

What Muslim Children Must Know



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In the Name of Allah, the Most Compassionate, the Most Merciful

Introduction

In the Name of Allah, and all praise is due to Him. To proceed:

Here we shall present a number of religious issues that Muslim children must know. It is the duty of their parents to teach these issues to them at a young age.

It is a simple and comprehensive course covering the topics of creed, Fiqh (Islamic Jurisprudence), Sīrah (the Prophet's biography), ethics, Tafsīr (interpretation of the Qur'an), Hadīth, morals, and Dhikr (the remembrance of Allah). It suits children as well as people of all ages and new Muslims. It could be taught at homes, nurseries, and educational institutions. I have arranged it in sections according to the topics and have put it in the form of questions and answers, which is more liable to stimulate the mind and is better for memorization. The mentor can choose from them whatever suits the age of the students.

I ask Allah to accept it and make it beneficial.

This course is based on the verse where Allah Almighty says:

{O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6]

It is also based on the Hadīth of 'Abdullah ibn Mas'ūd (may Allah be pleased with him and his father) where he said: "One day, I was behind the Prophet (may Allah's peace and blessings be upon him), and he said:

'O boy, I shall teach you some words (of advice): Be mindful of Allah, and Allah will protect you. Be Mindful of Allah, and you will find Allah by your side. If you ask, ask Allah (alone), and if you seek help, seek help from Allah (alone). You must know that if the whole people gathered to benefit you with something, they would never benefit you except with what Allah has decreed for you, and if they gathered to harm you with something, they would never harm you except with what Allah has decreed against you. The pens have been lifted and the pages have dried.'" [Narrated by At-Tirmidhi and Ahmad]

The importance of teaching youngsters:

Children should be taught what they need in their religion to become perfect human beings with a sound natural inclination to Islam, and true monotheists adhering to the path of faith.

Imam Ibn Abu Zayd al-Qayrawāni (may Allah have mercy upon him) said:

"It has been narrated that they should be commended to pray at the age of seven and should be beaten for not praying at the age of ten and should be separated in beds. Likewise, they should be taught before reaching puberty the words and deeds that Allah has made obligatory upon His servants. This way when they attain puberty, their hearts, souls, and bodies will peacefully submit and feel familiar with such divine commands." Muqaddimat Abī Zayd al-Qayrwāni (p.5).

The Creed Section

Q1: Who is your Lord?

Answer: My Lord is Allah Who has raised me and the whole worlds with His favor.

The evidence lies in His saying: **{All praise be to Allah, the Lord of the worlds.}** [Surat al-Fātihah: 2]

Q2: What is your religion?

Answer: My religion is Islam, which is all about submitting to Allah through monotheism, yielding to Him through obedience, and dissociating oneself from Shirk (polytheism) and its people.

Allah Almighty says: **{The true religion with Allah is Islam...}** [Surat Āl 'Imrān: 19]

Q3: Who is your prophet?

Answer: Muhammad (may Allah's peace and blessings be upon him).

Allah Almighty says: **{Muhammad is the Messenger of Allah...}** [Surat al-Fat-h: 29]

Q4: What are the words of Tawhīd (monotheism) and mention Tawhīd's meaning?

Answer: The words of Tawhīd are "Lā ilāha illallāh". This means that none is worthy of worship except Allah.

Allah Almighty says: **{Then know [O Prophet] that none has the right to be worshiped except Allah...}** [Surat Muhammad: 19]

Q5: Where is Allah Almighty?

Answer: Allah is in the heaven, above the Throne and above all the creation. Allah Almighty says: **{The Most Compassionate rose over the Throne.}** [Surat Taha: 5]

He also says: **{He is the Vanquisher over His slaves, and He is the All-Wise, the All-Aware.}** [Surat al-An'ām: 18]

Q6: What is the meaning of the testimony that Muhammad is the Messenger of Allah?

Answer: It means that Allah sent him to the worlds as a bringer of glad tidings and as a warner.

It is a must to:

1. Obey his commands
2. Believe his reports
3. Refrain from disobeying him
4. Worship Allah only in compliance with his Sharia, which requires following the Sunnah and abandoning religious innovations.

Allah Almighty says: **{Whoever obeys the Messenger has indeed obeyed Allah.}** [Surat an-Nisā': 80] He also says: **{Nor does he speak out of his own desire. It is but a revelation sent down [to him].}** [Surat an-Najm: 3-4]

Allah Almighty also says: **{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.}** [Surat al-Ahzāb: 21]

Q7: Why did Allah Almighty create us?

Answer: He created us to worship Him alone without associating partners with Him,

and did not create us for fun or play.

Allah Almighty says: **{I have not created the jinn and mankind except to worship Me.}** [Surat adh-Dhāriyāt: 56]

Q8: What is worship?

Answer: It is a broad term that includes all apparent and hidden sayings and deeds that Allah loves and is pleased with.

Examples of the apparent sayings and deeds include making Dhikr with the tongue, like Tasbīh (glorifying Allah), Tahmīd (praising Allah), and Takbīr (proclaiming Allah's greatness), praying, and performing Hajj (pilgrimage).

On the other hand, reliance on Allah, fearing Him, and having hopes in Him are examples of the hidden aspects of worship.

Q9: What is our greatest duty?

Answer: Our greatest duty is to believe in the Oneness of Allah Almighty, i.e., adopt Tawhīd.

Q10: What are the types of Tawhīd?

Answer: 1. Tawhīd ar-Rubūbiyyah (Oneness of Lordship): It means to believe that Allah alone is the Creator, the Provider, the Owner, and the Disposer of Affairs.

2. Tawhīd al-Ulūhiyyah (Oneness of Worship): It means to single Allah out with worship, i.e., to worship none but Allah Almighty.

3. Tawhīd al-Asmā' wa as-Sifāt (Oneness of the Names and the Attributes): It means to believe in Allah's names and attributes that are mentioned in the Qur'an and Sunnah without Tamthīl (drawing resemblance between Allah and His creatures), Tashbīh (likening), or Ta'tīl (negating).

Evidence on the three types of Tawhīd lies in the verse where Allah Almighty says: **{Lord of the heavens and earth and all that is between them. So worship Him and be constant in worshipping Him. Do you know anyone equal to Him?}** [Surat Maryam: 65]

Q11: What is the gravest sin?

Answer: Shirk (polytheism), i.e., associating partners with Allah Almighty.

Allah Almighty says: **{Allah does not forgive associating partners with Him but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.}** [Surat an-Nisā': 48]

Q12: Mention the definition of Shirk and its types?

Answer: Shirk is dedicating any sort of worship to other than Allah Almighty.

Its types are:

Major Shirk, like supplicating, prostrating, or slaughtering a sacrifice for other than Allah Almighty.

Minor shirk, like swearing by other than Allah, using amulets, which are things worn or hung to bring about benefit or ward off harm, and slight ostentation, such as praying in a perfect manner while people are looking.

Q13: Does anyone know the unseen other than Allah?

Answer: None knows the unseen except Allah alone.

Allah Almighty says: {Say, "No one in the heavens and earth has knowledge of the unseen except Allah." Nor do they know when they will be resurrected.} [Surat an-Naml: 65]

Q14: What are the pillars of Imān (faith)?

Answer: 1. Belief in Allah Almighty

2. Belief in His angels

3. Belief in His books

4. Belief in His messengers

5. Belief in the Last Day

6. Belief in destiny, with the pleasant and unpleasant aspects thereof

Evidence lies in the famous Hadīth of Jibrīl (Gabriel) that was narrated by Muslim. Gabriel (peace be upon him) said to the Prophet (may Allah's peace and blessings be upon him): "'Tell me about faith.' He said: 'It is to believe in Allah, His angels, His books, His messengers, the Last Day, and destiny with the pleasant and unpleasant aspects thereof.'"

Q15: Explain the pillars of Imān (faith)?

Answer: Belief in Allah Almighty

It is to believe that Allah is the One Who created you and provided for you, and that Allah alone is the Owner and the Disposer of affairs.

It is also to believe that Allah is the only deity worthy of worship,

and that He is the Magnificent, the Great, and the Perfect to Whom all praise is due and Who owns the beautiful names and the sublime attributes. He has no rivals, and nothing is like Him.

Belief in the Angels

Angels are creatures that Allah created from light. They were created to worship Allah and fully obey His commands.

Gabriel (peace be upon him), who was assigned to bring down the revelation to the prophets, is one of the angels.

Belief in the Books

These are the books that Allah sent down to His messengers. Examples are:

- The Qur'an that was revealed to Muhammad (may Allah's peace and blessings be upon him)
- The Gospel that was revealed to 'Isa (Jesus) (peace be upon him)
- The Torah that was revealed to Mūsa (Moses) (peace be upon him)
- The Psalms that were revealed to Dāwūd (David) (peace be upon him)

The Scriptures of Ibrāhim (Abraham) and Moses

Belief in the Messengers

They are the messengers whom Allah Almighty sent to His servants to teach them, bring them the glad tidings of good and Paradise, and warn them against evil and Hellfire.

The best among them are the Messengers of Firm Resolve, who are:

Nūh (Noah) (peace be upon him)

Ibrāhim (Abraham) (peace be upon him)

Mūsa (Moses) (peace be upon him)

Īsa (Jesus) (peace be upon him)

Muhammad (may Allah's peace and blessings be upon him)

Belief in the Last Day

It refers to what comes after death in the grave, on the Day of Judgment, and on the Day of Resurrection and Reckoning after which the dwellers of Paradise settle in their abodes and the dwellers of Hellfire settle in theirs.

Belief in destiny with its good and bad aspects

It is to believe that Allah knows everything that happens in the universe, which He had previously written in the Preserved Tablet and had willed to create and bring to existence.

Allah Almighty says: **{Indeed, We have created everything according to a determined measure.}** [Surat al-Qamar: 49]

It has four levels:

First: Knowledge of Allah Almighty: This includes Allah's prior knowledge of everything, before and after it happens.

Allah says: **{Indeed, Allah has the knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will do tomorrow, nor does any soul know in which land it will die. Indeed, Allah is All-Knowing, All-Aware.}** {Surat Luqmān: 34}

Second: Allah had written this in the Preserved Tablet; so, whatever happened and whatever will still happen are written with Allah in a record.

Allah says: **{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the land and sea. Not a leaf**

falls without His knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, but is [written] in a Clear Record.}

[Surat al-An'ām: 59]

Third: Everything happens by the will of Allah, i.e., nothing happens by Him or by His creatures, except by His will.

Allah says: {For those among you who wish to take the straight path. But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 28-29]

Fourth: Believing that all creatures are created by Allah. He created them and created their qualities, movements, and everything related to them.

Allah says: {When it is Allah Who created you and all what you do?} [Surat as-Sāffāt: 96]

Q16: What is the definition of the Qur'an?

Answer: It is the word of Allah Almighty, and it is not created.

Allah Almighty says: {If any of the polytheists asks you for protection, give it to him, so that he may hear the Word of Allah...} [Surat at-Tawbah: 6]

Q17: What is the Sunnah?

Answer: It is every saying, deed, approval, physical or moral quality of the Prophet (may Allah's peace and blessings be upon him).

Q18: What is religious innovation? Should we accept it?

Answer: It is everything that people introduce in the religion that did not exist at the time of the Prophet (may Allah's peace and blessings be upon him) and his Companions.

We should not accept it; rather, we should reject it.

Because the Prophet (may Allah's peace and blessings be upon him) said: "Every religious innovation is an error." [Narrated by Abu Dāwūd]

Examples of religious innovations are adding to worship, like adding a fourth time washing to ablution, and celebrating the birthday of the Prophet, which was not reported from the Prophet (may Allah's peace and blessings be upon him) and his Companions.

Q19: Mention the principle of Al-Walā' (allegiance) and Al-Barā' (dissociation)?

Answer: Allegiance: It means loving and supporting the believers.

Allah Almighty says: **{The believers, both men and women, are allies of one another...}** [Surat at-Tawbah: 71]

Dissociation: It means hating the disbelievers and taking them as enemies.

Allah Almighty says: **{Indeed, you have a good example in Abraham and those with him, when they said to their people, "We dissociate ourselves from you and whatever you worship besides Allah. We renounce you, and the enmity and hatred have arisen between us and you forever until you believe in Allah alone".}** [Surat al-Mumtahanah: 4]

Q20: Does Allah accept any religion other than Islam?

Answer: Islam is the only religion that Allah accepts.

Allah Almighty says: **{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.}** [Surat Āl 'Imrān: 85]

Q21: Kufr (disbelief) could be committed by words, deeds, and beliefs; give examples?

Answer: An example of committing Kufr by words is blaspheming Allah Almighty or His Messenger (may Allah's peace and blessings be upon him).

An example of committing Kufr by deeds is degrading the Mus-haf (a bound copy of the Qur'an) or prostrating to other than Allah Almighty.

An example of committing Kufr by belief is believing that there is someone who is worthy of worship other than Allah Almighty, or that there is a creator besides Allah.

Q22: What is hypocrisy and what are its types?

Answer:

1. Major Hypocrisy: It means hiding disbelief and proclaiming faith.

It gets one outside the fold of Islam and it is considered major disbelief.

Allah Almighty says: **{Indeed, the hypocrites will be in the lowest depths of the Fire, and you will never find for them any helper.}** [Surat an-Nisā': 145]

2. Minor Hypocrisy:

Examples include lying, breaking promises, and betraying trusts.

Hypocrisy does not take one out of the fold of Islam. Rather, it is a sin, and the one who commits it will be subjected to divine torment.

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Signs of the hypocrite are three: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays the trust." [Narrated by Al-Bukhāri and Muslim]

Q23: Who is the seal of the prophets and messengers?

Answer: He is Muhammad (may Allah's peace and blessings be upon him).

Allah Almighty says: {**Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets...**} [Surat al-Ahzāb: 40]

Moreover, the Prophet (may Allah's peace and blessings be upon him) said: "I am the seal of the prophets, and there is no prophet after me." [Narrated by Abu Dāwūd, At-Tirmidhi, and others]

Q24: What is the miracle?

Answer: The miracle is every supernatural act or event with which Allah Almighty supported His prophets to prove their truthfulness. Examples are:

- Splitting the moon for the Prophet (may Allah's peace and blessings be upon him)
- Splitting the sea for Moses (peace be upon him) and the drowning of Pharaoh and his soldiers

Q25: Who are the Companions? Should we love them?

Answer: The Companion is the one who met the Prophet (may Allah's peace and blessings be upon him), believed in him, and died as a Muslim.

We should love them and follow their example, since they are the best among the people after the prophets.

The best Companions are the four Caliphs, who are:

- Abu Bakr (may Allah be pleased with him)
- 'Umar (may Allah be pleased with him)
- 'Uthmān (may Allah be pleased with him)
- 'Ali (may Allah be pleased with him)

Q26: Who are the Mothers of the Believers?

Answer: They are the wives of the Prophet (may Allah's peace and blessings be upon him).

Allah Almighty says: **{The Prophet has a greater claim over the believers than their own selves, and his wives are their mothers.}**

[Surat al-Ahzāb: 6]

Q27: What is our duty towards the Prophet's household?

Answer: The household of the Prophet (may Allah's peace and blessings be upon him) includes his wives, his offspring, and the believers from among Banu Hāshim and Banu Al-Muttalib. It is our duty to love and support them, hate whoever hates them, and avoid extremism regarding them.

Q28: What is our duty towards the Muslim rulers?

Answer: Our duty towards the Muslim rulers is to respect them, obey them in whatever does not involve a sin, not to rebel against them, supplicate for them, and advise them secretly.

Q29: What is the abode of the believers?

Answer: The abode of the believers is Paradise. Allah Almighty says: **{Allah will surely admit those who believe and do righteous deeds to gardens under which rivers flow...}** [Surat Muhammad: 12]

Q30: What is the abode of the disbelievers?

Answer: The abode of the disbelievers is Hellfire. Allah Almighty says: **{then beware of the Fire whose fuel will be people and stones, which is prepared for the disbelievers.}** [Surat al-Baqarah: 24]

Q31: What is fear? What is hope? What is the evidence?

Answer: Fear means to fear Allah and fear His punishment.

Hope: means hoping for Allah's reward, forgiveness, and mercy.

Evidence lies in His saying: **{Those whom they call upon seek means of nearness to their Lord, each trying to become closer, hoping for His Mercy and fearing His punishment.}** [Surat al-Isrā': 57]

Allah Almighty also says: **{Inform My slaves that I am indeed the All-Forgiving, the Most Merciful, and that My punishment is the most painful punishment.}** [Surat al-Hijr: 49-50]

Q32: Mention some of the names and attributes of Allah Almighty?

Answer: Allah, Ar-Rabb (the Lord), Ar-Rahmān (the Most Compassionate), As-Samī' (the All-Hearing), Al-Basīr (the All-Seeing), Al-'Alīm (the All-Knowing), Ar-Razzāq (the All-Provider), Al-Hayy (the Ever-Living), Al-'Azhīm (the Magnificent) in addition to other beautiful names and sublime attributes.

Q33: Explain these names?

Answer: Allah: It means the only God worthy of worship with no partners.

Ar-Rabb: It means the only Creator, Owner, Provider, and Disposer of Affairs.

As-Samī': It means the One Whose Hearing encompasses everything, and Who hears all voices despite their differences and variations.

Al-Basīr: It means the One Who sees everything, no matter how small or big it is.

Al-'Alīm: It means the One Whose knowledge encompasses everything in the past, present, and the future.

Ar-Rahmān: It means the One Whose mercy encompasses all creatures and all living beings, i.e., all the servants and creatures are under His mercy.

Ar-Razzāq: It means the One Who provides for all the creatures including the humans, the jinn, and all other living beings.

Al-Hayy: It means the One Who does not die while all creatures die.

Al-'Azhīm: It means the One Who possesses all perfection and all magnificence in His names, attributes, and deeds.

Q34: What is our duty towards the Muslim scholars?

Answer: Our duty towards the Muslim scholars is to love them and refer to them in Sharia-related issues and unprecedented events. We should mention the scholars in a positive way, and whoever mentions them negatively is not following the right path.

Allah Almighty says: **{Allah will raise in ranks those who believed from among you and those who are given knowledge. And Allah is All-Aware of what you do.}** [Surat al-Mujādalah: 11]

Q35: Who are the Awliyā' (allies) of Allah Almighty?

Answer: They are the pious believers.

Allah Almighty says: **{Indeed, the allies of Allah will have no fear, nor will they grieve. Those who believe and fear Allah.}** [Surat Yūnus: 62-63]

Q36: Does Imān (faith) include words and deeds?

Answer: Faith includes words, deeds, and beliefs.

Q37: Does Imān increase and decrease?

Answer: Imān increases by obeying Allah and decreases by disobeying Him.

Allah Almighty says: **{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases**

when His verses are recited to them, and they put their trust only in their Lord.} [Surat al-Anfāl: 2]

Q38: What is Ihsān (benevolence/excellence)?

Answer: To worship Allah as you see Him, and if you cannot see Him, He sees you.

Q39: When will the deeds be accepted by Allah Almighty?

Answer: Deeds are accepted by Allah Almighty when two conditions are fulfilled, which are:

1. If the deed is dedicated with full sincerity to Allah Almighty
2. If the deed complies with the Sunnah of the Prophet (may Allah's peace and blessings be upon him)

Q40: What is Tawakkul (reliance) on Allah Almighty?

Answer: It means reliance on Allah Almighty in bringing benefit and warding off harm, while utilizing the available means.

Allah Almighty says: **{Whoever puts his trust in Allah, He is sufficient for him.}** [Surat at-Talāq: 3]

"Sufficient for him": It means He will grant him sufficiency.

Q41: What is the duty of enjoining good and forbidding evil?

Answer: Enjoining good: means enjoining people to do every act of obedience to Allah Almighty and forbidding evil means forbidding people from every sin with which they disobey Allah Almighty.

Allah Almighty says: {You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong and believe in Allah.} [Surat Āl 'Imrān: 110]

Q42: Who are Ahl-us-Sunnah wa al-Jamā'ah?

Answer: They are those people who adopt the way of the Prophet (may Allah's peace and blessings be upon him) and his Companions in words, deeds, and beliefs.

They are called "Ahl-us-Sunnah" because they follow the Sunnah of the Prophet (may Allah's peace and blessings be upon him) and refrain from introducing innovations in the religion.

"Al-Jamā'ah" (group) refers to the fact that they have united on the truth and were not divided therein.

The Fiqh Section

Q1: Define Tahārah (ritual purification)?

Answer: Tahārah means purification from Hadath (ritual impurity) and Khabath (material impurity).

Purification from "khabath" is by removing material impurity from one's body, clothes, or place of prayer.

Purification from "hadath" is by performing ablution or Ghusl (ritual bath) with pure water, or by performing Tayammum (dry ablution) in case the water is unavailable or it is difficult for one to use it.

Q2: How could one purify what is affected by Najāsah (material impurity)?

Answer: By washing it with water until it becomes clean.

As for what is licked by a dog, it has to be washed seven times the first of which must be with dust.

Q3: What is the merit of ablution?

Answer: The Prophet (may Allah's peace and blessings be upon him) said: "When a Muslim - or a believer - performs ablution and washes his face, every single sin that he committed with his eyes will be washed away from his face with water, or with the last drop of water. When he washes his hands, every single sin that he committed with his hands will be washed away from his hands with water, or with the last drop of water. When he washes his feet, every single sin that he committed with his feet will be washed away from his feet with the water, or with the last drop of water, until he finally becomes purified from all his sins." [Narrated by Muslim]

Q4: How should we perform ablution?

Answer: We perform ablution by: - Washing the hands - three times

- Rinsing the mouth three times, and sniffing water into the nose and blowing it out of the nose - three times

Madmadah: It means rinsing the mouth with water then spitting it out.

Istinshāq: It means sniffing water into the nose with the right hand.

Istinthār: It means blowing water out of the nose with the left hand.

- Washing the face - three times

- Washing the arms including the elbows - three times

- Wiping over the head, moving the hands forwards then backwards, and wiping the ears

- Washing the feet up to the ankles - three times

This is the most perfect manner of performing ablution as authentically reported from the Prophet (may Allah's peace and blessings be upon him) in the Hadīths of Al-Bukhāri and Muslim that were narrated by 'Uthmān, 'Abdullah ibn Zayd, and others. It was also authentically reported from the Prophet (may Allah's peace and blessings be upon him) in Sahīh al-Bukhāri and others that he washed each of the organs of ablution once and sometimes twice.

Q5: What are the obligatory acts of ablution? How many are they?

Answer: The obligatory acts of ablution are the acts that render one's ablution invalid if one of them is left out. They are:

1. Washing the face, which includes rinsing the mouth and sniffing water into the nose
2. Washing the arms including the elbows
3. Wiping over the head, which includes wiping the ears
4. Washing the feet up to the ankles
5. Maintaining the prescribed order by washing the face first, followed by the hands, then wiping over the head, and finally washing the feet.
6. Succession, which means washing the organs of ablution successively without leaving an interval of time that allows the organs to become dry.

An example in this regard is when one performs only half of the ablution and then completes it some other time. In this case, one's ablution is invalid.

Q6: What are the Sunan (recommended acts) of ablution? How many are they?

Answer: The recommended acts of ablution are those acts which if performed, one's reward increases, and if one does not perform them, he incurs no sin, and his ablution is valid. They are:

1. Saying: "Bismillāh" (In the Name of Allah)
2. Using the Siwāk (tooth-cleaning twig)
3. Washing the two palms
4. Washing between the fingers
5. Washing the organs for a second and third time
6. Starting with the right organs first

7. Saying the following Dhikr after ablution: "Ash-hadu allā ilāha illallāh wahdahu lā sharīka lah, wa ash-hadu anna Muhammad ‘abduhu wa rasūluh" (I testify that there is no god but Allah with no partners with Him, and I testify that Muhammad is His servant and messenger)

8. Performing two Rak‘ahs (units of prayer) after ablution

Q7: What are the invalidators of ablution?

Answer: The invalidators of ablution are: 1. Whatever comes out of the two private parts, i.e., urine, feces, or wind

2. Sleep, madness, or loss of consciousness

3. Eating camel meat

4. Touching the front or back private parts with hand without a barrier

Q8: What is Tayammum (dry ablution)?

Answer: Tayammum: It means using dust or the like of earth when water is unavailable, or it cannot be used.

Q9: How do we perform Tayammum?

Answer: We perform Tayammum by striking the dust once with the palms of the hands and wiping the face and the back parts of the hands once only.

Q10: What are the invalidators of Tayammum?

Answer: All the invalidators of ablution, also when water is available.

Q11: What are the Khuffs and Jawrabs? Is it permissible to wipe over them in ablution?

Answer: The Khuffs refer to the leather socks that one may put on his feet.

The Jawrabs, on the other hand, refer to socks that are made of other than leather.

It is permissible to wipe over them in ablution instead of washing the feet.

Q12: What is the wisdom behind wiping over leather socks?

Answer: It is meant to make things easy for people and alleviate the hardship of performing ablution, especially in cold weather during winter, and while traveling when it is hard for one to take off the socks.

Q13: What are the conditions of the validity of wiping over leather socks?

Answer: 1. To put on the leather socks while being in a state of Tahārah (ritual purification), i.e., after performing ablution.

2. The leather socks must be pure, since it is impermissible to wipe over what is impure.

3. The leather socks must cover the whole feet including ankles.

4. Wiping over leather socks must be within the limited period of time, which is a day and a night for a resident, and three days and three nights for a traveler.

Q14: What is the manner of wiping over leather socks?

Answer: It is by putting one's wet fingers over his toes and wiping over them up to the shin, using the right hand to wipe over the right feet and the left hand to wipe over the left feet. The fingers should be kept apart during the wiping, and it should be done once without being repeated.

Q15: What invalidates wiping over leather socks?

Answer: 1. Expiry of the specific duration of time for wiping, since it is impermissible to wipe over them after that duration: a day and a night for a resident, and three days and three nights for a traveler.

2. Taking off the leather socks or one of them after wiping.

Q16: What is the meaning of Salāh (prayer)?

Answer: Salāh is worshiping Allah by specific words and acts. It starts with Takbīr (saying: Allāhu Akbar i.e., Allah is the Greatest) and ends with Taslīm (salutation of peace that ends the prayer).

Q17: What is the ruling of prayer?

Answer: Prayer is an obligation upon every Muslim.

Allah Almighty says: **{Indeed, prayer is prescribed for the believers at specific times.}** [Surat an-Nisā': 103]

Q18: What is the ruling on abandoning the prayer?

Answer: Abandoning the prayer constitutes disbelief, as the Prophet (may Allah's peace and blessings be upon him) said: "The covenant (that

distinguishes) between us and them (disbelievers) is the prayer; so, whoever abandons it has indeed committed disbelief." [Narrated by Ahmad, At-Tirmidhi, and others]

Q19: How many prayers are obligatory upon the Muslim in one day and night? What are the number of Rak'ahs in each prayer?

Answer: There are five obligatory prayers in one day and night. They are the Fajr (dawn) prayer: two Rak'ahs, the Zhuhr (noon) prayer: four Rak'ahs, the 'Asr (afternoon) prayer: four Rak'ahs, the Maghrib (sunset) prayer: three Rak'ahs, and the 'Ishā' (night) prayer: four Rak'ahs.

Q20: What are the conditions of prayer?

Answer: 1. Islam, as the prayer of a disbeliever is invalid

2. Sanity, as the prayer of an insane person is invalid

3. Discernment, as the prayer of the undiscerning child is invalid

4. The intention

5. Commencement of the prescribed time

6. Tahārah, i.e., removal of Hadath (ritual impurity)

7. Purification from physical impurity

8. Covering the 'Awrah (parts of the body that must be covered)

9. Facing the Qiblah (direction of the Ka'bah)

Q21: What are the pillars of the prayer?

Answer: They are fourteen pillars, which are:

1. Standing in the obligatory prayer for the one who is capable

2. The opening Takbīr, which is saying: "Allāhu Akbar" (Allah is the Greatest)

3. Reciting Surat al-Fātihah

4. Rukū' (bowing) while straightening one's back and making his head in alignment with his back

5. Rising from Rukū'

6. Standing up straight

7. Sujūd (prostration): It is by placing one's forehead, nose, palms, knees, and tiptoes on the ground while prostrating

8. Rising from Sujūd

9. Sitting between the two prostrations

It is an act of Sunnah to sit on one's left foot, while keeping the right foot straight upward and keeping its toes facing the Qiblah.

10. Serenity, which is calmness in performing each physical pillar

11. The last Tashahhud

12. Sitting for Tashahhud

13. Making Taslīm by saying: "As-salāmu 'alaykum wa rahmatullāh" (may the peace and mercy of Allah be upon you) - twice.

14. Maintaining the prescribed order of the pillars as mentioned; so, if one intentionally prostrates before bowing, his prayer is invalid. However, if he does so unintentionally, he must return back to perform bowing first then prostrate.

Q22: What are the obligatory acts of the prayer?

Answer: The obligatory acts of the prayer are eight; they are:

1. Making Takbīrs (saying: Allāhu Akbar), other than the opening Takbīr
2. Saying: "Samī'allāhu liman hamidah" (Allah hears whoever praises Him) by the Imam and the one praying alone
3. Saying: "Rabbanā wa laka al-hamd" (O our Lord, all praise belongs to You)
4. Saying: "Subhāna rabbiya Al-'Azhīm" (Glory be to my Lord, the Magnificent) once in Rukū' (bowing)
5. Saying: "Subhāna rabbiya Al-A'lā" (Glory be to my Lord, the Highest) once in Sujūd (prostration)
6. Saying: "Rabbighfir lī" (O Lord, forgive me) between the two prostrations
7. Saying the first Tashahhud
8. Sitting for the first Tashahhud

Q23: What are the Sunan (recommended acts) of the prayer?

Answer: They are eleven, which are:

1. Reciting Du'ā' al-Istiftāh (the opening supplication), after making the opening Takbīr, by saying: "Subhānak Allāhumma wa bihamdik, wa tabāarak ismuk, wa ta'ālā jadduk, wa lā ilāha ghayruk" (Glory be to You, O Allah, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is no god but You)
2. Making Ta'awwudh (saying: A'ūdhu billāh min ash-shaytān ar-rajīm) (I seek refuge with Allah from the accursed devil)
3. Saying: "Bismillāh ar-Rahmān ar-Rahīm" (In the Name of Allah, the Most Compassionate, the Most Merciful)

4. Saying: "Āmīn" (Amen)
5. Reciting a surah after Surat al-Fātihah
6. Reciting the Qur'an audibly by the Imam
7. Saying after Tahmīd (praising Allah): "Mil'as-samāwāti wa mil'al-ardi wa mil'a mā shi'ta min shay'in ba'd" (filling the heavens, the earth, and whatever else You will)
8. The Tasbīhs (Glorifying Allah) after the first Tasbīh in Rukū', i.e., the second and third Tasbihs or more
9. The Tasbīhs (Glorifying Allah) after the first Tasbīh in Sujūd
10. Saying more than once: "Rabbighfir lī" between the two prostrations
11. Invoking the peace and blessings of Allah upon the Prophet and his family in the last Tashahhud and making supplication thereafter

Fourth: The physical Sunan (recommended acts) of the prayer, which are called "postures", are:

1. Raising both hands with the opening Takbīr
2. Raising both hands when performing Rukū'
3. Raising both hands when rising from Rukū'
4. Lowering the hands after that
5. Placing the right hand over the left one
6. Looking at one's place of prostration
7. Leaving a gap between the feet while standing
8. Gripping the knees with both hands with the fingers spread out in Rukū', while straightening one's back, and making one's head in alignment with one's back

9. Resting the organs of prostration on the ground, while making sure that all of them touch the ground.

10. Keeping the arms away from the sides, the abdomen away from the thighs, and the thighs away from the legs; keeping the knees apart and keeping the feet erected with the toes separated and their bottom touching the ground; putting the hands in alignment with the shoulders while being spread out and with the fingers joined.

11. Engaging in Iftirāsh (to place the left foot on its side and sitting on it; and keeping the right foot erected while resting on the bottom of the toes facing them towards the Qiblah) while sitting between the two prostrations and during the first Tashahhud. However, performing Tawarruk (to sit with the left posterior on the ground; the right foot erected with the toes pointing towards the Qiblah; and the left foot on its side emerging from under the right foot) during the second Tashahhud.

12. Putting the hands spread out on the thighs with the fingers joined between the two prostrations and during the Tashahhud as well; however, in the latter, one may clench the little and ring fingers of the right hand, making a ring with the thumb and middle fingers, and pointing with the index finger when mentioning Allah.

13. Turning the face to the right and then to the left when making Taslīm

Q24: What are the invalidators of the prayer?

Answer: 1. Leaving out one of the pillars or conditions of the prayer

2. Talking deliberately

3. Eating or drinking

4. Frequent and successive movements

5. Leaving out one of the obligatory acts of the prayer deliberately

Q25: How should a Muslim perform the prayer?

Answer: The manner of the prayer is as follows:

1. Face the Qiblah with one's whole body, without deviating or turning away from that direction
2. Make the intention, in one's heart without uttering it, to perform a specific prayer
3. Make the opening Takbīr by saying: "Allāhu Akbar" (Allah is the Greatest), while raising the hands to be in alignment with the shoulders
4. Place the right palm on top of the left hand above the chest
5. Recite the opening supplication by saying: "Allāhumma bā'id baynī wa bayna khatāyāy kamā bā'dta bayna al-mashriq wa al-maghrib, Allāhumma naqqinī min khatāyāy kamā yunaqqa ath-thawb al-abyad min ad-danas, Allāhumma ighsilnī min khatāyāy bil mā'i wa ath-thalji wa al-barad" (O Allah, separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my sins as the white garment is cleansed of stains. O Allah, wash away my sins with ice, water, and hail).
Or by saying: "Subhānak Allāhumma wa bihamdika, wa tabāarak ismuka, wa ta'ālā jadduka, wa lā ilāha ghayruk" (Glory be to You, O Allah, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is no god but You)
6. Seek refuge with Allah by saying: "A'ūdhu billāh min ash-shaytān ar-rājīm" (I seek refuge with Allah from the accursed devil)
7. Say Bismillah and recite Surat al-Fātihah by saying: **{In the name of Allah, the Most Compassionate, the Most Merciful} All praise be to**

Allah, the Lord of the worlds, the Most Compassionate, the Most Merciful, Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray.} [Surat al-Fātihah: 1-7]

Then, one says: "Āmīn", which means: O Allah, answer the supplication.

8. Recite the Qur'an as much as is easy, and prolong the recitation in the morning prayer

9. Bow, which means bending one's back to glorify Allah; and making Takbīr when bowing, while raising the hands to be in alignment with the shoulders. It is a Sunnah to extend one's back and make the head on the same line with the back, while placing the hands, with the fingers kept apart, on one's knees.

10. Say the following in Rukū': "Subhāna rabbiya Al-'Azhīm" (Glory be to my Lord, the Magnificent) - three times. If one adds to that: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfir lī" (Glory be to You, O Allah, and with Your praise. O Allah, forgive me), that will be good.

11. Raise your head from Rukū' while saying: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him), then raise your hands up to the shoulders. The one praying behind the Imam does not say: "Sami'allāhu liman hamidah"; rather, one should say: "Rabbanā wa laka al-hamd" (O our Lord, praise be to You).

12. After rising from Rukū', one says: "Rabbanā wa laka al-hamd mil'a as-samāwāti wa mil'a al-ardi wa mil'a mā shi'ta min shay'in ba'd" (O our Lord, praise be to You as much as would fill the heavens and the earth, and as much as would fill whatever You will after that).

13. Make the first prostration while saying: "Allāhu Akbar" (Allah is the Greatest) and prostrate on seven parts of the body: the forehead, the nose, the palms, the knees, and the tiptoes; keeping the arms away from the sides and not spreading out the arms on the ground and facing the Qiblah with the tiptoes.

14. Say in the prostration: "Subhāna rabbiya Al-A'lā" (Glory be to my Lord, the Highest) - three times. If one adds to that: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfir lī" (Glory be to You, O Allah, and with Your praise. O Allah, forgive me), that will be good.

15. Raise the head from prostration while saying: "Allāhu Akbar" (Allah is the Greatest).

16. Sit between the two prostrations on the left foot, with the right foot erect, putting the right hand on the edge of the thigh, just above the knee, while clenching the little and ring fingers and raising the index finger and moving it when making supplication; joining the tip of the thumb with the tip of the middle finger to make a ring; putting the left hand, with the fingers spread out, on the edge of the thigh, just above the knee.

17. Say the following while sitting between the two prostrations: "Rabb ighfir lī warhamnī wahdinī warzuqnī wajburnī wa 'āfinī" (O Lord, forgive me, have mercy on me, guide me, provide for me, improve my situation, and grant me safety).

18. Perform the second prostration in the same manner as the first one in terms of what is to be said and done; make Takbīr at the moment of prostrating.

19. Rise from the second prostration while saying: "Allāhu Akbar" (Allah is the Greatest) and perform the second Rak'ah (unit of prayer) like the first one, but without reciting the opening supplication.

20. Sit after the second Rak'ah while saying: "Allāhu Akbar" in the same manner of sitting between the two prostrations.

21. Recite Tashahhud, in this sitting posture, saying: "At-tahiyyātu lillāhi wa as-salawātu wa at-tayyibāt, as-salāmu 'alayka ayyuhā an-nabiyy wa rahmatullāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādillāhi as-sālihīn, ash-hadu allā ilāha illallāh wa ash-hadu anna Muhammad 'abduhu wa rasūluh. Allāhumma salli 'alā Muhammad wa 'alā āli Muhammad kamā sallayta 'alā Ibrāhīm wa 'alā āli Ibrāhīm innaka hamīdun majīd, wa bārik 'alā Muhammad wa 'alā āli Muhammad kamā bārakta 'alā Ibrāhīm wa 'alā āli Ibrāhīm innaka hamīdun majīd, a'ūdhu billāhi min 'adhābi jahannam wa min 'adhābi al-qabr wa min fitnat al-mahyā wa al-mamāt wa min fintnat al-masīh ad-dajjāl" (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is His slave and messenger. O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Abraham and the family of Abraham, You are indeed Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, You are indeed Praiseworthy, Most Glorious. I seek refuge in Allah from the torment of Hellfire, from the torment of the grave, from the trial of life and death, and from the trial of the Antichrist). Then, one may supplicate Allah asking for whatever he wishes of the good of this life and the Hereafter.

22. Make Taslīm on the right, saying: "As-salāmu 'alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), then make Taslīm on the left.

23. In case it is a three-Rak'ah or four-Rak'ah prayer, then the first Tashahhud should stop at the point of saying: "Ash-hadu allā ilāha illallāh wa ash-hadu anna Muhammad 'abduhu wa rasūluh" (I testify that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger).

24. Stand up while saying: "Allāhu Akbar" and raise the hands to be in alignment with the shoulders.

25. Perform the rest of the prayer in the same manner of the second Rak'ah, except that Surat-al-Fātihah should only be recited.

26. Sit in the Tawarruk position, keeping the right foot erect, extending the left foot from underneath the right leg, resting the posterior on the ground, and putting the hands on the thighs in the same manner as in the first Tashahhud.

27. Recite the whole Tashahhud while sitting in this position.

28. Make Taslīm to the right, saying: "As-salāmu 'alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), then make Taslīm to the left.

Q26: What Adhkār (regular supplications) should be recited after making Taslīm and ending the prayer?

Answer: - "Astaghfirullāh" (I ask Allah for forgiveness) - three times.

- "Allāhumma anta as-salām wa minka as-salām tabārakta ya dhal-jalāl wa al-ikrām" (O Allah, You are the Source of Peace and all peace comes from You, blessed are You, O Possessor of majesty and honor).

- "Lā ilāha illallāh wahdahu lā sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa 'alā kulli shay'in qadīr, Allāhumma lā māni'a limā a'tayt wa lā mu'tī limā mana't wa lā yanfa'u dhal-jaddi minka al-jadd (There is no god but Allah alone with no partners. To Him belong the sovereignty and praise, and He is Omnipotent over all things. O Allah, none can withhold what You have given, and none can give what You have withheld. No wealth or fortune can benefit anyone, as all wealth and fortune come from You).

- "Lā ilāha illallāh wahdahu lā sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa 'alā kulli shay'in qadīr, lā hawla wa lā quwwata illā billāh, lā ilāha illallāh wa lā na'budu illā iyyāh, lahu an-ni'matu wa lahu al-fadl wa lahu ath-thanā' al-hasan, lā ilāha illallāh mukhlisīn lahu ad-dīn wa law kariha al-kāfirūn" (There is no god but Allah alone, with no partner. To Him belongs the sovereignty and to Him belongs the praise, and He is Omnipotent over all things. There is no power and no strength except with Allah, there is no god, but Allah and we worship none but Him. From Him (alone) come all blessings and favors, and all good praise is due to Him. There is no god, but Allah and we make our worship purely for Him (alone) even if the disbelievers hate that).

- "Subhānallāh" (Glory be to Allah) - thirty-three times.

"Alhamdulillah" (praise be to Allah) - thirty-three times.

"Allāhu Akbar" (Allah is the Greatest) - thirty-three times.

Then, to complete one hundred, say: "Lā ilāha illallāh wahdahu lā sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa 'alā kulli shay'in qadīr" (There is no god but Allah alone, with no partner. To Him belongs the sovereignty and to Him belongs the praise, and He is Omnipotent over all things).

- Reciting Surat al-Ikhlās and Al-Mu‘awwidhāt (Surat al-Falaq and Surat an-Nās) three times after the Fajr and Maghrib prayers, and once after the other prayers.

- Reciting Āyat al-Kursi (verse no. 255 of Surat al-Baqarah) once.

Q27: What are the regular Sunnah prayers? What is their merit?

Answer: - Two Rak‘ahs before Fajr

- Four Rak‘ahs before Zhuhr

- Two Rak‘ahs after Zhuhr

- Two Rak‘ahs after Maghrib

- Two Rak‘ahs after ‘Ishā’

Regarding their merit, the Prophet (may Allah’s peace and blessings be upon him) said: "Allah builds a house in Paradise for whoever prays twelve voluntary Rak‘ahs in one day and night." [Narrated by Muslim, Ahmad, and others]

Q28: What is the best day of the week?

Answer: The best day of the week is Friday, as the Prophet (may Allah’s peace and blessings be upon him) said: "Friday is among the best of your days. It is the day Adam was created and the day he died. It is the day on which the Trumpet will be blown and the Scream will be made; so, send more blessings on me on that day, for your blessings will be presented before me."

They said: "O Messenger of Allah, how can it be that our blessings will be presented to you while your body is decayed?" He replied: "Allah Almighty

has prohibited the earth from consuming the bodies of the prophets."
[Narrated by Abu Dāwūd and others]

Q29: What is the ruling on the Jumu'ah (Friday) prayer?

Answer: It is an individual duty on every male, adult, sane, and resident Muslim.

Allah Almighty says: **{O you who believe, do not let your wealth and your children distract you from Allah's remembrance. For whoever does that, it is they who are the losers.}** [Surat al-Munāfiqūn: 9]

Q30: What is the number of Rak'ahs in the Jumu'ah prayer?

Answer: The Jumu'ah prayer consists of two Rak'ahs in which the Imam recites the Qur'anic verses audibly, and which are preceded with two Khutbahs (sermons).

Q31: Is it permissible not to attend the Jumu'ah prayer?

Answer: Not attending the Jumu'ah prayer is impermissible, except for a Sharia-approved excuse. The Prophet (may Allah's peace and blessings be upon him) said: "Whoever misses three Friday prayers out of negligence, Allah places a seal upon his heart." [Narrated by Abu Dāwūd and others]

Q32: Mention the Sunnah acts to be performed on Friday?

Answer:

1. Taking a shower

2. Putting on perfume
3. Wearing the best of clothes
4. Going early to the mosque
5. Invoking blessings upon the Prophet frequently
6. Reciting Surat al-Kahf
7. Walking to the mosque
8. Seeking the hour in which supplication is most likely to be answered

Q33: What is the merit of the congregational prayer?

Answer: ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said: "[Praying in congregation is twenty-seven times better than praying alone.](#)" [Narrated by Muslim]

Q34: What is Khushū‘ (humility) in prayer?

Answer: It means the attendance of the heart and the serenity of the body while performing the prayer.

Allah Almighty says: **{The believers have attained true success: those who humble themselves in their prayers.}** [Surat al-Mu’minūn: 1-2]

Q35: What is the definition of Zakah?

Answer: It is a due right on a specific type of property, to be given to a specific group of people, at a specific time.

It is one of the pillars of Islam and an obligatory charity that is taken from the rich and given to the poor.

Allah Almighty says: **{Give Zakah.}** [Surat al-Baqarah: 43]

Q36: What is the recommended charity?

Answer: It is different from Zakah, as it is giving anything by way of charity to be used in any of the aspects of goodness at any time.

Allah Almighty says: **{Spend in the way of Allah.}** [Surat al-Baqarah: 195]

Q37: What is the definition of Siyām (fasting)?

Answer: It means worshiping Allah by abstaining from the invalidators of fasting from the break of dawn until sunset, while having the intention of fasting. It is of two types:

First: Obligatory fasting: such as fasting the month of Ramadān, which is one of the pillars of Islam.

Allah Almighty says: **{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}** [Surat al-Baqarah: 183]

Second: Voluntary fasting: such as fasting on Mondays and Thursdays; fasting three days every month, the best of which are the White Days (13th, 14th, 15th) of every lunar month.

Q38: What is the merit of fasting Ramadān?

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "**Whoever fasts Ramadān out of faith and seeking reward from Allah, will have his past sins forgiven.**" [Agreed upon]

Q39: What is the merit of voluntary fasting?

Answer: Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever fasts a day for the sake of Allah, Allah will keep his face away from Hellfire (the distance of) seventy autumns for that day." [Agreed upon]

"Seventy autumns" means: seventy years.

Q40: What are some of the invalidators of fasting?

- Answer: 1. Eating and drinking deliberately
2. Vomiting deliberately
 3. Apostasy

Q41: What are the Sunnah acts of fasting?

- Answer: 1. Hastening to break the fast
2. Having the Suhūr (pre-dawn meal) and delaying it
 3. Increasing good deeds and acts of worship
 4. Saying: "I am fasting" if insulted
 5. Supplicating at the time of breaking the fast
 6. Breaking the fast by fresh dates or ripe dates, or drinking water if dates are unavailable

Q42: What is the definition of Hajj (pilgrimage)?

Answer: Hajj means worshiping Allah Almighty by visiting His Sacred House and performing specific rituals during a specific time.

Allah Almighty says: {Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.}

[Surat Āl 'Imrān: 97]

Q43: How many pillars of Hajj are there?

Answer: 1. Ihrām (entering the ritual state of consecration)

2. Standing at 'Arafah

3. Performing the Tawāf (circumambulating the Ka'bah) of Ifādah (pouring forth)

4. Performing Sa'y (walking at a brisk pace) between Safa and Marwah

Q44: What is the merit of Hajj?

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever performs Hajj for the sake of Allah, while abstaining from intercourse and foul language, will return (free from sins) as if he were born anew."

[Narrated by Al-Bukhāri and others]

"As if he were born anew" means free from sins.

Q45: What is the definition of 'Umrah?

Answer: 'Umrah (minor pilgrimage) means worshiping Allah Almighty by visiting His Sacred House to perform specific rituals at any time.

Q46: What are the pillars of 'Umrah?

Answer: 1. Ihrām (entering a ritual state of consecration)

2. Tawāf (circumambulating the Ka'bah)

3. Sa'y (walking at a brisk pace) between Safa and Marwah

Q47: What is Jihad (striving) in the cause of Allah?

Answer: It means exerting one's utmost effort in spreading Islam and defending it and its people or fighting the enemies of Islam and Muslims.

Allah Almighty says: **{And strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew.}** [Surat at-Tawbah: 41]

The Prophetic Sīrah (Biography) Section

Q1: What is the lineage of our Prophet Muhammad (may Allah's peace and blessings be upon him)?

Answer: He is Muhammad ibn 'Abdullah ibn 'Abd al-Muttalib ibn Hāshim. Hāshim was from the Quraysh, which belongs to the Arabs, who are from the offspring of Ismā'il (Ishmael) the son of Ibrāhim (Abraham) (peace be upon him).

Q2: What is the name of our Prophet's mother?

Answer: Āminah bint Wahb.

Q3: When did his father die?

Answer: His father died in Madīnah when he was still an embryo and was not born.

Q4: When was the Prophet (may Allah's peace and blessings be upon him) born?

Answer: He was born in the Year of the Elephant, on Monday, in Rabī' al-Awwal.

Q5: Where was he born?

Answer: In Makkah.

Q6: Who are his wet nurses?

Answer: - Umm Ayman, the bondmaid of his father

- Thuwaybah, the bondmaid of his uncle Abu Lahab

- Halīmah as-Sa'diyyah

Q7: When did his mother die?

Answer: His mother died when he was six years old, and his grandfather, 'Abdul-Muttalib, took care of him after his mother's death.

Q8: Who took care of him after the death of his grandfather 'Abdul-Muttalib?

Answer: When he was eight years old, his grandfather died and his uncle, Abu Tālib, took care of him.

Q9: When did he travel with his uncle to the Levant?

Answer: He traveled with his uncle to the Levant when he was twelve years old.

Q10: When was his second trip?

Answer: He traveled for the second time on a trade journey with the money of Khadījah (may Allah be pleased with her). When he returned, he married her when he was twenty-five years old.

Q11: When did the Quraysh rebuild the Ka'bah?

Answer: The Quraysh rebuilt the Ka'bah when he was thirty-five years old.

On disagreeing about who would restore the Black Stone to its place, they sought his judgment; so, he put it on a piece of cloth and ordered each of the four tribes to hold one end of the cloth. Then, when they lifted it, he (may Allah's peace and blessings be upon him) restored it to its place with his hands.

Q12: How old was he when he was assigned the mission of prophethood? To whom was he sent?

Answer: He was forty years old, and he was sent as a bringer of glad tidings and as a warner to all people.

Q13: How did the revelation start?

Answer: It started with the true vision: He would see no vision, except that it would occur just the way he had seen it.

Q14: What was his state before the revelation? When did the revelation descend upon him the first time?

Answer: He was worshiping Allah in the Cave of Hirā', and the revelation descended upon him while he was in the cave in that state.

Q15: What were the first Qur'anic verses that were revealed to him?

Answer: The verses where Allah Almighty says: {Read in the name of your Lord Who created, created man from a clinging clot. Read, and your Lord is the Most Generous, Who taught by the pen, taught man what he did not know.} [Surat al-'Alaq: 1-5]

Q16: Who was the first one to believe in his message?

Answer: The first to believe in his message from among the men was Abu Bakr; from the women: Khadījah bint Khuwaylid; from the boys: 'Ali ibn

Abi Tālib; from the freed slaves: Zayd ibn Hārithah; and from the salves: Bilāl al-Habashi (may Allah be pleased with them), in addition to others.

Q17: How was Da‘wah (preaching) to Islam carried out?

Answer: Da‘wah to Islam was carried out secretly for almost three years. Then, the Prophet (may Allah’s peace and blessings be upon him) was commanded to call people to Islam in public.

Q18: What was the state of the Prophet (may Allah’s peace and blessings be upon him) and those who believed in him after starting to make Da‘wah publicly?

Answer: The polytheists started hurting him and the Muslims severely, until the believers were given the permission to emigrate to Najāshi (Negus) in Abyssinia.

The polytheists unanimously agreed to kill the Prophet (may Allah’s peace and blessings be upon him); nevertheless, Allah protected him and supported him with his uncle, Abu Tālib, to defend him against them.

Q19: Who died in the tenth year of the Bi‘thah (start of the Prophet’s mission)?

Answer: Both his uncle Abu Tālib and his wife Khadījah (may Allah be pleased with her).

Q20: When did the Isrā' (Night Journey) along with the Mi'rāj (Ascension Journey) take place?

Answer: It took place when the Prophet (may Allah's peace and blessings be upon him) was fifty years old. In this journey the five prayers were prescribed.

The Isrā': It was a journey from the Sacred Mosque to the Aqsa Mosque.

The Mi'rāj: It was ascension from the Aqsa Mosque to the heaven, then to the Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary).

Q21: How did the Prophet (may Allah's peace and blessings be upon him) call people to Allah outside of Makkah?

Answer: He called the people of Tā'if to Islam and presented himself to people in their gathering seasons, until the Ansār (the Supporters) from among the people of Madīnah came and pledged allegiance to support him.

Q22: How long did the Prophet (may Allah's peace and blessings be upon him) stay in Makkah preaching?

Answer: He stayed there for thirteen years.

Q23: To where did the Prophet (may Allah's peace and blessings be upon him) emigrate?

Answer: He emigrated from Makkah to Madīnah.

Q24: How long did he stay in Madīnah?

Answer: Ten years.

Q25: What were the Islamic legislations that were prescribed when he was in Madīnah?

Answer: Zakah, fasting, Hajj, Jihad, the Adhān (call to prayer) besides other Islamic legislations that were prescribed when he was in Madīnah.

Q26: What are his most important battles?

Answer: -The Battle of Badr

- The Battle of 'Uhud
- The Battle of the Ahzāb (the confederates)
- The Battle of the Conquest of Makkah

Q27: What is the last thing revealed of the Qur'an?

Answer: The verse where Allah Almighty says: **{And fear the Day when you will be brought back to Allah. Then every soul will be rewarded in full for what it has earned, and none will be wronged.}** [Surat al-Baqarah: 281]

Q28: When did the Prophet (may Allah's peace and blessings be upon him) die? How old was he?

Answer: He died in Rabī' al-Awwal, in the eleventh year of Hijrah. He was sixty-three years old.

Q29: Who were the wives of the Prophet (may Allah's peace and blessings be upon him)?

Answer: 1. Khadijah bint Khuwaylid (may Allah be pleased with her)

2. Sawdah bint Zam'ah (may Allah be pleased with her)
3. 'Ā'ishah bint Abu Bakr (may Allah be pleased with her)
4. Hafsa bint 'Umar (may Allah be pleased with her)
5. Zaynab bint Khuzaymah (may Allah be pleased with her)
6. Umm Salamah Hind bint Abu Umayyah (may Allah be pleased with her)
7. Umm Habībah Ramlah bint Abu Sufyān (may Allah be pleased with her)
8. Juwayriyah bint al-Hārith (may Allah be pleased with her)
9. Maymūnah bint al-Hārith (may Allah be pleased with her)
10. Safiyyah bint Huyayy (may Allah be pleased with her)
11. Zaynab bint Jahsh (may Allah be pleased with her)

Q30: Who are the Prophet's sons and daughters?

Answer: The Prophet (may Allah's peace and blessings be upon him) had three sons, who are:

- Al-Qāsim, after whom he was nicknamed as "Abu al-Qāsim"
- 'Abdullah
- Ibrāhim

He had four daughters, who are:

- Fātimah
- Ruqayyah
- Umm Kulthūm
- Zaynab

He had all of his children from Kahdījah (may Allah be pleased with her), except Ibrāhim. All of them died before him, except Fātimah who died six months after his death.

Q31: Mention some of the physical characteristics of the Prophet (may Allah's peace and blessings be upon him).

Answer: He was of average height, not too short and not too tall. He had a white complexion, which was slightly reddish. He had a thick beard, big eyes, and a wide mouth. His hair was extremely black, his shoulders were broad, his smell was pleasant, in addition to other beautiful characteristics.

Q31: Upon what did the Prophet (may Allah's peace and blessings be upon him) leave his Ummah?

Answer: He left his Ummah upon the clear path, whose night is as clear as its day and no one will deviate from it except one who is doomed. He has guided his Ummah to all goodness and has warned them against all evil.

The Tafsīr Section

Q1: Recite Surat al-Fātihah and explain it.

Answer: Surat al-Fātihah and its Interpretation

{Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful) Al-hamdullāhi Rabbil ‘Ālamīn (All praise be to Allah, the Lord of the worlds), Ar-Rahmānir Rahīm (the Most Compassionate, the Most Merciful), Māliki yawmid-dīn (Master of the Day of Judgment). Iyyāka na‘budu wa iyyāka nasta‘īn (You alone we worship, and You alone we ask for help). Ihdinās sirātal mustaqīm (Guide us to the straight path), Sirātal ladhīna an‘amta ‘alayhim, ghayril maghdūbi ‘alayhim walād-dāllīn (the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray).} [Surat al-Fātihah: 1-7]

Interpretation

Surat al-Fātihah (the Opening) was given this name because it is the surah with which the Noble Qur’an begins.

1. **{Bismillāhir Rahmānir Rahīm}**: In the name of Allah I start reciting the Qur’an, seeking His help and seeking blessing by mentioning His name.

{Allah}: The One Who is truly worthy of worship, and none is given that name except the Almighty Lord.

{Ar-Rahmān}: The One Whose extensive mercy encompasses everything.

{Ar-Rahīm}: The One Who shows mercy to the believers.

2. **{Al-hamdullāhi Rabbil ‘Ālamīn}**: All kinds of praise and perfection belong to Allah alone.

3. **{Ar-Rahmānir Rahīm}**: The One Whose extensive mercy encompasses everything, and the One Who bestows mercy upon the believers.

4. **{Māliki yawmid-dīn}**: It refers to the Day of Judgment.

5. **{Iyyāka na‘budu wa iyyāka nasta‘īn}**: We worship You alone and we seek help from You alone.

6. **{Ihdinās sirātal mustaqīm}**: It refers to guidance to Islam and the Sunnah.

7. **{Sirātal ladhīna an‘amta ‘alayhim, ghayril maghdūbi ‘alayhim walād-dāllīn}**: The path of the righteous slaves of Allah from the prophets and their followers, which is different from the path of the Christians and the Jews.

- It is Sunnah to say: "Āmīn" (Answer our supplication!) after reciting Surat al-Fātihah.

Q2: Recite and explain Surat az-Zalzalah.

Answer: Surat az-Zalzalah and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{When the earth is shaken with a mighty quake, and the earth throws out its burdens, and man says, “What is the matter with it?” On that Day it will recount all its news because your Lord has inspired it [to do so]. On that Day, all people will come forward in separate groups to be shown their deeds. So whoever does an

atom's weight of good will see it, and whoever does an atom's weight of evil will see it.} [Surat az-Zalzalah: 1-8]

Interpretation

1. **{Idhā zulzilāt al-ardu zilzālahā}**: When the earth is severely shaken on the Day of Judgment.
2. **{Wa akhrajāt al-ardu athqālahā}**: And when the earth brings out what is inside it of the dead and other things.
3. **{Wa qāl al-insānu mā lahā}**: And man says confusedly: "Why is the earth moving and shaking like that?!"
4. **{Yawma'idhin tuhaddithu akhbārahā}**: On that great Day, the earth will speak of what goodness and evil had been done on it.
5. **{Bī'anna rabbaka awhā lahā}**: Because Allah informed it and commanded it to do so.
6. **{Yawma'idhin yasduru an-nāsu ashtātan liyuraw a'mālahum}**: On that great Day, when the earth is shaken, people will come in groups for Reckoning and they will be shown their worldly deeds.
7. **{Faman ya'mal mithqāla dharratin khayran yarah}**: Whoever does an atom's weight of good will see it in front of him.
8. **{Waman y'amal mithqāla dharratin sharran yarah}**: And whoever does its weight of evil will see it in front of him.

Q3: Recite and explain Surat al-'Ādiyāt.

Answer: Surat al-Ādiyāt and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{By the galloping, panting horses, striking sparks of fire [with their hooves], launching raids at dawn, stirring up thereby clouds of dust, plunging thereby into the midst of the enemy, indeed, man is very ungrateful to his Lord – and he himself is a witness to that – and he is truly extreme in his love of wealth. Does he not know that the contents of graves will be overturned, and the secrets of the hearts will be brought to light? Indeed, their Lord is All-Aware of them on that Day.} [Surat al-Ādiyāt: 1-11]

Interpretation:

1. {**Wal'ādiyāti dabha**}: Allah swears by the horses that run so fast that the sound of their breathing is heard.
2. {**Falmūriyāti qad-ha**}: He also swears by the horses that strike sparks of fire with their hooves when strongly coming in contact with the rocks.
3. {**Falmughīrāti subha**}: He swears by the horses that attack the enemies in the morning.
4. {**Fa'atharna bihi naq'a**}: So, they stir up dust by their running.
5. {**Fawasatna bihi jam'a**}: Plunging with their riders into the midst of a group of the enemies.
6. {**Inna al-insāna li rabbihi lakanūd**}: Indeed, man withholds the goodness that his Lord commands him to give out.
7. {**Wa innahu 'alā dhālika lashahīd**}: He himself is a witness to his own withholding of goodness, and he cannot deny it because it is so clear.
8. {**Wa innahu lihubbi al-khayri lashadīd**}: Due to his extreme love for money, he greedily withholds it.

9. {**Afalā ya'lamu idhā b'uthira mā filqubūr**}: Does this man, who is deceived by the worldly life, not know that when Allah brings out the dead from the graves and out of the earth for reckoning and recompense that things will not be the way he fancied?!

10. {**Wa hussila mā fī as-sudūr**}: What is in the hearts of intentions, beliefs, and others will be shown and brought to light.

11. {**Inna rabbahum bihim yawma'idhin lakhabīr**}: Indeed, their Lord is All-Aware of them on that Day, and nothing of His slaves' affairs will be hidden from Him and He shall recompense them for it.

Q4: Recite and explain Surat al-Qāri'ah.

Answer: Surat al-Qāri'ah and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{**The Striking Calamity! What is the Striking Calamity? How do you know what the Striking Calamity is? On that Day people will be like scattered moths, and the mountains will be like carded wool. Then the one whose scales of good deeds are heavy, will have a pleasant life. But the one whose scales of good deeds are light; his abode will be the abyss. And how do you know what it is? It is a Blazing Fire.**} [Surat al-Qāri'ah: 1-11]

Interpretation

1. {**Al-Qāri'ah**}: The Hour that strikes people's hearts because of it being extremely terrifying.

2. {**Mal qāri'ah**}: What is this Hour that strikes people's hearts because of it being extremely terrifying?!

3. {**Wa mā adrāka mal qāri'ah**}: How do you know - O Messenger - what this Hour is that strikes people's hearts because of it being extremely terrifying? It is the Day of Judgment.
4. {**Yawma yakūnun nāsu kal farāshil mabthūth**}: The day it strikes people's hearts, they will be like the moths scattered here and there.
5. {**Wa takūnul jibālu kal 'ihnil manfūsh**}: The mountains will be like carded wool, fluffed up.
6. {**Fa'ammā man thaqulat mawāzīnuh**}: The one whose good deeds outweigh his bad deeds.
7. {**Fahuwa fī 'īshatir rādiyah**}: He will enjoy a pleasant life in Paradise.
8. {**Wa ammā man khaffat mawāzīnuh**}: The one whose bad deeds outweigh his good deeds.
9. {**Fa'ummuhu hāwiyah**}: His abode and dwelling will be Hellfire.
10. {**Wa mā adrāka mā hiyah**}: How do you know - O Messenger - what it is?
11. {**Nārun hāmiyah**}: It is a blazing fire.

Q5: Recite and explain Surat at-Takāthur.

Answer: Surat at-Takāthur and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{**Competition for worldly gains distracts you [from Allah], until you come to your graves. No indeed! You will come to know. Again no! You will come to know. No indeed! If only you knew for certain. You will surely see the Blazing Fire, Again, you will see it**

with absolute certainty. Then on that Day you will surely be asked about your worldly pleasures.} [Surat at-Takāthur: 1-8]

Interpretation

1. {**Alhākumut takāthur**}: O people, boasting about your wealth and children distracted you from obeying Allah.
2. {**Hatta zurtumul maqābir**}: Until you die and enter your graves.
3. {**Kalla sawfa ta'lamūn**}: You should not have been distracted by boasting, and you will come to realize the consequence of that distraction.
4. {**Thumma kalla sawfa ta'lamūn**}: Then, you will come to realize its consequence.
5. {**Kalla law ta'lamūna 'ilmal yaqīn**}: Truly, if you had known for certain that you will be resurrected to Allah Who will recompense you for your deeds, you would not have been distracted by boasting about wealth and children.
6. {**Latara wunnal jahīm**}: By Allah, you will surely see Hellfire on the Day of Judgment.
7. {**Thumma latara wunnaha 'aynal yaqīn**}: Again, you will see it with absolute certainty.
8. {**Thumma latus'alunna yauma'idhin 'anin na'īm**}: Then, on that Day Allah will ask you about the blessings that He bestowed upon you including health, wealth, and others.

Q6: Recite and explain Surat al-'Asr.

Answer: Surat al-'Asr and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{By the time, man is in utter loss, except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience.} [Surat al-‘Asr: 1-3]

Interpretation

1. {Wal ‘asr}: Allah Almighty swears by time.
2. {Innal insāna lafī khusr}: All mankind are in utter loss.
3. {Illal ladhīna āmanū wa ‘amilus sālihāti wa tawāsaw bil-haqqi wa tawāsaw bis-sabr}: The only survivors of that loss are those who believe and perform righteous deeds and at the same time call to the truth and endure it with patience.

Q7: Recite and explain Surat al-Humazah.

Answer: Surat al-Humazah and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{Woe to every backbiter and slanderer, who amasses wealth and counts it over and again, thinking that his wealth will make him live forever. No indeed! He will surely be cast into the Crushing Fire, and how do you know what the Crushing Fire is? It is the kindled Fire of Allah, which reaches the hearts. It will be closed down upon them, locked with towering columns.} [Surat al-Humazah: 1-9]

Interpretation

1. {Wailul likulli humazatil lumazah}: Woe and severe torment to everyone who frequently backbites and slanders people.

2. {**Alladhī jama‘a mālaw wa ‘addadah**}: The one who is interested in nothing but accumulating and counting money.
3. {**Yahsabu anna mālahu akhladah**}: He thinks that the money he has amassed will save him from death and keep him live forever.
4. {**Kallā layumbadhanna fil hutamah**}: Things will not be the way this ignorant person has fancied. Indeed, he will be cast in Hellfire and will be crushed therein by its severity.
5. {**Wa mā adrāka mal-hutamah**}: How do you know - O Messenger - what this Fire is that crushes everything thrown therein?
6. {**Nārullāhil mūqadah**}: It is the kindled Fire of Allah.
7. {**Allatī tattali‘u ‘alal af‘idah**}: That penetrates people’s bodies reaching their hearts.
8. {**Innahā ‘alayhim mu’sadah**}: It is closed down upon those tormented therein.
9. {**Fī ‘amadim mumaddadah**}: It is locked with long and extended columns so that they are not able to come out.

Q8: Recite and explain Surat al-Fil.

Answer: Surat al-Fil and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{**Have you not seen how your Lord dealt with the people of the Elephant? Did He not turn their scheme into a total loss? He sent against them swarms of birds, pelting them with stones of baked clay, leaving them like chewed up and trampled chaff.**} [Surat al-Fil: 1-5]

Interpretation

1. **{Alam tara kayfa fa'ala rabbuka bi ashābil fīl}**: Have you not known - O Messenger - what your Lord did to Abrahah and his companions, the people of the Elephant, when they wanted to demolish the Ka'bah?
2. **{Alam yaj'al kaydahum fī tadlīl}**: Allah turned their evil scheme to demolish it into a total loss; thus, they did not attain what they had wished for, namely turning people away from the Ka'bah and destroying it.
3. **{Wa arsala 'alayhim tayran abābīl}**: He sent against them swarms of birds.
4. **{Tarmīhim bihijāratim min sijjīl}**: Pelting them with stones of baked clay.
5. **{Faja'alahum ka'asfīm m'akūl}**: Allah made them like leaves that are eaten and trodden by animals.

Q9: Recite and explain Surat Quraysh.

Answer: Surat Quraysh and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{For the accustomed security of Quraysh, secure in their winter and summer journeys. Let them worship the Lord of this [Sacred] House, Who fed them against hunger and made them secure against fear.} [Surat Quraysh: 1-4]

Interpretation

{**Li'īlāfi quraysh**}: It is referring to the winter and summer journeys that they were familiar with.

2. {**īlāfihim rihlatash shitā'i wassayf**}: They were secure in their winter journey to Yemen and in their summer journey to the Levant.

3. {**Faly'abudū rabba hādhal-bayt**}: Let them worship Allah, the Lord of this Sacred House, alone. He is the One Who facilitated that journey for them; so, let them not associate any partners with Him.

4. {**Alladhī at'amahum min jū'iw wa āmanahum min khawf**}: Who fed them against hunger and made them secure against fear by making the Arabs revering Al-Haram (the Sacred Precinct) and its people.

Q10: Recite and explain Surat al-Mā'ūn.

Answer: Surat al-Mā'ūn and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{**Have you seen the one who denies the Recompense? Such is the one who repulses the orphan harshly and does not urge others to feed the needy. So woe to those who pray but are heedless of their prayer; those who only show off, and withhold even the small kindnesses.**} [Surat al-Mā'ūn: 1-7]

Interpretation

1. {**Ara'aytal ladhī yukadhibu biddīn**}: Did you know the one who denies recompense on the Day of Judgment?

2. {**Fadhālikal ladhī yadu'ul-yatīm**}: Such is the one who repulses the orphan harshly.

3. **{Wa la yahuddu ‘alā ta‘āmil miskīn}**: He does not urge himself or others to feed the poor.

4. **{Fawaylul lil musallīn}**: Woe and torment to those who pray.

5. **{Alladhīna hum ‘an salātihim sāhūn}**: Those who are heedless of their prayer until its prescribed time is gone.

6. **{Alladhīna hum yurā‘ūn}**: Those who only show off by praying and doing good deeds, and who do not dedicate them with sincerity to Allah.

7. **{Wa yamna‘ūnal mā‘ūn}**: And they withhold anything that could be of help to others no matter how small it is.

Q11: Recite and explain Surat al-Kawthar.

Answer: Surat al-Kawthar and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{We have surely given you [O Prophet] Al-Kawthar [abundance], so pray and sacrifice to your Lord alone. Indeed, the one who hates you is truly cut off [from all goodness].} [Surat al-Kawthar: 1-3]

Interpretation

1. **{Innā a‘taynākal kawthar}**: We have given you, O Messenger, abundant goodness that includes the Kawthar River in Paradise.

2. **{Fasalli li rabbika wanhar}**: So, be thankful to Allah for this blessing by praying and sacrificing to Him alone, contrary to what the polytheists do when they seek closeness to their idols by offering sacrifices to them.

3. **{Inna shānī‘aka huwal abtar}**: The one who hates you is, indeed, the one who is cut off from all goodness, the one who is forgotten, and the one who is ill spoken of whenever mentioned.

Q12: Recite and explain Surat al-Kāfirūn.

Answer: Surat al-Kāfirūn and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{Say, “O disbelievers, I do not worship what you worship, nor do you worship what I worship. Never will I worship what you worship, nor will you ever worship what I worship. You have your religion and I have my religion.”} [Surat al-Kāfirūn: 1-6]

Interpretation

1. {**Qul yā ayyuhal kāfirūn**}: Say - O Messenger - : O you who disbelieve in Allah.
2. {**Lā a’budu mā t’abudūn**}: I do not, and I shall not worship the idols that you worship.
3. {**Wa lā antum ‘ābidūna mā a’bud**}: Nor do you worship what I worship, namely, Allah alone.
4. {**Wa lā ana ‘ābidum mā ‘abattum**}: And never will I worship the idols that you worship.
5. {**Wa lā antum ‘ābidūna mā a’bud**}: Nor will you ever worship what I worship, namely, Allah alone.
6. {**Lakum dīnukum wa liya dīn**}: You have your own religion that you invented, and I have my religion that Allah revealed to me.

Q13: Recite and explain Surat an-Nasr.

Answer: Surat an-Nasr and its Interpretation

In the Name of Allah, the Most Compassionate, the Most Merciful

{When there comes Allah’s help and the conquest, and you see people entering Allah’s religion in multitudes, then glorify the praise of your Lord, and ask His forgiveness. Indeed, He is ever Accepting of Repentance.} [Surat an-Nasr: 1-3]

Interpretation

1. {**Idha jā’a nasrullāhi walfat-h**}: When Allah grants victory and strength to your religion - O Messenger - and when the Conquest of Makkah takes place.
2. {**Wa ra’aytan nāsa yadkholūna fī dīnillāhi afwāja**}: And you see people embracing Islam one delegation after the other.
3. {**Fasabbih bihamdi rabbika wastaghfirh, innahū kāna tawwāba**}: You should know, then, that this is a sign that your mission is about to end. Thus, glorify the praise of your Lord, out of gratitude for His blessing of the victory and conquest, and seek His forgiveness, for indeed, He accepts the repentance of His slaves and forgives them.

Q14: Recite and explain Surat al-Masad.

Answer: Surat al-Masad and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{May the hands of Abu Lahab perish, and may he perish! Neither his wealth nor his worldly gains will avail him. He will burn in a Flaming Fire, and so will his wife, the carrier of firewood, around her neck will be a rope of palm fiber.} [Surat al-Masad: 1-5]

Interpretation

1. **{Tabbat yadā abī Lahabiw wa tabb}**: May perish the hands of the Prophet's uncle, Abu Lahab ibn 'Abd al-Muttalib, just as his deeds perished because he used to abuse the Prophet (may Allah's peace and blessings be upon him).

2. **{Mā aghna 'anhu māluhu wa mā kasab}**: Were his wealth and children of any use to him? They could neither save him from torment nor bring him mercy.

3. **{Sayaslā nāran dhāta lahab}**: On the Day of Judgment, he will be admitted into Hellfire where he will suffer from its heat.

4. **{Wamra'atuhu hammālatal hatab}**: His wife, Umm Jamīl, who used to hurt the Prophet (may Allah's peace and blessings be upon him) by throwing thorns on his way, will also be admitted to Hellfire.

5. **{Fī jīdihā hablum mim masad}**: She will be driven to Hellfire by a tight rope around her neck.

Q15: Recite and explain Surat al-Ikhlās.

Answer: Surat al-Ikhlās and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{Say: "He is Allah, the One; Allah, the Eternal Refuge. He neither begets nor is He begotten, and there is none comparable to Him."}

[Surat al-Ikhlās: 1-4]

Interpretation

1. **{Qul huwallāhu ahad}**: Say - O Messenger -: He is Allah; there is no god worthy of worship but Him.
2. **{Allāhus samad}**: It means that all the needs of His creation are raised to Him.
3. **{Lam yalid wa lam yūlad}**: Allah Almighty neither has a child nor does He have a father.
4. **{Wa lam yakul lahu kufuwan ahad}**: None of His creation is like Him.

Q16: Recite and explain Surat al-Falaq.

Answer: Surat al-Falaq and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{Say, "I seek refuge with the Lord of the daybreak, from the harm of all what He has created; from the harm of night's darkness when it spreads around, from the harm of the sorceresses who blow on knots, and from the harm of the envier when he envies.}

[Surat al-Falaq: 1-5]

Interpretation

1. **{Qul a'ūdhu bi rabbil-falaq}**: Say - O Messenger -: I resort to and seek refuge with the Lord of the morning.
2. **{Min sharri mā khalaq}**: From the evil of the harmful creatures.
3. **{Wa min sharri ghāsiqin idhā waqab}**: And I seek refuge with Allah from the evils of what appear at night like animals and thieves.
4. **{Wa min sharrin naffāthāti fil 'uqad}**: And I seek refuge with Allah from the evil of the sorceresses who blow on knots.

5. **{Wa min sharri hāsidiñ idhā hasad}**: And from the evil of the one who hates and envies people for the blessings that Allah bestowed on them, as he wishes that they would no longer enjoy such blessings and wishes that harm be inflicted on them.

Q17: Recite and explain Surat an-Nās.

Answer: Surat an-Nās and its Interpretation

In the name of Allah, the Most Compassionate, the Most Merciful

{Say, "I seek refuge with the Lord of mankind, the Sovereign of mankind, the God of mankind, from the harm of the lurking whisperer, who whispers into the hearts of mankind, from among jinn and mankind."} [Surat an-Nās: 1-6]

Interpretation

1. **{Qul a'ūdhu birabbīñ nās}**: Say - O Messenger -: I seek protection and refuge with the Lord of mankind.
2. **{Malikīñ nās}**: He manages their affairs as He wills, and He is their only Owner.
3. **{Ilāhīñ nās}**: Their true God, and there is no god other than Him worthy of their worship.
4. **{Min sharril waswāsīl khannās}**: From the evil of the devil, who whispers to people.
5. **{Alladhī yuwaswīsu fī sudūriñ nās}**: Who whispers into the hearts of mankind.
6. **{Minal jinnati wannās}**: It means that the whisperer could be from mankind or from the jinn.

Hadīth Section

First Hadīth

Q1: Complete the following Hadīth: "Verily, the reward of deeds depends on the intentions...", and mention some of its benefits.

Answer: The Commander of the Believers, Abu Hafs 'Umar ibn al-Khattāb (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say: "Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended. So, he whose migration is for the sake of Allah and His Messenger, then his migration is for the sake of Allah and His Messenger, and he whose migration is to achieve some worldly gain or to take some woman in marriage, then his migration is for that for which he migrated." [Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. Every deed requires an intention, such as prayer, fasting, pilgrimage, etc.
2. The intention must be dedicated with full sincerity to Allah Almighty.

Second Hadīth

Q2: Complete the following Hadīth: "Whoever introduces in this matter of ours ..." and mention some of its benefits.

Answer: The Mother of the Believers, Umm 'Abdullah 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever introduces in this matter of ours

(the religion) something that does not belong to it, it will be rejected."

[Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. Prohibition of introducing new things in religion
2. Actions based upon religious innovations are rejected

Third Hadīth

**Q3: Complete the following Hadīth: "While we were one day sitting with the Messenger of Allah (may Allah's peace and blessings be upon him)..."
and mention some of its benefits.**

Answer: 'Umar ibn al-Khattāb (may Allah be pleased with him) said: "While we were one day sitting with the Messenger of Allah (may Allah's peace and blessings be upon him), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of traveling were visible on him, and none of us knew him. He sat down close to the Prophet (may Allah's peace and blessings be upon him) resting his knees against the knees of the Prophet (may Allah's peace and blessings be upon him) and placing his palms over his thighs, and said: 'O Muhammad, tell me about Islam.' The Messenger of Allah (may Allah's peace and blessings be upon him) replied: 'Islam is to testify that there is no god except Allah and that Muhammad is His messenger, to perform prayer, give Zakah, fast Ramadān, and perform Hajj (pilgrimage) to the House (the Ka'bah), if you have the means to perform it.' He said: 'You have spoken the truth.' We were surprised at his questioning him and then declaring that he spoke the truth. He said: 'Tell me about Imān (faith).' He (the Prophet) answered: 'It is to believe in Allah, His angels, His Books, His messengers, the Last Day, and in destiny with its good and evil aspects.' He said: 'You

have spoken the truth.' Then he (the man) said: 'Tell me about Ihsān (excellence).' He (the Prophet) answered: 'It is to worship Allah as though you could see Him, for if you cannot see Him, He indeed sees you.' He said: 'Tell me about the Hour.' He (the Prophet) said: 'The one questioned knows no more than the questioner.' So he said: 'Well, tell me about its signs.' He said: 'When the slave-girl will give birth to her mistress, and to see the barefooted, the naked, and the destitute shepherds (competing with one another in) making lofty buildings.' Thereupon the man went off. He (the Prophet) waited a while and then he said: 'O 'Umar, do you know who that questioner was?' I replied: 'Allah and His Messenger know best.' He said: 'That was Jibrīl (Gabriel). He came to teach you your religion.'"

[Narrated by Muslim]

Benefits of the Hadīth

1. Mentioning the five pillars of Islam, which are:

- Testifying that there is no god, but Allah and that Muhammad is the Messenger of Allah
- Establishing the prayer
- Giving Zakah
- Fasting Ramadān
- Performing Hajj to the Sacred House of Allah

2. Mentioning the pillars of Imān, which are:

- Believing in Allah
- Believing in His angels
- Believing in His Books
- Believing in His messengers

- Believing in the Last Day

- Believing in destiny with its good and evil aspects

3. Mentioning the pillar of Ihsān, which is only one pillar, and that is to worship Allah as if you see Him, for if you cannot see Him, He indeed sees you.

4. None knows the timing of the Hour except Allah Almighty.

Fourth Hadīth

Q4: Complete the following Hadīth: "The believers who have the most perfect faith..." and mention some of its benefits.

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The believers who have the most perfect faith are those who have the best morals." [Narrated by At-Tirmidhi, who judged it as Hasan Sahīh (sound authentic)]

Benefits of the Hadīth

1. Encouraging good morals

2. The perfection of morals is part of the perfection of faith

3. Imān (faith) increases and decreases

Fifth Hadīth

Q5: Complete the following Hadīth: "Whoever swears by other than Allah..." and mention some of its benefits.

Answer: Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever swears by other than Allah, has indeed committed an act of disbelief or polytheism." [Narrated by At-Tirmidhi]

Benefits of the Hadīth

- Swearing by other than Allah Almighty is impermissible
- Swearing by other than Allah Almighty is an act of minor Shirk (polytheism)

Sixth Hadīth

Q6: Complete the following Hadīth: "None of you truly believes until I am dearer to him..." and mention some of its benefits.

Answer: Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "None of you truly believes until I am dearer to him than his father, his children, and all people." [Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

- We should love the Prophet (may Allah's peace and blessings be upon him) more than all people.
- This is part of perfect Imān (faith).

Seventh Hadīth

Q7: Complete the following Hadīth: "None of you truly believes until he loves for his brother..." and mention some of its benefits.

Answer: Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "**None of you truly believes until he loves for his brother what he loves for himself.**" [Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. A believer should love for the believers what he loves for himself of goodness.
2. This is part of perfect faith.

Eighth Hadīth

Q8: Complete the following Hadīth: "By the One in whose Hand my soul is..." and mention some of its benefits.

Answer: Abu Sa'īd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "**By the One in whose Hand my soul is, it is equivalent to one third of the Qur'an.**" [Narrated by Al-Bukhāri]

Benefits of the Hadīth

1. Merit of Surat al-Ikhlās
2. It is equivalent to one third of the Qur'an

Ninth Hadīth

Q9: Complete the following Hadīth: "There is no might and no strength except in Allah..." and mention some of its benefits.

Answer: Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "**La hawla wala quwwata illa billāh (there is no might and no strength except in Allah) is one of the treasures of Paradise.**" [Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. The merit of these words, which is one of the treasures of Paradise
2. Renunciation of one's power and strength and reliance on Allah Almighty alone

Tenth Hadīth

Q10: Complete the following Hadīth: "Verily, there is a piece of flesh in the body...", and mention some of its benefits.

Answer: An-Nu'mān ibn Bashīr (may Allah be pleased with him and his father) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say: "**Verily, there is a piece of flesh in the body; if it is upright then the entire body will be upright, and if it is corrupt then the entire body will be corrupt. Verily, it is the heart.**" [Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. Uprightness of the heart ensures one's apparent and hidden uprightness.

2. Paying attention to the uprightness of the heart because a human's uprightness is dependent upon it.

Eleventh Hadīth

Q11: Complete the following Hadīth: "One whose last words are: La ilāha illallāh...", and mention some of its benefits.

Answer: Mu'ādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "One whose last words are: 'La ilāha illallāh (there is no god but Allah)' will enter Paradise." [Narrated by Abu Dāwūd]

Benefits of the Hadīth

1. The merit of "La ilāha illallāh" (there is no god but Allah) and how it is a cause for admitting one into Paradise
2. The privilege of the one whose last words are: "La ilāha illallāh" (there is no god but Allah)

Twelfth Hadīth

Q12: Complete the following Hadīth: "A believer is neither a slanderer nor an invoker of curse...", and mention some of its benefits.

Answer: 'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A believer is neither a slanderer or an invoker of curse, nor is he indecent or foulmouthed." [Narrated by At-Tirmidhi]

Benefits of the Hadīth

1. Prohibition of all false and foul speech

2. Description of the believer's speech

Thirteenth Hadīth

Q13: Complete the following Hadīth: "It is from the best Muslim character...", and mention some of its benefits.

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "**It is from the best Muslim character to leave that which is not of one's concern.**" [Narrated by At-Tirmidhi and others]

Benefits of the Hadīth

1. One should not interfere with others' religious or worldly affairs.
2. Not interfering with others' affairs is part of one's perfect Islam.

Fourteenth Hadīth

Q14: Complete the following Hadīth: "Whoever recites a letter from the Book of Allah...", and mention some of its benefits.

Answer: 'Abdullah ibn Mas'ūd reported that the Prophet (may Allah's peace and blessings be upon him) said: "**Whoever recites a letter from the Book of Allah will be credited with a good deed, and the good deed receives a ten-fold reward. I am not saying that Alif-Lām-Mīm is one letter, but Alif is a letter, Lām is a letter and Mīm is a letter.**" [Narrated by At-Tirmidhi]

Benefits of the Hadīth

1. Merit of reciting the Qur'an
2. One is given rewards for every single letter he recites

Islamic Etiquettes Section

Courtesy with Allah Almighty

Q1: How should one show courtesy to Allah Almighty?

Answer: One should show courtesy to Allah Almighty by 1. Magnifying Him

2. Worshipping Him alone without associating partners with Him
3. Obeying Him
4. Refraining from disobeying Him
5. Showing gratitude to Him and praising Him for His countless favors and blessings
6. Showing patience with what He decrees

Courtesy with the Messenger of Allah

Q2: How should one show courtesy to the Messenger of Allah (may Allah's peace and blessings be upon him)?

Answer: One should show courtesy to him by 1. Following him and taking him as a role model

2. Obeying him
3. Refraining from disobeying him
4. Believing him in what he reported
5. Not introducing new things by adding to his Sunnah

6. Loving him more than oneself and all people
7. Revering and supporting him and his Sunnah

Q3: How should one show courtesy to one's parents?

Answer: One should show courtesy to one's parents by 1. Obeying them in whatever does not involve a sin

2. Serving them
3. Helping them
4. Fulfilling their needs
5. Supplicating for them
6. Speaking politely with them, as it is impermissible to say even "Uff", which is the slightest word expressing annoyance.
7. Smiling at them and refraining from frowning at them
8. Not raising one's voice when talking to them, listening to them without any interruption, and not calling them by their names; rather, one should say "dad" and "mom"
9. Seeking permission before entering when they are in their room
10. Kissing their heads and hands

Etiquettes of Maintaining Kinship Ties

Q4: How should one maintain kinship ties?

Answer: One should maintain kinship ties by 1. Visiting relatives like brothers, sisters, paternal uncles and aunts, maternal uncles and aunts, etc.

2. Showing kindness to them in words and deeds and offering them help
3. Calling them and checking on them

Etiquettes of Brotherhood in Islam

Q5: How should one act with one's brothers and friends?

Answer: 1. Loving good people and taking them as friends

2. Avoiding the company of evil people
3. Greeting and shaking hands with one's brothers
4. Visiting them when they are sick and supplicating to Allah to cure them
5. Saying: "Yarhamukallāh" (May Allah have mercy upon you) to the one who sneezes
6. Accepting their invitation to visit them
7. Offering advice to them
8. Supporting them when wronged and preventing them from committing oppression
9. Loving for them what one loves for oneself
10. Offering them help when needed
11. Refraining from harming them with words or deeds
12. Keeping their secrets
13. Refraining from insulting, backbiting, despising, envying, spying on, or cheating them

Etiquettes of Neighbors

Q6: What are the etiquettes of neighbors?

- Answer: 1. Showing kindness to one's neighbor in words and deeds and offering help when needed
2. Congratulating them on happy occasions like Eid, marriage, etc.
 3. Visiting them when they are sick and consoling them when being afflicted
 4. Offering them as much as possible of the food that one cooks
 5. Refraining from harming them with words or deeds
 6. Not disturbing them with loud voices, not spying on them, but being patient with them

Hospitality Etiquettes

Q7: What are the etiquettes that the host and the guest must follow?

- Answer: 1. Accepting the host's invitation
2. Seeking permission and arranging an appointment when visiting someone
 3. Seeking permission before entering
 4. Not staying for too long during a visit
 5. Lowering the gaze from the host's family
 6. Welcoming the guest and receiving him with cheerfulness and friendly words
 7. Seating the guest in the best place

8. Honoring the guest by offering him food and drink

Sickness Etiquettes

Q8: What are the etiquettes of sickness and visiting the sick?

Answer: 1. Putting the right hand on the place where the pain is felt and saying: "Bismillāh" (in the name of Allah) three times, followed by saying: "A'ūdhu bi'izatillāhi wa qudratihi min sharri ma ajidu wa uhādhir" (I seek refuge in the light and power of Allah against what I find and fear) - seven times.

2. Being content and patient with what Allah has decreed

3. Hastening to visit the patient, supplicating for him, and not staying for too long with him

4. Making Ruqyah (healing method by the Qur'an and Sunnah) for the sick without him asking for it.

5. Advising him to be patient and to adhere to supplication, prayer, and ritual purity as much as he can.

6. Supplicating for the patient by saying: "As'alullāh al-'azhīm rabb al-'arsh al-'azhīm ay yashfeek" (I ask Allah the Magnificent, the Lord of the magnificent Throne to cure you) - seven times.

Etiquettes of Seeking Knowledge

Q9: Mention the etiquettes of seeking knowledge.

Answer: 1. Dedicating the intention to Allah Almighty with full sincerity

2. Acting upon the knowledge that one has learnt

3. Respecting and revering the teacher in his presence and absence
4. Sitting politely in his presence
5. Listening to him attentively without interrupting him
6. Posing questions politely
7. Refraining from calling him by his name

Assembly Etiquettes

Q10: What are the assembly etiquettes?

Answer: 1. Greeting people in the assembly

2. Sitting in the first empty place available without asking for anyone's seat or sitting between two people, except with their permission
3. Making room for others to sit
4. Not interrupting others' speech
5. Seeking permission and greeting people before leaving
6. Saying the assembly expiation supplication when the assembly is over. It reads: "Subhānak allāhumma wa bihamdik, ash-hadu allā ilāha illā ant, astaghfiruka wa atūbu ilayk" (Glory be to You, O Allah, and praise. There is no god but You. I seek Your forgiveness and I repent to You).

Sleeping Etiquettes

Q11: Mention the sleeping etiquettes.

- Answer: 1. Sleeping early
2. Sleeping in a state of ritual purity
 3. Not sleeping on the belly

4. Sleeping on the right side while putting the right hand under the right cheek
5. Dusting off the bed
6. Reciting the bedtime supplications, which are: Āyat al-Kursi, Surat al-Ikhlās, Surat al-Falaq, and Surat an-Nās, three times, saying: "Bismik allāhumma amūtu wa ahyā" (in Your name, O Allah, I die, and I live)
7. Waking up to pray Fajr
8. Saying upon waking up the following: "Alhamdulillahī alladhī ahyānā ba'damā amātanā wa ilayhi an-nushūr" (Praise be to Allah Who gave us life after having taken it from us and to Him is the resurrection)

Eating Etiquettes

Q12: What are the eating etiquettes?

Answer:

1. Intending by eating and drinking to be strong enough to obey Allah Almighty
2. Washing hands before eating
3. Saying: "Bismillāh" (in the name of Allah), eating with the right hand and from what is near to one, not from the middle of the plate or from what is in front of others
4. In case of forgetting to say "Bismillāh" before eating, one should say: "Bismillāh awwaluhu wa ākhiruh" (in the name of Allah, in the beginning and in the end)
5. Being content with the food that is available and not criticizing it, i.e., one should eat it if he likes it, or leave it if he does not like it

6. Eating few mouthfuls and refraining from overeating
7. Not blowing in the food or drink and waiting until it cools down
8. Eating together with one's family or guests
9. Not starting to eat before the elders
10. Mentioning Allah's name before drinking, and drinking while sitting down and drinking in three sips
11. Praising Allah after eating

Dressing Etiquettes

Q13: What are the etiquettes of dressing?

Answer: 1. Starting to put on the garment with the right hand and praising Allah

2. Refraining from lengthening the garment beneath the heels
3. Boys should not wear girls' clothes and vice versa
4. Not imitating the disbelievers and the evildoers in the way they dress
5. Mentioning Allah's name when getting undressed
6. Starting with the right when wearing shoes and with the left when taking them off

Riding Etiquettes

14: Mention the riding etiquettes.

Answer: 1. Saying: "Bismillāh, alhamdulillah" (in the name of Allah, praise be to Allah) **{Glory be to Him Who has subjected this for us, for we could not have done it by ourselves. It is to our Lord that we will surely return.}** [Surat az-Zukhruf: 13, 14]

2. In case of passing by a Muslim, greet him with peace

Etiquettes of the Road

Q15: Mention the etiquettes of the road.

Answer: 1. Walking in a moderate and humble manner and on the right side of the road

2. Greeting those whom one meets on his way with the greeting of peace
3. Lowering the gaze and not harming anyone
4. Enjoining what is good and forbidding what is evil
5. Removing whatever is harmful from the way

Etiquettes of Entering and Leaving the House

Q16: Mention the etiquettes of entering and leaving the house.

Answer: 1. Coming out of the house with the left foot while saying: "Bismillāh, tawakkaltu ‘alallāh, la hawla wala quwwata illa billāh, allāhumma innī a‘ūdhu bika an adilla aw udall, aw azilla awa uzall, aw azhlim aw uzhlam, aw ajhal aw yujhal ‘alayy" (In the name of Allah, I rely on Allah and there is no might or strength save in Allah. O Allah, I seek refuge with You from misleading or being misled, from tripping or being tripped, from oppressing or being oppressed, from acting ignorantly or being treated with ignorance).

2. Entering the house with the right foot, saying: "Bismillāhi walajna, wa bismillāhi kharajna, wa ‘ala rabbinā tawakkalna" (In the name of Allah we enter, and in the name of Allah we leave, and on our Lord we rely).

3. Using the Siwāk (tooth-cleaning twig) then greeting the people in the house.

Toilet Etiquettes

Q17: Mention the toilet etiquettes.

Answer: 1. Entering with the left foot

2. Saying the following before entering: "Bismillāh, allāhumma innī a'ūdhu bika min al-khubth wa al-khabā'ith" (In the name of Allah, O Allah, I seek refuge with You from the male and female devils)

3. Not carrying that which has Allah's name on it

4. Screening from others while relieving oneself

5. Refraining from speaking in the toilet

6. Refraining from facing the Qiblah or turning one's back to it while urinating or defecating

7. Using the left hand, not the right hand, in removing impurities

8. Refraining from relieving oneself on people's way or in their shade

9. Washing the hands after relieving oneself

10. Coming out of the toilet with the left foot while saying: "Ghufrānak" (Your forgiveness, O Lord)

Mosque Etiquettes

Q18: Mention the etiquettes of the mosque.

Answer: 1. Entering the mosque with the right foot while saying: "Bismillāh, allāhummaftah lī abwāba rahmatik" (In the name of Allah, O Allah, open for me the doors of Your mercy)

2. Not sitting down before offering two Rak'ahs (unit of prayer)
3. Not passing in front of praying people, not seeking lost objects or selling and buying in mosques
4. Coming out of the mosque with the left foot while saying: "Allāhumma innī as'aluka min fadlik" (O Allah, I ask You for Your favor)

Greeting Etiquettes

Q19: Mention the greeting etiquettes.

Answer: 1. On meeting a Muslim, one should start by greeting him with peace saying: "Assalāmu 'alaykum wa rahmatullāhi wa barakātuh" (may the peace, mercy, and blessings of Allah be upon you). It must be the greeting of peace and signaling with the hand alone is not enough.

2. Greeting others while having a smile on the face
3. Shaking hands with the right hand
4. When greeted by someone, one should return the greeting with a better or similar one.
5. On meeting a disbeliever, one should not start greeting him. If he is greeted, then he returns it with its like.
7. The young should greet the old, the riding should greet the walking, the walking should greet the sitting, and the few should greet the bigger group

Seeking Permission Etiquettes

Q20: Mention the etiquettes of seeking permission.

Answer: 1. Seeking permission before entering a place

2. Seeking permission three times and no more, after which one should leave
3. Knocking the door gently and standing away from the door, i.e., on its right or left
4. Not entering the room of one's parents or anyone else before seeking permission, especially before dawn, during the siesta at noon, and after the 'Ishā' prayer
5. It is permissible to enter public places, like the hospital or store, without seeking permission

Animal Welfare Etiquettes

Q21: Mention the etiquettes of animal welfare.

Answer: 1. Providing the animal with food and drink

2. Showing mercy to the animal and not burdening it with what it cannot bear
3. Refraining from torturing or abusing the animal in any way

Sports Etiquettes

Q22: Mention the sports etiquettes.

- Answer: 1. Intending by practicing sports to be strong enough to obey Allah and please Him
2. Not playing sports when prayer time is due
 3. Boys should not play sports with girls
 4. Wearing sports clothes that cover the 'Awrah (body parts that must be covered)

5. Avoiding forbidden sports like those which involve hitting the face or uncovering the 'Awrah

Joking Etiquettes

Q23: Mention some of the etiquettes of joking.

Answer: 1. Being truthful and not lying when joking

2. Joking should be free of mockery, ridicule, harm, and intimidation
3. Refraining from frequent joking

Sneezing Etiquettes

Q24: Mention the etiquettes of sneezing.

Answer: 1. Putting the hand, garment, or handkerchief on the mouth when sneezing

2. Praising Allah after sneezing by saying: "Alhamdulillah" (praise be to Allah)
3. The sneezer's brother or companion should say to him: "Yarhamukallāh" (may Allah have mercy on you),
whereupon the sneezer should reply by saying: "Yahdikumullāh wa yuslih bālakum" (may Allah guide you and improve your condition)

Yawning Etiquettes

Q25: What are the etiquettes of yawning?

- Answer: 1. Trying to suppress the yawning
2. Not raising the voice while yawning
 3. Putting the hand on the mouth

Etiquettes of Reciting the Noble Qur'an

Q26: Mention the etiquettes of reciting the Qur'an.

Answer: 1. Reciting while being in a state of ritual purity after performing ablution

2. Sitting politely and with dignity

3. Seeking refuge with Allah from the devil at the beginning of recitation

4. Pondering the recitation

Morals Section

Q1: Mention the merit of good morals?

Answer: The Prophet (may Allah's peace and blessings be upon him) said: "The most perfect believer in his faith is the one who has the most excellent morals." [Narrated by At-Tirmidhi and Ahmad]

Q2: Why should we adhere to the Islamic morals?

Answer: We should adhere to the Islamic morals because: 1. It leads to Allah's love

2. It leads to people's love
3. It is the heaviest thing on the Scale
4. It leads to multiplying the reward
5. It is a sign of perfect faith

Q3: From where should we derive morals?

Answer: From the Noble Qur'an, as Allah Almighty says: **{Indeed, this Qur'an guides to what is most upright.}** [Surat al-Isrā': 9]

And from the Prophetic Sunnah as the Prophet (may Allah's peace and blessings be upon him) said: "Verily, I was sent to make perfect righteous morals." [Narrated by Ahmad]

Q4: What is the quality of Ihsān (benevolence) and its examples?

Answer: Ihsān means being constantly heedful of Allah and acting kindly and benevolently towards all creatures.

The Prophet (may Allah's peace and blessings be upon him) said: "**Verily, Allah has enjoined kindness upon all things.**" [Narrated by Muslim]

Examples of Ihsān include:

- . Benevolence in worshiping Allah Almighty by dedicating the worship with full sincerity to Him
- . Benevolence towards parents in words and deeds
- . Benevolence towards kindred and relatives
- . Benevolence towards neighbors
- . Benevolence towards the orphans and the needy
- . Benevolence towards the one who offended you
- . Benevolence in speech
- . Benevolence in arguments
- . Benevolence towards animals

Q5: What is the opposite of Ihsān?

Answer: The opposite of Ihsān is Isā'ah (offence)

Examples of offence include: . Insincerity in worshiping Allah Almighty

- . Undutifulness to one's parents
- . Severing kinship ties
- . Bad neighborliness
- . Unkindness towards the poor and the needy, in addition to other evil words and deeds

Q6: What are the types and examples of integrity?

Answer:

1. Integrity in preserving the rights of Allah Almighty

Examples include Integrity in performing acts of worship like the prayer, Zakah, fasting, Hajj, etc.

2. Integrity in preserving others' rights

Examples include preserving: . People's honor

. Their properties

. Their lives

. Their secret affairs and everything that one is entrusted with

Allah Almighty says concerning the qualities of those who are successful: **{And those who are faithful to their trusts and pledges.}** [Surat al-Mu'minūn: 8]

Q7: What is the opposite of integrity?

Answer: The opposite of integrity is betrayal, which means wasting the rights of Allah Almighty and those of people.

The Prophet (may Allah's peace and blessings be upon him) said: "There are three signs of a hypocrite" and he mentioned among them: "... and if he is entrusted, he betrays the trust". [Agreed upon]

Q8: What is the truthfulness?

Answer: Truthfulness means saying what conforms with the reality or what is true.

Examples include:

- . Truthfulness in talking with people
- . Truthfulness in making a promise
- . Truthfulness in every word and deed

The Prophet (may Allah's peace and blessings be upon him) said: "**Adhere to truthfulness, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth until he becomes of the most truthful.**" [Agreed upon]

Q9: What is the opposite of truthfulness?

Answer: Lying is the opposite of truthfulness and it means not telling the truth. Examples include lying to people, not keeping promises, and false testimony.

The Prophet (may Allah's peace and blessings be upon him) said: "**Lying leads to wickedness and wickedness leads to Hellfire. A man will keep telling lies until he is recorded with Allah as an utter liar.**" [Agreed upon]

The Prophet (may Allah's peace and blessings be upon him) also said: "**There are three signs of a hypocrite**", and he mentioned among them: "**When he speaks he lies, and when he makes a promise he breaks it**". [Agreed upon]

Q10: Mention the types of patience?

Answer: . Patience in obeying Allah Almighty

- . Patience in refraining from sins
- . Patience in dealing with the harsh divine decrees, and praising Allah in all states

Allah Almighty says: **{And Allah loves those who are patient.}** [Surat Āl 'Imrān: 146]

Moreover, the Prophet (may Allah's peace and blessings be upon him) said: "How wonderful the affair of the believer is! Indeed, all of his affairs are good for him. This is for no one but the believer. If something good happens to him, he is grateful to Allah, which is good for him. And if something bad happens to him, he stays patient, which is good for him." [Narrated by Muslim]

Q11: What is the opposite of patience?

Answer: Impatience is the opposite of patience, and it means showing impatience in obeying Allah and in refraining from sins. It also means expressing discontent at the divine decree with words or deeds.

Examples include:

- . Wishing for death
- . Slapping the cheeks
- . Tearing the clothes
- . Disheveling the hair
- . Invoking death upon oneself

The Prophet (may Allah's peace and blessings be upon him) said: "The greater the tribulation is, the greater the reward will be. When Allah loves people, He tests them. So, whoever is content, for him is pleasure; and whoever is discontent, for him is displeasure." [Narrated by At-Tirmidhi and Ibn Mājah]

Q12: What is the trait of cooperation.

Answer: It is cooperation between people in truth and goodness.

Examples of cooperation include:

- . Cooperation in restoring rights

- . Cooperation in preventing oppression
- . Cooperation in fulfilling the needs of the people and the needy
- . Cooperation in all goodness
- . Non-Cooperation in sin, harm, and transgression

Allah Almighty says: **{Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And fear Allah, for Allah is severe in punishment.}** [Surat al-Mā'idah: 2]

The Prophet (may Allah's peace and blessings be upon him) said: "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." [Agreed upon]

The Prophet (may Allah's peace and blessings be upon him) also said: "A Muslim is the brother of a Muslim; he does not wrong him, and he does not hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; and whoever relieves a Muslim of a burden, Allah will relieve him of a burden from the burdens of the Day of Judgment; and whoever covers (the faults of) a Muslim, Allah will cover (his faults) on the Day of Judgment." [Agreed upon]

Q13: What are the types of Hayā' (modesty)?

Answer: 1. Modesty towards Allah by not disobeying Him

2. Modesty towards people by refraining from foul and indecent speech and from uncovering the 'Awrah

The Prophet (may Allah's peace and blessings be upon him) said: "Faith has over seventy branches – or over sixty branches – the best of which is saying: There is no god but Allah; and the least of which is the removal of

harmful objects from the way; and modesty is a branch of faith." [Narrated by Muslim]

Q14: Mention examples of the trait of mercy.

Answer: . Being merciful to old people and revering them

- . Being merciful to young people and children
- . Being merciful to the poor, the needy, and the destitute
- . Being merciful to animals by feeding them and not harming them

In this regard, the Prophet (may Allah's peace and blessings be upon him) said: "You will find the believers in their mutual compassion, love, and sympathy like a single body: if one of its organs suffers, the whole body will react with sleeplessness and fever." [Agreed upon]

The Prophet (may Allah's peace and blessings be upon him) also said: "Those who are merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the One in the heaven will be merciful to you." [Narrated by Abu Dāwūd and At-Tirmidhi]

Q15: What are the types of love?

Answer: . Love for Allah Almighty

Allah Almighty says: **{But those who believe are stronger in their love for Allah.}** [Surat al-Baqarah: 165]

. Love for the Messenger of Allah (may Allah's peace and blessings be upon him)

The Prophet (may Allah's peace and blessings be upon him) said: "By the One in Whose Hand my soul is, none of you will attain perfect faith until I am dearer to him than his father and his child." [Narrated by Al-Bukhāri]

. Love for the believers and wishing goodness for them just as one wishes for himself

The Prophet (may Allah's peace and blessings be upon him) said: "[None of you is a real believer until he loves for his brother what he loves for himself.](#)" [Narrated by Al-Bukhāri]

Q16: Define cheerfulness.

Answer: It is having a cheerful face, along with showing happiness and a smile, being friendly, and expressing delight when meeting people.

It is the opposite of frowning at people, which is a repellent attitude.

Many Hadīths mention the merit of cheerfulness, among them is the Hadīth where Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "[Do not belittle any good deed, even if it is meeting your brother with a cheerful face.](#)" [Narrated by Muslim]

Moreover, the Prophet (may Allah's peace and blessings be upon him) said: "[Smiling at your brother is counted as a charity.](#)" [Narrated by At-Tirmidhi]

Q17: What is envy?

Answer: It is wishing that the blessing of others would cease to exist or hating to see others enjoy a blessing.

Allah Almighty says: **{And from the harm of the envier when he envies.}**

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "[Do not hate one another, do not envy one another, and do not turn your backs on one](#)

another, but be, O servants of Allah, as brothers." [Narrated by Al-Bukhāri and Muslim]

Q18: What is mockery?

Answer: It is ridiculing and despising one's Muslim brother, which is impermissible.

Forbidding mockery, Allah Almighty says: **{O you who believe, let not some men ridicule others, for it may be that they are better than them; nor let some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, nor call one another by [offensive] nicknames. How evil is the name of wickedness after having faith! And whoever does not repent, it is they who are the wrongdoers.}** [Surat al-Hujurāt: 11]

Q19: Define humility.

Answer: It is the quality of not thinking that one is better than other people; thus, one does not despise people or reject the truth.

Allah Almighty says: **{The slaves of the Most Compassionate are those who walk on earth humbly.}** [Surat al-Furqān: 63] It means that they are humble.

Moreover, the Prophet (may Allah's peace and blessings be upon him) said: "No one humbles himself seeking the pleasure of Allah except that Allah will raise his rank." [Narrated by Muslim]

The Prophet (may Allah's peace and blessings be upon him) also said: "Allah revealed to me that you should all be humble; so that people should not feel proud over one another, and that they should not wrong one another." [Narrated by Muslim]

Q20: What are the types of the forbidden arrogance?

Answer: 1. Arrogance in dealing with the truth, i.e., rejecting and not accepting the truth

2. Arrogance in dealing with people, i.e., despising and disdainning them

The Prophet (may Allah's peace and blessings be upon him) said: "Whoever has an atom's weight of arrogance in his heart will not enter Paradise." A man said: "What if one likes his clothes and shoes to be good?" He said: "Verily, Allah is beautiful, and He loves beauty. Arrogance is rejecting the truth and looking down on people." [Narrated by Muslim]

- "Rejecting the truth": not accepting it.
- "Looking down on people": despising them.
- Wearing good-looking clothes and shoes is not arrogance.

Q21: Mention some of the types of the forbidden cheating.

Answer: - Cheating in selling and buying, by hiding the defect in the commodity

- Cheating in learning, like the students' cheating on exams
- Cheating in speaking, like in false testimony and lying
- Breaching one's agreements with others

The prohibition of cheating is clear in the Hadīth stating that the Messenger of Allah (may Allah's peace and blessings be upon him) once came upon a heap of food, and when he put his hand into it, his fingers felt some dampness. So, he asked: "What is this, O owner of the food? The

man replied: "Rain had fallen on it, O Messenger of Allah," whereupon the Prophet (may Allah's peace and blessings be upon him) said: "Why did you not put the damp part on top of the food so that people might see it? He who cheats has nothing to do with me." [Narrated by Muslim]

"Heap of food": a pile of food.

Q22: What is backbiting?

Answer: It is mentioning one's Muslim brother with what he dislikes in his absence.

Allah Almighty says: {**And do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely abhor it. So fear Allah. Indeed, Allah is Accepting of Repentance, Most Merciful.**} [Surat al-Hujurat: 12]

Q23: Define talebearing.

Answer: It is spreading words of one another between people with the intent of causing mistrust and dissension among people.

The Prophet (may Allah's peace and blessings be upon him) said: "**No talebearer will enter Paradise.**" [Narrated by Muslim]

Q24: What is indolence?

Answer: It is slackening in performing acts of goodness and in carrying out one's duties.

It includes slackness in carrying out obligations.

Allah Almighty says: {**The hypocrites seek to deceive Allah, but it is He Who deceives them. Whenever they stand up for prayer, they**

stand up reluctantly, only to be seen by people, and they do not remember Allah but a little.} [Surat an-Nisā': 142]

The believer should, thus, abandon indolence, sluggishness, and laziness and should work hard and work diligently in this life in a way that is pleasing to Allah Almighty.

Q25: Mention the types of anger.

Answer: 1. Praiseworthy anger: It is the anger that one feels for the sake of Allah in case the disbelievers, hypocrites, or others violate any of His limits.

2. Dispraised anger: It is the anger that drives one to say and do what he should not.

Treatment of Dispraised Anger

- Performing ablution
- The one who is standing should sit, and the one who is sitting should lie down
- Adhering to the Prophet's advice in this regard, as he said: "Do not get angry"
- Controlling oneself at times of anger
- Seeking refuge with Allah from the accursed devil
- Keeping silent

Q26: What is spying?

Answer: It is pursuing and exposing people's faults and what they hide.

Examples of prohibited spying include:

- Trying to know people's private affairs in their homes
- Eavesdropping on people's private conversations

Allah Almighty says: **{Do not spy on one another...}** [Surat al-Hujurāt: 12]

Q27: What is wastefulness? What is stinginess? What is generosity?

Answer: Wastefulness is spending money inefficiently.

It is opposite to stinginess, which means withholding money and not spending it rightfully.

The correct attitude is a moderate way between wastefulness and stinginess, i.e., to be generous.

Allah Almighty says: **{And those who neither spend wastefully nor stingily but are moderate between them.}** [Surat al-Furqān: 67]

Q28: What is cowardice? What is bravery?

Answer: Cowardice is fearing something that one should not fear.

Such as fearing to say the truth or to forbid evil.

Bravery is prowess upon the truth, such as undertaking the mission of defending Islam and Muslims in the fields of Jihad.

The Prophet (may Allah's peace and blessings be upon him) used to say the following in his supplication: "Allāhumma innī a'ūdhu bika min al-jubn" (O Allah, I seek refuge with You from cowardice).

The Prophet (may Allah's peace and blessings be upon him) also said: "A strong believer is better and dearer to Allah than a weak believer, and there is good in both." [Narrated by Muslim]

Q29: Mention some of the prohibited words and speeches.

Answer: - Curses and insults

- Saying that someone is an animal or the like
- Saying obscene or indecent words

The Prophet (may Allah's peace and blessings be upon him) forbade all such things by saying: "A believer is neither a slanderer or an invoker of curse, nor is he indecent or foulmouthed." [Narrated by At-Tirmidhi and Ibn Hibbān]

Q30: Mention some of the methods that may help a Muslim adhere to good morals.

Answer: 1. Supplicating to Allah to grant you good morals and asking Him to help you adhere to them.

2. Being constantly heedful of Allah Almighty and knowing that he knows, hears, and sees you.

3. Remembering the reward of good morals and that they are a cause for entering Paradise.

4. Remembering the consequences of bad morals and that they are a cause for entering Hellfire.

5. Good morals lead to winning the love of Allah Almighty and His creation, whereas bad morals bring about the wrath of Allah and His creation.

6. Reading the biography of the Prophet (may Allah's peace and blessings be upon him) and taking him as a role model

7. Taking good people as companions and avoiding the company of evil people

Supplications and Dhikrs Section

Q1: What is the merit of Dhikr (remembrance of Allah)?

Answer: The Prophet (may Allah's peace and blessings be upon him) said: "The example of the one who remembers his Lord and the one who does not remember Him is like the example of a living and a dead person." [Narrated by Al-Bukhāri]

This is because the value and worth of man's life depend on how frequently he remembers Allah Almighty.

Q2: Mention some of the benefits of Dhikr.

- Answer: 1. It pleases the Most Compassionate
2. It expels the devil
 3. It protects the Muslim against evil
 4. It brings about recompense and reward

Q3: What is the best Dhikr?

Answer: The best Dhikr is: "La ilāha illallāh" (there is no god but Allah). [Narrated by At-Tirmidhi and Ibn Mājah]

Q4: What should one say upon waking up?

Answer: "Alhamdulillahī alladhī ahyāna ba'damā amātanā wa ilayhi an-nushūr" (Praise be to Allah Who gave us life after He caused us to die and to Him is the resurrection). [Agreed upon]

Q5: What should one say when wearing garment?

Answer: "Alhamdulillah alladhī kasānī hadha ath-thawba wa razaqānīhi min ghayri hawlin minnī wa la quwwah" (Praise be to Allah Who clothed me in this garment and gave it to me without any power or strength on my side). [Narrated by Abu Dāwūd, At-Tirmidhi, and others]

Q6: What should one say when getting undressed?

Answer: "Bismillāh" (In the name of Allah). [Narrated by At-Tirmidhi]

Q7: What supplication should be said on wearing a new garment?

Answer: "Allāhumma lakal hamdu anta kasawtanīhi as'aluka khayrahu wa khayra ma suni'a lahu wa a'ūdhu bika min sharrihi wa sharri ma suni'a lah" (O Allah, praise be to You, You clothed me therewith. I ask You for its good and the good of that for which it was made, and I seek refuge with You from its evil and the evil of that for which it was made). [Narrated by Abu Dāwūd and At-Tirmidhi]

Q8: What supplication should be said when seeing someone wearing a new garment?

Answer: When seeing someone wearing a new garment, one should supplicate for him and say: "Tublī wa yukhlifullāhu ta'āla" (May you wear it out and may Allah Almighty grant you another instead). [Narrated by Abu Dāwūd]

Q9: Mention the supplication to be said when entering the toilet.

Answer: "Allāhumma innī a'ūdhu bika min al-khubuthi wal khabā'ith" (O Allah, I seek refuge with You from the male and female devils). [Agreed upon]

Q10: What supplication should be said when coming out of the toilet?

Answer: "Ghufrānak" (I seek Your forgiveness). [Narrated by Abu Dāwūd and At-Tirmidhi]

Q11: What should be said before performing ablution?

Answer: "Bismillāh" (In the name of Allah). [Narrated by Abu Dāwūd and others]

Q12: What Dhikr should be said after performing ablution?

Answer: "Ash-hadu allā ilāha illallāh wahdahu la sharīka lah wa ash-hadu anna Muahmmadan 'abduhu wa rasūluh" (I testify that there is no god but Allah alone with no partner, and I testify that Muhammad is His slave and messenger). [Narrated by Muslim]

Q13: What Dhikr should be said on leaving the house?

Answer: "Bismillāhi tawakkaltu 'alallāh wala hawala wala quwwata illā billāh" (In the name of Allah, I rely upon Allah, and there is no might nor strength except with Allah). [Narrated by Abu Dāwūd and At-Tirmidhi]

Q14: What Dhikr should be said on entering the house?

Answer: "Bismillāhi walajnā wa bismillāhi kharajnā wa 'alallāhi rabbinā tawakkalnā" (In the name of Allah we enter, and in the name of Allah we leave, and on Allah, our Lord, we rely) then one should greet his family. [Narrated by Abu Dāwūd]

Q15: What is the supplication of entering the mosque?

Answer: "Allāhumma iftah lī abwāba rahmatik" (O Allah, open for me the doors of Your mercy). [Narrated by Muslim]

Q16: Mention the supplication of leaving the mosque.

Answer: "Allāhumma innī as'aluka min fadlik" (O Allah, I ask You for Your favor). [Narrated by Muslim]

Q17: What should be said on hearing the Adhān (prayer call)?

Answer: One should repeat what the muezzin says except when saying: "Hayy 'ala as-salāh" (come to prayer) and "Hayy 'ala al-falāh" (come to success). Here, one should say: "La hawla wala quwwata illā billāh" (there is no might nor strength except with Allah). [Agreed upon]

Q18: What should be said after the Adhān?

Answer: Invoke blessings upon the Prophet (may Allah's peace and blessings be upon him). [Narrated by Muslim]

Then, one should say: "Allāhumma rabba hādhihi ad-da'watit tāmмах wasalātil qā'imah āti Muhammadan al-wasīlata wal fadīlah wab'athuhu

maqāman mahmūdan illadhī wa'adtah" (O Allah, Lord of this perfect call and the prayer that is about to be established, grant Muhammad the right of intercession and favor and resurrect him to a praised position that You have promised him). [Narrated by Al-Bukhāri]

One should also supplicate to Allah between the Adhān and Iqāmah (the second call to prayer), as it is a time when the supplication is not rejected.

Q19: What are the morning and evening Adhkār (prescribed set of regular supplications)?

Answer: 1. Reciting Āyat al-Kursi, which reads: {Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what He wills. His Kursī [footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Highest, the Greatest.} [Surat al-Baqarah: 255]

2. Reciting: In the name of Allah, the Most Compassionate, the Most Merciful {Say: "He is Allah, the One; Allah, the Eternal Refuge. He neither begets nor is He begotten, and there is none comparable to Him."} [Surat al-Ikhlās: 1-4] Three times

In the name of Allah, the Most Compassionate, the Most Merciful {Say, "I seek refuge with the Lord of the daybreak, from the harm of all what He has created; from the harm of night's darkness when it

spreads around, from the harm of the sorceresses who blow on knots, and from the harm of the envier when he envies.} [Surat al-Falaq: 1-5] - three times

In the name of Allah, the Most Compassionate, the Most Merciful {Say, "I seek refuge with the Lord of mankind, the Sovereign of mankind, the God of mankind, from the harm of the lurking whisperer, who whispers into the hearts of mankind, from among jinn and mankind."} [Surat an-Nās: 1-6] - three times

3. "Allāhumma anta rabbī lā ilāha illa anta khalaqtanī wa ana 'abduka wa ana 'ala 'ahdika wa wa'dika mastata't, a'ūdhu bika min sharri ma sana't, abū'u laka bini'matika 'alayy wa abū'u bidhambī faghfir lī fa innahu lā yaghfiru adh-dhunūba illa anta" (O Allah, You are my Lord. There is no god except You. You have created me, and I am Your slave, and I hold to Your covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favors that You have bestowed upon me, and I confess my sins. So, forgive me, for none can forgive sins except You). [Narrated by Al-Bukhāri]

Q20: What should be said before sleeping?

Answer: "Bismika allāhumma amūtu wa ahyā" (In Your name, O Allah, I die, and I live). [Agreed upon]

Q21: What should be said before eating?

Answer: "Bismillāh" (In the name of Allah).

If one forgets to say it before eating, he should say:

"Bismillāhi fī awwalihi wa ākhirih" (In the name of Allah at its beginning and at its end). [Narrated by Abu Dāwūd and At-Tirmidhi]

Q22: What should be said after eating?

Answer: "Alhamdulillahil-lāhi al-ladhī at'amanī hādha wa razaqanīh min ghayri hawlin minnī wala quwwah" (Praise be to Allah Who fed me and provided me with this food without any power or strength on my side). [Narrated by Abu Dāwūd, Ibn Mājah, and others]

Q23: What should the guest say in supplicating for the host?

Answer: "Allāhumma bārik lahum fīmā razaqtahum waghfir lahum warhamuhum" (O Allah, bless them in what You have provided them with, and forgive them and have mercy on them). [Narrated by Muslim]

Q24: What should one say when sneezing?

Answer: "Alhamdulillah" (praise be to Allah).

His brother or his companion should say to him: "Yarhamukallāh" (may Allah have mercy on you).

The sneezer should, then, reply saying: "Yahdīkumullāh wa yuslih bālakum" (may Allah guide you and improve your condition). [Narrated by Al-Bukhāri]

Q25: What should one say when leaving an assembly, i.e., the "Expiation of assembly supplication"?

Answer: "Subhānak allāhumma wa bihamdik, ash-hadu allā ilāha illā ant, astaghfiruka wa atūbu ilayk" (Glory and praise be to You, O Allah. I testify that there is no god but You. I seek Your forgiveness and I repent to You). [Narrated by Abu Dāwūd, At-Tirmidhi, and others]

Q26: What is the riding supplication?

Answer: "Bismillāh walhamdulillāh" (In the name of Allah and praise be to Allah), "Subhāna al-ladhī sakhkhara lanā hādha wa mā kunnā lahu muqrinīn wa innā ilā rabbīnā lamunqalibūn" (Glory be to Him Who has subjected this for us, for we could not have done it by ourselves. It is to our Lord that we will surely return), "Alhamdulillāh, alhamdulillāh, alhamdulillāh, allāhu akbar, allāhu akbar, allāhu akbar, subhānaka allāhumma innī zhalamtu nafsī faghfir lī fa'innahu lā yaghfiru adh-dhunūba illā ant" (Praise be to Allah - three times - Allah is the Most Great - three times - Glory be to You, O Allah, I wronged myself, so forgive me, for none can forgive sins but You). [Narrated by Abu Dāwūd and At-Tirmidhi]

Q27: Mention the traveling supplication.

Answer: "Allāhu akbar, allāhu akbar, allāhu akbar" (Allah is the Most Great - three times), "Subhāna al-ladhī sakhkhara lanā hādha wa mā kunnā lahu muqrinīn wa innā ilā rabbīnā lamunqalibūn" (Glory be to Him Who has subjected this for us, for we could not have done it by ourselves. It is to our Lord that we will surely return), "Allāhumma innā nas'aluka fī safarinā hādha al-birra wat-taqwā wa min al-'amali mā tardā, allāhumma hawwin 'alaynā safaranā hādha watwi 'annā bu'dah, allāhumma anta as-sāhibu fis-safar wa al-khalīfatu fil ahl, allāhumma innī a'ūdhu bika min wa'thā' as-safar wa ka'ābat al-manzhar wa sū' il-munqalab fil māli wal ahl" (O Allah, we ask You on this journey of ours for goodness and piety, and for deeds that are pleasing to You. O Allah, make easy this journey for us and make its distance short for us. O Allah, You are the Companion on the journey and the One in Whose care we leave our family behind. O Allah, I seek refuge in You from this journey's hardships, and from the terrible

sights in store and from a misfortunate return to our property and our family).

On returning, one should say the same and add the following:

"Āyibūn tā'ibūn 'ābidūn lirabbīnā hāmidūn" (We are returning in safety, turning to our Lord in repentance, worshiping Him, and praising Him).

[Narrated by Muslim]

Q28: What supplication should the traveler make for the resident?

Answer: "Astawdi'ukumllāh al-ladhī lā tadī'u wadā'i'h" (I entrust you to Allah Whose trusts are never lost). [Narrated by Ahmad and Ibn Mājah]

Q29: What supplication should the resident make for the traveler?

Answer: "Astawdi'ullāha dīnak wa amānatak wa khawātima 'amalik" (I entrust to Allah your religion, your trust, and your final deeds). [Narrated by Ahmad and At-Tirmidhi]

Q30: What supplication should be made upon entering the market?

Answer: "Lā ilāha illallāh wahdahu lā sharīka lah, lahul mulk walahul hamd yuhyī wa yumīt biyadihi al-khayr wahuwa 'ala kulli shay'in qadīr" (There is no god but Allah alone, with no partner. To Him belong the dominion and all praise. He gives life and causes death, and He is Ever Living, and He never dies. In His Hand lies all good, and He is competent over all things). [Narrated by At-Tirmidhi and Ibn Mājah]

Q31: Mention the supplication that should be said in times of anger.

Answer: "A'ūdhu billāhi min ash-shaytān ar-rajīm" (I seek refuge with Allah from the accursed devil). [Agreed upon]

Q32: What should one say to someone who did him a favor?

Answer: "Jazākallāhu khayran" (may Allah reward you). [Narrated by At-Tirmidhi]

Q33: What supplication should be said when one's riding animal trips?

Answer: "Bismillāh" (In the name of Allah). [Narrated by Abu Dāwūd]

Q34: What should one say when something good happens to him?

Answer: "Alhamdulillah al-ladhī bini'matihi tatimmu as-sālihāt" (Praise be to Allah with Whose favor good things are completed). [Narrated by Al-Hākim and others]

Q35: What should one say when something bad happens to him?

Answer: "Alhamdulillah 'ala kulli hāl" (Praise be to Allah in all cases). [Sahīh al-Jāmi']

Q36: What is the way of greeting and returning the greeting?

Answer: A Muslim should say: "As-salāmu 'alaykum warahmatullāhi wa barakātuh" (May the peace, mercy, and blessings of Allah be upon you).

His brother should return the greeting, saying: "Wa 'alaykum as-salām warahmatullāhi wa barakātuh" (And may the peace, mercy, and blessings of Allah be upon you too). [Narrated by At-Tirmidhi, Abu Dāwūd, and others]

Q37: What supplication should be said when it rains?

Answer: "Allāhumma sayyiban nāfi'an" (O Allah, may it be beneficial rain). [Narrated by Al-Bukhāri]

Q38: What supplication should be said after rainfall?

Answer: "Mutirnā bifadlillāhi wa rahmatih" (We have been given rain by the grace and mercy of Allah). [Narrated by Al-Bukhāri and Muslim]

Q39: Mention the supplication that should be said when the wind blows.

Answer: "Allāhumma innī as'aluka khayrahā wa a'ūdhu bika min sharrihā" (O Allah, I ask You for its goodness and I seek refuge with You from its evil). [Narrated by Abu Dāwūd and Ibn Mājah]

Q40: Mention the supplication that should be said on hearing thunder.

Answer: "Subhāna al-ladhī yusabbihu ar-ra'du bihamdihi wal malā'ikatu min khīfatih" (Glory be to the One by Whose praise the thunder exalts Him and the angels as well for fear of Him). [Muwatta' Mālik]

Q41: What supplication should be said (to oneself) on seeing an afflicted person?

Answer: "Alhamdulillahil-lāhi al-ladhī 'āfānī mimma ibtalāka bihi wa faddalanī 'ala kathīrin mimman khalaqa tafdīla" (Praise be to Allah Who has spared me what He has afflicted you with and preferred me greatly above much of what He has created). [Narrated by At-Tirmidhi]

Q42: What supplication should be said on fearing to affect something with one's evil eye?

Answer: The Hadīth states: "If one of you sees something from his brother, himself, or his wealth which he finds amazing, then let him invoke blessings for it, for the evil eye is, indeed, true." [Narrated by Ahmad, Ibn Mājah, and others]

Q43: How should one invoke blessings upon the Prophet (may Allah's peace and blessings be upon him)?

Answer: "Allāhumma salli 'ala Muhammadin wa 'ala āli Muhammadin kama sallayta 'ala Ibrāhīm wa 'ala āli Ibrāhīm, innaka hamīdun majīd. Allāhumma bārik 'ala Muhammadin wa 'ala āli Muhammadin kama bārakta 'ala Ibrāhīm wa 'ala āli Ibrāhīm, innaka hamīdun majīd" (O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the mention of Abraham and the family of Abraham, You are Praiseworthy and Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, You are Praiseworthy and Most Glorious). [Agreed upon]

Miscellaneous Section

Q1: What are the five assignment rulings?

Answer:

1. Wājib (obligatory)
2. Mustahabb (recommended)
3. Muharram (prohibited)
4. Makrūh (disliked)
5. Mubāh (permissible)

Q2: Explain these five rulings.

Answer:

1. Wājib (Obligatory): such as the five prayers, fasting in Ramadān, and dutifulness to one's parents.

Performing what is obligatory will be rewarded, whereas, abandoning it will be punished.

2. Mustahabb (Recommended): such as the regular Sunnah prayers, the night prayer, feeding people, and the greeting of peace. It is also called "Sunnah" and "Mandūb".

Performing what is recommended will be rewarded and abandoning it will not be punished.

Important Note:

The Muslim must hasten to perform whatever is Sunnah or recommended and follow the example of the Prophet (may Allah's peace and blessings be upon him).

3. Muharram (Prohibited): such as the consumption of alcohol, being undutiful to one's parents, and severing kinship ties.

Abandoning what is prohibited will be rewarded, whereas, committing it will be punished.

3. Makrūh (Disliked): such as taking and giving with the left hand and lifting up the lower part of the garment during the prayer.

Abandoning what is disliked will be rewarded and doing it will not be punished.

5. Mubāh (Permissible): such as eating an apple and drinking tea. It is also called "Jā'iz" and "Halāl".

Abandoning what is permissible will not be rewarded, as doing it will not be punished.

Q3: What is the ruling on sales and transactions?

Answer: In principle, all types of sales and transactions are permissible, except some types which have been prohibited by Allah Almighty.

Allah Almighty says: **{But Allah has permitted trade and forbidden usury.}** [Surat al-Baqarah: 275]

Q4: Mention some of the prohibited types of sales and transactions.

Answer:

1. Cheating: such as hiding the defect in a commodity.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) once came upon a heap of food, and when he put his hand into it, his fingers felt some dampness. So,

he asked the owner of the food: "What is this, O owner of the food?" The man replied: "The rain had fallen on it, O Messenger of Allah." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "**Why did you not put the damp part on the top of the food so that people can see it? He who cheats has nothing to do with me.**" [Narrated by Muslim]

2. Riba (usury): such as borrowing one thousand from someone to be returned as two thousands.

This excess is the prohibited usury.

Allah Almighty says: **{But Allah has permitted trade and forbidden usury.}** [Surat al-Baqarah: 275]

3. Gharar (uncertainty, risk) and Jahālah (ignorance): such as selling milk that is still in the female sheep udder, or fish that is not yet caught.

The Hadīth states: "The Messenger of Allah (may Allah's peace and blessings be upon him) forbade any sale that involves Gharar (uncertainty, risk)." [Narrated by Muslim]

Q5: Mention some of the blessings that Allah has bestowed on you.

Answer: 1. The blessing of being a Muslim and not being from the disbelievers

2. The blessing of adhering to the Sunnah and not being from the heretic innovators

3. The blessing of health and wellbeing, including the blessing of hearing, seeing, walking, etc.

4. The blessing of having food, drink, and clothes.

In fact, the blessings that Allah Almighty has bestowed upon us are numerous and cannot be counted or enumerated.

Allah Almighty says: **{If you try to count Allah's favors, you will not be able to enumerate them. Indeed, Allah is All-Forgiving, Most Merciful.}** [Surat an-Nahl: 18]

Q6: What is our duty towards our blessings? How should we show gratitude?

Answer: It is our duty to express gratitude for having such blessings by praising Allah with the tongue and attributing all favors to Him alone, and by using such blessings in a way that pleases Allah Almighty and not in disobeying Him.

Q7: What are the Muslims' festivals?

Answer: Eid al-Fitr and Eid al-Ad'ha.

This is mentioned in the Hadīth of Anas who said: "When the Messenger of Allah (may Allah's peace and blessings be upon him) came to Madīnah, the people had two days on which they used to play games. He asked: 'What are these two days?' They said: 'We used to play on them in the pre-Islamic period.' Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Allah has given you something better than these two: the day of sacrifice (Eid al-Ad'ha) and the day of the breaking the fast (Eid al-Fitr).'" [Narrated by Abu Dāwūd]

All festivals, other than these two Eids, are counted as religious innovations.

Q8: What is the best month?

Answer: The month of Ramadān.

Q9: What is the best day?

Answer: Friday.

Q10: What is the best day of the year?

Answer: The Day of 'Arafah (9th of Dhul-Hijjah).

Q11: What is the best night of the year?

Answer: Laylat al-Qadr (the Night of Decree).

Q12: What should one do on seeing a non-Mahram woman?

Answer: One should lower his gaze, as Allah Almighty says: **{Tell the believing men to lower their gazes.}** [Surat an-Nūr: 30]

Q13: Who are man's enemies?

Answer: 1. The human soul that prompts one to evil: This is when one follows what his soul dictates to him and follows his personal desires in disobeying Allah Almighty, Who says: **{Indeed, the human soul prompts one to evil, except those to whom my Lord may show mercy. Indeed, my Lord is All-Forgiving, Most Merciful.}** [Surat Yūsuf: 53]

2. The devil: He is the human's foe whose main goal is to mislead man, whisper evil to him, and lead him to Hellfire. Allah Almighty says: **{Do not follow the footsteps of Satan, for he is your sworn enemy.}** [Surat al-Baqarah: 168]

3. Evil companions: They are those who urge one towards evil and prevent him from goodness. Allah Almighty says: **{On that Day, close**

friends will become enemies to one another, except the righteous.} [Surat az-Zukhruf: 67]

Q14: What is repentance?

Answer: Repentance means abandoning sins and starting to obey Allah Almighty. Allah Almighty says: {I am indeed Most Forgiving to those who repent and believe, and do righteous deeds, then stay on the right path.} [Surat Taha: 82]

Q15: What are the conditions of sound repentance?

- Answer: 1. Abandoning sin
2. Remorse for committing sin
 3. Resolve not to return to sin
 4. Restoring the rights to its owners

Allah Almighty says: {And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins – who can forgive sins except Allah? – and they do not persist in what they did knowingly.} [Surat Āl 'Imrān: 135]

Q16: What is the meaning of invoking blessings upon the Prophet (may Allah's peace and blessings be upon him)?

Answer: It means supplicating to Allah and asking Him to exalt the mention of His Prophet (may Allah's peace and blessings be upon him) in the highest assembly.

Q17: What is the meaning of "Subhānallāh"?

Answer: Tasbīh (saying: Subhānallāh) means exalting Allah Almighty above any deficiency, defect, or evil.

Q18: What is the meaning of "Alhamdulillāh"?

Answer: It means praising Allah Almighty and describing Him with all the attributes of perfection.

Q19: What is the meaning of "Allāhu Akbar"?

Answer: It means that Allah Almighty is the Greatest, the Most Magnificent, and the Most Mighty among all other things.

Q20: What is the meaning of "La hawla wala quwwata illa billāh"?

Answer: It means that a person cannot change from one state to another except by the strength and power of Allah.

Q21: What is the meaning of "Astaghfirullāh"?

Answer: It means asking Allah Almighty to erase one's sins and cover one's flaws.

The End

At the end,

these are some of the questions that parents must explain and repeat to their children, so that they grow up on the sound words, deeds, and beliefs. Raising children on this is much more important than feeding and clothing them, as Allah Almighty says: **{O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.}** [Surat at-Tahrīm: 6]

Moreover, the Prophet (may Allah's peace and blessings be upon him) said: "A man is a caretaker of his family and is responsible for those under his care, and a woman is a caretaker of her husband's family and is responsible for them." [Narrated by Al-Bukhāri and Muslim]

May Allah's peace and blessings be upon Muhammad, his family, and all of his Companions.

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