul Eid

There are two Eids:

(1) Eidul Fitr\_ After the end of the holy month of Ramadan in the first day of Shawaal.

(2) Eidul Adha\_ the tenth day of Zul Hijjah.

The Eid prayer should be offered in congregation in an open ground or in a big Masjid of town.

In Salatul Eid six extra Takbeer is Waajib. In the first Rakat after the Thana is completed three extra Takbeer and in second Rakat after Qira'ah three extra Takbeer is Waajib raising hands up to the face. After Salat, Imaam will deliver two Khutba of Eid Salat.

## Salatul Musafir-Tourist Prayer

If a person wants to visit a place **at least 48** miles away from his/her own residence or where he/she lives with family, for less than 15 days then that person becomes Musafir (tourist). Musafir will perform Kasr Salat, that is to perform only first two Rakat Salat of four Rakat Fard of Zuhr, Asr and Isha after passing town or settlement. Musafir can do Masah on lather socks up to 3 days instead of 1 day (24 hrs) that is valid for a resident. The Qada Salat of journey will also be Kasr even after returning home. If one makes a journey at least 48 miles distance then he will perform Kasr Salat only on the way though he made intention to stay more than 15 days. There is no Kasr behind a Muqim (resident) Imaam.

### Salatul Qada

In certain circumstances for example forgetfulness and accidentally sleeping through the prescribed time, one may be unable to perform one's prayer within the prescribed time period (Waqt). In this case, the prayer must be performed as soon as one is able to do so. It is not necessary that the Qada Salat of the day be performed in order, unless the Salat that were at that time (mandatory) were to be performed in order; for example, if the Salatul Zuhr and Asr of one day become Qada, these must be performed in their order, meaning Salatul Zuhr first and then Salatul Asr.

Someone who knows that he has Qada Salat, but does not know the amount; for example, he does not know if he had four or five Qada to make up, it suffices to go with the lower number. If one knew the amount of Qada Salat, but forgot the actual number, even if one prays the lesser number, it will be sufficient.

### Salatul Istikhara

We often have to make major life-changing decisions: whether to undertake a major project or not, whether to apply for a promotion or not, whether to change career or not, whether to invest in a certain company or not, whom to get married to, etc. We all turn to Allah during times when we are in need, and one of the most common methods and reasons for

turning to Him is to seek His guidance through the prayer of Istikhara. The Prophet Muhammad (S.A.) said: "If one of you is concerned about some practical undertaking, or about making plan for a journey, he should perform two Rakats voluntary prayer." Then he should say the following Du'aa:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ -  
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ - اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ  
أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ عَاجِلِ أَمْرِي وَإِجْلِهِ  
فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي  
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ عَاجِلِ أَمْرِي وَإِجْلِهِ فَأَصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ  
وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ - (مشكوة)

**Meaning:** Oh Allah! I seek Your guidance by virtue of Your knowledge, and I seek ability by virtue of Your power, and I 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. Oh Allah! If in Your knowledge this matter is good for my religion, my livelihood and my affairs, immediate and in the future, then ordain it 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 future, then turn it away from me, and turn me away from it. And ordain for me the good wherever it may be, and make me content with it.

### Salatut Tasbeeh

Abdullah bin Abbas (R.A.) reports that the Messenger of Allah (S.A.) said to his uncle Abbas ibn Abdul Muttalib (R.A.), "Shall I not give you a gift? Shall I grant you a blessing? Shall I inform you of a great benefit? Shall I give you something, which if you do, Allah will forgive you all your sins, old and past and new, committed by mistake or knowingly, small and big, committed in secret or openly? What you have to do is, offer four Rakat of optional prayers in this way:

In every rak'ah after the Al-Hamdu and Surah and while yet standing, recite the third kalimah

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ

fifteen times, then in the ruku-bowing, ten times, then standing up after the bow, ten times, then in each prostration ten times and in between the two prostrations ten times, and sitting up after the second prostration, ten times; seventy-five times per rak'ah, three-hundred times in all. Then, He said, "If possible, offer this prayer once every day; if you cannot, offer it once on Fridays, if this is not possible, offer it once a month, if this too is not possible, offer it once a year, and if even this is not possible, offer it once in your lifetime."

### Salatut Taraweeh

Taraweeh Salat is Sunnah Muakkadah for men and women during the holy month of Ramadan only. Twenty Rakat Taraweeh Salat are performed after Fard and Sunnah of Isha Salat. The 20 Rakat with 10 Salams are Sunnah. One should make Niyah for two Rakat Taraweeh each time. To read or listen the whole Quran once in Taraweeh Salat is Sunnah Muakkadah. The Imaam of Taraweeh Salat must be adult and male. The Witr Salat is then followed at the completion of Taraweeh in Jamat (Witr Salat in Jamat).

### Salatul Janazah -Funeral Prayer

Janazah Salat is Fard Al-Kifayah. If some people perform this it will be enough for all. Otherwise the all villagers will be sinners.

There are four Fard in Janazah Salat\_ (1) facing the Qiblah (2) making intention (3) saying Allahu Akbar\_4 times and (4) to perform Janazah standing.

Three Sunnah of Janazah Salat are\_ (1) reading Thana after first Takbeer (2) reading Durood Sharif after second Takbeer (3) reading Dua of Janazah after third Takber.

### Sequences of Janazah Salat

The Imaam should stand in line with the chest of the deceased corpse whilst performing Janazah.



People will make Saff (Line/queue) in an odd number behind Imaam. Then Niyah should be made thus\_ I am performing this Janazah Salat for Allah with four Takbeer behind this Imaam. The Janazah (funeral) prayer is to be done, as follows:

1. Standing up.
2. Saying 'Allahu Akbar' after making intention for Salatul Janazah.
3. Riciting Thana:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، وَتَبَارَكَ اسْمُكَ ، وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاتُكَ وَلَا إِلَهَ غَيْرُكَ

**Translation:** Glory be to You Oh Allah, and praise be to You, and blessed is Your name, and exalted is Your Majesty, and Glorious is your Praise, and there is none to be served besides You.

4. Riciting second Takbir and Durood Al-Ibrahimi.
5. Saying third Takbeer and make dua for the deceased.

After that third Takbeer should be said and then the following Dua be recited for deceased.

- Dua for adult deceased male/female:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثُنَا  
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ - وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

**Translation:** Oh Allah! Forgive those of us who are alive and those of us who are dead; those of us who

are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. O`Allah! Whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die as a Believer.

- **Dua for boy\_**

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

**Translation:** Oh! Allah, make him (this child) for our means of preservation and make him a source of reward and treasure for us and make him a pleader for us and one whose pleading is accepted.

- **Dua for girl\_**

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

**Translation:** Oh! Allah, make her (this child) for our means of preservation and make her a source of reward and treasure for us and make her a pleader for us and one whose pleading is accepted.

6. Then Imaam will say fourth Takbeer and followed by Salam twice. Muqtadih will follow by saying Takbeer and Salam silently.

During burial of deceased body they will say:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

**Meaning:** (We bury) in the name of Allah and on the creed, religion and faith of Rasulullah (S.A.)

## Part-4

### Chapter-One: As-Saum-Fasting

Saum is to refrain from food, drink and sexual activities from dawn to sunset. The most significant aspect of Saum is the development of Allah-fearing/consciousness (Taqwa) in the heart and soul of a fasting Muslim. One must abstain from immoral behavior and attitude as well.

Fasting is mandatory on every Muslim who is sane, adult, able and resident (Muqim). Fasting starts everyday in the month of Ramadan at the break of dawn which is also the start of Fajr Salat time and ends at sunset. It is desirable to take Suhoor (eating before fasting) little before Subh Sadiq and break the fast as soon as possible after sunset.

#### Two Fard Acts of Saum

- 1) To make Niyah (intention) and
- 2) to refrain from food, drink and sexual activities from dawn to sunset.

#### Sunnah Acts of Saum

- (1) To eat meals before the break of Subh As-Sadiq.
- (2) Niyat in the night to keep fast.
- (3) To take meals till the last time but it should in any case be finished before Subh As-Sadiq.

(4) To hurry in Iftar (breaking the fast in the evening when there is no doubt about sun having set.

(5) To avoid telling lies, abusing and backbiting.

(6) To do Iftar with dry, or fresh dates or sweet; if they are not available, with water.

#### Things that do not break the fast

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's own saliva.
6. Taking an injection.
7. Applying of Surma (kohl) into the eyes.
8. Taking a bath to keep cool.
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Using perfume. It is not permitted to inhale the smoke of Lobaan or benzoin whilst fasting. It is also not permitted to smoke cigarettes or inhale its smoke.
12. Using a Miswaak.
13. A dream which makes Ghusl Waajib (necessary) does not break the Saum.

### Things that break one's fast but make only Qada wajib

1. Anything put by force into the mouth of fasting person.
2. Water goes down the throat whilst gargling, conscious of one's fasting.
3. To vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. If it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. Putting oil into the ear.
7. Inhaling snuff into the nostrils.
8. Swallowing the blood with the saliva if the colour of the blood is more than saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10. To eat and drink after Subha Sadiq or to break the fast before sunset due to a cloudy sky or a faulty watch etc. and then realising one's fault.

**Note:** Any other fast other than a Ramadan one whether broken intentionally or with a good and valid reason, makes only Qada Waajib. There is no

Kaffarah for breaking any fast besides that of Ramadan.

### Things that make both Qada and Kaffarah wajib

1. Eating, drinking or breaking the fast in any other manner e.g. smoking, etc. without a valid reason, will make both Qada and Kaffarah necessary.
2. Applying Surma into the eye or rubbing oil on the head and then thinking that the fast is broken, to eat and drink intentionally.
3. To drink or eat any kind of medicine intentionally. (Injection is permitted.)

**Niyah of Fasting:** **وَبِصَوْمٍ غَدٍ تَوَيْتُ مِنْ شَهْرِ رَمَضَانَ**

**Meaning:** And I observe the fast tomorrow for the month of ramadhan.

**Dua of Iftar:** **اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ**

**Meaning:** O my Allah, for Thee, I fast and with the food Thou give me I break the fast.

**Dua after Iftar:**

**ذَهَبَ الظَّمْأُ وَابْتَلَّتِ العُرُوقُ وَثَبَتَ الاجْرُ اِنْشَاءً اللّهُ**

**Meaning:** Thirst has gone; veins have become wet and the reward (of the fast) has, Allah willing, been established.

## Chapter-Two

### Zakat- Welfare contribution

Zakat is the third pillar of Islam. Payment of Zakat is Fard-obligatory. Every year Zakat of a Muslim must be calculated and paid on the benefit of the very poor people in the Muslim community. Zakat is compulsory and becomes due for one who possesses about 612 grams silver or 87 grams gold or the wealth of that value. The cash value of these items then added on to the net cash value of one's income. Zakat is then implying 2.5 percent of total figure without the daily uses goods and commodities.

#### The due recipients of Zakat

There are eight categories of people who qualify for receiving zakat funds, according to the Qu'ran:

- 1) Those living in absolute poverty.
- 2) Those who cannot meet their basic needs.
- 3) The zakat collectors themselves.
- 4) Poor new Muslims.
- 5) People whom one is attempting to free from slavery or bondage.
- 6) Those who have incurred overwhelming debts while attempting to satisfy their basic needs.
- 7) Those working for an Islamic cause.
- 8) Travelers in need.

Zakat may not be given to descendants of the prophet Muhammad (S.A.), nor may it be given to parents, grandparents, children, grandchildren or spouses. It is also forbidden to disburse zakat funds to organizations that pay salaries to their employees, or use the money for investments.

## Chapter-Three

### Al-Hajj- Pilgrimage to Makkah

Hajj is the fifth pillar of Islam. It is a visit to Kabah-the house of Allah in Makkah once in lifetime by those who can afford to make the journey. It is performed in the period of 8<sup>th</sup> to 13<sup>th</sup> of Zulhijjah, the twelfth month of Islamic calendar. Hajj is Fard once in lifetime upon every adult, male, female, muslim, sane, healthy, free, wealthy, safe and woman escorted/ accompanied by a Mahram (who cannot marry her according to Shariah).

#### There are three Fard in Hajj

- 1) To wear Ihram.
- 2) Stay at Arafah in 9<sup>th</sup> Zulhijjah from mid day to sunset.
- 3) Tawaaf Jiarah at 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Zulhijjah

### There are six Waajib in Hajj

- 1) To stay at Muzdalifah
- 2) Sa'ee between Safa and Marwa
- 3) Stoning at the specific pillars in Mina.
- 4) Slaughtering animal for those who performed Tamattu and Qiran Hajj.
- 5) Shaving hair or trimming it (equally) on all side.
- 6) Last Tawaaf before leaving Makkah.

**Note:** If any Fard is left then Hajj must be repeated. If any Waajib is left then it can be compensated by slaughtering animal (Dam).

## Part- 5

### Chapter-One: Dua Masnoon

Daily and occational supplications in our practical life

#### 1. Du'a before sleeping:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Oh Allah! With your name I die and I live.

#### 2. Du'a after waking up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praises to Allah, who has revived us to life after given us death and to him we shall have to return.

#### 3. Du'a after having a good dream:

الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises be to Allah, the Cherisher and Sustainer of the worlds.

#### 4. Du'a after having a bad dream:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge of Allah from Satan, the accursed.

#### 5. Du'a before entering the toilet:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Oh Allah! I seek protection in you from the filth and impurity.

**6. Du'a after leaving the toilet:**

غُفِرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

I seek Your pardon, all praises are due to Allah who has taken away from me discomfort and granted me relief.

**7. At the time of beginning ablution (wuzu):**

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ

In the name of Allah and all praises be to Him for keeping me faithful to the religion of Islam.

**8. Du'a after performing Wuzu:**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ- اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي  
مِنْ عِبَادِكَ الصَّالِحِينَ.

I bear witness that there is none worthy of worship except Allah and that He is the absolute one, there is no partner. And I bear witness that Muhammad (S.A.) is His servant and His messenger. Oh Allah! Make me one of those who always repent, purify themselves and make me among Your virtuous servants.

**9. Du'a when putting on a garment:**

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَفَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All praises be to Allah who has clothed me with this garment, and has given it to me without difficulty.

**10. Du'a when taking off a garment:**

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

In the name of Allah that there is no god except Him.

**11. Du'a when putting on a new garment:**

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا عَارَى بِهِ عَوْرَتِي وَأَتَّصَّنَ بِهِ فِي حَيَاتِي

All praises be to Allah who has clothed me with that which I cover my body and with which I attain beauty in my life.

**12. Du'a when looking into the mirror:**

اللَّهُمَّ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Oh Allah! You have made my physical shape beautiful, so beautify my character too.

**13. Du'a before eating:**

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِ اللَّهِ

In the name of Allah and with the blessing of Him.

**14. Du'a after eating:**

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

All praises are due to Allah who has provided us with food and drink and made us Muslims.

**15. Du'a after taking milk:**

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Oh Allah! Bless us with it and increase it for us.

### 16. Du'a when forgetting to say Bismillah before eating:

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

In the name of Allah from the beginning until the end.

### 17. Du'a when leaving home:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allah, I depend on Allah; there is no power and might except from Allah.

### 18. Du'a on returning from a journey:

أَيُّبُونَ تَائِبُونَ لِرَبِّنَا حَامِدُونَ

We are returners, penitents, worshippers and adorers of our Lord.

### 19. Du'a when entering a vacant house:

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

May peace be upon us and on the righteous servants of Allah.

### 20. Giving the salaam:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace and blessing of Allah be upon you.

### Replying the salaam:

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

And peace be upon you too, and mercy of Allah and His blessings.

How to reply to non-Muslims if they greet Muslims :

السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon those who follow the right path.

### 21. While waving goodbye to anyone:

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِمَ أَعْمَالِكَ

Unto Allah I commend your faith, your trust and the consequence of your work.

### 22. Du'a at the time of undertaking a journey:

a. At the time of boarding: بِسْمِ اللَّهِ

b. After sitting down: الْحَمْدُ لِلَّهِ

### c. At the time of taking off/departure:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Glory be to Allah, Who has controlled this vehicle for us and we are unable to control it. And surely we will return to our Lord.

### 23. Du'a when entering the Mosque:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

In the name of Allah and blessing and peace be upon the Messenger of Allah; Oh Allah! Open for me the gates of Your mercy.

### 24. Du'a when leaving the Mosque:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

In the name of Allah and blessing and peace be upon the Messenger of Allah; Oh Allah! Verily I seek from You bounty.

**25. Read the following dua after Azaan with Durood (Salat) at the beginning and at the end:**

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اتِّمُّ مُحَمَّدٍ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَبَعَثَهُ مَقَامًا مَحْبُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيْعَادَ

**Meaning:** O Allah, owner of this perfect call and owner of this prayer to be performed. Bestow upon Muhammad S.A. a station in Jannah and a rank above the rest of creation. And raise him to the rank you have promised him. Indeed, You do not break promise.

**26. Du'a after Salat:**

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Oh Allah! Help me at Your remembrance, thanks and your good worship.

**27. Du'a when giving zakat:**

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Oh our Lord! Do accept from us (our zakat), verily You hear and know everything.

**28. Du'a at the night of lailatul Qadar:**

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Oh Allah! Verily You are Most Forgiving, You love forgiving, therefore do forgive my sins.

**29. Du'a in the month of Rajab:**

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

Oh Allah! We request of your blessings in these months of Rajab and Sha'ban and may we also reach Ramadan.

**30. Du'a upon sighting the new moon:**

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِأَلَمِنٍ وَالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّي وَرَبِّكَ اللَّهُ

Oh Allah! Let this new moon appear unto us with good luck and prosperity with safety, with faith and with Islam and with hope of success to do deeds, which my Lord likes and approves, my Lord and your Lord.

**31. Du'a for pilgrimage (Hajj):**

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

Here I am at Your service, Oh Allah! Here I am at Your service! You have no partner; Here I am at Your service! Verily unto You belong all praises, and the bounty, and also the sovereignty, You have no partner.



**32. Dua when going to the market:**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ  
حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no God except Allah, there is no ally for Him, the kingdom is for Him and all praises are due to Him. He gives life and death. He is alive and never dies. He controls goodness and He has power over everything.

**33. Du'a for a couple's marriage:**

بَارَكَ اللَّهُ لَكَ وَبَارَكَ اللَّهُ عَلَيْكَ وَجَامَعَ بَيْنَكُمَا فِي خَيْرٍ

May Allah shower you with His blessings and may both of you live in harmony and in happiness.

**34. Du'a after sneezing:**

الْحَمْدُ لِلَّهِ (All praises be to Allah)

**35. Du'a when one hears another sneezing:**

يَرْحَمُكَ اللَّهُ (May Allah have mercy on you.)

**36. Du'a for protection against all type of diseases:**

بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَادِرُ

In the name of Allah, I seek refuge with Allah and with His power from every evil that I may find or the fear of which ever hunts me.

**37. Du'a when visiting a sick person:**

أَهْدِبِ الْبُئْسَ رَبِّ النَّاسِ إِشْفِيهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءُكَ شِفَاءً  
لَا يُعَادِرُ سَفْهًا

Remove the ailment and cure it, for verily you are the curer, (there is) no cure except your cure: a cure without any trace, i.e. side effect or other consequences.

**38. Du'a at the time of condolence:**

إِنَّ لِلَّهِ مَا أَخَذَ وَ لِلَّهِ مَا أَعْطَى وَكُلٌّ عِنْدَهُ فِي أَجَلٍ مُّسَمًّى  
فَلْتَضَتَّبِرْ وَلْتَحْتَسِبْ

Verily everything belongs to Allah that He has taken away, and belongs to Him that He has given. Allah is with him for an appointed time; so forbear and except reward.

**39. Du'a whenever a dead body is seen:**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no god but Allah.

**40. Du'a when a body is lowered into the grave:**

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

In the name of Allah and in accordance with the ritual of the messenger of Allah.

**41. Du'a when visiting the graveyard:**

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ

سَلَفُنَا وَنَحْنُ يَا الْأَثَرُ

Peace be upon you. Oh dwellers of graves! May Allah forgive us and you! You are out forerunners and we are at your heels.

**42. Du'a when you are going up a valley or upstairs :**

اللَّهُ أَكْبَرُ (Allah is the greatest.)

**43. Du'a when going down a valley or downstairs:**

سُبْحَانَ اللَّهِ (Glory be to Allah.)

**44. Du'a when lightening and thunder occurs:**

اللَّهُمَّ لَا تَقْتُلْنَا بِعَذَابِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

Oh Allah! May You not kill us out of Your anger, do not destroy us through Your punishment and bless us before it comes.

**45. Du'a when rain falls: اللَّهُمَّ صَيِّبًا نَافِعًا**

Oh Allah! May this rain bring blessings.

**46. Du'a when anger overtakes you:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from Satan, the accursed.

**47. Du'a for giving thanks to Allah:**

يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ

Oh my Lord, all praises be to You, as it should be due to Your might and the greatness of Your power.

**48. Du'a for appreciation: جَزَاكَ اللَّهُ حَيْرًا**

May Allah return your kindness.

**49. Du'a for parents:**

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابِ

رَبِّ اَرْحُمَهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Oh Lord, forgive my parents and Muslims in the hereafter. Oh Lord, show mercy on them (Parents) as they have nourished me when I was young.

**50. Du'a before studying:**

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي

Oh Allah! Make useful for me what You have taught me and teach me knowledge that will be useful to me.

51. The following Surah should be recited after Fajr and Magrib Salat.

a) Sura Al-Fatiha, b) Sura Al-Kaafiruun, c) Sura Ikhlaas, d) Sura Falaq, e) Sura Nass, f) Ayatul Kursi.

**52. Sayyid al-Istighfar:**

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ  
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ،

وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah! You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my

promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

### 55. Tilawatul Quran

- If someone implements ten verses of the Qur'an; He/She will not be considerate amongst the negligent on the Day of Judgment.
- If someone implements one hundred verses of the Qur'an, He/She will be considered among the obedient on the Day of Judgment.
- If someone implements one thousand verses of the Qur'an; He/She will be amongst the extremely rich on the Day of Judgement.

## Chapter-Two

### Asmaul Husnaa

"The most beautiful names belong to God: so call on Him by them;" (Al-Quran, 7:180)

Abu Hurairah (R.A.) reported Allah's Messenger S.A. as saying: There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number. (Sahih Muslim)

اللَّهُ : Allah, He who has the Godhood which is the power to create the entities.

الرَّحِيمُ : The Merciful. الرَّحْمَنُ : The Compassionate.

الْقُدُّوسُ : The Holy. الْمَلِكُ : The King.

السَّلَامُ : The Source of Peace.

الْمُؤْمِنُ : Guardian of Faith.

الْمُهَيَّبُ : The Protector. الْعَزِيزُ : The Mighty.

الْجَبَّارُ : The Compeller. الْمُتَكَبِّرُ : The Majestic.

الْخَالِقُ : The Creator. الْبَارِئُ : The Evolver.

الْمُصَوِّرُ : The Fashioner. الْغَفَّارُ : The Great Forgiver.

الْقَهَّارُ: The Subduer.	الْوَهَّابُ : The Bestower.
الرَّزَّاقُ: The Sustainer, The Provider.	
الْفَتَّاحُ: The Opener.	الْعَلِيمُ: The All-knowing.
الْقَابِضُ: The Constrictor.	الْبَاسِطُ : The Expander.
الْخَافِضُ: The Abaser.	الرَّافِعُ: The Exalter.
الْمُعِزُّ: The Honorer.	الْمُذِلُّ: The Dishonorer.
السَّمِيعُ: The All-Hearing.	الْبَصِيرُ: The All-Seeing.
الْحَكَمُ: The Judge.	الْعَدْلُ: The Just.
اللطيفُ : The Subtle One.	الْخَبِيرُ : The Aware.
الْحَكِيمُ: The Forebearing.	الْعَظِيمُ: The Great One.
الْغَفُورُ: The All-Forgiving.	الشَّكُورُ: The Grateful.
الْعَلِيُّ: The Most High.	الْكَبِيرُ: The Most Great.
الْحَفِيفُ: The Preserver.	الْمُقَيِّتُ: The Maintainer.
الْحَسِيبُ: The Reckoner.	الْجَلِيلُ: The Sublime One.
الْكَرِيمُ: The Generous One.	الرَّقِيبُ: The Watcher.
الْمُجِيبُ: The Responsive.	الْوَاسِعُ: The Vast.
الْحَكِيمُ: The Wise.	الْوَدُودُ: The Loving.

الْمَجِيدُ: The Most Glorious One.	
الْبَاعِثُ: The Resurrector.	الشَّهِيدُ: The Witness.
الْحَقُّ: The Truth.	الْوَكِيلُ: The Trustee.
الْقَوِيُّ: The Most Strong.	الْمَبِينُ: The Firm One.
الْوَلِيُّ: The Protecting Friend.	
الْحَمِيدُ: The Praiseworthy.	الْمُحْصِي: The Counter.
الْمُبْدِيُ: The Originator.	الْمُعِيدُ: The Reproducer.
الْمُجِي: The Restorer.	الْمَبِيْتُ: The Creator of Death.
الْحَيُّ: The Alive.	الْقَيُّومُ: The Self-Subsisting.
الْوَاحِدُ: The Perceiver.	الْوَاحِدُ: The Unique.
الْأَحَدُ : The One.	الْصَّمَدُ : The Eternal.
الْقَادِرُ: The Able.	الْمُتَّقِدِرُ: The Powerful.
الْمُقَدِّمُ: The Expediter.	الْمُؤَخِّرُ : The Delayer.
الْأَوَّلُ: The First.	الْآخِرُ: The Last.
الظَّاهِرُ: The Manifest.	الْبَاطِنُ: The Hidden.
الْوَلِيُّ : The Governor.	الْمُتَعَالِي: The Most Exalted.
الْبَرُّ: The Source of All Goodness.	

## Chapter-Three

### Hadiths

The Prophet (S.A.) said whoever memorized Forty Hadith about the Deen to relate to my Ummah, Allah (on the Day of Judgement) will raise him as a Faqih and I will intercede for him on the Day of Judgement and will be a witness on his behalf.

طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (رَوَاهُ الْبَيْهَقِيُّ)

1. Seeking knowledge is compulsory (fard) on every Muslim.

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رَوَاهُ بُخَارِيُّ وَ مُسْلِمٌ)

2. The best amongst you is he who learns the Quran and teaches it.

الطُّهُورُ شَطْرُ الْإِيمَانِ (رَوَاهُ مُسْلِمٌ)

3. Cleanliness is half of Imaan (faith).

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ (رَوَاهُ التِّرْمِذِيُّ)

4. The key to Paradise is prayer and the key to prayer is Wudhu (Ablution).

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرٌ (رَوَاهُ الْبُخَارِيُّ)

5. Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal).

التَّوَّابُ: The Acceptor of Repentance.

الْمُنْتَقِمُ: The Avenger.                      الْعَفُوُّ: The Pardoner.

الرَّؤُوفُ: The Compassionate.

مَالِكُ الْمَلِكِ : The Eternal Owner of Sovereignty.

دُوَّ الْجَلَالِ وَالْإِكْرَامِ: The Lord of Majesty and Bounty.

الْمُقْسِطُ: The Equitable.                      الْجَامِعُ: The Gatherer.

الْغَنِيُّ: The Self-Sufficient.                      الْمُبْنِي: The Enricher.

الْمَانِعُ: The Preventer.                      الضَّارُّ: The Distresser.

النَّافِعُ: The Propitious.                      النُّورُ: The Light.

الْهَادِي: The Guide.                      الْبَدِيعُ: The Incomparable.

الْبَاقِي : The Everlasting.                      الْوَارِثُ: The Supreme Inheritor.

الرَّشِيدُ: The Guide to the Right Path.

الصَّبُورُ : The Patient.

إِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا (رَوَاهُ الْبُخَارِيُّ)

6. Every kindness will be rewarded tenfold.

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ  
(رَوَاهُ التِّرْمِذِيُّ)

7. God shows his mercy to those who are merciful. Have compassion to creatures on earth so that those in heaven may have mercy upon you.

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ (رَوَاهُ الْبُخَارِيُّ)

8. Allah will help the servant as long as he helps his brother.

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ  
يَوْمِ الْقِيَامَةِ (رَوَاهُ مُسْلِمٌ)

9. He who relieves a hardship of this Dunya for a believer, Allah will relieve a hardship of the Day of Resurrection for him.

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ (رَوَاهُ أَبُو دَاوُدَ)

10. A Muslim is the mirror of another Muslim.

أَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي (رواه الترمذي)

11. I am the last Prophet; there is no prophet after me.

لَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ (رَوَاهُ مُسْلِمٌ)

12. Do not take graves as place of worship.

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ (رَوَاهُ التِّرْمِذِيُّ)

13. Indeed, scholars are the heirs of the prophets.

مَنْ صَبَتَ نَجَا (رَوَاهُ التِّرْمِذِيُّ)

14. Who keeps silent, gets salvation.

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ (رَوَاهُ الْبُخَارِيُّ)

15. A Muslim is a brother of another Muslim. He neither oppresses him nor leaves him in evil hands.

مَنْ غَشَانَا فَلَيْسَ مِنَّا (رَوَاهُ مُسْلِمٌ)

16. Whosoever deceives us is not one of us.

مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ (رَوَاهُ التِّرْمِذِيُّ)

17. He who does not thank people does not thank Allah either.

مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ (رَوَاهُ التِّرْمِذِيُّ)

18. Allah harms the person who hurts others.

مَنْ تَرَكَ الْبِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِ الْجَنَّةِ (رَوَاهُ التِّرْمِذِيُّ)

19. I guarantee that anyone who does not fight even when provoked, shall be given a mansion in paradise.

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

(رَوَاهُ الْبُخَارِيُّ)

20. A strong person is not the one who beats his rivals in wrestling, but a strong person is the one who controls his anger.

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرُ أَحَدٌ عَلَى أَحَدٍ (رَوَاهُ مُسْلِمٌ)

21. Allah revealed to me: 'Be humble and let none of you be arrogant toward others'.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنْ كِبَرٍ (رَوَاهُ مُسْلِمٌ)

22. Whoever has pride in his heart equal to the weight of a mustard seed shall not enter Paradise.

لَعَنَ اللَّهُ السَّارِقَ (رَوَاهُ الْبُخَارِيُّ)

23. May Allah Almighty curse thieves.

مَا آمَنَ بِي مَنْ بَاتَ شَبَعَانَ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ (رَوَاهُ ابْنُ أَبِي شَيْبَةَ)

24. The person who is sated while his or her neighbors are hungry is not a true believer.

الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ (رَوَاهُ أَبُو دَاوُدَ)

25. Sin is the thing which disturbs your heart and the thing you do not want others to know.

إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ (رَوَاهُ التِّرْمِذِيُّ)

26. One who mediates for charity is rewarded by God as if he had performed this charity himself.

مَنْ هَدَى زُقَاقًا كَانَ لَهُ مِثْلُ عَنُقِ رَقَبَةٍ (رَوَاهُ التِّرْمِذِيُّ)

27. It is a charity to give directions to someone who is searching for a place.

لَا تُمَارِ أَحَاكَ وَلَا تُمَارِ حُهُ (رَوَاهُ التِّرْمِذِيُّ)

28. Do not argue with your Muslim brother and sister! Do not make fun of them.

لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ ذَهَبٍ لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَلَاثٌ وَ لَا يَبْلَأُ فَاهُ إِلَّا التُّرَابَ (رَوَاهُ التِّرْمِذِيُّ)

29. If a man had two streams full of gold, he would still ask for a third. Only the grave can satisfy man's greed.

أَوْصِي إِمْرَأًا بِأُمَّه (رَوَاهُ ابْنُ مَاجٍ)

30. I advise everyone to serve their mother.

رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ وَسَخَطَ الرَّبُّ فِي سَخَطِ الْوَالِدِ (رَوَاهُ التِّرْمِذِيُّ)

31. Allah's pleasure is gained in pleasing father, and Allah's wrath is incurred in upsetting the father.

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبُرْءَ يَهْدِي إِلَى الْجَنَّةِ (رَوَاهُ الْبُخَارِيُّ)

32. The truth leads to virtue and virtue leads to paradise.

إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ (رَوَاهُ مُسْلِمٌ)

33. Beware of falsehood because it leads to immorality, and immorality leads to Hell.

يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ مُجَانِبُ الْإِيمَانِ (رَوَاهُ أَحْمَدُ)

34. O people! Never lie! For lying and faith never come together.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (رَوَاهُ الْبُخَارِيُّ)

35. Let one who believes in Allah and the Last Day, speak good or remain silent.

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ (رَوَاهُ مُسْلِمٌ)

36. Charity never lessens wealth.

الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بِعِيدٌ مِنَ الْجَنَّةِ بِعِيدٌ مِنَ النَّاسِ (رَوَاهُ التِّرْمِذِيُّ)

37. A stingy person is far from Allah, far from paradise and far from other human beings.

وَ كُنْ قَنَعًا تَكُنْ أَشْكَرَ النَّاسِ (رَوَاهُ ابْنُ مَاجَه)

38. Always be content with less. Then you will be the best at thanking God.

أَنْظِرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ (رَوَاهُ مُسْلِمٌ)

39. You must compare yourself to those who are lower than you (in worldly matter), not to those who are higher than you.

السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بِعِيدٌ مِنَ النَّارِ (رَوَاهُ التِّرْمِذِيُّ)

40. A generous person is close to Allah, close to Paradise, close to people, and far from Hell.

مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَابٍ اسْتَقَلَّتْ تَحْتِ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا (رَوَاهُ التِّرْمِذِيُّ)

41. My relation with this world is as a traveller who continues his journey after having rested under a tree.

إِيْكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ (رَوَاهُ أَبُو دَاوُدَ)

42. Beware of jealousy, for verily it destroys good deeds the way fire destroys wood.

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْيِزْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ (رَوَاهُ مُسْلِمٌ)

43. If one of you sees something wrong, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart.

أَلَا تَأْتِي مِنَ اللَّهِ وَالْعُجْلَةُ مِنَ الشَّيْطَانِ (رَوَاهُ التِّرْمِذِيُّ)

44. Deliberateness is from Allah whereas haste is from Satan.

اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَبَةِ (رَوَاهُ أَبُو دَاوُدَ)

45. Fear Allah in these beasts who cannot speak.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ (رَوَاهُ الْبُخَارِيُّ)

46. None of you can be true believer until he wishes for his brother what he loves for himself.

فَعَلَيْكُمْ بِالْحَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ (رَوَاهُ النَّسَائِيُّ)

47. Do not separate from the Muslim community! The lamb that abandons its herd will be eaten by the wolf.

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ (رَوَاهُ مُسْلِمٌ)

48. A person whose neighbor is not safe from his mischief will not enter paradise.

إِنَّ مِنْ أَحْسَبِكُمْ أَحْسَنُكُمْ خُلُقًا (رَوَاهُ الْبُخَارِيُّ)

49. The best among you are the best in character.

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ (رَوَاهُ مُسْلِمٌ)

50. The world is the believer's prison and the infidel's Jannah.



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