

**THE ISLAMIC**  
**EDUCATION SERIES**  
**(T.I.E.S.)**

**BOOK 3**





## Introduction

Praise and thanks are due to *Allāh*, the Lord of the Worlds. We ask *Allāh* to raise the rank of our master *Muḥammad*, the Prophet who did not learn to read or write, his *Aḥ*, and Companions, and to protect his nation from whatever he feared for it.

*Allāh* revealed in the *Qurʾān*:

Which means: “O you who believed, protect yourselves and families from fire the fuel of which will be people stones. In charge of this fire are stern and rough angels who do not disobey *Allāh* and carry out what they are ordered.”

Our Prophet, may peace be upon him, said:

Which means: “Seeking the [obligatory] knowledge is an obligation upon every [accountable] Muslim.” (Related by *al-Bayhaqīyy*.)

Protecting one’s self and family from the unbearable fire is achieved by one learning the religious knowledge which *Allāh* made an obligation upon every accountable person to acquire, and by teaching it to the family. One cannot be a pious Muslim when one does not fulfill the religious obligations and does not avoid the matters which *Allāh* made forbidden.

The way to knowing the obligations prohibitions is by acquiring the religious knowledge from those who have it. Hence, the guardian of the children must teach them the belief that *Allāh* is clear of having any similarity to the creations and the obligatory and

forbidden matters, such as teaching them the essential parts of *taharah* (purification) and *salah* (prayer).

In the present time of social decay, the religious education and raising of the children is not an easy matter, especially that most schools do not place such education as their top priority. There is no doubt that such education improves the welfare of the children and results in their well being in this life and the life after.

As a result, the Islamic Studies and Research Division (ISRD) at the Association of Islamic Charitable Projects (A.I.C.P.) embarked on preparing "The Islamic Education Series" (T.I.E.S.) for our children at the elementary level all who are at the beginner level in their Islamic education.

Each of the five (5) books in this Series consists of three (3) chapters that deal with: the Belief, the Acts of Worship, and the Islamic Manners. In addition to this Series, Qur'anic Recitation (*Tajwid*) and Prophetic Biography (*As-Siratun-Nabiwiyyah*) are needed. The A.I.C.P. has its series of Islamic History for children and beginners. *Tajwid* is taught at the Islamic Education Schools (T.I.E.S.) of the A.I.C.P.

"The Islamic Education Series" (T.I.E.S.) is meant to prepare the beginners for the Islamic material that makes them successful servants of *Allah*. God willing, this knowledge will help them contribute to building communities based on sound values and will make them safe in the Hereafter.

**The Publisher**

## **Book Review by the University of Al-'Azhar**

Praise and thanks are due to *Allah*, the Lord of the Worlds. We ask *Allah* to raise the rank of our Master *Muhammad*, the last prophet and messenger, his *A*, Companions and followers, and to protect his nation from whatever he feared for it.

After reviewing "The Islamic Education Series" (T.I.E.S.) we state that it achieves its objective. It contains studies of the belief, acts of worship, and Islamic manners to instill in the young people the ideals and values of *Islam*. Moreover, the Series has a captive style and easy expression along with exact statements.

We thank the Association of Islamic Charitable Projects and its Islamic Studies and Research Division for exerting efforts in preparing this curriculum. We ask *Allah* to make their work beneficial and blessed.

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# Chapter of

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# Belief



## LESSON 1

### The Belief in *Allah* and His Messenger

*Allah* said in the *Qur'an*:

*Innammal mu'minunal-ladhina amanu billahi wa Rasulihj thumma lam yartabu.*

*Ayah* 15 of *Suratul-Hujurat* means: "The believers are those who believe in *Allah* and His Messenger, without any doubt."

*Iman* is having the correct belief in *Allah* and His Messengers without any doubt. It is an obligation to believe that *Allah* existed eternally (without a beginning) before all things, that no one deserves to be worshipped except *Allah*, and that *Allah* is the Creator of all existing things.

*Allah* is attributed with the perfect Attributes that befit Him. Surely, *Allah* is clear of any attribute of imperfection. He created all places, so He does not need them. *Allah* exists without a place.

*Allah* sent messengers and prophets to guide the people. The first of the Messengers is *Adam*, may *Allah* raise his rank, and the final one

is our master *Muhammad, sallallahu ^alayhi wa sallam* (may *Allah* raise his rank and protect his nation from that which he feared for it). *Allah* revealed Books to some of the prophets. These Books are called Divine Books.

It is also an obligation to believe in what our master *Muhammad, sallallahu ^alayhi wa sallam*, conveyed. One must believe in the matters about which the Prophet told that will take place in the future, whether in this life or the Hereafter. In addition one must believe that Prophet *Muhammad* was sent to all the humans and *jinn*.

**Questions:**

1. Give an *ayah* in the *Qur'an* about believing in *Allah* and His Messenger, *sallallahu ^alayhi wa sallam*.
2. What is *iman* (belief)?
3. Why did *Allah* send prophets and messengers?
4. Who is the first prophet? Who is the final prophet?
5. What did *Allah* reveal to some of His prophets?
6. To whom was the messenger of *Allah*, *Muhammad*, sent?

## LESSON 2

### *Islam*

*Allah* said in the *Qur'an*:

*Wamay-yabataghi ghayral Islami dinan falay yugbala minh*

*Ayah* 85 of *Surat Al ^Imran* means that if one selects a religion other than *Islam* it will not be accepted from him.

*Islam* is the only religion that *Allah* accepts from His slaves. It is the religion that *Allah* has ordered us to follow. The Prophet of *Allah*, *sallallahu ^alayhi wa sallam*, said that the most important matters of *Islam* are five: Bearing witness that no one is God except *Allah* and *Muhammad* is the Messenger of *Allah*, performing the Prayer; Paying *Zakah*; Going to *Makkah* for *Hajj*; and Fasting *Ramadan*. (Related by *al-Bukhariyy* and *Muslim*).

*Islam* and *iman* (correct belief) are inseparable:

*Imam Abu Hanifah* said, "A person's *iman* does not exist without *Islam* and a person's *Islam* does not exist without *iman*; they are like the front is fixed to the back."

*Islam* and *iman* are to assert with the tongue and believe in the heart that no one is God except *Allah* and that *Muhammad* is the Messenger of *Allah*.

A Muslim's *iman* does not become complete except when the Muslim fulfills the obligations and refrains from committing the sins.

When the person believes correctly in *Allah* and His Messenger but commits enormous sins, then this person is called a sinful *Muslim* or a sinful believer.

**Questions:**

1. Mention an *ayah* of the *Qur'an* that shows that the religion of *Islam* is true.
2. What is the religion of *Islam*?
3. Mention a *hadith* of the Prophet of *Allah* that mentions the most important matters of *Islam*.
4. What did *Imam Abu Hanifah* say about *Islam* and *iman*?
5. What is the meaning of *Islam* and *iman*?
6. When would a Muslim have a complete *iman*?
7. What do we call the Muslim who commits enormous sins?

### LESSON 3

## **Allah is One Without a Partner**

*Allah* said in the *Qur'an*:

*Fa<sup>^</sup>lam annahu la ilaha illallah.*

*Ayah* 199 of *Surat Muhammad* means: "O *Muhammad*, know (be steadfast on the belief) that no one is God except *Allah*."

*Allah* is certainly attributed with Oneness. He is One without a partner to Him. He exists and there is no doubt in His Existence. He exists without a beginning and without an ending. He is the Only One Who deserves to be worshipped and anything other than Him does not deserve to be worshipped. *Allah* does not need any of the creations and all the creations need *Allah*. In reality no one other than *Allah* is the Creator of this world. In reality, no one other than *Allah* provides sustenance. No one other than *Allah* is God.

*Allah* is attributed with the Attributes of perfection that befit Him such as Knowledge, Power and Will. *Allah* is clear of the attributes of imperfection such as ignorance, weakness and place. *Allah* said in the *Qur'an*:

*Laysa kamithlihī shay'uw wa Huwas-Samī<sup>^</sup>ul-Basīr.*

This *ayah* 11 of *Surat ash-Shura* means: "Nothing is similar to *Allāh* in any way and He is attributed with Hearing and Sight."

*Dhunnun al-Misriyy* said: "Whatever you imagine in your mind, *Allāh* is different from it."

**Questions:**

1. Give an *ayah* of the *Qur'an* that states the Oneness of *Allah*.
2. What does it mean to say *Allah* is attributed with Oneness?
3. Mention some of the Attributes of *Allah*.
4. Mention an *ayah* from the *Qur'an* that states that *Allah* is clear of having anything similar to Him.
5. What did *Dhunnun al-Misriyy* say?

## LESSON 4

### The Best Deeds

The Messenger of *Allah*, *sallallahu ^alayhi wa sallam*, said:

*Afdalul-a^mali imanum billahi wa rasulih.*

“The best deed is the correct belief in *Allah* and His Messenger.”

(Related by *Al-Bukhariyy*)

The one who does not believe in *Allah* and His Messenger is not a Muslim, but is a blasphemer. *Allah* has prepared for such a person painful torture in Hellfire.

The deeds of the blasphemer are not accepted by *Allah*.

If a blasphemer pays some of his money to the poor or needy people, or provides help to the orphans and widows, *Allah* will not reward him for these doings on the Day of Judgment.

This is so because *Allah* does not accept all the good deeds that one does unless one has the correct belief. For example, when the person performs the prayer, fasting, *Hajj* or *Zakah*, these deeds are not

accepted by *Allāh* if the person does not have the correct belief in *Allāh* and His Messenger, *Muḥammad*, peace be upon him.

*Allāh* says in the *Qur'an*:

*Wa may-yakfur bil-'imāni faqad ḥabīta ^amaluh.*

*Ayah 5 of Surat al-Mā'idah* means that the one who has rejected *imān*, his good deeds are wasted.

Blasphemy (*kufir*) is the biggest of all sins. Blasphemy is a dangerous evil, because the one who dies as a blasphemer will be admitted to Hellfire and will be kept there forever without an end.

On the other hand, *imān* is the greatest blessing, because the one who dies as a believer will surely be admitted to Paradise and will be kept there without an end.

**Questions:**

1. Mention the *hadith* of the Prophet about "the best deeds". Who narrated it?
2. What is the best deed that the person can do?
3. What do we call the person who does not believe in *Allāh* and His Messenger?
4. What did *Allāh* prepare for the blasphemer?
5. Who is the person whose deeds are not accepted by *Allāh*?
6. What is blasphemy (*kufri*)? What will happen to the person who dies as a blasphemer?
7. What will happen to the one who dies as a believer?

## LESSON 5

### **The Prophets ( ^Alayhimus-Salatu was-Salam)**

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*Afdalu ma qultu ana wan-Nabiyyuna min qabli La ilaha illallah.*

The best of what I said and so did the Prophets before me: No one is God except *Allah*. (Related by *Malik* and *at-Tirmidhiyy*.)

*Allah* sent the Messengers and Prophets to convey the essentials of belief *Tawhid* and the true Religion, *Islam*. *Islam* is the religion that *Allah* ordered us to follow and no religion is true except it. All the prophets followed the religion of *Islam*.

All the Prophets worshipped *Allah*. They never in their life worshipped an idol, the sun, or a star. All of them, may *Allah* raise their rank, from *Adam* to *Muhammad* worshipped *Allah*. All the Prophets said: *La ilaha illallah* - No One is God except *Allah*.

*Du^a':*

*Allahumma tawaffana ^alal-iman waj^alna min ahliJ-Jannah.*

Which means: "O *Allah*, make us die as true believers and make us among the people of Paradise."



**Questions:**

1. Mention a *ḥadīth* of Prophet *Muḥammad* that speaks about the belief of the prophets. Who narrated it?
2. What did *Allāh* send the prophets and messengers to convey?
3. Which religion did the prophets follow?
4. What did all the prophets say?

## LESSON 6

### The Attributes of the Prophets

*Allah* said in the *Qur'an*:

*Wa kullan faddalna ^alal-^alamin*

*Ayah* 86 of *Suratul-An^am* means: "*Allah* favors every prophet over all humans, *jinn*, and angels."

*Allah* created the prophets and made them the best of the creations. They are better than the angels and all other human beings.

*Allah* specified the prophets with the good manners and the best of attributes. They do not lie, cheat, steal, drink alcohol, or commit blasphemy.

The prophets, from *Adam* to *Muhammad*, may *Allah* raise their rank, are the most beautiful creations of *Allah*.

The Muslim does not believe that the origin of the human being was an ape. This is so because our master *Adam*, may *Allah* raise his rank, is the first human being. He had a beautiful form. His face and voice were nice. He used to talk in a clear and understandable way.

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*Ma ba^athallahu nabiyyan illa hasanal-wajhi hasanas-sawti. Wa inna nabiyyakum ahsanuhum wajhaw wa-ahsanuhum sawta.*

Which means: "Every prophet *Allah* sent had a nice face and a nice voice. Your prophet has the nicest face and the nicest voice of all of them." (Related by *Imam Ahmad*)

**Questions:**

1. Mention an *ayah* that proves that the prophets have been selected over others.
2. Mention some of the attributes of the prophets.
3. Who are the most beautiful creations of *Allah*?
4. How was the shape of our master *Adam*?
5. Who is the first human being? How did he used to talk?
6. Mention a *hadith* of the Prophet that speaks about the beauty of the prophets.

## Lesson 7

### **Muhammad, the Messenger of Allah,** **Sallallahu ^alayhi wa sallam**

*Allah* said in the *Qur'an*:

*Wa ma arsalnaka illa rahmatal lil-^alamīn.*

*Ayah* 107 of *Suratul-Anbiya'* means that *Allah* sent *Muhammad*, *sallallahu ^alayhi wa sallam*, a mercy to humans and *jinn*.

*Allah* sent our messenger *Muhammad* to all people to call them to believe in *Allah*, to worship *Allah* only and not to associate any partners with *Allah*.

Prophet *Muhammad* called them to stop worshipping the idols that neither can create benefit nor harm. Prophet *Muhammad* was sent to guide the people out of the darkness of blasphemy into the light of Belief.

The Prophet ordered the people to testify that no one is God but *Allah* and *Muhammad* is the Messenger of *Allah*. He ordered them to fulfill the obligations and to avoid the sins.

The Prophet told the people that whoever dies on *Islam* will be admitted to Paradise and will reside there forever. He also told them that the person who dies on blasphemy will be admitted to Hellfire and will reside there forever.

*Du<sup>^</sup>a'*

*Allhumma inni asbahtu ushhiduka wa ushhidu hamalata <sup>^</sup>arshika wa mala'ikataka wa jami<sup>^</sup>a khalkika annaka antallhu La ilaha illa anta wahdaka la sharika laka wa anna Muhammadan <sup>^</sup>abduka wa rasuluk.*

(In the evening say "*amsaytu*" instead of *asbahtu*.)

O *Allh*, I now, passing through the morning time, (in the evening you say: I now, passing through the evening time) testify to You and I testify to the carriers of Your Throne, Your angels, and to all your creations that You are *Allh*; no one is God but You with no partners and that *Muhammad* is Your slave and Messenger.

**Questions:**

1. To whom did *Allāh* send Messenger *Muḥammad*?
2. Mention one *ayah* of the *Qur'an* that is a proof of what is mentioned in question number one?
3. What did the Prophet order the people to do?
4. What did the Prophet tell the people?

## Lesson 8

### The Honorable Angels

*Allah* said in the *Qur'an* about the angels:

*La ya^sunallaha ma amarahum wa yaf^aluna ma yu'marun.*

*Ayah* 6 of *Surat at-Tahrim* means that the angels do not disobey *Allah* and they fulfill what *Allah* orders them to do.

The angels are bodies made out of light; *Allah* created them from light. They are neither males nor females; they don't drink, eat, or sleep. They obey *Allah* and fulfill what *Allah* orders them to do. All the angels believe in *Allah* and are all pious and righteous.

The angels are more numerous than the humans; they live in the sky and they are responsible for doing different tasks. Some of the heads of the angels are *Jibril*, *Mika'il*, *Israfil* and *^Azra'il*.

Our Master *Jibril* is the highest-ranking angel. Among his tasks is to convey the Revelation to the prophets. Our Master *^Azra'il* is in charge of taking the souls out of the bodies. Our Master *Mika'il* is in charge of the rain and the plants. Our Master *Israfil* is in charge of blowing the Horn. Peace be upon them.

The Muslim loves all the angels. The Muslim does not mock the angels and does not cuss them.

**Questions:**

1. Mention an *ayah* of the *Qur'an* about the angels.
2. Who are the angels? From what did *Allah* create them?
3. Who is more numerous the angels or the humans?
4. Where do the angels live?
5. Who are the heads of the angels?
6. Who is the best of the angels?
7. Who is the angel in charge of taking the souls out of the bodies?
8. Who is the angel in charge of rain and plants?
9. Who is the angel in charge of blowing the Horn?

## Lesson 9

### The Divine Books

*Allah, ta^ala*, revealed Divine Books to some of His messengers to guide the people and instruct them in what is good for them, and to what will bring them happiness in the Hereafter.

There are many Divine Books, but the most famous are the following four books:

1. The *Zabur* that was revealed to our Master *Dawud*, peace be upon him.
2. The original *Tawrah* that was revealed to our Master *Musa*, peace be upon him, in Hebrew.
3. The original *Injil* that was revealed to our Master *^Isa*, peace be upon him, in Syriac.
4. The *Qur'an* that was revealed to our Master *Muhammad*, peace be upon him, in Arabic.

*Du^a'*:

*Rabbana la tuzigh qulubana ba^da idh hadaytana wa hab lana mil ladunka rahmatan innaka Antal-Wahhab.*

O *Allāh* do not misguide our hearts after You granted us guidance and grant us mercy. You are the One who brings the endowments.

**Questions:**

1. What do we mean by Divine Books?
2. What are the most famous Divine Books?
3. To whom was the *Zabur* revealed?
4. To whom was the original *Tawrah* revealed and in which language?
5. To whom was the original *Injil* revealed and in which language?
6. To whom was the *Qur'an* revealed and in which language?

## Lesson 10

### The Day of Judgment

The Day of Judgment is the day of *Qiyamah*. It starts from the time when the people come out of their graves after our master *Israfil* blows the Horn.

*Allah* will recreate the bodies that have decayed. These bodies will be as they were before. *Allah* will also put the souls back into these bodies. They will then be gathered for Judgment on a land looking different than this land. This replaced land has no mountains and no seas, and it is called the changed earth.

The deeds will be weighed in the Balance. The Balance has two pans: one pan for the good deeds, and one pan for the bad deeds. The blasphemer will not have any good deeds to weigh.

*Allah* will admit the God-fearing believers into Paradise without torture. The sinful believers, those who died without repenting of their sins, are two groups. Some will be forgiven and hence enter Paradise without torture. Others will be put in Hellfire for some time and then be admitted to Paradise where they will remain forever.

The blasphemers, on the other hand, will not be admitted into Paradise at all. *Allāh* will admit them into Hellfire where they will reside forever.

**Questions:**

1. What is the Day of Judgment called also?
2. When does the Day of Judgment start?
3. What happens to the bodies that have decayed?
4. Why are the people gathered on the Day of Judgment and where?
5. What do we call the earth on which the people will be assembled?
6. On what thing are the deeds of the slaves weighed?
7. Who will be admitted into Paradise without torture?
8. What happens to the sinful believers on the Day of Judgment?

## Lesson 11

### **Believing in The Qadar**

*Allah* said in the *Qur'an*:

*Inna kulla shay'in khalaqnahu biqadar.*

*Ayah* 49 of *Suratul-Qamar* means that *Allah* creates everything according to His Will and in its order according to His Wisdom.

*Allah* is the One who creates all the creations. Some of these creations are beautiful and some are ugly, some are sweet and some are bitter, and some are good and some are evil.

*Allah* is the Creator of the human beings. *Allah* is also the Creator of the human beings' deeds, whether good or evil. The good deeds are created by *Allah* and accepted by Him, i.e., they are blessed by *Allah* and *Allah* loves them. However, the evil deeds are not accepted by *Allah*, i.e., *Allah* does not bless them and He does not love them.

Whatever happens in this world, whether good or evil, happens by the Will of *Allah*, His Management and Knowledge.

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*Ma sha' Allahu kana wa ma lam yasha' lam yakun.*

"Whatever *Allah* willed to be shall be and whatever *Allah* did not will to be shall not be." (*Abu Dawud*).

Whatever thing *Allah* willed to exist, will exist in the specific time in which *Allah* willed for it to exist, and whatever thing *Allah* did not will to exist, shall not exist.

**Questions:**

1. Give an *ayah* from the *Qur'an* about believing in the *Qadar*?
2. What does believing in the *Qadar* mean?
3. Mention a *hadith* of the Prophet about *Allah's* Will. Who narrated this *hadith*?
4. What is the meaning of this *hadith*?



**Chapter of**

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**ACTS OF WORSHIP**

## Lesson 1

### Wudu'

Allah said in the *Qur'an*:

*Ya ayyuhal-ladhina amanu idha qumtum ilas-Salati faghsilu wujuhakum wa aydiyakum ilal marafiqi wamsahu biru'usikum wa arjulakum ilal-ka<sup>^</sup>bayn.*

*Ayah 6 of Suratul-Ma'idah* means: "O believers, when you are ready to pray, you must wash your faces, hands and forearms including the elbows, wet wipe your heads, and wash your feet up to and including the ankles."

The integrals (*rukns*) of ablution (*wudu'*) are six (6). They are:

1. Having the intention in the heart when washing the face. One says in his heart: "I intend to perform *wudu'* (ablution) " or any equivalent intention.
2. Washing the face from the normal hairline to the chin and from one ear to the other ear.
3. Washing the hands and the forearms up to and including the elbows.
4. Wet wiping the head or part of it.

5. Washing the feet with the ankles included.
6. Keeping the previous order i.e., to do the *wudu'* following the order mentioned above.

Some of the recommended matters (*sunnahs*) of *wudu'* are:

- To say *Bismillah*,
- To use the *siwak* before *wudu'*,
- To wash the two hands,
- To rinse out the mouth (*madmadah*),
- To sniff water,
- To wet wipe the whole head,
- To wet wipe the ears,
- To criss-cross the fingers when washing the hands and to insert the smallest left finger between the toes while washing the feet.
- To repeat each act of *wudu'* three times,
- To start with the right side before the left side,
- To wash the part before the one washed before it dries,
- To rub the parts while washing them.

**Questions:**

1. Mention an *ayah* from the *Qur'an* about the *wudu'* (ablution)?
2. What are the integrals of *wudu'* and how many are there?
3. When and where does one make the intention?
4. What is required when washing the face?
5. What is required when washing the forearms?
6. What is required when wet wiping the hair of the head?
7. What is required when washing the feet?
8. What do we mean by keeping the order?
9. Mention some of the recommended matters (*sunnahs*) of *wudu'*.

## LESSON 2

### **Invalidators of *Wudu'* (Ablution)**

Among the invalidators of ablution (*wudu'*) are:

- The emission of urine, feces, or gas.
- To sleep on the stomach, back, right, or left side.
- To touch the part from which the urine exits or the anus with the inner part of the bare hand without a barrier.<sup>1</sup>
- Insanity and losing consciousness.

The person whose *wudu'* is invalidated is not permitted to pray unless one performs *wudu'* again.

Some of the things which are disliked when making *wudu'*:

- To repeat an act of *wudu'* more than three times when washing or wet wiping.
- To say a non-beneficial statement while making the *wudu'*.
- To use an excessive amount of water for *wudu'*.

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<sup>1</sup> The inner part of the hand is the part that disappears when one puts one's hands together with a little pressure while spreading the fingers. An example of a barrier is the gloves.

**Questions:**

1. Mention the invalidators of *wudu'*.
2. What must one do if one's *wudu'* was invalidated to be able to pray?
3. Mention some of the things that are disliked during *wudu'*.
4. What do we mean by the inner part of the hand?

## Lesson 3

### **Istinja' (Cleaning Oneself After Defecation and Urination)**

*Allāh* said in the *Qur'an*:

*Innallāha yuḥibbut-tawwābīn wa yuḥibul mutataḥḥirīn*

*Ayah* 222 of *Suratul-Baqarah* means that *Allāh* loves those who repent and those who fulfill purification.

If someone released any moist feces or urine and did not perform *istinja'*, then made *wudu'*, and prayed, then one's prayer is not valid. It is an obligation to perform *istinja'*, i.e., removing the *najas*-filth after the emission of the wet *najas*-filth such as urine and feces from one of the eliminatory outlets.

When performing *istinja'* from feces it is enough for one to pour with the right hand *tahir* (pure) water on the place of the *najas*-filth. One would meanwhile rub the exit with the left hand until the place becomes *tahir*.

To perform *istinjā'* from urine one would just pour water on the place of *najas* until one removes it completely.

It is not valid to take water in the hand and rub the place of *najas*-filth without pouring the water. Doing this will cause the *najas*-filth to spread out beyond its exiting place.

Note:

It is not an obligation to perform *istinjā'* after the release of gas.

**Questions:**

1. Mention an *ayah* from the *Qur'an* about purification (*taharah*).
2. What makes performing *istinjā'* an obligation?
3. How would one perform *istinjā'* from feces?
4. How would one perform *istinjā'* from urine?
5. Is the prayer of the person who does not perform *istinjā'* after the emission of wet *najas*-filth valid?
6. Is it an obligation to make *istinjā'* because of the release of gas?

## Lesson 4

### **The Adhan and Iqamah**

When the time of the prayer sets in, it is *sunnah* to call *adhan*. To call *adhan*, one of the Muslims calls with a loud voice for the performance of prayer by saying specific statements in the Mosque (*masjid*) or outside of it.

One calls *adhan* as follows:

*Allahu akbaru-Ilahu akbar; Allahu akbaru-Ilahu akbar.*

*Ash-hadu alla Ilaha illallah; Ash-hadu alla Ilaha Illallah.*

*Ash-hadu anna Muḥammadar-Rasulullah;*

*Ash-hadu anna Muḥammadar-Rasulullah.*

*Hayya ^alas-Salah; Hayya ^alas-Salah.*

*Hayya ^alal-falah; Hayya ^alal-falah.*

*Allahu akbaru-Ilahu akbar, La ilaha illallah.*

For the *adhān* of the Dawn prayer (*Fajr*) it is *sunnah* for the caller to add after the second *Hayya ^alal-falah* the following statements:

*As-Salatu khayrum-minan-nawm, As-Salatu khayrum-minan-nawm*

The meaning of the *adhān* is:

*Allah* is greater (in status) than any great one (twice).

I bear witness that no one is God except *Allah* (twice).

I bear witness that *Muhammad* is the Messenger of *Allah* (twice).

Come to the prayer (twice).

Come to success and guidance (twice).

*Allah* is greater than any great one (twice).

No one is God except *Allah* (once).

The addition for *Fajr* means: Praying is better than sleeping (twice).

The *Iqamah*:

After the one who calls the *adhān* finishes and after the people gather and get ready to pray, one of the people call for performing the prayer. He says:

*Allahu akbaru-Ilahu Akbar.*

*Ash-hadu alla Ilaha illallah.*

*Ash-hadu anna Muhammadar-Rasulullah.*

*Hayya ^alash-Salah.*

*Hayya ^alal-falah.*

*Qad qamatis-Salah;*

*Qad qamatis-Salah.*

*Allahu akbarullahu Akbar.*

*La ilaha illallah.*

*Qad qamatis-Salah* means: Very shortly, the prayer is going to begin.

**Questions:**

1. If the time of the prayer has set in, what is *sunnah* to do then?
2. How does one call the *adhan*?
1. What would one calling the *adhan* add during the *adhan* for the *Fajr* prayer?
2. What is the *iqamah*? How does one call the *iqamah*?

## Lesson 5

### **The Obligatory Prayers And Their Times**

The prayer is the best of the deeds after believing in *Allah* and His Messenger. Every accountable Muslim has to fulfill the prayers on time and learn when the time of each prayer sets in and ends.

The prayers that are obligatory for every day and night are five; they are:

1. **The Noon prayer (*Dhuhr*)** [four (4) *rak^ahs*]: Its time begins when the sun has declined westward from the middle of the sky. It remains until the length of the shadow of an object becomes equal to that of the object, in addition to the length of the shadow cast by that object when the sun was at its zenith.
2. **The Mid-afternoon Prayer (*^Asr*)** [four (4) *rak^ahs*]: Its time begins after *Dhuhr* ends, and remains until sunset.
3. **The Sunset Prayer (*Maghrib*)** [three (3) *rak^ahs*]: Its time begins after sunset, i.e., when *^Asr* ends, and remains until the redness disappears in the western horizon.
4. **The Nightfall Prayer (*^Isha*)** [four (4) *rak^ahs*]: Its time begins after the *Maghrib* time ends and remains until the true dawn (*Fajr Sadiq*) appears.

5. **The Dawn Prayer (Subh or *Fajr*)** [two (2) *rak^ahs*]: Its time begins after *^Isha'* time ends and remains until sunrise (*Shuruq*).

These obligatory prayers must be performed in their due times. It is unlawful to perform the prayers ahead of their times or to delay performing them until after their times have passed without a valid excuse.

**Questions:**

1. What is the best of the deeds after belief?
2. Name the five prayers.
3. When does the time of *Dhuhr* begin? When does it end?
4. When does the time of *Asr* begin? When does it end?
5. When does the time of *Maghrib* begin? When does it end?
6. When does the time of *Isha'* begin? When does it end?
7. When does the time of *Fajr* begin? When does it end?

## Lesson 6

### The Conditions for a Valid Prayer

Before performing the prayer, the person who is praying has to fulfill the conditions for the validity of the prayer so that one's prayer is correct. Among these conditions are:

- *Islam*: The blasphemer's *ṣalaḥ* is not valid.
- *Wudu'*: The person who is praying has to have *wudu'*.
- *Taharah*: to be clear from the *najas*-filth that is not overlooked: One has to be clear of such filthiness in the body, clothing, place of prayer and what one carries while praying, e.g., a tissue contaminated with *najas*-filth in one's pocket.
- To cover the unlawful nakedness: The male covers the area between the navel and the knees. The woman covers all her body except the face and the hands.
- To direct one's chest towards the *Qiblah*: One has to direct one's chest towards the respected *Ka'bah* in honorable *Makkah* while standing up and in the sitting positions. During *rukū'* and *sujūd* most of one's body has to face the *Ka'bah* as well.
- The time of prayer has to set in: For example, it is neither valid to pray *Dhuhr* before the sun moves from the middle of the sky, nor to pray *Maghrib* before sunset.

- To be at the age of mental discrimination (*tamyiz*): The boy or girl has to be old enough so that he or she understands when addressed and answers with understanding when asked.

**Questions:**

1. Count the conditions for the valid prayer.
2. What is the meaning of to be clear from the *najas*-filth that is not overlooked?
3. What is the unlawful nakedness of a man? What is the unlawful nakedness of a woman?
4. What is *Qiblah*? How would the person who is praying face the *Qiblah*?
5. What is the age of mental discrimination?

## Lesson 7

### Integrals of *Salah* (Prayer)

*Salah* (prayer) contains integrals and recommended matters (*sunnahs*). The integrals are the parts of the prayer that if left out the prayer would be invalid. However, the prayer is valid without one performing the *sunnahs*. The person who does not perform the recommended matters will lose the reward that otherwise one acquires for performing it.

The integrals of the prayer are seventeen (17); they are:

1. To have the intention in the heart,
2. To say the opening *Allahu Akbar* at the beginning of *Salah*,
3. To stand for the obligatory prayer when able,
4. To recite the *Fatihah* starting with *Bismillah* and articulating the letters properly,
5. To perform *rukū*<sup>^</sup> by bowing until one's palms could reach one's knees,
6. To remain motionless for the duration of saying "*subhanallah*" (*tuma'ninah*) while in *rukū*<sup>^</sup>,
7. To straighten up,
8. To have *tuma'ninah* while standing up,
9. To prostrate (make *sujūd*) twice,
10. To have *tuma'ninah* while making *sujūd*,

11. To sit between the two *sujuds*,
12. To have *tuma'ninah* while sitting between the two *sujuds*,
13. To sit for the last *tashahhud* and what comes after it,
14. To say the last *tashahhud*,
15. To say *Salatu ^alan-Nabiyy*,
16. To say *as-salamu ^alaykum*,
17. To observe the order as mentioned here. Hence if one intentionally performs *sujud* before performing *ruku^*, his *Salah* becomes invalid.

**Questions:**

1. Define the integrals of *Ṣalaḥ*.
2. Name the integrals of *Ṣalaḥ*.
3. What is *tuma'ninah*?
4. What does the opening *Allāhu Akbar* (*takbiratul-ihram*) mean?

## Lesson 8

### **Invalidators of *Salah* (Prayer)**

The *Salah* of the Muslim is invalidated when he does one of the following things while praying:

- Speaking intentionally, and not while forgetting that one is performing *Salah*, what is considered normal speech. However, if one forgets and utters a few statements, one's *Salah* is not invalidated.
- Eating and drinking even a little amount, unless one forgets and it is little.
- Performing three consecutive movements.
- Jumping an excessive jump or moving one's hand or eye, for example, with the intention of playing.
- Adding an extra integral which involves action, such as to perform *sujud* three times in one *rak'ah*.
- Losing one's *wudu'* by releasing gas for example.

The person who is praying has to avoid performing any of these things so that one's *Salah* will not become invalid.

**Questions:**

1. What is the judgment on one's Salah when the person speaks intentionally, and without forgetting, while he is praying what is considered normal speech?
2. What is the judgment if he utters that while forgetting that he is performing Salah?
3. What is the judgment if someone moves in Salah three consecutive movements?
4. What is the meaning of adding an integral that involves action?
5. What is the meaning of losing wudu'?

## Lesson 9

### Congregational (*Jama'ah*) Prayer

The Prophet, *Sallallahu ^alayhi wa sallam*, said:

*Salatul-Jama'ati afdalu min salatil-fadhhi bi sab'iw wa ^ishrina darajah.*

Which means: One's reward for praying in congregation is better by twenty seven (27) times than his prayer by himself. (Related by *Muslim*)

Congregational prayer is a communal obligation. That is, it is not obligatory upon each Muslim to pray in congregation; rather some Muslims are obligated to perform the congregational prayer for each of the five obligatory prayers.

The one who wishes to pray in congregation needs to follow certain rules. Some of these rules are:

- To stand behind the *imam* (leader), and not to say the opening "*Allahu Akbar*" except after the *imam* completes saying his opening "*Allahu Akbar*" in full.
- To intend to pray in congregation. He says in his heart, for example: "I intend to pray the obligatory *Dhuhr* in congregation."

- To follow the *imam* so one does not perform *rukū*<sup>^</sup> or *sujūd* or other actions ahead of the *imam*.
- To say *amin* while the *imam* of the congregation says it.
- To avoid saying *salam* intentionally before the *imam*, because if one does that one's prayer becomes invalid.

Note:

It is not valid for the man to follow a woman in praying. However, it is valid for a man or a woman to follow in prayer a boy who is *mumayyiz* (reached the age of mental discrimination).

**Questions:**

1. Mention a *ḥadīth* of the Prophet about the prayer in congregation.
2. What is the judgment on the prayer in congregation?
3. When does the follower say *Allāhu Akbar*?
4. What should be the intention of the person who wants to pray behind the *imām*?
5. What is the judgment on the prayer of one who says *salām* intentionally before the *imām*?

## Lesson 10

### The Friday Prayer (*Jumu<sup>^</sup>ah*)

*Allah* made fulfilling the Friday prayer an obligation on every Muslim who is male, free, pubescent, sane, residing, and unexcused. The woman, slave person, boy, insane, traveler, and the one who has a valid excuse are not obligated to pray the Friday prayer. The valid excuse is like when the Muslim is so sick that it is intolerable for him to go to the *masjid* while in this state.

The Friday prayer is composed of two *rak<sup>^</sup>ahs*. In the Friday prayer one must observe:

- Praying the two *rak<sup>^</sup>ahs* after the time of *Dhuhr* has set in.
- To pray the two *rak<sup>^</sup>ahs* after the two speeches.
- Forty men have to pray the two *rak<sup>^</sup>ahs* in congregation.

Note:

The one who misses the Friday prayer prays *Dhuhr*, because one cannot make up the Friday prayer by praying two *rak<sup>^</sup>ahs*.

Benefit:

It is recommended (*sunnah*) to say the *Salah<sup>^</sup>alan-Nabiyy* numerous times on Friday. The Prophet, *sallallahu<sup>^</sup>alayhi wa sallam*, said:

*Inna min afdali ayyamikum yawmal-Jumu<sup>^</sup>ah. Fa'akthiru <sup>^</sup>alayya minas-salati fi<sup>h</sup>, fa 'inna salatakum ma<sup>^</sup>rudatun <sup>^</sup>alayy.*

Which means: "Friday is among your best days. So, say numerous times the salah on me. Your salah on me is presented to me."

(Related by Abu Dawud)

**Questions:**

1. Who is obligated to pray the Friday prayer?
2. Who is not obligated to pray the Friday prayer?
3. Mention an Islamic excuse for one not to attend the Friday prayer.
4. How many *rak'ahs* is the Friday prayer?
5. What are the conditions for the Friday prayer?
6. When one misses the Friday prayer, what will he pray instead?
7. Mention a *hadith* of the Prophet that shows the importance of Friday.

## Lesson 11

### **Fasting Ramadan**

*Allah* said in the *Qur'an*:

*Ya ayyuhal-ladhina amanu kutiba ^alaykumus-siyamu kama kutiba  
^alal-ladhina min qablikum la^allakum tattaqun.*

*Ayah* 183 of *Suratul-Baqarah* means: "O believers, fasting (*Ramadan*) is ordained (obligatory) upon you as it was ordained (obligatory) upon the (Muslims) before you to earn piety."

Fasting is to abstain from eating, drinking and other things that break fasting from dawn to sunset with an intention made during the night before. For example, one says in his heart: "I intend to fast tomorrow to fulfill the obligatory fast of *Ramadan* this year, seeking the reward of *Allah*."

Some of the invalidators of fasting are:

- To intentionally eat or drink while remembering that one is fasting even if it was little. The fasting of one who eats or drinks while forgetting is not invalidated.

- To intentionally vomit such as to introduce one's finger in his mouth and induce vomiting. The fasting of one who is overcome by vomit and did not swallow any of it is not invalidated.
- To use ear drops or nostril drops if they reach the inner part of the head. Eye drops do not break the fast.

It is permissible for the sick person who fears to be harmed by fasting to break his fast.

**Questions:**

1. Mention an *ayah* of the *Qur'an* in which it is stated that it is an obligation to fast *Ramadan*.
2. What is Fasting?
3. When one wants to fast, what does one intend in his heart?
4. Mention some of the invalidators of fasting.
5. When is it permissible for the sick person not to fast?

## Lesson 12

### Zakah

*Allah* said in the *Qur'an*:

*Wa aqimus-Salata wa atuz-Zakah.*

*Ayah* 43 of *Suratul-Baqarah* means: "Perform the prayer and fulfill *Zakah*."

*Zakah* is one of the most important matters of *Islam*. *Allah* obligated the solvent Muslims to pay a specific amount of their money to specific categories of people determined by Islamic Law. Among those people who may receive *Zakah* are the poor Muslims.

The poor Muslims are those who cannot fulfill all their basic needs.

*Zakah* is due on items such as:

- Camels, cattle, sheep and goats.
- Gold and silver.
- Staple crops, like wheat and rice.
- Trade articles.

The *Zakah* of *Fitr* is also an obligation to fulfill. It is paid after the month of *Ramadan* starts and before the sunset of the *^Id* day. This *Zakah* has its own conditions that have to be fulfilled.

**Questions:**

1. Mention an *ayah* of the *Qur'an* about *Zakah*.
2. Who is obligated to pay *Zakah*?
3. Who may be given from *Zakah*?
4. Who are the poor Muslims?
5. Mention some of the types of items on which *Zakah* is due.

## Lesson 13

### Hajj (Pilgrimage)

*Allah* said in the *Qur'an*:

*Wa lillahi ^alan-nasi hijjul-bayti mani-stata^a ilayhi sabilā.*

*Ayah* 97 of *Al ^Imran* means that *Allah* made it an obligation on the capable person to make *Hajj* to *Makkah* where the *Ka^bah* is located.

*Hajj* is one of the most important matters of *Islam*. The person who has the capability to perform it has to perform it once in one's lifetime.

*Hajj* has six integrals and it is not valid without one completing all of them. These are:

1. *Ihram*, which is the intention to perform *Hajj*.
2. To be at *^Arafah* at a specific time.
3. To go around the *Ka^bah* (*Tawaf*) seven times in due time observing its required conditions.
4. To walk between *Safa* and *Marwah* seven times.
5. To remove the hair by shaving or trimming, i.e., the man removes all or some of his hair even if it is three hairs. The woman trims her hair only and does not shave it.
6. To observe the order in most of these integrals.

**Questions:**

1. Mention an *ayah* of the *Qur'an* about *Hajj*.
2. Who is obligated to perform *Hajj*? And how many times in one's lifetime?
3. What are the integrals of *Hajj*?
4. What is meant by *Ihram*?
5. What does *Tawaf* mean?
6. What is meant by shaving or trimming?

## **Chapter of**

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# **ISLAMIC MANNERS**

## Lesson 1

### **Some of the Manners of the Prophet,** **sallallahu ^alayhi wa sallam**

*Allah* said in describing His Prophet, *sallallahu ^alayhi wa sallam*:

*Wa innaka la^ala khuluqin ^adhim.*

*Ayah* 4 of *Suratul Qalam* means: "Verily, your manners are distinguished and great."

When Lady *^A'ishah* (may *Allah* raise her rank) was asked about the Prophet's manners she said:

*Kana Khuluquhul-Qur'an.*

Which means: "His manners were all what the *Qur'an* ordered to do."  
(Related by *al-Bukhariyy*)

*Allah* gave our Prophet, *sallallahu ^alayhi wa sallam*, the beautiful and great manners which made him notable among his people who recognized him as the Truthful and Trustworthy long before he received the Revelation.

He was described with clemency, patience and courage. *Ibn ^Umar* (may *Allah* raise his rank) said: "I have never seen someone more courageous, more generous, or more submitting to *Allah* than the Messenger of *Allah*, *sallallahu ^alayhi wa sallam*." (Related by *al-Bayhaqiyy*)

The Prophet, *sallallahu ^alayhi wa sallam*, used to visit the sick and to attend the rich and poor people.

He used to order others gently with obedience and prohibit them from disobedience.

He encouraged forgiveness, pardoning others, and practicing the good conduct that *Allah* ordered to follow.

**Questions:**

1. Mention an *ayah* from the *Qur'an* that describes the manners of the Prophet.
2. What did *^A'ishah* say when she was asked about the Prophet's manners?
3. By which attributes the Prophet was recognized among his people?
4. What did *Ibn ^Umar* say about the Messenger of *Allah*?
5. Mention some of the good traits that the Prophet possessed.

## Lesson 2

### The Tongue

One of the companions addressed his tongue and said:

*Ya lisanu qul khayran taghnam, waskut ^an sharrin taslam min qabli an tandam. Inni sami^tu Rasulallah sallallahu ^alayhi wa sallam yaqul: Aktharu khataya bni Adam mil lisanih*

Which means: "O tongue, say good and you will win. Be silent of uttering evil and you will be safe before you regret it. I heard the Messenger of *Allah*, sallallahu ^alayhi wa sallam, saying: 'Most of the sins of the offspring of Adam are from their tongues.' " (Related by *at-Tabaraniyy*)

The tongue is one of the blessings with which *Allah* endowed the humanity. In spite of its small size, the tongue can cause one's admittance into Hellfire. We should use the tongue in the ways of goodness like mentioning the name of *Allah*, *ta^ala*, and reciting the *Qur'an*. One should use it in saying the truth, ordering what is good, forbidding what is evil, and in carrying on all what brings benefit and goodness to the human beings.

We have also to protect our tongues from uttering blasphemy, which is the most harmful and damaging sin. We also should protect it from telling lies, cursing, backbiting, tale bearing, uttering sinful, ugly, and harmful words to fellow Muslims.

**Questions:**

1. What did one of the companions say when addressing his tongue?
2. How should we use the tongue?
3. From what things should we protect our tongues?

## Lesson 3

### Lying

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*Iyyaka wal kadhīb fa'innal-khadhībā yahdī ilal-fujūr, wal fujūru yahdī ilan-Nār.*

Which means: "Beware of lying, because lying leads one to commit enormous sins and committing enormous sins leads to Hellfire." (Related by *Ibn Majah*).

Lying is to say on purpose what is different from the truth. Lying is *haram* whether or not one is joking. The Prophet, *sallallahu ^alayhi wa sallam*, said:

*La yaşluḥul-kadhībū fī jiddiw walā fī hazl*

Which means: "Lying is not virtuous seriously or jokingly." (Related by *al-Bayhaqiyy*)

It is incumbent upon the Muslim to refrain from this sin so that one is not devastated. The Muslim speaks the truth because speaking the truth is a trait of the righteous Muslims.

Sometimes lying may inflict harm on the Muslims. In this case, it is an enormous sin.

Some people name a lie like an April Fools as a white lie. Such a lie is Islamically sinful.

**Questions:**

1. Mention a *ḥadīth* of the Prophet that prohibits lying.
2. What is lying?
3. Mention a *ḥadīth* of the Prophet that prohibits lying whether or not one is joking.
4. What is the judgment about lying that inflicts harm on the Muslims?
5. What is the judgment about what is called April Fools?

## Lesson 4

### Sincerity (*Ikhlas*) and Insincerity (*Riya'*)

*Allah* said in the *Qur'an*:

*Faman kana yarju liqa'a Rabbihi falya^mal ^amalan salihaw wala yushrik bi^ibadati Rabbihi ahada.*

*Ayah* 110 of *Suratul-Kahf* means: "Let those who believe in the Day of Judgment do the obedience which *Allah* accepts and refrain from falling into insincerity when doing the worship."

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*Innamal-a^malu binniyyat.*

Which means: "Good deeds are rewardable only when they are done with good intentions." (Related by *al-Bukhariyy* and *Muslim*)

That is, good deeds have to have a correct and sincere intention. One's intention has to be seeking the reward of *Allah* only so that the deed may be accepted by *Allah*.

Insincerity (*Riya'*) is *haram*. It is to perform the good deeds seeking praise of the people. When a Muslim prays so that people say about

him "so and so prays", then this Muslim has committed the enormous sin of insincerity. Moreover, the person loses the reward of the deed.

So when you perform the deeds of obedience make sure that your intention is only for the sake of *Allāh*. This is what is meant by sincerity in performing the good deed, and this is the meaning to be accepted by *Allāh*.

**Questions:**

1. Mention an *ayah* from the *Qur'an* that urges us to observe sincerity (*ikhlas*).
2. Mention a *hadith* of the Prophet that urges us to observe sincerity. Who narrated it?
3. What is the meaning of the previous *hadith*?
4. What is insincerity (*riya'*)? What is the judgment on insincerity?
5. What is the judgment on one who prays so that the people say about him "so and so prays"?
6. What is meant by sincerity in performing the good deed?

## Lesson 5

### Showing Kindness to Parents

*Allah* said in the *Qur'an*:

*Wa qada Rabbuka alla ta^budu illa iyyahu wa bil-walidayni ihsana, imma yablughanna ^indakal-kibara ahaduhuma aw kilahuma fala taqul lahumu uffiw wala tanhar humu wa qul lahumu qawlan karimu. Wakhfid lahumu janahadh-dhulli minar-rahmati wa qur Rabirhamhumu kama rabbayani saghira.*

*Ayahs* 23-24 of *Suratul-Isra'* mean: "*Allah* firmly ordered: Do not worship anyone other than Him. Be greatly benevolent to your parents whether one or both of them attain old age while living with or supported by you. Do not speak harshly to them or treat them with an annoyed attitude. Instead, speak to them with humble kindness and mercy. Make supplication to *Allah* and say: O *Allah* bestow upon them Your Mercy, they have shown me mercy when they did bring me up when I was small."

One right of the Muslim parents on their Muslim children is for the children to treat them with goodness, to support them financially if

they need their support and he is able, be generous to them and not to be rough in treating them. The children should address them with soft and pleasant words.

*Allah* prohibited us from saying to our parents any word that shows annoyance. He ordered us to address them with courtesy and respect.

A man came to the Prophet, *ṣallallāhu ʿalayhi wa ṣallam*, and asked: "O Prophet of *Allah*, who deserves my good companionship the most? The Prophet said: Your mother. The man said: Then who is next? The Prophet said: Your mother. The man said: Then who is next? The Prophet said: Your mother. The man said: Then who is next? The prophet said: Your father." (Related by *al-Bukhariyy*)

**Questions:**

1. Mention an *ayah* of the *Qur'an* that emphasizes treating the parents with goodness.
2. What are the rights of the Muslim parents that must be fulfilled by their children?
3. Mention a *hadith* of the Prophet that addresses the rights of the parents?

## Lesson 6

### **Maintaining Good Relations with Relatives (*Arham*)**

*Islam* has urged us to visit our relatives whether they are the relative of the father or the mother. Those are called '*arham*' -the kin.

Maintaining good relations with relatives refers to visiting, helping, and being generous to one's relatives. The person who severs these relations deserves the torture of *Allah*.

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*La yadkhulul-jannata qati^*.

Which means: "The one who severs the obligatory ties of kinship does not deserve admittance to Paradise without torture." (Related by *al-Bukhariyy*).

This *hadith* means that the one who severs the obligatory ties of kinship will not be admitted to Paradise with the first batch of Muslims. That is so, if he dies as a Muslim. This person deserves to be admitted into Paradise after he takes his share of torture in the Hereafter.

It is then an obligation, on whoever is able, to visit his kin. For those of the kin who are abroad and one cannot visit, one corresponds with them. By doing so one is maintaining good relations with one's relatives.

One visits one's relatives as frequently as to prevent their feeling of desertion. So one visits them in *Ramadan*, on the two *^Id* days, on a happy occasion, or at a time of calamity in which it is a habit for relatives to visit one another.

**Questions:**

1. Who are the kin (*arham*) that *Islam* emphasized visiting them?
2. What is visiting them and treating them with goodness called?
3. What does the one who sever the kinship deserve?
4. Mention a *hadith* of the Prophet that prohibits severing kinship and who narrated it.
5. What is the meaning of this *hadith*?
6. When does the person visit his relatives?

## Lesson 7

### **Humbling Oneself to Muslims**

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*La yadhkhalul-jannata man kana fi qalbihi mithqalu dharratim min kibr.*

Which means: "The one who has in his heart arrogance that weighs as much as an atom will not be admitted to Paradise [with the first batch]." (Related by *Ahmad*)

*Islam* dispraised arrogance and arrogant people. The arrogant is the one who disdains others and believes oneself superior to them. He is also the one who rejects the truth said by someone knowing that this person is saying the truth. The arrogant does that because the one saying the truth is young, poor, weak, or the like.

The Prophet, *sallallahu ^alayhi wa sallam*, said:

*Al-kibru baṭarul-haqqi wa ghamṭun-naṣ.*

Which means: "Arrogance is ejecting the truth said by one and looking down on people." (Related by *Muslim*) That is, one does not accept the truth and scorns the people. Arrogance is an ugly attribute and it indicates bad manners. The Muslim should be humble to

Muslims, treating them with softness and gentleness, and meeting them with a smiling and pleasant face.

**Questions:**

- 1- Mention a *ḥadīth* of the Prophet that dispraises arrogance.
- 2- Who narrated it? What does it mean?
- 3- Who is the arrogant?
- 4- Mention a *ḥadīth* of the Prophet that explains the meaning of arrogance. Who narrated it?
- 5- What does rejecting the truth mean?
- 6- What does scorning the people mean?
- 7- How should the Muslim treat and meet other Muslims?