



# MINHAJ

**YOUR JOURNEY BEGINS....**

A Practical guidebook for those  
beginning their new life in Islam

Latifa Nasser Al Saeed

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beginning their new life in Islam**

**Compiled by:  
Latifa Nasser Al Saeed**

**Proofreader:  
Sumaiya M. Feroze**

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Wudu



Salah



Short Surahs

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## **About the Author**

The author is a seasoned educator and curriculum developer with over 45 years of experience in teaching, including 27 years dedicated to guiding and educating new Muslims and English-speaking Muslim communities. She holds a degree in English Language and Education and has studied Islamic sciences under scholars from Al-Azhar University. Her work focuses on producing clear, authentic, and accessible Islamic content for learners at various levels. The author is the founder of Minhaj Centre for Islamic and cultural learning.



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## Introduction

We begin by sincerely congratulating you on embracing Islam, a profound step toward a life of purpose, peace, and eternal success. Truly, entering Islam is the beginning of a beautiful journey of discovering your Creator, nurturing your soul, and walking a path guided by divine wisdom.

Becoming a Muslim is not the end, but the start of a lifelong commitment to grow in faith, uphold the truth, and embody the noble character that Islam teaches. As a new Muslim, you are now part of a global brotherhood that transcends race, language, and nationality; united by belief in the One God and the final message sent to humanity through Prophet Muhammad ﷺ.

We encourage you to hold firmly to your faith and strive to follow the example of the righteous; those who lived with sincerity, honesty, humility and compassion. Your character, actions, and choices now reflect a deeper meaning, and every effort you make to learn and improve will bring you closer to Allah's mercy and reward.

This guidebook was carefully prepared to serve as a practical and easy-to-follow companion for your new journey.

May Allah bless you, guide you and increase you in knowledge and faith.

Welcome to Islam.

Welcome home.



# Introductory





## Introductory

### The Greatest Blessing: Islam

Allah ﷻ has granted us numerous blessings, such as sight, hearing, health, and intellect. Yet among all these, the one blessing that truly brings lasting happiness and inner peace in both this life and the Hereafter is the gift of being a Muslim. Through His mercy, Allah ﷻ has guided us out of the darkness of ignorance into the light of faith, leading us to the truth and to the worship of Him alone, without associating any partners with Him.

### What is Islam?

Islam is a monotheistic religion that originated in the 7th century in Arabia. The word *Islam* means “submission” or “surrender” to the will of Allah ﷻ (God). Muslims believe in one God and follow the teachings of the Prophet Muhammad ﷺ, who is considered the final messenger in a line of prophets that includes Abraham, Moses, and Jesus.

Islam's sacred text is the Quran, which Muslims believe is the literal word of God revealed to His Prophet Mohammed ﷺ.

## Our Purpose in Life

The Qur'an teaches that the primary purpose of human life is to worship Allah. **"I have only created the Jinn and man to worship Me"** (51:56)

However, in Islam, worship ('ibadah) is not limited to rituals like prayer, fasting, Zakat, or abandoning worldly pleasures. Rather, it is a broad concept that includes a balanced life in accordance with Allah's guidance.

Islam is a universal religion in that its Prophet is sent to all peoples of the world, that's why Islam respects all human traditions and does not require new Muslims to change their traditions unless they contradict the Islamic teachings.

## No Intermediaries between God and Man

Islam rejects the idea of needing intermediaries between humans and God. Unlike some religions that place spiritual authority in the hands of certain individuals, Islam teaches that every person can turn to Allah ﷻ directly. Worship, forgiveness, and salvation are not dependent on anyone else. Allah ﷻ hears the prayers of His servants and responds without the need for go-betweens. Forgiveness is granted by Allah ﷻ alone, and no one has special powers to influence His will.

## Islam: A Balanced Way of Life

Islam promotes a balanced approach to life, encouraging believers to strive for success in both this world and the hereafter. It motivates hard work, dedication, and responsibility, seeing life as an opportunity to earn reward from Allah ﷻ.

Islam encourages human development and civilization. The Qur'an teaches that Allah ﷻ created people to live on and benefit from the earth. Islam also supports scientific inquiry and sees no conflict between faith and science. It places great importance on knowledge. The first revelation to the Prophet Muhammad ﷺ was "Iqra" meaning "Read," highlighting the value of learning. Islam urges cooperation and positive interaction with all people, regardless of religion or culture, to foster a healthy community. Islam teaches core values such as peace, mercy, compassion, charity, honesty, justice and the well-being of all people.

### Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
ibadah	Worship	iqra	Read

**Try to memorize these Arabic Terms**



# Chapter 1

## Faith

## Tawheed: Monotheism

### Meaning of Tawheed: The Oneness of God in Islam

Tawheed (Arabic: التوحيد) is the most important belief in Islam. It means believing that Allah ﷻ is One and has no partners, no equals, and no rivals. Only Allah is the Creator, the Owner, the Sustainer, and the provider. In other words, Allah creates, sustains and takes care of everything in the world. All our acts of worship should be directed towards Allah, the Almighty, for only Allah ﷻ deserves our worship. All divine messages, which the prophets brought to their people, called to the worship of Allah ﷻ alone without associating anyone in worship with Him and to reject all false deities.

### The Testimony of Faith: The Shahada

**The Shahada is the fundamental statement of belief in Islam. It is: “Ash hadu an laa ilaaha illallah, wa ash hadu ann Muhammadan rasool-ullaah”**

**“I bear witness that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah”**



## Meaning of Testimony of Faith: The Shahada

### The meaning of “Laa ilaaha illallah”

#### There is no god worthy of worship except Allah

This means that no one is worthy of worship except Allah ﷻ. This statement negates the existence of any other deity besides Allah ﷻ and confirms that Allah ﷻ is the only true God that deserves worship.

Muslims believe that there is only one true God (Allah ﷻ) who is the Creator of everything; the earth, the heavens, and all beings.

#### Requirements of “Laa ilaaha illallah” – (There is no god but Allah)

To be a believer with proper faith, it is not simply saying “There is no god but Allah” with the tongue. There are some conditions that must be met by the one who embraces Tawheed:

1. To know and understand the meaning of “There is no God but Allah.”
2. To reject the worship of any idols, false gods, or anything that is considered a partner with God.
3. To love and be loyal to Allah by obeying His commands and striving to live according to His will.

### The meaning of “Muhammadun Rasool Allah”

#### “Muhammad is the Messenger of Allah.”

This means that Muslims believe Muhammad ﷺ to be the final messenger sent by God to guide humanity. He delivered God’s message (the Quran) and showed people how to live a good life according to God’s will.

## Requirements of “Muhammad ﷺ is the messenger of Allah”

1. To believe in Muhammad ﷺ as the Messenger of Allah.
2. To obey the Prophet Muhammad ﷺ by submitting to his commands, abstaining from what he forbade, and striving to emulate his character and conduct.
3. To love him and to send salaam on him by saying “May the peace and blessings of Allah be upon him and his family.”
4. To avoid introducing an innovation in religion (an act of worship which contradicts the Prophet’s Sunnah (words and deeds)).

### Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Tawheed	Monotheism	Shahada	Testimony of faith
Rasool	Messenger		

**Try to Memorize these Arabic Terms**

# Chapter 2

## The Six Pillars of Faith (Eeman)

## The Six Pillars of Faith (Eeman)

(From the Hadith of Angel Jibreel):

When the Angel Gabriel asked the Prophet ﷺ to tell him about Eeman, the Prophet ﷺ said:

**“It is to believe in Allah, His angels, His books, His messengers, the Last Day and to believe in divine destiny, both the good and the bad of it.”** (Sahih Muslim)

### 1- Belief in Allah ﷻ

Belief in Allah ﷻ involves a firm certainty that He exists, along with full acceptance of His Lordship, His divine names, and His attributes.

#### Belief in the Existence of Allah ﷻ

Fitrah (natural disposition)



Believing in Allah’s existence is something naturally placed within every human being. Every person is born with an inner instinct (fitrah) that recognizes and seeks a higher power. This belief does not need proof; it is deeply rooted in our hearts.

In times of hardship or crisis, people naturally turn to Allah for help. This shows that the urge to believe and worship Him is built into us, even if some choose to ignore it. Stories of answered prayers and relief from distress confirm that Allah ﷻ exists and responds to those who sincerely call upon Him ﷻ.

### Belief in Allah’s Lordship

Believing in Allah’s Lordship means recognizing that He ﷻ alone is the Creator, Sustainer, and Controller of everything. He ﷻ gives life, causes death, and holds full power over all matters without any weakness or need.

A true Muslim believes that: Allah ﷻ is the Creator of everything, as stated in the Qur’an: **“Allah is the Creator of everything”**



A true Muslim believes that:

- Allah ﷻ is the Creator of everything, as stated in the Qur’an: **“Allah is the Creator of everything”** (39:62)
- Human creativity only reshapes or builds from existing materials, it cannot create from nothing or restore life after death.
- He is the Owner and Master of all creation, as in: **“The kingdom of the heavens and the earth and everything in them belongs to Allah.”** (5:120)

- He alone sustains all living beings, as in: **“There is no creature on earth which is not dependent upon Allah for its provision.”** (11:6)
- He controls and manages all affairs of the universe, as in: **“He directs the whole affair from heaven to earth.”** (32:5)

Unlike humans, who depend on resources and may fail, Allah’s control is absolute and perfect. Everything in creation and command belongs to Him, as stated: **“Both creation and command belong to Him. Blessed be Allah, the Lord of all the worlds.”** (7:54)



### Belief that only Allah ﷻ is Worthy of worship

Allah ﷻ is the one God who deserves our worship in acts like prayer, fasting, zakat, Hajj, and supplications. We should ask for help only from Allah ﷻ, and we should fear only Him ﷻ, we should make our vows only to Him and have full trust in Him. All our

matters and worship should be directed only to Him. and that no one else must be worshipped besides or instead of Him. Quran states, **“Your God is One GOD. There is no God but Him, the most Beneficent the Most Merciful”** (2: 163)

## Belief in Allah’s Names and Attributes

Belief in Allah’s Names and Attributes means affirming all the names and attributes that Allah has described Himself with in the Qur’an or through the Sunnah of the Prophet. Allah ﷻ has the most beautiful names and perfect attributes. Allah ﷻ states in the Qur’an: **“Nothing like Him, and He is the All- Hearing, the all Seeing”** (42:11)

Some of Allah’s Most beautiful Names: The Beneficent, the Merciful, the Mighty, the Wise.

## Polytheism: Associating Partners with Allah ﷻ (Shirk)

Shirk means associating partners with Allah ﷻ in His Lordship, Worship, or Names and Attributes. Allah ﷻ alone deserves to be worshipped and that all acts of worship must be directed to Him. Shirk is considered the gravest sin in Islam. Allah ﷻ says in the Qur’an:

**“Indeed, Allah does not forgive associating others with Him, but He forgives what is less than that for whom He wills.”** (4:48)

### Types of Shirk:

Shirk is generally divided into two main categories:

#### A. Major Shirk

This involves directing any act of worship to others than Allah ﷻ. This kind of shirk removes a person from the fold of Islam.

Examples:

- Worshiping idols, graves, or people.
- Praying to or seeking help from other than Allah ﷻ.
- Believing that others have divine powers like Allah ﷻ.
- Making sacrifices or vows to anyone besides Allah ﷻ.

## B. Minor Shirk

This does not remove a person from Islam but is still a serious sin.

Examples:

- Riya (showing off in acts of worship): praying or fasting to be seen by others.
- Saying things like “If it weren’t for so-and-so, I wouldn’t have succeeded,” while forgetting Allah’s role.

## 2-Belief in the Angels

Angels are from the world of the unseen. They were created from light, to obey the commands of Allah ﷻ and they never transgress His laws or commands. Here is the description of the Angels with verses from the Qur’an: **“Who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.”** (66:6)

**“They are honored servants. They do not precede Him in speech, and they act upon His command”** (21:26-27)

It is upon the Muslim to believe that the angels exist, that they are the creation of Allah, and that some of them have been given names. Some of these names are Jibreel

(Gabriel) who is charged with the task of conveying Allah’s revelation to his Messengers. Muslims also believe in the attributes of the angels that have been described within the Qur’an and the teachings of Prophet Muhammad (peace be upon him).

### 3- Belief in the Books of Allah

This pillar requires believing in the revealed scriptures, including the Torah, which was sent to Moses, the Gospel, which was sent to Jesus, the Psalms (Zaboor) which was sent to David, the scriptures of Ibrahim (Abraham), and the Qur’an which was sent to Muhammad ﷺ. The Qur’an states:

**“O You who believe, believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Books which He revealed before” (4:136)**



These books were not the words of human beings, but Allah’s word revealed to His Messengers by Allah’s angels. These books contained the message of Allah ﷻ to human beings, consisting of all the commands, and the warnings. They also contained the truth, light, and guidance for people both in this world and in the hereafter.

#### **Our Belief Regarding the Contents of the Previously Revealed Books.**

A Muslim believes that the original divine books revealed to earlier prophets were pure, but the versions that exist today have been altered and are no longer a true representation of the original revelation. The current versions of the Torah and

Gospel are believed to contain various human alterations, leading to the inclusion of wrong beliefs, misleading stories, and false statements.

Despite all this, a Muslim ought to respect these Books even if they are not in their original versions now. One must not demean or desecrate them, for they may still contain some of Allah's speech which has not been distorted.

#### **4- Belief in the Messengers of Allah**

It is upon the Muslim to believe in all the messengers that were sent. Among the messengers that were sent are those that have been told to us, ones we know by name, and those that were not mentioned.

**“And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not mentioned to you...” (40:78)**

Prophets and messengers were chosen by Allah ﷻ and were sent to every nation throughout the history to call the people to worship only one God, Allah without associating any partners with Him. They were also commanded to warn those who disbelieved about the punishment of Hell and to give glad tidings to those who believed in the reward of Paradise. Allah chose the prophets and messengers as the best examples to their nations. Allah bestowed upon them knowledge, understanding, guidance, miracles, protection from falling into sin, and honor.

**“They are those whom Allah had guided. So follow their guidance.” (6: 90)**

As for Muhammad (peace be upon him), he was given more blessings than the prophets and messengers who came before him. The biggest blessing was to be given the final scripture (Qur'an) and be the last messenger sent to mankind.

This pillar involves believing in all the Prophets of Allah "Abraham, Moses, Jesus and Mohammad", as messengers of Allah. These messengers receive the revelation from Allah and offer it to human beings. All messengers should receive utmost respect and admiration.

### **Muslim's belief regarding Jesus (peace be upon him)**

- Muslims believe Jesus was one of the greatest of Allah' messengers chosen by Allah to deliver His message to the children of Israel.
- He was a human being with no Divine attributes. Muslims acknowledge the virgin birth of Jesus as a sign of God's power.
- A Muslim will not be considered as a true believer unless he believes that Jesus was Allah's servant and Messenger.
- Muslims believe that Jesus was taken up to heaven by Allah.
- Jesus is referred to by various titles in the Qur'an, including "word of God", "a slave of God" and "a spirit from God" and he is highly revered.

### **5- Belief in the Last Day**

This pillar is a firm belief that Allah ﷻ will raise people to life from their graves; He will then judge them according to their deeds. Those who deserve to go to Paradise will be sent to it, while those who deserves to go to Hellfire will be sent to it. Every human being will be resurrected from their graves and will be given their book of deeds, both good and bad. They will regret the sins they committed as well as the good deeds they had missed. Believing in the Last Day includes the belief of the punishment and bliss of the grave, belief in the resurrection, belief in the judgment of the scales which will balance your deeds, and belief in Paradise and Hell.

Belief in the last Day is the outcome of the belief in Almighty Allah and His absolute justice.

## 6- Belief in the Divine Decree (Al-Qadar)

### Belief in Divine Decree (Al-Qadar)

Al-Qadar is what Allah decrees for every single creation based on what has preceded in terms of His Knowledge and in accordance with His Wisdom. Belief in this pillar is to believe that everything that happens, good or bad, happens only according to Allah's divine decree. The belief in the Divine Decree includes:

- The belief that Allah knows everything about His creations.
- The believe that He recorded everything that will exist according to His prior knowledge in the Preserved Tablet (Book of Decrees).
- The belief that Allah's will is absolute and cannot be frustrated or challenged by any power whatsoever.
- The belief that Allah is the originator of everything, that He is the only Creator and everything in existence was created by Him.
- Belief in the divine decree does not imply that man does not have free well. Man has free will, free choice and the ability to do as he pleases.

The Quran states: **“That is the Day of Truth. So, whoever wills should take the path that leads to his Lord”** (78:39)

Man has the choice in life, and with choice comes responsibility and every soul will be held accountable of his own deeds.



Allah ﷻ states in the Qur'an:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أُكْتَسَبَتْ

**“Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned.” (2:286)**

### Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Al Qadr	The Divine Decree	Shirk	Polytheism

**Try to memorize these Arabic Terms**



# Chapter 3

## Purification (Taharah)

## Purification (Taharah)

### Meaning of Purification (Ṭaharah) in Islam

Purification (Arabic: **Ṭaharah**) in Islam refers to purifying oneself both inwardly from the sin of shirk, envy, pride, hatred as well as purifying oneself outwardly from dirt and all kinds of impurities. Allah loves those who purify themselves, as mentioned in the Qur'an: **“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”** (2:222)

### Toilet Etiquette in Islam

Islam teaches cleanliness in using the toilet. Here are some etiquettes:

- **Enter with your left foot**, saying the dua:  
“Bismillah. Allahumma inni a’udhu bika minal-khubthi wal-khaba’ith.”  
(In the name of Allah. O Allah, I seek protection with You from the male and female devils.)
- **Use water** (or tissue followed by water) to clean your private parts thoroughly after relieving. This act is called istinjaa’ or clean them three times with anything that serve the purpose such as toilet tissue or stones.
- **Use your left hand** for cleaning.
- **Do not face or turn your back toward the Qiblah** while relieving yourself (if possible).
- **Leave with the right foot**, saying:  
“Ghufranak.” (I ask You for forgiveness.)

## Physical Impurity (Najasah)

The general rule in Islamic law is that all things are considered pure. The things that are considered impure:

- Human Urine and feces
- Semen and menstrual blood
- Vomit or pus
- Dogs (saliva, urine and feces)
- Dead animals

If you want to pray, you must first remove all physical impurities (mentioned above) from the body, clothing and place one intends to offer the prayer.

### How to remove it:

If your body, clothes, or prayer area have najasah, wash the affected area with water until clean, except for the physical impurity of a dog which must be washed seven times, one of which must be done with sand.

**Ritual Impurity (Ḥadath):** Refers to the state of intangible uncleanliness that prevents a Muslim from offering the prayer until he removes it. The ritual impurity can be removed by performing partial ablution (wudoo) or full ablution (ghusl/ritual bath). **There are two types of ritual impurity:**

For your ritual purification (like Wudhu and Ghusl), you must use **pure, clean water** from natural sources such as rain, wells, springs, rivers, seas and melted snow or hail.

**Key Principle:** The water is considered pure and suitable for purification as long as its **natural smell, taste or color** has not been noticeably changed by any impurity. If any of these properties are altered, the water is not suitable for purification.

## A. Minor Impurity (Ḥadath Asghar):

This breaks wudhu (ablution) and includes:

- Passing wind or urine
- excrement
- Deep sleep
- Loss of consciousness

Requires: **Wudhu (ablution)** before praying, touching the Qur'an and circumambulating the Ka'baa.

## B. Major Impurity (Ḥadath Akbar):

Requires: **Ghusl (full ablution)** to purify yourself before engaging in acts of worship. This becomes necessary due to:

- Sexual intercourse
- Menstrual blood and post-natal bleeding
- Wetness: Finds fluid discharge on body or clothes.

## Ghusl: The Full Ablution to Remove Major Impurity (Janabah)

To perform ghusl, it is enough for a Muslim to wash the entire body with water, accompanied by the intention that it is for purification and worship. The most recommended method of removing janabah is to first clean the private parts as one does after relieving oneself, perform wudhu, and then wash the whole body thoroughly. When ghusl is done in this manner, there is no need to repeat wudhu afterward.

## Manners of Performing Ablution (Wudhu)

### Steps of Wudhu:

1. **Intention** (Niyyah) in the heart.
2. **Say: "Bismillah."**



**Niyyah is the soul of your deeds in Islam.** It connects your external actions to your inner faith and determines their value and reward in the sight of Allah. It helps you focus your purpose solely on pleasing God, making every moment of your life an opportunity for spiritual acts of worship.

3. **Wash your hands** up to the wrists (3 times).

4. **Rinse your mouth** thoroughly (3 times).





5. **Sniff water into the nose and blow it out (3 times).**

6. **Wash your entire face** with both hands from the top of the forehead to the bottom of the chin and from ear to ear. (3 times).





7. **Wash your hands including your elbows** (3 times) starting with the right.

8. **Wipe over your head** once, including ears.





9. **Wash your feet up to and including the ankles (3 times), start with the right.**

### Important manners:

- Do the steps in order.
- Avoid wasting water.
- Perform wudhu calmly and mindfully.

### Virtue of Wudhu:

The Prophet ﷺ said:

**“When a Muslim performs ablution, his sins fall away from his face, hands, and feet with the water or with the last drop of water.”** (Muslim)

### Wiping Over Thick Socks

Islam, in its mercy and practicality, offers a helpful concession for performing Wudhu (ablution), especially in cold weather or while traveling.

Instead of removing your socks or shoes to wash your feet, you can simply wipe over the top of them with wet hands.



Tayammum



Wiping over socks

### Conditions for wiping over socks:

- One must wear the socks after a complete wudhu.
- The socks must be pure, thick and cover the entire foot including the ankles.
- Wiping is allowed for 24 hours for residents and 72 hours for travelers.

### Tayammum (Dry Ablution)

When water is unavailable to perform wudhu or ghusl, or a Muslim is unable to use water due to illness, he can use dust on the clothes or bedsheets, sand or a stone as a substitute for ablution. This is called tayammum.

Steps to perform tayammum:

- Make the intention (Niyyah) in your heart.
- It is recommended to say Bismillah.

- Strike both hands lightly on the sand, then blow off the dust.
- Wipe your face with your hands.
- Wipe the back of the right hand with the palm of your left, and then the back of the left hand with the palm of your right hand.

### Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Salat	Prayer	Taharah	Purification
Najasah	Physical impurity	Hadath	Ritual impurity
Ghusl	The full ablution	Janabah	Major impurity

**Try to memorize these Arabic Terms**

# Chapter 4

## Prayer (Salat)

## The Five Pillars of Islam

Islam is built upon five fundamental pillars. These are the core beliefs and acts of worship essential for every Muslim. They provide a strong foundation for faith, action, and spirituality.

The Prophet Muhammad ﷺ said:

**“Islam is built upon five (pillars): Testifying that there is no god but Allah, and that Muhammad is the Messenger of Allah, establishing prayer, paying Zakah (charity), fasting in Ramadan, performing Hajj (pilgrimage) to the House (Kaaba) if one is able to do so.”**

(Sahih al-Bukhari and Sahih Muslim)

## Prayer

### Importance of Prayer (Salat) in Islam

Prayer (salat) is the **second pillar of Islam** and one of the most important acts of worship. It is the daily connection between a servant and his Lord. Through prayer, the heart finds peace, the soul is purified, and a Muslim’s life is disciplined and balanced. Islam cannot stand without it, for Allah ﷻ commanded the believers to perform it under all circumstances whether travelling or residing, in times of war and peace, and whether they are sick or in good health.

Neglecting Salat can weaken one’s faith and cause a gradual decline in belief and practice because it is not just the omission of a ritual, it is the weakening of a vital connection that nurtures a Muslim’s faith, morality and sense of purpose.



## The Virtues of Prayer

### 1- Prayer Is a Sign of True Faith

The Prophet ﷺ said: **“Between a man and shirk (polytheism) and kufr (disbelief) is the abandonment of prayer.”** (Sahih Muslim, 82)

This highlights the great importance of prayer.

## 2. Prayer Erases Sins

Prayer cleanses a believer from sins just like water removes dirt from the body. The Prophet ﷺ said: **“If one of you had a river by his door and he bathed in it five times a day, would any dirt remain on him?”**

The companions said: “No dirt would remain.” He said: **“That is the example of the five daily prayers. Allah wipes away sins through them.”** (Sahih al-Bukhari)

## 3. Prayer Prevents Immorality and Evil

Allah ﷻ says in the Qur’an: **“Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows what you do.”** (29:4)

## 4. Prayer Brings Peace and Tranquility

When life gets difficult, prayer brings comfort to the heart.

Allah says: **“Unquestionably, by the remembrance of Allah hearts are assured.”** (13:28) And the Prophet says: **“O Bilal, call the iqamah for the prayer; give us comfort by it.”**(Sunan Abi Dawood, 4986)

## 5. Prayer Brings the Love of Allah

Allah says: **“My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him...”**(Sahih al-Bukhari, Hadith Qudsi)

Performing the five daily prayers brings a Muslim closer to Allah and earns His love.



## 6. Prayer Is the Light of the Believer

The Prophet said: “**Prayer is light (noor)**” (Sahih Muslim, 223)

This light will shine in this world and on the Day of Judgment, helping the believer in the darkness of that Day.

### Conditions of Prayer (Salat):

- 1- Obligation: Prayer is obligatory upon every sane and mature (reached age of puberty) male and female Muslim
- 2- Intention: Having the intention (Niyyah) in the heart to perform a particular prayer.
- 3- Purity: Being in a state of ritual purity (Taharah), free from minor or major impurity.
- 4- Cleanliness: Cleanliness of body, clothes and place.
- 5- Covering the ‘awrah (private parts).
  - For men: From the navel to the knees.
  - For women: The entire body except the face and the hands.
- 6- Facing the Qiblah (Ka’bah).
- 7- Entering the Prescribed Prayer time: The entry of the prescribed time for prayers.

**Qiblah** is the direction of the Ka’aba in Makkah (Saudi Arabia). Muslims face this direction during prayer because it’s a fundamental condition for the prayer’s validity and a powerful symbol of **unity** and **submission** in Islam. However, muslims do not worship the Ka’aba itself.

## The Five Obligatory Prayers, their Rak'ahs and Times:

Prayer	Rak'ahs	Time
Fajr (dawn)	2	From the first light appearing in the sky until sunrise
Dhuhr (noon)	4	From the decline of the sun (about 20 minutes after it has reached its zenith) until the time for Asr prayer
Asr (afternoon)	4	From mid-afternoon (when the length of an object's shadow becomes equal to its own length) until the time for Maghrib prayer
Maghrib (sunset)	3	From the disappearance of the sun until the time for Isha prayer
Isha (night)	4	From the disappearance of the twilight glow (redness from the horizon) until midnight

### Surat al Fatiha: The opening chapter

- 1- **Al-hamdu lillahi rabbil-'alameen** (All praise is due to Allah, Lord of the world)
- 2- **Ar-Rahmaani ir-Raheem** (The beneficent, the Merciful)
- 3- **Maaliki yawmi-deen** (Master of the Day of Judgment)
- 4- **Iyyaaka na'budu wa iyyaaka nasta'een** (You alone we worship. You alone we ask for help.)
- 5- **Ihdinassiraata-al-mustaqeem** (Guide us on the straight path)
- 6- **Siraatalladheena an'amta 'alyhim** (The path of those You have blessed)
- 7- **Ghayril maghdoobi 'alyhim waladh-daalleen** (not of those who have incurred Your wrath, nor of those who have gone astray)

## Steps to Perform the Prayer:

1- Before offering the prayer, you must have in mind the intention (niyyah) to offer the specified prayer.

Stand and begin your prayer with the opening Takbeer while raising your hands up to the level of your shoulders and say: Allahu Akbar (Allah is the Greatest) while looking at the place where one's forehead will touch the ground in prostration.



2- Place your right hand on your left hand having both on your chest, Recite Surat Al-Fatihah. Then recite another surah or some other Qur'anic verses. Do this in the first and second unit (rak'ah) of the prayer.

3-Bow down lowering your head and back and keeping them straight at the right angle, placing the palms of your hands on your knees. Say three times “Subhaana rabbiy-al’adheem” (Glory be to my Lord, the Almighty).



4-Stand upright after bowing, raise your hand up to the level of the shoulders or to the ears, say “Sami ‘allaahu li man hamidah (Allah listens to him who praises Him). Then say: Rabbanna wa lakal-hamd (our Lord, to You is due all praise).

5- Recite takbeer, then make sujud (prostration, with the toes of both feet, the knees, the hands and the forehead and nose) saying three times: Subhaana rabbiyal-a'laa (Glory be to my Lord).



6- Sit between the two prostrations saying: rabbighfr lee, warhamnee. (O Lord, forgive me and have mercy on me).

7- Rise, from the position of prostration while reciting takbeer (Allahu akbar) to perform the second rak'ah and repeat steps 2 to 6.



8- After the second prostration in the second raka'a, sit and recite the first tashhud:



Attahiyyaatu lillaah, wassalawaatu wattayyibaat, assalaamu Alayka ayyuhannabiyyu wa rahmatullaahi wa barakaatuh, assalaamu Alayna wa alaa ibaad-illaah- issaaliheen, Ash hadu al laa ilaaha illallah, wa ash hadu anna Muhammadan abduhu wa rasooluh. (All compliments, all prayers, and good deeds are for Allah. Peace be on you, O Prophet, and the mercy of Allah and his blessings. Peace be on us and all the righteous servants of Allah. I bear witness that none is worthy of worship except Allah, and I bear witness that Muhammad is His servant and His Messenger).

9- If the prayer consists of three raka'h (Magrib) or four units (Dhuhr, 'Asr, Isha), rise reciting the Takbeer, to assume a standing position for the third raka'h and do exactly as you have done in the previous two raka'hs. In the third and fourth raka'hs, however, recite only Surat Al -Fatihah, recite the final Tashahud after completing the first Tashahud.

10 – After the second prostration of the final raka'h take a sitting posture and recite the first tashahud and follow it up with the final tashahud. *Allahuma salli ala Muhammad, wa 'alaa aali Muhammad, kamaa sallayta 'alaa Ibraheem wa 'alaa aali Ibraheem, innaka hameedum majeed. Wa baarik 'alaa Muhammad, wa 'alaa aali Muhammad, kamaa barakta 'alaa Ibraheema wa 'alaa aali Ibraheema, innaka hamedum majeed.* (O Allah exalt Muhammad and the family of Muhammad, as you exalted Abraham and the family of Abraham. Verily, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, as you blessed Abraham and the family of Abraham. Verily, You are Praiseworthy and Glorious.)

To end the prayer, turn your face to the right side and say: Assalaamu 'alaykum wa raahmatullah (peace and mercy of Allah be on you) Then turn your face to left side and say the same thing.



## The Pillars of Prayer (Arkaan)

These are the essential parts of prayer that **must** be performed for the prayer to be valid. If any of them is missed **intentionally or unintentionally**, the prayer is invalid and must be repeated.

1. **Standing (Qiyaam)**  
Required in obligatory prayers for those who are able.
2. **Opening Takbeer**
3. **Reciting of Surah Al-Fatihah** (in every raka'h)
4. **Bowing (Rukoo')**
5. **Rising from bowing**
6. **Standing upright after bowing (Rukoo')**
7. **Prostrating (Sujood)**
8. **Sitting between the two prostrations**
9. **The final sitting (Tashahhud)**
10. **The Tasleem**



## The Obligatory acts (Waajibaat) of Prayer

These are also important parts of the prayer, but if someone **forgets** them (not intentionally), the prayer remains valid, and the person should perform **Sujood al-Sahw** (the prostrations of forgetfulness) at the end:

1. **All Takbeeraat other than the opening takbeer.**
2. **Saying Sami'allaahu li man hamidah**

3. Saying Rabbanaa wa lakal-hamd
4. Saying “Subhana Rabbiyal-‘adheem” in rukoo’
5. Saying “Subhana Rabbiyal-a‘laa” in sujud
6. Reciting the first tashahud

### The Two Prostrations of Forgetfulness (Sujood al-Sahw)

It is two prostrations performed at the end of the prayer, specifically designed to compensate for certain mistakes made during the Salah. It helps ensure that your prayer remains valid and complete, even if you’ve unintentionally added to it, subtracted from it, or doubted a part of it. Ibn Masood narrated that the prophet said:” **If a man adds or decreases something from his prayer, he should make two prostrations**” Bukhari and Muslim

### How to Perform the Two Prostrations?

- **Before Tasleem:** After the final Tashahhud, perform two prostrations, then give your final Tasleem.

Or

- **After Tasleem:** Give your final Tasleem as usual, then immediately perform two prostrations, and then give Tasleem again.
- However, if you doubted a part of your prayer after standing and left the place of prayer, there is no need to perform the two prostrations, and the prayer is considered valid.



## Invalidators of Prayer

- 1- Losing wudhoo
- 2- Talking, laughing, eating or drinking while in prayer
- 3- If any of the pillars or obligatory acts of Salat are intentionally left

## The Call to Prayer (Adhaan)

It is the call to prayer, announced five times a day to invite Muslims to perform the obligatory prayers. The Adhaan should be recited in a nice loud voice so people can hear it and come to the mosque and perform the congregational prayer.



## The Adhaan

1. Allaahu akbar “Allah is the greatest of all” (four times)
2. Ash hadu an laa ilaaha illallaah “I bear witness that there is no god worthy of worship except Allah” (twice)
3. Ash hadu anna Muhammadan rasoolullaah “I bear witness that Muhammad is the Messenger of Allah” (twice)
4. Hayya ‘alassalaah “Come to prayer” (twice)
5. Hayya ‘alal-falaah “Come to success” (twice)
6. Allaahu akbar “Allah is the greatest of all” (twice)
7. laa ilaaha illallah “There is no god worthy of worship except Allah” (once)

## The Congregational Prayer

**The Prophet said” The reward for a prayer offered in congregation is twenty-seven times greater than that offered by a person alone.”**

(Bukhari 619 and Muslim 650)



This prayer can be established by at least two people with one of them serving as the prayer leader (imam).

- The Imam stands in the front of the row, facing the Qiblah.
- Those who pray behind the Imam must follow him in every action of the prayer.
- If a person joins the congregation after the Imam bowed (in a given rak'ah), then he has missed that rak'ah and must make it up after the Imam gives the final Tasleem.

## Sunnah Prayers:

### A. The recommended voluntary prayers associated with the obligatory prayers:

Prayer	Before (Sunnah Rak'ahs)	After (Sunnah Rak'ahs)
Fajr	2	None
Dhuhr	2 (or 4)	2
Asr	None	None
Maghrib	None	2
Isha	None	2

### B. Night Prayer and Witr

The time for Night prayer is after the Isha' prayer until the Fajr prayer. The minimum for Night Prayer is two rak'ahs (performed in pairs – two by two), and the maximum performed is eight rak'ahs in addition to Witr. Witr prayer refers to an odd- numbered prayer. The minimum number of rak'ahs for Witr prayer is one, but it is recommended to offer three.

## The Friday Prayer: Salatul Jummah

Allah ﷻ says: **“O who believe, when the call is proclaimed for the prayer on Friday, come to the remembrance of Allah and leave off business. That is better for you. If you did but know.”**

Salatul Jummah is a weekly communal prayer held every Friday around midday (Dhuhr time). It replaces the afternoon- dhuhr prayer on this day.

- Attending Salatul Jummah in the mosque is a **strict obligation (fard)** for every adult, sane, resident Muslim man who is physically able to attend.
- The Imam (prayer leader) delivers a two-part sermon, then performs two units (Rak'ahs) of congregational prayer. This two-unit prayer fulfills your regular Dhuhr prayer for the day.
- A valid Jummah requires a minimum of 40 male residents who are obligated to pray Jummah in congregation.
- Individuals exempted from offering Salatul Jummah include women, travelers and those with severe illness or disability. They should perform the regular Dhuhr prayer at its prescribed time.



## Friday: Recommended Practices & Etiquettes (Sunnah & Adab)

Friday is a day of immense importance and blessings for Muslims. Highly recommended actions on this day are:

- Perform a full Ritual Bath (Ghusl)
- Put on your best, clean clothes, and men should apply perfume.
- Recite Surah Al-Kahf.
- Send Salutations upon the Prophet Muhammad (peace be upon him).
- Arrive early for Salatul Jummah (Friday prayer).
- Listen attentively to the Imam’s sermon with complete silence and focus.

### The Prayer of the Traveler

**Allah said: “and if you travel in the land, there is no blame on you if you shorten the prayer.”** (4:101)

Shortening and combining the prayers serve to ease the hardship a traveler undergoes while travelling. A traveler may, when moving from one place to another, which lasts less than four days, shorten his prayers.

Shortened and combined rak’ah	Time
Fajr (2 rak’ahs)	At the time of Fajr
Dhuhr (2 rak’ahs) & Asr (2 rak’ahs)	At the time of either one of them
Maghrib (3 rak’ahs) & Isha (2 rak’ahs)	At the time of either one of them

- It is permissible for the travelers to leave the sunnah prayers, that are regularly offered with the obligatory ones except for sunnah of the fajr prayer.
- It is permissible to leave the Friday prayer.
- A fasting person is allowed to break his fast.

## The prayer of the sick people

A Muslim is required to perform the obligatory prayers under all circumstances, if they are conscious and mentally sound. However, Islam acknowledges the different conditions and needs people may have and therefore provides accommodations for those who are ill.

Clarification:

- If a person is too sick to stand, he is permitted to pray while sitting.
- If he is unable to sit, he may pray while lying on his side. The Prophet ﷺ said: “Pray standing; if you are unable to do so, then pray sitting. If you cannot pray sitting, then pray lying on your side.” (Al-Bukhari 1066)
- If he cannot bow or prostrate, he should lean forward as much as he is able.
- If sitting on the floor is not possible, he may use a chair or similar support.
- If illness prevents the sick person from performing wudhu (ablution) for each prayer, they may combine the prayers. For example, he can combine:
  - Dhuhr and ‘Asr (midday and afternoon),
  - Maghrib and Isha (sunset and evening).
- If the sick person is unable to use water due to illness, he may perform tayammum (dry ablution) and then proceed with their prayer.

## Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Zakat	Charity in specific time	Sawm	Fasting in Ramadan
Hajj	Pilgrimage	Kufr	Disbelief
Noor	Light	Awrah	Private parts
Qiblah	Direction of the Ka'aba	Raka'ahs	Unit in prayer
Fajr	Dawn	Dhuhr	Noon
Asr	Afternoon	Maghrib	Sunset
Isha	Night	Rabbighfir lee	O Lord, forgive me
Warhamnee	And have mercy on me	Sujud	Prostration
Rukoo'	Bowing	Tasleem	Sending salām
Adhaan	The call for prayer	Imam	Leader in a prayer
Sunnah	Speech or action of the Prophet Muhammad	Jummah	Friday
Adab	Etiquettes		

**Try to memorize these Arabic Terms**

# Chapter 5

## Zakat

## Helping Others and Ourselves

### What is Zakat?

Zakat is a special charity that is due on one's possessions (wealth) that exceeds the minimum **Nisab (threshold amount)**. It is given to certain people at a specific time annually.

**Nisab (threshold amount):** It's the specific Islamic term for the minimum amount of wealth a Muslim must possess for Zakat to become obligatory.

### Why is Zakat Important?

Zakat is the third pillar of Islam- a fundamental act of worship that Allah ﷻ (God) has commanded all Muslims to perform. Allah ﷻ has enjoined zakat upon Muslims.

In the Quran, Allah says: **“Establish prayer and give zakat, and whatever good you put forward for yourselves – you will find it with Allah. Indeed, Allah is All-Seeing of what you do.”** (2:110)

The Prophet Muhammad ﷺ also said:

**“Islam is built upon five: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the prayer, paying the zakat, performing Hajj, and fasting in Ramadan.”**

(Bukhari and Muslim)

**Sadaqa** is everything that is given to the needy with the intention of drawing closer to Allah Almighty, whether it be money or food or anything else. It is not limited to the obligatory Zakat, but includes every good deed done.



## The Blessings and Goals of Zakat

Zakat purifies the heart from greed, strengthens social unity, reflects true worship and obedience to Allah, and ensures fair distribution of wealth in society.

## Types of Wealth Subject to Zakat

**1- Gold and silver** (excluding jewelry worn by women). Zakat is due if the value reaches the nisab (minimum threshold) and has been held for one full lunar year.

Nisab:

Gold: 85 grams

Silver: 595

Zakat rate: 2.5 of the total amounts



## 2- Currency (cash, Banknotes, coins)

The nisab is calculated based on the current market value of 85 grams of Gold. If held for a full lunar year, 2.5% must be paid as Zakat.

Example:

- a) If you have 1000 KD in savings for a full year. Your Zakat will be  $1000 \times 2.5 \div 100 = 25$ .
- b) If 1 gram of gold = \$25, then:  
 $\$25 \times 85 = \$2125 \rightarrow$  This is the minimum amount on which Zakat becomes obligatory.

### 3- Commercial commodities

This includes all kinds of property owned with the aim of investing them in trade such as assets, real property and commodities like goods and food products. The value of commercial assets. If such trade items have been held for one lunar year, their value must be estimated based on the market prices on the day zakat is due. If the value reaches the nisab, then 2.5% must be paid as zakat.



### 4- Farm produce

Allah states in Qur'an: **“Give away some of the good things you have earned and what We have produced for you from the earth.”** (2:267)

Zakat Rule:

- Applies only to specific types of crops.
- "Must meet the nisab (minimum amount)".
- "The rate varies depending on the effort and cost of irrigation".

## 5- Livestock

Zakat is required on animals such as cows, camels, and sheep if:

"They graze freely on pasture".

"The owner does not feed them regularly (no major expense on fodder)".

"If the owner provides fodder most of the year, no Zakat is due".



More details on nisab and rulings are available in the books of Islamic jurisprudence (Fiqh).

## Recipients of Zakat

Islam has defined eight categories of people who are eligible to receive Zakat, as stated in Qur'an: **“ Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise. (9:60)**

1. The Poor

Those who live in extreme poverty and cannot meet their basic needs.

2. The Needy

Those who are slightly better off than the poor but still struggle to cover their essential expenses.

3. Zakat Workers

Individuals who are appointed to collect, manage, and distribute zakat.

4. Slaves seeking freedom

Slaves or captives who need financial help to gain their freedom (not commonly applicable today).

5. Debtors

People who are in debt and cannot repay it, whether for personal or public benefit.

6. In the Path of Allah

Those striving in Allah's cause, such as defending the religion or spreading Islamic knowledge.

7. **New Muslims**  
People who have recently accepted Islam or are close to embracing it. (Funds go through reliable Islamic centers or organizations.)
8. **Stranded Travelers (ابن السبيل):**  
Travelers who need financial assistance, even if they are wealthy in their home country.

### Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Sadaqa	Charity	Nisab	Minimum threshold

**Try to Memorize these Arabic Terms**



# Chapter 6

## Fasting

## Ramadan: The Blessed Month of Fasting

Fasting the month of Ramadan is the fourth pillar of Islam.

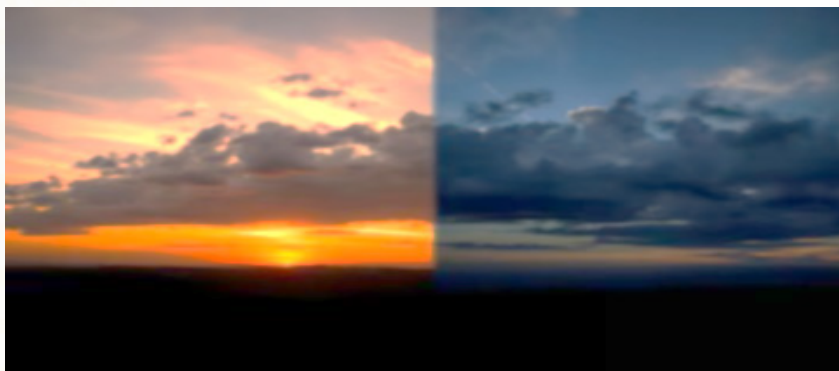
Allah the Almighty said: **“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may be pious.”** (2:183)

Ramadan is the ninth month of the Islamic lunar calendar and the month in which Qur’an was revealed in a great night called Laylat- ul- Qadr (Night of Power)

**Suhoor** is the pre-dawn meal consumed by muslims before beginning their fast during the month of Ramadan. It is a blessed act that the Prophet ﷺ encouraged muslims to observe. One must also make the niyyah (intention) in the heart to fast that day for the sake of Allah ﷻ. The Prophet ﷺ said: **“Take Suhoor, for indeed there is barakah (blessing) in it.”** (Sahih al-Bukhari, 1923)

## What is Fasting?

Fasting is an act of worship that requires one to abstain from food, drink and all that which invalidates the fast from dawn to sunset. It’s not just about abstaining from food and drink; it’s a spiritual journey to draw closer to Allah, practice self-discipline, and empathize with those less fortunate.



## Virtues of Fasting

Abu Hurairah narrated that the Messenger of Allah ﷺ said:

**“Allah ﷻ said: ‘All the acts of worship a man does, belongs to him, except for fasting, which is for Me, and I will reward for it.’ Fasting is a shield. When anyone of you is fasting, he should not engage in sexual activities nor raise the voice; if anyone reviles him or quarrels with him, he should say: ‘I am fasting.’ By Him in Whose Hand is the life of Muhammad, the breath of the fasting person is sweeter to Allah on the Day of Resurrection than the fragrance of musk. The one who fasts has two occasions of joy: one when he breaks the fast, he is glad about the breaking of the fast, and one when he meets his Lord, he is glad about his fast.”** (Bukhari and Muslim)

1. Forgiveness of Past Sins:  
Whoever fasts in Ramadan with sincere faith and hopes in Allah’s reward, will have all their past sins forgiven.
2. Joy in the Hereafter:  
The fasting person will experience great joy on the Day of Judgment, especially when meeting Allah ﷻ and when breaking their fast.
3. Special Gate in Paradise:  
In Paradise, there is a gate called Ar-Rayyaan that only those who fast will enter through, and no one else will be allowed to enter through it.
4. A Unique Reward from Allah ﷻ:  
Fasting is a unique act of worship that is especially for Allah ﷻ, and He ﷻ alone will reward it immensely, unlike other deeds.

## What Breaks Your Fast?

- 1- Eating, drinking, or smoking intentionally.
- 2- Anything like eating or drinking, such as injections (which supply the body with necessary minerals or nose drops.
- 3- Vomiting intentionally.
- 4- Having a blood transfusion.
- 5- Menstruation and bleeding after childbirth.
- 6- Intimacy between spouses.



## Who is Exempted from Fasting?

1. Sick individuals: If fasting worsens their health, they may skip it but must make up the missed days after Ramadan.
2. Elderly or chronically ill: Those who are too weak or have no hope of recovery can skip fasting. Instead, they must feed a poor person (about 1.5 kg of staple food) for each missed day.
3. Travelers: Those on a journey (less than four days at a temporary residence) may break their fast but must make up for the missed fasts after Ramadan.
4. Women during menstruation or postnatal bleeding: They are not allowed to fast during these times. They must make up for the missed fasts after Ramadan. Any fast during this time is considered invalid.
5. Pregnant and breastfeeding women: If they fear harm to themselves or their child, they may delay fasting. They must make up for the days, they missed after Ramadan.

## Zakat al- Fitr

A kind of charity paid for a day or two before the Eid up to the time of Eid prayer. The amount of zakat al-Fitr is one saa' of the usual foodstuffs of the country, be it rice, wheat or dates. One saa' is equivalent to approximately 3 kg.

## The Festival of Breaking the Fast (Eid-ul-Fitr)

Eid in Islam is a day of joy and celebration. It marks the end of Ramadan the month of fasting and is a time for Muslims to rejoice in their completed devotion and blessings received from Allah. In Eid Muslims offer the Eid prayer and wear their best and most beautiful clothes. Eid is a time for strengthening family and community bonds. Muslims visit their relatives, friends and neighbors during this occasion.



## The Eid-ul Fitr Prayer

It is a two-unit (Rak'ah) congregational sunnah prayer, performed after sunrise at a mosque or a large open space. This prayer slightly differs from the regular prayers.

In the First Rak'ah, the Imam begins the prayer by saying the opening Takbir (Allahu Akbar), then repeats this Takbir seven more times, pausing briefly between each. The second Rak'ah starts by saying the Takbir five times. After the prayer, the Imam delivers a Khutbah (sermon).

## Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Laylat-ul-Qadr	Night of Power	Suhoor	Dawn meal
Eid-ul-Fitr	The festival breaking the fast	Khutbah	Sermon

**Try to memorize these Arabic Terms**

# Chapter 7

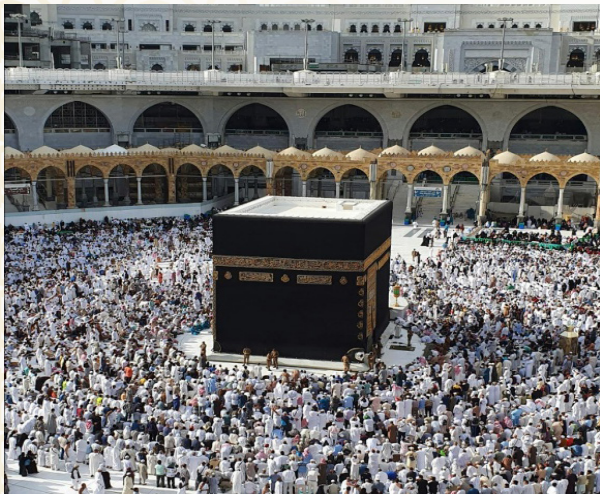
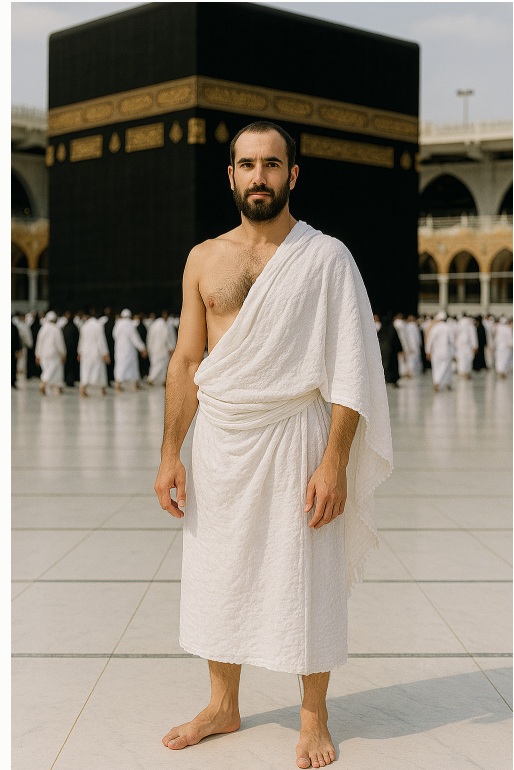
## Pilgrimage (Hajj)

## Hajj (Pilgrimage to Makkah)

Hajj is the fifth pillar of Islam. It is a once-in-a-lifetime obligation for Muslims who are physically and financially able to travel to the house of Allah ﷻ in Makkah. It takes place during the month of Dhul-Hijjah, 12<sup>th</sup> month of the Islamic calendar.

Allah ﷻ states in Qur'an: **'Pilgrimage to the House is a duty owed to Allah by people who are able to undertake it. Those who reject this (should know that) Allah has no need of anyone.'** (3:97)

Prophet Mohammad ﷺ said: **"Whoever performs Hajj and does not commit any obscenity or wrongdoing, he will return (free of sin) as if he were born anew."** (Sahih al-Bukhari and Muslim)



## The Virtues of Hajj

1. Hajj is a time of forgiveness.

Abu Hurairah said that the Messenger of Allah ﷺ said: **"He who performs Hajj for Allah's pleasure and avoids all lewdness and sins will return after Hajj free from all sins, as he was the day his mother gave birth to him."** (Bukhari & Muslim)

2. A means of salvation from Hellfire.

Hajj is an opportunity to save you from the Hellfire 'A'isha (Allah be pleased with her) reported Allah's Messenger ﷺ as saying: **There is no day when God sets free more servants from Hell than the Day of 'Arafah. He draws near, then praises them to the angels, saying: What do these want?** (Sahih Muslim 1348)



3. The reward for Hajj is Paradise.

Performing Hajj that is accepted by Allah leads to Jannah (paradise)

Allah's Messenger ﷺ said, **“(The performance of) `Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.”** (Bukhari 1773)

4. The 9<sup>th</sup> day of Dhul-Hijja (Day of Arafah) is one of the significant days in Islam. It is the main day of Hajj. It is the day of forgiveness, mercy and the acceptance of supplications (du'aa).

## The Goals of Hajj

1- A symbol of unity and equality

Hajj unites Muslims from all over the world, regardless of race, nationality, or status. All pilgrims wear simple white garments (ihram), symbolizing equality before Allah.

2- A journey of spiritual renewal

Hajj is a time for deep repentance, reflection, and renewal of faith.

It offers an opportunity to seek forgiveness, correct past mistakes, and return home purified of sins; like a newborn.

3- Following the Footsteps of the Prophets

Hajj rituals revive the legacy of Prophet Ibrahim عليه السلام (Abraham), his wife Hajar and their son Isma'il عليه السلام (Ishmael) and are practiced as taught by Prophet Muhammad ﷺ. It reminds Muslims of their connection to the long tradition of monotheism.

4- Demonstration of obedience and submission

The acts of Hajj, such as tawaf (circumambulating the Ka'bah), sa'i (running between Safa and Marwah), and standing at Arafah, are expressions of complete submission to Allah's commands.

5- A glimpse of the Day of Judgment

The gathering of millions in plain white clothes, all praying and standing before Allah, mirrors the scene of the Day of Resurrection, reminding pilgrims of accountability and the afterlife.

6. Training in patience and discipline

Hajj tests a person's patience, humility, endurance, and self-control, building moral character and spiritual strength.

Note: *The person who wants to perform Hajj, should learn it in detail.*

## The Festival of Sacrifice (Eid-ul-Adhaa)

Muslims celebrate Eid-ul-Adhaa on the tenth day of the lunar month Dhul-Hijja. It is one of the greatest days of the year. It honors Prophet Abraham's absolute trust and submission to Allah's ﷻ will. It teaches Muslims the value of selflessness, devotion, and sacrifice for the sake of Allah ﷻ.

Muslims around the world celebrate that day by:

1. Performing Eid prayer
2. Slaughtering an animal (a sheep, a goat, a cow or a camel) as a symbolic act.
3. Distributing the meat:
  - $\frac{1}{3}$  to the family,  $\frac{1}{3}$  to relatives and neighbors and  $\frac{1}{3}$  to the poor and needy.

### The Eid-ul Adha Prayer

It is a two-unit (Rak'ah) congregational sunnah prayer, performed after sunrise at a mosque or a large open space. This prayer slightly differs from the regular prayers.

In the First Rak'ah, the Imam begins the prayer by saying the opening Takbir (Allahu Akbar), then repeats this Takbir seven more times, pausing briefly between each. The second Rak'ah starts by saying the Takbir five times. After the prayer, the Imam delivers a Khutbah (sermon).

### Umrah

'Umrah is a minor pilgrimage to the Ka'aba in Makkah, performed by Muslims as an act of worship and devotion. Unlike Hajj, which is obligatory once in a lifetime for those who are able, Umrah is voluntary but highly recommended. It involves fewer rituals than Hajj and can be completed in a few hours.



## When Can Umrah be performed?

Umrah can be performed during any time of the year, except during certain restricted days of Hajj (8th–13th Dhul-Hijjah) when priority is given to Hajj pilgrims.

## Main Rituals of Umrah:

### Ihram

- Getting into a state of spiritual purity at the Miqat.
- Special clothing: two white unstitched cloths for men; modest dress for women.

### Tawaf

- Circling the Kaaba seven times in a counterclockwise direction.

### Sa'i-

- Walking seven times between the hills of Safa and Marwah.

### Halq (Shaving) or Taqseer (Trimming)

- Shaving or trimming the hair for men; trimming a small portion of the hair for women.

## Virtue of Umrah:

The Prophet ﷺ said:

**“Umrah to Umrah is an expiation for what is between them, and Hajj Mabrur brings no reward less than Paradise.”** (Bukhari & Muslim)

**Miqat** is a designated boundary around Makkah where pilgrims for Hajj or Umrah *must* enter a sacred state called Ihram, where you mentally prepare, make a clear intention for your pilgrimage. Crossing these points without entering the state of Ihram means you haven't started your pilgrimage correctly.

## Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Jannah	Paradise	Du'aa	Supplication
Tawaf	Circumambulating the Ka'bah	Eid-ul-Adhaa	Festival of Sacrifice
Umrah	Visiting Ka'bah not in Hajj time	Sa'i	Walking seven times between the hills of Safa and Marwah
Halq	Shaving	Taqseer	Trimming

**Try To memorize these Arabic Terms**



# Chapter 8

## Muhammad ﷺ: A short biography of the final Messenger ﷺ

## Prophet's birth and early life

Muhammed ﷺ was born around 571 CE in Makkah. His father died before he was born, and his mother died when he was very young. He was raised first by his grandfather Abdul Mutalib and then by his uncle Abu Talib.

Mohammed belongs to a noble family of the Quraish tribe. He worked as shepherd in his early life, then at the age of 25, he went to Syria as a merchant for Khadija, a businesswoman of great honor. Mohammed was known among his people as the truthful and the trustworthy.

## Prophet's marriage to Khadija

Khadija was drawn to the Prophet Mohammed because of his outstanding character and noble manners, she soon admired his qualities and propose marriage to him. Khadija bore all Prophet's children except Ibrahim. They are: Al Qasim, Zainab, Ruqaiyah, Umm Kulthum, Fatima and Abdullah. All his sons died in childhood.

## State of Makkan society

Makkan society was marked by widespread polytheism, with people worshipping numerous idols placed around the Kaaba. Tribalism played a dominant role in social and political life, where loyalty to one's tribe often outweighed justice and morality. This tribal system led to constant rivalries and blood conflicts. Injustice was common—women and the poor were often oppressed, and the powerful exploited the weak. Moral values had declined. Makkan society was in dire need of spiritual and social reform.

## Prophet's life before mission

Before the rise of Islam, Mohammad followed the pure monotheistic faith of Prophet Abraham (peace be upon him), known as a haneef. He worshipped Allah alone, without associating any partners with Him, and rejected all forms of idol worship and pagan rituals.



## His Mission

When he was forty, Mohammed used to seek refuge in Hira cave in the Mount Noor. He used to devote most of his time to worshipping the One True God and meditating on the greatness of Allah and on the universe around him. During the month of Ramadan, the Prophet received the Honor of Prophethood. The Angel Gabriel appeared and recited the word of God: **“Recite in the name of your Lord who created. He created**

**man from a clot of blood. Read, and your Lord is the most generous. He who taught by the pen; taught man that which he knew not.” (96:1–5)**

These revelations continued until his death. The first to believe in Prophet Muhammad ﷺ and support him were his wife and his closet friends.

## Open Preaching of Islam

After three years of preaching secretly, Allah’s Messenger spent ten years preaching Islam openly. Most people of Makkah either ignored him or mocked him. However, when he condemned idol worship and polytheism, many of Makkah’s tribal leaders began to see Mohammed and his message as a threat. However, the Messenger began presenting himself during the pilgrimage season to the pilgrims who came from various tribes, calling them to the new faith. Pilgrims from Madina accepted Islam. Prophet’s companions were eventually forced to emigrate from Makkah to Madina, a city 260 miles to the north, and soon afterward, almost all Muslims started migrating to Madina.

## His Migration

At the age of 53, Allah’s messenger migrated to Madina, in 622 CE. Migration marks the beginning of the Islamic calendar. In Madina, the Prophet spent ten years inviting people to Islam and enjoins the prayer, Zakat and the other Islamic rituals. He started building the Muslim community and gradually gaining acceptance and more followers. Mohammed laid the foundation of the Islamic civilization.



## His Struggle in Madina

Due to the growing threats and aggression from the Quraish tribe of Macca and other Jewish tribes, Allah revealed the permission for Muslims to fight their oppressors. Several tribes sought to extinguish the message of Islam, which resulted in various clashes and battles. However, Allah stood by his Prophet and ultimately caused Islam to prevail and rise above all opposition.

## His Death

After the conflict with Mecca was finally settled, Mohammed took his first pilgrimage. He delivered his last sermon at Mount Arafat. Upon his return to Madina, he felt ill for several days. He died on June 632 CE at the age of 63 and was buried in Al Nabawi Mosque in Madina.





# **Chapter 9**

## **Faith in Action**

### **Islam & Daily Conduct**

**Moral Character**  
**Dress Code in Islam**  
**Family in Islam**  
**Marriage**  
**Food and Drinks**  
**Financial Transactions**



## Moral Character

### The position of good manners in Islam

Good manners are considered an integral part of Islam; they are not optional, but rather, they are at the heart of the religion and a reflection of one's faith and closeness to Allah ﷻ.

Islam emphasizes the importance of good character and ethical behavior, not just in religious practices, but also in everyday interactions. Islamic teachings highlight the significance of traits like kindness, honesty, compassion and respect as essential components of a Muslim's life.

Several Qur'anic verses and Prophetic sayings are quoted to show the significance of good character. Among them is the saying of the Prophet Muhammad ﷺ:

**“I have been sent to perfect noble character.”** (Sunan Al-Bayhaqee 21301)

Other narrations mention that the best among the believers are those who have the best manners, and that good character will weigh heavily on the scale of deeds on the Day of Judgment.

Great rewards are promised to those who maintain good manners and good character. The Prophet ﷺ said: **“No deed that will be placed on the scale of deeds (on the Day of Judgement) will be heavier than good character.** (Sunan At-Tirmidhee 2003)

In Islam, noble character is a divine system designed to bring peace and harmony not only among human beings but also between people, animals, and the environment.

### Islamic Ethics Toward People

Islam places great emphasis on noble character when dealing with people. Muslims are instructed to speak kindly, be just, avoid backbiting, enmity, jealousy and to treat others with compassion and dignity.

It was narrated by Abu Hurairah that the Messenger of Allah ﷺ said: **“The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people’s lives and wealth are safe.”**(Sunan an-Nasa’i 4995)

These principles form the foundation of healthy communities and respectful societies.



## Compassion Toward Animals

The ethical teachings of Islam also include the treatment of animals. The Prophet ﷺ warned against cruelty to animals and emphasized mercy towards them. He ﷺ had reported of a woman who was punished for imprisoning a cat without food or water, and a man who was forgiven by Allah for giving water to a thirsty dog. These examples highlight the Islamic view that animals are not mere property, but creatures with rights and feelings. Muslims are encouraged to feed, care and treat animals with gentleness, whether they are pets, farm animals, or wildlife.

## Responsibility Toward the Environment

Islam also teaches that the environment is a trust (Amanah) from Allah. Humans are not owners of the earth, but Caliphs (khalifah) responsible for its care. The Qur'an warns against spreading corruption and destruction on the land. The Prophet ﷺ encouraged planting trees, conserving water even when performing ablution and maintaining cleanliness. Environmental protection in Islam is not a modern concept; it is deeply rooted in the faith's ethical teachings.



## A Glimpse into the Prophet's Conduct and Ethical Excellence

The Prophet Muhammad ﷺ was sent as a mercy to all creation as a model of noble character. Allah ﷻ described him in the Qur'an by saying: **“And indeed, you are of a great moral character” (68:4)**

Through his words and actions, the Prophet ﷺ emphasized the importance of ethics and manners (Akhlaaq) as an essential part of faith. He taught that good character reflects true belief and strengthens the bonds between individuals and communities.

The following are some of the main moral qualities he urged Muslims to adopt:

### 1. Truthfulness (Sidq)

The Prophet ﷺ always spoke the truth, even before receiving revelation, and was known as Al-Ameen (the Trustworthy). He said, **“Truthfulness leads to righteousness, and righteousness leads to Paradise.”** (Bukhari & Muslim).

He warned against lying, even during jokes, and taught us that honesty builds trust and integrity in society.

### 2. Patience (Sabr)

Patience is a highly praised virtue in Islam. The Prophet ﷺ faced great trials with patience, from persecution in Makkah to personal losses. He said, **“Whoever remains patient, Allah will make him patient. No one is given a gift better and more comprehensive than patience”** (Bukhari).

He encouraged patience in worship, during hardships and in dealing with others.

### 3. Kindness and Mercy (Rahmah)

The Prophet ﷺ was the most merciful to all- children, animals, the poor, and even his enemies. He ﷺ said; **“He who is not merciful to people, Allah will not be merciful to him”** (Muslim) He urged Muslims to be gentle in speech and behavior, and never harsh or cruel.

### 4. Humility (Tawaadhu')

Despite being the leader of a nation, the Prophet ﷺ lived simply and never saw himself as superior. He ﷺ said; **“Whoever humbles himself for the sake of Allah, Allah will raise him in status”** (Muslim)

He served others, stitches his own clothes and sat among the poor without distinction.



### 5-Forgiveness (Afu)

The Prophet ﷺ forgave many who wronged him personally. He forgave the people of Ta'if who had stoned him, and he pardoned the people of Makkah upon his victorious return. He said: **“Be merciful and forgiving. Do you not wish that Allah should forgive you?”** (Tirmidhi)

Forgiveness leads to peace and healing within society.

### 6. Justice (Adl)

The Prophet ﷺ upheld justice even when it involved his closest companions or family members. He said: **“Help your brother, whether he is an oppressor or oppressed.”** **When asked how to help the oppressor, he replied, “By stopping him from his oppression”** (Bukhari)

He never allowed personal feelings to influence fair judgment.

## 7. Modesty (Hayaa')

Modesty in Islam applies to speech, dress and behavior. The Prophet ﷺ said, **“Every religion has its characteristic, and the characteristic of Islam is modesty”** (Ibn Maajah). He taught that modesty is a branch of faith that should shape how one behaves, whether in public or in private.

## 8. Generosity (Karam)

The Prophet ﷺ was the most generous of people: giving charity, feeding others and never turning anyone away empty-handed. The Prophet ﷺ said: **“The upper hand is better than the lower hand,” he taught, “the upper hand gives, and the lower hand receives”** (Bukhari)

## Prohibition of Major Sins in Islam

Just as Islam encourages good manners and virtuous deeds, it equally forbids immoral and evil actions. Muslims are commanded in the Quran and the Sunnah (the teachings and practices of Prophet Muhammad ﷺ) to abstain from all that is displeasing to Allah ﷻ.

## Major sins

Prophet Mohammed ﷺ said **“Avoid the seven great destructive sins.”**

**The people inquired, “O Allah’s Messenger, what are they?”**

**He said: “To join others in worship along with Allah ﷻ; to kill the life which Allah ﷻ has forbidden, except for a just cause; magic; to consume usury (riba); to consume an orphan’s wealth; to turn away from the enemy and flee from the battlefield when the battle begins; and to accuse chaste women, who never even think of anything that would tarnish their chastity and are good believers.”** (Reported by Bukhari)

Islam emphasizes both faith and social responsibility, these sins affect one’s relationship with Allah and society.

### 1- Shirk (Polytheism: Associating partners with Allah)

This is the gravest sin in Islam. It means to worship or believe in others alongside Allah. It destroys Tawheed (monotheism).

### 2- Killing Unjustly:

Taking an innocent life is a major crime. Islam holds life sacred, and only in very specific legal cases (like capital punishment), taking a life is justified. Allah ﷻ states in the Quran **“Whoever kills a soul unjustly, unless for retribution for murder or spreading corruption on earth, is like killing all of humanity”** (5:32)

### 3- Suicide

Suicide is the act of intentionally taking one’s own life. Suicide is prohibited in Islam because life is a sacred gift from God. Allah ﷻ created us and gave us life and only He has the right to take it. Suicide shows despair in Allah’s ﷻ Mercy. Allah ﷻ states in the Qur’an **“...And do not kill yourselves. Surely, Allah is Most Merciful to you”** (4:29)

### 4- Practicing Magic (Sihir)

Magic is strictly forbidden (haram) in Islam. It is a hidden action that involves invoking jinn or devils to harm others or to achieve an evil purpose by doing forbidden tricks, such as; causing separation between people, misleading them, or spreading corruption. Allah ﷻ states in Qur’an:

**“...but the devils disbelieved, teaching men magic”** (2:102)

The Messenger of Allah ﷺ said: **“Whoever goes to a magician or a fortuneteller and believes in what he says, he disbelieves in what has been revealed to Muhammad.”**  
(Reported by Ahmad)

Those who deal with magic will not have their prayers or their fasting accepted, nor will they have any reward in the Hereafter. These people reject belief in the Qur’an and become disbelievers in Islam. Allah ﷻ is the Only One Who knows the Unseen, and the soothsayers who claim that they know the Unseen are liars and frauds. When

Muslims ask for anything, they should ask from Allah ﷻ alone. He is the Only One Who can benefit or harm them and sustain them, because He ﷻ is All-Powerful.

If Muslims are harmed by magician, they should not surrender themselves to the magicians but should try to remove this harm by using the Qur'an, by seeking refuge in Allah ﷻ, and by prayers, never by charms and amulets, even if they were given by a famous Sheikh. Muslims should seek refuge in Allah ﷻ from the evil creation. They should read Surah al-Falaq and Surah an-Naas three times every day, so that Allah ﷻ will save them from the evil of the jinn and the evil of the people.



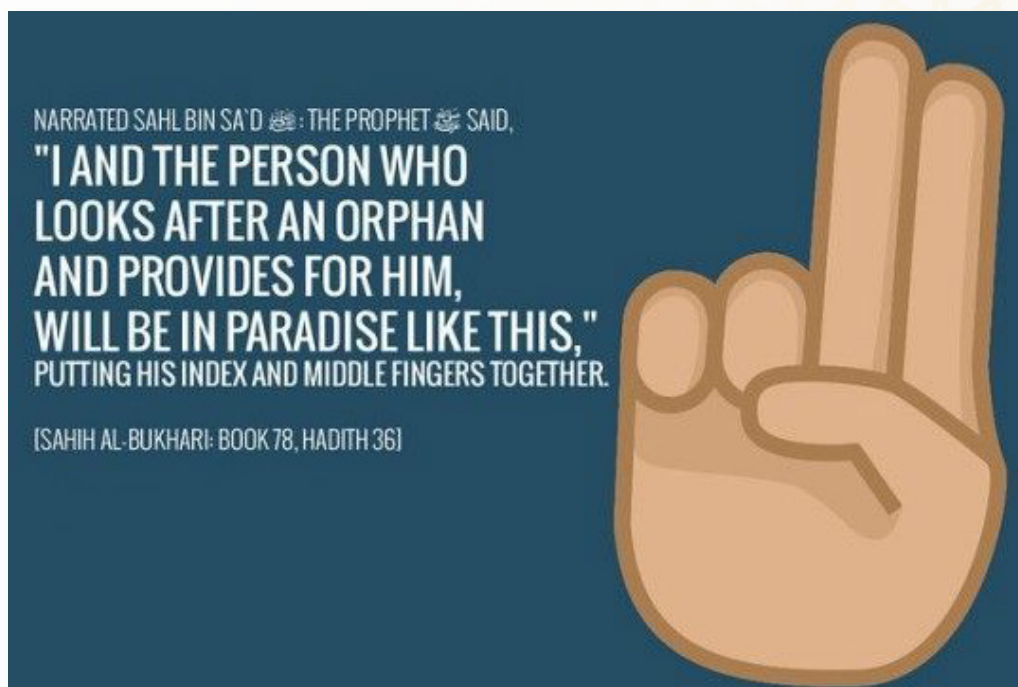
Allah has permitted trade and has forbidden interest

### 5- Consuming Riba (Usury or Interest)

Taking or giving interest in financial transactions is prohibited in Islam because it involves consuming people's wealth unlawfully. Allah ﷻ states in Qur'an: **"O You who believe! Fear Allah and give up what remains from usuary, if you are true believers. If you do not, then be aware of a war with Allah and His Messenger. But if you repent, you may retain your principles, neither inflicting nor suffering harm."** (2:278-279)

## 6- Consuming the Wealth of Orphans: Islam's Point of View on Orphans and Their wealth

Islam places great importance on the care, protection, and rights of orphans; especially because they are among the most vulnerable members of society. Prophet ﷺ said: **“I and the one who looks after an orphan will be like this in Paradise,”** and he raised his two fingers close together.” (Sahih al-Bukhari)



### Islam's rules on orphans' wealth:

#### Strict prohibition of consuming their wealth unjustly

Taking or using the money or property of an orphan wrongfully is a major sin in Islam. Allah ﷻ states in Qur'an: **“Indeed, those who eat up the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a blazing fire.”** (4:10)

### **Managing their wealth honestly until maturity**

If someone is in charge of an orphan's wealth (like a guardian), he must protect it, invest it wisely, and not misuse it. When the orphan grows up and becomes mature, his money must be returned fully. Allah ﷻ states in Qur'an:

“Test the orphans until they reach marriageable age. If you perceive sound judgment in them, release their property to them” (4:6)

### **7- Fleeing from the Battlefield:**

In a legitimate battle where Muslims are defending their faith and land, turning away out of fear without strategic reason is considered cowardice and a betrayal to the community.

### **8- Slandering Chaste, Believing Women:**

Wrongly accusing righteous women of immorality is a serious offense. It harms their honor, reputation, and social standing.

### **9- Lying**

Lying means intentionally speaking falsehood or concealing the truth. It is considered a major sin in Islam. Prophet ﷺ said: **“Truthfulness leads to righteousness, and righteousness leads to Paradise... Lying leads to wickedness, and wickedness leads to the Hellfire.”** (Sahih al-Bukhari & Muslim)

The worst type of lying is lying about Allah ﷻ, as when some people say that Allah has a son or a wife or a partner. Lying is one of the characteristics of a hypocrite: Prophet ﷺ said:

**“The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks it; and when he is entrusted, he betrays the trust.”** (Sahih al-Bukhari & Muslim)

Testifying that an innocent person committed a crime is called a false testimony and this is amongst the greatest destructive sins in Islam. Lying is a gateway to other sins. It leads to divine anger and can result in Hellfire.

## 10- Zina (Fornication and Adultery)

Zina refers to unlawful sexual intercourse. Allah ﷻ states:

**“And do not approach zina. Indeed, it is ever an immorality and is evil as a way.”**  
(17:32)

Islam’s rules to protect people from zina:

1. Islam makes it obligatory for a woman to be decent and to cover her nakedness with long clothes that cover her body except her hands and face and not to display her beauty in front of non-mahram men, mentioned in the verses in the following point.
2. Islam has ordered people to lower their gaze and avoid looking at any unlawful things. Allah states in Qur’an: **Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is All-Aware of what they do. And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to draw their veils over their bodies and not reveal their adornment except to their husbands, or their fathers, or their husbands’ fathers, or their sons, or their husbands’ sons, or their brothers, or their brothers’ sons, or their sisters’ sons, or their women, or those their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.”** (24:30-31)
3. Islam prohibits a man and a woman who are not mahram (close blood relatives or spouses) from being alone together in private. It also discourages unnecessary interaction between non-mahram men and women.

4. Islam strongly encourages young people to marry in a lawful (Islamic) way and has made the process of marriage simple and accessible. This helps prevent Muslims from falling into the sin of adultery.

Anyone who wishes to get married can approach a Muslim judge, who will issue a valid marriage certificate for them according to Islamic law.

### **11- Stealing**

Stealing is the act of taking someone's property without right or permission, secretly. Prophet ﷺ Mohammed said:” When a thief steals, he is not a believer at the time when he is stealing. (Muslim)

### **12- Disobedience to parents**

Disobedience to parents is ranked among the most serious sins in Islam, often mentioned alongside shirk (associating partners with God).

The Quran emphasizes the importance of honoring parents and warns against mistreating them. Prophet Muhammad ﷺ also stressed the gravity of disobedience to parents. In this life, it is believed to bring about various hardships and misfortunes and can lead to punishment in the afterlife.

**Major sins require sincere repentance (tawbah) and often reparation if someone else's rights are violated.**

## **Dress Code in Islam**

### **1. The Purpose of Clothing in Islam**

In Islam, clothing serves several important purposes beyond just covering the body. These include:

- Preservation of Modesty: The primary purpose is to maintain hayaa' (modesty), a core value in Islam.

- A Sign of Dignity: Clothing is a means of honoring human beings. Allah ﷻ says in the Qur'an: **“O children of Adam! We have provided you with garments to cover your nakedness and as an adornment...”** (7:26)
- Protection: Clothing protects the body from physical harm and the environment.
- Identity and Respect: A Muslim's attire reflects their identity and promotes community and self-respect.



## 2. Dress Code for Men in Islam

- Covering the 'Awrah: A man must cover his body from the navel to the knees.
- Loose and Modest: Clothing should not be tight or transparent.
- Avoiding Imitation: Men should not imitate women or disbelievers in a religious context.

- Gold and Silk Prohibited: Men are forbidden from wearing pure gold or silk. The Prophet ﷺ said:  
**“Gold and silk are permitted for the females of my nation and forbidden for the males.”** (Abu Dawood & An-Nasa’i)
- Neatness and Cleanliness: Islam encourages men to dress cleanly and presentably.

### 3. Dress Code for Women in Islam

- Covering the Whole Body Except the Face and Hands: A woman must cover her entire body in loose, non-transparent clothing. The face and hands may be uncovered.
- Hijab (Head Covering): Women must cover their hair and neck around non-mahram men.
- Loose and Non-Revealing: Clothing must not reveal body shape or attract attention.
- Avoiding Perfume in Public: Women should avoid strong perfume when going out.
- Avoiding Imitation: Women are also forbidden to imitate the dress of men or non-Muslim religious attire. Allah ﷻ states in Qur’an:  
**“Tell the believing women to lower their gaze, guard their chastity, and not to reveal their adornments except what normally appears...”** (24:31)

### 4. Forbidden Clothing in Islam

- See-through or Tight Clothing: Forbidden for both men and women.
- Imitating Opposite Gender: Strictly forbidden.
- Clothes of Arrogance: Wearing clothes out of pride or to show off is condemned.
- Clothing with Inappropriate Symbols: Avoid images, slogans, or symbols contrary to Islamic teachings.
- Religious Clothing of Other Faiths: Avoid wearing specific attire from other faiths (e.g., crosses, priestly robes).

## Family in Islam

### The Position of the Family in Islam

Family holds a central position in Islam and is considered the foundation of a healthy and moral society. It is within the family that love, compassion, support, and moral values are cultivated. Islam encourages strong family ties and maintaining kinship bonds (silat ar-rahim). The Qur'an and Sunnah emphasize respect, responsibility, and harmony within the family structure.



### The Position of Women in Islam

**Examples of how Islam shows regard for women:**

#### 1. Honored and Respected Status

Islam came at a time when women were often treated as property, denied basic rights, and valued less

than men. The Qur'an and the teachings of the Prophet Muhammad ﷺ elevated the status of women, giving them dignity, honor, and full recognition as equal human beings.

Islam regards women as essential partners in the development of society and holds them accountable for worship and righteousness just like men.

## 2. Spiritual Equality and Moral Responsibility

In Islam, men and women are spiritually equal before Allah. They are equally responsible for their deeds and are rewarded based on their piety, not their gender. Allah ﷻ said: **“Indeed, the Muslim men and Muslim women, the believing men and believing women... Allah has prepared for them forgiveness and a great reward.”** (33:35)

There is no distinction between a man and a woman in terms of faith, worship, moral obligations, or reward and punishment in the Hereafter.

## 3. Islam establishes equity (not necessarily identity) between men and women.

in a way that is just and appropriate to their natural differences. Both genders are assigned complementary roles in family and society. Women have the right to own property, run a business, and engage in contracts.

## 4. Right to Inheritance

Islam grants women the right to inherit, a concept almost unknown in many cultures. Allah ﷻ states: **“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave...”** (4:7)

- A woman may inherit as a daughter, mother, wife, or sister, and her share of inheritance is clearly defined in the Qur'an.
- Although in some cases a woman's share is half that of a man, this is due to her lack of financial responsibility in Islam, as men are required to support the household.



### **5- Right to choose their husbands**

Islam grants women the right to choose their husbands and the right to keep their maiden names. In Islam, a woman does not change her surname to that of her husband upon marriage.

### **6. Protection from Oppression**

Islam forbids the oppression, abuse, or mistreatment of women in any form. The Prophet ﷺ was known for his kindness and gentleness with his wives and urged others to do the same:

## The Rights of Husband and Wife in Islam

The Prophet ﷺ said: **“The best of you are those who are best to their wives.”** (Tirmidhi)  
Marriage is a partnership built on love, mercy, and cooperation. Islam emphasizes fairness and balance, where both husband and wife strive to fulfill their roles with compassion, trust and mercy.

### Parents’ Rights

Islam commands kindness, respect, and obedience to parents, particularly in old age. Their esteemed position is considered second only to the rights of Allah ﷻ and His Messenger. The Qur’an states: **“And We have enjoined upon man [care] for his parents...”** (31:14)

Serving and praying for parents is a lifelong duty, and disobedience to them is considered a major sin.

### Children’s Rights

Children in Islam are a trust from Allah. Their rights include:

- The right to life, name, lineage, and inheritance.
- Love, care, and proper upbringing.
- Education (religious & worldly) and moral training.
- Fair and equal treatment among siblings.

The Prophet ﷺ said: **“Each of you is a shepherd, and each of you is responsible for his flock.”** (Bukhari & Muslim)

Islam views responsibility not as a burden, but as a noble role. This hadith shows that being responsible is a form of leadership; every parent, teacher, or leader is entrusted by Allah to care for others with wisdom, justice, and love.

## Mahram

The term mahram refers to any man with whom a woman has a relation of blood or fosterage (breast fed) that makes their marriage prohibited. A person's opposite-sex cousins and spouse's siblings are not considered mahram. This is because marriage to a cousin is permissible in Islam. In case of a divorce between a couple, or a death, one can marry their spouse's siblings of the opposite gender. Therefore, such relatives (e.g., opposite-sex cousins and spouse's siblings) should be treated just like any non-mahram or stranger in terms of observing hijab. A spouse becomes a non-mahram in the case of a divorce.

## Marriage in Islam

### Importance of Marriage



Marriage is a sacred contract and an act of worship in Islam. Islam commands its followers to get married and to make marriage easy for those who seek because it is a means to preserve chastity, gain tranquility, and establish a family. Allah ﷻ says: **“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them...”** (30:21)

Marriage must be based on mutual consent, and both partners have rights and responsibilities.



## Conditions for the Validity of Marriage

For a marriage to be valid in Islam, the following conditions must be fulfilled:

1- Identification of the spouses:

Names, witnesses, and description must be clear. (All parties involved should be adult and sane.)

2- Approval from both sides:

The marriage must be agreed upon by both the man and the woman.

3- The presence of the woman's guardian (wali):

This is based on the saying of the Prophet ﷺ:

**“There is no marriage without a legal guardian.”** (Narrated by the five)

#### 4- Presence of witnesses:

The marriage contract must take place in the presence of witnesses, based on the Hadith of the Prophet ﷺ narrated by Jabir:

**“There is no marriage without a legal guardian and two witnesses.”**

#### 5- Dowry (Mahr)

It is a mandatory bridal gift given to the bride by the groom, which is often money or anything of value agreed upon by the bride and groom, such as jewelry, property etc.

### **Forbidden to Marry**

A man is forbidden to marry women from the following two categories:

**Categories I: Those who are permanently forbidden to marry due to either:**

#### **A. Family Relations:**

- 1- The mother, grandmother, and any ascending grandmother.
- 2- The daughter and her daughter and any descending daughters.
- 3- The sister.
- 4- The daughter or granddaughter of a sister or brother, and any of their descending granddaughters.
- 5- The maternal and paternal aunt.

#### **B- Specific Reasons (such as breastfeeding or marriage ties)**

- 1- The wife of the father or the wife of the grandfather, and any ascending wives of grandfathers.
- 2- The wife’s mother or grandmother and any ascending grandmothers.

- 3- The wife's daughter (from a previous marriage).
- 4- The granddaughter of the wife through her son or daughter.
- 5- The son's wife and grandson's wife.

### **Categories II: Those Who Are Temporarily Forbidden to Marry**

These women are forbidden to marry due to certain temporary conditions. If the condition is removed, marriage becomes permissible. However, marrying such a woman while the reason still exists is forbidden (haram).

These include:

- 1- Two sisters, a man cannot marry them at the same time.
- 2- More than four wives.
- 3- A woman who is in her waiting period ('iddah) after divorce or widowhood.
- 4- A woman who has committed adultery, until she sincerely repents.
- 5- A woman divorced three times irrevocably, unless she marries another man and that marriage ends.
- 6- A woman in a state of ihraam (during Hajj or 'Umrah), until she exits that state.
- 7- A polytheist (non-Muslim woman not from the People of the Book).
- 8- A Muslim female slave (under certain conditions where it is impermissible).

## Divorce in Islam

Though discouraged, divorce is allowed in Islam as a last resort when reconciliation fails. Islam provides clear guidelines to ensure justice and minimize harm. The process includes:

- Attempt at reconciliation through family or counseling.
- Observing the 'iddah (waiting period).
- Kind treatment during and after divorce. Qur'an states: **"And if they separate, Allah will enrich each of them from His bounty."** (4:130)



## Food and Drinks

### General Rule Regarding Food and Drink in Islam

The general rule in Islam is that all food and drink are permissible unless specifically prohibited in the Qur'an or Sunnah. Allah says: **"O mankind, eat from whatever is on earth [that is] lawful and good..."** (2:168). However, anything harmful, impure, or associated with sin is considered unlawful (haram).



## Lawful Food (Halal)

- All types of plants and trees are lawful except alcoholic beverages, drugs and any other intoxicants. Anything that may cause one to lose control over mind, like illegal drugs is forbidden.
- Domesticated animals such as sheep, goats, cows, and camels.
- Birds like chickens, ducks, and pigeons.
- Seafood is permitted, as the Prophet ﷺ said: **“Its water is pure, and its dead are lawful.”** (Tirmidhi)

## Forbidden Food and Drink

- The dead animals (found dead before being slaughtered)
- Blood
- Pigs
- All meat-eating animals like lions, tigers, cats and dogs.
- Birds with talons such as falcons and eagles.
- Animals that were not slaughtered Islamically.
- Alcoholic beverages, drugs and any other intoxicants.

## The Islamic Ruling on Alcoholic Drinks

Alcoholic drinks are strictly prohibited (haram) in Islam. This ruling is based on clear verses from the Qur'an and numerous sayings of the Prophet Muhammad ﷺ. Alcohol is considered impure and harmful to both the body and soul. It is one of the major sins in Islam. Allah ﷻ states in Qur'an: **“O you who believe! Indeed, intoxicants, gambling, sacrificing to stone alters, and divining arrows are but defilement from the work of Satan. So, avoid it that you may be successful.”** (5:90)

The Prophet Muhammad ﷺ emphasized the seriousness of alcohol, He said:

**“Every intoxicant is khamr, and every khamr is haram.”** (Muslim)

He also said, **“Whatever intoxicates in large quantities, a small quantity of it is also forbidden.”** (Abu Dawood)

The Prophet ﷺ also cursed ten categories of people involved with alcohol, including the one who drinks it, serves it, sells it, buys it, and more.

### Islamic Rulings on Drugs

In Islam, taking drugs, whether such drugs are plant- based or manufactured and whether they are inhaled, swallowed or injected, is one of the major sins in Islam because drugs cause harm to the body, mind, or soul. They also weaken faith as well as leading to crime, violence, and societal breakdown. Allah ﷻ states in Qur’an: **“Do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”** (4:29)

### Islamic Slaughter

For land animals to be lawful for consumption, they must be slaughtered according to Islamic guidelines:

- The name of Allah must be mentioned at the time of slaughter.
- The blood must be drained.
- The animal should be slaughtered with a sharp knife, causing the least pain.
- Only sane and responsible Muslims (or People of the Book) can perform the slaughter.

**“And do not eat of that upon which the name of Allah has not been mentioned...”**  
(6:121)

## Etiquette of Eating and Drinking in Islam

Islam teaches good manners and hygiene when eating and drinking:

- Wash your hands before and after eating.
- Begin by saying “Bismillah” (In the name of Allah).
- Eat and drink with the right hand.
- Do not waste food and avoid overeating.
- Eat from what is in front of you and not from the middle.
- Do not criticize food for any reason.
- Be grateful and praise Allah after eating (say Alhamdulillah).
- Avoid eating or drinking in gold and silver dishes or gold-plated dishes as this is a form of extravagance.

## Financial Transactions

### Earning a Livelihood in Islam



Islam encourages Muslims to earn their livings through permissible and lawful means. Islam respects those who work hard and earn their own money.

Allah ﷻ wants Muslims to be productive, responsible, and independent.

Allah states in Qur’an: **“When the prayer is finished, go out in the land and seek Allah’s bounty.”** (62:10)

Prophet Muhammad ﷺ said:

**“No one has ever eaten better food than that which he earned with his own hands. Even Prophet Dawud (David) used to earn from his own work.”** (Sahih al-Bukhari)

He also said: **“It is better for a person to gather wood and sell it than to beg from others.** (Sahih al-Bukhari)

### **All Occupations Are Honored in Islam**

Islam does not look down on at any lawful job. All types of occupations in any field, trade, industry or investment as long as they are halal (permissible), they are respected. Many prophets worked regular jobs, Prophet Muhammad ﷺ was a shepherd and a merchant. Prophet Dawud (David) was a blacksmith while Prophet Zakariya (Zachariah) was a carpenter.

### **Types of Transactions Allowed in Islam**

The basic rule in Islam is that all business and trade transactions are allowed in Islam. These include selling, buying, services, leasing property business partnerships as well as Investing and trading (without interest or cheating). The Qur’an clearly says, **“Allah has permitted trade and forbidden riba (interest).”** (2:275)

So, Islam supports economic activity, as long as it follows Islamic values.

### **Prohibited Practices in Transactions**

Although most business deals are allowed, Islam forbids some practices to protect people from Haram and injustice.

Types of transactions that Islam prohibited:

- Manufacturing, selling or purchasing haram products such as alcoholic drinks, pork, dead animals and drugs.



- Riba (interest or usury), earning money from lending with extra charges. It is strictly forbidden in Islam because it causes injustice, increases the gap between rich and poor and leads to social harm. Allah ﷻ states in Qur'an: **“O you who believe! Give up any remaining riba if you are truly believers.”** (2:278)  
The Prophet ﷺ said: “Allah has cursed the one who takes riba, the one who gives it, the one who

records it, and the witnesses to it.” (Sahih Muslim)

Islam encourages helping people in need, not taking advantage of them.

- Gharar (uncertainty or deception), such as selling something not clearly defined
- Gambling (Maisir or Qimar), Gambling is another practice that Islam completely forbids. It includes all games where money is won or lost based on chance, like lottery, betting, or casinos. Allah states:  
**“O you who believe! Intoxicants, gambling, idols, and arrows for seeking luck are evil from Satan’s work. So stay away from them so that you may succeed.”** (5:90)  
Gambling creates addiction, destroys families, and gives wealth to some without effort, while harming others. Islam only allows earning money through effort and honest work.
- Cheating or lying, such as false advertising
- Stealing or bribery.

## Arabic Terms

Arabic Term	Meaning	Arabic Term	Meaning
Amanah	A trust	Sidq	Truthfulness
Akhlaq	Manners	Sabr	Patience
Rahmah	Mercy	Tawaadhu'	Humility
Afu	Forgiveness	Adl	Justice
Hayaa'	Modesty	Karam	Generosity
Sihr	Magic	Riba	Usury
Zina	Adultery	Wali	Guardian
Mahr	Dowry	Haram	Unlawful
Halal	Lawful	Khamr	Wine
Qimar	Gambling		

**Try to memorize these Arabic Terms**



# Quran Transliteration

## Surat Al-Fatiḥah (The Opening)

1. Bismillāhir-Rahmānir-Raheem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

2. Al-hamdu lillāhi Rabbil-‘ālamīn.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allāh, the Lord of the ‘Ālamīn (mankind, jinn and all that exists).

3. Ar-Rahmānir-Raheem.

الرَّحْمَنِ الرَّحِيمِ

The Most Gracious, the Most Merciful.

4. Māliki yawmid-deen.

مَالِكِ يَوْمِ الدِّينِ

The Only Owner (and the Only ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection).

5. ‘iyyāka na‘budu wa ‘iyyāka nasta‘een.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Ihdinas-sirātal-mustaqeem.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way.

7. Sirātal-ladheena ‘an‘amta ‘alayhim, ghayril-maghdooḃi ‘alayhim wa lad-dālleen.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger nor of those who went astray.

## Surat Al- Ikhlaas Tawheed (The Purity) 112

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Rahmānir-Raheem.

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. قُلْ هُوَ اللَّهُ أَحَدٌ.

Qul Huwallāhu ‘ahad.

Say (O Muhammad ﷺ): “He is Allāh, (the) One.”

2. اللَّهُ الصَّمَدُ.

Allāhus-Samad.

“Allāh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks).”

3. لَمْ يَلِدْ وَلَمْ يُولَدْ.

Lam yalid, wa lam yoolad.

“He begets not, nor was He begotten.”

4. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Wa lam yakul-lahu kufuwan ‘ahad.

“And there is none co-equal or comparable unto Him.”

## Surat Al-Falaq (The Daybreak) 113

1. Qul ‘a’oothu bi-Rabbil-falaq.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: “I seek refuge with (Allāh), the Lord of the daybreak.”

2. Min sharri mā khalaq.

مِنْ شَرِّ مَا خَلَقَ

From the evil of what He has created,

3. Wa min sharri ghāsiqin ‘idhā waqab.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),

4. Wa min sharrin-naffāthāti fil-‘uqad.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

And from the evil of those who practise witchcraft when they blow in the knots,

5. Wa min sharri hāsīdin ‘idhā hasad.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the envier when he envies.

## Surat An-Naas (Mankind) - 114

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

1. Qul a ‘ūdhu bi-Rabbin-nās — “Say: I seek refuge with (Allāh) the Lord of mankind,”

مَلِكِ النَّاسِ

2. Malikin-nās “The King of mankind “

إِلٰهِ النَّاسِ

3. Ilāhin-nās — “The Ilāh (God) of mankind,”

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

4. Min sharri-l-waswāsi-l-khannās — “From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allāh).”

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

5. Alladhī yuwaswisu fī sudūri-n-nās — “Who whispers in the breasts of mankind.”

مِنَ الْجِنَّةِ وَالنَّاسِ

6. Mina-l-jinnati wa-n-nās — “Of jinn and men.”

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This guide is written with clarity and compassion, aiming to provide you with the tools and understanding you need to live your faith with confidence and devotion. May it be a light on your path and a source of strength in moments of doubt or challenge. Inside, you will find essential topics such as:

- An introduction to the Pillars of Islam and the Pillars of Faith
- A brief and meaningful biography of Prophet Muhammad ﷺ
- The Islamic morals and values that shape a believer's daily life
- What every Muslim should know about family and marital relationships
- Guidelines on halal and haram in food, clothing, and financial dealings

# MINHAJ

## YOUR JOURNEY BEGINS....

A Practical guidebook for those beginning their new life in Islam

**Latifa Nasser Al Saeed**

