

HANDBOOK

ON

ISLAM

Zainol A. Khan

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PREFACE

Bismillaahir Rahmaanir Rahiim

(In the name of God, Most Gracious, Most Merciful)

Nahmaadul laahal ‘ally yul ‘adhiim, wa nusal-ii ‘al aa Rasuulihil Kariim

(We praise Allaah, the Sublime, the Majestic, and pray for Allaah’s Blessings on His Noble Messenger)

This Book had its genesis in an Islamic *Tarbiyah* Programme, which I was responsible for organising a little over a decade ago. A few days before the Programme commenced the thought occurred to me that I should prepare a brief “Handout” on some of the elementary aspects of Islam to give to the participants so that they could have some reading matter for the Programme. Accordingly, one was quickly prepared which comprised the first nine articles in the Book in addition to a few Qaseedas and Chapters ;of Al Qur-aan..

The “Handbook” was well received and it was suggested that I should publish it for wider circulation. After some consideration I agreed to do so but while revising the articles I felt that I should add a number of other subjects.. In addition, a few friends suggested that certain other topics be included.

This Book, as now presented, is intended to serve a two-fold purpose, namely, to:

1. bring to the attention of Muslims some of the teachings of Islam of which they may not be aware, (e.g. *Iddah*, the Laws of Inheritance), and
- 2 give non-Muslims an overview of some of the basic teachings of Islam.

This Book is not intended to be a Book of *Fiqh* (Islamic Jurisprudence). Some of the subjects are intended to let Muslims especially be aware of the existence of laws regarding these matters, and they are advised to seek details thereof from suitably qualified persons.

I was fortunate to have been able to obtain valuable advice from an Islamic scholar on most of the subjects on which such advice was needed. May Almighty Allaah reward him and also the two other persons who made invaluable suggestions which are incorporated in the Book,

I pray that Allaah *Subhaanuhu wa Ta’ala* will accept this humble effort and that it will assist in some small measure. to give readers an understanding, or a better understanding, as the case may be, of the teachings and practices of our noble religion.

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1st. Ramadaan 1422 A.H. (17th. Nov.2001 C.E.)

FOREWORD

by

The Ombudsman of the Republic of Trinidad and Tobago

Haji Zainol A. Khan has produced another booklet which covers a wide spectrum of Islam in all its aspects. It contains all the import attributes and events, the history and account of important personalities who have graced the Islamic landscape. It is written in a terse and highly readable form and should be of great interest and value to the Muslim Community.

The articles contained in this booklet, most of which are grounded in Al Qur-aan and the Ahadith, should serve as a reference work or handbook to the lay community and are of such a nature as to stimulate further research and study by scholars and those interested in widening their knowledge of the various subject matters contained therein.

On page 14, under the heading “**Muslim Manners**”, appears the following, viz.:

“When seeking knowledge say: *Rabbizidni ilma(n)*. O my Lord, increase me in knowledge.”.

This pithy saying expresses the intention that the booklet seeks to convey.

(Justice) G. A. Edo

24th. October, 2001

GLOSSARY

A

Aadhaan	The call to prayer. (This is called loudly to indicate that the time to perform one of the five daily prescribed prayer is due.)
Aashuuraa	Tenth day of Muharram.
Aayah	(Pl. aayaat) A verse of Al Qur'aan
Al-Faatihah	The first Suurah (Chapter in Al Qur-aan).
Al-Firdaus	The highest Heaven.
Ahadith	(sing. Hadith) Sayings of the Holy Prophet Muhammad (S.A.W.).
A.H.	After the Hijrah (See Hijrah).
Al-Kauthar	The Sacred Fount in Paradise.
Allaah	The proper name for the One and Only God.
‘ Aqiqah	The ceremony at which a child is named.
Asr, Salaah al-	The late afternoon prayer.
A.S.	Alaihis Salaam (peace be upon him).
‘ Awrah	That part of the body which must be covered.

B

Bid'ah	(Pl. Bid'aat) An innovation in religion.
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C

C.E.	Christian Era.
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D

Dhimmi	A non-Muslim residing in a Muslim State.
Du'a	Supplication to Allaah.

E

Eid-ul-Adha	The Festival of the Sacrifice of Prophet Abraham (A.S.).
Eid-ul-Fitr	The Festival of the breaking of the Fast.

F

Fajr, Salaah al-	The early morning or pre-dawn prayer.
Fard	A duty which is compulsory on each and every Muslim.
Fard 'ain	A compulsory duty which must be performed by each Muslim individually e.g. the five daily prayers.
Fard Keffayyah	A compulsory duty in respect of which the entire community is absolved if carried out by a few e.g. the Janazah (funeral prayer)

H

Haafiz	(pl. Huffaaz) A person who has memorised Al Qur'aan.
Haji	(fem. Hajin) A person who has performed the annual Pilgrimage to Makkah.
Hajj	The Annual Pilgrimage to Makkah, which is one of the five pillars of

Islam.

Halaal Lawful.

Haraam Unlawful, forbidden.

Hijrah The migration of the Holy Prophet Muhammad (S.A.W.) from Makkah to Yathrib (now Madinah) in the year 622 C.E. The Muslim calendar commences from that time.

I

Ibadaah Worship.

'Idda The period of waiting (by a woman) before re-marrying after the death of, or separation/divorce from, her husband.

Imaan Belief, faith.

Imaam` The person who leads the congregational prayer.

Isha, Salaah al- The later evening or night prayer.

J

Jamaadi-ul-Awwal Fifth month of the Islamic calendar.

Jamaadi-ul-Akhir Sixth month of the Islamic calendar.

Jihaad A struggle in the path of Allaah.

Jizyah A tax imposed on non-Muslims in an Islamic State when they are under the protection of the State.

K

Ka'aba The first house constructed for the worship of Allaah. It was originally built by Prophet Adam A.S. and has been reconstructed from time to time. It is a cube-shaped building situated in Masjid al-Haram in Makkah, Saudi Arabia.

Khaliifaa' (pl. *Khulafaa'*) Initially, the title given to the successors of the Holy Prophet Muhammad (S.A.W.). Eventually the word took on the meaning of the head of state of a Muslim nation.

Khutbah A sermon or speech, especially the Friday sermon

M

Maghrib, Salaah al The prayer after the sun sets.

Makruuh An improper act.

Manduub An act which is recommended.

Masjid (Pl. masjid) A Muslim place of worship.

Mihraab The niche or recess in one wall of a masjid which shows the direction to be faced when offering the prayer.

Milad-un-Nabi The Holy Prophet Muhammad's birthday.

Mubaah An act which is permitted by Islamic Law but which has no religious value.

Mudd A measure of two thirds of a kilo.

Muharram First month of the Islamic calendar.

Mustahabb An act which was sometimes performed by the Holy Prophet (S.A.W.). (While it is commendable to perform such an act there is no harm if it not performed.)

N

<i>Nafil</i>	Optional, voluntary.
<i>Nifaas</i>	The bleeding which occurs in women after child-birth.
<i>Nisaab</i>	The minimum amount a person must possess before being liable to pay Zakaat.

P

<i>Pennyweight</i>	See troy.
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Q

<i>Qaadi</i>	Judge.
<i>Qaarii</i>	(Pl Qurraa) A person versed in reading Al-Qur-aan.
<i>Qiblah</i>	The direction Muslims face when offering prayer. This direction is towards the Ka'aba which is situated in the city of Makkah in Saudi Arabia.

Q

<i>Qur'aan</i>	The Book of revelations from Allaah to the Holy Prophet Muhammad (S.A.W.).
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R

<i>R.A.</i>	<i>Radhiallaahu 'anhu</i> - May Allaah be pleased with him.
<i>Radhiallaahu 'anha</i>	- May Allaah be pleased with her.
<i>Radhiallaahu 'anhuma</i>	- May Allaah be pleased with them, that is, any two persons.
<i>Radhiallaahu 'anhum</i>	- May Allaah be pleased with them, that is, more than two persons.
<i>Rabi-ul-Awwal</i>	Third month of the Islamic calendar.
<i>Rabi-ul-Akhir</i>	Fourth month of the Islamic calendar.
<i>Rajab</i>	Seventh month of the Islamic calendar.
<i>Ramadaan</i>	Ninth month of the Islamic calendar. The month of compulsory fasting.
<i>Ribaa</i>	Usury.

S

<i>Saa'e</i>	A measure equal to four mudds.
<i>Sadaqa</i>	Voluntary or optional charity (as opposed to <i>Zakaat</i>).
<i>Sadaqa-tul-Fitr</i>	A special charity on the occasion of <i>Eid-ul-Fitr</i> . It must be paid to the poor by persons on whom Zakaat is liable.
<i>Safar</i>	Second month of the Islamic calendar.
<i>Salaah</i>	(Pl salaah) Prescribed prayer.
<i>S.A.W.</i>	<i>Sallallaahu 'Alaihi wa Sallam</i> - May Allah shower His Blessings and Peace on him (that is, the Holy Prophet Muhammad).
<i>Seerah</i>	The Holy Prophet Muhammad's life.
<i>Shabaan</i>	Eight month of the Islamic calendar.
<i>Shahadah</i>	Declaration of faith.
<i>Shar'iah</i>	Islamic law.

Saum The Muslim fast which involves abstaining from food, drink, sexual relations etc. from the break of dawn until the sun sets.

Shawaal Tenth month of the Islamic calendar.

Shirk To worship any other than Allaah.

Sunnah Sayings and practices of the Holy Prophet Muhammad (S.A.W.).

Sunnat Mu'akkadah A stressed Sunnat (which should not be missed).

Sunnat Ghair Mu'akkadah A Sunnat which is not stressed. However, there is great benefit in offering these

Suurah A chapter of Al Qur-aan.

T

Taraweeh Optional prayer performed after the Isha prayer during the month of Ramadaan.

Tauhiid The unity or oneness of God.

Tawaaf 'Umrah Circumabulation of the Ka'aba (one of the rites in **Hajj and 'Umrah**).

Troy System of weight used for precious metals (1 lb. = 12 oz. = 240 Pennyweights = 5760 grains).

U

'Umrah The lesser pilgrimage, which may be performed at any time in the year.

Urs Death anniversary.

W

Wajib An obligatory act, just below the status of Fard.

Waqf A trust or endowment established for a religious purpose.

Z

Zabah The Islamic method of slaughtering.

Zakaat The compulsory charity Muslims in possession of a **Nisaab** must pay annually to certain prescribed category of persons.

Zawaal The time at which the sun has reached its zenith.

Zil Hajj Twelfth month of the Islamic calendar.

Zil Qada Eleventh month of the Islamic calendar.

Zuhr, Salaat al- The daily compulsory prayer after the sun begins to decline.

1 ***IIMAAN*** (Faith)

‘It (Imaan) is that you believe in Allaah and His angels and His books and His Apostles and the Last Day and that you believe in predestination - in its good and in its bad.’

The Holy Prophet Muhammad (S.A.W.)

“Islam” is an Arabic word which means “Peace”. In religious terminology it means “**submission to the Will and Commands of Allaah (God)**”. Islam consists of “***Iimaan***” (Faith) and “***Amal***” (deeds). Both go hand in hand.

“***Iimaan***” is also an Arabic word and means “**to believe in**”. In religious terminology it means “**to have a firm and sincere belief in the Cardinal Articles of Faith**”. The Cardinal Articles of Faith, expressed in brief, are known as ***Iimaan Mujmal*** and, expressed in detail, are known as ***Iimaan Mufas-sal***. (See below).

A person who expresses belief in the Cardinal Articles of Faith is called a “***Mu’min***” while one who practises the principles of Islam (See Section 2) is called a “***Muslim***”.

IIMAAN MUJMAL (FAITH IN BRIEF)

Aamantu bil-laahi kamaa huwa bi-asmaa-’ihii wa sifatihii wa qabiltu jamii-’a ahkaamihii.

“I affirm my faith in Allaah as He is with all His names and Attributes and I accept all of His Commands.”

IMAAM MUFAS-SIL (FAITH IN DETAIL)

Aamantu Bil-laahi wa Malaa’ikatihee, wa Kutubihee, wa Rasuluhee, wal Yaumil Akhree, wal Qadri Khairihee, wa Sharreee minal Lahi Ta’aalaa, wal Ba’athi Bad’al Mawt.

“I affirm my belief in Allaah and His angels and His Books and His Messengers and in the Day of Judgement and that all things, good or bad, are decided by Allaah, and in the Resurrection that is, coming to life again after death.”

2 ARKAAN AL-ISLAM:

The Five Pillars, or Fundamental Principles, of Islam

“Islam is - that you attest that there is no God but Allaah and that Muhammad (S.A.W.) is the Messenger of Allaah, that you keep up prayer, pay poor-rate (Zakaat), keep fast of Ramadaan and make the pilgrimage of the House (1) provided that you have means of making journey to it.”

The Holy Prophet Muhammad (S.A.W.) :

The five pillars, or fundamental principles, of Islam are as follows:

- (1) **Shahadah**- the declaration of faith.
- (2) **Salaat** - performing the compulsory prayer five times a day
- (3) **Zakaat** - paying the poor-rate
- (4) **Saum** - fasting during the month of Ramadaan.
- (5) **Haji** - pilgrimage to Makkah.

Brief details of these are given below:

SHAHADAH

This is the belief that there is none worthy of worship but Allaah and that the Prophet Muhammad (S.A.W.) is the last Messenger and Prophet.

SALAAT

This is also called Namaaz (Urdu) and prayer.
The five daily compulsory prayers are given below:

- **Fajr** -
- **Zuhr** -
- **Asr** -
- **Maghrib** -
- **Isha** -

The times during which the respective salawaat (prayers) must be performed and the details thereof are given in Section 10 of this Book.

ZAKAAT

This is a tax imposed on both males and females in a certain financial position for the benefit of the poor, needy, wayfarers, widows, orphans, etc. It is payable at the rate of two and one-half percent on certain monies, gold etc. The **zakaat** on animals and agricultural produce is calculated differently. (See Section 13 of this Book)

SAUM

Fasting during the month of Ramadaan, the ninth month of the Islamic Calendar, is compulsory on all Muslims except the infants, the insane, and invalids. It may be postponed under certain conditions (for example, if one is ill or on a journey). The fast begins with the break of dawn and ends at sunset. During that time no food or drink must be taken. In addition, one must abstain from all marital relations and, of course, evil thoughts, etc.

HAJJ

The Hajj is compulsory at least once in one's lifetime, if one is in a certain financial position. It is performed between the 8th. to 13th. of Zil Hajj, the last month of the Islamic calendar.

- (1) House - the Holy Ka'aba in Makkah.

3 THE DECLARATIONS OF FAITH

As explained in the previous Section, there are five pillars or fundamental principles of Islam. The first of these is the Declaration of Faith that is:

Kalima-e-Tayyibah. This is achieved by declaring and firmly believing the following:

“Laa ilaaha ill-Allaahu, Muhammad-ur-rasuulullaah.”

(There is no Deity but Allaah and Muhammad is the Apostle of Allaah.)

The following are some other forms of declaration:

Kalimatush Shahaadat -- Declaration or Submission of Evidence

“Ash-hadu al Laa ilaaha ill-Allaahu waḥda laa shareeka lahu wa ‘Ash-hadu anna Muhammadan ‘abduhoo wa rasuuluh.”

(I bear witness that there is no deity but Allaah, Who is one and has no partner, and I bear witness that Muhammad is His Servant and Apostle.)

Kalimatut-Tamjeed -- Declaration of the Glory of Allaah

“Subḥaan-Allaahi Walḥamdu lillaahi wa laa ilaaha ill-Allaahu wallaahu Akbar, wa

laa haula wa laa quwwata illaa billaahil ‘Aliyyil-’Azeem.”

(Glory be to Allaah and Praise; there is no deity but Allaah; Allaah is Most Great. There is no power, no might but from Allaah, the Most High, the Great.)

Kalimatut-Tauhiid – Declaration of the Oneness of Allaah

“Laa ilaaha ill-Allaahu wahdahu laa shariika lahu, lahul mulku wa lahul hamdu Yuhyye wa Yumeetu, biyadihil khairu wa huwa ‘alaa kulli Shai-in Qadeer.”

(There is none to be worshipped but Allaah; He is One and has no partner., His is the Kingdom (of the whole Universe) and unto Him is due all Praise. He gives life and causes death, and in His Hand is all good, and He has power over all things.)

Kalimatu-Raddil-Kufr– Declaration

“Astaghfirullaaha Rabbee Min Kulli Zambin Aznabtu hoo ‘Amadan au Khataa’an Sirran Au ‘alaaniyanw wa Atoobu ilaiyhi minazzam-billazee A’lamu wa minazzam-billazee laa A’lamu Innaka Anta ‘Allaamulghuyoobi wa Sattarul ‘Uyoobi wa ghaffaaruzzunoobi walaa Haula walaa Quwwata illaa billaahil ‘Aliyyil ‘Azeem.”

I ask forgiveness of Allaah, Who is my Cherisher, for all the sins I committed knowingly or unknowingly, secretly or publicly and I repent towards Him of the sins which I am aware of and for the sins which I am not aware of. Undoubtedly You are the Best Knower of all unseen things and the Most Hider of the wrongdoings and the Best Forgiver of the sins; and there is no power, no might (of doing all actions whether good or evil) but with the help of Allaah, the Most Exalted, the Great.

Kalimatu-Raddi-Kufr -- Declaration of the Refutation of Disbelief)

“Allaahumma innee a’oozu bika min an usrika bika shai’anw, wa anaaa a’lamu wa astaghfiruka limaa laa A’alamu innuka anta”Allamul-ghuyuubi tubtu ‘anhuwa tabarr’atu ‘an kiulli diinin siwaadiin il-Islaamiwa aslamtuwa aquula laa ilaaha ill aLAllaahuM;uahhamd-usr-rasul-ullaah. bihee tubtu anhu wa tabarraa’tu minalkufri washshirki wal kizbi wal gheebati wal bid’ati wan nameemaati wal fawaahishi wal buh taani wa ma’asi kulli haa wa aslam tu wa aqoolu laa ilaaha illallaahu Muhammad-ur-rasool-ullaah.

“(O Allaah! verily do I seek refuge in Thee from associating any partner with Thee knowingly; and I beseech Thy forgiveness for the sins which I am not aware of; verily Thou art the best knower of all secrets. I repent for all the sins and make myself proof against all teachings except the teachings of Islam. I have entered the fold of Islam, and I declare that; There is no Deity but Allaah, and Muhammad is the Apostle of Allaah.”

(Note: Transliteration and translation from “Elementary Teachings of Islam”.)

4 THE SOURCES OF *SHARIAH* (ISLAMIC LAW)

The sources of *Shariah* (Islamic Law) may be categorised as being primary or secondary.

There are two primary sources, namely:

- (1) Al Qur'aan, and
- (2) The *Sunnah*, that is, the sayings and actions of the Holy Prophet Muhammad (S.A.W.).

The major secondary sources are:

- (1) *Ijma* - Consensus of opinion (of the Islamic scholars),
- (2) *Qiyas* - Analogy,
- (3) *Istihsaan* - Public interest, and
- (4) *'Urf* - Custom.

5 THE FOUR *SUNNI* SCHOOLS OF LAW

There are four Sunni Schools of Law. These are as follows:

Hanafi - founded by Imam Abu Hanifah (80-150 A.H.). His real name was Nu'maan bin Thaabit bin Zuta bin Maah.

Maaliki - founded by Imaam Maalik bin Anas (94-179 A.H.).

Shaafi'i - founded by Imaam Muhammad Idris al-Shaafi'i (150-204 A.H.)

Hanbali - founded by Imaam Ahmad bin Muhammad bin Hanbal* (164-241 A.H.)

Pronounced *Hambali* and Hambal respectively.

6

THE SIHAH SITTAH

(The Six Authentic Collections of *Ahadith*)

There are many collections of *Ahadith*, but six (6) of these are better known. These are:

- (1) **SAHIH AL BUKHARI** - by Muhammad bin Ismail, better known as Imaam Bukhari (194 - 256 A.H.)
- (2) **SAHIH MUSLIM** - by Abul Hussain Muslim-b al-Hajjaj al-Nishapuri, better known as Imaam Muslim (204 - 261 A.H.).
- (3) **SUNAN ABU DUAD** - by Imaam Abu Duad (202 - 275 A.H.).
- (4) **SUNAN IBN MAJAH** - by Imaam Muhammad b-Yezid (209 - 273 A.H.), better known as Imaam Ibn Majah
- (5) **JAMI AL-TIRMIDHI** - by Muhammad bin Isa (209 - 279 A.H.), better known as Imaam Tirmidhi
- (6) **SUNAN AN-NASAI** - by Abu Abd al-Rahmaan Ahmad b-al-Nasai (215 - 303 A.H.)

7

AL QUR'AAN

AL Qur-aan is the final revealed Book of Almighty Allah/ Accprdomgly, in it iss is contain3d guidance for mankind in allaspects of his life. For example: spiritual,. Social, physical, political, lbusiness.

The word “Qur’aan” is an Arabic word and comes from the root word “*Qara’a*”, which means “to recite”, “to read”, etc. The word “Qur’aan” literally means “reading” or “recitation.”

Al Qur’aan was revealed to the Holy Prophet Muhammad (*S.A.W.*), the Final Messenger of Allaah, through the Angel Gabriel. Prophet Muhammad (*S.A.W.*) was born in Arabia in the year 570 C.E., in the city of Makkah.

It was on the night of the 27th. of Ramadaan that the Angel Gabriel appeared to the Holy Prophet Muhammad (*S.A.W.*), then forty years of age, while the Holy Prophet

(S.A.W.) was meditating, as he often did, in the Cave Hira on the outskirts of Makkah. The Angel said to the Holy Prophet (S.A.W.): “**Read**”. The Holy Prophet (S.A.W.) said that he could not read (as he was unlettered). The Angel hugged the Holy Prophet (S.A.W.) and again told him: “**Read**”. The Holy Prophet (S.A.W.) again replied that he could not read. The Angel hugged the Holy Prophet (S.A.W.) a second time to the limit of his endurance. Then the Angel again told him: “**Read**”. When the Holy Prophet (S.A.W.) replied that he could not read the Angel hugged then him a third time, again to the limit of his endurance. Then the Angel said:

“Proclaim! (or Read!!) in the name of Thy Lord and Cherisher, Who created - Created man, out of a (mere) clot of congealed blood: Proclaim! And Thy Lord is Most Bountiful,- He Who taught (the use of the pen - taught man that which he knew not.”
(Al Qur’aan Ch. 96 V. 1 -5)

Prophet Muhammad (S.A.W.) repeated the words and felt as if he could never forget them. This was the first revelation of Al Qur’aan to mankind from Allaah. Revelations continued to come for the next twenty-three years until shortly before the Holy Prophet’s (S.A.W.) death at the age of sixty-three.

The revelations were memorised by the companions of the Holy Prophet Muhammad (S.A.W.) and also written on parchment, stones, etc. No complete written copy of Al Qur’aan existed during the lifetime of the Holy Prophet (S.A.W.). During the short reign (two years and three months) of the first ***Khalīifaa***, Hazrat Abu Bakr As-Siddique (R.A.), a number of ***Huffaaz*** (those who knew the complete Qur’aan by heart) were killed during the Battle of Yamaama. As a result, the ***Khalīifaa***, at the persistent request of Hazrat ‘Umar (R.A.), ordered a complete copy of Al Qur’aan to be compiled. This was done and its authenticity attested to by the companions of the Holy Prophet (S.A.W.). Hazrat ‘Umar (R.A.) succeeded Hazrat Abu Bakr As-Siddique (R.A.) and, in turn, he was succeeded by Hazrat ‘Uthmaan (R.A.), who appointed a small committee to make a number of authenticated copies of Al Qur-aan. After verification, a number of copies was made and sent to different parts of the Muslim world. This is the text still in use today. Two of the manuscripts from the time of Hazrat ‘Uthmaan (R.A.) are still preserved – one at Topkap in Istanbul (Turkey) and the other at Tashkent (Russia).

Al Qur’aan contains 114 chapters (***suurat***), 558 sections (***rukus***), and 6236 verses (***aayaat***). It is also divided into 30 parts (***Ajza***) and 7 stages (***manazil***), so that it can be conveniently completed in 30 days or 7 days, as the case may be. The longest ***suurah*** is ***Al Baqarah*** with 286 verses, while the shortest is ***Al Kauthar*** with 3 verses. Al Qur-aan should not be completely read in less than 3 days and its reading should be completed in 30 days.

There are seven (7) ways of reciting Al Qur’aan (***Sab’ata Ahraf*** - the 7 ***Qirats***). Each of these ways is correct.

In keeping with the practice of the Holy Prophet Muhammad (S.A.W.), the following du’a (supplication) should be made after recital of Al Qur’aan:

“Allaa-hummar-hamnii bil-Quraanil-‘Aziim; waj-’alhu lii ‘Imaa-manw-wa Nuuranw-wa hudan-wa Rahmah; war-zuqnii Tilaa-watahuuu ‘aanaaa-‘al-layli wa ‘aanaaasa-‘an-nahar; waj-’alhu lii Hujjatany-yaa Rabbal-‘aalamiin, bi-haqqi Nabiy-yika Muhammadin Sal-lal-laahu ‘alay-hi wa Sallam.”

“O Allaah! Confer Thy Grace o n me through the Magnificent Qur’aan; make it for me a Book of instruction and evidence, light, guidance and mercy. Grant me the honour of reciting it day and night and make it an argument and proof for me, O Lord and Sustainer of all the worlds, through the gracious instrumentality of Muhammad, Thy Prophet,- May Allaah shower peace and blessings on him.”

There are fourteen (14) aayat or verses (known as “*Aayaatul-Sajdah*”) after each of which prostration must be made. These are given below:

<i>Suraah</i>	(Chapter)	<i>Aayat</i>	(Verse)
VII	(7)	<i>Araaf</i>	206
XIII	(13)	<i>Ra’d</i>	15
XVI	(16)	<i>Nahl</i>	50
XVII	(17)	<i>Al Isra</i>	109
XIX	(19)	<i>Maryam</i>	58
XXII	(22)	<i>Hajj</i>	18
XXV	(25)	<i>Furqaan</i>	60
XXVII	(27)	<i>Naml</i>	26
XXXII	(32)	<i>Sajda</i>	15
XXXVIII	(38)	<i>Saad</i>	24
XLI	(41)	<i>Haa-Miin</i>	38
LIII	(53)	<i>Najm</i>	62
LXXXIV	(84)	<i>Inshiqaaq</i>	21
XCVI	(96)	<i>Iqraa</i>	19

Today, after 1400 years, Al Qur’aan still exists in its original form. Besides the hundreds of millions of copies in existence, it is also known by heart by scores of thousands of *huffaaz* (singular: *haafiz*). If all the copies of Al Qur’aan are destroyed, it will still therefore not be lost to mankind. Over twelve hundred million people, or twenty percent of the world’s population, follow the teachings of Al Qur’aan.

DISPOSAL OF VERSES OF AL QUR'AAN

Al Qur'aan, as is well known, contains all the revelations of Almighty Allaah to the Holy Prophet Muhammad (*S.A.W.*). The book and the verses thereof, especially in the original Arabic language, should accordingly be treated with great care and respect.

Al Qur'aan, or verses of it, should not be left lying on the floor or taken to the toilet. They should at all times be kept above ground level.

Should it become necessary to dispose of any copy of Al Qur'aan, or verses of this Holy Book, which are printed in the Arabic language, this must be done preferably by throwing the printed matter in a river or in the sea. Should this not be possible, the material may be buried. On no account must Al Qur'aan or material containing verses of it in the original Arabic language be burnt, thrown in the garbage, or in a drain.

Some persons, because of lack of knowledge, include verses of Al Qur'aan (in the Arabic language) on handbills, wedding invitations, etc. The practice should be stopped as the recipients of the above will more than likely be unaware of the correct methods of disposal..

9 PROPHET MUHAMMAD (*S.A.W.*)

Some Important Events in His Life

- 1. Monday 12th. *Rabi-ul-Awwal* 570 C.E.**
Born in the city of Makkah in Arabia. His father Abdullah, died six (6) months before he was born.
- 2. 576 C.E.**
His mother, Bibi Aminah, died. He was then left to the care of his paternal grandfather, Abdul Muttalib.
- 3. 578 C.E.**
His grandfather, Abdul Muttalib, died. He was then left to the care of his paternal uncle, Abu Talib.
- 4. 582 C.E.**
He accompanied his uncle, Abu Talib, on a business trip to Syria. While on sthe journey aChristian priest, Bahirah, saw young Muhammad (*S.A.W.*), who was then only twelve

years old, and immediately recognised him as the person destined to be the last prophet. Bahirah told Abu Talib of his belief and urged him to take special care to ensure that no harm befell the youth.

5. 585 C.E.

He participated in the Battle of Fijjar which was fought between two tribes. He did not take part in the actual fighting, but assisted by collecting arrows etc. He was one of a number of persons who, following cessation of fighting, formed a committee called *Hilful-Fudul* with the objective of assisting the needy. He became a very active member of this committee.

6. 595 C.E.

He married Bibi Khadijah (*R.A.*), a forty year old widow, whose business he had been managing for about a year.

7. 610 C.E.

He received the first revelation of Al Qur'aan (Chapter 95 Verses 1-5) through the Angel Gabriel while meditating in the Cave of Hira, as he had been doing quite often.

8. 615 C.E.

Fifteen Muslims (eleven men and four women) migrated to Abyssinia (Ethiopia) to escape persecution from the Makkans.

9. 620 C.E.

His uncle, Abu Talib, and his wife, Bibi Khadijah (*R.A.*), both died. This year is referred to as "The Year of Sorrow" because of these two sad events.

10. 27th. Rajab 621 C.E.

The *Mir'aaj* (Ascension) to the presence of Almighty Allaah took place.

11. 621 C.E.

Twelve persons from Yathrib (now Madinah), who had gone to Makkah to perform the pilgrimage, accepted Islam and made an agreement with the Holy Prophet (*S.A.W.*). These persons had heard of Islam from six others who had travelled to Makkah the previous year to perform the pilgrimage. These six persons had accepted Islam after hearing the Holy Prophet (*S.A.W.*) preach. The agreement reached is known as the **First Covenant (or Pledge) of Al-'Aqabah**.

12. 12th. Rabi-ul-Awwal 622 C.E. (1 A.H.)

The Holy Prophet (*S.A.W.*) arrived in Yathrib, now known as Madinah, after migrating from Makkah. This is known as the *Hijrah* and the Islamic calendar begins from this date.

13. 624 C.E.

The *Qiblah* (direction in which Muslims face when praying) is changed by Allaah's command from *Masjid-ul-Aqsa* in Jerusalem to the Holy Ka'aba in Makkah.

14. 624 C.E. (2 A.H.)

The Battle of Badr took place. Three hundred and thirteen Muslims defeated one thousand Makkans.

15. 625 C.E. (3 A.H.)

The Battle of Uhud took place. Seven hundred Muslims defeated three thousand Makkans.

17. 627 C.E. (5 A.H.)

The Battle of *Al-Ahzaab* (the Trench) took place. Three thousand Muslims defeated ten thousand Makkans.

18. 628 C.E. (6 A.H.)

The Truce of *Hudaibiyah* was signed. This Truce was signed after the Holy Prophet (S.A.W.), accompanied by thirteen hundred of his followers, decided to perform the Lesser Pilgrimage (Umrah) in Makkah. They were camped at Hudaibiyah, which is just outside Makkah, when the Makkans informed them that they could not proceed further. After discussion, an agreement was reached that the Muslims would not be allowed to enter the city that year but could do so from the following year. The agreement was for a ten-year period.

19. 630 C.E. (Ramadaan 8 A.H.)

The Makkans broke the Truce of Hudaibiyah. The Holy Prophet (S.A.W.) marched with an army on Makkah but found little resistance. Makkah was thus captured.

20. 632 C.E. (Zil-Hajj 10 A.H.)

The Farewell Address was given at Mount Arafat by the Holy Prophet (S.A.W.) when he performed the Hajj (Pilgrimage).

21. 632 C.E. (12th. Rabi-ul-Awwal 11 A.H.)

The Holy Prophet Muhammad (S.A.W.) passed away in Madinah at the age of sixty-three years

SALAAT (PRAYER)	TIME	RAKAATS					
		SUNNAT	FARD	SUNNAT	NAFL	WITR	NAFL
FAJR (Morning)	Between the break of dawn and sunrise	2 <i>Mu'akkadah</i>	2 Aloud	-	=	-	-
ZUHR (Noon)	Between the declining of the sun and the time the length of the person or object is double the length of the person or object plus the shadow at the sun's zentith.	4 <i>Mu'akkadah</i>	4 Silent	2 <i>Mu'akkadah</i>	2	-	-
ASR (Afternoon)	Between the times immediately after the last limit of the <i>Zuhr salaah</i> till the sun begins to set. (This prayer should be observed before the sun turns pale}. If, however, one is late, the salaah should not be missed but may ;be offered even if the sun has already lurned pale.	4 <i>Ghair Mu'akkadah</i>	4 Silent	-	-	-	-
MAGHRIB (Evening)	Between soon after sunset till the disappearance of the twilight. (It is better to offer this salaah as soon as the correct time starts.	-	3 (First 2 aloud)	2	2	-	-
ISHA (Night)	Between the disappearance of the twilight to the break of dawn. (This salaah must be offered before the middle of the night.)	4 (<i>Ghair Mu'akkadah</i>)	4 (First aloud)	2 <i>Mu'akkadah</i>)	2	3	2

NOTES:

(1) *Salaah* must not be raed at the following times:

- when the sun is rising
- when the sun is at its zenith (high point)
- when the sun is setting

(2) No *Nafl salaah* can be read between the time one reads *Asr* and the time for *Maghrib*

(3) *Sunnat Mu'akkadah* means a stressed *Sunnat* and these should not be missed

(4) *Sunnat Ghair Mu'akkadah* means a *Sunnat* that is not stressed. There is great benefit in offering these

11 SOME NAFL (Voluntary) SALAWAAT

Ishraq

Two or four (in twos) *rakaats* – when the sun has well risen extending to one hour thereafter.

Zuha or *Chast*

Four *rakaats* (in twos)- from about 10.00 a.m. to 11.00 a.m.

Awwabeen

Six *rakaats* (in twos) from after *Maghrib* to *Isha Waqt*.

Tahajjud

Four to twelve *rakaats* (in twos) from after midnight until about one hour forty minutes before sunrise.

Al-Khauf

Two *rakaats* – said in time of war.

Al-Istikharah

Two *rakaats* – prayer for success said before going to sleep (or also after sunrise).

Al-Khusuf

Two *rakaats* performed at time of eclipse of the moon.

Al-Istisqa

Two *rakaats* – said in times of drought.

Tahiyaatul Masjid

Two *rakaats* performed on entering any *masjid*.

Tahiyaatul Wudu

Two *rakaats* performed after completing *Wudu*.

12 SALAWAAT FOR TRAVELLERS

“When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the unbelievers may attack you: for the unbelievers are unto you open enemies.”

(Al Qur’aan Ch. 4 V. 101)

A traveller (*musafir*) is here defined as a person who is undertaking a journey for a distance of forty-eight (48) miles or more from the boundary of the town in which he resides.

Such a person becomes a *Musafir* (traveller) as soon as he/she leaves the boundaries of his/her hometown and will continue to be a *Musafir* until he/she either returns to the hometown or reaches a place where he/she intends to stay for fifteen (15) days or more.

A traveller as defined above must offer:

- (1) two (2) *rakaats Fard* for *Zuhr, Asr* and *Isha salawaat* instead of four *rakaats* each,
- (2) two (2) *rakaats Sunnah salaah* in *Fajr* and also the three *Witr*,
- (3) the normal four (4) *rakaats* for the *Zuhr, Asr* and *Isha salawaat* if any of those is offered behind an *Imaam* who is not a traveller.
- (4) two (2) *rakaats Fard* as indicated at (1) above, if he acts as *Imaam* and, after the salutation, announce to the congregation that he is a traveller so that the non-travellers can complete the remaining two (2) *rakaats* individually.

The technical term for shortening the prayer is *Qasr*.

A traveller is recommended, if he/she has the time and the opportunity, to also offer all the *Sunnat* and *Nafl salawaat* without any shortening.

13 ZAKAAT

“Alms are for the poor and the needy, and those employed to administer the (funds): for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God. And God is full of knowledge and wisdom.”

(Al Qur’aan Ch. 9 V. 60)

Zakaat is one of the five pillars of Islam and its importance may be emphasized by the fact that on many occasions in Al Qur'aan where we are urged to “**keep up prayer**” we are also urged to pay the poor rate.

Zakaat is not to be confused with tax (income, value added, land, etc.). Almighty Allaah has ordained that persons in a certain financial position must pay Zakaat. Almighty Allaah has also specified the categories of persons to benefit therefrom (See below).

Zakaat is payable annually on gold, silver, money and merchandise if a person is:

- (a) a Muslim, and an adult, and sane, and free, and
- (b) in possession of a **nisaab** of gold (2.725 troy oz.) or silver (19.125 troy oz.), or the value thereof, whichever is the lower.

Using the value of gold is now more beneficial to the poor and needy and the **nisaab** at the end of **Jamaadi-ul-Akhir** 1426 **A.H.** (beginning of August 2005 C.E.) was \$7,300.00 T.T.

The **nisaab** must be surplus to one's debts. If anyone possesses the nisaab at the beginning and at the end of the year but does not possess it for a period of time during the year, **zakaat** is still payable. The practice has been to calculate zakaat during the month of Ramadaan but this could be changed to suit one's convenience. **Zakaat** is payable on gold and silver jewellery, but not on rubies, pearls and diamonds.

Zakaat is also payable on animals, agricultural produce, and, in certain cases, on minerals. These areas are not dealt with in this booklet as they affect a small minority. Affected persons should seek advice in these areas..

The categories of persons to whom **zakaat** is payable are eight in number and are specified in the Verse from Al Qur'aan quoted above. The following clarifications are made thereon:

- The needy (**faqir**) - one who owns property less than the value of a nisaab.
- The indigent (**miskin**) - one who has no property.
- **Zakaat** collectors - officials engaged in the collection and distribution of **zakaat**.
- Winning over hearts to Islam - no longer applicable
- Ransoming of slaves - not applicable now
- Assisting debtors - persons who are in debt and own property less than their debt.
- In the way of Allaah-**jihad** for religion or educational scholarships..
- Wayfarers - travellers (rich and poor) who may be in temporary need..

Zakaat cannot be paid to the following persons:

1. One's ascendants (parents, grandparents, etc.).
2. One's descendants (children, grandchildren etc.).
3. One's spouse.
4. A non-Muslim.

5. One who must pay *zakaat*.
6. One's employees as part of their salaries.
7. Descendants of the Holy Prophet Muhammad (S.A.W.)

Zakaat cannot be used for constructing *masaajid*, or for one's burial expenses.

Zakaat should preferably be paid to persons in one's village, town or city, unless a person has a relative (entitled to receive *zakaat*) living elsewhere.

A *Neyyat* (intention) must be made before one pays one's *zakaat*. A person must also pay *zakaat* due in the previous years if for some reason this was not done.

Forms for calculating one's *zakaat* are available from a number of local Muslim organisations.

(NOTE: One should obtain detailed information with respect to one's particular circumstances from one's Imaam or other person knowledgeable on the subject.)

14 INTOXICANTS

“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handiwork: eschew such (abomination), that ye may prosper.

“Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer: will ye not then abstain?”

Intoxicants and games of chance are *haraam* (forbidden) for Muslims as can be seen from Ch. 5 V. 93-4 of Al Qur'aan quoted above. Intoxicants include not only drinks such as wine, rum and whisky, but also drugs such as cocaine, marijuana etc.

As regards gambling, games of chance such as lottery, sweepstakes, raffles, Lotto, and Scratch, all fall under this category and are thus prohibited for Muslims.

Muslims must not use any money derived from either sale of intoxicants or by winning a game regarded as a game of chance for themselves, their families, construction/ upkeep of *masaajid* etc. Such earnings must be given away for charitable causes.

The Holy Prophet Muhammad (S.A.W.) said:

“When a man puts into his stomach a morsel which is forbidden, his prayers are not

accepted for forty days, and a servant of Allaah whose body is nourished by usury or by what is forbidden becomes more deserving of Hell-fire.”

Consequently, Muslims must not take part in any games of chance.

15 *(HALAAL)* AND UNLAWFUL *(HARAAM)* FOOD AND DRINK

All food, except those that have been prohibited, are lawful. The following verses from Al Qur’aan instructs Muslims as to what they must not eat and drink:

“O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy.”

(Ch. 2 Verse 168)

“He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of God. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, - then is he guiltless. For God is Oft-Forgiving, Most Merciful.” (Ch. 2 V. 173)

They ask thee concerning wine and gambling, Say: ‘In them is great sin, and some profit, for men; but the sin is greater than the profit.’....”

(Ch. 2 V 219)

“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); forbidden also is the division (of meat) by raffling with arrows; that is impiety...” (Ch. 5 V 4)

The articles of food and drink which are unlawful for a Muslim have been categorized by the late Maulana Abdul Aleem Siddiqui as follows:

- “All kinds of intoxicating wines, liquors and spirits,
- Flesh of swine and all wild animals that employ claws or teeth for killing their victims, e.g. tigers, leopards, elephants, wolves etc. and all birds of prey,
 - Rodents, reptiles, worms etc.,
 - Flesh of dead animals that are otherwise sanctioned as legitimate,
- Flesh of animals and birds (sanctioned) that are not slaughtered or slain in the prescribed manner,

- Flesh of animals that are offered as sacrifice to idols”.
(Elementary Teachings of Islam)

The injunctions of Al Qur’aan quoted above are quite explicit. However, if one is forced to eat *haram* (unlawful) food out of necessity, the following conditions must be borne in mind:

- one must be in a helpless state and one’s life must depend on eating it, for example, extreme hunger or, in the case of illness, eating the food is the only remedy;
 - the only reason for eating is on account of extreme necessity,
 - one should not eat or drink more that is absolutely necessary.

It must be emphasized that the flesh of an animal is only *halaal* (lawful) if it is killed by a Muslim or “People of the Book”, who must also be familiar with, and follow, the Islamic method of slaughtering (See Section 22 entitled “*Zabah*”). As regards animals slaughtered by “People of the Book”, the meat thereof would be *haram* (unlawful) if a name other than Allaah’s’ is called.

16 MUSLIM MANNERS

Manners form a very important part of a Muslim’s life because they reflect his personality. Some important ones are given below.

Before beginning to do anything, say: “*Bismillaahir Rahman ir Rahim*” - “In the name of Allaah, Most Gracious, Most Merciful”.

When you meet another Muslim, say: “*Assalaamu Alaikum*” – “Peace be with you”.

When someone greets you with the words “*Assalaamu Alaikum*”, reply as follows: *Wa `alaikum-us-Salaam* – “Peace be with you also”. You may add the words “*Wa Rahmatullaahi wa Barakatuhu*”- “and may His Mercy and His Blessings be on you”.

When speaking about doing anything in the future, say: **“Inshaa Allaah”** – “Allaah willing”.

On hearing good news, or of something good, say: **“Subhaan Allaah”** – “Glory be to Allaah”.

When thanking someone, say: **“Jazaak Allaah”** – “May Allaah reward you”.

When someone is leaving to go on a journey, say: **“Fi Amaanillaah”** – “May Allaah protect you:.

When feeling happy about one’s achievement, on hearing good news, or when one is extracted from difficulties, say: **“Al Hamdulillaah”** – “All Praise is due to Allaah”.

When giving charity, say: **“Fii sabii lillaah”** – “In the way of Allaah”.

On committing an evil act, or on remembering one’s sins: say: **“Astaghfirullaah”** – “I seek Allaah’s forgiveness”.

On hearing of an incident or something new, on being successful in achieving something, say: **“Maa Shaa Allaah”** – “Whatever Allaah has been pleased to do”.

On being confronted with some fear, say: **“Laa Haula wa laa quwatta illa billaah”** – “There is no power and no might except that which refers to Allaah”.

On hearing bad news, on hearing of a death, say: **“Inna lillaahi wa Innaa ilaihi raaji-uun”** – “To Allaah we belong and to Him is our eventual return”.

When under great stress or grief, say: **“Laa ilaaha illaa anta subhaan-aka innii kuntu min-az za-limiin”** – “There is no deity except Thee. Be Thou glorified! Lo! I have been a wrongdoer”.

When in distress, say: “**Ya Haiyyu ya Qaiyoomu birahmatika astagheesu**” – “O Thou Living Eternal One! Unto Thy Mercy do I appeal”.

When pleasantness occurs, say: “**Fata Baarakallaah**” - “Blessed be Allaah”.

When unpleasantness occurs, when an evil thought comes to your mind, say: “**Na’oozu billaah**” – “We seek refuge with Allaah”

When participating in prayer, say: “**Aameen**” – “Be it so”.

When seeking knowledge, say “**Rabbi zidni ilma(n)**” - “O my Lord Increase me in knowledge”.

When wearing new clothes, say: “**Alhamdu lillaah-il-ladhii kasaani maa uwarü bihii ‘auratii wa atajammalu bihii fii hyaatii**” – “Praise be to Allaah Who clothed me with that wherewith I cover my shame, and wherewith I adorn myself in my life”.

When a problem appears, say: “**Tawakaltu Al-Allaah**” – “I put my trust in Allaah”.

When in pain and distress, say: “**Ya Allaah**” – “O Allaah”.

When visiting the sick, say: “**Allaahumma adh-hibil baa’sa Rabb an Naasi ishfihi wa antash-Shaafii laa shifaa illa shifa-a illa, shifa uka, shifa’an laa yughaa diru saqaama’**” – “O Allaah! Remove this pain. O Lord of mankind, grant health to this person. You are the Healer. There is none from whom we expect recovery save You alone. Grant such recovery that this illness may be completely uprooted”.

On sneezing, say: “**Al Hamdulillaah**” – “All Praise is due to Allaah”.

On hearing someone sneeze, say: - “**Yarhamuk Allaah**” – “May Allaah have Mercy on thee”.

On hearing “**Yarhamuk Allaah**” the one who sneezes replies: “**Yahdeek Allaah**” – “May Allaah lead thee on the path of guidance”.

When taking oath, say: “**Wal-laahi**” - “I swear by Allaah”.

When beginning a meal, say: “**Bismillaah wa ala Barakatillaah**” – “In the name of Allaah and with the Blessings of Allaah”.

At the end of a meal, say: “**Alhamdu lillaahil- ladhii at`amanaa wa saqaanaa wa ja-`alanaa min-al Muslimiin**” – “Praise be to Allaah who fed us, and gave us drink, and made us Muslims”.

At the beginning of a meeting, say: “*Allaahumma al him na ma rashida o moorina wa a’aznaa min suroori anfusina*” – “O Allaah, bestow upon us guidance in our affairs and save us from our evil desires”.

At the end of a meeting, say: “*Subhaanalaahi wa bi hamdihi Subhaa Kalla humma wa bihamdika. Ash-hadu al-laa ilaaha ilaa anta astaghfiroka wa atubu ilaik*” – “Glory be to Allaah and with His Praise. O Allaah, Glory be to You and with Your Praise. I testify that there is no deity but You. I seek Your forgiveness. I turn towards You”.

On going to bed, say: “*Allaahumma bismeka amootu wa ayhaa*” – “O Allaah, in Thy name do I die and live”.

On awakening, say: “*Alhamdu lil lahil ladhii ahyanaa ba’ada maa amaatanaa wa ilaihin nushoor*” – “All Praise to Allaah, He Who revived us to life after giving us death, and to Him we shall have to return”.

On entering a Masjid, say: “*Allaahummagh fir lii dhunuubii waf-tah lii abwaaaba rahmatika*” – “O Allaah! Forgive me my sins and open for me the doors of Thy Mercy”.

On leaving a Masjid, say: “*Allaahummagh fir lii dhunuubii waftah lii abwaaaba fadlika wa Rahmatika*” – “O Allaah! Forgive me my sins and open for me the gates of Thy Mercy”.

On visiting a cemetery, say: *Assalaamu ‘alaikum ahlad-diyaari min-al mo’miniina wal muslimiina wa innaa inshaa Allaahu bikum laahiquuna as’alullah lanaa wa lakum-u-‘afiyah* – Peace be on you, O pious and faithful inmates of this habitation. Allaah willing, we shall soon join company with you. We pray to Allaah, for our sake and for your sake, that He may protect us from His Torture and Wrath.

17 A MUSLIM’S DRESS

Islam lays down certain requirements for the dress of Muslims, as it does in all other aspects of our lives. In this respect, Almighty Allaah says in Ch.24 V. 30-31 of Al Qur’aan:

***“Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them; and God is well acquainted with what they do.*”**

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers’ or their brothers’ sons, or their sisters’ sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. O ye believers! Turn ye all towards God, that ye may attain bliss.”

Before discussing this matter further, one must understand the meaning of the term ***“awrah”***. This refers to that part of one’s body that must be covered at all times, except under certain expressed circumstances. The ***‘awrah’*** is different for the male and the female and it must be fully understood that if any part of the ***‘awrah’*** becomes uncovered during ***salaat*** (***namaaz*** or prayer) then that ***salaat*** is not valid.

The ***‘awrah’*** in the case of females is the whole body, except the face, feet and hands. In the case of males, the ***‘awrah’*** is that area of the body from the navel to just below the knees. With respect to men, one should also follow the norms of the society, have some consideration for others, and follow the ***Sunnah*** of the Holy Prophet Muhammad (S.A.W.). One should therefore also cover the upper part of the body and also one’s head.

It is to be pointed out that:

- a male may expose all his body, except his ***“awrah”***, to another male,
- a female may expose any part of her body, except from the navel to the knees, to another woman.

In addition, the following requirements must be met with respect to the dress of both males and females:

- The clothes must be loose enough so that the shape of the woman’s body, or ***“awrah”*** in the case of a man, cannot be seen;
- The material used must be thick enough so that the colour of the skin cannot be seen;
- The clothes should be designed in such a way so as not to attract attention to the woman’s beauty or, in the case of men, to the men’s stature.

The following *Ahadith* are also relevant to the subject under discussion:

“Gold and silk are lawful to the women of my Ummah and forbidden to the men”.

“Allaah’s Messenger cursed the man who puts on women’s clothes and the women who put on men’s clothes”

“Eat and drink and give sadaqah and wear (good clothes) as long as these do not involve excess or arrogance.”

Finally, it must be stated that:

- it is haraam for men to wear clothing of pure red or saffron, and also of silk, and
- men are prohibited from wearing ornaments of gold or silver, except signet rings, girdles and sword.

18 MARRIAGE: PROHIBITED PERSONS

“Prohibited to you (for marriage) are: - your mothers, daughters, sisters; father’s sisters, mother’s sisters; brother’s daughters, sister’s daughters; foster-mothers (who gave you suck), foster sisters; your wives’ mothers; your step-daughters under your guardianship, born of your wives to whom you have gone in, - no prohibition if you have not gone in; - (those who have been) wives of your sons proceeding from your loins; and two sisters in wed-lock at one and the same time, except for what is past; for God is Oft-Forgiving Most Merciful;-“

Al Qur’aan Ch. 4 V. 23

The above verse is based on the assumption that the male proposes. If a woman proposes, however, the injunction will apply *mutatis mutandis*. The verse will accordingly read: “Prohibited to you (for marriage) are: -“Your fathers, sons, brothers...”

The following must be noted:

“Mother” includes grandmother, great grandmother (maternal and paternal),

“Daughter” includes grand daughter, great granddaughter etc.,

“Sister” means full or half sister,

“Father’s sister” includes grandfather’s sister etc.,

“Mother’s sister” includes grandmother’s sister etc.,

“Foster-mothers” and ‘foster sisters’ includes foster-mothers, sisters etc.

“Two sisters in wedlock” includes aunt and niece together. This does not apply to a deceased wife’s sister if the wife has died.

A Muslim is not permitted to marry an idolatress, for Allaah says in Al Qur’aan:

“Do not marry unbelieving women (idolaters), until they believe; a slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry

(your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allure you.” (Ch 2 V. 221)

A Muslim male is not permitted to marry any female who was ever married to his father (or grandfather, great grandfather, etc). for Allaah says in Al Qur’aan:

“And marry not women whom your fathers married, - except what is past ; it was shameful and odious,- an abominable custom indeed.” (Ch. 4 V.22)

However, a Muslim male can marry a woman of *Ahl al-Kitaab* (People of the Book), that is, a Christian or a Jew) but a female Muslim is not allowed to marry a man of *Ahl al-Kitaab*. In this connection, Almighty Allaah says in Ch. 5 V. 5 of Al Qur’aan:

“This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, - “

19 THE ISLAMIC CALENDAR

“The number of months in the sight of God is twelve (in a year) – so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage.”

Al Qur’aan Ch. 9 V. 36

Muslims follow a lunar, as opposed to a solar, calendar. Thus the Islamic month is either 29 or 30 days. In order to determine the beginning of a new month, one must look for the new moon after sunset on the 29th. day of the current month. If the new moon is seen, that signifies the new month has started. If the new moon is not seen after sunset on the 29th. day of the month then that month has to complete a full 30 days. There is no need to look for the new moon after sunset on the next day.

The Islamic year has twelve (12) months. Being lunar, the Islamic year is approximately eleven days (twelve in a leap year) shorter than the solar year. In this way, each of the twelve months gradually rotates over a period of thirty two and one half years through all the seasons: wet and dry in the tropical countries; and spring, summer, autumn and winter in the temperate.

The twelve months in the Islamic year, with some of the important events occurring therein, are given below:

1. Muharram

1st. *Urs* (death anniversary) of Hazrat ‘Umar Al-Faaruuq, the second Khaliifaa’.

10th. Night of *Aashuuraa*

2. Safar

3. Rabi-ul-Awwal

12th. Birthday of the Holy Prophet (*S.A.W.*). Also his death anniversary.

4 Rabi-ul- Akhir

5. Jamaadi-ul-Awwal

6. Jamaadi-ul-Akhir

2.nd. *Urs* of Hazrat Abu Bakr As-Siddique (*R.A.*), the first Khaliifaa’.

7. Rajab

1st. (night) One of the five sacred nights during which a believer’s prayer is accepted.

27th. *Mir’aaj un Nabi* (Ascension of the Holy Prophet Muhammad *S.A.W.*)

8. Shabaan

15th. (Night) *Shab-e-Baraat* - One of the five sacred nights during which a believer’s prayer is accepted.

9. Ramadaan

The compulsory month of fasting.

21st. *Urs* of Hazrat Ali (*R.A.*), the fourth Khaliifaa’.

27th. *Laila-tul-Qadr* -one of the five sacred nights during which a believer’s prayer is accepted.

10. Shawaal

1st. (night) One of the five sacred nights during which a believer’s prayer is accepted.

(day) Festival of *Eid-ul-Fitr*

11. Zil Qada

12. Zil Hajj

- 9th. (day) Day of *Arafaat*.
10th. (night) One of the five sacred nights during which a believer's prayer is accepted.
10th. (day) Festival of *Eid-ul-Adha*
16th. Urs of Hazrat 'Uthmaan Al-Ghani (*R.A.*), the third *Khaliifaa*'.

Four of the Islamic months are sacred and fighting is prohibited during them. Those months are: *Muharram, Rajab, Zil Qada and Zil Hajj*.

The letters "*A.H.*", which means "After the Hijrah", denotes the Islamic era. It was initiated by Hazrat 'Umar (*R.A.*), the second *Khaliifaa*', and is dated from the day the Holy Prophet Muhammad (*S.A.W.*) arrived in Madinah after migrating from Makkah.

NOTE 1

The Islamic "day" begins when the sun has set and ends when the sun is about to set. The Islamic "day" therefore starts with the night.

NOTE 2

Midday in Islam is not twelve noon. It is that time which is halfway between sunrise and sunset. To illustrate, let us assume that sunrise on a particular day is 5.54 a.m. and sunset on that same day is 6.30 p.m. The full length of the day is therefore 12 hours and 36 minutes. Half the day is therefore 6 hours 18 minutes. Midday, from the Islamic point of view is therefore sunrise (5.54 a.m.) plus 6 hours 18 minutes, which is equal to 12.12. p.m. Perhaps a better term would be "middle of the day."

20 THE FIVE SACRED NIGHTS

There are five sacred nights in the Islamic year during which a believer's supplications are accepted by Almighty Allaah. These are as follows:

- 1st. of *Rajab*,
- 15th of *Shabaaan (Shab-e Baraat)*,
- 27th. of *Ramadaan (Laila-tul-Qadr)*,
- 1st. of *Shawwal (Eid-ul-Fitr)*, and
- 10th. of *Zil Hajj (Eid-ul-Adha)*.

(One should remember that the night precedes the day. See Section. 18).

One should endeavour to spend the whole of each of these nights (or as much of each as possible) in various acts of devotion such as reading nafl salaah, reading *Al Qur'aan*, *Zikrullaah* etc.

21 DAYS OF VOLUNTARY FAST

A Muslim may keep voluntary fast on any day he likes **except:**

- The days of the two *Eids*.
- The three days of *Tashriq* (that is, the 11th., 12th. and 13th. of *Zil Hajj*).

The day, or days, immediately before the month of Ramadaan commences, except as indicated below.

The following *Ahadith* refer:

“There is no fast on two days-Fitr and Al-Adha.”

“The days of Tashriq are the days of eating and drinking and the remembrance of Allaah.”

“Nobody is to commence fasting a day or two before Ramadaan; however, if a person has been fasting on a particular day, he may.”

In addition, the following rules should be observed:

- one should not fast continuously without any break,
- Friday should not be chosen specially as a day on which to fast.

Abu Hurairah reported that the Messenger of Allaah said:

“Don’t specialise the Friday night among the nights for standing (in prayer), and don’t specialise Friday amongst the days for fasting except which he is accustomed to fast.”

The Holy Prophet Muhammad (S.A.W.) performed voluntary fasts regularly on certain days of the year. These days are given below:

- the 10th. of *Muharram* (Day of *Aashuura*) . (As the Jews also fasted on the 10th. of *Muharram*, it is recommended that one should, in addition, also fast on either the 9th.. or 11th.. of that month.)
- the 1st.. to the 10th.. of *Zil Hajj*
- the 9th. of *Zil Hajj* (Day of ‘*Arafaat* - for those **not** performing the *Hajj*)
- *Ayyaam Baid* (The White Days, that is, the 13th.., 14th.. and 15th.. of each lunar month)
- *Shawwal* (six days in this month, preferably the 2nd.. to 7th.)
- the 13th.. to 15th.. of *Shabaan*
- the 25th.. and 26th.. of *Rajab*
- Mondays and Thursdays

The following are some relevant *Ahadith*:

“We have a greater right on Prophet Moses (A.S.) than you, and so we shall also fast

on this day (that is, Aashuuraa).”

“The worship performed in the first ten days of Zil Hajj carries the highest rewards in the sight of Allaah; the Fast observed on each of these days merits the reward of fasting the whole year, and the voluntary prayer offered in each of these nights merits the reward of the voluntary prayers of Laila-tul-Qadr.”

“I hope from Allaah that He will accept the fast of the Day of ‘Arafaat as expiation (for sins) of both the previous and the coming year.”

“O Abu Zarr! When you fast three days out of a month, fast on the 13th .., 14th . and 15th .days.”

“Whoever fasts Ramadaan and then makes it follow the six days of Shawwal, it becomes like the fasting of the whole Year.”

”Actions are presented on Monday and Thursday. So I like that my actions should be presented while I am fasting.”

22 ZABAH

THE ISLAMIC METHOD OF SLAUGHTERING ANIMALS

All animals lawful for food, except camels, must be slaughtered by performing **Zabah**. **Zabah** must be performed in the name of Allaah while saying **Tasmia**, that is, “**Bismillaahi Allaahu Akbar**.” A Muslim must perform it, and the person must be acquainted with the procedure. Idolaters, or people who associate others with Allaah, cannot perform the **Zabah**. However, a man, a woman, a child or a feeble-minded person may perform it.

Zabah is of two kinds, namely:

- (a) by choice (**Ikhteari**) - cutting the throat above the breast, or
- (b) out of necessity (**Iztiraree**) - causing a wound to be made on any part of an animal’s body.

The latter method is very rarely used and must only be performed if it is not practical to use the first method.

The person performing the **Zabah** should ensure that the animal does not suffer unnecessarily. Accordingly, the cutting instrument to be used should be sharpened in advance, and out of the presence of the animal.

The animal or bird should be placed on the ground with its face towards the Ka'aba, the *Tasmia* recited, and the throat then cut.

The place for cutting the animal is between the throat and the head of the breastbone (libba) as this allows for the blood to flow easily when a cut is made in that area. The following parts of the animal must be cut horizontally:

- (a) the windpipe,
- (b) the gullet, and
- (c) the two jugular veins.

In making *Zabab*, it is abominable to:

- (1) throw the animal and then sharpen the knife,
- (2) allow the knife to reach the spinal marrow,
- (3) cut off the head of the animal,
- (4) break an animal's neck while it is in the process of dying.

As regards camels, the Islamic method of slaughtering is called *Nahre*: that is, spearing the animal in the hollow of the throat (this is the area where the relevant vessels of the animal are combined).

One is permitted to hunt with guns, bow and arrows, trained hunting animals (e.g. dogs, falcons). The *tasmia* should be pronounced at the time the gun or arrow is fired, or the hunting animal is released. If the bird or animal is still alive after being shot or caught, then *Zabab* must be performed.

As regards fish, *Zabab* is not necessary. However, if the fish has died in the water and has been found floating, the flesh thereof is *haraam* (unlawful).

23 QURBAANI: THE ANIMAL SACRIFICE

Qurbaani, as used in this Section, refers to the ritual slaughter of a designated animal as an act of worship between the period 10th, to 12th. of *Zil Hajj*. It is a *Sunnah* of Prophet Ibraahiim (Abraham) –A.S.– and symbolises his intention of obeying the command of Allaah, as given in a true dream, to sacrifice his (then only) son Ismaa-iil (Ishmael A.S.).

Of *Qurbaani*, Allaah says in Al Qur'aan:

“It is not their meat nor their blood, that reaches God: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify God for His guidance to you: and proclaim the Good News to all who do right.” (Ch. 22 V. 37)

Qurbaani is *wajib* (obligatory) on all Muslims (male and female) who have to pay *Zakaat* (see Section 13 entitled *Zakaat*). It must be performed after the special *Eid-ul-Adha* congregational prayer on the 10th., *Zil Hajj*, but it can be deferred to the 11th. or 12th. of that month.

Animals that can be sacrificed are goats, sheep, cows, buffaloes and camels. Goats and sheep must be at least one (1) year old; cows and buffaloes, two (2) years; and camels, five (5) years. Male or female animals may be sacrificed. All animals should, of course, be healthy and, except in certain cases (e.g. born without horns), free from physical defects. A goat or sheep can be sacrificed by only one (1) person, while up to seven (7) persons may join in sacrificing a buffalo, camel or cow, providing they have the same intention. In the case of a buffalo, camel or cow, the minimum to be taken is one (1) full share, although a person may take more than one (1) share in an animal.

Persons intending to perform *Qurbaani* are recommended not to cut any hair or nails from their persons from the beginning of *Zil Hajj* until the *Qurbaani* takes place. This is, however, not compulsory.

Persons performing *Qurbaani* should also assist in felling the animal, and should preferably slaughter the animals themselves. If they cannot do the above, they should endeavour to assist in the slaughtering, or at least be present when this is being performed. The *Qurbaani* is, however, valid even if they are absent.

Qurbaani meat should be divided into three equal parts and shared as follows:

- (1) One part for one's family,
- (2) One part for one's relatives and friends, and
- (3) The third part for the poor.

However, if one wishes one may distribute all the meat. It is to be pointed out, however that if a person dies and has willed that *Qurbaani* should be made on his or her behalf from his or her wealth, then all the meat should be distributed to the poor. It should be noted that *Qurbaani* meat may be distributed to non-Muslims.

No part of the animal must be sold. The skin and the hooves must either be utilised personally, given in charity, or be buried. The person who slaughters the animal must not be given any part of the animal as payment for his services.

Qurbaani may be made on behalf of deceased persons and is one of the avenues through which their souls can receive rewards after passing away from this world.

24 AT BIRTH

The following are the requirements upon the birth of a child and in the early years

thereafter:

- 1 The child should be bathed properly immediately after birth.
2. The *adhaan* and the *aqaamat* should be sounded in the right and left ear respectively at the earliest opportunity.
3. It is recommended that the following *du'a* be said:

“O Allaah! I seek with your protection for him (her) and his (her) descendants from the cursed Shaitan.”

4. *Tahnik* should be performed. The procedure is as follows: a learned Muslim or a pious member of the family should soften a date in his mouth and place a little of it on the palate and tongue of the baby. If a date is not available, a touch of honey should be placed in the baby's mouth with a finger.
5. After performing *Tahnik*, the following *du'a* should be made:

“I seek Allaah's security by Allaah's perfect words against the evil of every devil and reptile, and against the evil of every malicious eye.”

6. On the seventh day (remember the night precedes the day in Islam) the child's head should be shaved and the weight in gold or silver, or the equivalent thereof, should be given in charity. The baby's hair must be disposed off by burial.
7. Also on the seventh day '*Aqiqah* should be made for the baby and he/she should be given a proper Islamic name.
8. The object of '*Aqiqah* is to safeguard the child from sickness and evil influences. If *Aqiqah* cannot be made or is not made on the seventh day then it should be done as early as possible thereafter.
9. The procedure for '*Aqiqah* is to slaughter two sheep or goats (for a male) and one (for a female) and either distribute the meat to relatives, friends and the needy or invite them to partake of a meal in which the meat of the animal(s) is used. However, if one cannot afford two animals for a male then one will suffice. As in the case of *Qurbaani* (Section 23 of this Book) all the meat may also be given away.
10. If the seventh day falls within the period one must make *Qurbaani* or if the '*Aqiqah* is delayed till the *Qurbaani* period, the '*Aqiqah* may be included in the shares of the cow being slaughtered for *Qurbaani*. In this event, two shares must be taken for a male and one for a female. (The conditions applicable in relation to the suitability of animals for *Aqiqah* are the same as those for *Qurbaani* - See Section 23 of this Book).

11. In naming the child, one should ensure that a proper Islamic name is given and that it is spelt, as far as possible, properly.
12. One should find out the meaning of the name and in addition should not name babies after Allaah. While it is desirable that one of Allaah's name such as **Rahmaan** (Gracious) is used one should prefix such a name by the word **Abdur** (the servant of), that is **Abdur-Rahmaan**.
13. The male baby should also be circumcised on the seventh day or as soon as possible thereafter.
14. The baby should be breast-fed for two years, if possible. The mother should say "**Bismillaah**" before beginning to feed the baby.
15. Care should be taken to ensure that the baby does not partake of **haraam** foods.
16. The parents should ensure that the clothing the baby wears are in accordance with those prescribed by the **Shariah** (Islamic Law). (See Section 17).
17. The baby should be taught the first **Kalimah** as soon as he/she begins to talk.

The following are some relevant **Ahadith** in connection with the above matters:

. Narrated Abu Musa:

A son was born to me and I took him to the Prophet who named him Ibraahiim, did Tahnik for him with a date, invoked Allaah to bless him, and returned him to me. (The narrator added: That was Abu Musa's eldest son)."

Abu Darda reported that the Messenger of Allaah said:

"You will be called on the Day of Qiyamah by your names and the names of your father, so keep good names."

25 THE DYING PERSON

The following procedure should be adopted when a person appears about to die:

1. The person should be made to turn on the side and face the Qiblah. In addition, the person's head should be raised. (None of these should be done however if the person has difficulty when any of them is being done.)

2. Those present should continuously repeat the **Kalimah** “*Laa ilaaha-ill-Allaah Muhammadur Rasuulullaah*” in a low voice.

3 The dying person should be encouraged, but not forced, to repeat the **Kalimah**.

4 When the dying person repeats the **Kalimah** once, those present should stop saying it.

5 If the dying person talks of some worldly matter after saying the **Kalimah**, efforts should be made to get the person to say it again, without forcing the person to do so.

6 **Suurah Yaasiin** should be recited in the person’s presence.

7 Incense should, if possible, be burned near the person.

8 When the person has passed away:

- (i) the eyes should be closed;
- (ii) the mouth should be closed and a bandage tied from under the chin to over the head in order to keep the mouth from re-opening,
- (iii) the arms and legs should be + straightened.

9 The mouth should be closed and a bandage tied from under the chin to over the head in order to keep the mouth from re-opening;

10 The arms and legs should be straightened.

11 The following du’a should be made by the person closing the eyes of the deceased:

**“Allaahumma yassir ‘alaihi amrahuu wa sahhil ‘alaihi maa ba‘dahuu wa as’kdhu bi-
liqaa’ika waj’al maa
kharaja ilaihi khair-am mimmaa kharaja ‘an- hu”.**

**(O Allaah! Make his affair light for him, and render easy what he is going to face after
this, and bless him
with Thy vision, and make his new abode better for him than the one he has left
behind.)**

12 One may shed tears over the death of a person, but one is not permitted to tear one’s hair, beat one’s breast or perform similar acts.

13 Only good words should be said about the deceased.

14 Arrangements should then be made for ghusl (bathing of the body which must be performed by close relatives), **Janaza** (funeral prayer) and burial at the earliest possible opportunity.

Some Notes

“Whoso follows the bier of a Muslim out of faith and hope for reward and remains with it till he says funeral prayer over it, and then finishes its burial, certainly he will return with reward of two Qirats every Qirat is like Uhud: and who says his prayer over it and returns before it is buried, he will certainly return with one Qirat.”*

(The Holy Prophet Muhammad – S.A.W.)

The deceased person should be buried as early as possible. Four persons should carry the body unless there are circumstances which preclude this. The procedure for lifting the bier to the shoulders is as follows:

- lift the front of the bier, place it on your right shoulder, and then walk ten steps;
- lift the back of the bier, again on your right shoulder, then walk ten steps;
- then lift the other front of the bier, this time on your left shoulder, and walk ten steps.
- finally, lift the other back of the bier on your left shoulder and walk ten steps.

In this way one would have walked forty steps with the bier and, in accordance with a tradition, be forgiven forty of one's major sins.

Those following the procession should preferably walk. Those walking should do so at a swift pace. In this connection the Messenger of Allaah said:

“If it was pious, you will be taking good in advance to it (piety); and if it was other than that, you will be putting off evil from your shoulders.”

It should be pointed out that women are not permitted to follow the funeral procession.

Those following the bier should recite *Kalimah Shahadah* while on the way to the cemetery:

“Ash-shadu an laa ilaaha ill-Allaah wahdahu laa sharika lahu wa ash-hadu anna Muhammadan ‘abduhu wa Rasooluh”.

I bear witness that there is no deity but Allaah, Who is One and has no partner, and I bear witness that Muhammad (S.A.W.) is His servant and Apostle.

Before burial, the bier should be placed on the side of the grave nearer to the ***Qiblah*** (or Ka’aba – see below), so that the persons lowering the bier would not face the Qiblah when doing so.

Before covering the grave the head should be turned in the direction of the Ka’aba.

The persons lowering the corpse into the grave should recite the following du’a while doing so:

“Bismillaahi wa bil-laahi wa’alaa millati Rasuulillaah.”

(In the name of Allah and with Allaah [we bury] according to the way of the Prophet of Allaah.)

If the deceased is a woman, then a sheet should be used to cover the body while it is being lowered in the grave. In lowering the body, the feet should be kept higher than the head.

Before covering the grave the head should be turned in the direction of the Ka’aba.

Filling of the grave should start from the head-side. One should assist in filling the grave by throwing three handfuls (using both hands) of dirt in it while reciting Chapter 20 Verse 155 of Al Qur-aan. The procedure is as follows:

- Say: ***“Minhaa khalagnaakum”*** (From the earth did We create you) and throw the first handful;
- Then say: ***“Wa feehaa nueedukum”*** (And unto it shall We return you) and throw the second handful;
- Finally, say: ***“Wa minhaa nukhrijukum taa ratan ukhra”*** (And from it shall We bring you out once again) and then throw the third handful.

The grave, when filled, must be made high at the centre like the back of a camel. It should then be sprinkled with water three times (starting from the head), following which a green branch should be planted on it.

Verses 1 to 5 of ***Suurat-ul Baqarah*** (“***Alif Laam Miim Zaalikal kitaab***” to “***Humul muflihuun***”) should then be read at the head side of the grave, and Verses 285 and 286 of the same Surah (“***Aamanar Rasuulu***” to “***Fansurnaa alal qawmil kaafiriin***”) read at the foot-side. A final ***du’a*** should then be offered by those present.

Finally, it must be noted that the grave must not be plastered, neither should any structure be built over it.

*Qirat- in this context means a great reward.

27 IISAAL THAWAAB-

Performing Acts of *Ibadaat* for the Spiritual Reward of Deceased Persons

Shariah (Islamic law) permits for certain acts to be performed for the benefit of deceased persons. Among such acts are: offering *du'a*; reading Al Qur'aan; giving voluntary charity; offering optional prayers and optional fasts; performing *Hajj, Umrah, Qurbaani*.

In order to send the reward of the act for the benefit of the deceased, one should first perform the act. One should then make supplication to Almighty Allaah to convey the reward to be derived from the particular act of worship to the soul of the deceased (naming him/ her or them as the case may be). This is done in the expectation that Almighty Allaah, in His Infinite Grace and Mercy, will accept the supplication.

One should note that, with respect to voluntary acts of worship for deceased persons:

- If one sends the reward of the act to more than one soul, Almighty Allaah does not divide the reward among the different souls but rather gives each soul the full benefit of the reward.
- Almighty Allaah also rewards the person who is performing the act of worship for the benefit of the deceased soul.

The following are some relevant **Ahadith**:

(a) *A man said: "O Prophet of God! my mother is dead; will my giving alms for her profit her?" The Prophet said: "Yes." The man said: "I have an orchard, and I make thee to witness that I give it in alms for her."*

(b) *"When a man dies, his works also stop, except three: acts of charity which are continued, knowledge by which (all) profit, and a righteous issue who prays for him."*

(c) It is reported by Abdullah-b-Abbas that the Holy Prophet (S.A.W.) said:

"A dead man in the grave is not but like a drowning man seeking for help, waiting for a call which should reach him from his father, or mother, or brother, or a friend. When it (call) reaches him, he becomes dearer to him than this world and what is therein: and the Almighty Allaah certainly admits (rewards) like mountains for the inmates of graves out of the invocations of the inmates of the world: and verily the gift

of the living to the dead is seeking forgiveness for them.”

28 DISPOSAL OF ONE’S PROPERTY

In the matter of the disposal of one’s property, Islam has laid down specific rules (as in so many other aspects of man’s life). The following quotations from Al Qur’aan give an indication of how a person’s property must be disposed of:

“From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, - a determinate share.” Ch. 4 V. 7

“God (thus) directs you as regards your children’s (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distributions in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by God; and God is All-Knowing, All-Wise. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payments of legacies and debts; so that no loss is caused (to any one). Thus it is ordained by God; and God is All-Knowing, Most Forbearing.” Ch. 4 V. 11-12

It is not possible to go into this matter in detail due to the limitations of space. One should therefore consult one’s Imaam or other knowledgeable person for full details. However, it should be noted that the property of a deceased person must be disposed of in the following order:

- payment of funeral expenses,
- payment of debts, and
- payment of bequests/s to a maximum of one third of the total assets.

It should also be noted that certain persons, (e.g. a murderer) cannot benefit from the property of a deceased Muslim and that there are certain provisions with respect to the inheritance of property as a result of differences in religion and differences of domicile.

29 MUSLIM/NON-MUSLIM RELATIONSHIP

God forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for God loveth those who are just.

“God only forbids you, with regard to those who fight you for your Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.” Ch. 60 V. 8-9

The above verses show clearly that Muslims must deal “kindly and justly” with non-Muslims unless the latter seek to destroy Islam. If they are opposed to Muslims, then it is wrong for Muslims to be on friendly terms with them.

Some persons refer to the verse quoted below to show that Muslims should not have friendly relations with non-Muslims under any circumstances:

“O ye who believe! Take not the Jews and the Christians for your friends and protectors: they are but friends and protectors for each other. And he amongst you that turns to them (for friendship) is of them. Verily God guideth not a people unjust.” (Ch. 5 V. 54)

It should be noted that the verse was revealed in connection with those who made war on the Muslims and is therefore conditional.

However, even if the non-Muslims show hostility towards Islam, Muslims should bear in mind that some of them may become Muslims at some future date and thus treat them without undue hostility. In this connection Allaah says in Al Qur’aan:

“It may be that God will grant love (and friendship) between you and those whom ye (now) hold as enemies. For God has power (over all things); and God is Oft-Forgiving, Most Merciful.” (Ch.60 V.7)

And the Holy Prophet Muhammad (S.A.W.) said:

“Hate your enemy mildly; he may become your friend one day.”

It must be pointed out that, in a Muslim state, the non-Muslims (*dhimmies*) enjoy

special privileges according to *Shariah* (Islamic Law). They are guaranteed freedom of movement and religious worship, and freedom from external threats. In the event that the Muslim State goes to war the *dhimmies* can either chose to join the army, or to refrain from doing so. In the latter case they must pay a special tax called *Jizyah*.

30 'IDDAH-

The period of waiting, by a woman, before re-marrying after the death of, or separation/divorce from, her husband.

The term *'iddah* in *Shariah* (Islamic Law) means the period of time a woman must wait to re-marry after the death of her husband or after being separated/divorced from him. The *'iddah*, among other things, serves to protect the widow or divorcee as at the expiration of the period of the *'iddah* it will be known if the woman is pregnant for her former or deceased husband, as the case may be, or not. In the case of divorce proceedings, it also allows for conciliation between husband and wife before the divorce is made final.

The duration of *'iddah* depends on the particular circumstances and are as follows:

- a. In case the marriage is not consummated:- none;
- b. In the case of a pregnant woman: - until the birth of the child;
- c. A widow - four months and ten days (from the time the husband dies);
- d. A woman who is no longer menstruating - three months; and
- e. A woman who is still menstruating - three menstruations.

There are certain restrictions on the movement, dress etc. of a woman during the period of *'iddah*. For example, she must not::

- wear ornaments, make-up and perfume,
- wear colourful or attractive clothing,
- leave the home except under certain special circumstances,
- cover her face (as the one who has adopted *Ihram* for performing the Hajj or Umrah).

It is beyond the scope of this booklet to go into the restrictions in detail. The widow or the divorcee should accordingly seek advice on this matter from the Imam or other knowledgeable person.

The following are some injunctions taken from Al Qur'aan on the subject:

“Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God has created in their wombs, if they have faith in God

and the last day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.” (Ch. 2 V. 228)

“If any one of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And God is well acquainted with what you do.”
(Ch. 2 V. 234)

“O ye who believe! When you marry believing women, and then divorce them before you have touched them, no period of ‘Iddat have ye to count in respect of them: so give them a present, and set them free in a handsome manner.” (Ch.33 V. 49)

“O Prophet, when ye do divorce women, divorce them at their prescribed periods, and count (accurately) the prescribed periods, and fear God your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness. Those are the limits set by God: and any who transgresses the limits of God, does (verily) wrong his own soul: thou knowest not if perchance God will bring about thereafter some new situation.

“Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witnesses two persons among you, endued with justice, and establish the evidence (as) before God...” (Ch.65 V. 1-2)

“Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months, and for those who have no courses (it is the same): For those who carry life (within their wombs), their period is until they deliver their burdens: and for those who fear God, He will make their path easy.” (Ch.65 V. 4)

31 **JIIHAAD**

“Those who believe, and suffer exile and strive with might and main, in God’ s cause with their goods and their persons, have the highest rank in the sight of God: they are the people who will achieve (salvation).” Al Qur’aan Ch. 9 V. 20

Jihaad is an Arabic word and comes from the word *Al-Jahd*, which means “a struggle or striving” (Doi).

Prof. Syed Ali Ashraf defines “*Jihaad*” as:

“Literally, effort or striving - a struggle in the path of Allaah (God). It is both an internal struggle aimed at self-purification and external, for the purification of the society.”

(A Glossary of Islamic Terms- The Islamic Academy, Cambridge, England)

Jihaad may be either non-physical or physical in nature. The non-physical ***Jihaad*** is considered in Islam to be the “greater” ***Jihaad***, while the physical is considered to be the “lesser”.

The Greater Jihaad

Satan is constantly present and endeavouring by all means to discourage or prevent man from performing the commands of Allaah. There is therefore a constant struggle (***Jihaad***) within him as he has to be fighting and striving to keep Satan at bay. In this connection, as they returned from one of their victorious battles, the Holy Prophet Muhammad (S.A.W.) told his companions:

“We have returned from the lesser struggle to the greater struggle.”

“What is this?” they asked. The Prophet replied thus

“The Jihaad (struggling or striving against our nafs (baser) self. that is the Jihaad-I-Akbar (the greater struggle)”

Commenting, Maulana Rumi (R.A.) says:

“that is to say we were at war against formal adversaries: now we draw up our ranks against the armies of thought, so that good thoughts may defeat evil thoughts and drive them out of the kingdom of the body. This is indeed the greater struggle and the greater battle.”

The Lesser Jihaad

A Muslim also has the duty of fighting all evil forces in the society, such as drugs, alcoholism, immorality, etc. This must be done through non-violent means. A Muslim must not take the initiative in using force, but God gives him the right to protect himself if first attacked. This right was given when the Makkans continued to persecute the Muslims although they had migrated to Madinah in order to perform their religious obligations without fear. In this connection, Almighty Allaah says in the AlQur’aan:

“To those against whom war is made, permission is given (to fight) because they are wronged; - and verily God is Most Powerful for their aid; - (they are) those who have been expelled from their homes in defence of right - (for no cause) except that they say, ‘Our Lord is God’...”

(Ch. 22 V. 39-40)

If, however, the enemy ceases to fight, the Muslims must also do so for Allaah commands in Al Qur'aan:

“But if they cease, God is Oft-Forgiving, Most Merciful.” (Ch. 2 V.192)

This physical *Jihaad* is, in the words of the Holy Prophet (S.A.W.), ***“the lesser Jihaad”***.

Prof. Syed Ali Ashraf in his book entitled “Islam: Teacher’s Manual” puts the matter succinctly when he wrote:

“Jihaad is a moral struggle against the forces of evil. This internal struggle is expressed externally through verbal and intellectual protestation and by fighting against evil forces. But when Muslims are physically attacked because they profess Islam, physical struggle against evil forces is permitted. One cannot resort to arms for political, economic, territorial or national gains, but Muslims can fight for victory for the truth when there is aggression against truth. Muslims gladly lay down their lives then because they believe in the reward that will be theirs in heaven.

“Even this fighting is restricted by the Qur’aan by allowing the use of force in retaliation or reprisal to the extent and nature of the aggression committed.”

Finally, the Holy Prophet Muhammad (S.A.W) stated:

“Fulfil the obligations for this is the best Jihaad (striving in the way of Allaah), renounce the prohibitions for this is the best Hijra (migration) and mention the names of Allaah for you can do nothing better than engage much in the praise of Allaah.”

32 SPECIAL MASAJID

“Drive no camels except to three mosques - the Sacred Mosque, the remote mosque (of Jerusalem) and this mosque of mine.”
(The Holy Prophet Muhammad -S.A. W.)

There are three sacred shrines in Islam. These are, in order of importance, *Masjid al Haram* in Makkah, *Masjid Al Nabawi* in Madinah and *Masjid-ul-Aqsa* in Jerusalem. In addition there are two other of special importance, namely *Qubaa Masjid* and *Masjid Al Qiblatain*.

MASJID AL HARAM (THE SACRED MASJID)

Masjid al Haram is the most sacred shrine for Muslims. It is also the foremost of the three ***masaajid*** for which a Muslim may set out. It is situated in Makkah Al Mukarammah. There are only two other shrines, namely, ***Masjid Al Nabawi*** in Madinah and ***Masjid-ul Aqsa*** in Jerusalem. The reward for performing salaah in ***Masjid al Haram*** is 100,000 times that obtained for performing at one's home.

Masjid al Haram consists of the following:

The Mataaf

This is a paved, uncovered area and is the main place for performing ***tawaaf***, (circumambulation of the Holy Ka'aba). ***Salaah*** is also read on it.

The Masjid Proper

This is on the periphery of the ***Mataaf***. It has been extended and renovated from time to time and is now a two-storey building with a flat roof. The ***masjid*** can accommodate over half a million worshippers. It must be noted however that during the Hajj season the ***masjid*** is unable to accommodate all the worshippers. As a result tens of thousands of pilgrims are forced to read ***salaah*** on the streets surrounding the masjid.

Hijr Ismaa-'iil

This is a small space in the courtyard near the north-western side of the Holy Ka'aba. It is separate from the Holy Ka'aba and marks the places where Hazrat Ismaa-'iil (A.S.) and his mother, Haagar, were buried.

Muqam-e-Ibraahiim (the Station of Ibraahiim A.S.)

This is the stone which Prophet Ibraahiim (A.S.) mounted from time to time while constructing the Holy Ka'aba. The print of one of his feet is on this stone, which lies in the ***Mataaf***, a few yards from the Holy Ka'aba.

Zam Zam House

This building houses outlets for water from the spring known as Zam Zam. This spring has been in existence since the time of Prophet Ibraahiim (A.S.) and has been a constant source for water for the millions of pilgrims who visit the Holy Ka'aba every year.

The Masa'a

This is the place between the two small hills Safa and Marwa by the side of the ***Masjid*** round the Holy Ka'aba. It was between these two hills, now covered with a two-storey building, that Haagar ran seeking water for her young babe Ismaa-'iil (A.S.) when the well of Zam Zam started gushing forth water. Persons performing the Hajj and Umrah must run seven times between these mounts. In this connection, Almighty Allaah says in

Chapter 2 Verse 158 of Al Qur'aan:

“Behold! Safa and Marwa are among the Symbols of God. So if those who visit The House in the season or at other times, should compass them round, it is no sin in them....”

The Holy Ka'aba

The Holy Ka'aba is the first house built for the worship of Almighty Allaah. In this connection Almighty Allaah says in Al Qur'aan:

***“The first House (of worship) appointed for men was that at Bakka; full of blessing and of guidance for all kinds of beings;
In it are Signs manifest, (for example) the Swtation of Abraham: whoever enters it attaissecurity; pilgrimage thereto is a duty men owe to God - those who can afford the journey, but if any deny faith, God stands not in need of any of His creatures.”***
Ch. 3 V. 96-97

The Holy Ka'aba is also referred to in Al Qur-aan as ***Baitul Atiq*** - ;the Ancient House – (Ch. 32 Verse 29 and ***Baitul Ma'mur*** –a House of Frequent Visit –(Ch. 52 Verse 14). It is a near cube-shaped building standing in the near centre of the Courtyard and each of its four corners face one of the points of the compass.

All Muslims, regardless of what part of the world in which they live, turn in the direction of the Holy Ka'aba when offering ***salaat*** (prayer). It must be emphasized that Muslims do not worship the Holy Ka'aba but only face its direction when offering the ***salaat***. One must face somewhere while praying, and facing the Holy Ka'aba symbolizes not only the unity of Muslims throughout the world but also the Islamic concept of ***Tauhiid*** (Unity of Almighty Allaah). Those who have been fortunate to read ***salaat*** in the Holy Ka'aba must remember the concentric lines of worshippers offering their prayers around it in the courtyard. Extend this, therefore, to Muslims all over the world and envisage the concentric lines of Muslims around the world.

The Holy Ka'aba was originally built by Prophet Adam (A.S) but this structure was destroyed during the Great Flood during the time of Prophet Nuuh (Noah) A.S, Some four thousand five hundred years ago, Almighty Allaah instructed Prophet Ibraahiim (A.S). to rebuild the structure and directed him where to find it. In this connection, Almighty Allah says in Ch. 22 V, 26 of Al Qur-aan:

“ Behold! We gave the site to Ibraahiim, of the Sacred House, saying: Associate not anything (in worship) with Me, and sanctify My House, for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer)”

Prophet Ibraahiim (A.S.) accordingly rebuilt the Holy Ka'aba and was assisted by his son Isma-iil in this respect. During the course of the construction Hazrat Ibraahiim (A.S.) sent Isma-iil to get a suitable stone to lay in lthe eastern corner of the building. Isma-iil

accordingly proceeded to the nearby hill of Abu Qubays and there met an angel who gave him a stone to take to his father. Of this stone the Holy Prophet Muhammad (S.A.W.) said that:

“it descended from Paradise whiter than milk, but the sins of the sons of Adam made it black.”

This stone is called “*Al Hajar al Aswad*” (the Black Stone) and is embedded in the eastern corner of the building. It is about twelve inches in diameter and is surrounded by a silver border. It is the point from which the “*tawaaf*” (circumambulation) of the Holy Ka’aba commences.

After the Holy Ka’aba was rebuilt Almighty Allaah instructed Prophet Ibraahiim (A.S.) to institute the Hajj (pilgrimage) in the following words:

“And proclaim the pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; That they may witness the benefits (provided) for them, and celebrate the name of Allaah, through the days appointed over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.”

The Holy Ka’aba has been renovated and restored over the centuries. As it stands today, the building rests on a marble base and measures 40 feet in length, 35 feet in width and 50 feet in height. It is constructed of grey stone, cut from the hills of Makkah. The interior of the building is empty, except for three wooden pillars, which support the roof, and the silver lamps hanging from the roof. *Salaat* is not usually read inside it. There is only one entrance into the building.

The Holy Ka’aba is draped with a *Kiswah* (apparel), which is made of black silk. A 34 inch (94 cm) belt runs around the bottom of the upper third of the *Kiswah*. Qur-aanic verses are inscribed with gold-coated silver threads on this belt. Certain verses of Al Qur-aan are also inscribed below the belt and on the corners of the *Kiswah*.

MASJID AL NABAWI (THE HOLY PROPHET’S MASJID)

Masjid Al-Nabawi is one of the three sacred *masaajid* in Islam (the other two being *Masjid al Haram* in Makkah and *Masjid al-Aqsa* in Jerusalem). It is also one of the three *masaajid* for which a Muslim may set out (*Masjid al Haram* and *Masjid al Aqsa* being the first and third, respectively).

The *Masjid* is situated in Madinah and was the second to be constructed in the history of Islam. It was built by the Holy Prophet Muhammad (S.A.W.) and his companions

shortly after the Holy Prophet (S.A.W.) migrated to that city, which was then called Yathrib.

The Holy Prophet's quarters were constructed adjoining the *masjid* and he is buried there. The now extended *masjid* includes the Holy Prophet's grave, and those of the first *Khaliifaa'* (Hazrat Abu Bakr As-Siddique (R.A.), who is buried next to him), and also that of the second *Khaliifaa'* (Hazrat Umar Al-Faaruuq (R.A.)).

The original *masjid* has been renovated, extended and refurbished over the centuries. Very extensive expansion has taken place over the last three decades and the *masjid* proper can now accommodate about 270,000 worshippers.

The reward for performing *salaat* in *Masjid al Nabawi* is equivalent to 50,000 times that obtained for reading in one's home. In addition to performing *salaat* in the *masjid* one should note the following sayings of the Holy Prophet (S.A.W.) and act accordingly:

- One who visits my grave, my intercession for him becomes obligatory.
- One who performs *Hajj* and visits my grave after my lifetime it is like he has visited me in my lifetime.
- One who performs *Hajj* and does not visit my grave, he remains unfaithful towards me.
- One who offers forty consecutive *salaat* in my *masjid* will have immunity from hell.

MASJID –UL-AOSA

This *masjid* is also called *Bait-ul Muqaddas* (the Holy Home) and *Al Saqrah* (the Rock). It is located in Jerusalem and is the third of the three *masajid* for which a Muslim may set out. It was built by Prophet Sulaiman (Solomon) A.S. The term "furthest" is used in describing it as it was once the most westerly place of worship known to the Arabs.

The *masjid* was the first *Qiblah* for Muslims until the command from Almighty Allaah came in the year 2 A.H. to turn in the direction of the Holy Ka'aba in Makkah when reading *salaat*. (See *Masjid Al Qiblatain* below).

The Holy Prophet (S.A.W.) ascended to heaven from this *masjid* on the occasion of his Mir'aaj.

QUBAA MASJID

Almighty Allaah refers to *Qubaa Masjid* in Al Qur'aan as follows:

“ There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified:

and God loveth those who make themselves pure.” Ch. 9 V. 108

Qubaa Masjid was the first *masjid* to be constructed by the Holy Prophet Muhammad (S.A.W.). Qubaa is now a suburb of Madinah. The foundation of the *masjid* was laid by the Holy Prophet Muhammad (S.A.W.) during the four days he spent in Qubaa, before entering Madinah proper, on the occasion of the *Hijrah*. This *masjid* is referred to as the *masjid* of “Piety” (*Taqwa*) and the *masjid* of the “Power of Islam” (*Quwat ul-Islam*).

MASJID AL QIBLATAIN

Masjid Al Qiblatain is situated in Madinah and is distinguished by the fact that there are two *qiblahs*. At the inception of Islam the *qiblah* for Muslims was *Masjid ul-Aqsa* in Jerusalem, and Muslims accordingly faced that direction when offering *salaat*. However, one day in the year 2 A.H. while the Holy Prophet (S.A.W.) was offering *Zuhr salaat* in this *masjid*, he received the command from Almighty Allaah halfway through the prayer to change direction to the Holy Ka’aba. He accordingly shifted to face that direction in obedience to the command. A second *mihraab* (niche) was subsequently built in the direction of the Holy Ka’aba but the first was left intact. This *masjid* has also been extended and refurbished from time to time.

33 THE TWO SACRED CITIES

MAKKAH AL-MUKARRAMAH and MADINAH AL-MUNAWARRAH

MAKKAH AL- MUKARRAMAH (The City of Knowledge)

“For me, I have been commanded to serve the Lord of this City, Him who has sanctified it and to whom (belong) all things: and I am commanded to be of those who bow in Islam to God’s Will-” Al Qur’aan Ch. 27 V. 91

The Holy City of Makkah owes its sanctity to the fact that the *Masjid al Haram* and the Holy Ka’aba are situated within its boundaries. The Holy Prophet Muhammad (S.A.W.) said of the City:

“Allaah made this city sacred since He created the heavens and the earth.”

On one occasion the Holy Prophet (S.A.W.) addressed Makkah thus:

“By Allaah, thou art certainly the chosen land of Allaah and the dearest land of Allaah in Allaah’s sight.”

And Prophet Ibraahiim (A.S.) prayed as follows:

“O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols.

“O my Lord! They have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-Forgiving, Most Merciful.

“O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer;: so fill the hearts of some among men with love towards them, and feed them with Fruits, so that they may give thanks.” Al Qur’aan Ch. 14 V. 35-7

Allaah forbade the entry of non-Muslims in that city as the following verse of Al Qur’aan shows:

“O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will God enrich you, if He wills, out of His Bounty, for God is All Knowing, All-Wise.” Ch. 9 V. 28

The city has also been made secure against aggression by non-Muslims, for Almighty Allaah says in Al Qur’aan:

“By the Fig and Olive, and the Mount of Sinai, and this City of security....” Ch.95 V. 1-

3

Almighty Allaah ;has made the city has been made both sacred and secure and the following are prohibited:

- Killing or fighting, except in self-defence.
- Hunting or killing animals, except for Qurbaani (sacrifice).
- Cutting plants and trees.
- Uprooting grass.
- Generally, doing anything which is injurious to life, whether it be that of man, animal, plant etc.
- Bearing arms.
- Frightening anyone.
- Hoarding or monopolizing food.

MADINAH AL MUNAWARRAH (the City of Light)

Madinah was called Yathrib at the time of the Holy Prophet (S.A.W.). With the advent of Islam its name was changed to Madinah al Munawarrah (the City of Light). It is however commonly referred to as Madinah.

Muslims have been commanded by the Holy Prophet Muhammad (S.A.W.) to respect both the city and its inhabitants. In the fruits, dates and dust of the city are cures for diseases. The city will stand as an intercessor for anyone who keeps its honour, or any who dies in it, or who bears its hardships and trial. In addition, this Sacred City is guarded by angels and is also safe from epidemics and Dajjal.

Of the city, the Holy Prophet Muhammad (S.A.W.) said:

“Nobody shall bear the trials and hardships of Madinah out of my followers but I shall become for him an intercessor on the Resurrection Day.”

And again:

“Verily Abraham sanctified Makkah and he made it sacred but I have sanctified Madinah, making unlawful what is between its surroundings, not to shed blood therein for fighting and not to tear a tree except for forage.”

In this city are:

1. *Masjid Al-Nabawi* - the Holy Prophet Muhammad's (S.A.W.) *Masjid*.
2. *Jannat-ul Baqiy* - the well-known cemetery in which many of the companions of the Holy Prophet (S.A.W.) and the early martyrs are buried.
3. The Holy Prophet Muhammad's tomb, which is situated within the extended *Masjid Al-Nabawi*.
4. *Qubaa Masjid*, which was the first *masjid* to be constructed in the history of Islam.

34 THE ECONOMIC SYSTEM:

Some Notes

“Say: Who hath forbidden the beautiful (gifts) of God, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgement. Thus do We explain the Signs in detail for those who understand.”

Al Qur'aan Ch. 7 V. 32

Islam is a complete way of life for man in all aspects of his life. It adopts a middle course, prohibiting man from being an extremist by either depriving himself entirely of the good things in this life or devoting himself entirely to worldly matters. Almighty Allaah enjoins in Ch. 28 Verse 77 of Al Qur-aan:

“But seek, with the wealth which God has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this World: but do thou good, as God has been

good to thee, and seek not occasions for mischief in the land: for God loves not those who do mischief.”

The *Shariah* (Islamic Law) lays down the rules for man to follow in all aspects of his life: be it spiritual, physical, economic, business or any other aspect. In so far as the economic system in Islam is concerned, it is based to a large extent on the following verse of Al Qur’aan:

“What God has bestowed on His Apostle (and taken away) from the people of the townships, - belongs to God, - to His Apostle and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. And fear God: for God is strict in punishment.”

Ch. 59 V. 7

In connection with the above Dr. Amir Hasan Siddiqi, in his book entitled “Studies in Islamic History”, states:

“The cardinal principles of Islamic economic ideology are;

- *The conception of wealth as something which should always be in circulation.*
- *The undesirability of the accumulation of wealth.*
- *The elimination of all kinds of economic exploitation.*
- *The removal of grave disparities in the economic conditions of individuals, thus eliminating class conflicts.”*

The main means of obtaining these objectives are given below:

1. All Earnings must be by Halaal (lawful) means.

All earnings must be *halaal* (lawful). The Holy Prophet (S.A.W.) said:

“Any servant (of Allaah) earns unlawful earnings and out of it spends as charity in the way of Allaah, that will not be accepted as such; if he spends on his person and family that will be devoid of blessings; if he dies leaving it behind him that will be a provision for his journey to Hell. Surely Allaah does not obliterate evil with evil but by good actions; foul does not remove filth.”

“Fear God and be moderate in your pursuit of wealth: take only that which is allowed and leave that which is forbidden.”

2. The Laws of Miiraath (inheritance)

Islam lays down specific rules regarding the division of property of a deceased person by his family. These rules ensure that a deceased person’s wealth is not concentrated in the hands of one or two persons but rather is spread among certain specified members of his the deceased family. This has been discussed in Section 28 of this book.

3. The Payment of Zakaat - The Poor Rate

This has been dealt with in Section 13 of this Book.

4. Distribution of Sadaqah – Optional Charity

Sadaqah is any voluntary charity given after a person has paid **Zakaat**.

Muslims are encouraged to give charity over and above **zakaat** as this will bring additional blessings. Such charity may be given for example for the construction of **masaajid** and educational institutions, health centres etc.

5. The Prohibition of Riba (Interest)

Islam allows one to increase one's capital by means of trade as Almighty Allaah says in Al Qur'aan:

*“O you who believe, eat not up your property among yourselves
in vanities, but let there be amongst you traffic and trade by mutual good-will....”* Ch.
4 V. 29

However, usury (interest) in any form is prohibited, as the the following verse of Al Qur-aan clearly shows:

*“O ye who believe! Devour not Usury, doubled and multiplied: but fear God; that ye
may (really) prosper.”* Ch. 3 V. 130

The concept here is that a person must work in order to earn income, or if he invests money in a business, share the loss or profit as the case may be. . This is not the case when a person lends money and earns an income (by way of interest) without bearing any risk.

6. Natural Resources

All natural resources, whether on land, sea or air, belong to the people as a whole and must therefore be used for their benefit.

7. Other Means

In addition, according to **Shariah** (Islamic Law) :

- Hoarding is prohibited.
- The seller must advise the prospective purchaser in advance of any defects in the merchandise.
- Traders must be truthful.
- The employer must pay the employee such a wage as would enable him to enjoy

“at least moderately good food”.

- The employer must not overburden his employee with labour.
- Employees must be sincere to their employers.
- Begging is prohibited.
- Bribery is prohibited.
- Payment in advance is prohibited except under certain special conditions.
- Giving short weight is prohibited.
- All types of games of chance and gambling are prohibited (See Section 14).

From the above you will agree that the Islamic economic system originates from Allaah Himself. It is therefore left to those in power and authority to institute this system in the interest of humanity as a whole.

35 THE MASJID (MOSQUE)

“To God belong the East and the West: whithersoever ye turn, there is the presence of God. For God is All-Pervading, All-Knowing.”

Al Qur’aan Ch. 2 V. 115

“The world, the whole of it, is a masjid.”

The Holy Prophet Muhammad (S.A.W)

“*Masjid*” is an Arabic word, the plural of which is *masaajid*. The *masjid* is the congregational place of worship and prayer for Muslims. It is easily recognisable by the following external features: the dome (rounded structure on the roof) and at least one minaret.

A Muslim can offer *salaat* (prayer) anywhere as long as the place is clean, except in the following places: churches, graveyards, synagogues, slaughter-houses, public roads, toilets, above the Ka’aba, buildings housing animals and beasts, places containing dung, etc.

The *masjid*, while essentially a place for worship, is also the centre of all activities of the Muslim community: meeting place, school etc. The further one lives from the *masjid*, the more blessings one obtains for going to pray in it, and the one who walks also obtains more blessings than the one who rides or drives.

Before leaving for the masjid the following du’a (supplication) should be made:

Allaahummaj ‘al fee qalbee nuuran wa fee lisaanee nuuran. Allaahummaj ‘al fee sam’ee nuuran wa fee basaree nuuran, waj’al min khalfee nuuran wa min amaanee

nuuran, waj'al min fauquee nuuran, wa min tahtee nuuran. Allaahumma 'atinee nuraa.

“O Allaah, make light in my heart and light in my tongue. Allaah, make light in my ear and light in my eye. Make light behind me, and light before me, and light above me, and light beneath me. O Allaah, bestow light upon me”.

On reaching the *masjid*, one should enter with one's right foot first, saying:

“Allaahummaf firlii dhunuubi waftahtah-lii-abwaaba rahmatika.”
“O AllaaH! Forgive me my sins and open for me the doors of Thy Mercy”

One should proceed to the front row if it is not filled. (Those who fill the front row receive more blessing than those who are in the second, and those in the second more than those in the third). In making one's way to the front row, however, one should not cross over others. Neither should one cross in front of a person who is performing *salaat*.

Upon taking a suitable place in a row one should read two *rakaats Tahiyyaat-ul Masjid*. While waiting for the *Adhaan* to be called, or the *Fard Salaat* to commence, one should not be engaged in idle talk.

There are no reserved places in a *masjid* and the devotees arriving early should fill the first rows. Those coming later, whatever their position or status, must remain in the last rows.

A *musallee* (worshipper) should not occupy the same place in the *masjid* every time he visits it to perform his *salaat*. Rather, he should endeavour to read *salaat* in different places, as on the Day of Judgement each place will testify on the *musallee's* behalf. Nor should a *musallee* stretch his feet in the direction of the Ka'aba. If for some reason he has to keep his feet outstretched, he should turn it slightly sideways.

It must be remembered that one of the main objectives in performing *salaat* in *Jamaat* (congregation) is for the reason that Muslims may get to know one another and discuss their problems. After the *salaat* therefore one should spend a few minutes greeting others and enquiring of their welfare before leaving. If one does not see a member of the congregation for a few days, enquiries should be made as to the person's welfare.

Finally, one should leave the *masjid* with the left foot first and make the following *du'a*:

“Allaahummagh fir lii dhunuubii waftah lii abwaaba fadlika”

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“O Allaah! Forgive me my sins and open for me the Gates of Thy Bounty. ”

36 ISLAMIC CELEBRATIONS AND OCCASIONS

**“Say: ‘In the Bounty of God, and in His Mercy, - in that let them rejoice’:
that is better than the wealth they hoard.”**

- Al Qur’aan Ch. 10 V. 58

Islamic Festivals

There are two religious celebrations in Islam namely *Eid-ul-Fitr* and *Eid-ul-Adha*. In addition a number of religious occasions are observed. Brief details of the two celebrations and of some of the special occasions are given below.

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

Eid-ul-Fitr marks the end of the month of compulsory fasting in Ramadaan, the ninth month in the Islamic calendar (See Section 19 of this Book). It is celebrated on the first day of *Shawwaal*, the month immediately after Ramadaan.

Eid-ul-Fitr is essentially a day of thanksgiving on which Muslims thank Almighty Allaah for having afforded them the opportunity of fasting during the month of Ramadaan and benefiting from the many blessings that can be derived by fasting and performing other acts of worship during that blessed month.

Muslims offer their gratitude to Almighty Allaah on the occasion by offering a special prayer shortly after sunrise or as early as possible thereafter. The prayer is followed by an appropriate *Khutbah* (sermon) by the Imaam. The scenes in the various immediately after the special prayer is a mixture of joy and sorrow: joy in that one is happy that one has been able to fulfil the commands of one’s Lord; sorrow in that one does not know whether one would be privileged to observe another Ramadaan.

After the special prayer and *Khutbah* members of the congregation return to their respective homes and the rest of the day is spent in either entertaining family and friends or visiting them or a combination of both.

An essential feature of the celebration is the paying of *Sadaqa-tul-Fitr*, which is a special poor-rate payable by those who are in possession of the nisaab (See Section 13 entitled *Zakaat*). This must be done by such persons not only on their own behalf, but also on behalf of those dependent on them. *Sadaqa-tul-Fitr* is distributed to the less fortunate members in the society so that they too can celebrate the occasion appropriately. It should accordingly preferably be paid before the special *Eid-ul-Fitr* prayer.

Eid-ul-Adha (The Festival of the Sacrifice)

Eid-ul-Adha commemorates the occasion on which Almighty God commanded Prophet Ibraahiim (Abraham) (A.S.) in a dream to sacrifice that which he loved most. Prophet Ibraahiim (A.S.) was then about eighty years old at the time and had, with the permission of his first wife Sarah, married Hagar who had give birth to a son, Ismaa'iil (A.S.).

Prophet Ibraahiim (A.S.) knew that Almighty God meant he should sacrifice young Ismaa'iil A.S., as he loved his (then) only son above all things. However, as one who had absolute faith in his Creator, he had no hesitation in deciding to carry out Almighty God's command. He accordingly told young Ismaa'iil (A.S.) of his dream. Young Ismaa-iil (A.S.) also had a firm belief in Almighty God and so told his father to do as he had been commanded. Ismaa'iil (A.S.) however asked his father to tie him so that he would not be able to move and to blindfold him when the knife was being directed to him. Prophet Ibraahiim (A.S.) did as requested and, closing his eyes, plunged the knife into what he thought was his son's heart. When he opened his eyes he found, to his utter surprise and of course happiness, that God had replaced his beloved son with a sheep.

The event is marked every year on the 10th. of Zil Hajj, the last month of the Islamic calendar. It coincides with the ***Hajj*** (Pilgrimage to Makkah) and part of the ***Hajj*** rites include sacrificing an animal (in case of a sheep or goat) or joining with six others in sacrificing a cow or camel.

Those who do not perform the ***Hajj*** must go to the ***masjid*** after sunrise to read a special congregational prayer, which is followed by an appropriate ***Khutbah*** (sermon). Such persons must also make the animal sacrifice, if they are liable to pay ***Zakaat*** (See Section 13).

The meat of the animal should be disposed of as follows: one third for one's self, one-third for one's family and friends, and one third for the poor. However, if one wishes, one may distribute all the meat..

It must be pointed out that animal sacrifice is not an end in itself as God says in Chapter 22 Verse 37 of Al Qur'aan:

“It is not their meat nor their blood that reaches God: It is your piety that reaches Him: He has thus made them subject to you, that ye may glorify God for His Guidance to you..”

Islamic Occasions

‘Aqiqah

(See Section 24- At Birth)

Aashuuraa

The 10th of Muharram, (the first month of the Islamic calendar), is known as *Aashuuraa*. Many important events took place on this date over the many thousand of years the world has been in existence. Some of these are give below:

1. Almighty Allaah created the world.
2. The first rains fell from Heaven.
3. Almighty Allaah's first Mercy and Blessings descended from the heavens.
4. Prophet Adam (**A.S.**) was created and his repentance accepted.
5. Almighty Allaah saved Prophet Nuuh (Noah **A.S.**) and his companions in the Ark.
6. Prophet Ibraahiim (Abraham **-A.S.**) was saved from the fire.
7. Prophet Sulaiman's (Solomon **-A.S.**) kingdom was restored to him.
8. Prophet Daaoud (David **- A.S.**) was forgiven his sin.
9. Almighty Allaah caused the Red Sea to be divided so that Prophet Musa (Moses-**A.S.**) could cross it and thus be saved.
10. Prophet Iisaa (Jesus **-A.S.**) was born and was also physically taken up to heaven.
11. Imaam Hussain (**R.A.**), grandson of the Holy Prophet Muhammad (**S.A.W.**), was martyred in the Battle of Karbala.

The night of *Aashuuraa* is also one of the sacred nights in Islam during which a believer's prayer is granted. Accordingly, the whole night, or at least part of it, should be spent in performing extra acts of worship. The opportunity should be taken during the day to give charity, feed the poor and needy, and to visit the sick.

Nafl (voluntary) fast should be kept on the 9th. and 10th. or the 10th. and 11th. of the month.

Milad-un-Nabi (Birthday of the Holy Prophet Muhammad –S.A.W.)

This falls on the 12th. of *Rabi-ul-Awwal*, the third month of the Islamic calendar, and is also the same date on which the Holy Prophet (**S.A.W.**) died some sixty three year later. The occasion is observed by reciting verses of Al Qur'aan and explaining them, relating the life of the Holy Prophet (**S.A.W.**) in prose and in verse forms, and sending peace and blessings on him.

The *Milad-un-Nabi* is celebrated in the vast majority of masaajid in the country and indeed throughout most of the Muslim world. In order to facilitate the many persons who would want to attend more than one function, celebrations are generally held in different *masaajid* on different days and are spread over the entire month.

The *Milad-un-Nabi* has served, and is still serving, as an important means of educating the Muslim community on the tenets of Islam and on bringing its members together.

Mir'aaj-un-Nabi (Ascension of the Holy Prophet Muhammad- S.A.W.)

This falls on the 27th. Rajab, the seventh month of the Islamic calendar. It marks the occasion when the Holy Prophet (S.A.W.) was called to the Presence of God (he did not actually see Him) and was given a number of gifts. The main gift was *salaat* or prayer at five prescribed times daily This occasion is celebrated in a manner similar to that of Milad-un-Nabi, as described immediately above.

Shab-e-Baraat

This is also one of the sacred nights in Islam during which a believer's prayer is accepted. It falls on the 15th. of *Shabaan*, the eighth month of the Islamic calendar.

Shab-e-Baraat is the night on which, among other things:

- Allaah's Mercy descends,
- Allaah's Rewards and Sustenance are distributed,
- Lives are lengthened or shortened,
- Allaah pardons those who ask for pardon and accepts the repentance of those who repent.

However, it must be mentioned that, in a tradition, the Holy Prophet Muhammad (S.A.W.) said that all believers, except those who fall under the following classes, will be forgiven:

- a. the magician,
- b. the drunkard,
- c. the confirmed adulterer,
- d. those who violate relationships,
- e. those who disobey their parents,
- f. the backbiters, and
- g. the misers and malicious persons (that is,,those who do not speak to a brother Muslim for more than thre days)..

The whole night should be devoted to prayer, reading Al Qur'aan etc. *Du'a* (supplication) should also be made for the souls of deceased persons, preferably at the cemeteries.

The Holy Prophet Muhammad (S.A.W.) specially recommended voluntary fast be kept on this day.

Laila-tul-Qadr (The Night of Power)

This is also one of the sacred nights in the Islamic calendar and is the one in which the first revelation of Al Qur'aan was made to the Holy Prophet Muhammad (S.A.W.). It falls on the 27th. of Ramadaan, the month of compulsory fasting.

Almighty Allaah says in Chapter 97 of Al Qur'aan that this night is better than (praying) a thousand months. Thus many persons spend the whole, or a great part of the night, performing extra acts of devotion such as offering additional prayers and reading Al Qur'aan either in the *masajid* or in their homes.

Qur'aan Kwaneel/Moulood Functions

Such functions are held to thank Almighty Allaah for any of a number of reasons, for example: recovery from illness, success in a particular endeavour, achieving promotion, passing examinations etc.

Family and friends are invited to join in the reading of Al Qur'aan and the singing of *Hamds* (songs praising Almighty Allaah) and *Qaseedas* (songs depicting events in the life of the Holy Prophet Muhammad S.A.W.). Addresses are also given on aspects of the faith suitable to the occasion. Meals or light refreshments are served at the end.

These functions are observed as the need dictates and serve as an important medium for promoting the religion and fostering brotherhood.

“Forty Days”

Such functions are held to commemorate to fortieth day of the demise of a person. Friends and relatives are invited to join in the recitation of Al Qur'aan and in supplication for the deceased. Talks appropriate to the occasion are also given.

These functions, like the *Milad* and *Mir'aaj* functions referred to above, also serve to remind the Muslim community of their obligations and to consolidate the community.

37 THE *KHULAFAA' UR RAASHIDUUN*

“God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion – the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace:...” Al Qur'aan Ch. 24 V. 55

The word “*Khaliifaa'* (plural *Khulafaa'*) is an Arabic word and was the title given to the early leaders of the Muslim community after the demise of the Holy Prophet Muhammad (S.A.W.). In the course of time, it eventually became the title given to the ruler of a Muslim State. The anglicised version of the word is “Caliph”.

The first four *Khulafaa'* were:

- a. Hazrat Abu Bakr *As-Siddique (R.A.)*
- b. Hazrat ‘Umar *Al-Faaruuq (R.A.)*
- c. Hazrat ‘Uthmaan *Al-Ghani (R.A.)* and
- d. Hazrat Ali *Assadullaah (R.A.)*.

They are called the ***Khulafaa’ Ur Raashiduun*** (the Rightly Guided Caliphs) because of certain ***Ahadith*** (sayings of the Holy Prophet Muhammad - *S.A.W.*). The Holy Prophet Muhammad (*S.A.W.*) emphasised their authority and importance when he said:

“I have put you on a way which is clear, and even its night is like an enlightened day. Nobody will deviate from that way, after me, but a doomed person. You would come across with differences after me. But you should stick to my Sunnah (ways) and the Sunnah of my Rightly Guided Khulafaa’ (successors). Hold to those ways with your teeth (that is, be firm on them), and follow them (that is, Muslim rulers) even though your ruler (that is, Muslim ruler) is a black slave because a believer is like a camel whose nose has been tied, therefore he is obedient to one who holds him.”

The ***Khulafaa’ Ur Raashiduun*** head the list of persons known as ***Al Asharatul Mubashshiriin*** (The Blessed Ten). These were the ten persons who were given the good news by the Holy Prophet (*S.A.W.*), while yet alive, that they would enter Paradise.

The ***Khulafaa’ Ur Raashiduun*** were all very early followers of the Holy Prophet (*S.A.W.*), very pious, simple in their ways, well-versed in Islam, and approachable by members of the community. The message of Islam spread very far during their terms of office. They also introduced a number of innovations in Islam which have been followed by the Muslim community over the centuries, for example:

- Hazrat Abu Bakr (*R.A.*), at the constant urgings of Hazrat ‘Umar (*R.A.*), arranged for Al Qur’aan to be collected in book-form;
- Hazrat ‘Umar (*R.A.*) introduced the ***Taraweeh salaah*** in congregation and the Islamic calendar, and
- Hazrat ‘Uthmaan (*R.A.*) introduced the second ***adhaan*** (call to prayer) for the ***Jumu'a salaah***.

Some very brief information is given below on the ***Khulafaa’ Ur Raashiduun***.

HAZRAT ABU BAKR AS-SIDDIQUE (R.A.)

“Abu Bakr’s name shall be called out from all the gates of paradise and he will be the first person of my Ummah (people) to enter it.” The Holy Prophet Muhammad (*S.A.W.*)

Hazrat Abu Bakr ***As-Siddique (R.A.)*** was about two and one half years younger than the Holy Prophet (*S.A.W.*). He was named Abdul Ka’aba (Servant of the Ka’aba) by his parents. On accepting Islam from his close

friend, the Holy Prophet (S.A.W.), however he was given the name Abdullah by the Holy Prophet (S.A.W.). However, he is known in Islamic history by his patronymic name: Abu Bakr.

Hazrat Abu Bakr (R.A.) was the first adult male and the third person to accept Islam. A rich merchant, he spent generously in the cause of Islam, purchasing slaves and freeing them and contributing towards various expeditions. It was his money that was used by the Holy Prophet (S.A.W.) to purchase the parcel of land in Madinah on which the first masjid was constructed after the Holy Prophet (S.A.W.) migrated to that city. And when the Holy Prophet (S.A.W.) made an appeal for funds to support the Battle of Tabuuk, Hazrat Abu Bakr (R.A.) donated all his remaining possessions to the cause. Asked then by the Holy Prophet (S.A.W.) what he had left for his family, he replied: “*Allaah and His Messenger.*”

Hazrat Abu Bakr (R.A.) was given the title of “*As-Siddique*” (the Most Truthful and Sincere person) by the Holy Prophet (S.A.W.). He was given this title when, on the morning after the Holy Prophet’s *Mir’aaaj* (Ascension to Heaven) he was told by the enemies of Islam that the Holy Prophet (S.A.W.) said he had been called to the Heavens by Almighty Allaah the night before and had spoken with Him. On hearing this from the opponents of the Holy Prophet (S.A.W.), he expressed full confidence in the Holy Prophet’s statement although he had not yet met him.

Hazrat Abu Bakr (R.A.) had the distinction (during the Holy Prophet’s lifetime), among others, of;

- being the person who accompanied the Holy Prophet (S.A.W.) on the *Hijrah* (migration),
- being chosen by the Holy Prophet (S.A.W.) to lead the first *Hajj* by the Muslims, and
- being selected by the Holy Prophet (S.A.W.) to lead the *salaat* (prayer) when the Holy Prophet (S.A.W.) was unable to do so due to illness.

In light of the above it was not surprising that he was chosen to lead the Muslims on the death of the Holy Prophet (S.A.W.).

Islam was still in a stage of infancy stage when the Holy Prophet (S.A.W.) passed away. Hazrat Abu Bakr (R.A.) had therefore to face a number of serious threats to the young religion: such as:

- rebellious movements,
- persons claiming to be prophets, and
- the refusal by some to pay the *Zakaat* (Poor-rate).

He, however, successfully overcame these problems and was not only able to consolidate and strengthen the Muslim community but also to start the spread of Islam to other countries such as Iraq and Syria.

Hazrat Abu Bakr (**R.A.**) led the Muslim community for two years and three months until his demise on the 22nd. **Rabi-ul-Akhir** 13 **A.H.**(634 C.E.) at the age of sixty three. Such was his humility and simplicity that, when on his death-bed, he directed that:

- whatever he owned be sold and the public treasury be re-imbursed with the full amount of the salaries he had received while he was **Khalifaa'**, and
- no new cloth should be purchased in which to bury him, but rather the sheet which he used to cover his body be washed and used for that purpose.

Hazrat Abu Bakr (**R.A.**) has the distinction, among others and in addition to those mentioned above, of being:

- buried next to the Holy Prophet (**S.A.W.**);
- the first person to exercise "**Ijtihad**" (the personal judgement of a jurist);
- the first **Khalifaa'** in Islam; and
- the one who agreed, and caused his decision to be implemented, to have Al Qur'aan compiled in book-form (See Section 7 entitled Al Qur'aan).

HAZRAT 'UIMAR AL FARUUQ (R.A.)

"Among the nations before your time there have been inspired people (who were not prophets), and if there is one among my people he is 'Umar." (The Holy Prophet Muhammad -**S.A.W.**)

Hazrat 'Umar (**R.A.**) succeeded Hazrat Abu Bakr (**R.A.**) on the latter's demise.

Hazrat 'Umar (**R.A.**) had accepted Islam in the sixth year of the Holy Prophet's mission. He was then about thirty three years. A trader, and of noble birth, he was noted for his skill in all the arts of warfare and for his oratory. Prior to his acceptance of Islam, the small Muslim community had to hide in order to practise their religion. In addition, they were subjected to harassment and hostile treatment by the idol-worshippers, including Hazrat 'Umar (**R.A.**) himself.

Immediately after accepting Islam, Hazrat 'Umar (**R.A.**) requested the Holy Prophet (**S.A.W.**) to proceed to the Holy Ka'aba with some other Muslims and lead the **salaat** there. The Holy Prophet (**S.A.W.**) did so without any interference from the idol-worshippers as they were afraid of Hazrat 'Umar (**R.A.**). As a result of this the Holy Prophet (**S.A.W.**) gave Hazrat 'Umar (**R.A.**) the title of "**Al-Faaruuq**", that is, "**one who distinguishes between right and wrong**".

Hazrat 'Umar (**R.A.**) had been a rich businessman at the time he accepted Islam but spent most of his wealth in the cause of Islam. He lived a very simple life and wore patched garments, and would receive ambassadors and Heads of state in such attire. An example of his simplicity was when he entered the City of Jerusalem, at the request of the Christian Patriarch of the City, to receive its surrender. On this occasion he set off from

his capital with one attendant and a camel. Both took turns in riding the camel. When the time came to enter the City it was the attendant's turn to ride. The attendant requested the *Khaliifaa*' to ride instead pointing out that it would be inappropriate for the ruler of a country to walk while his attendant rode. The *Khaliifaa*' however refused to ride the camel as a matter of principle. They entered the City with the attendant riding the camel and the *Khaliifaa*' trotting alongside. All thought the person on the camel was the *Khaliifaa*'.

In keeping with the tenets of Islam Hazrat 'Umar (**R.A.**), in the treaty signed with the Patriarch of Jerusalem, guaranteed, among other things:

- the security of their "churches and crosses";
- that all places of worship would remain intact;
- that the inhabitants would be free to practise their religion; and
- that no one would be persecuted for his religious beliefs.

Hazrat 'Umar (**R.A.**) was very concerned about the poor and the needy, and patrolled the streets at night with bags of supplies on his back to fulfil the needs of the poor. He worked in the day as a labourer, and carried out the duties of *Khaliifaa*' in the night. While carrying out his official duties in the night he would burn oil from the *Bait-ul-Mal* (Public Treasury) but as soon as he finished these duties he would put the light out.

The Muslim empire expanded greatly under Hazrat 'Umar's rule. The two great empires of the time, the Persian and the Byzantine, as well as a number of countries came under Muslim rule during his term of office of ten years and six months. He passed away on the 1st. Muharram 23 **A.H.** (643 C.E.) at the age of sixty one.

HAZRAT 'UTHMAAN AL-GHANI (R.A.)

"Every Messenger of Allaah shall have a companion in Paradise and my close associate in paradise shall be 'Uthmaan bin 'Affaan (son of 'Affaan)."

Hazrat 'Uthmaan (**R.A.**) succeeded Hazrat 'Umar (**R.A.**) as *Khaliifaa*'.

Hazrat 'Uthmaan was six years younger than the Holy Prophet (**S.A.W.**) and was the fourth person to accept Islam. He did so at the hands of Hazrat Abu Bakr (**R.A.**), his close friend. He was one of the few persons at that time who could read and write and thus would, with a few others, record the Divine revelations which were received by the Holy Prophet (**S.A.W.**) over a the period of twenty three years.

Hazrat 'Uthmaan (**R.A.**) had the distinction of being married to two of the daughters of the Holy Prophet (**S.A.W.**). He was first married to Lady Ruqayyah and, after her death, to Lady 'Umm Khulsum (**R.A.**). Hence he was called "*Dhun-nurain*" (the man with two lights).

Hazrat 'Uthmaan (**R.A.**) also had the distinction of migrating twice for the sake of his religion. He and his wife Lady Ruqayyah (**R.A.**) were among the first batch of persons

who migrated to Abyssinia in order to avoid persecution. There they were given protection by the Christian Negus (King). They returned to Makkah after a few years when they heard that the Makkans had accepted Islam. However, when they found this to be untrue they had to migrate again, this time to Madinah.

Hazrat ‘Uthmaan (**R.A.**) was a wealthy merchant and spent generously in aiding the poor and needy. He continued to do so after his acceptance of the new faith and, in addition, gave generous donations to the various causes associated with propagating Islam. After his conversion he freed a slave every Friday. When money was needed to purchase an additional parcel of land in order to extend the *Masjid (Al-Nabawi)* in Madinah he had no hesitation whatsoever in providing the necessary funds. He also established the first trust in Islam when he bought a well in Madinah from a Jew and donated it to the community so that they would obtain water free of charge.. As a result of his benevolence he was given the title of *Al-Ghani* (the Generous)

Perhaps the most significant contribution made by Hazrat ‘Uthmaan (**R.A.**) was his decision, while *Khaliifaa*, to have made a number of copies of Al Qur’aan, as compiled by Hazrat Zaid bin Thabit on the instructions of the first *Khaliifaa*. These copies were then sent to different parts of the Islamic world in order to ensure that there was uniformity in this sacred text (See Section 7 of this Book). He achieved fame as “*Jami’ul Qur’aan*” that is, “The Compiler of Al Qur’aan” because of this great service.

Hazrat ‘Uthmaan (**R’A.**) was a very pious, quiet, soft-spoken person who took pleasure in performing chores around the house. He would think of death very often and weep. He passed away at the age of 82 on the 16th. Zil Hajj 35 **A.H.** (656 C.E.)

HAZRAT ALI ASSADULLAAH (R.A.)

“You are unto me as Aaron (Haruun) was unto Moses (Musa) except that there will be no prophet after me.”

(The Holy Prophet Muhammad - **S.A.W**)

Hazrat Ali (**R.A.**) was the first cousin of the Holy Prophet (**S.A.W.**). His father was Abu Talib, the paternal uncle of the Holy Prophet (**S.A.W.**). He was thirty years younger than the Holy Prophet (**S.A.W.**).

The Holy Prophet (**S.A.W.**) had lived with Abu Talib for seventeen years, that is, from the age of eight when his grandfather passed away until he married Lady Khadijah (**R.A.**). Abu Talib held an important position in the community and had many children. He was of limited means. Therefore, shortly after the birth of the child Ali (**R.A.**), the Holy Prophet (**S.A.W.**) and Lady Khadijah (**R.A.**) adopted the young child and brought him up as one of their own children.

Being brought up in the household of the Holy Prophet (**S.A.W.**) had, as could be expected, a profound and lasting effect on the young child. He acquired many of qualities

of the Holy Prophet (S.A.W.) which served him in good standing throughout his life. It was not surprising therefore that young Ali was the first child, and the second person (after Lady Khadijah -R.A.) to accept Islam. Hazrat Ali (R.A.) was well versed in many of the disciplines of warfare and was, among other things, a skilled wrestler and a noted warrior. He fought with distinction in many battles. As a result of his prowess on the battlefield he was called “*Assadullaah*” (the Lion of Allaah).

Hazrat Ali (R.A.) was a poor person and earned his livelihood by working as a labourer. He would draw water from wells for others and carry the water, if required, to various persons’ homes or fields. It was not unusual for him and his family to go without a meal for days.

In spite of his poverty however Hazrat Ali (R.A.) was always willing to share whatever little he had with those less fortunate than himself. On one occasion as a young man he had earned some money by irrigating a field for someone. He bought some barley with the money, and divided it into three parts so that it could be cooked on three separate occasions. He cooked the first part and was about to partake of the meal when a beggar came seeking some food. Hazrat Ali (R.A.) gave all the cooked food to the beggar. He then cooked the second part and was about to partake of it when an orphan came seeking food. Hazrat Ali (R.A.) gave all of the second part to the orphan. Finally, he cooked the third, and last, portion of the barley and was about to eat it when a non-Muslim came seeking food. Again, Hazrat Ali (R.A.) gave all to the hungry man.

The Holy Prophet (S.A.W.) had a great deal of confidence in Hazrat Ali (R.A.). This is shown by the fact that on the eve of the Holy Prophet’s *Hijrah* (migration to Madinah) he left Hazrat Ali (R.A.) in Makkah to return the valuables which many of the Makkans had left with him for safe keeping.

Hazrat Ali (R.A.) was married Lady Faatimah (R.A.), one of the daughters of the Holy Prophet (S.A.W.) The Holy Prophet’s progeny is descended from this marriage. Hazrat Ali’s two sons, Imams Hassan and Hussain (R.A.), were martyred, the latter at the Battle of Karbala.

Hazrat Ali (R.A.) succeeded Hazrat ‘Uthmaan as *Khaliifaa*. During the four years and nine months that he served in this position, he was faced with many internal problems, some of which had begun during the term of office of his predecessor. In spite of these problems however he was able to shine as a brilliant administrator. In addition he was a learned jurist, a scholar of Islam, a *Haafiz*, a brilliant orator and a writer. In addition, he had the distinction of being appointed as *Qadi* (judge) by the Holy Prophet (S.A.W.) during the latter’s lifetime.

Hazrat Ali (R.A.) was called to Almighty Allaah on the 21st. of Ramadaan 40 A.H. (661 C.E.) at the age of sixty-three years. His *Khilaafaah* (Caliphate) lasted four years and nine months.

38 AL-ASHARATUL MUBASH-SHIRIIN

The ten persons who are assured of entering paradise

The companions of the Holy Prophet Muhammad (S.A.W.), especially the very early converts, suffered untold hardships because of their acceptance of the noble Prophet's message. Many were disowned by their immediate families and relatives, ostracised by their tribes, physically and mentally abused, and boycotted in their business activities. Notwithstanding these hardships, they persevered in their belief. In fact these adversities made them proud to be Muslims.

Al Qur'aan testifies to the fact that the companions of the Holy Prophet (S.A.W) stand higher in rank than other followers. The following is one of the many verses in this connection:

“...Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has God promised a goodly (reward). And God is well acquainted with what ye do.” (Ch. 57 V. 10)

The Holy Prophet (S.A.W) gave the good news of their attaining paradise to ten persons during their lifetime. In this connection 'Abdur Rahman bin 'Auf (R.A.) reported that he (the Holy Prophet – S.A.W.) said:

“Abu Bakr will go to Paradise, 'Umar will go to Paradise, 'Uthmaan will go to Paradise, 'Ali will go to Paradise, Talha will go to Paradise, Zubair will go to Paradise, 'Abdur Rahman bin 'Auf will go to Paradise, Sa'd bin Abi Waqqas will go to Paradise, Said bin Zaid will go to Paradise and Abu 'Ubaidah bin al-Jarrah will go to Paradise.”

The above-mentioned companions of the Holy Prophet (S.A.W.) are known as “*Al Asharatul Mubash-shiriin*” (the ten persons who are assured of entering Paradise). The first four mentioned are of course the well-known *Khulafaa' ur Raashiduun* and some details of their lives have been given in the previous Section. Brief notes on the remaining six are given below.

Hazrat Talha Bin 'Ubaidullah (R.A.)

Hazrat Talha (R.A.) took part in all the expeditions led by the Holy Prophet (S.A.W.) except the Battle of Badr. (He could not take part in that Battle because he and another person had been sent by the Holy Prophet (S.A.W.) on a special mission. During the Battle of Uhud several companions were killed protecting the Holy Prophet (S.A.W.), who was wounded while the Muslims were in temporary retreat. Hazrat Talha (R.A.) eventually took on this task and as a result he lost two fingers and received twenty wounds.

Hazrat Zubair bin Al-Awwan (R.A.)

Hazrat Zubair (R.A.) took part in all the battles led by the Holy Prophet (S.A.W.). He wore a yellow turban during the Battle of Badr. It is reported that the Holy Prophet (S.A.W.), on seeing him thus, said that the angels were descending in the form of Hazrat Zubair (R.A.).

Hazrat ‘Abdur Rahman bin ‘Auf (R.A.)

Hazrat ‘Abdur Rahman (R.A.) fought in many battles. He received twenty-one wounds in the Battle of Uhud and was so severely wounded in his foot that he limped for the rest of his life. He also successfully led the Muslim army against the Christian Governor of Domatul Jundal.

Hazrat Sa’d bin Abi Waqqas (R.A.)

In the early days of Islam the Muslims were severely persecuted for their beliefs by the Makkans and had to hide to perform their salaah. On one occasion the Holy Prophet (S.A.W.) was leading a group of Muslims, which included Hazrat Sa’d (R.A.), in salaah in a secluded valley when some Makkans appeared and started to abuse them. A scuffle then ensued during which Hazrat Sa’d (R.A.) threw the head of a camel at one of the unbelievers. The head struck the unbeliever, causing blood to flow. This incident was the first in which a Muslim caused blood to flow in the cause of Islam.

Hazrat Sa’id bin Zaid (R.A.)

Hazrat Sa’id (R.A.) was among the first set of Muslims to migrate to Madinah. He took part in all the battles led by the Holy Prophet (S.A.W.) except the Battle of Badr (he and Hazrat Talha bin ‘Ubaidallah -R.A.- having been sent on a scouting mission). He continued to serve Islam after the death of the Holy Prophet (S.A.W.). He was part of the army under the command of Khalid bin Walid who defeated the Byzantine army at Ajnadayn in 13 A.H. He also took part in the Battle of Yarmook in 13 A.H.

Hazrat Abu ‘Ubaida bin al-Jarrah (R.A.)

Hazrat Abu ‘Ubaida (R.A.) fought in many of the Battles led by the Holy Prophet (S.A.W.) and continued to serve in the Muslim army during the Khilaafat of Hazrat Abu Bakr Siddique (R.A.) and Hazrat ‘Umar (R.A.). During the Battle of Badr most of the enemy avoided facing him but there was one person who made every effort to confront him. Hazrat Abu ‘Ubaida (R.A.) tried for a long time to elude that person but after a while could no longer do so. They stood face to face ready to battle. Hazrat Aabau ‘Ubaidah (R.A.) struck one blow at the man’s head, cutting it off completely.. The enemy was his own father who was still a pagan and an enemy of Islam.

39 *BID'AH* - Innovation in religion

Let us think

The average Muslim is given the impression that the word “*Bid’ah*” (plural *Bid’aat*) means an act or practice that is entirely against the teachings of Islam. Nothing can be further from the truth. The word is Arabic in origin and literally means “innovation”. In the Islamic sense it means innovation in religion. However, innovation can be either good or bad.

Let us see whether there is provision for innovation in Islam.

We all accept that Almighty Allaah:

- created the universe and all that is in it,
- chose man as His vice-gerent or representative on earth,
- sent books and prophets for the guidance of man from time to time, and
- sent Al Qur-aan as the Final Revealed Message and the Holy Prophet Muhammad (S.A.W.) as the “Perfect Exemplar”.

In Al Qur-aan and the *Ahadith* (sayings and practices of the Holy Prophet Muhammad (S.A.W.)) must therefore be found guidance or rules for the conduct of man for all times and in all aspects of his life.

Now, any law promulgated may be either:

- A specific in nature, going into great detail, or
B general in nature, allowing for changes to suit time and place as long as the principles are not broken.

If we take the view that as Muslims we must literally follow the Holy Prophet (S.A.W.) in every detail in every aspect of his life (as he is the “Perfect Exemplar”) then, among other things, we must eat the same types of food which he ate, wear clothing of the same materials which he wore, and travel by the same means of transport which he used. I submit it would be illogical to adopt this view as it would be impracticable.

We therefore have to take the second view, that is, that the laws are general in nature and can be adjusted to suit time and place so long as the principles are not broken. To illustrate, Islam requires that certain parts of a person’s body should be covered except in certain circumstances. The important point here is the covering of the parts. Whether we use the type of material used by the Holy Prophet (S.A.W.) or some other material such as polyester, which was not yet developed, is not pertinent. What is pertinent is that the relevant parts of the body are covered with material which is not prohibited.

Let us now remind ourselves of the main sources of *Shariah* (Islamic Law) as given in

Section 4 of this Book. These are repeated below for ease of reference:

Primary:

- Al Qur-aan, and
- **The Sunnah**, that is, the sayings and actions of the Holy Prophet Muhammad (S.A.W.).
-

Secondary:

- **Ijma** – Consensus of opinion (of the Islamic Scholars)
- **Qiyas** – Analogy
- **Istihsaan** – Public interest
- **‘Urf** – Custom.

In effect therefore when one is seeking guidance on any Islamic matter, one must first refer to Al Qur-aan. If guidance cannot be obtained therein then one must refer to the Sunnah. If guidance cannot be obtained in the Sunnah then one continues using the sources of Islamic Law until the matter is clarified.

Let us now look at an incident in the life of the Holy Prophet Muhammad (S.A.W.) which illustrates the procedure referred to in the previous paragraph. The King of Yemen sent a message to the Holy Prophet (S.A.W.) stating that he and his followers had accepted Islam and requested persons to teach the religion. The Holy Prophet (S.A.W.) appointed a group of persons for this purpose with Mu’adh bin Jabal as the **Amir** (leader). Before the group left on their mission the Holy Prophet (S.A.W.) asked Mu’adh bin Jabal on what he will base his judgements. Muadh replied that his judgement on any matter would be based on the contents of Al Qur-aan. The Holy Prophet (S.A.W.) then asked Mu’adh what he would use if he could not find the answer in Al Qur-aan. Mu’adh replied that he would refer to the **Sunnah**. The Holy Prophet (S.A.W.) continued his questioning by asking Mu’adh what he would do if he could not find an answer in the **Sunnah**. Mu’adh responded by saying that he would exercise **ijtihad**, that is, exert himself to form his own judgement. The Holy Prophet (S.A.W.) was pleased with this last reply and praised Almighty Allaah.

In paragraph 3 of Section 37 of this Book we quoted a **hadith** in which the Holy Prophet (S.A.W.) emphasized the importance and authority of the **Khulafaa’ ur-Raashiduun**. This **hadith** states in part:

“But you should stick to my Sunnah (ways) and the Sunnah of my Rightly Guided Khulafaa’

It is to be noted that after the death of the Holy Prophet (S.A.W.) the **Khulafaa’ ur-Raashiduun** introduced a number of **Bid’aat**. For example:

1. Hazrat Abu Bakr **As-Siddique (R.A.)** was responsible for the verses of Al Qur-aan being collected and compiled in book form;
2. Hazrat Umar (R.A.) introduced the Islamic calendar and **Taraweeh salaah** in

- congregation;
3. Hazrat Uthmaan (R.A.) made six copies of Al Qur'aan and had them distributed to different parts of the Muslim world to ensure there would be uniformity in the text; and
 4. Hazrat 'Uthmaan (R.A.) introduced the second *adhaan* in the *Jumu'a salaah*.

As regards the *Taraweeh salaah*, the following *hadith* is relevant:

Narrated Abu Hurairah (R.A.): Allaah's Apostle (S.A.W.) said: "Whoever prayed at night the whole month of Ramadaan with belief and a wish for reward for Allaah, then all his previous sins will be forgiven."

Ibn Shibaah (a sub-narrator) said:

"Allaah's Apostle (S.A.W.) died and the people continued observing that (that is, Nawaafil offered individually, not in congregation) and it remained as it was during the Caliphate of Abu Bakr and the early days of 'Umar's Caliphate." Abdur Rahmaan bin Abdul Qaarii said: "I went out in company of 'Umar bin Al-Khattaab one night in Ramadaan to the mosque and found the people praying in different groups: a man praying alone or a man praying with a little group behind him. So, 'Umar said: "In my opinion I'd better collect these (people) under the leadership of one Qaarii (Reciter) (that is, let them pray in congregation)". So he made up his mind to congregate them behind Ubaii bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked: 'What an excellent Bid'a (that is innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering'. He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night.

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Still on the question of the *Taraweeh* prayer, if one is to follow the *Sunnah* of the Holy Prophet (S.A.W.) fully in this matter, then one would:

- offer varying amounts of rakaats on different nights, and
- perform it for most of the month in one's home and in the early hours of the morning

From the preceding four paragraphs it is fair to assume that *bid'ah* is permissible in Islam as long as it does not violate the injunctions in Al Qur-aan and the *Sunnah*, and assists in the propagation of the faith.

The following extract from the book entitled "**The Excellence of the Objective in Celebrating the Birthday of the Noble Prophet (S.A.W.)**" by the well-known Muslim scholar and philosopher Imam Jalaluddin Al-Suyuti (translated from the Urdu version by Maulana Siddiq Ahmad Nasir) elucidates on the question of whether or not all bid'at are unlawful:

"His statement that the Milad Sharif can also not be Mubah because the Ijmaa' of the

followers of Islam is that anything that is a Bid'ah (innovation) in religion cannot be Mubah, is one that is not accepted. This is because Bid'at (innovations) are not classified only as Haraam or Makruuh, but they can also be Muubah as well as Manduub or Waajib. Imam al-Nawawi says in Tahdhiib al-Almaa wal Lugaat:

'Bidah in the Shari'ah is the invention of that which was not there in the period of the Messenger of Allaah (S.A.W.) and it is divided into two categories, HASANAH (or good) and QABIHAH (or evil).'

Sheikh Izzuddin Ibn Abdal-Al-Salaam writes in al-Qawaa'id :

'Bid'ah is divided into Waajib¹, Haraam², Maanduub³, Makruuh⁴ and Mubaah⁵. And the way to know to which category it belongs is to examine it together with the laws of Shari'ah.

If it falls in with the laws that deal with what is Waajib, then it is Waajib; if with those laws that deal with what is Haraam, then it is Haraam; if with the laws dealing with what is Manduub, then it is Manduub; if with the laws dealing with what is Makruuh, then it is Makruuh; if with the laws dealing with what is Mubaah, then Mubaah.'

"After this he went on to give examples of the five kinds of Bid'ah and wrote: 'As for Bid'ah that is Manduub, its examples are the setting up of inns and educational institutions and every good action which was not there in the first age. Among the latter are al-Taraawih, discussion on the intricacies of Tasawwuf and debates. And among these is the convening of assemblies for deduction of laws in connection with problems, providing that the motive thereof is to seek the pleasure of Allaah Ta-ala.'

"Al-Bahaiqi in Manqib al-Shafi'ii transmitted with his isnad (chain of narrators) from Imam al-Shafi'ii himself, that he said:

'The new things that are brought about are of two kinds. One kind is that which is brought about, inconsistent with something in the Qur'aan or the Sunnah or with some Athar or some Ijmaa'. This is the category of Bid'ah dalaalah (heretic innovation). The second thing is that which is brought about from good things which are not inconsistent with any of the above.'

Umar (R.A.) did say about standing in prayer in the month of Ramadaan: "What a good Bid'ah this is! Meaning that this is a new thing which was not there before and being a new thing it does not contradict anything that went before"
(End of extract)

Sufficient has now been written on this subject. I leave the reader to arrive at his or her own conclusion.

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|-----------------|---|
| 1 Waajib | An obligatory act, just below the status of <i>fard</i> (compulsory). |
| 2 Haraam | Forbidden. |

- 3 **Manduub** An act which is recommended.
 4 **Makruuh** An improper act.
 5 **Mubaah** An act which is permitted by Islamic law but which has no religious value.\

40 THE NUMBER FORTY

The number “forty” is perhaps the most oft-recurring number in Al Qur’aan, the **Ahadith** (sayings and practices of the Holy Prophet –S.A.W.) and **Seerah** (Life of the Holy Prophet –S.A.W.). The following are some instances:

Al Qur’aan

“And remember We appointed **forty nights** for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong.” Ch. 2 V.51

“He (Moses) said: ‘O my lord! I have power only over myself and my brother: so separate us from this rebellious people’

“God said: ‘Therefore will the land be out of their for reach for **forty years**: in distraction will they wander through the land: but sorrow not over these rebellious people.’” Ch. 5 V.28-29

“We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, **forty nights**. Ch. 7 V.142

“We have enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the child to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains **forty years**, he says: ‘O my Lord! Grant me that I may be grateful for Thy favour which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam.’” Ch.46: V.15

Seerah

Lady Khadiijah (**R.A.**) was **forty years** old when she married the Holy Prophet Muhammad (**S.A.W.**).

The Holy Prophet Muhammad (**S.A.W.**) received the first revelation of Al Qur’aan when

he was **forty years** old.

The Holy Prophet (S.A.W.) went to the Ka'aba and made the following declaration when the number of converts reached **forty**:

“I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.”

Ch. 18: 110

Before the ***Jumu'a salaah*** was made obligatory the Ansars of Madinah decided to have a weekly congregational prayer on Fridays. The first such prayer was lead by Hadrat As'ad ibn Zurwih at Biaadah in Madinah. He led **forty persons** in this prayer.

Ahadith

It is reported in various ***Ahadith*** that the Holy Prophet Muhammad (S.A.W.) said, among other things, that:

1. “Verily the creation of each one of you is brought together in his mother’s belly for **forty days** in the form of a seed, then he is a clot of blood for **a like period**, then a morsel of flesh for **a like period**, then there is sent to him the angel who blows the breath of life into him and”
2. **“If anyone withholds grain for forty days** out of the desire for a high price, Allaah will renounce him.”
3. “Whoever will preserve for my ***Ummat*** (follower) **forty ahadith** concerning important matters of their faith, Almighty Allaah will raise him, on the day of Judgement, as an ***aalim*** (religious scholar) and I will intercede on his behalf and stand witness in his favour.” (In this connection it is worthy of note that An-Nawawi’s famous collection of ***Ahadith*** entitled **“Forty Hadith”** in fact contains forty one (41). Why then was the collection not given the title “Forty One Hadith”? It is also to be noted that An-Nawawi’s collection of Hadith Qudsi contains exactly that number, that is, **forty**.)
4. “Allaah forgives **forty** grave sins of a person who has given bath to a dead person and kept secret his or her shortcomings or defects; and one who has lowered the dead body into the pit is like a person who has provided a house to the dead person till the day of resurrection...”
5. “Whoever killed a ***Mu'ahid*** (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of **forty years** (of travelling).”
6. “The person who offers **forty (40)** prayers consecutively in my ***masjid*** (***Masjid***

- Nabawi*), without missing a prayer in between, will secure immunity against the fire of Hell and other torments and also against hypocrisy.”
7. “Whoso prays in congregation for Allaah for **forty days** after overtaking the first bowing, two securities are recorded for him - one security from the fire, and another from hypocrisy”.
 8. “There are **forty virtuous deeds** and the best of these is in the manihāl of a she-goat, and anyone who does one of these virtuous deeds hoping for Allaah’s reward with firm confidence that he will get it, then Allaah will make him enter Paradise.....”
 9. A person following a funeral procession should lift and carry the bier for at least **forty (40) steps**.” See Section 26 for the proper procedure.
 10. “The destitute among the emigrants will precede the rich emigrants by **forty years** in entering Paradise on the Day of Resurrection.”
 11. “The awnings of Hell have four thick walls, each wall a distance of **forty years**.”
 12. *Al-Masjid-ul-Haram* was the first masjid built and *Al-Masjid-ul-Aqsa* (in Jerusalem) the second. The period of time between them was **forty years**.
 13. “Enforcing one of Allaah’s prescribed punishments is better than **forty nights** rain in Allaah’s land.”
 14. “If anyone drinks wine Allaah will not accept prayer from him for **forty days** but if he repents Allaah will forgive him.”
 15. “If the one who passes in front of a man praying knew what he was bringing upon himself, it would be better for him to stop for **forty** than to pass in front of him.”
 16. The maximum period of *nifaas* (the bleeding that occurs in women after more than half of the baby is delivered) is **forty days**. (During the period of nifaas a woman is not allowed to perform certain acts e.g. salaat).
 17. A neighbourhood extends to forty houses in all directions.
 18. The time period to trim the moustache, cut the nails, pluck out the underarm hairs and cut the pubic hairs is **forty days**.
 19. “When a man puts into his stomach a morsel of what is forbidden his prayers are not accepted for **forty days**, and a servant of Allaah whose body is nourished by usury or by what is forbidden becomes more deserving of Hell fire.”
 20. The angels Munkir and Nakir appear to a deceased to question him when the last

- person to leave the gravesite is **forty steps** away.
21. "There is no Muslim who dies and then **forty men** who do not set up anything with Allaah stand for his funeral prayer but Allaah accepts their pleading for him."
 22. Abu Huraira reported: The Holy Prophet (S.A.W.) said: "Between the two blowing of the trumpets there will be **forty**." The people said: "O Abu Huraira! **Forty years?**" I refused to reply. They said: "**Forty years?**" I refused to reply and added: "Everything of the human body will decay except the coccy bone (of the tail) and from that bone Allaah will reconstruct the whole body."
 23. "Every day Allaah descend one hundred and twenty folds of His Mercy to His slaves who perform Hajj (to His House). Sixty fold of these are specified for the people performing *tawaaf*, **forty fold** for those who pray there and twenty for those who look at the Ka'aba."
 24. "Dajjal will say on earth for **forty days**, one day like a year, one day like a month, one day like a week, and the rest of the days like your days."
 25. "If a piece of lead like this (pointing to something like a bowl) were sent from Heaven to Earth, which is a journey of five hundred years, it would reach the earth before night, and if it were sent from the top of the chain it would travel **forty years** night and day before reaching its foot (or its bottom)."
 26. "There is no prophet between me and him, that is, Jesus (peace be on him). He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill the swine, and abolish *jizyah*. Allaah will perish all religions except Islam.. He will destroy the Antichrist and will live on the earth for **forty years** and then he will die. The Muslims will pray over him."
 27. Anas reported: My mother, Umm Sulaim, took a Mudd (2) of barley grain, ground it and made porridge from it, and pressed (over it) a butter skin she had with her. Then she sent me to the Prophet and I reached him while he was sitting with his companions. I invited him, where he said: "And those who are with me?" I returned and said: "He says 'And those who are with me?'" Abu Talha went out to him and said: "O Allaah's Apostle! It is just a meal prepared by Umm Sulaim." The Prophet (S.A.W.) entered and the food was brought to him. He said: "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said: "Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said: "Let ten (more) enter upon me. Then he said: "Let ten (more) enter upon me." He called **forty persons** in all. Then Allaah's Apostle ate and got up. I started looking (at the food) to see if it decreased or not.

28. Abu Huraira reported: the Prophet (S.A.W.) said: “Adam and Moses argued with each other. Moses said to Adam: “O Adam! You are our father who disappointed us and turned us out of Paradise.” Then Adam said to him: “O Moses! Allaah favoured you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allaah had written in my fate for **forty years** before my creation?’ So Adam confuted Moses. “Adam confuted Moses” the Prophet added, repeating the statement three times.
29. Anas bin Malik reported: “The Prophet beat a drunk with palm-leaf stalks and shoes. And Abu Bakr gave (such a sinner) **forty lashes.**”
30. “Whoso shall be sincere to God for **forty days**, streams of wisdom will appear from his heart upon his tongue.”

Other

Zakaat (see Section 12) is payable at the rate of one fortieth on gold, silver, jewellery etc.

Within recent times the Government of Pakistan commemorated the **Chaliswa** (3) of the death of its late President, Zia-ul-Haqq, while the Kingdoms of Jordan and Morocco declared **forty days** of mourning when their respective kings, King Hussein and King Hassan 11, died..

In Christianity

It is interesting to note that the number “**forty**” keeps recurring in Christianity, both as regards a number of incidents recorded in the Bible and also in some of the practices.

Conclusion

From the above the conclusion can safely be drawn that there appears to be something mystical about the number “**forty**”. It is not surprising therefore that the vast majority of Muslims in this country and in many parts of the world commemorate the “**Forty Days**” of deceased relatives by reading Al Qur’aan, and praying for the souls of the deceased persons.

- (1) **Mani**h - a milch she-camel or a sheep lent to someone to use its milk and return it to its owner afterwards.
- (2) **Mudd** - a certain measure of volume
- (3) **Chaliswa** - (Urdu) **Forty**, Reading of Al Qur-aan and making supplication for a deceased person on the fortieth day after the person has died..

(**Author’s Note:** The original Handbook hastily prepared for the **Tarbiyyah** as referred to in the Preface consisted of thirteen articles. Following the decision to review the Handbook and publish it, other subjects were added from time to time in order to give a more comprehensive view of Islam. The number eventually reached **forty**.. This was not by design. Was it by chance, or by Divine Will?)

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