

NOORANI ISLAMIC STUDIES

Book Four

وَقَدْ نَزَّ عَلَيْنَا

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم



Every great journey
starts with one step,
make sure the first step
is saying Bismillah.

“O Allah! Do not leave me a sin without forgiving it, an error without covering it, a debt without repaying it or a worldly need that meets with Your pleasure and our righteousness without providing for it. O Most Merciful of the merciful.”

Title: Noorani Islamic Studies

Book Four

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First Edition: Jamaada al-Awaal 1438 / February 2017


For the Esaal-e-Thawaab of the entire Ummah of the Blessed Nabi ﷺ

Open permission is granted for reprinting of this book provided it is not for any financial gain and is used without any alterations.

A Humble appeal is also directed to the readers to offer any suggestions, corrections, etc. to improve the quality of this publication in the future.

May Allah reward you for your dedication in bringing Islam into the life of our children.

We humbly request your du'aa for all that have been involved in this publication, for their parents, their families, the Mashaikh and the Ustaad of Ahle-Sunnah Wal-Jammaat.

Please also humbly ask you to remember in your du'aa one of the great personalities the late Shaykh Peer-e-Tarikat, Wali of Allah, Sayyiduna Noorani Baba  and his pious family.

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INTRODUCTION

All Praises and Thanks due to Allah ﷻ, the Lord of the Al-Alamin (mankind, jinn and all that exists), for His open and concealed bounties, graces and favours which He confers at all times. He solely owns all things, is the Most Dignified, and the Most Protective, and infinite Durood and Salaam be upon our Noble Master, the last of all the Prophets, who is our Patron, our Beloved One and our Intercessor with Allah ﷻ on the Day of Resurrection, Sayyiduna Rasoolullah ﷺ, His Blessed and Honourable Family ﷺ, the Righteous Companions ﷺ, and all the Awliya-ul-Allah ﷺ.

Al-hamdullilah with the grace of Almighty Allah ﷻ this book has been prepared as a guide to complement the madrasah syllabus.

We have attempted to ensure that the content matter, which is in this book, is simple and adequately equipped with the fundamental basics of the religion.

It is hoped, that Insha Allah after the studying this book, the child should be acquainted with the basic Aqaaid (beliefs) as well as the Mas'aail (issues) regarding the day to day life.

Any constructive suggestions and critique are most welcomed and should be passed onto the author for future publications.





**DU'AA /
KALIMAH**

6th IMAN-I-MUJMAL (Summary of Faith)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

AA-MAN-TU BIL-LAA-HI KA-MAA HU-WA BI-AS-MAA-I-
HEE WA SIFAA-TI-HEE WA QA-BIL-TU JA-MEE-'A AH-
KAA-MI-HEE.

I have faith in Allah ﷻ, as He is with His names and His qualities
and I have accepted Allah ﷻ commandments

7th IMAN-I-MUFASSAL (Description of Faith)

أَمَنْتُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ وَ الْقَدْرِ خَيْرِهِ
وَ شَرِّهِ مِنَ اللَّهِ تَعَالَى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

AAMANTU BIL-LAAHI WA MALAAA-IKATIHEE WA
KUTUBIHEE WA RUSULIHEE WAL YOWMIL AA-KHIREE WAL
QADRI KHAY-RIHEE WA SHAR-RIHEE MINAL-LAAHI TA'ALA
WAL BA'THI BA'DAL MOUT.

I believe in Allah ﷻ, His Angels, Books, Messengers, the Final Day,
Destiny of which good and bad is from Allah Ta'ala and I believe in
resurrection.

DU'AA FOR PARENTS

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

RAB-BIR HAM-HOMA KAMA RAB-BA-YANI SAGEER-A

O Allah, bestow upon them Thy Mercy even as they cherished me in
childhood.

AL-ASMAA-UL-HUSNA

Our Glorious Master Rasoolullah ﷺ has said "Indeed, Allah has ninety-nine names, and whoever will memorise them will enter Jannah." [Muslim:6986]

The Beautiful Attributes of ALLAH

الرَّقِيبُ	الْكَرِيمُ	الْجَلِيلُ	الْحَسِيبُ
The Watchful One	The Generous	The Mighty	The Accounter

الْوَدُودُ	الْحَكِيمُ	الْوَاسِعُ	الْمُجِيبُ
The Loving One	The Perfectly Wise	The All-Comprehending	The Responder to Prayer

الْحَقُّ	الشَّهِيدُ	الْبَاعِثُ	الْمَجِيدُ
The Truth	The Witness	The Resurrector	The Majestic One

الْوَلِيُّ	الْمَتِينُ	الْقَوِيُّ	الْوَكِيلُ
The Governor	The Forceful One	The Possessor of All Strength	The Trustee

الْمُعِيدُ	الْمُبْدِئُ	الْمُحْصِي	الْحَمِيدُ
The Restorer	The Originator	The Appraiser	The Praised One

SALAAH (PRAYER)

DUA-E-IFTITAH (DUA TO PRAY BEFORE EVERY SALAH)

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝۱

IN-NEE WAJ-JAHTU WAJHIYA LIL-LAZHEE FATARAS-
SAMAAWAATI WAL ARDA HANEEFOW-WA MAAA ANAA
MINAL MUSHRIKEEN

Verily, I have set my face firmly and truly towards Him Who created the Heavens and the Earth. And never shall I ascribe partners to Almighty Allah ﷻ.

NIYAAH FOR SALAAH

Niyaaah is the Arabic word meaning Intention. Intention is made in the heart, however it is better if it is expressed with words.

Islam gives us the freedom to make the intention in any language we wish, however it is more desirable and worthy if we make our intentions in Arabic, as this is a language most loved by Allah ﷻ. Arabic was the first language spoken on earth, by Sayyiduna Adam, it is the language of the Holy Qur'an, it is the language of our Glorious Master, the Unlettered Prophet Sayyiduna Mohammed ﷺ and also is the language in the grave and the language that will be spoken in Jannah.

The structure of Niyah for any Salaah is the same, except for 4 items.

1. The number of Rakaahs that is being prayed.
2. The actual Salaah for which is being performed.
3. The type of Rakaah you are performing.
4. Whether you are praying it behind an Imam.

The number of Rakaahs.

Rakatain which is TWO

Thalasa which is THREE

Arb'aa which is FOUR

2 RAKAH SUNNAH SALAH

نَوَايِثُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْ صَلَاةِ سُنَّةِ رَسُولِ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

**NAWAYATU AAN USALLIA LILLAHI TAALAA RAKATAIN E
SALATIL <SALAAH NAME> SUNNATU RASULLAHI TAALA
MUTAOUUAZZIHAN ILA ZIHATIL KA'BATISH SHARIFATI,
ALLAHUU AKBAR**

I intend to Pray 2 Rakat Sunnat Prayer of <Salaah Name> Salaah, for the Sake of Allah Taala's, Facing towards the Kabaa, Allah is Most Great.

2 RAKAH FARDH SALAAH ** Only in Fajr and Jumma Salaah **

نَوَايِثُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْ صَلَاةِ الْفَجْرِ فَرَضُ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

**NAWAYATU AAN USALLIA LILLAHI TAALAA RAKATAIN
SALATIL <SALAAH NAME> FAARADULLAHI TAALA
MUTAOUUAZZIHAN ILA ZIHATIL KA'BATISH SHARIFATI,
ALLAHUU AKBAR**

I intend to Pray 2 Rakat Fardh Prayer of <Salaah Name> Salaah, for the Sake of Allah Taala, Facing towards the Kabaa, Allah is Most Great.

4 RAKAH SUNNAT SALAAH

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةٍ سُنَّةَ رَسُولِ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

**NAWAYATU AAN USALLIA LILLAHI TAALAA ARBAA
RAKAATIN SALATIL <SALAAH NAME> SUNNATU RASULLAHI
TAALA MUTAOUUAZZIHAN ILA ZIHATIL KA'BATISH
SHARIFATI, ALLAHUU AKBAR**

*I intend to Pray 4 Rakat Sunnat Prayer of <Salaah Name> Salaah, for
the Sake of Allah Taala's, Facing towards the Kabaa, Allah is Most
Great.*

4 RAKAH FARDH SALAAH

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةٍ فَرَضٍ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

**NAWAYATU AAN USALLIA LILLAHI TAALAA ARBAA
RAKAATIN SALATIL <SALAAH NAME> FAARADULLAHI
TAALA MUTAOUUAZZIHAN ILA ZIHATIL KA'BATISH
SHARIFATI, ALLAHUU AKBAR**

*I intend to Pray 4 Rakat Fardh Prayer of <Salaah Name> Salaah for
the Sake of Allah Taala's, Facing towards the Kabaa, Allah is Most
Great.*

3 RAKAH FARDH *Maghrib Salaah Only*

**NAWAYATU AAN USALLIA LILLAHI TAALAA SALASA
RAKAATIN SALATIL MAAGHRIBEE FAARADULLAHI TAALA
MUTAOUUAZZIHAN ILA ZIHATIL KA'BATISH SHARIFATI,
ALLAHUU AKBAR**

I intend to Pray Pray 3 Rakat Fardh Prayer of Maghrib Salaah, for the Sake of Allah Taala's, Facing towards the Kabaa, Allah is Most Great.

3 RAKHA WITR WAJIB *Isha Salaah Only*

نَوَايِثُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى ثَلَاثَ رَكَعَاتِ صَلَاةِ الْوَيْتْرِ وَاجِبِ اللَّهِ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

**NAWAYATU AAN USALLIA LILLAHI TAALAA SALASA
RAKAAHEE SALATIL WITRE WAJIBULLAHI TAALA
MUTAOUUAZZIHAN ILA ZIHATIL KA'BATISH SHARIFATI,
ALLAHUU AKBAR**

I intend to Pray Pray 3 Rakat Witr Waajib Prayer, for the Sake of Allah Taala's, Facing towards the Kabaa, Allah is Most Great.

2 RAKAH NAFL SALAAH

نَوَايِثُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْ صَلَاةِ النَّفْلِ مُتَوَجِّهًا إِلَى
جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

**NAWAYATU AAN USALLIA LILLAHI TAALAA RAKATAI
SALATIN NAFLEE <NAME OF SALAAH> MUTAOUUAZZIHAN
ILA ZIHATIL KA'BATISH SHARIFATI, ALLAHUU AKBAR**

I intend to Pray 2 Rakat Nafl Prayer of <Salaah Name> Salaah, for the Sake of Allah Taala's, Facing towards the Kabaa, Allah is Most Great.

WHEN ENTERING THE MASJID - step in with the right foot

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

AL-LAAHUM-MAFTAHLEE ABWAABA RAHMATIK

O Allah! Open the doors of Your mercy for me

WHEN LEAVING THE MASJID - step out with the left foot

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ط

**AL-LAAHUM-MA IN-NEE AS ALUKA MIN FADLIKA
WARAHMATIK.**

O Allah! Verily I seek Your Bounty and Your Mercy

DU'AA BEFORE SLEEPING

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

AL-LAAHUM-MA NIS-MIKA AMUTO WA-AHYAA

O Allah! In Your name do I die and live

DU'AA AFTER AWAKENING

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

**AL-HAMDULILLAHI LADHI AHYAANAA BA'DA MAA
AMAATANA WA-ILAYHIN NUSHUR**

*Praise be to Allah who restored unto us life, having cause d us to die
and unto him shall be the resurrection*



Glossary of Terms	
Fardh / Faraidh - Obligatory / Compulsory Acts	
An act commanded by Allah ﷻ in the Holy Qur'an	If one omits to perform any Fardh without any valid Shari'i reason, then such a person is regarded as a major sinner.
Fardh-e-Kifaayah - Obligatory / Compulsory Acts Community	
An act commanded by Allah ﷻ in the Holy Qur'an	Actions which are compulsory, but if they are performed by a few or a single Muslim, it ends the responsibility of other Muslims.
Wajib / Wajibaat- Necessary Acts	
An act that is almost as compulsory as a Fardh	To miss a Wajib once (deliberately) is a minor sin (Gunah-e-Saghira). However, persistently omitting a Wajib shall turn it into a major sin (Gunah-e-Kabira).
Sunnat-e-Mu'akkadah	
An act done or liked by Rasoolullah ﷺ in relation to worship	One shall gain reward for performing this Sunnah, but there is no sin of one omits it. However, to continually omit it is a sin.
Sunnat-e-Ghair Mu'akkadah	
An act done or liked by Rasoolullah ﷺ in relation to worship	One shall gain reward for performing this Sunnah, but there is no sin of one omits it.
Nafil / Mustahab / Mandub - Desirable Acts	
An act that is appreciated by the Sacred Islamic Law (Shari'ah)	One gains reward for doing it, but one is not punished for omitting it
Halaal / Mubah	Actions and Items that are Permissible
Haraam	Actions and Items that are Forbidden
Makrooh	Actions and Items that is a disliked or an offensive act

TAHAARAT (Purification) is an absolute essential aspect of Our Iman (Faith). It is the first pre-condition for us to be able to perform Salaah, without which we would not be able to offer our Salaah, touch the Holy Quran, and do the Tawa'af of Ka'aba etc.

Allah ﷻ mentions in the Qur'an "Therein there are men who love purity and Allah loves the pure"

In another narration in the Qur'an "Allah desires to make you clean and to complete His favours on you"

Our Beloved Prophet ﷺ has said that "Religion is founded on cleanliness" and "Cleanliness is one half of Iman (belief)."

Our Beloved Prophet ﷺ has also said "The key to Jannah is Salaah, and the key to Salaah is Purity."

There are three ways that a person can be in a state of purification.

1. **Tayyamum (Dry Ablution)** Performed if one has no access to Water
2. **Ghusl (Ritual Bath)**
3. **Wudhu (Ritual Ablution)**

According to some Ulama (scholars) performing Salaah intentionally without Wudhu or Ghusl can be classed as an act of Kufr (infidelity), due to the person disrespecting and insulting one of the major Pillar of Islam.

NAJAASAT - THE MAJOR IMPURITIES

Najaasat means filth/impurity. A person cannot perform Salaah if he has Najaasat on his body or clothes. We must make sure that our body and clothes are pure and clean at all times.

There are two categories of impurities, **Ghaliza** and **Khafifa**.

The difference of impurity *Ghaliza* and *Khafifa* is when it gets stuck on clothing or the body.

If impurity *Ghaliza* gets on your clothes and is more in size than a fifty pence piece, then to clean it is compulsory, without cleaning it your Salaah will not count.

However, if an impurity, whether *Ghaliza* or *Khafifa* is added to a liquid such as water, vinegar, milk etc. then even if one drop is added the whole content becomes impure, as long as it is not a large pool.

There are 5 types of Najaasat (impurity):

1. Urine of people and animals
2. Stool of people and animals
3. Blood
4. Matter (Pus)
5. Alcohol

If the impurity on your clothes is the same size as a fifty pence piece, then to clean it is necessary (*Wajib*) and therefore if Salaah is offered, you must repeat it as the Salaah is *Makrooh-e-Tahrimi* and to pray it again is *Wajib*.

If the impurity is less in size than a fifty pence piece, then to clean it is Sunnah and if Salaah is prayed, it will count but is against the Sunnah and to repeat it is better.

If the impurity is solid such as stools, dung, excrement etc. then the measure of a fifty pence piece is in weight, if the impurity is liquid such as urine, alcohol etc. then the measurement of a fifty pence piece is in length and width.

WHAT ITEMS ARE CLASSED AS IMPURITY GHALIZA

Whatever item is discharged from a person's body that would break the Wudhu or Ghusl is impurity Ghaliza.

Such as faeces, urine, flowing blood, puss, mouthful vomit, blood discharge, sperm, semen (thin), water from a hurting eye, navel or stomach water-which comes out due to pain, flowing blood from any land animal whether Haram or Halal including small reptiles blood such as lizards, fat of a dead animal, meat of a dead animal and any faeces or urine of a Haram four legged animal such as dog, cat, tiger, cheetah, vulture, fox, wolf, donkey, elephant, pig and horse dung etc.

Also faeces of any Halal four legged animal such as cow or buffalo dung, goat, camel, white antelope, stag, deer dung, also dung of those birds who do not fly high such as chicken, duck, whether they are large or small.

Any item derived from a pig, its bones, skin and hair are all impure.

WHAT ITEMS ARE CLASSED AS IMPURITY KHAFIFA

Whatever animal's meat is Halal, such as a cow, bull, buffalo, ram, goat, camel, white antelope etc. their urine and a horse's urine is impurity Khafifa.

Also those bird's meat which is Haram (whether it be a bird of prey) such as crow, eagle, falcon, hawk etc. their droppings is impurity Khafifa.

Milk of Haram animals is impurity Khafifa, however, milk of a female horse is clean, however is not permissible for us to drink.

The Halal birds that fly high such as, pigeon, dove, starling, water fowl, geese etc. their droppings are not impure.

Cleansing of Najaasat

1. If any of the above 5 Najaasat (impurity) falls on your clothes, it must be washed three times with clean water, and squeezed after each wash.
2. If any of the above five types of Najaasat (impurity) falls on your body, it must be washed off three times with clean water.
3. We cannot perform Salaah if there is Najaasat (impurity) on our body or clothes.
4. Wash off the Najaasat three times in order to make your clothes, bedding, carpets, etc., clean.

Hanafi Sunni Muslim Circle

ISTINJA - WASHING OR CLEANING THE PRIVATE PARTS

The method of Istinja.

When you go to perform urination or excretion then it is Mustahhab (desirable) to pray the Du'aa outside the toilet.

Then enter with your left foot inside the toilet room and when you get near the toilet then remove the clothing from the body but do not remove more than necessary.

Then separate the feet and sit down and give weight to your left foot and sit quietly with your head lowered and relieve yourself.

When you have relieved yourself, make sure that no urine is in the Urethra otherwise a single drop will make you impure. To ensure that you have fully emptied your bowels, you should cough a few times.

Then pour the water with your right hand and wash with your left hand, and keep the can of water upright so that the water does not splash. Wash the front parts and then wash the rear part.

When washing the rear put pressure on with your breath and then with a Dhela (tissue) dry the area and if you do not have a tissue then continue wiping until no water is left dripping.

Make sure you wash your hands with soap so that they are clean and no residue or smell remains on the hands.

** Dhela is a term used for using earth, soil to clean oneself, as this is rarely possible in today's society, we should instead use the toilet roll.

**

GHUSL (Ritual Bath)

What is Ghusl?

Ghusl means to wash the whole body in the way shown to us by our Glorious Nabi Muhammad ﷺ.

When is it compulsory to perform Ghusl?

1. When one is in the state of Janaabat (major impurity).
2. When a woman completes the period of Haiz (menses).
3. When a woman completes the period of Nifaas (childbirth)

Note: Once Ghusl becomes compulsory, one should try and have a bath as soon as possible.

One should also perform Ghusl after a dead person body has been washed.

It is Sunnah to perform Ghusl on special days for instance on a Friday, Before Eidain (Days of Eid) and on special occasions, like Meelad, and Islamic gatherings.

Sayyiduna Anas رضي الله عنه narrates that Rasoolullah ﷺ said: "O Anas! Wash thoroughly when you are making Ghusl of janaabat (major impurity). If you do this, then without doubt you will come out from the place of bathing in such a state that no sin will remain on you."

I asked: "O Rasoolullah ﷺ How does one wash thoroughly?" He replied, "It means that you wet the roots of the hair and clean the body thoroughly."

THE FARAaidH OF GHUSL

There are three Faraaidh (compulsory acts) in Ghusl:

1. Gargling of the entire mouth.
2. Rinsing the nostrils till the soft bone.
3. Washing the entire body without leaving any part dry.

Sunnah Method of Ghusl

1. Make niyyah (intention),

نَوَيْتُ أَنْ أَغْتَسِلَ لِرَفْعِ الْحَدَثِ

NUWAITU-AN AGHTASILA LIRAF-I'L HADATH

O Allah, I am making Ghusl to become pure from all impurities.

2. Wash both hands up to the wrists thrice.
3. Make istinja. (I.e. to wash both the private parts).
4. Wash off any najaasat (impurity) that may be on one's body.
5. Perform wudhu according to the Sunnah manner.
6. Pour water over the entire head thrice. Thereafter pour water over the right shoulder thrice and then over the left shoulder thrice.
7. Pray the du'aa after Ghusl

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

AL-LAAHUM-MAJ A'LNEE MINAT-TOW-WA BEENA
WAJ-A'L NEE MINAL MUTA-TAH-HIREEN

O Allah, make me among ones who repent and among those who are clean and pure

Adaab (Etiquettes) of Ghusl

1. Bath in a clean place.
2. Bath in privacy i.e. in such a place where no one can see you.
3. Ensure that the satr (parts of the body that need to be compulsorily covered at all times) is completely covered when taking ghusl in a public place or in the presence of others.
4. Relieve oneself before taking ghusl. One should not urinate in the place where one is taking ghusl.
5. Use soap or anything else that will clean the body thoroughly.
6. A clean body is loved by Allah ﷻ and it is protected from germs and sicknesses.
7. Do not waste water when making Ghusl!!!

WHAT IS TAYAMMUM?

When no water is available then to purify oneself using clean sand, etc. in a specific way shown to us by Nabi ﷺ is called Tayammum.

Tayammum is a substitute for water at the time of Wudhu and Ghusl.

There are three compulsory acts in Tayammum:

1. Niyah (intention), (O Allah, I am making tayammum for wudhu or ghusal to become pure).
2. Striking both the hands on the earth and rubbing them on the face.

3. Striking both the hands on the earth and rubbing both the forearms including the elbows

Method of making Tayammum

1. First recite Bismillaahir Rahmaanir Raheem.
2. Thereafter make intention

اَتَيْمُّ لِرَفْعِ الْحَدَثِ

ATA YAM-MAMU LIRAF-I'L HADATH

O Allah, I am making Tayammum for Ghusl or Wudhu to become pure from all impurities.

3. Then strike both the hands on clean ground or dust. After dusting off the excess sand, rub both the palms on the entire face in such a way that no space, even to the size of a strand of hair is left out. Make khilaal of the beard as well.
4. Thereafter strike both the hands again on the ground. After dusting off the excess sand, rub the left palm over the entire right hand including the elbow. And then rub the right palm over the entire left hand including the elbow.
5. Then make khilaal of the fingers.
6. Pray the du'aa after Tayammum.

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

AL-LAAHUM-MAJ A'LNEE MINAT-TOW-WA BEENA
WAJ-A'L NEE MINAL MUTA-TAH-HIREEN

O Allah, make me among ones who repent and among those who are clean and pure

A person will be allowed to make Tayammum in the following cases

1. When water is not available within a radius of 1.7 kilometres.
2. When the water is so little that if the water is used for wudhu or ghusl then there is fear of thirst.
3. When the use of water is harmful to the health.
4. When there is fear of an enemy or dangerous animal near the water.
5. When one does not have sufficient money to pay for water which is being sold or water is being sold at a very high price.

Note: Tayammum for wudhu and ghusl is the same.

Items with which a person can make Tayammum

1. Pure earth.
2. Stone.
3. Sand.
4. Clay.
5. Walls made of brick, mud or stone, which are not glazed or painted.
6. All items which have thick dust on it.
7. Limestone.

NOTE: A person cannot make tayammum on metal, glass, and wood, items that melt or burn to ash and any food items.

Things that break Tayammum

1. Those things that break wudhu also break tayammum.
2. If water becomes available after making tayammum, then the tayammum will break.
3. If a person made tayammum due to sickness and then he got cured, his tayammum will break.

WUDHU (Ablution)

In this section we will look at certain Sunnah aspects that are involved when we perform Wudhu.

To recap on what we already know that there are four Faraidh (compulsory acts) in Wudhu.

If one action is missed or not completed as mentioned then your Wudhu will not count, and therefore any Ibaadah that is then performed, for example performing the Salaah, holding the Holy Qur'an, doing the Tawwaf of the Holy Ka'aba will all be invalid and nullified.

We must make sure that we perform our Wudhu in the best possible manner with concentration on each action.

It has been stated that our Imam, Sayyiduna Imam-e-Azam Abu Hanifah رضي الله عنه was in the Wudhu area of a Masjid in Kufa, Iraq.

He saw a young man performing Wudhu and drops of water were trickling from his body.

The Imam said, "Son! Repent of disobeying your parents". The young man instantly replied, "I repent".

Sayyiduna Imam Abu Hanifah رضي الله عنه had been given the power of Kashf (spiritual insight) and was able to see the faults of people.

Our Salaf-e-Saliheen (Great Predecessors) were given this special power from Allah ﷻ in order to show us and guide us to the straight path.

The examples they have set and demonstrated were solely for the pleasure of Allah ﷻ and Rasoolullah ﷺ.

There are Four Faraidh in Wudhu:

1. To wash the complete face.
2. To wash both the arms including the elbows.
3. To make Masah of the head (pass wet hands over the head).
4. To wash both the feet including the ankles.

Do you know when you perform a complete Wudhu, how many Sunnah actions there are?

What are those actions?

Have we ever pondered on such information to try and perfect our Wudhu?

There is Fourteen Sunnan's (Preferred Actions) of Wudhu, these are listed below:

1. Making the intention of performing Wudhu.
2. Reading Ta'awooz before starting Wudhu.
3. Washing both hands up to the wrists three times.
4. Using Miswak three times.
5. Rinsing the mouth three times using three handfuls of water.
6. Gargling, if not in fasting.
7. Sniffing water into the nose three times using three half handfuls of water.
8. Doing Khilaal of beard (when not in the state of Ihram)
9. Doing Khilaal of the fingers
10. Doing Khilaal of the toes with the small finger of the left hand.
11. Moistening the whole head only once.
12. Moistening the ears.
13. Maintaining the order of the Faraidh (i.e. washing the face first, then the arms, then wiping the head and then washing the feet)
14. Washing the next part before the previously washed one dries up.

HOW TO PERFORM WUDHU (PRACTICAL)

In this section we will go through the method of performing wudhu.

Always remember to begin wudhu by praying the Ta'awooz

If one prays Ta'awooz before making Wudhu, then Allah ﷻ commands an angel to write good deeds for that person as long as he remains in the state of Wudhu.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL-LAAHIR-RAHMAANIR-RAHEEM

Allah, in His name I begin the Most Kind and the Most Merciful

1. Face the Qiblah whilst making wudhu.
2. Make intention for wudhu.

أَتَوَضَّأُ لِرَفْعِ الْحَدَثِ

ATA WAD-DA-U LIRAF-I'L HADATH'

I intend to perform Ablution for Purification

3. Recite the du'aa.
4. Wash both hands up to the wrists three times.
5. Gargle the mouth three times (use the right hand to put water into the mouth).
6. Put water into the nostrils with the right hand three times. (The nose should be cleansed with the fingers of the left hand.)
7. Wash the entire face three times. (From the forehead to the chin and from one earlobe to the other. Make sure that water reaches every part of the face without any part remaining dry). Make

- khilaal of the beard, by passing the fingers of the right hand through the beard starting from the right to the left.
8. Wash the right hand including the arm and elbow thrice, thereafter wash the left hand including the arm and elbow thrice.
 9. Make khilaal of the fingers. (Khilaal of the fingers must be done by crossing the fingers of the left hand into the right hand and then the right into the left.)
 10. Make Masah of the entire head, ears and back of the neck once.
 11. Thereafter wash the right foot, including the ankles three times, and then wash the left foot in the same manner.
 12. Make khilaal of the toes using the little finger of the left hand to make khilaal starting with the small toe on the right foot and finishing with the small toe on the left foot.
 13. Recite the dua after wudhu.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

AL-LAAHUM-MAJ A'LNEE MINAT-TOW-WA BEENA WAJ-A'L
NEE MINAL MUTA-TAH-HIREEN

O Allah, make me among ones who repent and among those who are clean and pure

Also recite the Kalimah Shahaada upon completion and Surah Al-Qadr.

DO NOT WASTE WATER WHEN MAKING WUDHU!!!



Rasoolullah ﷺ has reported to have said to a person performing Wudhu: "Do not waste (Water). Do not waste (Water)."

THE IMPORTANCE OF WUDU

In this section we will look at certain Mustahabat (Liked), Makroohat (Disliked) and Nawaqidh (Invalidate) facets that are involved, when we perform Wudhu.

To recap on what we already know that there are Four Faraidh (compulsory acts) in Wudhu.

If one action is missed or not completed as mentioned then your Wudhu will not count, and therefore any Ibaadah that is then performed, for example performing the Salaah, holding the Holy Qur'an, doing the Tawwaf of the Holy Ka'aba will all be invalid and nullified.

We know now that there are Fourteen Sunnah (preferred acts) in Wudhu.

MUSTAHABAAT ACTIONS IN WUDHU

There around 26 Mustahabat (Preferable Acts) in Wudhu, these are listed below:

1. Sitting at an elevated place facing the Qiblah
2. Stroking hand on organs while washing them
3. Doing Wudhu calmly
4. Moistening the organs of Wudhu prior to washing, especially in winter
5. Avoiding taking assistance in making Wudhu from anyone without necessity
6. Rinsing the mouth using the right hand
7. Inserting water into the nose using the right hand
8. Using the left hand to clean the nose
9. Inserting the small finger of the left hand into the nostrils
10. Using the back of the hands to moisten the back of the neck

11. Inserting the wet small finger of each hand into each ear whilst wiping the ears
12. Displacing the finger ring if it is loosely fit and it is sure that water has flowed on skin beneath it. If ring is snug fit, it is mandatory to displace the ring so that water may flow beneath it.
13. Doing Wudhu before the beginning of the time of the Salaah if one is not a Ma'zur-e-Shara'i (incapable as per provisions of Shari'at)
14. For a person who performs Wudhu perfectly i.e. whose no due part remains unwashed, taking special care for washing of inward corners of his eyes towards nose, ankles, heels, soles, thick muscles above heels, the gaps between fingers and elbows is Mustahab.
For non-caring people, it is Fardh to take special care for these parts as it has been observed that such parts often remain dry due to carelessness. Such carelessness is Haram and to take care is Fardh.
15. Keeping the lota (Ewer) towards left side. In case of using a tub or dish for Wudhu, keep it towards right side.
16. While washing the face, wide-spreading the water on the forehead such that some additional upper part may get washed.
17. Enhancing the brilliance of face, arms and feet; this means spreading water over a bit more areas around the Fardh areas, e.g. washing the arms to half-length above the elbow and washing the feet beyond the ankles up to half-length of the shin.
18. Using both hands for washing the face
19. Starting from the fingers when washing the hands and feet
20. Wiping away droplets of each organ by hands after washing so that drops of water may not fall upon body or clothes especially when one has to enter a Masjid because dropping of Wudhu

water-drops on to the floor of the Masjid is Makruh-e-Tahrimi (strictly forbidden).

21. Remembrance of the intention for Wudhu at the time of washing/wiping of organs
22. Reciting Durood Sharif and Kalimah-e-Shahaadah in addition at the beginning.
23. Do not unnecessarily mop the washed organs and if mopping is necessary, avoid drying them completely i.e. leave some wetness, because on the day of judgement it will be weighed with the pious deeds.
24. Do not shake hands after Wudhu as it is Satan's fan.
25. Sprinkling water on that part of the clothes which is closer to urinary organ.
26. Offering two Rak'at Nafil Salah after Wudhu if it is not at a Makrooh time. This Nawafil prayer is called Tahiyya-tul-Wudhu.

MAKROOHAT ACTIONS IN WUDHU

There are 15 Makroohat in Wudhu, these are listed below:

1. Sitting in a vile place for Wudhu
2. Draining the water used in Wudhu in a vile place
3. Dropping water droplets from wet Wudhu organs into lota etc. (While washing the face, drops of water usually fall into water carried in the hands. This should be avoided).
4. Spitting saliva, phlegm, or rinsing mouth in the direction of Qiblah
5. Using water in excess.
6. Using so less quantity of water that Sunnah cannot be followed. (Neither turn the tap on so much that causes waste of water nor so less that causes difficulty in following Sunnah).
7. Splashing water on face.

8. Blowing onto water while pouring over the face
9. Washing the face with only one hand.
10. Wiping the front of the neck.
11. Rinsing the mouth or sniffing water into the nose using left hand
12. Cleaning the nose with the right hand.
13. Using three sets of unused water to wipe the head three times
14. Using hot water heated by sun beams.
15. Closing the eyes and lips tightly. If these parts remained unwashed due to be kept tightly closed, the Wudhu would not be complete.

To abandon any Sunnah of Wudhu is Makrooh

NAWAAQIDH ACTIONS IN WUDHU - INVALIDATES WUDHU

There are around 12 Nawaqidh in Wudhu, these are listed below:

1. Excretion of stools.
2. To Urinate.
3. To break wind from behind.
4. For worms or stones to be excreted from the front or rear.
5. For the leaking of semen water or sperm.
6. For blood, puss to be released and for it to flow from its position.
7. For a mouthful of vomiting of food or water, or a slight amount of vomit of blood.
8. To become insane or to pass out.
9. To faint.
10. To be drunk or intoxicated so much that the feet stagger
11. Except for the Namaz-e-Janaaza, to laugh so loud that the person standing next to you can hear you.
12. To go to sleep.

If water is released from a hurting eye or puss that is released from a wound then this will break the Wudhu. As it is also an impurity therefore if it touches an item of clothing, then it is necessary for you to clean the clothes.

To laugh in Salaah that only you hear it yourself and no-one near you hears the laughter or voice then although your Salaah is broken, your Wudhu does not break. However if you laugh out loud then not only does your Salaah break but also your Wudhu.

Whatever moisture that leaves a person's body but does not break the Wudhu is not an impurity. For example the blood that stays in its position or vomit that is not a mouthful are all clean. Saliva, spittle, sweat and dirt are not impurities and therefore clean. If these items are stuck on the body or clothing, then the Salaah will count but you should have them cleaned, as this is better.

By showing your knees or body, or to look at your own or someone else's body or touch someone's body does not break the Wudhu.

If a milk drinking child vomited and if it is a mouthful then it is an impurity. If it touches something and is more than a fifty pence piece then it will make it impure. If the milk had not gone all the way in the stomach but had come back out from the throat then it is clean.

Whilst in the middle of performing Wudhu, and you break wind then perform the Wudhu again, and if the water that is held in the palm of the hand then this water is useless and you will need to start with fresh water.

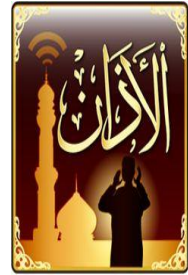
ADHAN - Call to Prayer

Adhan means to call people to Salaah.

Adhan is one of the significant signs of Allah Ta'ala. We must always respect the adhan.

Adhan is Sunnah for the five Fardh Salaah and the Jumuah Salaah (Friday).

Adhan should be called out on its prescribed time. If it was called out before the time, it will have to be repeated in the correct time.



The person who calls out the Adhan is known as a **Muazzin**.

In order to give the adhan a set of conditions must be adhered to.

1. The muazzin must be a male.
2. He must be sane / understanding.
3. He must have knowledge of the sunnah and masaa'il (rules and laws) of adhan.
4. He must have knowledge of the Salaah times.
5. He must be Muttaqi - a pious and upright Muslim (i.e. he must not be a person who commits sins openly).

Etiquettes for calling out the Adhan

1. Be in the state of wudhu.
2. Face the Qiblah.
3. Stand and call out the adhan.
4. Place the index finger into the ears when calling out the adhan.
5. Turn the face to the right when saying hayya alas-salaah and to the left when saying hayya alal-falaah.
6. Call out the adhan outside the masjid boundary.
7. Call out the adhan from a high place in a loud and clear voice.

THE WORDS TO THE ADHAN

AL-LAAHU AKBAR

AL-LAAHU AKBAR

Allah is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط

AL-LAAHU AKBAR

AL-LAAHU AKBAR

Allah is the Greatest

Allah is the Greatest

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط

ASH-HADU-AL-LAAILAAHA IL-LAL-LAAH

I bear witness that there is no God but
Almighty Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

ASH-HADU-AN-NA MOHAMMED-DAR-RASOOL-LUL-LAH

I bear witness that there is no God but
Almighty Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

HAY-YA A'LAS-SALAAH

HAY-YA A'LAS-SALAAH

Come to Salah

Come to Salah

حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الصَّلَاةِ

HAY-YA A'LAL FALAAH

HAY-YA A'LAL FALAAH

Come to Success

Come to Success

حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى الْفَلَاحِ

AL-LAAHU AKBAR

AL-LAAHU AKBAR

Allah is the Greatest

Allah is the Greatest

اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ ط

LAA ILAAHA IL-LAL-LAAH

There is no god but Almighty Allah

لَا إِلَهَ إِلَّا اللَّهُ

REPLYING TO THE ADHAN

When the adhan is being called out, one should stop whatever work they are doing, listen carefully to the adhan and reply to the adhan in the correct manner.

Whilst the Muazzin is calling the Adhan, it is Mustahab for all those who hear the adhan to repeat the words of the Muazzin, except for when the Muazzin says **حَى عَلَى الْفَلَاحِ** and **حَى عَلَى الصَّلَاةِ** we should reply by saying

LAA HAWLA WALAA QUW- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
WATA IL-LA BILLAAH

There is no might or strength except that which comes from Almighty Allah

When the Muazzin pronounces the words **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** for the first time you should say

QUR-RATU A'YNEE BIKA YAA قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ
RASOOLAL-LAH

O Rasoolullah! The coolness in my eyes is through you

When the Muazzin says **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** for the second time you should say

AL-LAAHUM-MA MAT-TI'NEE اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ ط
BIS-SAM-E'E WAL BASAR

O Allah! Make me enjoy vision and sight

The Adhan, is the same for all the Salaah's during the day except for the Early Morning Salaah, FAJR.

Fajr Salaah has special importance and hence the adhan has some additional verses that are added.

The additional verses are

**AS-SALAAH-TU KHAY-ROOM
MIN-NAN NAUM**

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

Prayer is better than sleep

The Muazzin will add these words after "Hayya alal Falaa" and will pray them twice.

After hearing this one should reply by saying

SADAQTA WA BARARTA

صَدَقْتَ بَرَرْتَ

You have spoken the truth and you have done your duty

DU'AA AFTER ADHAN

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَتِ سَيِّدَنَا مُحَمَّدَ
الْوَسِيلَةَ وَالْفَضِيلَةَ وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَّحْمُودَ الَّذِي
وَعَدْتَهُ وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

ALLAHUMMA RABBA HADHIHIL DA`WAT AT-TAMMAH. WAS
SALAT AL-QAIMAH. AATI SAYYIDINA MUHAMMADA NIL-
WASILATA WAL FADILAH. WADDA RAJATAR'RAFI'AH WA
BA`THU MAQAMAN MAHMUDAN AL-LADHI WA`ADATAHU
WA RUZQNA SHAFATU YAW'MAL QIYAMATI INNAKA LA
TUKHLIFAL ME`AD.

O Lord of this beautiful Adhan and the Salaah which will follow, give our Master Muhammad ﷺ Wasila and greatness and a very high station. And let him reach the Plain of Mahmood (Maqam-e-Mahmood) of which You have promised him and let us receive his Shafaa'at on the Day of Qiyaamah. Without doubt, You never go against Your Promise. O! Almighty Allah the Most Merciful and Great

Our Glorious Leader Sayyiduna Rasoolullah ﷺ said, "My intercession is necessary on the day of Qiyaamah for that person who recites durood shareef and then recites this du'aa after hearing the Adhan."

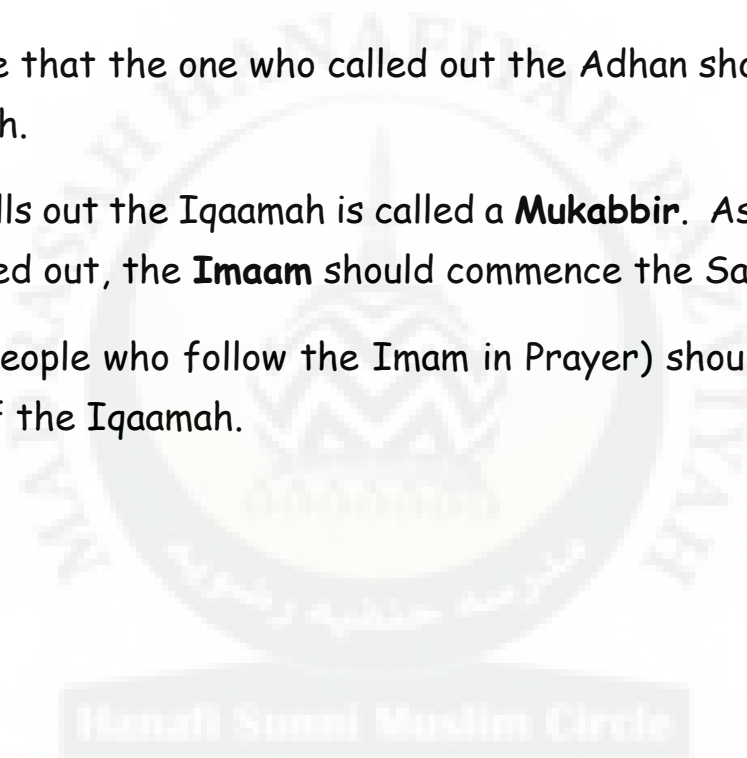
IQAAMAH - Second Call to Prayer

The **Iqaamah** is the second and final Call to Prayer and is uttered immediately before the beginning of the obligatory prayer indicating that it is actually time to perform the prayer, it is also known as **Takbeer**.

It is preferable that the one who called out the Adhan should also call out the Iqaamah.

The one who calls out the Iqaamah is called a **Mukabbir**. As soon as the Iqaamah is called out, the **Imaam** should commence the Salaah.

The **Musallis** (people who follow the Imam in Prayer) should also reply to the words of the Iqaamah.



WORDS OF IQAAMAH

The words of the Iqaamah are the same as the words of the adhan.
However, after:

HAY-YA A'LAL FALAAH

HAY-YA A'LAL FALAAH

Come to Success

Come to Success

حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى الْفَلَاحِ

One will add...

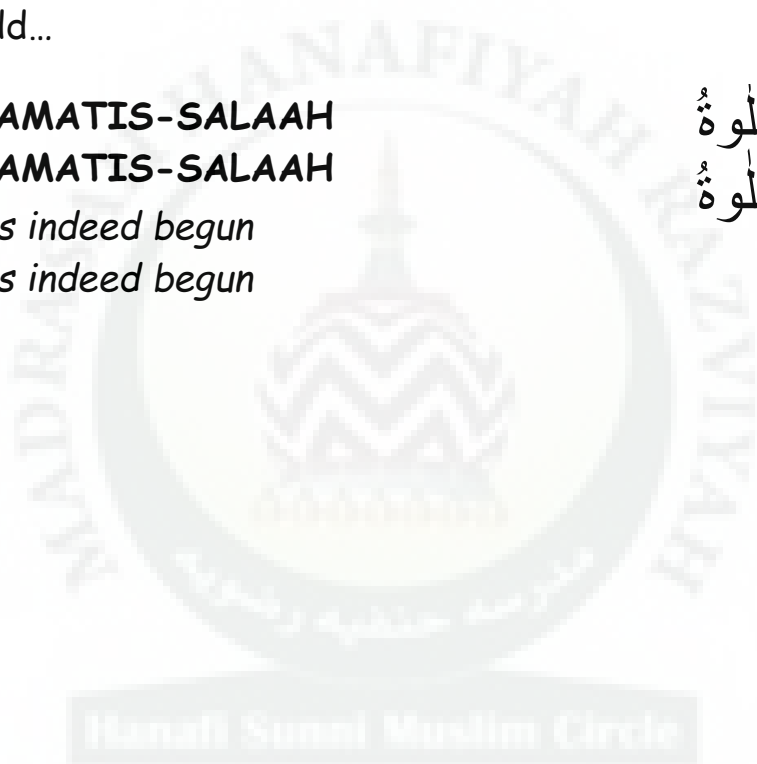
QAD QAAMATIS-SALAAH

QAD QAAMATIS-SALAAH

Prayer has indeed begun

Prayer has indeed begun

قَدْ قَامَتِ الصَّلَاةُ
قَدْ قَامَتِ الصَّلَاةُ







WHAT IS A HADITH?

HADITH or AHADITH are a collection of Sayings, and Actions of our Beloved Master, Most Beautiful Prophet Sayyiduna Mohammed ﷺ

In this section we will look at Hadiths that are relevant in our life, how we can relate to each one and practise them throughout our day.

Each Hadith will be categorised into five sections. The five sections are listed below:

1. IMAN

❖ Hadith relating to our Faith and Belief.

2. IBADAT

❖ Hadith relating to our Worship.

3. MU'AAMLAAT

❖ Hadith concerning how we deal with others.

4. MU'AASHARAH

❖ Hadith concerning how we should socialise with others.

5. AKHLAQ

❖ Hadith concerning how our character should be.

Hanafi Sunni Muslim Circle

PLEASE MAKE SURE YOU KNOW YOU'RE PREVIOUS HADITH

Hadith No 11 on Iman (Faith)

When you need to ask, ask from Allah

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

Nobody can give, without the will of Allah. Allah is pleased when someone asks Him.

Hadith No 12 on Ibadat (Act of Worship)

The best action in the sight of Allah, is
Salaah at it earliest time

أَفْضَلُ الْأَعْمَالِ عِنْدَ اللَّهِ الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا

One should prepare for Salaah as soon as its time sets in. One should not delay in performing Salaah.

Hadith No 13 on Mu'aamlaat (Dealings)

Goodness is for he, who earning is Halal

طُوبَى لِمَنْ كَسَبَهُ

To earn halal wealth is an act of worship, in which there is Barakah.

Hadith No 14 on Mu'aasharah (Social Life)

When you enter your home, make salaam to
its people

إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ

Make salaam to all, whether you know them or not.

Hadith No 15 on Akhlaq (Good Character)

A tell-tale will not enter Jannah

لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

Telling tales is a big sin, everyone dislikes those who have this bad habit

ALWAYS MAKE SURE YOU LEARN THE HADITH AND YOU
ACT UPON THEM!

PLEASE MAKE SURE YOU KNOW YOU'RE PREVIOUS HADITH

Hadith No 16 on Iman (Faith)

The best speech is the word of Allah

أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ

The Qur'an is the last book of Allah, sent as guidance to mankind. There is reward for the one who reads or listens to the Qur'an.

Hadith No 17 on Ibadat (Act of Worship)

Du'aa is the weapon of a believer

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ

Du'aa is an act of worship, and Allah is pleased with the one who makes du'aa.

Hadith No 18 on Mu'aamlaat (Dealings)

Whoever claims for himself what is not his, is not from amongst us (Muslim)

مَنْ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا

Good people do not take things that belong to other people, this is a very bad habit.

Hadith No 19 on Mu'aasharah (Social Life)

The pleasure of Allah, is in the pleasure of the father

رَضِيَ الرَّبُّ فِي رَضَى الْوَالِدِ

To disobey ones parent is a big sin. Allah is pleased with the one who keeps the parents happy.

Hadith No 20 on Akhlaq (Good Character)

Indeed, Allah is gentle and loves gentleness

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ

To be gentle is a very good habit, we should meet everyone with love and gentleness.

ALWAYS MAKE SURE YOU LEARN THE HADITH AND YOU ACT UPON THEM!



WHAT IS IMAN?

In this chapter we will learn about Iman in more details so that we can understand and practise our glorious religion as Allah ﷻ and His Beloved Messenger Sayyiduna Mohammed ﷺ expect us to.

The first level we have learnt about was **Islam**, the second level is to have **Iman**.

IMAN is to believe in Allah ﷻ, His Angels, His Books, His Messengers, and on the Last Day, as it mentions in the Holy Quran:

Allah ﷻ mentions in the Holy Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ

O you who have believe! Believe in Allah and His Messenger and the Book, which He sent revealed upon His Messengers and the Scripture which He revealed before.

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray". (Al-Nissa, 4: 136)

A person reaching the state of Iman is known as a **MU'MEN** (Believer).

The second level of faith (Iman) is more of an intellectual nature than the first level of faith (Islam), where a person is saved by worshipping Allah ﷻ through performing the obligatory Pillars of Islam.

WHO IS ALLAH ﷻ

A Mu'men believes that not only does Allah ﷻ exist but He is free from all forms and is capable of doing anything He wants.

ALLAH ﷻ is ONE. He is **PURE**, He is **UNIQUE**, and He is **FREE FROM ALL FAULTS**.

No one or anything is equal to Allah ﷻ, nor are they on the same level or higher than Him.

Allah ﷻ is "**WAAJIBUL WAJOOD**" (His existence is necessary). Allah ﷻ is '**QADEEM**' has always existed and will always remain. Eternity is only for Him and His characteristics.

With the exception of Allah's ﷻ Being and Attributes (such as Allah ﷻ being The Most Merciful, The Sustainer etc) everything else is "Haadis" meaning that it did not exist, and only came into existence after Allah ﷻ created them.

Whatever exists has been created by Allah ﷻ.

There is not the slightest thing that is outside of Allah ﷻ knowledge. The world, the universe, every single creation in existence has been created by Him.

Any person who says anything in the universe to be Qadeem (uncreated) or has a doubt in it being Haadis (created) is an unbeliever (Kaafir).

Allah ﷻ is self-sufficient. He is not dependent on anyone or anything rather the entire creation is dependent upon Him.

Allah ﷻ has no partners, He is neither a father nor a son, and neither does He have a wife, anyone who says otherwise is an unbeliever.

Today people tend to say that we are all "Children of God" this is totally improper and words of kufr (disbelief), and we should not say such words of disbelief.

Allah ﷻ is '**HAYY**', All Existing and the lives of everything are in His control. He gives life to whomsoever He wills and causes death to whomsoever He wills.

Allah ﷻ is '**QAADIR**', has power over everything that is possible (Mumkin). There is nothing possible that is out of his Power.

Allah ﷻ is '**ABADI**' and '**AZALI**', aware of all things that are hidden, and apparent, He knows all that has occurred in the past and that is going to occur in the future. Things may change, but His Knowledge does not change.

Allah ﷻ is aware of the fears and whispering of the hearts. There is no limit to his knowledge.

Allah ﷻ is '**RAHMAN**' All Splendid and Most Graceful.

Allah ﷻ is '**RAHEEM**', the Most Merciful. He is the one who forgives our sins and accepts our repentance.

Allah ﷻ is free from shape, size, space, direction, time and all that which is Haadith (created).

Allah ﷻ is free from all that which has shortages or defects. It is '**Muhaal**' (absolutely impossible) for there to be any shortages or defects in Allah ﷻ.

Anyone who thinks otherwise is a non-believer and of a devilish mind set, whose abode will be eternal hell-fire.

MAY ALLAH ﷻ PROTECT US FROM SUCH IGNORANCE!

One simple way of gaining knowledge of Allah ﷻ is by reading the Holy Qur'an, in fact with every verse of the Qur'an we can learn something about Allah ﷻ.

The verses of the Qur'an can be classified into five categories.

1. Verses speaking about Allah ﷻ directly - His names, attributes and actions.

أَلْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

All praise to Allah, to whom belongs whatever is in the heaven and the earth and to Him belongs all praises in the Hereafter. And He is All-Wise, the All-Aware. (Surah Saba 34:1)

In this verse we learn that Allah ﷻ is All Wise and Acquainted with everything, and that He is the Owner of everything.

2. Verses calling for the people to worship Allah ﷻ alone.

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

This is Allah, your Lord none is to be worshipped except He, the Creator of all things, so worship Him, He is Guardian over everything. (Surah Al-Anam 6:102)

Here we are told directly to worship Allah ﷻ alone, as He is the only One who has this right and who deserves to be worshipped.

3. Verses detailing the commands and the prohibitions of Allah ﷻ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful. (Surah Al-Imran 3:130)

In this verse, there is a clear command to avoid usury. We are informed through these verses, about what Allah ﷻ dislikes.

4. Verses honouring those who believe in Allah ﷻ and stating the rewards for believing.

وَإِذْ قَالَتِ الْمَلَائِكَةُ لَيَرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

And when the angels said, "O Mariyam, indeed Allah has chosen you and purified you and chosen you above the women of the worlds. (Surah Al-Imran 3:42)

Here, Allah ﷻ honours Sayyidah Mariyam (Mary). Through her story, we learn what pleases Allah ﷻ and how He rewards those who please Him.

5. Verses discussing those who disbelieve in Allah ﷻ and describing the punishments for not believing.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤١﴾ وَقَوْمَ إِبْرَاهِيمَ وَقَوْمَ لُوطٍ ﴿٤٢﴾ وَأَصْحَابُ مَدْيَنَ ۚ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٣﴾

And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Âd and Thamood deny [their prophets], and the people of Abraham and the people of Lot and the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach. (Surah Al-Hajj 22:42-44)

These verses are a clear example of what becomes of those who disbelieve in Allah ﷻ.

The punishment is severe, and this acts as a warning for us to guard our faith.

A Mu'men believes in everything that Allah ﷻ has mentioned in the Holy Qur'an. They believe that there are other intelligent creations of Allah ﷻ, the jinns and in particular **The Angels** ﷻ

THE ANGELS ﷉

Who are the Angels? What are they made from? What is their Role?

Sayyiduna Rasoolullah ﷺ has stated, "Angels are created from light, the Jinns from fire containing smoke, and Nabi Adam from that already mentioned to you. (Namely black, white and red sand as narrated from Ummul Mu'mineen Sayyidah Ayesha Siddiqah رضي الله عنها) (Sahih Muslim)

Angels ﷉ are the obedient and chosen servants of Allah ﷻ. They have "Noori" (ethereal, luminous) existence. They are innocent and are sinless they are neither of male or of female gender.

They do that which has been commanded by Allah ﷻ. They neither eat nor drink but exist only to worship and remember Allah ﷻ.

Of all the creatures of Allah ﷻ, the angels are the most plentiful. The exact number is known only by Allah ﷻ and by His Beloved Prophet Sayyiduna Rasoolullah ﷺ (whom Allah ﷻ has endowed with such knowledge).

Our Glorious Master Sayyiduna Mohammed ﷺ has mentioned;

"Verily, there is a river in Heaven, in which whenever Jibra'eel عليه السلام submerges his wings and shakes them, small droplets of water drip from it. From each droplet, an angel is created." [Fathul Baari]

Sayyiduna Jibra'eel عليه السلام has six hundred wings and each wing is so huge that when he spreads them out, they casts a shadow over the entire sky.

Rasoolullah ﷺ has stated, "There is one angel of Almighty Allah whose one side is in the East and the side is in the West. When anyone sends Durood Shareef upon me out of love and devotion, this angel dives into the Heavenly water and flutters his wings. From each drop that falls from his wings, Almighty Allah creates one angel who will be reciting Istighfaar (seeking pardon) for this person until the Day of Judgment." [Tafseer-e-Sura Alam Nashrah]

All angels have their (respective) assigned jobs.

Some angels are posted in paradise and some in Hell.

Some record good and bad actions of human beings.

Some angels develop and shape foetus in mothers' wombs.

Some question the dead in the graves or where they have died and some torment unbelievers and sinners.

Some angels are stationed on the blessed grave of Allah's ﷺ choicest Prophet, Sayyiduna Muhammad ﷺ and some convey or carry "Salaat-o-salaam" (invocation of Allah's ﷺ blessings) of the believers and present them to the Holy Prophet Sayyiduna Mohammed ﷺ.

Some angels are ordered to attend Islamic meetings and gatherings where the remembrance of Allah ﷻ is made or "Meelaad Shareef" is held i.e. where the greatness and excellences of the Holy Prophet ﷺ or where the stories of Awliya Allah are explained and mentioned.

Theres a special angel that is with all Mu'men, do you know who he is?

We can not see the angels, only those whom Allah ﷻ wills is able to see the angels and who are also able to speak to them. However at the time of death the believers will see the angels of goodness and unbelievers will see the angels of torment.

Some well-known Angels, as mentioned in the Qur'an and in the Hadith.

Sayyiduna Jibraeel ﷺ (Gabriel), the medium between Allah ﷻ and His Messengers.

Sayyiduna Mika-il ﷺ (Michael), the Angel of Sustenance - provides us with rain / wealth / health.

Sayyiduna Ezra-il ﷺ the Angel of Death - He takes the soul from our body.

Sayyiduna Israfil ﷺ the Angel of the Trumpet who is awaiting for Allah's ﷻ command, to blow the trumpet that will cause the world to end.

Ridhwan ﷺ the guardian at the gates of Paradise.

Malik ﷺ the guardian at the gates of Hellfire.

Kiramun and Katibeen, these are the angels who keep records for our good deeds and bad deeds.

Munkar and Nakeer, these angels will be present in our grave once we have been buried, they will question us on our belief in the world.

THE JINNS AND SHAIYTAN

A Mu'men believes that Allah ﷻ has created other beings such as Jinns.

The Jinn were created before mankind, and have been created from smokeless fire as Allah ﷻ has mentioned in the holy Qur'an

وَحَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۖ

"And the jinn: He created from a smokeless flame of fire."

(Ar-Rahman 55:15)

The jinn possess some characteristics in common with human beings, such as the ability to think and reflect; the ability to choose between good and evil.

They are intelligent beings. They are also responsible for their own actions, and they have received commands from Allah ﷻ to perform certain deeds and abstain from others.

It is recorded in Musnad of Ahmed and Sunan of Abu-Dawud that the Prophet ﷺ said:

"If you hear the barking of dogs or the braying of donkeys during the night, seek refuge in Allah from Shaytaan, because they can see what you cannot".

The Wicked and evil jinn are known as Shaytaan. There was a shaytaan from amongst the jinn, he lived among the angles and worshipped Allah ﷻ.

Ever since he refused to prostrate to Adam ﷺ out of pride, arrogance and envy, he was cast out of Heaven and out of Allah's ﷻ mercy.

After Shaytaan had lost hope of ever receiving mercy from Allah ﷻ, he promised Allah ﷻ that he will take all the jinn and mankind astray.

The jinn, including Shaytaan, eat and drink, marry and reproduce as the Prophet has mentioned:

“When one of you eats, you should eat with your right hand. And when one of you drinks you should drink with your right hand. Verily, Shaytaan eats and drinks with the left hand”.

The Qur'an tells us that the jinn have been given such power and ability to which humans have no access. Of these great speed is the most significant.

Read the story of Sayyiduna Sulaiyman ﷺ and Bilkis (Queen Shiba), as mentioned in the Holy Qur'an.

The jinn have the ability to take on the shapes of humans and animals.

On the day of the battle of Badr, Shaytaan approached the enemies of the Muslims in the form of a man called 'Suraqa Ibn Malik' and promised them aid and triumph but on seeing the Angels sent by Allah ﷻ to defend the Muslims, Shaytaan turned his back on them and ran away fearing for his life and the punishment that Allah ﷻ was about to unleash.

The jinns may also take on the appearance of certain animals, such as snakes, camels, donkeys, cows, dogs, or cats. But a black dog is their favourite.

Shaytaan is able to flow within the human body; this fact has been asserted by the Prophet ﷺ. However, the devils have no power over the pious and loyal worshippers of Allah ﷻ.

Allah says in the Glorious Qur'an:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

"Verily, those of My slaves, you have no control over them. And

Like humans, the jinn cannot go beyond the limits set to them by Allah ﷻ, for He says in the Glorious Qur'an:

يَعِشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ۖ ﴿٣٣﴾

"O Company of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah!)." (Surah Ar-Rahman 55:33)

Also, they are not able to open closed doors that have had the name of Allah ﷻ mentioned over them.

The Prophet ﷺ said "Close your doors and cover your vessels and tie up your water skins and put out your lamps, for Shaytaan (and the jinn) do not open a closed door, nor do they take off a cover or untie water skins".

Both the jinn and mankind were created for the same purpose; to worship Allah ﷻ, in the fullest sense of the word worship".

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"And I (Allah) created not the jinn and mankind except that they worship Me (Alone)" (Surah Qaf 50:56).

THE HEAVENLY BOOKS OF ALLAH ﷻ

A Mu'men believes that Allah ﷻ revealed His guidance to humanity in the four **Heavenly Books**.

As a Mu'men, we must accept and believe in all of the books of Allah ﷻ that have been revealed.

When we speak of Allah's ﷻ books, we are really talking about the revelations.

These revelations were sent by Allah ﷻ to His Prophets as guidance for mankind. As Muslims, we are obliged to believe in them all.

Sadly, most of Allah's ﷻ revelations have been lost, tampered with, or altered through the ages to create something very much unlike what Allah ﷻ had originally revealed.

Only one of Allah's ﷻ books is still in its original pure form as the night it was revealed, letter by letter, ayah by ayah and surah by surah that is none other than the Holy Qur'an.

These Books included the same message of guidance to humanity that has been summarized in the Holy Qur'an.

The Quran is such a unique book that no one can make another like it, whether the whole world tried together to make one, they couldn't.

The Quran is complete with all the knowledge and every aspect is enlightened.





It is the same now, fourteen hundred years later as it was when it was revealed, and will always remain the same.

No one knows how many books Allah ﷻ sent to us. It is possible that Allah ﷻ may have sent hundreds of revelations that were lost over time.

But no matter how many prophets, revelations, and books Allah ﷻ sent, we know the message has always been the same.

THERE IS NONE WORTHY OF WORSHIP EXCEPT FOR ALLAH ﷻ

Let's examine the different revelations.

SUHUF	SCRIPTURES	ADAM / NUH / IDRIS / IBRAHIM ﷻ	
TAWRAAT	TORAH	MUSA (MOSES) ﷻ	
ZABUR	PSALMS	DAWUD (DAVID) ﷻ	
INJEEL	GOSPEL / BIBLE	ISA (JESUS) ﷻ	
QUR'AN	KORAN	MOHAMMED ﷻ	

THE TAWRAAT

The Tawraat is usually referred to as the "Law" in the Qur'an, specifically, the Law of Sayyiduna Musa ﷻ (Moses).

Many people believe that the Tawraat that was revealed to Sayyiduna Musa ^p is the same as the Torah of the Jewish faith.

In some ways this is true, as the Torah does contain some of the truths revealed to Prophet Musa ﷻ. However, it is not completely accurate because the Torah consists of much more than just the law revealed to Moses.

No one really knows the full history of the Torah, and there are several different versions of it.

The Tawraat that the Muslims accept as the true commands of Allah ﷻ is that which was directly revealed to Sayyiduna Musa ﷻ. While that

message is still alive today in the message of the Qur'an, the actual text has been lost.

THE ZABUR (BOOK OF PSALMS)

The Zabur is the book of Allah ﷻ that was revealed to Sayyiduna Dawud ؑ (David). It means "songs" in Arabic, as this revelation came to Sayyiduna Dawud ؑ in the form of a series of songs or chants.

But like the Tawraat, the original text is no longer with us. The modern psalms that are present in the Bible today are not the same songs revealed to David. Many scholars believe that the psalms of today were written by several authors from different times.

The psalms of today are important to both the Jewish and the Christian faiths. However, they have very little relevance in Islamic life.

Since Sayyiduna Dawud ؑ preached Tawheed (monotheism), his original message is still preserved in the Qur'an.

THE INJEEL

The Injeel is the book of Allah ﷻ revealed to Sayyiduna Isa ؑ (Jesus). Injeel means evangelion, or gospel book. It is often just translated as the Gospel.

Like the Tawraat, many people make the mistake of stating the Injeel is the New Testament of the Bible. But that is far from the truth.

The New Testament consists of written work attributed to some of Jesus' disciples. And a good portion of the New Testament was written by Paul, who was not a disciple at all.

Most modern scholars have concluded it is highly unlikely that Jesus' actual disciples wrote any part of the New Testament.

While there may be some truth in the writings popularly known as the Gospels of Mark, Luke, John, and Matthew, Muslims are not obliged to follow them.

The only Gospel we are concerned with is the Gospel of Jesus. But like many other books of Allah ﷻ, the actual text is no longer available.

Like all of the other books of Allah ﷻ, the message of the Injeel is preserved in the message of the Holy Qur'an.

THE HOLY QUR'AN

The Qur'an is the final book of Allah ﷻ. It was revealed through Sayyiduna Mohammad ﷺ.

Its primary message is the message of Tawheed, or Islamic Monotheism.

The Qur'an is the only one of Allah's books that is still available in the original text. Allah ﷻ has promised in the Qur'an that his message will be preserved forever, and 1400 years later, that is still true.

The preservation of the Qur'an was done in a magnificent and fool proof manner. Since the time of Sayyiduna Mohammad ﷺ, Muslims have made it a practice to memorize all or parts of the Qur'an. During the time of Sayyiduna Mohammad ﷺ, there were many Muslims that memorized the Qur'an in its entirety.

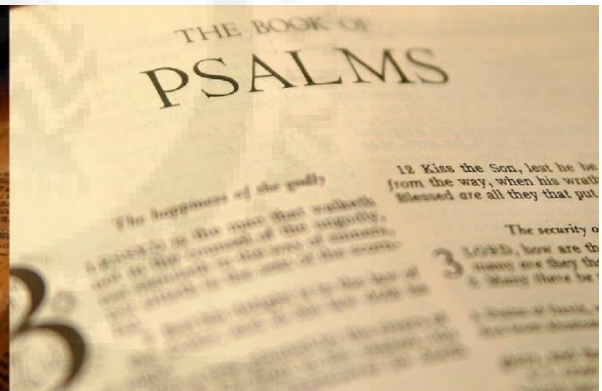
The Qur'an was put in full written form just a few years after Sayyiduna Mohammad ﷺ physically passed away from this world. Not centuries later like the Bible. If anyone had made a mistake, then there were hundreds of others companions of the Prophet ﷺ to correct them.

The tradition of memorizing the Qur'an still holds true. You can visit any masjid across the world and you will meet a number of Hafez ul-Qur'an (Keepers of the Qur'an). These are people who have memorized the entire Qur'an.

The Qur'an that we use today is exactly the same as the one used over a thousand years ago. Since the Qur'an is in Arabic, we always have one, standardized version.

Even if every single Qur'an in print today were destroyed, and every computer disk holding the Qur'an were destroyed, and every audio cd, dvd, or film with the Qur'an were destroyed, it could be reproduced in a matter of hours.

The Qur'an is the final book of Allah ﷻ and its core message envelopes the message of all of Allah's ﷻ books.



THE PROPHETS AND MESSENGERS OF ALLAH ﷺ

A Mu'men has to respect and love all the previous **Messengers of Allah** ﷺ, and should not differentiate one from the other, or side with one against the other.

Who is a Nabi (Messenger) and Who is a Rasool (Prophet)?

A Rasool is a prophet of Allah ﷻ who has received a 'Wahi' (revelation) meaning a Shari'at (Codes of Law) from Allah ﷻ for the guidance of mankind to show people the path to the Allah ﷻ.

A Nabi is the one who is also the prophet of Allah ﷻ, but they did not receive a new revelation but followed and came to reaffirm the shari'at of the earlier Rasool.

Wahi descend upon a Rasool, through either an Angel or directly through a dream.

A Rasool is always a Nabi by birth but not every Nabi is a Rasool.

It is not compulsory upon Allah ﷻ to send the prophets. It is only through His Grace that He sent down prophets for the guidance of mankind.

All of Allah's ﷻ prophets were human and men, never has there been a Jinn or has there been a female prophet.

One cannot attain prophet-hood through striving or through worship. This is something that Allah ﷻ, through His Grace bestows it upon whom He Wills.

Verily, He has given it to those, whom He has made worthy of this position, who are pure from all undesirable qualities, and with the most exalted of character and has passed through the various levels of closeness and whose, body, words, actions and movements are pure from all that which is disliked.

Those who believe that they can become prophet due to their effort are infidels (Kafir) and those who believe that a prophet's prophecy can be taken away from them are also infidels.

The Prophets ﷺ are Ma'soom (immune from Sin)

The Prophets ﷺ and the Angels ﷺ are Ma'soom, meaning they are completely immune from sin and therefore cannot commit a sin. Except for the Prophets ﷺ and the Angels ﷺ, no other of Allah's ﷻ creation can be said to be Ma'soom.

If one believes that an Imam or a Wali (Friend of Allah ﷻ) are also Ma'soom then they are misguided and have deviated from the right sect. Regardless of how high a rank of a Wali is, they can never be equal to a Prophet.

Those who say that the message of Allah ﷻ is sometimes not passed on by a Prophet due to the fear of people or some other reason, is a disbeliever.

It is absolutely impossible for a Nabi to make mistakes and errors in propagating the commands of Allah ﷻ.

Allah ﷻ has bestowed the knowledge of the unseen upon the Ambiya-e-Kiraam ﷺ.

The Ambiya ﷺ came to earth to inform us of the unseen. If Jannah, Jahannam, Hashr, punishment and reward are not unseen, then what are they?

From the first prophet of Allah ﷻ Sayyiduna Adam ﷺ to our beloved Master Sayyiduna Mohammad ﷺ, Allah ﷻ has sent many prophets into this World.

Although the exact number of prophets sent by Allah ﷻ is known only by Allah ﷻ and by the given knowledge from Allah ﷻ to the Ambiya ﷺ, it has been estimated that approximately 124,000 prophets were sent to this world.

The last of all Prophets and the most virtuous of all creations, is Allah's ﷺ Most Beloved our Master Sayyiduna Ahmed Mujtaba Mohammad Mustapha ﷺ.

After the beloved Prophet ﷺ **THERE CAN NEVER BE NOR WILL THERE EVER BE** any other Prophet

Whoever believes that there will be another Prophet is misguided and a Kafir (infidel), they will need to make sincere repentance to Allah ﷻ for forgiveness.

To respect a Nabi is "Fardh-e-Ain" (meaning that it is compulsory upon every individual). The slightest disrespect or falsification of the word of any Nabi is Kufr.

Some of the prophets mentioned in the Holy Qur'an are listed below.

ADAM ﷺ

IDRIS ﷺ

NUH ﷺ

LUT ﷺ

SALEH ﷺ

HUD ﷺ

IBRAHIM ﷺ

ISMA'IL ﷺ

ISHAQ ﷺ

AYYUB ﷺ

YUSSUF ﷺ

YA'COUB ﷺ

SHU'AIB ﷺ

MUSA ﷺ

HARUN ﷺ

SULAYMAN ﷺ

DAWUD ﷺ

DHUL KIFL ﷺ

ILYAS ﷺ

ALYASA ﷺ

YUNUS ﷺ

ISA ﷺ

YAHYA ﷺ

ZAKARIYA ﷺ

SAYYIDUNA MOHAMMED ﷺ

AI-QADA WAL QADR / TAQDEER (DESTINY)

A Mu'men believes in **Al-Qada wal Qadar** (divine fate and destiny), of both the good and the evil. This is a belief in the ability of Allah ﷻ to predict our behaviour. (Predestination)

Allah ﷻ has written for us all good and bad as they are to happen and as it was to be done.

If Allah ﷻ wrote a bad action for a certain person, then it was because that person was to do that bad action. Likewise if the person was to do something good, then Allah ﷻ would have written good for him.

Allah's ﷻ decree did not force any person to do anything this is known as Taqdeer (fate/destiny).

The Holy Prophet ﷺ has said that one who rejects Taqdeer is like the fire worshippers in this nation.

Many people commit sins and say that they committed this sin due to it being written by Allah ﷻ in their Taqdeer, this concept and thinking is incorrect.

Allah ﷻ with His self-knowledge knew that they were going to sin, so He wrote that which they were going to do. It is not the case that His writing has forced them to commit that sin.

An example to understand this concept would be if a five year old boy stands in front of a bus and he says to his elder brother, 'I am going to pick up this bus.'

His elder brother says, 'You will not be able to pick it up.' The boy tries, but is unable to pick it up. The elder brother knew that his younger brother would not be able to pick up the bus, but could this have been the reason as to why the boy was unable to pick up the bus? Definitely Not

The Decree of Allah ﷻ that is written on Al-Lawh Al-Mahfuud before the creation of the universe. This destiny written in the preserved tablet is never changed and encompasses everything that will be.

Fate is classified into three categories

1. Mubram-e-Haqeeqi refers to inevitable fate and is not changeable.
2. Mu'allaq Mahz refers to that which is evidently pending the books of the Angels and can be changed.
3. Mu'allaq Shabi Ba Mubram refers to that which is not evidently shown to be pending in the books of the Angels, but it is in the Knowledge of Allah ﷻ, that it is a pending situation (can be changed for example through the dua of Allah's ﷻ chosen servants or by giving sadaqah (charity)).

Mubram-e-Haqeeqi cannot be changed. If the Pious servants of Allah ﷻ intend to intercede in these issues, then their thoughts are diverted from such issues.

When the Angels descended upon the nation of Sayyiduna Lut ﷺ with punishment, Sayyiduna Ibrahim ﷺ who was very merciful began to present the case for these infidels in the Court of Allah ﷻ.

Allah ﷻ mentions in the Holy Qur'an:

تُجَادِلُنَا فِي قَوْمِ لُوطٍ

"He began protesting with Us regarding the nation of Lut" (Surah Hud

11:74)

In this verse, the Holy Quran has refuted those irreligious people who say that the Most Pious servants of Allah ﷻ have no say in His Exalted Court.

Allah ﷻ addressed Sayyiduna Ibrahim ؑ by saying,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

"O Ibrahim! Do not plunge in this thought. No doubt, the Command of your Lord has come, and no doubt the torment is to approach them that cannot be averted." (Surah Hud 11:76)

This is an example of Mubram-e-Haqeeqi.

Mu'allaq items refer to those items of fate which can be reached and changed through the supplication of the Salf-e-Saliheen (Pious Predecessors) and the Awliya (Friends of Allah ﷻ).

It is concerning this that Sayyiduna Ghaus-e-Azam a mentioned, "I can cause Qada-e-Mubram to be alleviated."

It is mentioned by Rasoolullah n that 'Verily Du'aa wards off Qada-e-Mubram'

The issues relating to fate (Taqdeer) cannot be understood by ordinary minds.

To go too deep into trying to understand this can lead to destruction. Sayyiduna Abu Bakr Siddique a and Umar-e-Farouk a were even asked not to discuss this issue at length.

All that one needs to know is that Allah ﷻ did not create us like the animals, stones or other lifeless objects. We have been given the ability of deciding whether to do a certain thing or not. With this ability, we have also been blessed with intelligence that we may differentiate between the right and the wrong, what benefits us and what sets us at a loss.

We have also been blessed with all the necessary means to do what we need to and it is for this, which we are going to be answerable.

To think that you are totally powerless or completely powerful is a deviation from the true path.

To do evil and to attribute it to Taqdeer (fate) or to attribute it to the Will of Allah ﷻ is an improper theory. The law is this, that when you do any good, then say that it is from Allah ﷻ grace and if you do anything wrong or bad, then we need to attribute these actions to the evils and mischief of our own desire (Nafs).

A Mu'men believes that this life is a test, in which all our deeds and activities are recorded by the angels.

Our supplications and deeds do change destiny.

Good deeds are a source of an increase in one's sustenance, and can avert calamities.

Sins result in a decrease in one's sustenance.

Never underestimate a good deed, you don't know which 'Hasanah' will be your ticket to Jannah.

"Never belittle a good deed, even if it is meeting your brother with a happy face."
[Muslim]



THE DAY OF JUDGEMENT / YAUM'E-QIYAMAH

We will be held accountable for the entire test when we meet our Creator on the **Day of Judgement**.

The belief in the Last Day is an acknowledgement of accountability and the reckoning.

The Day of Reckoning; The Day of Resurrection, The Day of Mustering are different names that are attributed to Yaum'e Akhirah.

This is the day when we will be gathered on the plains of Hashr, before Allah ﷻ, this is where we will be given our Naama-e-Aamal (Book of Deeds).

That will be a fearful day. The hidden things will be disclosed and nobody will be safe. The Prophet ﷺ said: "On the Resurrection Day, people will emerge from their graves without shoes or clothes. Some will come riding on animals, some on foot and some on their faces, being dragged towards the plains of resurrection by the Angels."

One companion ^a asked: "O Prophet of Allah, how will they come walking on their faces?"

He said: "He who can make men walk on foot, can also make them walk on their faces. Man denies what he is not accustomed to. If man did not see serpents crawling on their bellies, he would not have believed it. He who walks without foot would have disbelieved one who walks on foot."

They will then stand and wait for their judgement and fate. It has been mentioned that the ground will be made of copper. The sun will be glowing in full strength and will be just above people's heads. With the intense heat, people's brains will start boiling and their tongues will become as dry as thorns in their mouths.

Imagine that presently, the Sun is four thousand years distance away from the Earth and the rear of the Sun is facing us. On the Day of Resurrection the sun will face us and be about one mile above our heads.

On this day there will be no shade except for the Shade of Allah ﷻ which will be destined for the pious.

The Prophet ﷺ said: "On the Day of Resurrection, the sun will come very near the earth and men will perspire. It will rise up to the waists for some, to the feet of some, to the knees of some, some will drown in it."

In the vast field of Resurrection, all the creations will be looking upwards without any talk and with fearful heart for a period of 300 years. There will be no food or drink and no breeze. The Prophet ﷺ read this verse:

"On that day, everyone young or old will be asked of his deeds in the world. Every man among you will stand before God and there will be no screen between him and God.

Allah ﷻ will say to people: Did I not give you life? Did I not give you wealth? Did I not give you health? What did you do with these great gifts that I bestowed upon you?"

Reckoning on the last day is the truth. We are definitely going to be accountable for our deeds.

On the day of Qiyaamat each person will be handed his books of deeds. The obedient servants of Allah ﷻ will receive it in their right hands and the sinful ones in their left hands.

The disbelievers chest will be torn open and his hands will be thrust into the chest and pulled out through his back. Then his deeds will be handed over to him.

This one day of Qiyaamat will take fifty thousand worldly years to pass and it will be a day full of the most testing hardships and difficulties.?

This day will be made very easy for the pious and chosen servants of Allah ﷺ. For these pious servants, the fifty thousand year day will pass like the amount of time that it takes to read one Fard Salaah, and in reality, it will pass even faster than that. For some, this day will pass as fast as the blink of an eye.

The greatest blessing upon the Muslims on that day will be the great opportunity of seeing Allah ﷻ. There is no blessing greater than this. Once a person sees Allah ﷻ once, he will enjoy the blessing of the Divine Vision forever. It is something that he shall never forget.

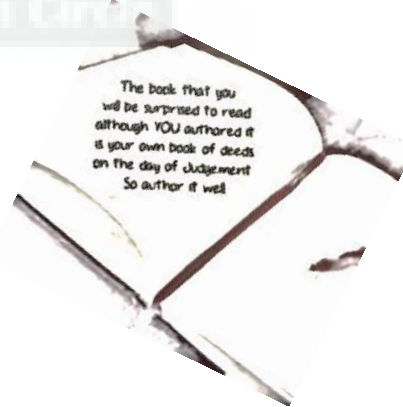
The first person to come out from their grave and make Deedar (seeing Allah ﷻ) will be the Most Honourable, Most Glorious, Most Esteemed, Most Treasured Prophet Sayyiduna Mohammed ﷺ.

Up to this point, we have very briefly discussed the issues relating to the Day of Resurrection.

After the entire day of reckoning ends, we will enter our final abode, which is eternal and forever.

Some will receive the abode of peace and tranquility which is called Jannah (paradise) whilst others will enter the abode of pain and suffering which is called Jahannam (hell).

It has been stated that the Day of Qiyamah will be on a Friday, the 10th of Muharram.



LIFE AFTER DEATH - RESURRECTION

To believe in **Life after Death** (Resurrection), when we will awake from our graves, at the second blowing of the trumpet and taken towards the last day where we will meet our Lord, Allah ﷻ.

Every single person that is born into this world has a set lifespan, which cannot be increased or decreased. When the time of death is apparent, then Sayyiduna Ezra-il عليه السلام will come to remove our soul.

At the time of death the person dying is surrounded by Angels. The angels of mercy come to a Muslim and for the infidels the angels of punishment appear.

A Muslim's soul is taken out with ease and is then taken with respect by the Angels of mercy.

An infidel's soul is taken out with great pain and the Angels of punishment take it with disgrace.

After death the soul stays in the world of 'Barzakh' meaning the domain or the barrier between life and The Day of Resurrection.

To believe in reincarnation, that the soul goes into another human body or an animal's body or into trees or a plant etc. is incorrect belief and is Kufr.

What is death?

When the soul comes out of the body, this is known as death. However, the soul does not disintegrate but remains in the world of 'Barzakh'.

According to faith and deeds performed, a different place is fixed for the soul to remain. Until the day of resurrection it stays in that place.

Some stay underneath the 'Arsh' (above the skies), some remain at 'Aala Eliyyeen' (the highest point), some remain at the well of Zam Zam and some remain in their grave.

The souls of infidels are imprisoned. Some are imprisoned in the well of 'Barhoot' (a well in the barren arid desert, in Yemen), some in 'Sajeen' (the lowest point in Earth), some at their place of cremation or burial.



In any situation the soul does not die or disintegrate but remains unchanged.

Whatever the position and whatever the state of the souls is, it always remains connected to the body. If the body feels pain the soul also feels the pain. If the body is relaxed, the soul is also relaxed.

When someone visits the grave, it sees the person and recognises them and listens to what they are saying.

In relation to the Muslim's soul it is stated in the Hadith Sharif that when a Muslim dies, its path is opened and it can go wherever it pleases.

Those who believe that the soul can die and disintegrate are 'bud mazhab' meaning from a deviated sect.

When the deceased is laid to rest in the grave, the grave presses that person. If they were a Muslim, then it is like when a mother hugs her child very tightly with love.

If they were an infidel then the grave presses that person with such force, that the ribs from the right shoot out from the left and the ribs from the left shoot out from the right.

When the people begin to leave after the burial, the dead person hears the footsteps of the people leaving.

At that time two angels called 'Munkar and Nakeer' come tearing through the earth with their teeth, their faces look very fearful and scary. They have black bodies and huge blackish blue eyes blazing with fire. They have long matted hair and teeth are of many hand lengths. They wake up the dead shaking them vigorously.

With great strength and with a deep harsh voice the Angels asks the following three questions:

'Who is your Lord?'

مَنْ رَبُّكَ

'What is your Religion?'

مَا دِينُكَ

مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ

'What did you use to say about this person?'



If the deceased is a Muslim, he will reply by saying:



'My Lord is Allah'

رَبِّيَ اللَّهُ

'My Religion is Islam'

دِينِي الْإِسْلَامُ

'He is Allah's Beloved Prophet ﷺ'

هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

رَضِيَ اللَّهُ بِمَا رَأَى وَيَا إِسْلَامَ بَيْنَا
وَبِمُحَمَّدٍ نَبِينَا وَرَسُولِنَا

Then a voice from the skies will be heard saying "My servant has spoken the truth. Prepare for him/her the bed of Jannah, adorn him/her with the garb of Jannah and open the doors of Jannah for him/her.'

The cool and fragrant breeze of paradise will flow into the grave and the grave will be extended for as far as his eyes can see. It will then be said to him, 'Sleep like a bridegroom sleeps'.

For the sinful, there will be punishment according to their sins. This punishment will continue for a time then from the prayers of the pious or from 'Esaal-e-Sawab' (good acts performed by people for the dead's forgiveness) or from prayers for their forgiveness or simply

from the mercy of Allah ﷻ this punishment will stop. Then there will be relaxation.

If the dead is an infidel, then they will not be able to answer the questions and they will say

هَاهَا لَا أَدْرِي

'Shame for I know nothing'

Now a caller will shout "He is a liar, lay the table cloth of fire for him, and give him clothes of fire to wear and open the doors of hell (Jahannam) for him".

For a disbeliever, the Barzakh is a place of agony and humiliation. An Angel who is blind and dumb will be put in charge of the disbeliever's soul and body. This angel will have a sledge-hammer, made of iron or some heavy metal.

It has been stated that if the hammer was struck on a mountain then the mountain will turn into dust. He will beat the body of the disbeliever with it and his cries of pain and agony will be heard by everything between the east and the west except by men and jinn, and he will become dust - then Allah ﷻ will make the evil body whole again and this will continue till the Day of Judgment!

The door to hell will be opened in his grave and will spread out for him sheets of hell fire - some of hell's heat and pernicious wind will come to the soul, and his grave will be compressed, so that his ribs will be crushed together- his limbs caught up one amongst the other.

The disbeliever's grave will be full of frightful snakes and scorpions and his sins will also take the shapes of dreadful dogs and wolfs to torment him.



Who Will Not Be Asked Questions in the Grave?

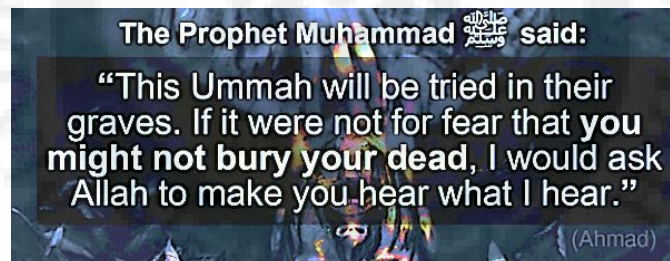
The Following People Will Not Be Questioned in the Grave:

1. The Prophets (nor will the grave tighten around them)
2. Muslims who die on a Friday or in Ramadan while fasting

Who's Body Is Not Eaten by the Soil?

- The Prophets ﷺ
- The Martyrs ∇
- The Friends Of Allah ﷺ (Awliya ∇)
- A Hafidh of the Qur'an who also acts upon what they have learned
- Someone who has never committed a sin

Those who pray Durood Shareef at all times.



Hanafi Sunni Muslim Circle



SEERAH

SEERAH OF RASOOLULLAH ﷺ

THE PEOPLE OF ARABIA

Makkah is in Arabia. The people of Arabia are called Arabs.

Most of the Arabs lived in the cities whilst others lived in tents in the desert.

The Arabs were very cruel people, they cheated, they drank wine and alcohol, and they placed bets and gambled.

The Arabs forgot to pray to Allah ﷻ. They changed the Holy Kaaba. They put idols in the Holy Kaaba, the House of Allah ﷻ and they prayed to these idols.

THE PROPHETS ﷺ FAMILY

He is Mohammed ﷺ, the son of Abdullah ﷺ, son of Abdul Mutallib ﷺ, son of Hashim, son of Abd Munaaf, son of Qusay, son of Kilab, son of Murrah, son of Ka'ab, son of Luwah, son of Ghalib, son of Faher, son of Malik, son of Nazar, son of Kinana, son of Khuzayma, son of Mudraka, son of Ilyas, son of Muzar, son of Nizaar, son of Ma'add, son of Adnan.

Our Beloved Prophet Sayyiduna Mohammed ﷺ is the supreme leader of entire human race, the Unlettered Prophet ('Nabi ul Ummi') who is a 'Makki' as regards to birthplace and is a 'Madani' by immigration and by his final resting place.

His great grandfather Adnan 'was from the descendants of Prophet Ismail ﷺ who was the 'Zabeeh Allah' (the one to be sacrificed for Allah ﷻ), the son of the Prophet Ibrahim ﷺ who was the 'Khaleel Allah' (the friend of Allah ﷻ).

His grandfather Abdul Mutallib ﷺ, son of Hashim was the leader of the Quraysh tribe, the custodian of Holy Haram, and was the most respected amongst the descendants of Prophet Ismail ﷺ. The descendants of Prophet Ismail were the most respected and supreme amongst all the tribes of Arabs.

Our Nabi Mohammed ﷺ was born in the city of Makkah, on Monday, the 12th of Rabi-ul-Awwal.

Our Nabi Mohammed ﷺ belonged to the tribe of Banu Hashim.

His ﷺ father's name was Sayyiduna Abdullah ﷺ who passed away before our Prophet ﷺ was born.

The first woman to foster the Beloved Prophet ﷺ was the slave girl of Abu Lahab - Sayyidah Suwayba ﷺ. She was the one who had brought the glad tidings of the Prophet's ﷺ birth to Abu Lahab and was freed by him as a Reward.

It was the custom of the Arabs to send their children to the countryside in order to grow up in more natural environment and healthy weather and for the people of Makkah, the area of Banu Sa`ad was the most preferable place.

Our Prophet's ﷺ mother Sayyidah Amina ﷺ also sent the Prophet ﷺ to the country-side.

Sayyidah Halima ﷺ was blessed with the opportunity of taking the Prophet ﷺ to the country side and nurturing him in the healthy environment.

Sayyidah Halima ﷺ noticed that as soon as she took our Nabi ﷺ, the blessings of Allah ﷻ bestowed upon her. She was not short of anything in her home, after a few years, she brought him back to his mother.

After experiencing so much of blessings, Sayyidah Halima ﷺ requested to Sayyidah Amina ﷺ, if she could take him back with her for another two years. Sayyidah Amina ﷺ was a generous and sincere lady and she gave the permission for Sayyiduna Rasoolullah ﷺ to go back with Sayyidah Halima ﷺ.

Once, when the Beloved Prophet ﷺ was playing with his foster brother behind the house of Sayyiduna Halima ﷺ with lambs, his foster brother came running to Sayyidah Halima ﷺ and said: "Two men in white dress came to the Qurayshi brother, they made him lie down and have cut open his stomach!"

Sayyidatuna Halimahtun al - Saadiah

This is known as 'Shaq-E-Sadar'.

Sayyidah Halima رضي الله عنها mentions that "On Hearing this, I and my husband rushed to the Beloved Prophet صلى الله عليه وسلم and saw him standing with his face pale.

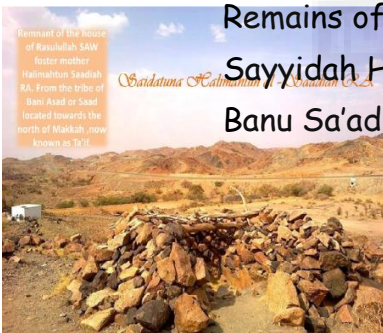
My husband embraced him and asked: "What happened to my son?" Upon this, the Beloved Prophet صلى الله عليه وسلم replied:

"Two men in white dress came to me, and made me lie down. Then they cut opened my stomach and took out something from inside and threw it away and brought my stomach to its original form."

Sayyidah Halima رضي الله عنها due to concern brought Our Prophet صلى الله عليه وسلم back to his mother. Our Prophet صلى الله عليه وسلم stayed with his mother Sayyidah Amina رضي الله عنها for a few more years and thereafter she passed away, when He صلى الله عليه وسلم was six years old.

His grandfather, Sayyiduna Abdul Muttalib رضي الله عنه then took care of Prophet Mohammed صلى الله عليه وسلم, but his grandfather also soon passed away. Our Nabi Mohammad صلى الله عليه وسلم was now eight years old.

Thereafter his uncle, Abu Talib, took care of him. Abu Talib was very fond of his nephew and loved him very much. He treated him like his own son.



Remains of the blessed house of Sayyidah Halima رضي الله عنها in the area of Banu Sa'ad, North of Makkah.

Blessed Grave of Sayyidah Halima رضي الله عنها
bint Abu Dhuayb
Died 8 Year AH
Jannatul Baqi, Madinah Shareef.



THE PROPHET ﷺ AS A MERCHANT

Abu Taalib was a merchant by profession. Abu Talib was poor, and his nephew felt obliged to do what he could to earn his own livelihood. This he did mostly by pasturing sheep and goats, and he would thus spend day after day alone in the hills above Mecca or on the slopes of the valleys beyond.

On one occasion when Mohammad ﷺ was about twelve, Abu Taalib took the young Prophet ﷺ with him on a business trip to Syria. On the way they passed a place called Bostra where there was a Monastery, which had been lived in by a Christian monk for generation after generation. When one monk died, another monk took his place and inherited all that was in the monastery including some old manuscripts.

Amongst these was one which contained the prediction of the coming of a Prophet to the Arabs; and Buhaira, the monk who now lived in the monastery, was well versed in the contents of this book, which interested him all the more because, like Waraqah, he too felt that the coming of the prophet would be in his lifetime.

He had often seen the Meccan caravan approach and stop not far from his monastery, but as this one came in sight his attention was struck by something the like of which he had never seen before. A small low-hanging cloud moved slowly above their heads so that it was always between the sun and one or two of the travellers. With intense interest he watched them draw near. But suddenly his interest changed to amazement, for as soon as they halted the cloud stopped to move, remaining stationary over the tree beneath which they took shelter, while the tree itself lowered its branches over them, so that they were doubly in the shade.

Buhaira knew that such a sign, though unobtrusive, was of great importance. Only some great spiritual presence could explain it, and immediately he thought of the expected Prophet.

Could it be that he had at last come, and was amongst these travellers?

Buhaira sent a message to the people of the caravan that he had prepared food for them and that they should all come and eat before they leave.

As the group of people came, Buhaira noticed that who he was looking for was not amongst them, so he asked if anyone has been left behind, to which they said yes a young boy who was looking after the caravan.

Buhaira asked for this young boy to be called to partake in the meal. One glance at the boy's face was enough to explain the miracles to Buhaira, and looking at him attentively throughout the meal he noticed many features of both face and body which corresponded to what was in those scriptures.

So when they had finished eating, the monk went to his youngest guest and asked him questions about his way of life and about his sleep, and about his affairs in general.

Mohammad ﷺ readily informed him of these things for the man was respected and the questions were courteous and benevolent.

Buhaira had already felt certain, that this was the Final Messenger of Allah ﷺ, however to remove any doubt he had he asked the Prophet ﷺ to show him His back.

Our Prophet ﷺ did not hesitate to take off his cloak so that he might see his back.

Buhaira saw between the shoulders, the very mark he expected to see, the seal of prophet hood, in the same place as it was described in the previous scriptures.



Buhaira turned to Abu Talib and requested that he takes his brother's son back to his country, and guard him against the Jews, for by God, if they see him and know of him that which I know, they will plot evil against him."

THE PROPHET'S ﷺ MARRIAGE

Our Prophet Muhammad ﷺ was an honest merchant and was the most trusted among the people of Arabia.

He ﷺ always spoke the truth, so people called him As-Sadiq, the Truthful One. He was also very honest and people trusted him, they called him Al-Amin, the Most Trustworthy.

Sayyidah Khadijah ؓ was a wealthy lady from the tribe of Quraish. She was a widow and traded in different places. She required a trustworthy and an intelligent person to run her business. At around this time, Sayyidah Khadijah ؓ had heard the people of Makkah refer to Sayyiduna Mohammad ﷺ in excellent and praiseworthy terms. Accordingly she decided to employ Nabi ﷺ as this trustworthy and honourable person was ideally suited to run her business affairs. The first trip that Rasoolullah ﷺ undertook for Sayyidah Khadijah ؓ was to Syria, where he was put in charge of a trading caravan. She sent her slave Maysarah to assist him.

During this journey, another Christian Monk by the name of Nastoora met Mohammed ﷺ under the same tree that the Prophet ﷺ rested some 15 years before. After looking at the features of Nabi ﷺ, he bore testimony to his Nubuwwat and told Maysarah that this person is going to be the final Nabi of Allah ﷻ. According to him, only the Ambiyaa had previously rested beneath this tree.

This tree is still alive today and is in the desert between Syria and Jordan.

Maysarah who accompanied Nabi ﷺ on this journey narrated that whenever it was hot and the rays of the sun struck them, two angels would spread their wings and provide shade to Nabi ﷺ. Our Leader Sayyiduna Mohammed ﷺ sold the goods and made a huge profit and returned from Syria with more goods which were then sold for a greater profit.

When they returned, Maysarah explained to Sayyidah Khadijah ؓ about the remarkable qualities of our beloved Nabi ﷺ. On hearing this, Sayyidah Khadijah ؓ sent a proposal for marriage.

The Prophet's ﷺ paternal uncle, Abu Talib accepted the proposal and the nikah was then performed.

At the time of marriage our Nabi ﷺ was twenty five years old whilst Sayyidah Khadijah ؓ was forty.

Sayyidah Khadijah ؓ was very rich; she gave all her wealth to our Sayyiduna Mohammad ﷺ to help the poor and to free many of the slaves that were persecuted by the Meccans.

Sayyidah Khadijah ؓ marriage to Rasoolullah ﷺ lasted for twenty-five years and two and three-quarter months. Rasoolullah ﷺ did not marry any other woman during her lifetime.

Sayyidah Khadijah ؓ blessed Habibullah ﷺ with four daughters and two sons.

The names of the daughters were Sayyidah Zaynab ؓ, Sayyidah Umm-e-Kulthoom ؓ, Sayyidah Ruqayya ؓ and Sayyidah Fatima ؓ.

The son's names were Sayyiduna Qaasim ؓ and Sayyiduna Taahir ؓ, also referred to as Sayyiduna Abdullah ؓ.

Rasoolullah ﷺ also had another son by the name of Sayyiduna Ibrahim ؓ who passed away during infancy.

He was born from Sayyidah Maariya Qibtiyya ؓ. She was given to Prophet ﷺ as a gift by Maqoqas (The ruler of Alexandria).

These are the names of the most honourable women to grace this earth, the blessed wives of Rasoolullah ﷺ known as the 'Ummu-ha tul Mumaineen' or 'Mothers of the Believers'.

1. **Sayyidah Khadijah binte Khuwaylid ؓ**
2. **Sayyidah Sawdah binte Zam'ah ؓ**
3. **Sayyidah Aisha binte Abu Bakr ؓ**
4. **Sayyidah Hafsa binte Umar ؓ**

5. Sayyidah Zaynab binte Khuzaymah
6. Sayyidah Umme Salimah binte Abi Umayya
7. Sayyidah Zaynab binte Jahsh
8. Sayyidah Juwayriyyah binte Al-Harith
9. Sayyidah Umme Habeebah bint Abi Sufyan
10. Sayyidah Safiyyah binte Huyayy
11. Sayyidah Maymunah binte Al-Harith
12. Sayyidah Mariya Qibtiyya

