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As Salaamu Alaykum Wa Rah-matul-laahi Wa Bara-kaatuh (Peace be on you and the Mercy of (Almighty God) Allaah, and His Blessings)

A Personal Message from Us To You

Dear Brother / Sister - Welcome To Islaam

Al-ham-du-lil-laah (All praise to Allaah) that He loves you so much that He has guided you to His true guidance - to Islaam.

Welcome to the biggest family of earth. One that just to please our Creator is at your service to help you build up on your personal connection with the Most Caring, Most Merciful Creator of the heavens and the earth.

Your journey now begins with you having declared your acceptance of God's final revelation and reminder to mankind with the Testimony of Faith – the First of the 'Five Pillars of Islaam':

"Ash-hadoo al laa-ilaaha il-Allaah" (I testify that there is None to worship besides Allaah (God) "Wa ash-hadoo an-na Muhammadar Rasool Allaah" (and I testify that Muhammad [peace be upon him] is a Messenger of God.

Do not feel compelled or overwhelmed in trying to learn the various aspects of your new faith. Islaam is a knowledge based way of life - learn a little, practice and apply it then learn a little more. Allaah has guided you this far and will continue to guide you on this journey.

Naturally you will have many questions and will wonder whether you are practicing things correctly. Many people will be very happy for you that you are now a Muslim and will sincerely wish to help you – our advice is to have just a couple of people you regularly turn to for support otherwise things start to get complicated. Some of you will even come across negative elements of society or those not practicing Islaam properly, do not let this put you off.

Our New Muslim Support is available to you at any time, and we will endeavour to guide you to the best of our ability or put you in touch with support groups that can help you. Do not hesitate to contact us via text, call, email etc.

Our contact details are:

07514372582 newmuslim@live.co.uk facebook | First Steps For A New Muslim

We hope and pray InShaAllaah (Allaah willing) this Welcome to Islaam pack will help you start your amazing journey ahead. We humbly request you remember us in your prayers.

# WHO IS A MUSLIM

A Muslim is someone who submits to Allah (God). Literally the word Muslim means 'One who practises Islam'. Islam is not a new religion, but acknowledges the same teachings revealed to mankind through all of Allah's (God) Messengers (Peace Be Upon Them All). A Muslim worships Allah (God) alone without associating any partners with Him.

Any of Allah's creation from anywhere in the Universe who has belief in the One and Only Allah (God), and His Prophets (Peace Be Upon Them All) and whatever message they brought, is described as a Muslim.

To become a Muslim, one only needs to believe in and declare the Testimony of Faith: "I testify that there is none worthy of worship except Allah (God), and I testify that Muhammad (Peace Be Upon Him) is a Messenger of Allah (God)."

Islam is a structured way of life which is followed by more than a fifth of the world's population. A Muslim can be of any background, race, ethnicity, colour, or gender. People following the teachings of Islam can be found throughout the world in many countries, ranging from Australia, China, Russia, India, Middle East, Italy, France, U.K, Brazil, Canada and the U.S.A.

A Muslim takes his/her guidance from the final Holy Scripture – The Qur'aan (Koran), and from the teachings of the Prophet Muhammad (Peace Be Upon Him) – The Hadith. A Muslim must also believe that what ever Teachings and Books the previous Prophets brought from Allah (God) were correct and they were a source of guidance for the people of those eras - i.e. Torah (Tawraat), Psalms (Zabur) and Gospel (Injeel). These sources would have provide guidance on the day to day practices, codes of conduct and rights and responsibilities in life.

## A Muslim is one who must also believe in the Articles of Faith, that is, to have belief in:

One God (Allah) Angels of Allah All Divine Scriptures of Allah (e.g. Torah, Psalms, Bible and The Qur'aan) All Messengers of Allah (e.g. Abraham (Ibraheem), David (Dawood), Moses (Musa), Jesus (Isa) and Muhammad, Peace Be

> Upon Them All) Destiny (Al Qadr) Life After Death The Day of Judgement













# **ALLAH**









'Allah' is the Arabic name used for 'God'. Many think that Muslims worship a different God than Christians and Jews, however 'Allah' is the same word that Arabic-speaking Christians and Jews use for God. There is only One God. The God in Islam is the God of all true Prophets from Adam, Noah (Nuh), Abraham (Ibraheem), down to Moses (Musa), Jesus (Isa) and Muhammad (Peace Be Upon Them All).

The word 'Allah' was also used for God in the previous scriptures. It is also the word used in the Hebrew and Aramaic languages. Judaism, Christianity and Islam all claim to be 'Abrahamic Faiths' and all of them are also classified as 'monotheistic (believing in One God only) faiths'. Hindu scripture also states belief in the One Supreme God. Hindus believe that the other Gods they pray to are just 'manifestations' or 'incarnations' of the One God.

To clear up a misconception, Muslims do not worship a black cube building in Makkah, known as the Ka'bah. In Islam, the place occupied by the Ka'bah is the geographical, spiritual and maternal centre of the Earth. Muslims all around the world worship Allah (God) facing the direction of the Ka'bah in prayer. This creates a sense of mutual unity in worship.

The word Allah has no plural and no feminine, so it is important to call God by His name 'Allah' as He is unique, because the word God can be changed to Gods, Goddess or Goddesses.

In order to know more about our Creator, Allah (God) informs the creation about Himself through His divine Attributes. Ninety nine of these Attributes are emphasised in Islamic scripture. These are also known as 'The Beautiful Names' of Allah. Examples of these are; The Creator, The Sustainer, The Most High, Knower of the Seen and Unseen, The Sovereign, The Holy, The Giver of Peace, The Powerful, The Mighty, The Most Compassionate, The Most Loving, The Remover of Difficulties, to mention a few.

In some of the closing verses of the Holy Qur'aan, Allah (God) clarifies Himself to the creation in the following verses:

"Say, He is God, the One. God, to whom the creation is dependant (and God is Self-Sufficient). He has no offspring, and nor is He born of anyone. And there is none like Him." [Qur'aan - Ch 112]



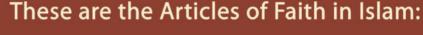






The religion of Islam requires accepting some main Articles of Faith. These are the core beliefs - without any one of these, one would not be accepted as a believer. The acceptance of these Articles leads to the practical five Pillars of Islam.













# - Belief in the Oneness of Allah (God)

To believe in the existence of God, and that He is One, Alive and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Sustainer, Generous and Kind and He takes care of the whole universe.

## - Belief in the Angels

Angels are pure and sinless creations of Allah (God) made of Noor (light). They worship Allah (God) alone and fulfil and obey His commands. Some of the most well known amongst the Angels are the Archangels: Jibraeel (Gabriel), Mikaeel (Michael), Israfeel (Raphael) and Izraeel (also known as Malakal Mawt or the Angel of Death).

# - Belief in the Revealed Scriptures / Books sent by God

Muslims believe that all the Revelations sent by Almighty Allah (God) to Messengers were true. These include the Qur'aan, the Torah (Tawraat), the Gospel (Injeel), the Scrolls of Abraham (Sahifas) and the Psalms of David (Zabur), in their original form. The only authentic, unaltered and complete book of Allah (God) in existence today is the Qur'aan.

# - Belief in all the Prophets and Messengers sent by God

Muslims believe in all the Messengers of Allah (God) without any discrimination amongst them. They were chosen by Allah (God) to teach mankind and deliver His divine message. Some of those mentioned in the Qur'aan are; Adam, Ibraheem (Abraham), Musa (Moses), Dawood (David), Isa (Jesus) and Muhammad - the Final Prophet (Peace be upon them all).

# - Belief in the Day of Judgment and Accountability

Muslims believe that Allah (God) has appointed a day in which He will judge between the Creation; that this world will come to an end and that all the people will be brought back to life (resurrected) in order to face the Judgment by Almighty Allah (God) in accordance to their actions. Then they will be either rewarded with Heaven or punished in Hell.

# - Belief in Destiny or Predetermination (Qadar)

Muslims believe that Almighty Allah (God) has timeless knowledge of, and control over everything that He has created. All actions good or bad occur for a reason and hence Muslims lay their trust in Allah (God).

# - Belief in life after Death

A Muslim must have conviction that there is life in the Hereafter.



The religion of Islam requires accepting some main Articles of Faith. These are the core beliefs - without any one of these, one would not be accepted as a believer. The acceptance of these Articles leads to the practical five Pillars of Islam.

The Five Pillars of Islam are the Fundamental duties in a Muslims life, which lead to living a good and responsible life according to Islam.

# The Five Pillars Consist of:



## Shahaadah (Testimony): Declaration of Faith

Muslims declare their faith by saying: "Laa ilaaha il-IAllaah, Muhammadur rasoolul-laah" which means "There is none worthy of worship besides God (Allah) and Muhammad, peace be upon him, is His Messenger". The declaration signifies belief in the purpose of life as fulfilling the commands of Allah (God), as shown by the Messenger. Also by reciting the Shahaadah with sincerity and conviction, one can enter the Islamic faith and become a Muslim.



## Salaat (Prayer): Five Compulsory Daily Prayers

A physical and mental means of worship prescribed five times a day. This is a direct link between the worshipper and Allah (God). The worshipper's body and clothing must be clean before they start their Salaat (Prayer). Muslims can pray anywhere which is clean, ensuring they face the Holy Ka'ba in Makkaah, Saudi Arabia. Salaat (Prayer) is performed at set times: before sunrise, at midday, in the afternoon, in the evening after the sunsets and at nightfall.



## Zakaat (Purity or Charity): Almsgiving

The Arabic word Zakaat means to purify. Muslims give 2.5% of their surplus wealth to charity annually. This shows obedience to God and prevents greed. Zakaat is given to the poor and those that are less fortunate than ourselves. It is believed that by giving charity, the possessions you keep are made pure.



## •Sawm (Fasting): Fasting During the Month of Ramadhaan

For one month of the Year, Muslims refrain from food, drink and sexual relations with their spouses from dawn till dusk. Fasting during this time is obligatory upon every Muslim adult if they are mentally and physically able, and not on a journey. Women are given exemption during menstruation, child birth or whilst nursing a baby. Although fasting is beneficial to health, Muslims fast in order to develop self-control, self-purification, discipline and to engender gratitude for the bounties they have been given by Allah (God).



## •Hajj (Pilgrimage): Pilgrimage to the Holy Sites in Makkah

Hajj is the journey to the holy sites in Makkah to perform various rituals. It is only obligatory once in a life time upon those who have the financial means and are physically able. The pilgrims adorn simple garment that strip away any distinctions of class and culture, so they all stand equal before Allah (God). The final part of the pilgrimage is at the Holy Ka'bah (cube) in the centre of the Great Mosque in Makkaah. The Ka'bah is important because the foundations were laid down by Prophet Adam, peace be upon him, and the structure completed by Prophet Ibraheem (Abraham), peace be upon him, under the guidance from Allah (God).



# The Qur'aan - Basic Facts Part 1

- . The meaning of the word 'Qur'aan' is 'To read' or 'That which is read'
- •The first verses of the Qur'aan were revealed in the cave Hira on Mount Noor (Makkaah)
- •The first verses of the Qur'aan were revealed in Laylatul-Qadr (The Night of The Power), In the month of Ramadhaan
- Allah revealed the Qur'aan to the Prophet Muhammad [pbuh] through the Angel Jibraeel [as] (Gabriel)
- The Qur'aan was revealed to the Prophet Muhammad [pbuh] over a period of 23 Years. Some portions were revealed in the city of Makkaah Al-Mukarramah and other portions in the city of Madinah Al-Munawwarah.
- The first word of the Qur'aan to be revealed was "IQRA" i.e. READ!
- The other names for the Qur'aan, according to the Qur'aan itself, are: Al-Furqaan (The Criterion), Al-Kitaab (The Book), Az-Zikr (The Remembrance), An-Noor (The Light), Al-Huda (The Guidance)
- •The first person to memorize the entire Qur'aan was the Prophet Muhammad [pbuh] himself
- For every letter recited from the Qur'aan, the reciter gets 10 rewards
- · Learning one verse of the Qur'aan is better than 100 Rakaats of Nafl Salaah
- •The only Book which is entirely memorised by millions of people in the world is the Qur'aan
- •Allah the Almighty has taken personal responsibility of preserving the Qur'aan
- The Most Read Book in the world is the Qur'aan
- The Qur'aan is the only unchanged or unaltered Holy Book today



# The Qur'aan - Basic Facts Part 2

- The Qur'aan is divided into 30 equal sections, called 'Juz'
- The Qur'aan consists of 114 chapters each known as a 'Surah'
- There are 540 Rukuh's (paragraphs) in the Qur'aan
- Each Surah is formed from several Aayats (verses). The total number of 'Aayats' in the Qur'aan is upto 6666
- •There are 14 verses (Aayats) in the Qur'aan where prostration is a must when one recites or listens to someone reciting them
- The name of Prophet Muhammad, peace be upon him, is mentioned in the Qur'aan 5 times. 4 Times as 'Muhammad' [pbuh], and once as 'Ahmad'
- · Jesus [as] is mentioned in the Qur'aan more times than Muhammad [pbuh]
- The Qur'aan stresses about Salaah [Namaaz Prayer] 700 times
- The Greatest verse in the Qur'aan is Aayatul Kursi (The Verse of the Throne)
- The Longest Surah in the Qur'aan is Suratul Baqarah, which has 286 verses
- The Shortest Chapter is Suratul Kawthar, which has 3 verses







[pbuh] = Peace be upon him
[as] = Upon him be peace

# TEACHINGS OF THE FINAL MESSENGER

The Prophet Muhammad [pbuh] stated in the final sermon

"I leave behind two things for you, the Qur'aan and the Sunnah, and if you follow these you will never go astray."





Sunnah - "The Practice"

The Arabic word Sunnah is used to inform us of the lifestyle of Prophet Muhammad, peace be upon him. It can be used to refer to His sayings, actions and approvals. The Sunnah is the second source of Islamic jurisprudence, the first being the Qur'aan. Both sources are indispensable i.e. one cannot practice Islam without consulting both of them.

Unlike the Qur'aan, which is the word of Allah, the Sunnah is Inspired by Allah but the words and actions are of the Messenger of Allah.

The Prophet Muhammad [pbuh] used to teach the Sunnah to his companions, Allah be pleased with them, verbally and practically, and urged them to follow it. The companions [ra] of the Prophet [pbuh] who saw and heard these words and actions followed them during their lives, and passed them onto the succeeding generations with the same care.

Muslims are encouraged to adopt the Sunnah in every aspect of their Daily life.

# Hadith - "A Saying" or "A Report"

The Hadtih (pl. Ahaadtih) are very similar to the Sunnah, but not identical. A Hadtih is a report from the life of the Prophet Muhammad [pbuh] or a confirmation of what he approved.

The tradition or collection of traditions attributed to the Prophet Muhammad [pbuh] include his sayings, acts, and approval or disapproval of things. The Ahaadtih are regarded by Muslims as a major source of religious law and moral guidance.

There are Six Famous books of Hadith which are known as "Sihaah Sittah" - (The Six Authentic Compilations)

The Hadtih and the Sunnah form the basis of the daily practices in a Muslims life.





[pbuh] = Peace be upon him [ra] = Allah be pleased with them

# THE MUSLIM FAMILY

The family plays an important role in the life of a Muslim and is a foundation of Islamic society. A family unit is highly valued. The peace, stability and security it offers is seen as essential for the spiritual growth of Muslims. They are encouraged to look after elderly members of their community, in particular those of their immediate family. Hence the reason why most Muslims live in extended families.

#### Parents and Elders

Caring for parents is considered an honour, blessing, duty and an opportunity for great spiritual growth. Allah (God) asks that we not only pray for our parents, but act with limitless compassion, remembering that when we were helpless children they gave priority to us over themselves.

"Oh Lord have mercy upon my Parents, as they nurtured me when i was small" [Ch17:v24]

When they reach old age, Muslim parents are treated mercifully, with the same kindness and selflessness. There are no 'old people's homes' in Islam. Serving one's parents is a duty second only to prayer, and it is their right to expect it. It is considered despicable to express any irritation when, through no fault of their own, the old become difficult.

Your Lord has commanded that you worship none but Him, and be kind to parents. If either one or both of them reach old age with you, do not say 'uff (an expression of annoyance) to them or chide them, but speak to them in terms of honour and kindness'. [Ch17:v23]

#### Women

Islam sees a woman, whether single or married, as an individual in her own right. She has the right to own and dispose of her property and earnings. The status of a woman once married or as a mother is highly elevated in Islam. Mothers are particularly honoured. The Hadith (teachings or sayings of the Prophet, Peace Be Upon Him) states that

#### 'Heaven lies under the feet of mothers' [Ahmad, Nasai]

#### Wife

"The most perfect in faith amongst believers is he who is best in manners and kindest to his wife." [Abu Dawud]

A marriage dowry must be given to the bride by her husband for her own personal use. No woman can be forced into marriage, she can choose her own partner. What ever help she offers in the home, Allah (God) will reward her in full on the day of judgement and the help should be appreciated by the husband. Both men and women are expected to dress in a way which is modest and dignified; the traditions of female dress found in some Muslim countries are often the expression of local customs.

#### Children

Children are seen as the mercy and gift from Allah (God). It is stated in the Qur'aan that it is Allah (God) who brings about the birth of a child when and as He wills. Children in Islam are considered as 'the coolness of the eyes'. They have certain rights owed to them by their parents which include giving the child a good name, teaching them right from wrong etc. The care, upbringing and welfare of young children are the responsibility of the whole family, including extended family members. During the pre-Islamic period in many places around the world boys were considered superior to girls and received better treatment. This stigma is still prevalent in some cultures and countries even today, however Islam abolished this notion in areas where Islam was accepted.

The Qur'aan very much condemns such practices: "Lo! Evil is the Treatment they pass on" [Ch16:v58-59]

Parents are encouraged to invest their time, energy and finance into their children. Allah (God) promises that any good deed done by the children, Allah (God) will write for the parents an equivalent reward.







# HOW DOES ISLAM VIEW DEATH







Amongst the fundamental Articles of Faith a Muslim believes in Resurrection, the Day of Judgment, Accountability and Heaven & Hell. The present life is considered to be only a temporary period of time in order to prepare for the hereafter. All the Prophets of Allah (God) called the people to worship Allah (God) and to believe in life after death. Much emphasis was placed on the belief in life after death and preparing for it, by carrying out good actions and abstaining from bad deeds.

#### "Every (soul) shall taste death" [Qur'aan: Surah Aale Imraan: Ch3:v185]

When a Muslim dies, he or she is washed usually by a family member, shrouded in plain white sheets of cloth, after the funeral prayer has been offered upon the deceased. Muslims consider this as one of the final services they should do for fellow believers, and an opportunity to remember their own brief existence here on earth. The body of the deceased is considered as a trust from Allah (God) which must be returned. Therefore, Muslims make haste in making burial arrangements and try to avoid post mortems (autopsy) unless necessary. Burial of any deceased is the responsibility of the whole community, many of whom may not be related to the person who has passed away but may attend the funeral prayer. This also acts as a comfort for the family and friends of the deceased.

The Prophet Muhammad (Peace Be Upon Him) taught that three things can continue to help a person even after death; charity which they had given, knowledge which they had passed on to others and prayers on their behalf by a righteous child. Each individual will be judged according to his or her own actions and not that of others. However, if a deceased person has inspired someone to conduct good actions, they will also reap the reward for those deeds.

"Allah burdens not a soul beyond what it can cope with. For it, (is only) that which it has earned, and against it, (only) that which it has deserved." Qur'aan: [Surah Al Baqarah: Ch2:v286)]

"Whosoever guides towards a goodness, will get virtues equal to the one who performs that goodness.' [Muslim]"

Muslims are also encouraged to pray for, give charity on behalf of and visit the grave as a mark of remembrance of the person who has passed away. It is highly recommended that the family of the deceased maintain contact and a courteous relationship with close friends of the person who has passed away. This helps in the grieving process not just for the family but also for those who were close to the deceased.



340

# WHAT IS SHARI'AH LAW

"To you We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah (God) has revealed, and follow not their vain desires, diverging from the truth that has come to you. To each among you have we prescribed a law and an open way." (Qur'aan 5:47)

A lot has been said about the word "Shari'ah" but very few are familiar with the correct definition of Shari'ah and what it actually means. Shari'ah is the word that is often used for Islamic law. Similarly other religions may also have a set of divine laws, for example the Mosaic law and the Biblical law. These laws can be viewed as the 'Shari'ah', for their respective religious beliefs. Divine law is generally based on divine scripture and the teachings of a Prophet.

Shari'ah, meaning 'clear path' or 'way', is a code of conduct and legal system used in the Islamic way of life. Western law confines itself largely to matters relating to crime, contract, civil relationships and individual rights. Shari'ah law on the other hand encompasses all aspects of one's life, from purification to prayer; marriage to divorce; birth to burial etc. It is derived primarily from the Qu'raan, the word of Allah (God), and the Sunnah, the example of the life of Prophet Muhammad (may Allah's peace and blessings be upon him).

Shari'ah rulings have been developed to help Muslims understand their faith and make it easier for them to observe their daily lives within the legal framework of their faith whilst still maintaining the 'law of the land'.

"He has not placed any hardship for you in religion," (Qur'aan 22:87)

To explain, Shari'ah law can run alongside the remits of Western law, and not in opposition to it, as Islamic law strictly encourages the requirement to 'uphold the law of the land'. For instance Muslim communities in the West, have established Shari'ah courts to deal with family or business disputes which aim to work alongside and not in opposition to the law of the land.

The greatest criticisms of Shari'ah law is that it prescribes cruel and harsh punishments. The reality is that although the set punishments may seem cruel, they are rarely exercised due to the fact that they act as effective deterrents against crimes of all nature. This can be compared to capital punishment in countries across the globe in Asia, Africa and the United States.

Islamic Shari'ah teaches us to live life in a way that no one is harmed, whether it be physical, verbal or emotional.

The laws of Islamic Shari'ah are primarily addressed and applied to only those who believe in it. In other words, only Muslims are required to abide by the laws of Islamic Shari'ah.

# ISLAM AND TERRORISM

The notions that Islam promotes War and breeds Terrorism are one of the most widely held and spread misconceptions of today. Many state that Islam was spread by the force by the use of the sword, and that killing is permissible in Islam.

"History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated." ['Islam at the Crossroads' - De Lacy O'Leary]

The first Muslims were the strongest believers and no sword was used to force them to embrace Islam. For 13 years of the early period of Islam, in Makkah, force was used against the Muslims to prevent them from following Islam. The truth is that no religion can be forced upon a person. It is the simple and clear teaching of Islam that appealed to people and they surrendered themselves to the guidance sent by Allah (God).

Islam is derived from the word 'salaam' which means 'peace'. It is a religion of peace whose fundamental teaching is to maintain and promote peace throughout the world. Prophet Muhammad (peace be upon him) stated: "In the name of the One in Whose Hand is my soul, you will not enter Heaven until you believe, and you will not believe until you love one another. Shall I tell you what will lead you to love one another? Spread peace among yourselves". [Hadith: Sahih Muslim]

The glorious Qur'aan provides guidance on how peace can prevail, by instructing a Muslim to 'present' Islam to people in the 'best of ways'. Islam propagates spreading and maintaining peace in the world. Its teachings state that as far as possible, an individual or the state should not fight, should not be violent, and should not use the

force - except as a last resort.

This is not what Islam teaches

Although Islam gives permission that force can be used to eliminate tyranny and oppression with the objective of achieving and sustaining peace, however, Allah (God) also warns mankind in the Qur'aan "... Whoever kills a soul unless for a soul or for corruption (done) in the land - it is as if he had slain humankind entirely. And whoever saves one - it is as if he had saved humankind entirely." [Qur'aan Ch5:V32]

ISLAM

HEAVEN

TERRORISM-

HELL

"Permission (to fight) is given to those against whom war is being wrongfully waged - and truly indeed Allah (God) has the Power to help them - those who have been driven from their homeland against all right, for no other reason than their saying, 'Our Sustainer is God!' For if Allah (God) had not enabled people to defend themselves against one another, Monasteries, and Churches, and Synagogues and Mosques, in which Allah's name is abundantly mentioned, would surely have been destroyed." [Qur'aan Ch22:V39]

From an Islamic perspective, it is forbidden to murder any innocent person. Hence, anyone who kills an innocent person is considered to have committed one of the gravest of sins, and certainly their action cannot be claimed to have been done "in the name of Islam." The Islamic faith promotes peace and justice. The sacredness of life is paramount, hence there is no room for terrorism in Islam.

# WHAT IS HALAL AND HARAM?

"Halal" is a Quranic Term, which means 'Lawful' or 'Permitted'. Sometimes it is translated as 'Acceptable' or 'Not forbidden'. The term is used for all things which are Lawful/Permitted, not just in relation to food or drink. Halal foods and drinks are permitted for consumption by Allah - the supreme lawgiver. In the Holy Quran, Allah commands Muslims and all of mankind to eat of the Halal things. Eating Halal is obligatory upon every Muslim.

"The opposite of 'Halal' is "Haram", which means 'Unlawful' or 'Prohibited". The other words used for Haram is 'Unacceptable' or 'Forbidden'. The term is used for all things which are Unlawful/Prohibited, not just in relation to food or drink Haram foods and drinks are absolutely prohibited for consumption by Allah. Eating Haram is forbidden for every Muslim. If a Muslim consumes Haraam foods, he would be sinful.

### What Is Mushbooh?

SHUBHAH (Mushbooh) is an Arabic term, which means 'Suspected' or 'Doubtful'.

If one does not know the Halal or Haram status of a particular food or drink, such a food or drink is classed as 'doubtful'. A practicing Muslim prevents himself from consuming doubtful things.

"Mushbooh" means 'doubtful' or 'suspected'. If one does not know the Halaal or Haram status of a particular food or drink, such a food or drink is doubtful. A practicing Muslims prevents himself from consuming doubtful things.

The terms Halaal and Haraam will be used strictly to describefood products, meat products, cosmetics, personal care products, food ingredients, beverages and food contact materials. Which foods are Halal or which foods are Haram are determined according to the Holy Qur'an and Islamic Law. Most diets and foods are considered to be Halaal unless Islamic Law specifically prohibits them.

# WHAT IS HALAL AND HARAM?

## The following products are definitely Halal:

HALAL

Milk (from cows, sheeps, camels or goats). Honey. Fish. Plants which are not intoxicating. Fresh or naturally frozen vegetables.

Fresh or dried fruits.

Legumes like peanuts, cashew nuts, hazel nuts, walnuts, etc.

Grains such as wheat, rice, rye, barley, oat, etc

Animals such as cows, sheep, goats, deer, moose, chickens, ducks, game birds, etc., are also Halal, but they must be Zabihah (slaughtered according to Islamic Rites) in order to be suitable for consumption.

# The following items have been categorically spelled out as being Haram and should be strictly avoided by all Muslims:

Pig/Swine/Pork and its by-products. Blood and blood by-products. Carnivorous animals. Reptiles and insects. Halal animals which are not slaughtered according to the Islamic Law. Animals killed in the name of anyone other than God. The bodies of dead animals or dead before slaughtering. Alcohol and intoxicants such as Wine, Ethyl Alcohol, and Spirits etc.

## Some things to avoid are ;

Gelatine (allowed if from a Halal animal) Glycerine (allowed if from vegetarian source - product states suitable for vegetarians) Ethanol Gelling Agent (allowed if followed by pectin agent) Cochineal E120 Carmine Ethyl Alcohol E542, E640, E920, E631, E635, E572, E570 E474 (allowed if from vegetarian source - product states suitable for vegetarians) Please refer to the GMWA website for upto date products which are Halal.

Generally, when buying goods look for the 'Halal' sign or opt for product which state 'Suitable For Vegetarians' but Do Not contain Alcohol.



Halaal is an Arabic word meaning lawful or permitted. The opposite of Halaal is Haraam, which means unlawful or prohibited. Halaal and Haraam are universal terms that apply to all facets of life, from the words we speak to money and loans. However, it is with food and the slaughter of animals with which most people tend to associate the terms 'Halaal' and 'Haraam'.

Say, "I do not find in the revelations given to me any food that is prohibited for any eater except: carrion (animals that die of themselves), running blood, the meat of pigs, for it is contaminated, and the meat of animals blasphemously dedicated to other than God." [Qur'aan 6:145]

## The Halaal method of slaughtering

In terms of food, Halaal and Haraam can apply to what kind of animal is used and the way they are slaughtered. Islamic law states that animals must be killed in the quickest and most painless way. The animal must be healthy, should be placed in a comfortable position facing the Qiblah (the Muslim direction of prayer) and the butcher must make a recitation dedicating it to Allah (God) whilst the jugular vein, carotid artery and windpipe are cut with a single swipe from a sharp knife. The animal dies immediately and the blood drains away.

### Inhumane?

The Islamic practice of slaughtering animals has frequently come under attack by some groups as being cruel. It is claimed that Halaal slaughter is a painful and inhumane method of killing animals. In most Western countries it is required by law to stun the animals to render the animal unconscious and prevent it from reviving before it is slaughtered.

### Other Faiths

The Halaal method of slaughter is not confined to Islam alone. The Jewish faith also follows the very same principles when slaughtering animals for Kosher meat. It is a long held belief of both faiths that the method described above is the most painless method of slaughtering animals.

## Treatment of animals in Islam

In Islam, the Qur'ân and Hadith (sayings of the Prophet Muhammad, peace be upon him) give clear guidance on several matters concerning animals, from their roles in this world to the correct method of slaughter for food. As a Muslim, one must follow strict guidelines. In the Qur'aan and Hadith it is emphasized that animals must be treated as humanely as any other of God's vast creation. The Qur'aan states that cruelty to animals is equivalent to cruel treatment of a human being.

Whatever the case, animals are beautiful creations from Allah (God) and should be treated as such. The Prophet Muhammad (PBUH) repeatedly forbade cruelty to animals and said;

"Whoever is kind to the creatures of God is kind to himself." (Bukhari)

## Scientific Evidence

Many scientific assessments on methods of slaughter have concluded that the Halaal/Kosher methods of slaughter were the least painful and most healthy methods. One European study by Professor Wilhelm Schulze and his colleague Dr. Hazim at the School of Veterinary Medicine, Hannover University in Germany undertook a study to determine the level of pain experienced by animals subjected to the different methods of slaughter. They concluded that the Halaal method of slaughter is the most humane and painless method of slaughter and that captive bolt stunning, practiced in the West, causes severe pain to the animal.

# **HIJAB**

'The status of Women in Islam', in particular the wearing of 'Hijab' is often the target of negative media attention. This often stems from misconceptions surrounding the purpose of Hijab.

One of the most visual signs of Hijab being observed amongst women is the covering of the hair, however, Hijab involves much more than this. Hijab is defined as 'that which covers and conceals', whether it be clothing, words, actions etc. Hijab extends beyond clothing to include moral conduct, behaviour, attitude and intention of both males and females. Furthermore it includes 'Hijab' of the eyes, the heart, thoughts and intentions. Men and women are both required to dress modestly and hence cover certain parts of their body.

Muslim women who observe Hijab, in the clothing sense, find it liberating and feel it serves to protect them from preying eyes and unwanted advances from men. In addition they argue that people learn to admire their personality and intellect, irrespective of their beauty. Further it frees them from having to follow the latest fashion trends. Various terms are used to describe the Hijab across cultures such as Jilbaab, Niqaab, Burkha, Headscarf, Veil and so on. Contrary to popular misconceptions, Muslim women are given much greater respect than males. Equally a mother's rank has been placed much higher than that of the father.

In some Muslim societies women cover the entire body including the face from men other than their family members that they are not allowed to marry. They choose to cover that which they believe has been gifted to them by Allah i.e., their beauty, and show themselves only to whom they are permitted.

Hijab is also an ordained requirement of all the previous divine faiths including Judaism and Christianity. Modest dress has been worn by righteous women throughout history; prominent examples are the Virgin Mary, Mother of Jesus (peace be upon her) and traditional Catholic Nuns. Women observe Hijab of their own free will and it cannot be forced onto someone. They simply observe the Hijab because it is a command of Allah (God).

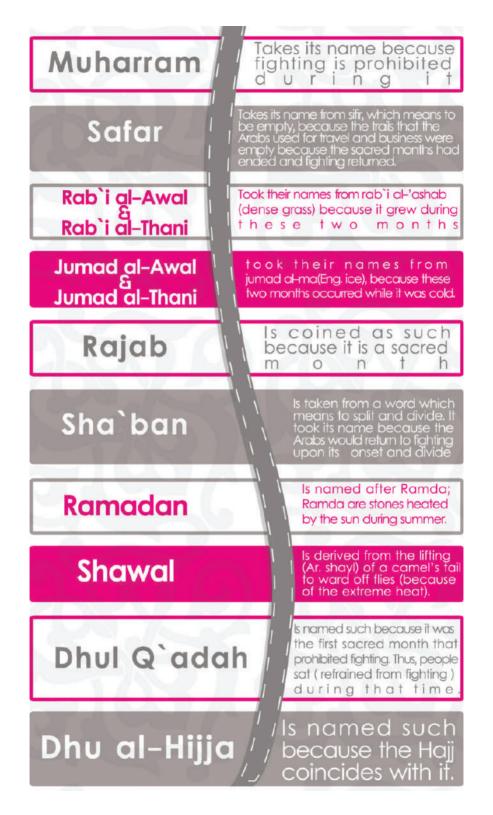
Allah (God) says in Quran: "O Prophet! Tell thy Wives, and Daughters, and the believing Women, that they should cast their outer garments over their persons: that is better, that they should be known (as such) and not abused. And Allah is Oft-Forgiving, Most Merciful." [Qur`aan Ch33: V60]

#### Allah (God) Also Says:

"Tell the believing men to lower their gaze and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do... And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent..." [Our'aan Ch24 v30-31]



SOURCE: An article by I m a m a I - Q a r a f i LINK: www.suhaibwebb.com/islam-studies/history/more-than-days-the-history-of-islamic-months/ DESIGNED by:Passant Muhammed for islamographic.com



# MUSLIM FESTIVALS

The Islamic Calendar is determined by the Lunar calendar. Each month begins from when the New Moon is sighted for that month.

# Aashurah

Aashurah is on the 10th day of Muharram, the first Islamic month. It is highly recommended to fast on the 9th & 10th (or the 10th & 11th) of this month. Prior to the fasting of Ramadhaan becoming necessary, Aashurah was an obligatory fast for the Muslims. This day marks a great day in which Allah (God) saved Prophet Musa AS (Moses) and the Israelites from the persecution of Pharaoh.

# Laylatul Me'raj

In the seventh month of the Islamic calendar, Rajab, a night journey and ascension was made by Prophet Muhammad PBUH to Masjid al-Aqsa and up to the seven heavens. During this journey many significant events were witnessed by the Prophet PBUH relating to events to occur in the future. The five daily prayers were also ordained on this night.

# Laylatul Bara'ah

The 15th night of Sha'baan, the eighth Islamic month, is a night of divine mercy and blessings wherein Allah (God) grants freedom to many souls from Jahannam (Hell). The night is spent in worship, recitation of the Qur'aan and optional prayers.



# Ramadhaan

This is the ninth month. An opportunity during which to please Allah (God) by fasting during the day and observing additional prayers in the night. Fasting is the fourth pillar of Islam. Fasting begins from when the new moon of the month is sighted. Whilst fasting, Muslims are required to give up certain permitted acts, i.e. eating, drinking and sexualrelations, from dawn till dusk for a period of one month. As the Islamic calendar is determined by the Lunar calendar, the Islamic months move earlier each year by ten or eleven days. Allah (God) makes it easier for people to try to make the most of this opportunity by chaining up the Shaytans (Devils). Many religious beliefs of the world observe fasting of some kind, for instance, Christians give up meat for Lent and Jews fast during the holiday of Yom Kippur.

## Laylatul-Qadr

A special night which occurs within the last ten nights of Ramadhaan. It is stated in the Qur'aan [Ch97:v1-3] that worship on this night earns more reward than that of a thousand months.



# MUSLIM FESTIVALS

# Eid ul Fitr

A thanksgiving occasion which marks the end of Ramadhaan, the month of Fasting. It is an occasion to reflect on the efforts of the past month. Friends, family and relatives get together to mark the day with prayer and food.

# Dhul-Hijjah

The last month of the Islamic Calender. Worship in the first ten days is more superior to worship at any other part of the year. Many Muslims make a journey to the sacred sites in Makkah in Saudi Arabia, for Hajj (Pilgrimage). Hajj is the fifth pillar of Islam and obligatory upon every able Muslim once in their lifetime.



The most significant days of Hajj are between the 8th to the 13th of this month – A series of rituals are re-enacted by Muslims, who have taken upon the journey of Hajj, reviving the spiritual sacrifices made by the Prophet Ibraheem AS (Abraham) and his family.

8th – Worship at Mina, 9th - Arafaat Day; when it is recommended and highly rewarding for Muslims around the world not performing Hajj to fast. It is the day on which the Prophet Muhammad PBUH delivered the Farewell Sermon during his Hajj. On this day pilgrims gather on the open plains of Arafaat – signifying the gathering of all of mankind on the Day of Resurrection – according to Islamic teaching.

# Eid ul Adha

A thanksgiving occasion from the 10th to the 13th of Dhul-Hijjah. The 10th day is a day of reflecting upon the sacrifice by Prophet Ibraheem AS (Abraham) – who was tested by Allah to sacrifice his only son Ismaeel AS (Ishmael) as an offering of total submission to the commands of Allah (God). Having passed his test Allah accepted the sacrifice of a Ram in place of Ismaeel AS (Ishmael). Hence, Muslims offer Qurbani (sacrifice) of animals to revive the spirit of sacrificing desires for Allah (God).



# THE THREE MOST HOLY MOSQUES OF ISLAM

# Masjid al-Haram "The Sacred Mosque"

The Holy Ka'bah is a cube-shaped structure where Allah's (God) mercy descends, and is situated in a large Mosque known as Masjid al Haram, in the city of Makkah – Saudia Arabia. For Muslims this sanctuary is the holiest place on earth. The Ka'bah was built by the first man on earth, the Prophet Adam [as], and rebuilt by Prophet Ibraheem [as] (Abraham) with his son, Ismaeel [as] (Ishmael). Muslims all over the world today face towards Ka'bah in their daily prayers. It is the focal point of the Muslim annual pilgrimage known as the Hajj and captures the hearts of more than a billion Muslims all over the world.

# Masjid an-Nabawi "The Prophet's Mosque"

The second most holiest site in Islam is Masjid an-Nabawi. This place of worship was built on the site around the Prophet Muhammad's [pbuh] house in Madinah. It was originally a simple brick structure surrounding an enclosed courtyard where people gathered to pray behind or listen to the Prophet's teachings. The Prophet Muhammad [pbuh] is buried under the green dome. It also contains tombs of the two successors and companions of the Prophet, Abu Bakr [ra] and Umar Farooq [ra]. There is an empty tomb next to the Prophet of Islam for the Prophet Isa [as] (Jesus) for when he passes away after his return.

# Masjid al-Aqsa "The Furthest Mosque"

At the Heart of the Old City quarters of Jerusalem is Masjid Al-Aqsa or known as The Noble Sanctuary. It is the third most sacred Mosque built 40 years after the Holy Ka'bah in Makkah by the Prophet Adam [as]. Masjid Al-Aqsa was the first Qiblah (direction for Muslim prayer) until Almighty Allah's revelation changed the direction to the Ka'bah in Makkah. The Qur'aan speaks about the miraculous journey of the Prophet Muhammad [pbuh] from Makkah to Masjid al-Aqsa (al Israa) and his ascension through the heavens (al Me'raaj). Many perceive just the golden domed building (The Dome of the Rock) to be Masjid Al-Aqsa . In reality the whole precinct and all the buildings within the four walls are equally as important and make up the Noble Sanctuary of the Furthest Mosque.

[pbuh] = Peace be upon him [ra] = Allah be pleased with them [as] = Upon him be peace

# THE FAREWELL SERMON OF THE **PROPHET MUHAMMAD** [PEACE BE UPON HIM]

The Farewell Sermon (Arabic: Khutbatul Wida), also known as the Prophet's [pbuh] Final Sermon, was delivered on the Ninth Day of Dhul Hijjah 10 A.H. (632 CE), in the 'Uranah valley of Mount Arafat' (in Makkah). This was at the end of His [pbuh] first and only Hajj pilgrimage to Makkah. After praising and thanking Allah (God), the Final Prophet Muhammad [pbuh] said:

" O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest, Arabic; Riba); therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no usury (interest) and that all interest due to Abbas Ibn Abd al Muttalib (the Prophet's uncle) shall henceforth be waived.

Beware of Satan for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights in regard to your women, but they also have rights over you, Remember that you have taken them as your wives, only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them, for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salaah), fast during the month of Ramadhaan, and give from your wealth in Zakaat. Perform Hajj if you have the means.

All mankind is from Adam [as] and Hawwa [as] (Eve), an Arab has no superiority over a non-Arab, nor does a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over a white - except by piety and good action. Know that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim unless it was given freely and willingly.

Do not therefore, do injustice to yourselves. Remember one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no Prophet or Apostle will come after me and no new faith will be born. Reason well therefore, O people, and understand the words which I convey to you. I leave behind me two things, the Qur'aan and the Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; perhaps some of those who receive my words would understand them better than those who listened to me directly."

As part of this sermon, the Prophet [pbuh] recited to them a Revelation from God which he [pbuh] had just received: "This day the disbelievers despair of prevailing against your religion, so fear them not, but fear Me (God)! This day have I perfected for you your religion and fulfilled My favour unto you, and it hath been My good pleasure to choose Islam for you as your religion" (Al-Qur'aan 5:3)."

> Towards the end of his sermon, Muhammad [pbuh] asked: "O people, have I faithfully delivered unto you my message?"

A powerful murmur of assent "O God, yes!", arose from thousands of pilgrims and the vibrant words "Allahumma na'm" rolled like thunder throughout the valley.

> Muhammad [pbuh] raised His forefinger towards the Heavens and said: "Be my witness O God, Be my witness O God, Be my witness O God"

# THE FIRST FOUR KHALIFAHS OF ISLAM

# Significance of the Khalifah (Caliphate)

As a successor of the Prophet Muhammad ﷺ (Sallallahu Alaihi Wasallam), a Khalifah-& (Radi Allahu anha) was the head of the Muslim community and his primary responsibility was to continue along the path shown by the Prophet Muhammad ﷺ. He would be a mere ruler and not sovereign, as sovereignty belongs with Allah ﷺ (Subhaanahu wa Ta'ala) alone.

### Abu Bakr As-Siddiq 🐗 (8th June 632 - 23 August 634 A.D.)

Abu Bakr & known as Abd-Allah ibn Abu-Qahafa but given the name Abd-al-Kaa'bah (Servant of the Kaa'bah) at birth. He was born in Makkah in 573 C.E. in the Banu Taym branch of the Quraysh tribe. Abu Bakr & was the son of Uthman Abu Qahafa and Salma (known as Umm-ul-Khair, Mother of the Good). He was a merchant by trade and the first among the Sahaabah & (companions) to accept Islam. Abu Bakr & accompanied the Prophet Muhammad & during the Hijrah (migration) to Madinah. Abu Bakr & loved his faith more than anything else. He was a very close friend & companion of the Prophet & since childhood, and was by his side through the difficult early years of Islam. He was given the title Companion of the Cave. He freed many slaves, including Hazrat Bilal & (a dark skinned Ethiopian slave who went on to become a very close companion of the Prophet &). One of the many contributions of Abu Bakr & was a true servant of Allah & (God) and a meticulous follower of the Prophet Muhammad . His daughter 'Aisha was the blessed wife of Prophet Muhammad . His Caliphate lasted for 27 months. On Monday 23 August 634 A.D. Abu Bakr As-Siddique & died in Madinah and was buried by the side of Prophet Muhammad .

### Umar ibn Al-Khattaab 🐗 (23rd Aug 634 - 7th Nov 644 A.D.)

Umar was the son of Khattaab. He is famously known in Islamic history as Al-Farooq (the Distinguisher between Right and Wrong) and the first Caliph to be called Amir al-Mu'mineen (Commander of the Faithfull). He was well respected for his justice and earned the title Daarul Adaal (house of justice). His acceptance of Islam is also very famous. A special prayer of the Prophet # was a ccepted which led to Umar a accepting the Islamic faith. Umar was a very brave and straight-forward person. He was tough and uncompromising in Islamic faith. Umar was a great and talented ruler. During his Khilaafah (administration), vast areas of the Roman & Persian empires and the whole of Egypt accepted Islamic rule. He was a gifted speaker. Simplicity & devotion were some of his main characteristics. Umar used to wear simple cothes, including ones with had many patches and yet received governors, convoys and diplomats. He established Population Census and the first Islamic Linar calendar - beginning from the Hijrah (migration to Madinah). Moreover, he established orphanages, welfare homes and had roads & canals constructed during his noble era. On Sunday 7th November 644 A.D., Umar Al-Farooq spassed away in Madinah from serious injury inflicted upon him 3 days earlier by a rebel whilst he was leading congregational prayers. He was buried by the side of Prophet Muhammada.

## Uthmaan Ibn Affaan 🐗 (11th November 644 - 17 July 656 A.D.)

Tuthmaan ♣, the son of Affaan was born in Taïf into the wealthy Umayyad (Banu Umayya) clan of the Quraysh tribe. 'Uthmaan ♣ accepted Islam at the invitation of Abu Bakr ♣. After which, he migrated to Abysinia with his wife Ruqayyah ♣, the daughter of Prophet Muhammad ♣. They later moved back to Makkah and then migrated to Madinah. After Ruqayyah ₱ passed away, he marrited Umme Kulthum ♣, another daughter of the Prophet ♣. Because of this, he earned the title Zhun-Nurayn (Man with Two Lights). 'Uthmaan ♣ was a very generous man. He used to spend a lot of money in order to facilitate Islam and to free slaves. He brought about many economic & social reforms. 'Uthmaan ♣ made copies of the Holy Qur'aan from the original and sent it to capitals cities such as Kufa, Damascus, Makkah and Basrah, each accompanied by a Qari (Reciter of the Holy Qur'aan) for the guidance of the readers. Although he was very rich, his living was very simple. He did not indulge in luxury and was ever mindful of death. Major parts of the night were spent in Salaah (prayer). He also fasted every second or third day. On Friday 17th of Dhul Hijjah, in the year 35 A.H., 'Uthmaan Ibn Affaan ♠ was made Shaheed (martyred) by rebels, whilst he was reading the Holy Qur'aan inside his house. He was 84 years old and was buried in Jannatul Baqi (graveyard in Madinah).

## Ali ibn Abi Taalib 🐗 (656 - 661 A.D.)

Ali the son of Abu Taalib, an uncle of Prophet Muhammad , was born in Kufa, Iraq. Ali the married Faatimah the daughter of Muhammad and the first 3 Caliphsa, the daughter of Muhammad and the first 3 Caliphsa. He also held many important positions of authority during the time of Muhammad and the first 3 Caliphsa. He had great love for learning and was a great and learned person himself. He was given the title of Bab-UI-IIm (Gate of Learning). He was also called 'Asaadullah' (Lion of Allah). Ali the transferred the Islamic capital from Madinah to Kufah in Iraq during his Khilaafah. He lived a simple life, refusing any luxury foods and wore simple clothes thinking of the poor. He would sleep on the ground and sit on the floor. He would spend his nights in Salaah (prayer) and would fast for three days in a row. Honesty, piety, Justice & love of the truth were the main marks of his character. In the early morning of the 24th of January 661 A.D. (19th Ramadhaan), Ibn Muljim stabbed Ali with a polsoned dagger whilst he was on his way to the Masjid (Mosque) for Fajr Salaah (royer) for January 28th, 661 A.D. (21st of Ramadhan) Ali ion Abu Taalibe passed away from the wound aged 63 years old. He had asked his friends and family to bury him in a secret location.









# THE FOUR GREAT IMAMS





The rulings given to us by Almighty Allah and His Messenger Muhammad 🚝 (peace be upon him) are found in the sacred text of the Qur'aan and in the Sunnah (practices and teachings of the Prophet 28 and his companions 28). In order to derive rulings directly from the Qur'aan & Sunnah, one needs to be highly qualified and have mastered many different disciplines. After the time of the Sahabah 4, many highly gualified and learned scholars were consulted by Muslims around the world for guidance on Islamic rulings. As Islam had spread far and wide in a short space of time these scholars were required to impart their knowledge to Muslims across many lands. Each of these highly gualified scholars who were masters of many disciplines would form principles (Usool) which they would use to derive rulings from the Qur'aan and Hadith. These great scholars were many in number however, four of these gained great appreciation and following across the Muslim world. These four well-known scholars are Imam Abu Hanifa (R.A. – Rahmatullaahi Alayhi: May Allah's mercy be on him), Imam Malik (R.A.), Imam Shafi'i (R.A.) and Imam Ahmad bin Hanbal (R.A.). They were all highly proficient in the subjects of Islamic knowledge e.g. Tafseer (Qur'anic explanations), Hadith (Prophetic narrations), Figh (Islamic Jurisprudence) and the Arabic language.

Each one of them was a Muhaddith and a Fageeh. A Muhaddith is one with deep knowledge of the Prophetic teachings and actions. A Fageeh is one who has a deep understanding of Islamic law & jurisprudence, and can derive the laws from its primary sources. The rulings derived by these four great Imam's of Figh and the principles they used to derive these rulings were collated together and referred to as individual Schools of Islamic law (Madhab). These Madhab's are commonly referred to as the Hanafi, Maliki, Shafi'i, and Hanbali schools of thought. The Madhab's of the four great Imam's are structured to make it easy for Muslims to act upon the injunctions of the Qur'aan and Sunnah. The differences between these schools of thought are in minor practical differences, as most Muslims consider them all fundamentally the same.

All four Madhabs are correct and applicable in their own right.

The Four Great Imams of Fiqh Part 1

#### Imam Abu Hanifa (80 -150 A.H)

Abu Hanifa (R.A. - Rahmatullaahi Alavhi: May Allah's mercy be upon him) was born in the era of the Companions 4. He met many companions of the Prophet 🛎 (May Allah Shower His Mercy and blessings upon Him) and is counted amongst the Tabi'un (those who saw and followed the Companions of the Prophet 2.). He grew up in Al-Kufah and became versed in Hadith as well as Figh (Islamic law and Jurisprudence) and opinion. He had a great ability that, upon initially hearing any Hadith, he could memorize it word for word with its chain of narration. It is very important to understand that one can never become a Fageeh without being a Muhaddith. He was divinely gifted with both of these bounties. The Hanafi Madhab is the most widely followed school of thought and practiced by the majority of the Muslims in the world. Imam Abu Hanifa (R.A.) had a group of devoted students who learned from him and conveyed what he taught. Amongst his students were Abu Yusuf, Muhammad bin Al-Hasan Ash-Shaybaani and Zufar bin Al-Hudhayl (R.A.). Imam Abu Hanifa (R.A.) passed away in 150 AH / 767CE in the state of prostration at 70 years of age. More than 50,000 people attended his Janazah (Funeral Pravers). Amongst his compilations in the field of Hadith, 'Kitabal-Athar' is well known and widely accepted around the globe.

#### Imam Malik (93 - 179 A.H)

Another of the four great Imams, Imam Malik (R.A.), also known as Abu Abdillah and Imam Darul Hijrah, is the founder of the Maliki school of thought. He grew up in Al-Madinah al Munawwarah. He loved knowledge and respected and glorified the Sunnah of the Prophet<sup>28</sup>. Imam Malik (R.A.) never taught a Hadith without ablution. He has various literary compilations and his 'Muwatta' is one of the most famous. He was only 20 years old when 70 scholars of Madinah bore witness to his knowledge and proclaimed him capable of ljtihad (an ability to derive law from Qur'aan and Hadith) and giving Fatawa (Islamic rulings). His book 'Muwatta' is one of the first ever compilation in the field of Hadith.

#### Imam Al Shafi'i (150 – 204 A.H)

When he was two years old he was brought to Makkah. He became an orphan at a very early age and was taught by Malik ibn Anas (R.A.). He was highly ranked for his knowledge and understanding of jurisprudence. Imam Shafi'l (R.A.) was independent, generous, broad-minded and very understanding. He completed the memorisation of the Holy Qur'aan at a very young age of 7 years old. Every night he used to complete the recitation of the whole Qur'aan, and in Ramadhaan throughout the day and night he used to complete the Qur'aan twice. It is stated that in Ramadhaan he used to finish the Qur'aan 7 times in Salaah. Imam Al Shafi'l (R.A.) started giving Fatwa when he was only 15 years old. He studied under the great Imam Muhammad ibn Hasan Ash-Shaybaani (R.A.). Imam Al Shafi'i (R.A.) was the founder of the Shafi'i school of thought.

#### Imam Ahmad ibn Hanbal (164 - 241 A.H.)

Imam Ahmad bin Hanbal (R.A.) started learning the knowledge of Hadith at a young age. He listened to his teachers in Baghdad and then travelled to Al-Hijaz and to Al-Yemen to acquire Hadith. He became famous among people through his piety and goodness. His personal cleanliness and lack of concern for worldly things were to such an extent that he became an example for these attributes. He went through many trials and tribulations to safeguard the sanctity of the book of Allah, the Holy Qur'aan. The day he died was a remarkable day. All of Baghdad's men and women came out to say farewell in a show of respect to him - not only the Muslims, but the Jews and Christians were also saddened by his passing away. Everyone was tearful at his sad demise. He has compiled over 27,000 Ahaadith in his famous book 'Al-Musnad'. Imam Ahmad bin Hanbal (R.A.) was the founder of the Hanbali school of thought.

SLAMIC POSTERS

The Four Great Imams of Fiqh Part 2 LEARN TO PERFORM AN **CORRECT YOUR** 

#### Step 1: Make Niyyah (Intention)

Intention is the basis of all actions. Before Wudhu, make the Niyyah that you are performing an act of worshipping by making Wudhu to please Allah sub-haanahu wa ta'aala

#### يسم الله الرَّحْمَن الرَّحِيْمِ Step 2: Say Bismillah

Say Bis-mil-laahir Rah-maanir Raheem (I begin with the name of Allah, the Most Gracious, the Most Merciful).



Step 3: Begin by washing your hands Wash both hands properly 3 times, up to and including the wrists. Make sure you do not miss any part, including between the fingers.



#### Step 4: Rinse your mouth:

Rinse and gargle your mouth thoroughly, 3 times. Try to use a miswaak (toothstick) before rinsing your mouth as it is a Sunnah that multiplies the reward of Salaah by up to 70 times.

(Be careful not to swallow the water if

#### Step 5: Clean your nose

Take some water with your right hand gently up into your nostrils, making sure it reaches into the nasal passage, and then clean the nose with the small finger of your left hand blowing out the water whilst doing so. Do this 3 times. (Be careful if you are fasting)

(a) Thoroughly wash your entire and from one earlobe to the other.

(b) Men with a light beard must take a handful of water, starting at the top of their beard, and rub the water through it.

#### Step 7: Wash your forearms

Start by putting some water into the palm of the right hand, and then raise your forearm letting the water run down your arm up to and including the elbows. Do this 3 times. Each time pass fingers of the left hand over your forearm to make sure the arm is completely wet and no part is missed. Then do the same with the loft arm

Fardh in Wudhu:

sh the entire f sh the two arr

you are fasting)

#### Step 6: Wash your face

face 3 times, covering from the top of your forehead to below your chin

#### Step 7: Continued

Make Khilaal (pass fingers of the left hand between the fingers of the right hand, then pass the fingers of the right hand between the fingers of the left hand).

#### Step 8: Perform Masah

(a) Wet the hands & fingers for Masah, Keep the 3 fingers of each hand together (middle finger, ring finger and little finger). Keep the index finger and the thumb raised away from the rest do not place them on the head. Pass the 3 fingers from the forehead to the upper portion of the neck (where the hairline begins). Use the palms of the hands & bring forward to the forehead.

#### Ston 8.

(b) Using the same wet hands, place the index fingers inside the lobe of your ears and then wipe the back of your ears using your thumbs.

(You may also pass the back of your wet hands over the back of your neck)

DO NOT WET YOUR HANDS IN BETWEEN EACH STAGE

#### Step 9: Wash feet

Now, wash both your feet 3 times, remembering to wash the ankle, the heel and between the toes. Finally do Khilaal of the toes by using the little finger of the left hand to pass water in between the toes. Wash your right foot first and then the left. Try to use your left hand to wash your feet.

Step 10: Du'aa after Wudhu: Once you have completed Wudhu, say the Kalimah Shahaadah:

ٱشْهَدُ أَنْ لَأَ إِلَّهَ إِلَّا اللَّهُ وَحْدَهُ لَاشَرِنْكَ لَهُ ، وَٱشْهَدُ أَنَّ مُحَمَّدًا

#### عَبْدُ هُ وَرَشَوْلُهُ

"Ash-hadu an-laa ilaaha il-lallaahu wahdahu laa shareeka lah, wa ash-hadu anna Muhammadan 'abduhu warasooluh" You should also say:

ٱللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ

Al-laah-hum-maj 'al-nee minat taw-waa beena waj-'alnee minal muta-tah'-hireen

#### sh wudhu is needed after:

- harge (e.g. uri od or pus from

- ud in Salaah or to hoo





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# LEARN TO PERFORM AND CORRECT YOUR

#### Step 1: Make Nivvah (Intention)

Intention is the basis of all actions. Before Ghusl, make the Nivyah Intention inside ones heart, "O Allah, I am making this Ghusl to become clean from Hadasa Akbar (Major Impurity).

> Step 2: Say Bismillaah Say Bis-mil-laahir Rah-maanir Raheem



Step 3: Begin by washing your hands Wash both hands properly 3 times. starting with the right hand, up to and including the wrists. Make sure you do not miss any part.

# Impurities

Step 4: Wash off all impurities (off the private parts and any other part of the body where there may be impurities). Now wash your hands.



#### Step 5: Rinse your mouth (a) Rinse and gargle your mouth thoroughly, 3 times.

(Gargle gently if you are fasting)



#### Step 5: Clean your nose

(b) Take some water with your right hand gently up into your nostrils, making sure it reaches into the nasal passage, and then clean the nose with the small finger of your left hand. Do this 3 times.

(Take care if you are fasting)

Step 6: Wash your face Thoroughly wash your entire face 3 times, covering from the top of your forehead to the bottom of your chin and from one earlobe to the other.

The above is the Sunnah method of performing Ghusl and is in accordance with the Hanafi figh. All Islamically revered names have been omitted to preserve their sanctity and so that this posters can be placed in an area where people can study them before performing Chuel

NOTE: Make sure NO place has been left dry. If after Ghusi you recall that a certain part of the body was left dry, mealy wash the dry portion – No need to repeat the Ghusi again.



WOMAN: If the hair is not plaited it is compulsory to wet WOMAR: If the hair is not plated it is computisory to wet all the hair up to the very base - if a single hair is left dry Ghusi will not be complete. If hair is plated you are excused from lossening the plated hair. It is necessary to wet the base of each and every hair. If you find it difficult to wet each & every hair then you have to unplate the back.



#### Step 7: Wash your forearms Wash the right arm up to and including the elbow, 3 times.

The arm extends from the fingertips, including the nails, to the lower part of the upper arm. It is essential to remove anything stuck to the hands before washing them that could prevent the water from reaching the skin, such as dough, mud, paint, nail polish, ring's, watch etc,. Do the same with the Left Arm 3 times.







#### Continue performing Wudhu ie: Khillal of the fingers, Masah of the head, ears and nape,

Finally wash the feet and do Khillal of the toes using the little finger of the left hand.

#### Step 8:

After you have completed your Wudhu then pour water over the right side of the head, rubbing the roots of your hair with your wet fingers. Thereafter the left side of the head and then the whole head down to the roots of the hairs rubbing the roots of the hair with the wet fingers.

#### Step 9:

Pour water over the entire body freely beginning from the right side, then the left side and then the entire body, ensuring that no part of the body is left dry, by rubbing the body with your wet hands. Also pass water into the navel, ears etc.

#### Step 10: Wash feet

Move back from the area where you did Ghusl ensuring your not dipping your feet in musta'mal (used) water, and wash the right foot and then the left foot up to and including the ankles, three times. You should enter the water between your toes with your little finger of your left hand, and then wash the feet.

THERE ARE ONLY 3 FARAAIDH (COMPULSORY ACTIONS) WHEN PERFORMING A FARDH (COMPULSORY) GHUSL, BY DOING THESE ACTIONS THE GHUSL WILL BE COMPLETE:

- sh the inside of the nose ish the entire body with no part left dry. This includes private navel roots of beir evolutions moustache and the skin
- HUSL IS COMPULSORY (FARDH) IN THE FOLLOWING CASES: ter ejaculation of semen.
- urse (regardless of whether elaculation Occured
- fter Nifaas (post child birth
- irch discharge) iced prior to accepting Islam the above was experienced
- SL IS DESIRABLE IN THE FOLLOWING CASES:
- After giving Ghusl to the de On entering the holy cities
- of Maki



# Step by Step SALAH GUIDES for

brothers & sisters

**Start Here** Niyyah: Before beginning Salaah, perform Wudhu or Ghusl (whichever is required). Your clothes and place of Salaah should also be clean. Make sure your Satr is covered. Men's garments should not hang below their ankles. A person must face the Qiblah (direction of prayer - Makkah). Make intention quietly or in the mind for whichever Salaah you wish to perform. During Salaah keep the eyes fixed on the spot where the head will be in Sajdah (prostration) unless otherwise mentioned. Ensure the feet point towards the direction of Qiblah. Men should keep their feet a minimum of four fingers width apart [Fig 1], and women keep their feet together.

Step 1: Takbeer-e-Tahreema: SAY "Allaahu Akbar" - [Allah is the Greatest] whilst raising both hands in line with the earlobes for men [Fig 2], and to the height of the shoulders for women. Ensure the palms face towards the Oiblah.

Step 2: Qiyaam (standing posture) - Place your right hand over your left hand, with the thumb and last finger of the right hand wrapped around the wrist of the left hand, and the middle 3 fingers of the right hand resting along the top of the left arm. Place below the navel for men [Fig 3] and over the chest for women, with the right hand palm over the back of the left hand, keeping fingers together.

Recite Thanaa: "Subhaanakal-laahum-ma, wa-bi-hamdika, wa-ta-baara-kasmuka, wa-ta-'aala jad-duka, wa-laaa-ilaaha ghayruk"

[Glory unto You, O Allah! All Praise unto You, blessed is Your Name and Most High is Your Majesty. There is none worthy of worship except You]

After Thanna, recite Ta'awwuz: "A'oozu-bil-laahi minash-shay-taanir-Rajeem" [I seek refuge in Allaah from the devil, the accursed]

And then Tasmiyah: "Bis-mil-laahir Rah-maanir-Raheem" [In the name of Allah, the Most Merciful, the Most Compassionate]

Followed by Surah Fatihah: "Al-hamdulil-laahi rab-bil 'aalameen. Ar-Rah-maanir Raheem. Maaliki yawmid-deen. Iy-yaaka na'budu, wa iy-yaaka nas-ta-'een. Ih-dinas siraatal mustaqeem. Siraatal lazeena an-'amta 'alayhim. Ghayril magh-doobi 'alayhim. Wa-lad dhaaaal-leeen - Aameen"

[All praise is due to Allah, the Most Merciful, the Most Compassionate. Lord of the Worlds, The Owner of the Day of Judgement. You alone do we worship, and You alone do we call for help. Guide us on to the Straight Way. The Way of those on whom You bestowed Your Grace. Not the way of those who earned Your anger. Nor of those who have gone astray – Aameen]

Surah Fatihah is recited in all Rak'aahs of Salaah. After reciting say "Aameen" softly

Step 3: Whilst remaining standing recite Tasmiyah Silently. Then recite any Surah, or a minimum of three short Aayats or one long Aayah:

Please note: Before the Surah, recite Tasmiyah (Bis-millaahir..) again only if your are going to start the Surah from the beginning.

"Bis-millaahir Rah-maanir Raheem"

"Qul huwal-laahu ahad. Al-laahus samad, Lam yalid wa-lam yoolad. Wa-lam yakul lahu kufuwan ahad"

[He is Allah, the One and Only; Allah the Eternal, He on whom all depend; He begetteth not, nor is He begotten; And there is none comparable to Him]

Note: A Surah is read following Surah Fatihah in all units of any Sunnah and Nafl prayer. It is only required in the FIRST\_TWO units of ANY Fard Salaah, i.e. in the Third and Fourth units only Surah Fatihah is recited.

Note: The Surahs read after Surah Fatihah should be read in proper sequence as in the Qur'aan in ascending order, with the next Surah smaller than the previous.

Step 4: Ruku (bowing down): Say "Allaahu Akbar" - [Allah is the Greatest] and bow down. Men should keep the back and arms straight and hold the knees with the fingers apart ensuring the arms do not touch the body [Fig 4]. Women should only bend over sufficiently so that the fingers can touch the knees with the fingers kept together. Also ensuring the elbows touch the sides of the body. Men and women should both focus their eyes towards the toes.

> In Ruku recite three times: "Sub-haana rab-biyal azeem" [Glory unto my Creator, the Majestic]

Step 5: Qaumah is to stand up from Ruku and return to the Qiyaam position keeping your arms straight by your side [Fig 4a].

Whilst standing up from Ruku recite: "Sami 'al-laahu-liman hamidah" [Allah has heard him who praised Him. Oh our Creator!]

And when stood up recite: "Rab-banaa lakal hamd" - [All praise belongs unto You]

Step 6: Sujood (prostration): say "Allaahu Akbar" - [Allah is the Greatest]

Then go into prostration in order of; starting by lowering the knees to the ground (trying to keep the back straight), then the palms of both hands, then nose and finally the forehead. Focus the eyes towards the nose. The arms should not touch the floor [Fig 5]. Both your feet should be raised, resting on your toes [Fig 5a]. Women must ensure that they keep all limbs close together and close to the ground, including the arms, elbows, bottom and the feet. Both feet should point out to the right.

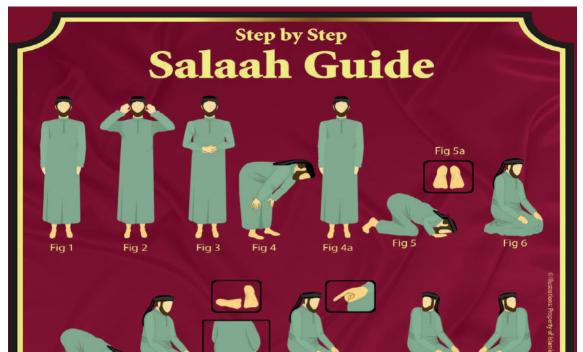


Fig 9

Recite three times: "Sub-haana rab-biyal aa'laa" [Glory unto my Creator, the Most High]

Fig 8

Fig 7

Fig 8a

Step 7: Get up from the floor reciting the Takbeer (Allaahu Akbar) in order of forehead first, then nose then hands. Sit upright (Jalsa) and place the palms on the lower thigh [Fig 6]. You should sit on your left foot and have your right foot raised, resting on the toes [Fig 8a]. Women should sit resting on the floor with feet pointing out to the right. In Qa'dah set your eyes between the front of your hands.

Rest for a moment, then say "Allaahu Akbar" and prostrate again for a second time reciting "Subhaana rab-biyal aa'la" three times.

Get up from this position saying "Allaahu Akbar" and stand up back to the Qiyaam position. [Fig 3]

This completes one Rak'aah (unit) of prayer. The second Rak'aah is performed the same way but do not recite Thaana and Ta'awwuz. Start from Tasmiyah.

Step 8: At-Tashahhud; In the second Rak'aah after the second prostration remain seated (Qa'dah), as the above illustrations [Fig 8] & [Fig 8a] & recite quietly:

"At-tahiy-yaatu lil-laahi, was-salawaatu, wat-tayyibaatu, As-salaamu 'alayka ay-yuhan nabi-yu, wa rah-matul-laahi wa barakaatuh, As-salaamu 'alayna wa-'alaa 'ibaadil laahis saaliheen.

Ash-hadu al-laa ilaaha il-lal-laahu, wa-ash-hadu an-na Muhammadan 'abduhu wa-rasooluh"

[All words of glorification are for Allah. All acts of worship and good deeds are for Him. Peace, mercy, and the blessings of Allah be upon you Oh Prophet (Sallal-laahu 'Alayhi Wa sal-lam), Peace be upon us and all the righteous servants of Allah. I bear witness that there is no God worthy of worship other than Allah and I bear witness that Muhammad (s.a.w) is His slave and Messenger] Whilst reciting At-Tashahhud, when the words "Ashhadu al-laa ilaaha" are recited, use the right hand to form a circle with the middle finger and the thumb and raise the index finger [Fig 9]. Drop the finger back down again after reciting "al-laa ilaaha" (than Allah).

Fig 10

Fig 11

If you are performing three Rak'aahs (Maghrib) or four Rak'aahs (Zuhr, Asr, Isha), then stand up after Tashahhud whilst saying "Allahu Akbar" and follow steps 2-7 (excluding Thanaa and Ta'awwuz) for the next one or two units. Then recite At-Tashahhud again and move on to step 9 below.

For two Rak'aah Salaah, remain seated after step 8.

Step 9: Following At-Tashahhud recite Durood:

"Al-laah-hum-ma sal-li 'alaaa Muhammadin, wa-'alaaa aali Muhammadin, kamaa sal-layta 'alaaa Ibraaheema wa-'alaa aali Ibraaheema, in-naka hamidum majeed. Al-laah-hum-ma baarik 'alaa Muhammadin, wa-'alaa aali Muhammadin, kamaa baarakta 'alaaa Ibraaheema, wa-'alaa aali Ibraaheema, in-naka hamidum majeed"

[O Allah shower Your Blessings on Muhammad (Sal-lal-laahu 'Alayhi Wa sal-lam) and the descendants of Muhammad (s.a.w), as You did shower Your Blessings on Ibraaheem ('Alayhis Salaam) and the descendants of Ibraaheem (a.s); You are the Praiseworthy, the Glorious. O Allah, Glorify Muhammad (s.a.w) and the descendants of Muhammad (s.a.w), as You did Glorify Ibraaheem (a.s) and the descendants of Ibraaheem (a.s); You are the Praiseworthy, the Glorious]

Step 10: Following the Durood, recite any of these or any other Sunnah Duaa's:

"Al-laah-hum-ma in-ni zalamtu nafsi zulman kathee-raw wa-laa-yaghfruz-zunooba il-laa anta, fagh-firlee magh-firatam min 'indika, war-hamnee, in-naka antal ghafoorur Raheem" [Bukhari & Muslim] [O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate.]

or

"Rab-bij 'alnee muqeemas salaati wa-min zur-ri-yati, rab-banaa wa-ta-qab-bal du'aa" [O! Lord, make me and my children steadfast in Salaah, our Lord, accept the prayer] or

"Rab-banagh-firlee, wali-waaliday-ya, wa lil-mu'mineena yawma yaqoomul hisaab" [Our Lord, forgive me and my parents and the believers on the Day of the Judgement].

Step 11: Salaam - Now turn your face to look at your right shoulder whilst saying:

"As-salaamu 'alaykum wa rah-matul-laah" [May the peace and blessing of Allah be upon you] [Fig 10]

Then turn your face to look at your left shoulder whilst saying: "As-salaamu 'alaykum wa rah-matul-laah" [Fig 11]

Step 12: After Salaah, it is of great blessing to make Du'aa (Asking for your needs). To lift up your hands to make Du'aa is loved by Almighty Allah, and is also Sunnah.

## Witr Salaah

When performing the three Rak'aahs Witr the first two Rak'aahs are performed as normal. In the third Rak'aah after steps 2 and 3 before going into Ruku raise your hands as if you are performing Takbeer-e-Tahreema [Fig 2] whilst saying "Allaahu Akbar", and then return them back to the same folded position [Fig 3]. Then Recite Du'aa-e-Qunoot.

"Al-laah-hum-ma in-naa nas-ta'eenuka, wa-nas-tagh-firu-ka, Wa-nu'-minu-bika, wa-na-tawak-kalu 'alayka, wa-nuthnee 'alaykal khayr. Wa-nash-kuruka, wa-laa nakfuruka, wa-nakh-la'u, wa-nat-ruku may-yaf-juruk. Al-laah-hum-ma iy-yaaka n'abudu, wa-laka nu-sal-lee, wa-nas-judu, wa ilayka nas-'aa. Wa-nah-fidu, wa-narjoo rah-mataka, wa-nakh-shaa 'azaabaka, In-na 'azaabaka bil-kuf-faari mul-hiq"

[Oh Allah, we seek Your help and ask for Your forgiveness, and we believe in You and trust in You, and we praise You in the best way and we thank You and we are not ungrateful, and we cast off and forsake him who disobeys You. Oh Allah, You alone do we worship and to You we pray and prostrate, and to You we turn in haste and hope for Your mercy, and we fear Your punishment. Your punishment overtakes the unbelievers.]

When praying on your own, move your lips in coordination with what you are saying silently.

When in congregation (Jam'aah) behind the Imaam, there is no need to recite Ta'awwuz, Tasmiyah, Surah Fatihah or any Surah in any Rak'aah, whether the Imaam is reciting aloud or silently. When reciting for example Takbeer-e-Tahreema, Thanaa, Takbeer, At-tahiyaat, Durood, Duaa, Salaam or when in Ruku, Qaumah or Sajdah, move your lips in coordination with what you are saying silently.

# Rak'aahs of Salaah

	Sunnahs before Fardh		Sunnahs After Fardh	
Fajr	- 2 Compulsory	2 Fardh		
Zuhr	- 4 Compulsory	4 Fardh	2 Compulsory	2 Nafl
Asr	- 4 Optional*	4 Fardh		
Maghrib		3 Fardh	2 Compulsory	2 Nafl
Isha	- 4 Optional*	4 Fardh	2 Compulsory	2 Nafl
			3 Witr	2 Nafl
Jumu'ah - 4 Compulsory 2 Fardh			4 Compulsory	2 Nafl
On Fridays for Men, Zuhr Salaah in Congregation is replaced by Jumu'ah			2 Compulsory	
			se are Sunnahs that rly but occasionally m	



It is advisable to ask your local scholars to go through this Salaah poster with you. PLEASE DO NOT MODIFY - Download FREE from XploreIslam.com or IslamicPosters.co.uk **Start Here** Niyyah: Before beginning Salaah, perform Wudhu or Ghusl (whichever is required). Your clothes and place of Salaah should also be clean. Make sure your Satr is covered.Womens Satr in Salaah is to cover everything except Hands, Face and Feet. A person must face the Qiblah (direction of prayer -Makkah). Make intention quietly or in the mind for whichever Salaah you wish to perform. During Salaah keep the eyes fixed on the spot where the head will be in Sajdah (prostration) unless otherwise mentioned. Ensure the feet point towards the direction of Qiblah. [Fig 1] Women should keep their feet together.

Step 1: Takbeer-e-Tahreema: SAY "Allaahu Akbar" - [Allah is the Greatest] whilst raising both hands [Fig 2] to the height of the shoulders for women. Ensure the palms face towards the Qiblah.

Step 2: Qiyaam (standing posture) - Women should Place there hands [Fig 3] over the chest with the right hand palm over the back of the left hand, keeping the fingers and thumb together. But make sure you do not make a ring around the wrist like men.

Recite Thanaa: "Subhaanakal-laahum-ma, wa-bi-hamdika, wa-ta-baara-kasmuka,

wa-ta-'aala jad-duka, wa-laaa-ilaaha ghayruk" [Glory unto You, O Allah! All Praise unto You, blessed is Your Name and Most High is Your Majesty. There is none worthy of worship except You]

After Thanna, recite Ta'awwuz: "A'oozu-bil-laahi minash-shay-taanir-Rajeem" [I seek refuge in Allaah from the devil, the accursed]

And then Tasmiyah: "Bis-mil-laahir Rah-maanir-Raheem" [In the name of Allah, the Most Merciful, the Most Compassionate]

Followed by Surah Fatihah: "Al-hamdulil-laahi rab-bil 'aalameen. Ar-Rah-maanir Raheem. Maaliki yawmid-deen. Iy-yaaka na'budu, wa iy-yaaka nas-ta-'een. Ih-dinas siraatal mustaqeem. Siraatal lazeena an-'amta 'alayhim. Ghayril magh-doobi 'alayhim. Wa-lad dhaaaal-leeen - Aameen"

[All praise is due to Allah, the Most Merciful, the Most Compassionate. Lord of the Worlds, The Owner of the Day of Judgement. You alone do we worship, and You alone do we call for help. Guide us on to the Straight Way. The Way of those on whom You bestowed Your Grace. Not the way of those who earned Your anger. Nor of those who have gone astray – Aameen]

Surah Fatihah is recited in all Rak'aahs of Salaah. After reciting say "Aameen" softly

Step 3: Whilst remaining standing recite Tasmiyah Silently. Then recite any Surah, or a minimum of three short Aayats or one long Aayah:

Please note: Before the Surah, recite Tasmiyah (Bis-millaahir..) again only if you are going to start the Surah from the beginning.

"Bis-millaahir Rah-maanir Raheem" "Qul huwal-laahu ahad. Al-laahus samad, Lam yalid wa-lam yoolad. Wa-lam yakul lahu kufuwan ahad"

[He is Allah, the One and Only; Allah the Eternal, He on whom all depend; He begetteth not, nor is He begotten; And there is none comparable to Him]

Note: A Surah is read following Surah Fatihah in all units of any Sunnah and Nafl Salaah. It is only required in the FIRST TWO units of ANY Fard Salaah, i.e. in the Third and Fourth units only Surah Fatihah is recited.

Note: The Surahs read after Surah Fatihah should be read in proper sequence as in the Qur'aan in ascending order, with the next Surah smaller than the previous.

**Step 4:** Ruku (bowing down): Say "Allaahu Akbar" - [Allah is the Greatest] and bow down. [Fig 4]. Women should only bend over sufficiently so that the fingers can touch the knees with the fingers kept together. The knees should be bent and the back should not be straight like a man. Also ensuring the elbows touch the sides of the body. Women should focus their eyes towards the toes.

> In Ruku recite three times: "Sub-haana rab-biyal azeem" [Glory unto my Creator, the Majestic]

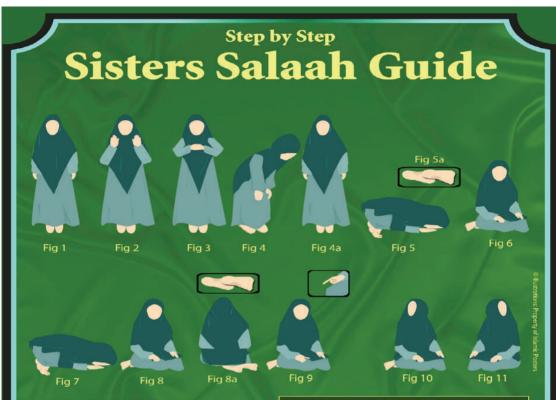
Step 5: Qaumah is to stand up from Ruku and return to the Qiyaam position keeping your arms straight by your side [Fig 4a].

Whilst standing up from Ruku recite: "Sami 'al-laahu-liman hamidah" [Allah has heard him who praised Him. Oh our Creator!]

And when stood up recite: "Rab-banaa lakal hamd" - [All praise belongs unto You]

Step 6: Sujood (prostration): say "Allaahu Akbar" - [Allah is the Greatest]

Then go into prostration in order of; starting by lowering the knees to the ground (trying to keep the back straight but unlike men the women may bend their back going into sajdah), then the palms of both hands, then nose and finally the forehead. Focus the eyes towards the nose. [Fig 5]. [Fig 5a]. Women must ensure that they keep all limbs close together and close to the ground, including the arms, elbows, bottom and feet. Both feet should point out to the right.



Recite three times: "Sub-haana rab-biyal aa'laa" [Glory unto my Creator, the Most High]

Step 7: Get up from the floor reciting the Takbeer (Allaahu Akbar) in order of forehead first, nose and then hands. Sit upright (Jalsa) and place the palms on the lower thigh but not on the knees[Fig 6] [Fig 8a]. Women should sit resting on the floor with feet pointing out to the right. In Qa'dah set your eyes between the front of your hands in your lap.

Rest for a moment, then say "Allaahu Akbar" and prostrate again for a second time reciting "Subhaana rab-biyal aa'la" three times.

Get up from this position saying "Allaahu Akbar" and stand up back to the Qiyaam position [Fig 3], trying not to rest your hands on the floor when getting up.

This completes one Rak'aah (unit) of prayer. The second Rak'aah is performed in the same way but do not recite Thaana and Ta'awwuz. Start from Tasmiyah.

Step 8: At-Tashahhud; In the second Rak'aah after the second prostration remain seated (Qa'dah), as the above illustrations [Fig 8] & [Fig 8a] & recite quietly:

"At-tahiy-yaatu lil-laahi, was-salawaatu, wat-tayyibaatu, As-salaamu 'alayka ay-yuhan nabi-yu, wa rah-matul-laahi wa barakaatuh, As-salaamu 'alayna wa-'alaa ibaadil laahis saaliheen.

Ash-hadu al-laa ilaaha il-lal-laahu, wa-ash-hadu an-na Muhammadan 'abduhu wa-rasooluh"

[All words of glorification are for Allah. All acts of worship and good deeds are for Him. Peace, mercy, and the blessings of Allah be upon you Oh Prophet (Sallal-laahu 'Alayhi Wa sal-lam), Peace be upon us and all the righteous servants of Allah. I bear witness that there is no God worthy of worship other than Allah and I bear witness that Muhammad (s.a.w) is His slave and Messenger] Whilst reciting At-Tashahhud, when the words "Ashhadu al-laa ilaaha" are recited, use the right hand to form a circle with the middle finger and the thumb and raise the index finger high enough for it to face the qiblah (Fig 9). Drop the finger back down again after reciting "al-laa ilaaha" (than Allah).

If you are performing three Rak'aahs (Maghrib) or four Rak'aahs (Zuhr, Asr, Isha), then stand up after Tashahhud whilst saying "Allahu Akbar" and follow steps 2-7 (excluding Thanaa and Ta'awwuz) for the next one or two units. Then recite At-Tashahhud again and move on to step 9 below.

For two Rak'aah Salaah, remain seated after step 8.

Step 9: Following At-Tashahhud recite Durood:

"Al-laah-hum-ma sal-li 'alaaa Muhammadin, wa-'alaaa aali Muhammadin, kamaa sal-layta 'alaaa Ibraaheema wa-'alaa aali Ibraaheema, in-naka hamidum majeed. Al-laah-hum-ma baarik 'alaa Muhammadin, wa-'alaa aali Muhammadin, kamaa baarakta 'alaaa Ibraaheema, wa-'alaa aali Ibraaheema, in-naka hamidum majeed"

[O Allah shower Your Blessings on Muhammad (Sal-lal-laahu 'Alayhi Wa sal-lam) and the descendants of Muhammad (s.a.w), as You did shower Your Blessings on Ibraaheem ('Alayhis Salaam) and the descendants of Ibraaheem (a.s); You are the Praiseworthy, the Glorious. O Allah, Glorify Muhammad (s.a.w) and the descendants of Muhammad (s.a.w), as You did Glorify Ibraaheem (a.s) and the descendants of Ibraaheem (a.s); You are the Praiseworthy, the Glorious]

Step 10: Following the Durood, recite any of these or any other Sunnah Duaa's:

"Al-laah-hum-ma in-ni zalamtu nafsi zulman kathee-raw wa-laa-yaghfiruz-zunooba il-laa anta, fagh-firlee magh-firatam min 'indika, war-hamnee, in-naka antal ghafoorur Raheem" [Bukhari & Muslim] O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate.1

or

"Rab-bij 'alnee muqeemas salaati wa-min zur-ri-yati, rab-banaa wa-ta-qab-bal du'aa" [O! Lord, make me and my children steadfast in Salaah, our Lord, accept the prayer]

or

"Rab-banagh-firlee, wali-waaliday-ya, wa lil-mu'mineena yawma yaqoomul hisaab" [Our Lord, forgive me and my parents and the believers on the Day of the Judgement].

Step 11: Salaam - Now turn your face to look at your right shoulder whilst saying:

"As-salaamu 'alaykum wa rah-matul-laah" [May the peace and blessing of Allah be upon you] [Fig 10]

Then turn your face to look at your left shoulder whilst saying: "As-salaamu 'alaykum wa rah-matul-laah" [Fig 11]

Step 12: After Salaah, it is of great blessing to make Du'aa (Asking for your needs). To lift up your hands to make Du'aa is loved by Almighty Allah, and is also Sunnah.

## Witr Salaah

When performing the three Rak'aahs Witr the first two Rak'aahs are performed as normal. In the third Rak'aah after steps 2 and 3 before going into Ruku raise your hands as if you are performing Takbeer-e-Tahreema [Fig 2] whilst saying "Allaahu Akbar", and then return them back to the same folded position [Fig 3]. Then Recite Du'aa-e-Qunoot.

"Al-laah-hum-ma in-naa nas-ta'eenuka, wa-nas-tagh-firu-ka, Wa-nu'-minu-bika, wa-na-tawak-kalu 'alayka, wa-nuthnee 'alaykal khayr. Wa-nash-kuruka, wa-laa nak-furuka, wa-nakh-la'u, wa-nat-ruku may-yaf-juruk. Al-laah-hum-ma iy-yaaka n'abudu, wa-laka nu-sal-lee, wa-nas-judu, wa ilayka nas-'aa. Wa-nah-fidu, wa-narjoo rah-mataka, wa-nakh-shaa 'azaabaka, In-na 'azaabaka bil-kuf-faari mul-hig"

[Oh Allah, we seek Your help and ask for Your forgiveness, and we believe in You and trust in You, and we praise You in the best way and we thank You and we are not ungrateful, and we cast off and forsake him who disobeys You. Oh Allah, You alone do we worship and to You we pray and prostrate, and to You we turn in haste and hope for Your mercy, and we fear Your punishment. Your punishment overtakes the unbelievers.]

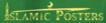
When praying on your own, move your lips in coordination with what you are saying silently.

When in congregation (Jam'aah) behind the Imaam, there is no need to recite Ta'awwuz, Tasmiyah, Surah Fatihah or any Surah in any Rak'aah, whether the Imaam is reciting aloud or silently. When reciting for example Takbeer-e-Tahreema, Thanaa, Takbeer, At-tahiyaat, Durood, Duaa, Salaam or when in Ruku, Qaumah or Sajdah, move your lips in coordination with what you are saying silently.

# Rak'aahs of Salaah

	Sunnahs before Fardh		Sunnahs After Fardh	
Fajr	- 2 Compulsory	2 Fardh		
Zuhr	- 4 Compulsory	4 Fardh	2 Compulsory	2 Nafl
Asr	- 4 Optional*	4 Fardh		
Maghrib -		3 Fardh	2 Compulsory	2 Nafl
Isha	- 4 Optional*	4 Fardh	2 Compulsory	2 Nafl
			3 Witr	2 Nafl
Jumu'ah - 4 Compulsory		2 Fardh	4 Compulsory	2 Nafl
On Fridays for Men, Zuhr Salaah in Congregation is replaced by Jumu'ah			2 Compulsory	

Non emphasised Sunnahs - These are Sunnahs that the Prophet Muhammad (pbuh) prayed regularly but occasionally missed.



advisable to ask your local scholars to go through this Salaah poster with you PLEASE DO NOT MODIFY - Download FREE from XploreIslam.com or IslamicPosters.co.uk

# JOINING CONGREGATIONAL SALAAH AFTER IT HAS STARTED

Masbood

Anyone who joins the Salaah with Jam'aah (congregation) after the Imaam has completed the Ruku (bowing) of the FIRST Rak'aah is classed as a 'Masbooq'. If someone joins the congregation after the Imaam has performed the Ruku of any Rak'aah i.e. they are in Qawmah (standing position after Ruku), Sajdah, Jalsa etc. then they will be classed as having missed that Rak'aah with Jam'aah. Any missed Rak'aahs must be made up at the end of the Salaah, when the Imaam makes the final 'Salaam'.

(If someone joins the congregation whilst the Imaam is in Ruku or before the Ruku of any Rak'aah then they will be classed as having caught (prayed) that Rak'aah with Jam'aah, and does not have to make up that Rak'aah.) A person cannot join the congregation once the Imaam has turned for Salaam at the end of the Salaah

If you arrive and the Salaah has already started but the Imaam is still in Qiyaam (standing posture - like at the start of a Rak'aah), then in Qiyaam make Intention for Salaah, raise the hands near the earlobes and recite the Takbeer-e-Tahreemah (Al-laahu Akbar) (like at the start of Salaah), fold the arms, as usual, Recite Ta'awwuz (Aoozu bil-laa.) and Tasmiyaah (Bismil-laah..) and join the congregation. If the Imaam is in any other posture, then after the initial Takbeer-e-Tahreemah (Al-laahu Akbar), Recite Takbeer (Al-laahu Akbar) again and then join the congregation in whatever position they are in.



## METHOD OF COMPLETING THE MISSED RAK AAHS

#### Offering the FIRST MISSED RAK'AAH of ANY Salaah:

Join the Salaah regardless of the position of the Imaam. When the Imaam reaches the last Qa'dah (sitting position for At-tashah-hud) the Masbooq should only recite At-tashah-hud (At-tahiy-yaatu lii-laa..) and remain silent until the Imaam makes Salaam. The Masbooq should stand up whilst saying Takbeer (Al-laahu Akbar) to complete the missed Rak'aah once the Imaam says "As-salaamu alaykum wa Rah-matullaah", for the second time to face the Left side at the end of the congregational Salaah. The Masbooq does Not make Any of the 'Salaams'. Stand up and fold the arms (like at the start of each Rak'aah). Recite Thanaa (Sub-haanakal-laah hum-ma..), Ta-aw-wuz (Aoozu bil-laa..), Tasmiyaah (Bis-mil-laah..), Surah Faatihah (Al-hamdu lii-laahi...) and any Surah. Complete the first Missed Rak'aah as normal by going into Ruku, Sajdahs etc. If only ONE Rak'aah has been missed, then Complete the Salaah as normal.

#### However, if TWO Rak'aahs have been missed of ANY Salaah (except Maghrib or Witr):

Offer the First Missed Rak'aah as above, but Stand Up after the Second Sajdah and perform the Second Missed Rak'aah as normal i.e. Recite Tasmiyaah (Bis-mil-laahir Rahmaanir...), Surah Faatihah and a shorter Surah. Complete the remaining Salaah as normal.

#### If TWO Rak'aahs have been missed of MAGHRIB or WITR (when Witr is offered in congregation):

Offer the First Missed Rak'aah as above, but sit in Qa'dah after the Second Sajdah and Recite At-tashah-hud (At-tahiy-yaatu...). Then Stand up and perform the Second Missed Rak'aah as normal i.e. Recite Tasmiyaah (Bis-mil-laahir Rahmaanir...), Surah Faatihah and a shorter Surah. Complete the remaining Salaah as normal.

#### If THREE Rak'aahs have been missed of ANY Salaah (except Maghrib or Witr):

Stand up after the Imaam makes the final 'Salaam' to the left, and offer the First Missed Rak'aah. Then remain seated after the Second Sajdah. Recite At-tashah-hud (At-tahiy-yaatu...). After At-tashah-hud Stand up to perform the Second Missed Rak'aah, starting from Tasmiyaah (Bis-mil-laahir Rahmaanir...), Surah Faatihah and a shorter Surah. Complete the Rak'aah as normal. After the Second Sajdah, Stand up again to perform the Third Missed Rak'aah. Recite Tasmiyaah (Bis-mil-laahir Rahmaanir...) and Surah Faatihah – No Surah needs to be recited. Then Complete the Salaah as normal.

#### If ALL Rak'aahs have been missed of ANY Salaah (including Maghrib and Witr):

If you join the Salaah after the Imaam has completed the Ruku of the Last Rak aah of ANY Salaah, then you will have missed ALL the Rak aahs. When the Imaam performs the last Salaam, stand up again whilist reciting the Takbeer (Al-laahu Akbar) and repeat the whole Salaah - as you would normally pray that particular Salaah from the beginning. But Do Not raise your hands for Takbeer-e-Tahreemah. Start from Thanaa (Sub-haanakal-laah hum-ma...), Ta-aw-wuz (Aoozu bil-laa..), Tasmiyaah (Bis-mil-laah..) etc.

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# **Mistakes in Salaah**



- Do not delay your Salaah intentionally.
- Do not wear inappropriate clothing for Salaah and make sure your satr is covered at all times.
- Do not pray Salaah with sleeves rolled up.
- Men should not let their clothing hang lower than their ankles.
   Women should wear clothes that hang below their ankles.
- When forming new rows in a congregation, start from directly behind the Imaam. Chair users or those sitting on the floor should start from the sides.
- Do not play around in Salaah eg. with your clothes, watch, the beard etc.
- Stand upright with back straight and keep the eyes focused on the spot where the forehead will be in Sajdah (Prostration). Do not look around in Salaah (Fig 1).
- Make sure your feet point towards the Qiblah.
- Do not bend the neck and rest the chin on the chest.
- Men should keep a minimum span of four fingers in between both feet. Women should keep their feet together.
- Raise your hands up to your ears in a way that the palms face the Qiblah and the end of the thumbs either touch the lobes of the ears or are parallel to them. The rest of the fingers stay straight pointing upwards (Fig 2).
- Women should raise hands up to their shoulders from within their scarf or other outer garment being used. Fingers and thumb all stay straight and joint together.
- Do not cover the ears with the hands or grip the earlobes with the hands.
- Men should place their folded hands below the navel whilst women place their hands on the chest, they should simply place the palm of their right hand on the back of the left hand. In this position, always look at the spot where forehead will be in Sajdah (Fig 3).
- In congregational prayers, when the Imam says "Allaahu Akbar", the person following should say "Allaahu Akbar" then move to the next position.
- Do not move into any position before the Imaam.
- If you are behind an Imaam, you only recite Thana, then stand silently listening to the recitation of the Imaam. If the Imaam's recitation is not loud enough for you to hear, you should be thinking of Surah al-Faatihah using your heart and mind without moving your tongue.
- Do not recite the Holy Qur'aan fast, when praying by yourself. It is better to recite Surah al-Faatihah and the verses of the Qur'aan stopping at every verse.
- When in ruku', men should keep the head and back straight and level, with the eyes looking towards the feet. Do not bend any more or less than that. Women should only bend down slightly enough so that they can touch the knees (Fig 4).
- In ruku<sup>1</sup>, men should spread out their fingers while placing them on the knees (Fig 5), but women should place their fingers on the knees with fingers close together, i.e. there should be no space between fingers.
- When standing up from ruku', stand up straight and wait a few moments and do not rush.

- Make sajdah by bending the knees, take them towards the prayer floor in a way that the chest does not lean forward, and then lower the chest. Place your hands on the floor, then the tip of the nose and then the forehead. Women can, right from the start, lower their chest and go for sajdah.
- In sajdah keep the head in between your two hands in a way that the end of the two thumbs come parallel to the ear-lobes.
- In sajdah, fingers on both hands should remain close together, leaving no space in between them. The direction of the fingers should be towards the Qiblah.
- For men, the elbows should stay raised off the floor. Women should place the whole arm, including the elbows, on the floor as close to the body as possible.
- When in sajdah, men should keep the stomach, the thighs and the arms apart (Fig 6). For women, all of these should be kept close together.
- In sajdah always rest your nose and forehead onto the floor (Fig 7).
- Do not poke your elbows out causing discomfort to those making Salaah next to you.
- Men should keep the arms apart from armpits and sides
- Do not lift the feet off the floor during sajdah, the Salaah becomes invalid (Fig 8).
- When rising from Sajdah, first raise the forehead off the floor, then the nose-tip, then the hands, and then the knees. Sit up straight, calmly and comfortably
- Do not rush to make another sajdah. Spread out the left foot (like the blade of a hockey stick) and sit on it. Let the right foot stand vertically with toes turned towards the Qiblah. Women should sit after sajdah with both feet to the right.
- While sitting, both hands should be placed on the thighs but fingers should not hang down onto the knees, instead, the far ends of the finger tips should reach only as far as the beginning of the knee and point towards the Qiblah.
- Make a circle by joining your middle finger and the thumb of the right hand, close the little finger and the ring finger (the one next to it), then raise the Shahaadah (index) finger in a way that it is raised towards the Qiblah when you reach "Ash-hadu an laa ilaha" while reciting "At-tahiyyat" then let it come down and fall back at "illAllaah".
- When turning the head for salaam on both sides, you should turn your neck just enough that your cheeks become visible to the person sitting behind you, eves should be looking at the shoulders.
- When saying "As-salaamu 'alaykum wa rah-matul-laah" look right onto the shoulder, then face forward in the middle, then to the left shoulder. Do not look around.





Never Cross infront of anyone when they are praying Salaah

The Messenger of Allah (SAW) warned: "Where the one who crosses in front of a praying person to know the consequences of doing so, he would have wailed for "tory better than to cross in front of him."(Sahih Bukhari & Muslim)

"The forty may be days, months or even years

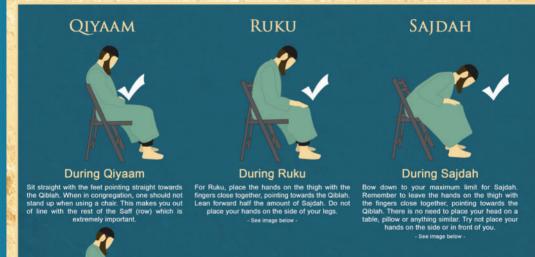
# SA THE PREFERRED METHOD OF PERFORMING SALAAH WHILST SITTING ON A CHAIR

Qiyaam, Ruku & Sajdah are all Fardh. If you are unable to perform both Ruku and Sajdah or just Sajdah, then you will be excused from Qiyaam and therefore you can perform Salaah sitting on the floor.

If you are able sit on the floor and do Sajdah then is it not permitted to sit on a chair. If you are unable to perform Sajdah on the floor and you can only perform Ruku & Sajdah by indicating with the head, then you have a choice of sitting on the floor or on a chair. However sitting on the floor is more desirable as this would bring you closer to the position of Sajdah, which is the main part of Salaah and this is also more closer to the Sunnah. If a person has a problem of just sitting in Tashahud (i.e. they can stand up, perform Ruku & Sajdah), then they will not be permitted to sit on a chair throughout the Salaah. They will have to perform all three postures, and for Tashahud they can get up after Sajdah and sit on a chair or stool. One is allowed to sit crossed legged during Salaah or even by stretching the feet out towards the Qiblah, when there is a need.

Sitting on a chair should only be a last resort when everything else is not possible.

If a person cannot perform Ruku & Sajdah in congregation due to the hastening of the Imaam (i.e. they can not keep up with the postures), but can perform them at home at their own pace, then it is better for them to perform Salaah at home, while performing Sajdah on the floor.





Your feet should point straight towards the Qiblah (unless there is a medical reason)

It is desirable that your fingers should be close together in Ruku and Sajdah and pointing towards the Qiblah

This method is the opinion of the Majority of the Hanafi Fugaha Written by Muthi Abdul Rahim and extracted from Fatwah of Muthi Tahir Saheb of Mazaahirul Uloom, Shaharanpur, U.P. India

If you have any questions then please ask a scholar This poster can be downloaded from www.islamicposters.co.uk | or.org

# Salaat (Prayer)

As a new Muslim reading Salaat (prayer), the words will seem so confusing. There is much to learn, but it can be done in your own time.

According to Hadith, in each position in which you don't know the correct words to recite, you are to say;

# SUBHAANALLAH (sub – haa – nul – law) three times

Where you can remember from the Salaat poster, use the simple terms such as;

ALLAHU AKBAR (ul - law- hu- ak -bur)

And lastly at the end of the Salaat when finishing (the last sitting position) use;

LAA ILAAHA ILALLAAHU MUHAMMADUR RASOOLULLAH (laa –e – laa- ha – ill –lul – law - hoo -moo –hum –ma – dur – ro –soo -lul –law )

Where possible always try and learn Salaat practically with a teacher .

# HOW TO PERFORM SALAATUL IANAZAH

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It is the right of a Muslim that when he/she passes away that other Muslims should pray the Janazah prayer for them

In many Ahaadith, the Prophet Muhammad 🚈 emphasised and encouraged the Muslims to attend funeral ceremonies. Every Muslim male should try his best to fulfil his duty towards the deceased. If no one from the whole of the Muslim Community offers the Janazah Prayers, then the whole community will be considered sinful in the sight of Allah 🚎. If some of the people offer the Janazah prayer then the whole community will be saved from the anger of Allah 🙀

Facing the Qiblah, make Niyyah (Intention) for Salaatul Janazah upon the deceased Male, Female or Child, to please Allah %

Without Iqaamah the Imaam will recite the Takbeer. You will then raise your hands between the shoulders and ears (1a) and Recite Takbeer

اللهُ أَكْمَ

Fold the arms (1b) and start your Salaah in the normal way. Recite Thanaa with the addition of "wa jal-la thanaa-uka" as Below:

# سُبْحَا نَكَ اللَّهُمَّ وَبِحَمْدِ لَكَ وَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدٍّ كَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهُ غَيْرُكَ

Sub-haa-nakal-laah-hum-ma wa biha kasmuka wa-ta-'aala jad-duka wa ji jaa\_laaha chaveu

Slory be to You, O Lord, and all Praises are due unto You, and essed is Your name and high is Your majesty and Your raises are elevated and none is worthy of worship but You.\*

2. Then Say Takbeer : "Al-laahu Akbar" without raising the hands. Then recite Durood e Ibraheem

اَلَّهُمَّ صَلَّ عَلَى مُحَمَّدٍ وَعَلَى الْ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى إِلَ إِبْرَاهِيْمَ إِنَّكَ حَمِنْدُ مَحَنْدُ ٱلَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى الْ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى إل إِبْرَاهِيْمَ إنَّكَ حَمِيْدُ مَجِيْدُ

Then Say Takbeer : "Al-laahu Akbar" without raising the hands, and recite the Du'aa For the Deceased

Du'aa For An Adult (Male or Female);

# اَللَّهُمَّاغْفِرْلِحَيِّنَاوَمَيِّتِنَاءَوَشَاهِدِنَا وَغَائِبِنَا ؞ۅؘڝٙۼۑ۠ڔڹؘٳۅؘػؠؽ۠ڔڹٙٳ؞ۅؘۮؘػڔڹؘٳۅٙٲڹ۠ؿٙٳڹٙٳ؞<u>ٵ</u>ڵڷؙۿ۪ؗؗۄؘٙڡؘڹ۠ اَحْبَيْتَهُ مَنَّافَاَحْيُهِ عَلَى الإِسْلَامِ \* وَمَنْتَوَفَّيْتَهُ منَّافَتَوَفَّهُ عَلَى الإِيْمَانِ

Jilah, forgive our people who are still alive and those who passed away, forgive those who are present here and e who are absent, forgive our young and our elderly, ve our males and females. O Allah, the one whom You to keep alive from among us make him live according to n, and anyone whom You wish to die from among us, let him die in the state of Imaan (Bellef), Ahmad, Abu Dawud, Tirmidhi, Ibn Majah

Du'aa For A Boy اَلِلَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا ا<del>َ</del>جْرًا <u>وَّذُخْرًا</u>

### وَاحْعَلْهُ لَنَاشَافِعًا وَمُشَفَّعًا

Al-lash-hum-maj 'alhu la-nas farata(n)w, waj-'alhu la-nas ajra(n)w, wa zukh-ra(n)w waj-'alhu la-nas shaafi'a(n)w wa mushaf-fa'aa.

"O Allah, make him a means for our salvation, and make him a reward and treasure for us in the hereafter, and him an intercessor for us, one whose intercession is accepted by You."

### Du'aa For A Girl ٱللَّهُمَّ اجْعَلْهَا لَنَافَرَطًاوَ اجْعَلْهَا لَنَا أَجْرًاوَ <u>ذُخْرًا</u> وَاحْعَلْهَا لَنَاشَافِعَةً وَمُشَفَّعَةً

Al-laah-hum-maj 'alhaa la-naa farata(n)w, waj-'alhaa la-naa ajra(n)w, wa zukh-ra(n)w waj-'alhaa la-naa shaafi'a-tan(n)w wa mushaf-fa'a.

"O Allah, make her a means for our salvation, and make her a reward and treasure for us in the hereafter, and her an intercessor for us, one whose intercession is accepted by You."

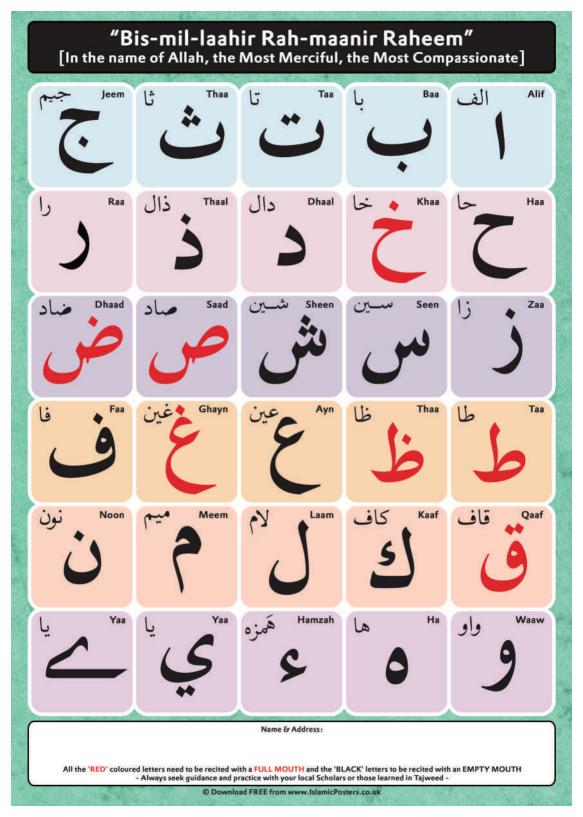
Then Say the final Takbeer : "Al-laahu Akbar" without raising the hands and conclude with:

## اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"As-salaamu alaykum wa rah-matullaah" Peace be upon you, and the mercy of Allah whilst lurning your head to the right (4a) and once whilst lurning your head to the left (4b).

All conditions for regular Salaah are required for Salaatul Janazah such as Cleanliness (Tahara), clean clothes and being in the state of Wudhu. The Imaam should stand level with the head and shoulders of the dead body of a male, and should stand level with the abdomen of a female body There is no fixed time for offering this prayer but Makruh times must be avoided e.g. Sunrise (Zawaal) and Sunset. Janazah Salaah is performed standing up; there is no Ruku, Sajdah, Jalsa etc. There is also no Adhaan or Iqaamah.

N



# Useful websites for learning, halal/haram and books

http://www.inter-islam.org/ http://www.foodquide.org.uk/ http://www.mounthira.com/ https://almuallim.org/courses/islamic-learning-2/ http://seekersquidance.org/courses http://islamcan.com/ http://www.islamcan.com/dictionary/ http://www.islamicity.com/islamicglossary/ http://www.zabihah.com/ http://www.muslimconsumergroup.com/ http://www.angelfire.com/on/ummiby1/ http://www.azharacademy.com/scripts/default.asp http://www.darussalam.com/ http://www.newmuslims.com/ http://www.islamic-dictionary.com/index.php?word=assalam u+alaikum+wa+rahmatullahi+wa+barakatuh

# **Recommended books to learn from;**

Tasheelul series.

There is Tasheelut Taareekh (History), Tasheelul Aqaaid (beliefs), Tasheelul Fiqh (rulings), Tasheelul Akhlaaq wal Adaab (characters and Etiquette) and lastly Tasheelul Ahaadith (sayings of the Prophet (pbuh) A gift For A Muslim

