

# The New Muslim Guide



**MARIFAH**  
RECOGNIZATION . ACTION . SERVICE

An Inner  
Journey of  
Awakening



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## *Publisher's Foreword*

In an era dominated by material pursuits and external distractions, an inward journey toward deeper understanding and awareness becomes essential. "The New Muslim Guide: An Inner Journey of Awakening" is presented as a valuable resource to help readers explore the depth and beauty inherent within Islamic teachings, particularly through the insights of renowned scholars and masters like Rumi, Ibn Arabi, Abdul Qadir Jilani, Al-Razi, and Imam Ghazali.

This book thoughtfully brings together timeless wisdom and practical guidance, bridging the gap between tradition and modern life. It offers clear insights and reflective practices that gently guide readers toward a more meaningful relationship with their faith and themselves.

Whether you have recently embraced Islam or seek a deeper understanding of your faith, this guide serves as a compassionate companion on your journey. It invites you to explore the richness of the heart, clarity of purpose, and inner tranquility that arise from sincere devotion and mindful living.

We are honored to offer this significant contribution and hope it inspires and enriches your path toward greater peace and closeness to the Divine.

With sincere prayers for your journey,

*Marifah*





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# A New Guide for New Muslims: The Journey to Allah, Spiritual Taste, and the Light of Ihsan

In the vast expanse of human existence, every soul is on a journey—some are seeking, some are wandering, and some have found an inner peace that surpasses all understanding. This book is written for those who are new to Islam, those who have embraced the faith with sincerity, and those who yearn to deepen their connection with their Creator. It is not merely a guide to the rituals and practices of Islam but an invitation to taste the sweetness of faith, to discover the depths of divine knowledge (Ma'rifah), and to experience the spiritual warmth that Ihsan has to offer.

### The Heart's Longing for Allah

Every human being, whether aware of it or not, has an innate yearning for the Divine. Islam is not just a set of laws and obligations; it is a path to discovering the Divine Presence in every moment. The essence of our faith is love—love for Allah, love for His creation, and love for the beauty that unfolds when the heart submits to its Maker. To be Muslim is to recognize that every breath, every heartbeat, and every moment is a call to return to the Source of all existence—Allah.

For new Muslims, the journey can sometimes feel overwhelming. There are new practices to learn, new words to say, and new ways to think. But beyond the outward expressions of faith lies something far greater—a direct and personal relationship with Allah. In Islam, Allah is not distant or abstract; He is closer than our jugular vein, always present, always listening, always calling His servant to Him.

### The Taste of Faith (Halawat al-Iman)

Faith is not just knowledge; it is an experience. The Prophet Muhammad ﷺ (peace be upon him) spoke about the sweetness of faith, a taste that only the heart can perceive. Like honey to the tongue, the remembrance of Allah, prayer, and divine closeness bring an indescribable delight to the soul. This is what Ihsan, the inner dimension of Islam, seeks to cultivate—a heart that is alive, awake, and intoxicated with divine love.

To taste faith is to move beyond mere belief and enter a state where the soul finds tranquility in Allah's presence. It is to pray not just with the body, but with the heart. It is to recite the Qur'an not just with the lips, but with the soul. It is to find in every hardship a reminder of Allah's wisdom, and in every blessing, a whisper of His mercy.

### Ihsan: The Path of Love and Light

Many new Muslims find themselves drawn to the richness of Islamic spirituality. Ihsan, the heart of Islamic tradition, is the path of those who seek not only to obey Allah but to love Him deeply. It is the way of those who strive to purify their hearts, control their egos, and empty themselves so they can be filled with the light of divine presence. It is a journey from knowing about Allah to knowing Allah (Ma'rifah).

Ihsan teaches that Islam is not only a religion of rules but a path of beauty and longing. It reminds us that while knowledge is necessary, love is transformative. The great Sufi masters of the past—Jalal al-Din Rumi, Imam Ghazali, and Sheikh Abdul Qadir Jilani—did not merely teach theology; they taught hearts to burn with the love of Allah. They spoke of a state where the self dissolves in divine presence, where the believer does not merely practice Islam but becomes an embodiment of its light.

## A Journey of Transformation

This book is your companion in this journey. It is not meant to overwhelm you with rules but to guide you toward a relationship with Allah that is both profound and personal. Through reflection, prayer, and spiritual practices, you will begin to taste the reality that lies beyond words—the experience of being enveloped in divine mercy and love.

As you take your first steps on this path, know that you are not alone. The entire universe, from the rustling leaves to the flowing rivers, is engaged in the remembrance of Allah. The angels rejoice in your faith. The Prophet (peace be upon him) called you his brother or sister, even without seeing you. And most importantly, your Lord, the Most Merciful, is waiting for you with open arms.

May this book be a light for you in your new journey, a source of peace for your heart, and a door to the divine presence.

Welcome to Islam  
Welcome To The  
Path Of Love.  
Welcome Home.



## The Greatest Blessing Ever: Knowing and Loving Allah

Of all the blessings that human beings can experience, the greatest is the profound realization and heartfelt experience of truly knowing and loving Allah. This blessing goes beyond simply acknowledging His existence; it involves intimately connecting with Him in every breath, every thought, and every action. This deep awareness transforms the heart, enlightens the soul, and elevates one's entire existence, filling it with meaning and purpose.

When a believer truly experiences this blessing, their perception of life changes entirely. Every moment becomes significant, each hardship is perceived as a chance for growth, and every joy becomes a manifestation of Allah's boundless compassion and generosity. Knowing Allah intimately allows one to recognize His signs throughout the universe, sense His presence in moments of solitude, and trust in His wisdom even during challenging times.

Through consistent remembrance, devotion, and sincere practice of faith, a believer deepens their relationship with Allah, discovering genuine peace, purpose, and fulfillment. The true measure of life's success, therefore, lies not in wealth, fame, or worldly achievements, but in the enduring happiness derived from intimately knowing, sincerely loving, and continuously remembering Allah—the ultimate source of all tranquility, beauty, and compassion.

## How can we show gratefulness to Allah?

Expressing true gratitude to Allah involves recognizing His endless blessings not just through words but through heartfelt acknowledgment and sincere actions. Real gratitude is manifested by consistently following Allah's commands, refraining from His prohibitions, and embracing humility. Every good thing in life should remind us of Allah's kindness, prompting sincere thanks and deep reflection on His generosity and mercy. Gratitude becomes an ongoing attitude shaping a believer's character and daily behavior.

The Purpose of Human Existence: A Journey of Love, Connection, and Divine Knowledge (Ma'rifah)

The true purpose of human existence transcends mere physical survival or worldly achievement; it is an inward spiritual journey of love, connection, and profound intimacy with Allah. Allah Himself beautifully summarizes this truth:

*"And I did not create the jinn and mankind except to worship Me."*

*(Qur'an 51:56)*

Yet, worship here does not simply mean performing rituals or observing commandments. At its heart, worship is the ultimate expression of love—an intimate connection of the heart, guided by knowledge of Allah's infinite mercy and beauty. It is the journey of the soul back to its Origin, driven by longing, illuminated by divine knowledge (Ma'rifah), and inspired by unconditional love.

Maulana Jalaluddin Rumi, the great Sufi poet and mystic, famously captured this profound purpose, saying:

*"Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it."*

According to Rumi and other Sufi masters, human existence is a constant quest to remove inner obstacles—ego, pride, attachment—that separate us from experiencing Allah's infinite presence and love. This inner purification is the true worship, enabling the soul to experience divine realities and the sweetness of spiritual connection.

Ihsan teaches that the soul originally emerged from Allah's divine light and yearns deeply for reunion. Our lives, therefore, are dedicated to rediscovering this forgotten bond through deep love, remembrance (Dhikr), and devotion. It is through this intense spiritual practice that the heart achieves Ma'rifah—direct and experiential knowledge of Allah. When we attain this state, we see the signs of Allah's love everywhere, and our existence becomes an endless song of gratitude.

Thus, our purpose is not just to know about Allah, but to deeply know Him, to love Him passionately, and to feel His presence in every heartbeat and every breath. This divine connection and love transform our lives, making every moment sacred and every experience meaningful.

This is the essence of our existence—to journey inward toward Allah, until our souls overflow with His love, our hearts reflect His beauty, and our entire being dissolves joyfully in His eternal embrace.



## Islam: A Universal Path of Love, Connection, and Divine Knowledge

### (Ma'rifah)

Islam is more than just a religion—it is a universal path that speaks directly to the heart, awakening within every soul an intrinsic longing for divine love and spiritual connection. At its core, Islam invites all humanity toward an intimate relationship with Allah, transcending cultures, nations, and languages, weaving together a beautiful tapestry of unity through love, mercy, and compassion.

Allah, in His boundless grace, emphasizes this universality in the Quran:

*“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you.”*

*(Qur'an 49:13)*

Here, to “know one another” is a reflection of knowing (Ma'rifah)—the profound recognition of divine beauty and light manifesting in all of creation. *ihسان*, the mystical heart of Islam, amplifies this universal message by calling humanity to realize their spiritual interconnectedness through love, devotion, and inner purity.

Maulana Jalaluddin Rumi, the beloved Sufi mystic and poet, famously described this universal unity of hearts through love, saying:

*“Come, come, whoever you are. Wanderer, worshiper, lover of*

*leaving—it doesn't matter. Ours is not a caravan of despair. Come, even if you have broken your vow a thousand times. Come, yet again, come.”*

Rumi's message resonates with the universal spirit of Islam, inviting every soul—regardless of background, race, or past—to embrace Allah's limitless mercy and love. Through this love, the seeker attains Ma'rifah, the ultimate divine knowledge and awareness, seeing Allah's presence in everything, from the whispering wind to the shining stars.

This universality manifests beautifully within the teachings of *Ihsan*, where love is seen as the supreme force that unites humanity with the Divine. Sufi masters have consistently taught that our true connection with Allah is not found merely in rituals, but rather through a profound, inner experience—a heart-to-heart relationship filled with devotion, reflection, and spiritual joy.

In essence, Islam offers humanity a universal journey—a path to rediscovering our shared spiritual heritage, deepening our connection with Allah, and experiencing the transformative power of divine love. It is a call to embrace each other in compassion, recognize the sacred bond we share, and journey together toward our true home: closeness with Allah, the Most Loving, Most Merciful.

## Islam: A Religion of Life, Love, and Spiritual Awakening

Islam is not merely a set of beliefs or rituals; it is a comprehensive way of life that breathes meaning, purpose, and spiritual vitality into every moment. As a religion deeply connected with life, Islam guides humanity toward discovering the true essence of existence—an intimate, loving relationship with Allah, the Source of all life.

Life, in its fullest sense, is not just physical existence but the awakening of the heart and soul to the reality of divine love. It is a journey toward Ma'rifah, the deep experiential knowledge of Allah, which transforms our everyday moments into spiritual encounters. In Islam, every breath is a subtle whisper reminding us of our eternal connection with the Divine, inviting us closer to His infinite mercy.

The beloved Sufi poet and mystic, Maulana Jalaluddin Rumi, beautifully captures Islam's essence as a living, breathing spirituality, saying:

*"Let yourself be silently drawn by the strange pull of what you truly love. It will not lead you astray."*

In these words, Rumi expresses a core principle of Islamic spirituality: Life's purpose unfolds through love—love that connects us to Allah, to one another, and to all creation. Islam teaches that when love enters our hearts, it revives the soul, transforming our ordinary existence into a luminous spiritual journey filled with wisdom, compassion, and joy.

Ihsan, the heart-centered dimension of Islam, emphasizes this transformative power of love and spiritual connection. Through practices such as remembrance (Dhikr), meditation, and reflection, the seeker cultivates a heart sensitive to the divine presence in every aspect of life. This spiritual sensitivity and consciousness allow

us to perceive life as an ongoing dialogue with Allah—every trial becomes a lesson, every blessing a gratitude, and every encounter a divine message.

Islam as a religion of life thus guides humanity beyond mere survival to genuine thriving—spiritually, emotionally, and socially. It teaches us how to live deeply connected to Allah, awakened to the divine beauty within ourselves and throughout creation, and always journeying toward greater spiritual realization.

In essence, Islam is the religion of a heart fully alive, a soul illuminated by love, and a life enriched by the profound knowledge (Ma'rifah) of our Creator. It is the eternal invitation from Allah, calling every human being to live not just a life, but a life truly alive with divine love and purpose.



## Islam: Is a Universal Religion

Islam speaks to the heart of humanity as a path of universal compassion, unity, and love. It transcends borders, languages, races, and cultures, offering every individual an intimate connection with the Divine. At its core lies the profound recognition of unity—unity of all existence as a reflection of one Creator, unity in the common human quest for meaning, and unity in our innate longing for peace and fulfillment.

The message of Islam is like an ocean, vast and open to everyone. Imagine humanity as rivers flowing from diverse lands and landscapes, each carrying distinct colors and textures. Yet, as they approach the ocean, all rivers merge into one vast, limitless body of water. Likewise, Islam embraces and celebrates the diversity of mankind, calling upon every individual to seek closeness to the Divine, regardless of their origins or backgrounds.

The Quran beautifully emphasizes this unity:

*"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."*

*(Quran 49:13)*

True faith unites hearts and removes barriers, teaching us to love and respect others as part of a sacred human family. Islam reminds us that love and compassion are the divine threads that bind humanity together, calling upon us to see beyond superficial differences toward the unity that rests in our souls.

In this universal call to unity lies a profound wisdom—when we treat each other with compassion and respect, we honor the very essence of our creation. Islam teaches us that the entire world is interconnected in a divine harmony, and by cultivating love and kindness in our interactions, we nurture peace within our hearts and communities.

Thus, Islam invites everyone, from every corner of the earth, to journey together toward inner peace and communal harmony, finding fulfillment through shared devotion and heartfelt compassion.

## The Entire Earth Is a Place of Worship

In Islam, worship is not confined to temples or mosques alone—the whole world is a sacred sanctuary for those who seek closeness to the Creator. Every step we take upon the earth, every breath we draw, and every action we perform can become a form of worship if done with pure intention and conscious awareness of divine presence.

Reflect upon the limitless beauty of this wisdom—the fields, mountains, rivers, and forests are not mere scenery; they are sacred spaces that reflect divine majesty. When you walk upon the earth, walk gently, knowing that you tread upon holy ground. Each blade of grass and drop of rain whispers the truth of existence, inviting us to connect deeply with the Divine in every moment of our lives.

The Quran profoundly emphasizes this sacredness:

*"And to Allah belongs the east and the west. So wherever you might turn, there is the Face of Allah."*

*(Quran 2:115)*

Understanding this truth deeply transforms daily routines into acts of worship. Work done sincerely, kindness shown to others, contemplation amidst nature, or moments of silent gratitude in solitude—each becomes a path toward divine connection.

Consider the heart as a mirror—when polished through acts of sincere devotion and compassionate service, it reflects divine beauty clearly. Thus, our daily activities, when performed with mindfulness and pure intentions, cleanse and illuminate our inner selves, allowing us to see and feel divine presence everywhere we turn.

As seekers on life's journey, we come to realize that worship is not limited to specific rituals, but encompasses our entire existence. Our life becomes a continuous prayer, a gentle rhythm of remembrance and gratitude that aligns our hearts with divine peace.

In essence, the entire earth is a mosque, a space for sacred reflection, gratitude, and remembrance. Embracing this truth inspires us to live authentically, compassionately, and purposefully, finding divinity in each step we take and every moment we live.



## No Intermediaries Between Allah and Man

In the beauty of Islam lies the profound wisdom that each soul has direct, personal access to the Creator without the need for intermediaries. This direct connection means every individual can speak to, pray to, and reflect upon Allah at any moment, wherever they are. Imagine your heart as an open doorway, forever accessible to divine love and mercy—always capable of reaching out, always heard, always answered.

The Quran affirms this intimacy clearly:

*“And when My servants ask you concerning Me—indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.”*

(Quran 2:186)

Deep within this understanding is the powerful truth that Allah's presence permeates all of creation. You are never alone. Each whisper, each prayer, and each quiet contemplation reaches directly to the Divine. Like an intimate conversation with a beloved, your relationship with Allah needs no middleman, no barriers, and no formality—only sincere openness and humility.

The Prophet Muhammad ﷺ (peace be upon him) beautifully stated:

*“Allah says: I am as My servant thinks of Me, and I am with him when he remembers Me.”*

Sahih Bukhari)

Rumi poetically reminds us:

*“What you seek is seeking you.”*

By cultivating this direct relationship, you affirm your dignity and responsibility. You become empowered to seek guidance, forgiveness, and love from the Source directly, fostering a deep sense of personal responsibility and spiritual maturity. This direct communion with the Creator nurtures a profound intimacy that is transformative and liberating.

At the heart of Islam lies an unwavering commitment to human dignity and honor. Islam recognizes every human being as a reflection of divine beauty, deserving respect, kindness, and compassion. This sacred vision reminds us that human worth is not determined by wealth, power, or status, but by the inherent divine spirit placed within each person.

The Quran declares:

*“We have certainly honored the children of Adam.”*

(Quran 17:70)

Through teachings of compassion, generosity, and respect, Islam elevates the human soul, urging believers to treat one another with honor and dignity. Recognizing divine beauty in every individual fosters empathy and compassion, breaking down artificial barriers and reminding us of our shared humanity.

Rumi gently reminds us:

*“You are not just a drop in the ocean; you are the entire ocean in a drop.”*

Islam teaches us to honor ourselves by purifying our hearts, cultivating moral excellence, and living in harmony with divine guidance. The ultimate dignity, therefore, lies in awakening the heart and nurturing our true spiritual nature, elevating us above mere material pursuits to a life enriched with purpose and divine connection.

## Islam Has Liberated the Human Mind

Islam profoundly liberates the human intellect by inviting continuous reflection, questioning, and seeking truth. It encourages the exploration of knowledge and understanding as essential pathways toward divine realization. In Islam, the pursuit of knowledge is not merely permitted but celebrated as a form of worship and spiritual growth.

The Prophet Muhammad ﷺ (peace be upon him) emphasized:

*“Seeking knowledge is an obligation upon every Muslim.”*

*(Ibn Majah)*

Think of your mind as a vast and fertile garden, destined to blossom through sincere inquiry and contemplation. Islam invites you to explore both the inner and outer worlds deeply, continuously seeking wisdom and understanding. This freedom of thought liberates the soul from ignorance, empowering you to make enlightened choices based on divine guidance and intellectual discernment.

Rumi beautifully encapsulates the essence of knowledge:

*“The wound is the place where the Light enters you.”*

By encouraging reflective thinking and deep inquiry, Islam frees humanity from superstition, blind imitation, and ignorance. It cultivates intellectual curiosity, urging believers to question, understand, and internalize spiritual teachings personally and profoundly. This liberating approach enriches your spiritual journey, guiding you toward true wisdom, enlightenment, and inner peace.

## Islam Is a Religion of Life

Islam is not merely a set of rituals; it is a comprehensive way of life, guiding individuals to harmonize their spiritual and worldly affairs. It encourages living a balanced, purposeful existence, reflecting divine values in every aspect of life—personal, social, economic, and spiritual. Life in Islam is a continuous journey toward divine awareness, emphasizing living consciously, ethically, and compassionately.

The Quran affirms the value and purpose of human life clearly:

*“Whoever does righteousness, whether male or female, while he is a believer—We will surely cause him to live a good life.”*

*(Quran 16:97)*

Rumi offers a profound insight:

*“Live life as if everything is rigged in your favor.”*

Islam calls on believers to embrace life fully, recognizing each moment as a precious gift and opportunity to grow closer to Allah. True faith enriches life with meaning, urging us to engage actively with the world around us, transforming every action into an expression of divine consciousness and gratitude.





## INTRODUCTION

### Developing the Earth

Islam teaches that developing the earth is both a divine trust and an essential duty. Every human being is entrusted with the responsibility to nurture, protect, and cultivate the earth. This stewardship involves not only physical development but also moral and spiritual growth, emphasizing sustainability, harmony, and balance.

The Quran beautifully encapsulates this responsibility:

*“He has produced you from the earth and settled you in it.”*  
(Quran 11:61)

Reflecting on this sacred duty, Rumi gently reminds us:

*“The universe and the light of the stars come through me.”*

This profound sense of responsibility inspires us to act thoughtfully, preserving nature, promoting sustainability, and ensuring justice. By understanding that the earth is a divine gift and trust, we become mindful guardians, ensuring its resources and beauty are preserved for future generations.

### Maintaining Social Relationships

Islam places immense importance on fostering strong, compassionate, and respectful social relationships. It encourages kindness, forgiveness, empathy, and cooperation, viewing human connections as reflections of divine love and mercy.

The Prophet Muhammad ﷺ (peace be upon him) taught the profound value of relationships:

*“The best of you are those who are best to their families, and I am the best among you to my family.”*  
(Tirmidhi)

Rumi encapsulates the spirit of unity and compassion in relationships:

*“Be a lamp, a lifeboat, a ladder. Help someone’s soul heal.”*

In nurturing relationships with kindness, patience, and understanding, we align ourselves with divine mercy and love, creating harmony within families, communities, and societies. Every act of kindness becomes a sacred act, a step toward spiritual fulfillment and communal well-being.

### Knowledge Acquisition

Islam deeply values the pursuit of knowledge, recognizing it as essential for spiritual and intellectual growth. Seeking knowledge is not only encouraged but regarded as an ongoing act of worship, guiding individuals toward truth, enlightenment, and closer connection with Allah.

The Quran honors the seekers of knowledge:

*“Allah will raise those who have believed among you and those who were given knowledge, by degrees.”*  
(Quran 58:11)

The Prophet Muhammad ﷺ (peace be upon him) emphasizes:

*“Seeking knowledge is compulsory upon every Muslim.”*  
(Ibn Majah)

Rumi inspires us to seek wisdom with humility and passion:

*“The art of knowing is knowing what to ignore.”*

Knowledge acquisition, therefore, is not limited to scholarly pursuits alone—it encompasses reflection, contemplation, and spiritual awakening. This pursuit liberates the human spirit, encourages critical thinking, and enriches our lives, making us deeply aware of our purpose and place within the vast divine creation.

## Learning Islamic Rulings

Understanding Islamic rulings is essential to living a balanced and harmonious life aligned with divine guidance. Islam emphasizes that knowledge of religious principles and practices is crucial for spiritual and ethical growth, guiding believers towards a life of clarity, certainty, and peace.

The Quran emphasizes the significance of seeking clarity and guidance:

*“Ask the people of knowledge if you do not know.”*  
(Quran 16:43)

The Prophet Muhammad ﷺ (peace be upon him) encouraged seeking guidance and learning:

*“Whoever follows a path seeking knowledge, Allah will make easy for him a path to Paradise.”*  
(Muslim)

In the journey of learning Islamic rulings, one should approach with sincerity, humility, and open-hearted reflection. Rumi beautifully captures the essence of sincere learning:

*“The wound is the place where the Light enters you.”*

Engaging deeply with Islamic teachings and rulings empowers believers to act justly, compassionately, and wisely. Such knowledge serves not only as a guide for personal actions but also as a means to enhance spiritual insight and ethical behavior, fostering inner peace and societal harmony.

## Five Islamic Rulings

Islamic teachings classify actions into five categories, guiding believers in a balanced and spiritually enriching life:

**Obligatory (Fard/Wajib):** These acts, such as prayer, fasting, and charity, are spiritual lifelines

connecting the heart directly to Allah. They represent a lover's duty towards the Beloved, nourishing our souls with love and divine presence.

1. **Recommended (Mustahabb):** These actions deepen one's spiritual journey, enhancing closeness to Allah. Recommended acts—like extra prayers, charity, and remembrance of Allah (Dhikr)—strengthen spiritual bonds and bring hearts nearer to divine illumination and Ma'rifah.

2. **Permissible (Mubah):** Permissible actions remind us of Allah's vast mercy and the freedom He grants us to enjoy life's blessings mindfully. When infused with awareness, even daily activities can become acts of love and remembrance.

3. **Disliked (Makruh):** These acts, though not strictly forbidden, create veils that obscure the heart's spiritual vision. Avoiding disliked actions is an act of spiritual discipline, keeping the heart sensitive to Allah's love and divine guidance.

4. **Prohibited (Haram):** Such actions disrupt the heart's connection to Allah, creating distance from His love and light. Abstaining from them protects the purity of the heart, ensuring our spiritual connection remains strong and radiant.

Ihsan teaches us that every ruling, practice, or guideline in Islam is rooted in love and aimed at achieving divine intimacy (Ma'rifah). When approached with love, every rule becomes a step closer to spiritual awakening and deeper union with Allah. As we learn and embody these teachings, our hearts become illuminated, turning everyday life into a continuous spiritual journey filled with divine love and spiritual fulfillment.

## The Five Pillars of Islam: A Pathway of Love, Spiritual Connection, and Divine Knowledge

Islam is a profound path that guides the human soul toward its ultimate purpose: unity and intimate closeness with Allah. At the core of this spiritual journey lie the Five Pillars of Islam, each pillar representing not merely obligations, but powerful means to nurture love, foster deep spiritual insight (Ma'rifah), and experience a heartfelt connection with Allah.

### 1. Shahadah (Declaration of Faith): A Covenant of Love

The Shahadah, “La ilaha illa Allah, Muhammadun Rasul Allah” (There is no deity but Allah, and Muhammad (Peace Be Upon Him) is His Messenger), is more than just words. It is an affirmation of love, a sacred promise from the soul to its Creator. As Rumi beautifully expressed:

*“Love is the bridge between you and everything.”*

When the believer utters the Shahadah, they are renewing their promise to Allah, entering into a relationship built on love and recognition, igniting the flame of divine love within their hearts.

### 2. Salah (Prayer): Spiritual Communion and Divine Intimacy

Prayer in Islam is not merely physical movements or recitations, but an intimate conversation and spiritual communion with Allah. Salah is a soul's private meeting with its Creator, five times daily, offering a profound opportunity to experience the sweetness of Allah's nearness. Through sincere prayer, the seeker finds clarity, peace, and Ma'rifah, as echoed in Rumi's

words:

*“When the soul lies down in that grass, the world is too full to talk about.”*

Each Salah becomes a spiritual refuge, a conversation of the heart with its beloved Creator.

### 3. Zakat (Giving Charity): The Heart's Generosity

Zakat symbolizes the purification of the soul through generosity. Giving charity is not just an obligation; it is a spiritual practice that removes veils of attachment and opens the heart to divine love and compassion. In giving, we reflect Allah's generosity, nurturing compassion within our hearts, thereby deepening our spiritual connection and moving closer toward Ma'rifah.

As Rumi says:

*“Giving thanks for abundance is sweeter than the abundance itself.”*

Zakat helps the believer taste the sweetness of gratitude and generosity, strengthening the heart's bond with Allah.

### 4. Sawm (Fasting in Ramadan): Purifying the Heart and Soul

Fasting during Ramadan is a sacred journey inward, a spiritual purification of the heart and soul. By abstaining from food, drink, and worldly distractions, the believer experiences profound inner awareness, mindfulness, and spiritual clarity. Fasting teaches the soul to transcend worldly attachments and reconnect deeply with Allah's presence.

The Sufi masters emphasize fasting as a path toward divine knowledge, purifying the heart and allowing it to fully experience Allah's closeness. As Rumi beautifully captures:

*“Fasting blinds the body in order to open the eyes of your soul.”*

## 5. Hajj (Pilgrimage to Mecca): The Journey of Love and Spiritual Reunion

The pilgrimage to Mecca symbolizes humanity's ultimate journey toward divine union. It represents the soul's return to its original home—Allah. Performing Hajj is not only a physical pilgrimage but an inward voyage toward spiritual rebirth, profound connection, and experiential knowledge (Ma'rifah) of Allah.

During Hajj, the believer sheds worldly identity, experiences unity with humanity, and tastes the profound realization that all creation revolves around divine love. It echoes the Sufi path described by Rumi:

*“Come, come, whoever you are. Ours is not a caravan of despair.”*

### How to Find Out About the Rulings of Islam

To discover Islamic rulings authentically and comprehensively, one should consult trusted sources, scholars, and reliable literature. Genuine learning involves sincere questioning, deep reflection, and humble openness to guidance.

Marifah Islamic Center is an exceptional place dedicated to helping seekers learn authentic Islamic teachings. We offer numerous free courses specially designed for new reverts, including Hifz (Quran memorization) and comprehensive Alim (scholarship) programs. Marifah Islamic Center warmly welcomes anyone who seeks clarity, depth, and spiritual enrichment in understanding Islam.

The Quran advises:

*“So ask those who possess knowledge if you do not know.”*  
*Quran 16:43)*

Prophet Muhammad ﷺ (peace be upon him) guided us clearly:

*“Allah facilitates a path to Paradise for those who seek knowledge.”*  
*(Muslim)*

Rumi wisely counsels:

*“Seek the wisdom that will untie your knot. Seek the path that demands your whole being.”*





## Islam is a Moderate Religion

Islam is fundamentally a religion of moderation, balance, and harmony, guiding humanity to lead lives of equilibrium between spiritual devotion and worldly responsibilities. It calls upon believers to avoid extremes and embrace a path of peace, compassion, and wisdom. This balanced approach enables individuals to experience both the depth of spiritual tranquility and the vitality of active participation in life's daily affairs.

The Quran clearly emphasizes moderation as a guiding principle:

*"And thus, We have made you a moderate (just and balanced) community."*  
(Quran 2:143)

The Prophet Muhammad ﷺ (peace be upon him) taught moderation by example, emphasizing its significance in daily life:

*"Beware of excess in religion. Those before you were destroyed by excessiveness."*  
(Ahmad, An-Nasa'i)

This moderate path resonates deeply with the innate human nature, as Islam teaches the beautiful balance of fulfilling one's spiritual obligations while engaging meaningfully with the world. It encourages neither ascetic withdrawal nor reckless indulgence, but a measured, thoughtful approach to life that reflects divine wisdom and compassion.

Rumi profoundly captures this sense of moderation and balance when he says:

*"Don't be satisfied with stories, how things have gone with others. Unfold your own myth."*

In these words lies an invitation to seek your own balanced spiritual path, guided by genuine inner understanding rather than blind imitation or extremism.

By embodying moderation, believers develop patience, empathy, tolerance, and wisdom, fostering harmony in personal life, families, and communities. Moderation helps prevent divisions, extremism, and conflict, leading to a peaceful coexistence rooted in mutual respect and understanding.

Islamic moderation gently reminds us that spiritual growth does not arise from harshness or extreme measures, but rather from consistent, mindful practice and heartfelt sincerity. True spirituality emerges from balance—fulfilling our spiritual duties without neglecting our worldly responsibilities.

Rumi beautifully reinforces this balanced approach:

*"The middle path is the way to wisdom; extremes lead to confusion."*

Islam, thus, guides us to the path of moderation—a path illuminated with clarity, understanding, and compassion, harmonizing our spiritual journey with our worldly lives, bringing peace to our hearts and communities.





# INTRODUCTION

## Islam is a Comprehensive Way of Life

Islam is more than just a religion—it is a complete and holistic way of life, guiding individuals to seamlessly blend their spiritual ideals with everyday actions and interactions. It offers a profound, balanced vision, illuminating every sphere of life: personal, familial, social, economic, political, and spiritual. This comprehensive guidance helps individuals live meaningful, peaceful, and fulfilling lives by aligning their inner beliefs with outward behavior.

The Quran describes Islam as complete and balanced:

*"Today I have perfected your religion for you, completed My blessing upon you, and chosen Islam as your way."*  
(Quran 5:3)

This perfection indicates that every aspect of human existence is embraced and enriched by Islam, providing clear direction in ethical behavior, social responsibility, personal growth, and spiritual enlightenment.

The Prophet Muhammad ﷺ (peace be upon him)

emphasized the comprehensiveness of Islam:

*"Religion is sincerity." His companions asked, "To whom, O Messenger of Allah?" He replied, "To Allah, His Book, His Messenger, and the leaders of the Muslims and their common people."*

(Muslim)

Islam is not confined to rituals or acts of worship alone but deeply engages with daily life, relationships, community welfare, and worldly duties. It harmonizes spiritual and worldly pursuits, urging believers to maintain equilibrium between devotion to Allah and responsibilities towards humanity.

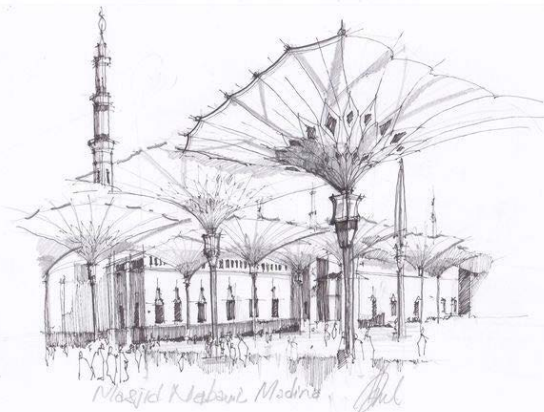
Rumi eloquently expresses this unity and harmony in life:

*"Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it."*

This profound insight from Rumi invites us to understand Islam as a path that removes inner obstacles—such as ego, selfishness, and ignorance—allowing divine love, compassion, and wisdom to manifest in every aspect of our lives.

In following Islam's comprehensive guidance, every action becomes meaningful, every interaction becomes sacred, and every moment becomes an opportunity for spiritual growth and divine closeness. Islam thus nurtures individuals to live authentically, compassionately, and consciously, embracing a lifestyle of balance and moderation.

Ultimately, Islam's comprehensive nature offers clarity and peace by aligning inner faith with outer actions, guiding each individual toward personal fulfillment, social harmony, and eternal happiness.



## Islam Must Be Judged by Its Sublime Principles Not by the Bad Conduct of Muslims

Islam, as a divine path, embodies profound moral, ethical, and spiritual principles intended to guide humanity toward inner peace, communal harmony, and genuine compassion. It is crucial, therefore, to distinguish clearly between the flawless message of Islam and the flawed behaviors of some of its followers. Human conduct is subject to personal shortcomings and misinterpretations, but Islam itself stands eternally pure, compassionate, and just.

The Quran reminds us clearly:

*"And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness."*  
(Quran 5:8)

This verse gently urges fairness in judgment, teaching us not to allow individual mistakes or misconduct to obscure the beauty and purity of Islam's timeless teachings.

The Prophet Muhammad ﷺ (peace be upon him) further emphasizes the distinction between true religion and individual behavior:

*"Indeed, Allah does not look at your appearance or wealth, but He looks at your hearts and actions."*  
(Sahib Muslim)

Rumi profoundly offers wisdom in understanding human imperfections and divine purity:

*"The fault is in the blamer—Spirit sees nothing to criticize."*

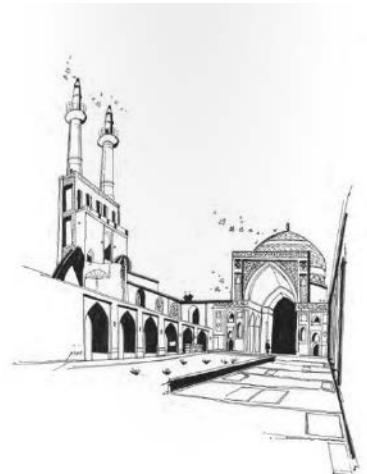
Islam teaches mercy, compassion, justice, forgiveness, and kindness. If certain individuals act contrary to these principles, their actions do not diminish the integrity or sanctity of Islam itself. It is essential to look beyond flawed examples and seek to understand Islam through its primary sources: the Quran, the teachings of the Prophet Muhammad ﷺ, and the sincere interpretations of scholars.

Rumi offers further insight into our search for true understanding:

*"Do not be satisfied with stories, how things have gone with others. Unfold your own myth."*

This invites us to seek the deeper truths of Islam directly, beyond the actions of those who might fail to reflect its virtues.

By judging Islam through its authentic principles rather than individual misconduct, we discover its true essence—love, balance, mercy, and justice. This distinction allows us to appreciate Islam's profound guidance, inspiring us toward personal and communal excellence. Let Islam be understood by its lofty ideals, the radiant beauty of its teachings, and the noble character it seeks to cultivate within every human heart.



# Testimony of Faith

## The Meaning of the Testimony (Shahādah) “A Whisper from the Soul”

In the stillness of your heart, there may come a moment—a breath, a pause—where something deeper calls you. It is not loud, but it is clear. It is not complex, but it is profound. That call is your soul remembering its origin. That call is the doorway of Shahādah—the testimony that unites the heart with the Divine.

The Shahādah is not a heavy command; it is a gentle invitation. It is the soul's whisper saying:

*“Lā ilāha illa Allah, Muhammadur Rasūl Allah”*

*“There is no god but Allah, and Muhammad is the Messenger of Allah.”*

This sacred declaration is the first embrace between you and your Creator. It is not merely spoken by the tongue—it is felt by the heart. It is the moment you say:

*“I am ready to return. I am ready to love, to trust, to surrender, and to belong.”*

## Lā ilāha illa Allah “There is no god but Allah.”

These words are not a denial; they are a profound affirmation. They remove the illusions that the world is enough, that anything else can satisfy the heart. In saying them, we free ourselves—from fear, from attachment, from all that dims the soul.

*“So know that there is no god but Allah...”*

*(Qur'an 47:19)*

This is the essence of divine intimacy. Allah is not distant. He is Al-Qarib—the Near. He is closer to you than your own thoughts, than your very breath.

*“We are closer to them than their jugular vein.”*

*(Qur'an 50:16)*

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

To affirm this is to accept not just a Prophet—but a gift of mercy sent to the worlds. A heart that declares this is opening itself to the most beautiful example of human love, truth, humility, and strength.

*“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”*

*(Qur'an 21:107)*

He (Peace Be Upon Him) was the embodiment of compassion. He prayed for us before we were born. He cried for us in the depths of the night. He said with yearning:

*“My Ummah, my Ummah...” (Muslim)  
Even before he met you, he loved you.*

To love the Prophet (Peace Be Upon Him) is to love beauty itself.

*“His light is not from the sun or the moon, but from the heart of truth.”*

*-Rumi*

*“If the Prophet is your mirror, you will see only beauty in your reflection.”*

*-Ghazālī*

## A Testimony that Transforms

This declaration is not a condition for perfection—it is the beginning of connection. It doesn't demand that you be free of faults. It only asks:

*“Are you ready to begin?”*

The Prophet Muhammad ﷺ (Peace Be Upon Him) said:

*“Whoever says: ‘Lā ilāha illa Allah’ sincerely from his heart shall enter Paradise.”*

(Bukhārī)

This is not about arriving. It is about returning. And every return begins with these words—soft on the tongue, but mighty in meaning.

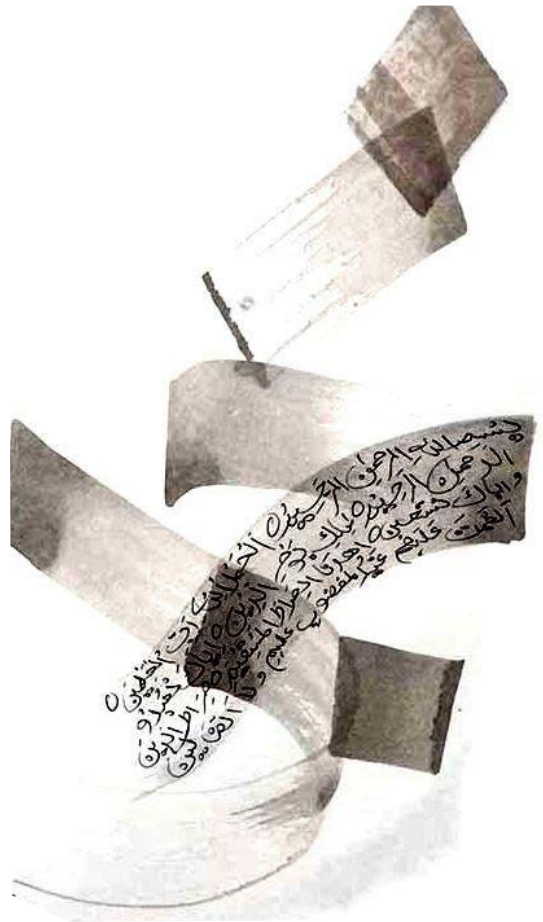
Sub section of Section 1 Let this be your beginning  
You are not alone. The heavens rejoice when a heart turns to its Lord. The Prophet (Peace Be Upon Him) said:

*“Verily, Allah is more pleased with the repentance of His servant than one who finds his lost camel in the desert.”*

(Bukhārī)

The Shahādah is the door, but what lies beyond it is a garden—of remembrance, nearness, forgiveness, and love.

So whisper these words with your soul, not just your lips. Let them fill the space between you and your Lord with light, and begin this sacred journey home.





### The Shahādah: A Whisper from the Soul to the Divine

In the garden of faith, the first bloom is always the Shahādah—a testimony not merely spoken by the tongue, but sung by the soul. It is the soft, trembling yes of the heart to the call of its Beloved. This is not the beginning of religion—it is the beginning of remembrance. A sacred return.

*"Lā ilāha illa Allāh, Muḥammadun Rasūlullāh"*

*There is no god but Allah, and Muḥammad (Peace Be Upon Him) is the Messenger of Allah.*

This is not just a sentence—it is a door. When the heart utters it with sincerity, the heavens rejoice. The angels gather. The chains of the past dissolve. And the soul, perhaps for the first time, breathes.

Allah Himself invites us to this sacred knowing:

*"So know, [O Muḥammad], that there is no deity except Allah..."*

*(Sūrat Muḥammad, 47:19)*

It is a knowing that transcends intellect and lands softly in the heart. A moment where time pauses, and eternity begins.

The Beloved Prophet (Peace Be Upon Him) said:

*"Whoever says: 'Lā ilāha illa Allāh,' sincerely from his heart, will enter Paradise."*

*(Ṣaḥīḥ al-Bukhārī, 128)*

This is a promise from the Most Merciful.

And the great sage Imām al-Ghazālī reminds us:

*"True faith is when the heart witnesses what the tongue declares."*

While Rūmī wraps it in poetry:

*"Your longing for God is the message already sent to you."*

When you say the Shahādah, you are not becoming something new—you are returning to what you always were. You are not joining a group; you are answering the original call whispered to your soul before it ever entered the womb.

*"Am I not your Lord?" they said, "Yes, indeed!"*

*(Qur'an 7:172)*

So take a breath. Let your heart be still. Say the words—not only with your lips, but with your soul. And know that your Lord is near. That the light has returned. That you are home.







## CHAPTER 1: YOUR FAITH

### Muhammad (peace be upon him) is the Messenger of Allah

To bear witness that Muhammad (peace be upon him) is the Messenger of Allah is to affirm the arrival of divine mercy into the world. He is not just a historical figure; he is the living light that continues to guide hearts toward their Creator. His presence is alive, his guidance enduring, and his love a sanctuary for all who seek closeness to God. His mission did not end—rather, it continues through every heart that follows his path with sincerity and love.

*"Indeed, in the Messenger of Allah you have a beautiful example for those who hope in Allah and the Last Day, and remember Allah often."*

(Qur'an 33:21)

He (peace be upon him) is the most beloved of creation, the embodiment of compassion, and the mercy sent to all the worlds. He (peace be upon him) was chosen by the Most Merciful not merely to deliver a message, but to be the message—a living Qur'an, a light for all times.

#### The Birth of the Prophet (peace be upon him):

The Messenger of Allah, peace be upon him, was born in the sacred city of Makkah in the Year of the Elephant—a year marked by divine protection and subtle signs of a great arrival. His birth was not only a historical event, but a spiritual moment felt across the heavens and the earth.

He (peace be upon him) came into the world as an orphan, yet enveloped in divine care. The clouds shaded him, the hearts of the righteous awaited him, and the world began to awaken to the fragrance of mercy.

*"Did He not find you an orphan and give you shelter?"*

(Qur'an 93:6)

As Mawlana Rumi writes:

*"The moment you were born, a ladder was placed to the heavens."*

#### The Early Life and Upbringing

From the very beginning, the Prophet's life was marked by purity and trust. Known as "the Trustworthy" even before receiving revelation, he lived a life of integrity, simplicity, and deep contemplation. He worked as a shepherd, then as a merchant—always with honesty, humility, and grace.

Those who met him were struck by his gentleness. He did not speak much, but when he did, truth was heard. He never harmed a soul, never bowed to an idol, never betrayed a trust.

The Prophet's early life teaches us that greatness begins in stillness, in service, and in sincere character.

#### The Mission of the Prophet

At the age of 40, while in deep reflection in the Cave of Hira, the Prophet (peace be upon him) received the first revelation.

The words:

*"Read in the name of your Lord..."*

(Qur'an 96:1)

Were not just commands—they were invitations to a divine relationship. Thus began the open door for humanity to return to their Source.

The mission of the Prophet, peace be upon him, was not only to convey words—it was to awaken hearts. To bring light where there was darkness, mercy where there was harshness, and unity where there was division.



## CHAPTER 1: YOUR FAITH

*"It is He who sent His Messenger with guidance and the religion of truth, to manifest it over all religion."*

(Qur'an 61:9)

And this mission continues. Through every act of kindness, every recited verse, every heart purified by love—his mission is alive.

### The Beginning of His Prophetic Call

With courage and tenderness, the Prophet (peace be upon him) began calling his closest companions to the oneness of God. His voice was soft, but his message clear: There is no god but Allah, and he is His Messenger. Despite rejection, mockery, and persecution, he stood firm, always responding with compassion.

He (peace be upon him) gathered those who had been forgotten: the slaves, the poor, the orphans, and the seekers. He (peace be upon him) taught that nobility is not in wealth or lineage but in God-consciousness.

*"The most noble of you in the sight of Allah is the most righteous of you."*

(Qur'an 49:13)

### The Migration to Madinah

When the hostility in Makkah became unbearable, the Prophet (peace be upon him) was commanded to migrate to Madinah—a turning point in the history of Islam. This migration was not escape; it was elevation. In Madinah, the seeds of brotherhood, justice, and spiritual community blossomed.

He (peace be upon him) built the first mosque with his own hands, welcomed the strangers, and united the tribes. Every step of the migration was filled with divine signs and lessons in trust.

*"Say, 'If you love Allah, then follow me; Allah will love you and forgive you sins.'"*

(Qur'an 3:31)

### Spreading the Message of Light

The Prophet, peace be upon him, dedicated every moment of his life to spreading the message of love, unity, and surrender to the One God. Whether through sermons or smiles, treaties or tears—he reached out to the hearts of the world.

He (peace be upon him) forgave those who harmed him, wept for those who rejected him, and prayed for those who misunderstood him. His heart was expansive, and his mercy was oceanic.

*"Indeed, you are of a magnificent character."*

(Qur'an 68:4)

As Imam al-Ghazali writes:

*"The Prophet is the lantern of guidance, the medicine for hearts, and the key to the unseen."*

### The Return to the Beloved (Visal)

At the age of 63, the Messenger of Allah (peace be upon him) returned to his Beloved Lord—not as one who has passed, but as one who is eternally alive in the hearts of his followers. In the sacred chamber of Madinah, he rests—not in silence, but in light, guiding those who visit him with hearts full of love.

The Prophet (peace be upon him) said:

*"My life is good for you, and my death is good for you."*

(Musnad al-Bazzar)

His light never faded. His guidance continues. And his love remains the axis around which the Ummah turns.

As Rumi whispered:

*"He is not a candle that dies out—he is the sun that rises forever."*

## Six Pillars of Eemaan

### The First Pillar of Eemaan – Belief in Allah

#### The Meaning of Belief in Allah

To believe in Allah is to recognize and return to the Source of all existence—the One whose mercy is infinite, whose beauty fills every breath, and whose light illuminates hearts. Belief in Allah is not just an abstract affirmation; it is an awakening of the soul, a gentle unfolding toward divine closeness and love.

*"Allah is the Light of the heavens and the earth."*

(Qur'an 24:35)

To believe in Allah is to surrender to the truth that everything begins with Him, belongs to Him, and returns to Him. It is to know that we are never alone, for the One who created us is always near.

#### Belief in the Existence of Allah

The existence of Allah is not something that needs to be proven through endless arguments; it is felt through the whisper of the heart, the rhythm of the soul, and the harmony of creation.

Allah is not distant. He is closer to you than your own heartbeat. Just turn inward, and call upon Him. Still your mind, soften your heart, and listen. You will find Him there, always present, always waiting.

*"We are closer to him than [his] jugular vein."*

(Qur'an 50:16)

As Rumi said:

*"Knock, and He'll open the door. Vanish, and He'll make you shine like the sun."*

The existence of Allah is written in the stars above you and in the longing within you. It is reflected in the beauty of the skies, the order of the universe, and the mercy that holds it all together. But most intimately—it is felt in the silence of the soul.

### The Innate Disposition to Believe in Allah (Fitrah)

Every child is born with an inner compass pointing to the Divine. This innate disposition, called Fitrah, is the pure state of the soul—a state of harmony, innocence, and recognition of its Creator.

As the Beloved Prophet Muhammad ﷺ, peace be upon him, said:

*"Every child is born upon the Fitrah, but it is their parents who make them a Jew, a Christian, or a Magian."*

(Sahih al-Bukhari)

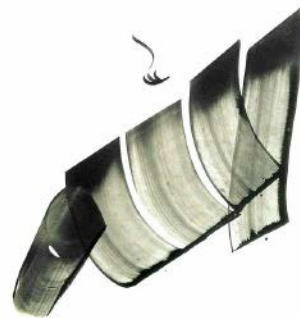
This Fitrah never truly disappears—it only gets covered by distractions, doubts, and desires. But even then, the soul continues to yearn for its Lord.

*"So set your face toward the religion, inclining to truth. [Adhere to] the Fitrah of Allah upon which He has created [all] people."*

(Qur'an 30:30)

Let your return to belief be not an argument to win but a homecoming—a return to the love you were always meant to feel.

Shall we continue with the next section: Belief in Allah's Lordship?



## Belief in Allah's Lordship

To believe in Allah's Lordship is to recognize Him as the Sustainer, the Nourisher, the One who governs every breath and every leaf that falls. It is to rest in the calm certainty that nothing in existence moves or stands still without His will.

This belief is not merely a concept—it is a deep comfort. When the heart surrenders to the Lordship of Allah, it no longer fears the chaos of the world, for it knows the King of Kings is in perfect control.

*"Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne. He covers the night with the day... Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds."*

(Qur'an 7:54)

In His Lordship lies mercy. Every sunrise is His command. Every heartbeat is His gift. The rain that falls, the crops that grow, the child who smiles—all are signs that your Lord is not absent, but intimately involved in every detail of your life.

As Rumi beautifully said:

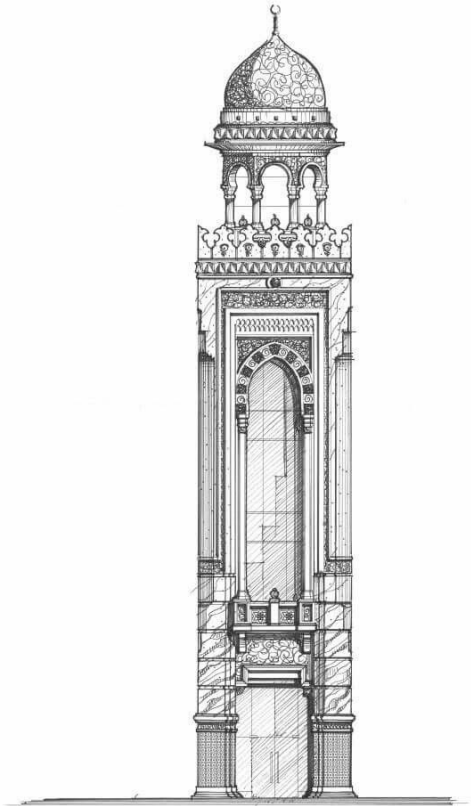
*"He is with you—not in a mosque, not in the Kaaba, not in heaven, but with you. You are His dwelling."*

To believe in Allah's Lordship (Rububiyyah) is to witness His care in everything—to see His wisdom in what you received and what was withheld, to find peace in knowing that even your hardships are measured by the Most Merciful.

*"And your Lord is the Free of need, the Possessor of mercy."*

(Qur'an 6:133)

This belief plants deep trust in the soil of your soul. It teaches you to let go of false dependencies, to rise above fear, and to walk through life with a heart anchored in divine reliance.



### Belief in Allah's Lordship Sets the Heart at Rest

When the heart knows that Allah is the only Lord, it finds peace that nothing else can offer. To trust that there is a Loving Master who controls every moment, every event, every breath—it relieves the soul of fear, anxiety, and restlessness. His Lordship is not just power—it is compassion, mercy, and perfect wisdom.

*“Verily, in the remembrance of Allah do hearts find rest.”*

*(Qur'an 13:28)*

Knowing that nothing can harm or benefit us without His permission brings an ease to the heart that worldly comfort can never provide. The believer no longer lives by fear of the unknown but by trust in the One who knows all.

As the Prophet Muhammad ﷺ, peace be upon him, said:

*“Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you.”*

*(Tirmidhi)*

And Rumi expressed this trust with poetic serenity:

*“Don't grieve. Anything you lose comes round in another form.”*

This belief is not passive—it is deeply empowering. It teaches that whatever happens in life, Allah is with you, guiding your steps, comforting your heart, and writing your story with love and wisdom.

When the heart surrenders to this Lordship, it stops chasing control and instead begins to walk with contentment, gratitude, and gentle trust.



### The Belief That Only Allah is Worthy of Worship

To believe that only Allah is worthy of worship is to declare a sacred truth: that no one and nothing else deserves your love, fear, hope, and devotion except the One who created you. Worship ('Ibaadah) is not just about rituals—it is a deep, living relationship with the Divine.

*"And your Lord has decreed that you worship none but Him."*  
(Qur'an 17:23)

True worship means turning the heart away from the illusions of the world and toward the Eternal. It is freeing the soul from being enslaved to desires, opinions, wealth, or status—and returning it to its true Master.

The Prophet Muhammad ﷺ, peace be upon him, spent his life not only teaching people to worship Allah, but showing them how—through love, presence, and sincerity.

*"Say, Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."*  
(Qur'an 6:162)

When you know that only Allah is worthy of worship, your heart begins to awaken. Every moment becomes sacred. Every action becomes an offering. And life becomes a journey of devotion and divine nearness.

As Imam al-Ghazali wrote:

*"Worship is the nourishment of souls and the secret of happiness in both worlds."*

This belief brings light to the darkest valleys, strength in the most difficult moments, and joy that nothing else in the world can match.





### Importance of the Belief That Allah Is the Only God Worthy of Worship

To believe that only Allah is worthy of worship is the soul's most sacred realization—a return to the truth that only the One who created you, who knows your every sigh and every heartbeat, deserves your devotion, love, and longing.

This belief is not merely a theological statement—it is liberation. It frees the heart from servitude to the world, to fleeting desires, to fears and attachments that were never meant to carry the weight of your soul. It gently invites you to place your trust, your gratitude, and your surrender in the One whose mercy has no limit and whose nearness never fades.

*"And We sent not before you any messenger except We revealed to him that there is no deity except Me, so worship Me."*

*(Qur'an 21:25)*

This belief has always been the call of every prophet, the whisper of every sincere heart, and the song of every soul yearning for peace. To affirm it is to say: My heart bows to no throne but Yours, O Allah.

The Beloved Prophet Muhammad ﷺ, peace be upon him, said:

*"Whoever dies knowing that there is no god but Allah shall enter Paradise."*

*(Sahih Muslim)*

This belief not only secures the afterlife—it transforms this life. It removes the burden of trying to please everyone, of chasing validation, or fearing the unknown. When the heart bows to Allah alone, it stands firm in the face of trials, and it blossoms in the

presence of truth.

Rumi captured this freedom when he said:

*"Don't get lost in your pain; know that one day your pain will become your cure."*

This belief teaches us that nothing is random. Every joy is a gift from Allah, and every sorrow is a path back to Him. No love is purer, no presence more healing, no truth more beautiful than La ilaha illa Allah—There is no god but Allah.

When this truth settles in your heart, worship becomes more than prayer—it becomes presence. Life becomes more than survival—it becomes sacred. And every breath becomes a step closer to the One who never stops loving you.



## The Meaning of Worship (‘Ibaadah)

Worship (‘Ibaadah) in Islam is not confined to prayer mats or sacred hours—it is the rhythm of the soul, the fragrance of the heart that loves its Lord. It is the deep awareness that every breath, every step, and every intention can become a bridge to the Divine.

To worship is to recognize Allah’s presence in every moment and to respond with love, gratitude, and devotion.

*“I did not create jinn and mankind except to worship Me.”*  
(Qur’an 51:56)

Here, worship is not merely a ritual—it is the very purpose of existence. It means aligning the heart, the mind, and the body in harmony with the will of the Most Merciful. It is to carry love in your hands when you serve others, to carry remembrance on your lips when you walk through the world, and to carry stillness in your heart even amidst noise.

The Prophet Muhammad ﷺ, peace be upon him, taught us that every sincere act can become worship—from removing harm from a path to smiling at another soul.

*“Smiling in the face of your brother is charity.”*  
(Tirmidhi)

As Mawlana Rumi beautifully whispered:

*“With life as short as a half-taken breath, don’t plant anything but love.”*

When you live with this presence, worship is no longer an obligation—it becomes a longing. You do not worship to fulfill a duty alone, but because the heart cannot bear to be distant from its Beloved.

Worship, then, is the art of presence. The soul bows before its Creator—not only in prayer, but in how it eats, speaks, earns, gives, forgives, and loves.

To worship Allah is to come alive.



## Worship Encompasses All Aspects of Life

In Islam, worship ('Ibaadah) is not limited to specific rituals or sacred hours. It is a way of being—a state of heart awakened to the Divine in every breath and every moment. Worship is not confined to the prayer mat; it blossoms in kitchens, offices, marketplaces, and every path your feet walk upon.

*"Say, Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."*

(Qur'an 6:162)

This verse is an invitation to sanctify the ordinary. To breathe with remembrance, to walk with mindfulness, to serve others with compassion—all of these become acts of worship when offered sincerely for the sake of Allah.

The Prophet Muhammad ﷺ, peace be upon him, taught us that even the smallest acts—removing harm from the road, offering a smile, or feeding a hungry soul—are worship when done with a sincere heart.

*"Every act of goodness is charity."*

(Sabih Muslim)

And he said:

*"You do not spend anything seeking Allah's pleasure without being rewarded, even the morsel you place in your wife's mouth."*

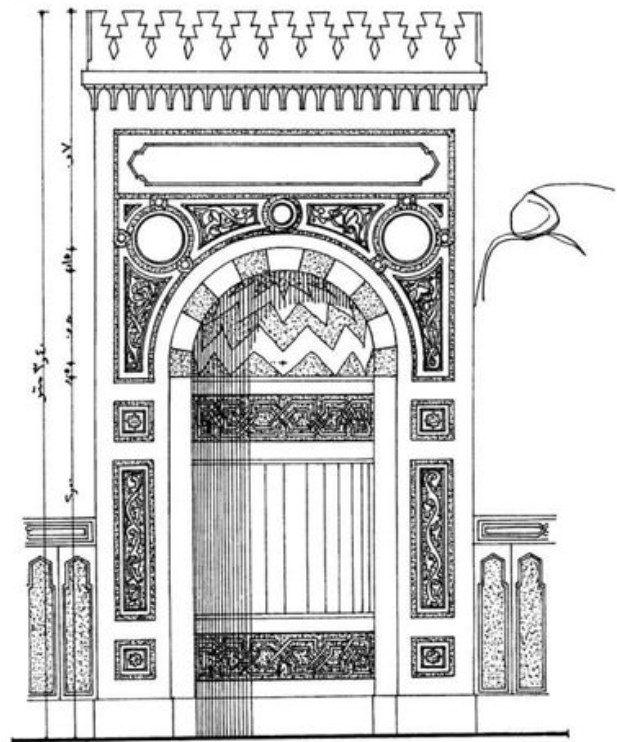
(Sabih al-Bukhari)

Mawlana Rumi reflects this depth of living worship:

*"Be like a tree and let the dead leaves drop."  
"Let your silent heart sing the praises of God in every moment."*

This is the essence of true worship: to live with a heart that is always turned toward its Beloved. When intention is pure, the mundane becomes majestic. Work becomes worship. Rest becomes reflection. Service becomes sacred.

Worship, then, is not a duty imposed—it is a gift uncovered. It is the soul's joy in responding to divine love with presence, sincerity, and surrender.



## The Reason Behind the Creation of the Jinn and Mankind

**Why are we here? What is the true purpose behind our existence?**

Islam answers this question not with burden, but with beauty. The purpose of our creation is not merely to exist, but to awaken—to experience closeness with the One who fashioned us with love, and called us into being from nonexistence with mercy.

*“And I did not create the jinn and mankind except to worship Me.”*

*(Qur'an 51:56)*

Here, worship does not mean rituals alone. It is love in action. It is presence. It is a heart that bows before its Creator in every moment. Our purpose is to know Allah, to love Him, and to journey toward Him in everything we do.

As Imam al-Ghazali said:

*“The secret of worship is not the action of the limbs, but the presence of the heart.”*

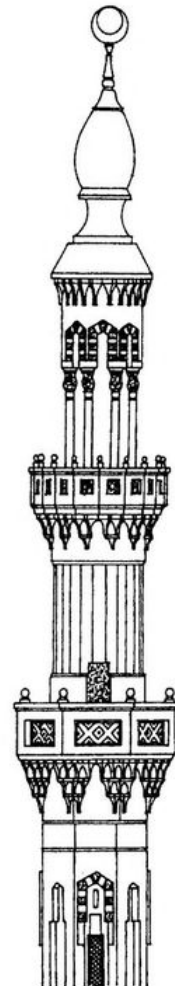
Our creation is not a test of burden, but a gift of intimacy. Allah, the Most Compassionate, did not create us to be distant from Him—He created us so we may return to Him, consciously, lovingly, and willingly. Worship is not a demand; it is the soul's fulfillment.

Rumi beautifully whispers:

*“You were born with wings. Why prefer to crawl through life?”*

When we remember our purpose, life gains meaning. The trials become teachings. The blessings become signs. And every joy, every sorrow, becomes a step closer to the Divine.

To worship Allah is to live life fully awake—to walk the earth as a servant of mercy, a reflection of His light, and a seeker of His love.





### Pillars of Worship

Worship in Islam is not a random set of actions—it is a sacred structure, built on spiritual foundations that connect the heart to its Beloved. Just as a tree cannot grow without roots, worship cannot flourish without its essential pillars. These pillars ground the soul, elevate the heart, and open the path to Divine closeness.

The scholars of the inner and outer sciences of Islam have explained that true worship (Ibaadah) rests upon three fundamental pillars:

#### 1. Love (Mahabbah)

At the heart of every act of worship is love. A love so deep, it moves the soul to surrender, not out of fear—but out of longing. We pray, not just because we must, but because the heart cannot bear to be far from its Beloved.

*“But those who believe are stronger in love for Allah.”*

*(Qur'an 2:165)*

Rumi says:

*“I have seen nothing more beautiful than my Beloved’s face; I worship not to earn reward, but because I cannot help but love.”*

#### 2. Fear (Khawf)

Fear in Islam is not terror—it is reverence. It is the awe of standing before the One whose majesty is unmatched, whose justice is perfect, and whose presence sees into the depths of your soul. It is the trembling of the heart that says, “O Lord, I want to be near You, and I am afraid of anything that might separate me from You.”

*“And fear Allah that you may be successful.”*

*(Qur'an 3:200)*

This fear is what purifies the soul and humbles the ego—it is not despair, but a doorway to sincerity.

#### 3. Hope (Raja')

Hope is the light that keeps us walking, even when we fall. It is the assurance that no sin is too great, no distance too far, and no wound too deep for Allah's mercy to reach. Hope lifts the heart from despair and reminds it that the doors of the Beloved are never closed.

*“Say, ‘O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins.’”*

*(Qur'an 39:53)*

As Shaykh Abdul Qadir al-Jilani said:

*“The door of repentance is always open—walk through it with hope and Allah will welcome you with love.”*

When these three pillars—love, fear, and hope—are balanced, worship becomes transformative. The heart no longer performs rituals like lifeless habits, but turns every prayer into a conversation, every act of obedience into devotion, and every moment into sacred presence.

As Imam Ibn al-Qayyim wrote:

*“The heart in its journey to Allah is like a bird: love is its head, and fear and hope are its two wings.”*

Let your worship soar. Let your soul move with love, pause with awe, and rise again with radiant hope.

## Conditions of Worship

Just as a flower blooms best in the right soil, worship flourishes when its conditions are fulfilled. These conditions are not burdens—they are the gentle framework that ensures the heart's offering is sincere, beautiful, and accepted by the Most Merciful.

The scholars of the heart and the law have taught that for worship to be truly meaningful and accepted by Allah, two essential conditions must be met:

### 1. Sincerity (Ikhlāas)

Worship must be directed solely to Allah—pure, undivided, and free from showing off or seeking praise. It is the quiet devotion known only to the heart and its Lord. Even if no one sees you, Allah sees. Even if no one hears, Allah hears.

*“And they were not commanded except to worship Allah, [being] sincere to Him in religion.”*

(Qur'an 98:5)

The Prophet Muhammad ﷺ (Peace Be Upon Him) said:

*“Verily, actions are judged by intentions, and every person will have what they intended.”*

(Sahih al-Bukhari)

Sincerity transforms even the smallest deed into a light that reaches the heavens. A single tear shed in solitude, a whispered SubhanAllah, a kind word said for His sake—each becomes weighty in the scales of eternity.

As Imam al-Ghazali said:

*“A drop of sincerity is more beloved to Allah than oceans of performance.”*

### 2. Following the Example of the Prophet Muhammad ﷺ, Peace Be Upon Him

The path to Allah is not one we invent—it is the illuminated road walked by the Messenger of Allah (Peace Be Upon Him). True worship is that which is done in the way he taught, with the spirit he embodied, and the love he radiated.

*“Say, [O Muhammad], ‘If you love Allah, then follow me, and Allah will love you and forgive you your sins.’”*

(Qur'an 3:31)

To follow him is not just to imitate his actions—it is to reflect his light. His mercy, his humility, his devotion, and his love for Allah were all acts of worship. He did not just teach prayer—he lived it, breathed it, and made it a source of nearness.

As Mawlana Rumi reflected:

*“He is the lamp in the darkness, the guide for the lost, the heart that beats for all of humanity.”*

When worship is sincere (Ikhlāas) and aligned with the path of the Prophet (Peace Be Upon Him), it becomes a doorway to divine nearness, not just a ritual. The soul begins to taste the sweetness of connection, and even simple acts—when done with love—become means of elevation.

Let every step you take in worship be wrapped in sincerity, guided by prophetic light, and filled with longing for Allah. For such worship is not only accepted—it is cherished by the One who sees what lies within.



## Belief in Allah's Names and Attributes

To believe in Allah's Names and Attributes is to enter the garden of divine intimacy—where each Name is like a blossom revealing something beautiful, something healing, something eternal about your Lord.

These Names are not just titles—they are the keys to unlocking the doors of your heart. They help you know not only who Allah is, but also how deeply He knows you, sees you, hears you, and loves you.

*“And to Allah belong the best names, so call upon Him by them.”*

*(Qur'an 7:180)*

**Every Name of Allah is a window into His mercy, His wisdom, His nearness.**

He is:

**Ar-Rahman (The Most Compassionate)** when you are broken.

**Al-Ghafoor (The Most Forgiving)** when you stumble.

**As-Sami' (The All-Hearing)** when no one listens.

**Al-Wadud (The Most Loving)** when you feel alone.

**The Meaning of Belief in Allah's Names and Attributes**

Belief in His Names and Attributes means affirming that Allah is as He has described Himself in the Qur'an and as His Prophet Muhammad ﷺ described Him in the Sunnah—without distortion, denial, or comparison to creation.

He is Perfect in every way. His mercy has no limits. His knowledge encompasses all. His power is absolute. His justice is flawless. His love is real.

This belief deepens our connection with Him—it helps us trust Him when we don't understand, return to Him when we feel lost, and love Him even when life feels heavy.

“Allah”: The Most Beautiful and Personal Name

Among all of the Divine Names, there is one that holds the heart of all meanings. It is not just a name—it is His personal name, the Name that gathers all beauty, all majesty, and all mercy within it. That Name is Allah.

This sacred Name is not derived, nor shared, nor imitated. It is the essence of His oneness, the mirror of His mercy, the call of every seeker, and the answer to every need. When you say “Allah,” you are not simply uttering a word—you are turning your face to the Eternal, calling upon the One who never turns away.

*“Say: He is Allah, the One.”*

*(Qur'an 112:1)*

In moments of silence, in whispers of longing, in breaths between heartbreak and hope—this Name lives on the tongue of lovers, mystics, and those who seek closeness.

As the Prophet Muhammad ﷺ (peace be upon him) said:

*“The best remembrance is: La ilaha illa Allah.”*

*(Tirmidhi)*

And in the Hadith Qudsi, Allah says:

*“I am with My servant when he remembers Me...”*

*(Bukhari)*

This is the Name you call upon when you are overwhelmed. This is the Name you repeat when you are lost. This is the Name that unlocks the gates of mercy, the doors of healing, and the light of awareness.

When your heart feels heavy, say “Allah.”

When your soul longs for home, say “Allah.”

When your eyes fill with tears and your voice trembles, say “Allah.”



## CHAPTER 1: YOUR FAITH

As Mawlana Jalaluddin Rumi said:

*“Repeat the Name of Allah, and all your pain will be turned into light.”*

Let this Name become your anchor in the storm, your secret in the night, your joy in solitude. Let every beat of your heart say “Allah,” until your entire being becomes remembrance—alive, awake, and beloved.

*“Remember Me and I will remember you.”*

*(Qur'an 2:152)*

In dhikr (remembrance), begin with “Allah.” End with “Allah.” Let this Name be your path to presence—not just practice. For those who remember “Allah” often, the veils begin to lift, and the soul begins to see.

### **Some of Allah's Most Beautiful Names**

Let your heart reflect upon just a few of the Divine Names:

#### **Ar-Rahman** – The Most Merciful

His mercy wraps around all things, reaching even those who forget Him.

#### **Al-Hakeem** – The All-Wise

Every trial, every delay, every silence holds a wisdom that only He sees.

#### **Al-Khaliq** – The Creator

He shaped you, knows your every detail, and continues to create beauty in your life.

#### **Ash-Shafi** – The Healer

He heals not just the body, but the aching heart and the confused mind.

#### **Al-Wadud** – The Most Loving

His love is not dependent on your perfection—it is His gift, always present.

### **Benefits of Belief in Allah's Names and Attributes**

When you know His Names, you begin to live with greater trust, clarity, and inner peace. You stop searching for what the world cannot give—because you realize you already have access to the One who holds everything.

*“Say, ‘Call upon Allah or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names.’”*

*(Qur'an 17:110)*

Knowing His Names transforms prayer from repetition into remembrance, worship into love, and hardship into a doorway toward closeness.

As Imam al-Ghazali said:

*“He who knows the Names of Allah, sees His signs in everything and begins to live in constant awareness of His presence.”*

Let your heart whisper these Names, reflect upon them, and live by them. They are the soul's lantern in the night, the compass for the lost, and the balm for every wound.

### The Highest Level of Eemaan (Ihsan )

Faith (Eemaan) is not static; it is a living light that grows, deepens, and ascends. It begins with belief, but its highest form is Ihsan—spiritual excellence. It is not just to believe in Allah but to feel His nearness, to walk in His presence, and to see the signs of His love in every breath.

The Prophet Muhammad ﷺ (peace be upon him) described this highest level of faith with profound beauty when he said:

*“Ihsan is to worship Allah as if you see Him, and if you do not see Him, know that He sees you.”*

*(Sahih al-Bukhari and Sahih Muslim)*

This level of faith transforms the soul. It brings about not just submission, but intimacy—not just practice, but presence. The one who reaches this level walks through life gently, speaks with truth, serves with love, and sees the hand of Allah in all things.

*“Those who have believed are stronger in love for Allah.”*

*(Qur'an 2:165)*

Ihsan is the flowering of faith into love. It is when prayer is no longer duty—it is a meeting. When fasting is no longer deprivation—it is closeness. When giving is not a burden—it is a release of the soul into mercy.

As Imam Al-Ghazali wrote:

*“The fruit of knowledge is love. And the light of love is intimacy with the Beloved.”*

And Mawlana Rumi, may Allah sanctify his soul, whispered to every seeker:

*“Close your eyes, fall in love, stay there.”*

The one who lives with Ihsan does not merely fulfill commands; they taste the sweetness behind every act. They do not just avoid sin; they fear to lose the nearness of the One they love. Their life becomes infused with divine remembrance—like perfume that clings to every word, every breath, every heartbeat.

When faith reaches this height, the soul no longer wavers with the winds of life. It is anchored in the ocean of divine love, carried by the current of trust, and destined for the shore of eternal closeness.

*“Indeed, those who say, ‘Our Lord is Allah’ and then remain steadfast—upon them will descend the angels, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.’”*

*(Qur'an 41:30)*

This is the height of Eemaan. And every believer is invited to it. Gently. Lovingly. Step by step. Until the soul awakens and whispers back to its Lord:

*“You alone we worship, and You alone we ask for help.”*

*(Qur'an 1:5)*

### Some Benefits of Belief in Allah

To believe in Allah is to open the door of the soul to divine nearness. It is to stand before the Beloved—not as a distant observer, but as one intimately known, eternally loved, and gently guided. This belief is not merely a statement of the tongue, but a quiet revolution of the heart. It does not demand perfection—it invites presence.

Belief in Allah is the heart's return to its Origin. It is the soul's homecoming. It is the fragrance of peace after a long storm.

*"Whoever believes in Allah—He guides their heart."*  
(Qur'an 64:11)

#### Inner Tranquility

The believer walks gently, with a still heart—even in the midst of chaos. Why? Because the heart rests not in control, but in trust. It knows that behind every moment is the wisdom of the Most Merciful.

*"Truly, it is in the remembrance of Allah that hearts find rest."*  
(Qur'an 13:28)

#### Hope That Never Fades

In the darkest valleys, belief becomes the lamp. The believer does not despair, for they know the door of Allah's mercy never closes—even when the world does.

*"Do not despair of the mercy of Allah. Indeed, Allah forgives all sins."*  
(Qur'an 39:53)

#### Meaning in Every Breath

Faith turns the ordinary into the extraordinary. A smile becomes worship, a burden becomes a bridge to nearness, and silence becomes a sanctuary.

The Prophet Muhammad ﷺ, peace be upon him, said:  
*"Wondrous is the affair of the believer! Verily, all of his affairs are good..."*

(Sahih Muslim)

#### A Love That Transforms

Belief is not cold theology—it is warmth. It is the fire that consumes pride and kindles humility. It is love for the One who created you, nurtures you, and never ceases calling you by name.

As Mawlana Rumi said:

*"With life as short as a half-taken breath, don't plant anything but love."*

#### Guidance Wrapped in Light

Belief doesn't remove every hardship—but it brings divine companionship through every storm. It is light in confusion, balm in loneliness, and healing in the ache of longing.

*"Allah is the ally of those who believe. He brings them out from darkness into light."*

(Qur'an 2:257)

To believe in Allah is not to escape life—it is to embrace it, with your hand in His. It is not to become someone else—it is to become who you were always meant to be.

It is not simply a belief you carry—it is a presence that carries you.

And so, in the quiet stillness of the heart, let us whisper:

*"My Lord is Allah, and I am content."*

# The Second Pillar of Eemaan – Belief in the Angels

## The Meaning of Belief in Allah's Angels

To believe in the angels is to believe in a realm of light that gently surrounds us, seen not by the eyes but known deeply by the heart. Angels are beings of pure devotion, created from light, who never tire of glorifying Allah and carrying out His will with beauty, love, and perfection.

Their presence is a gift, a subtle whisper from the Divine, reminding us that we are never alone—that our lives are held in divine care, watched with compassion, and supported by unseen friends of the heavens.

*“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers... [They all believe in] Allah, His angels...”*

(Qur'an 2:285)

To know the angels is to feel the nearness of Allah more intimately. It is to walk in this world with a heart aware of the unseen, knowing that our every step is gently accompanied by the presence of beings who love Allah and love those who draw near to Him.

## What Does Belief in the Angels Include?

Belief in the angels is not merely an article of faith—it is a relationship of reverence and awareness. It includes:

Belief in their existence as noble creations of Allah, fashioned from light, free from sin, and veiled in beauty.

Belief in their names revealed to us—such as Jibreel, the angel of revelation and mercy.

Belief in their roles—from delivering the divine word, recording our deeds, bringing peace, guarding the believers, to lifting prayers to the heavens.

Belief that they are always in perfect obedience to Allah, never wavering, never faltering.

*“They do not disobey Allah in what He commands them, and they do what they are commanded.”*

(Qur'an 66:6)

The Prophet Muhammad ﷺ (peace be upon him) said:

*“The heavens have creaked—and they are right to creak—for there is no space of four fingers except that an angel is standing, bowing, or prostrating to Allah.”*

(Musnad Ahmad)

This is not a distant reality—it is the air of the unseen that we breathe with every prayer, every whispered dhikr, every sincere turning of the heart.

## Benefits of Belief in the Angels

Belief in the angels elevates the soul and purifies the heart. It reconnects us with a world of divine harmony, where every moment is sacred and every action witnessed.

### 1. A Constant Sense of Companionship

Knowing that angels surround you instills a sense of sacred companionship—there are beings who see you, pray for you, record your goodness, and protect you by Allah's permission.

*“When the two receivers receive [a deed], seated on the right and on the left. Not a word does he utter, except that with him is an observer prepared [to record].”*

(Qur'an 50:17–18)

This awareness doesn't burden the heart—it softens it. It makes your silence worship, your speech conscious, your solitude luminous.

## 2. A Source of Comfort and Mercy

The angels bring tranquility to the believer. They descend upon gatherings of remembrance, they greet the soul at the time of death, and they bring peace into our homes and hearts.

The Prophet Muhammad ﷺ (peace be upon him) said:

*“There are angels who take turns among you by night and by day, and they gather at the time of Fajr and Asr.”*

(Sahih al-Bukhari)

In every breath of dawn, and every quiet afternoon, angels bear witness to your presence with Allah.

## 3. A Reminder of the Heavenly Order

The angels teach us what it means to live in surrender and love. Their existence reminds us that true beauty lies in obedience, that nobility is found in servitude, and that nearness to Allah is the greatest joy.

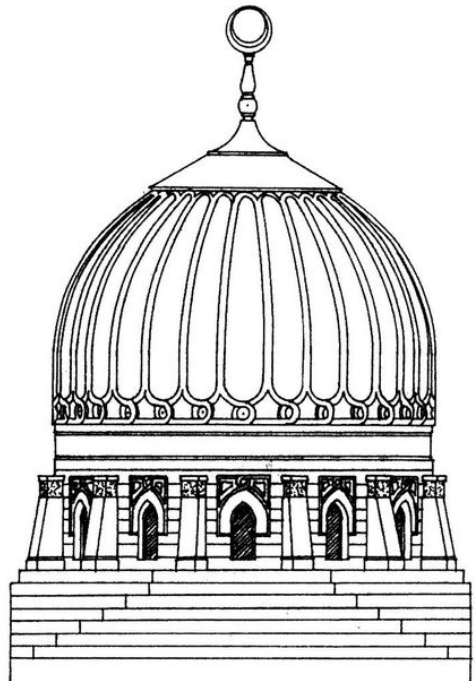
As Imam al-Ghazali writes:

*“The angels are not absent from you. It is you who have turned your face away.”*

To believe in the angels is to remember that the unseen world is more real than the seen. It is to walk gently, knowing your words are heard, your tears are witnessed, and your worship is shared with the luminous beings of the heavens.

As Rumi whispered:

*“Be like the angels—silent in tongue, alive in heart, ever circling around the Beloved.”*





## The Third Pillar of Eemaan – Belief in the Divine Books

### The Meaning of Belief in the Divine Books

To believe in the Divine Books is to recognize that the Most Merciful has spoken—not only to the Prophets, but through them to the hearts of humanity. These Books are not mere words written on pages; they are sacred rivers flowing from the eternal Source, guiding souls back to their Beloved.

They are the light in times of darkness, the balm in moments of pain, and the gentle call to return to what is pure, true, and beautiful.

*"Indeed, We have sent down to you the Book in truth so that you may judge between people by that which Allah has shown you."*

(Qur'an 4:105)

To believe in the Divine Books is to say with the soul: Yes, my Lord, I hear You. I welcome Your words into my life.

### What Does Belief in the Divine Books Include?

Belief in the Divine Books means affirming that Allah, in His mercy and wisdom, revealed sacred scriptures to His chosen messengers to guide humanity through light, wisdom, and divine remembrance.

We believe in:

The Suhuf (Scrolls) revealed to Prophet Ibrahim (Abraham), peace be upon him

The Tawrat (Torah) revealed to Prophet Musa (Moses), peace be upon him

The Zabur (Psalms) revealed to Prophet Dawud (David), peace be upon him

The Injil (Gospel) revealed to Prophet 'Isa (Jesus), peace be upon him

The Qur'an, the final and complete revelation, sent to the heart of Prophet Muhammad ﷺ, peace be upon him, as a mercy and guidance for all creation

*"Say, 'We believe in Allah and what has been sent down to us and what was sent down to Ibrahim, Isma'il, Ishaq, Ya'qub, and the Tribes, and what was given to Musa and 'Isa, and what was given to the prophets from their Lord. We make no distinction between any of them, and to Him we submit.'"*

(Qur'an 2:136)

These Books are not isolated messages—they are chapters in a divine conversation across time, lovingly calling every soul back to its Creator.

### The Unique and Distinctive Characteristics of the Qur'an

The Qur'an is unlike any Book before it. It is the unaltered Word of Allah, protected in its form and spirit. It is timeless—ever relevant, ever radiant. It doesn't just inform; it transforms.

It speaks to the soul with unmatched clarity.

It resonates across ages, cultures, and languages.

It heals, enlightens, and revives.

*"This is the Book about which there is no doubt—a guidance for those conscious of Allah."*

(Qur'an 2:2)

As Rumi beautifully expressed:

*"The Qur'an is a deep ocean—dive in and become the pearl."*

This is not a Book that remains closed. It is a door always open, a friend always present, a mirror always reflecting what the soul most longs to see.

### What Is Our Duty Towards the Qur'an?

The Qur'an is not just to be read—it is to be embraced,

reflected upon, and lived.

Our sacred responsibilities toward the Qur'an include:

Believing in its truth and origin

Reciting it with reverence

Contemplating its meanings

Living its teachings with sincerity

*"Do they not reflect upon the Qur'an, or are there locks upon their hearts?"*

*(Qur'an 47:24)*

The Prophet Muhammad ﷺ, peace be upon him, said:

*"The best of you are those who learn the Qur'an and teach it."*

*(Sahih al-Bukhari)*

Let the Qur'an not merely be on your tongue, but in your breath. Let it not remain in your bookshelf, but flow through your character. When it enters the heart, it becomes a sanctuary—a place of light, truth, and unwavering peace.

What Is Our Stance Regarding the Contents of the Previous Revealed Books?

We honor the scriptures that Allah revealed before the Qur'an. Their original form was pure and sacred. However, through time, parts of these Books were altered, added to, or forgotten.

*"Indeed, We sent down the Torah, in which was guidance and light... But they changed the words from their proper places and neglected a portion of what they were reminded of."*

*(Qur'an 5:44, 13)*

We believe in their divine origin, while recognizing that the Qur'an is now the final and preserved revelation—a mercy to all the worlds, a seal over all previous messages, and a guide for every seeking soul.

## Benefits of Belief in the Divine Books

### 1. Divine Connection

Belief in these Books affirms that Allah is near—He speaks, He guides, He reveals. These Books are not ancient relics; they are living rivers of mercy.

### 2. Deeper Love for the Prophets

Each Book was entrusted to a noble messenger, and to believe in these revelations is to deepen our love for those who carried their light.

### 3. Certainty in a Confused World

While opinions shift and ideologies rise and fall, the Divine Books anchor the heart in unchanging truth.

### 4. Reflection and Transformation

The Divine Word invites you not just to recite, but to reflect. Not just to memorize, but to embody.

As Imam al-Ghazali said:

*"The Qur'an is not meant to decorate walls, but to illuminate hearts."*

## A Closing Whisper from the Heart

When you believe in the Divine Books, you are not just believing in pages—you are embracing a sacred conversation between you and your Lord.

So open the Qur'an with the trembling hands of love. Read it with a listening heart. Let it speak to you in the language of your longing.

And remember:

*"This [Qur'an] is a clear insight for mankind, and a guidance and mercy for a people who are certain [in faith]."*

*(Qur'an 45:20)*

### Fourth Pillar of Eemaan - Belief in the Messengers

#### The Meaning of Belief in the Messengers

To believe in the messengers is to believe in Allah's mercy reaching out to humanity, again and again, through the most purified of hearts. It is to recognize that in every age, Allah—out of boundless compassion—sent chosen souls who walked among people, yet carried the weight of heavenly revelation within them.

*“And We did not send before you [O Muhammad], except men to whom We revealed Our message.”*

(Qur'an 21:7)

These messengers were not philosophers or kings, nor seekers of worldly gain. They were lamps lit by the Divine, shining upon the darkness of their time—not to condemn, but to call. Not to judge, but to awaken. They reminded the soul of its forgotten home, its purpose, and its Beloved.

Their words were not their own. Their teachings came not from opinion or desire.

*“Nor does he speak from [his own] inclination. It is but a revelation revealed.”*

(Qur'an 53:3-4)

Believing in the messengers is to trust that behind every word they delivered was divine wisdom, behind every hardship they endured was divine purpose, and within every step they took was a path to Allah.

As Imam al-Ghazali beautifully wrote:

*“The messengers were mirrors polished by truth—what they reflected was not their own image, but the face of divine light.”*

To affirm the messengers is to honor their mission, walk in their way, and accept their call as a personal invitation from Allah Himself.

*“Say: Obey Allah and the Messenger. But if they turn away—then Allah does not love the disbelievers.”*

(Qur'an 3:32)

And to believe in Prophet Muhammad ﷺ (peace be upon him)—the Seal of all messengers—is to believe in the one whose mission continues, whose light remains alive in Madinah, and whose message still breathes in every heart that seeks truth with sincerity.

As Rumi whispered:

*“The Prophet is not gone—his fragrance remains. The rose may fall, but the scent lives in the breeze.”*

#### The Final Seal of Prophethood (Khatm an-Nubuwwah)

There is a radiant beauty in knowing that the story of divine guidance found its full expression in the person of Prophet Muhammad ﷺ (peace be upon him). The belief in his finality is not a limitation—it is the perfection of love, the completion of light, and the seal upon the scroll of revelation.

*“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.”*

(Qur'an 33:40)

He did not come to erase the messages of those before him—he came to fulfill them. And with his coming, the path was made clear, the light complete, and the mercy boundless.

#### His Message Is a Universal Embrace

While the messengers before him were sent to their specific nations, Prophet Muhammad ﷺ (peace be upon him) was sent to all of creation. His love was not limited by language or lineage. His heart encompassed

all souls, and his mercy reached even those who opposed him.

*“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”*

(Qur'an 21:107)

This message is not bound to a particular century—it speaks across time. His presence is not a memory—it is a living light. In Madinah, his blessed resting place continues to radiate peace to every heart that visits him with love.

### All Prophets Knew Him, Loved Him, Honored Him

He was not unknown to the prophets before him. In their prayers, in their dreams, in their hearts—they saw the coming of a final light. It was Prophet Muhammad ﷺ (peace be upon him) whom they longed to meet, and if given the chance, they would have been among his followers.

*“I am the supplication of my father Abraham and the glad tidings of Jesus son of Mary.”*

(Musnad Ahmad)

On the miraculous night of Isra and Mi'raj, the souls of all prophets gathered behind him in prayer—an eternal testimony to his station as the Imam of the Messengers.

### The Seal That Brings Completion, Not Closure

With Prophet Muhammad ﷺ (peace be upon him), the chain of revelation was sealed. No prophet will come after him, for his light is enough. His message is preserved, his teachings protected, and his path open to every seeker of truth.

*“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your way.”*

(Qur'an 5:3)

This finality is not a gate closed—it is a door opened wide. It is an assurance that the path to Allah is now clear, the lamp of guidance eternally lit.

As Imam al-Ghazali wrote:

*“With him, the curtain of mystery was lifted. The soul no longer wanders in shadows.”*

### His Light Still Shines

Though the Prophet (peace be upon him) has returned to his Lord, his light has not dimmed. It shines in every verse of the Qur'an, in every act of Sunnah, in every heart that remembers him with love.

*“Whoever obeys the Messenger has obeyed Allah.”*

(Qur'an 4:80)

His mission continues through every soul that carries his message forward with sincerity. The Ummah he left behind is not orphaned—it is nurtured by his guidance, warmed by his love, and illuminated by his legacy.

Rumi, in reverence, whispered:

*“He is not a candle that burns out—he is the sun that rises forever.”*

And Shaykh Abdul Qadir al-Jilani said:

*“He is the gate through which the seeker walks into the nearness of Allah. To know him is to know the path. To love him is to be loved by the Divine.”*

To believe in the finality of Prophethood is to believe that the ocean of mercy has reached its shore, that the garden of revelation has borne its final flower. It is to say, with peace and certainty:

*“The light has arrived, and it will never be extinguished.”*

## What Does Belief in the Messengers Include?

To believe in the messengers is not a vague sentiment—it is a luminous path of love, reverence, and spiritual alignment. It involves accepting their sacred role, their truthful words, and their divine guidance with an open heart and willing soul. It is a covenant between the believer and the Divine, a bond tied by faith and illuminated by trust.

### 1. To Believe That Their Message Was Truly From Allah

Every command they conveyed, every parable they shared, every truth they revealed—none of it was their own. They were not inventors of ideas, but vessels of revelation. What they brought to us was from Allah Himself—pure, preserved, and filled with mercy.

*“We sent not a messenger except that he should be obeyed by the permission of Allah.”*

(Qur'an 4:64)

### 2. To Believe in All the Prophets and Messengers

A believer does not distinguish between the messengers in terms of faith. From Adam to Noah, from Ibrahim (Abraham) to Musa (Moses), from Isa (Jesus) to Muhammad (peace be upon them all)—each was a bearer of divine light. They came from different lands, with different tongues, but carried the same message of Oneness, mercy, and return to the Creator.

*“Say: We believe in Allah, and what has been sent down to us and what was sent to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no*

*distinction between any of them, and to Him we submit.”*

(Qur'an 2:136)

As Shaykh Abdul Qadir Jilani said:

*“Every prophet is a lamp lit by the sun of Muhammad (peace be upon him). Their lights differ, but their flame is one.”*

### 3. To Believe in the Authentic Reports and Accounts of the Prophets

Their stories are more than historical narratives—they are sacred teachings encoded with spiritual meanings. The Qur'an preserves them not for entertainment, but for inner transformation. Through their struggles, we learn patience. Through their hope, we learn to trust. Through their love, we are taught to love the One who sent them.

*“Indeed in their stories there is a lesson for those of understanding.”*

(Qur'an 12:111)

### 4. To Act According to the Law Revealed to Prophet Muhammad ﷺ (peace be upon him)

As the Final Messenger, Prophet Muhammad ﷺ (peace be upon him) was sent to all of humanity, and his message completes and perfects all that came before. To believe in him is to walk in his radiant footsteps—to embody his mercy, to uphold his guidance, and to carry his light into the world.

*“Whoever obeys the Messenger has indeed obeyed Allah.”*

(Qur'an 4:80)

His law is not a burden, but a bridge—a way that leads us from separation to nearness, from heedlessness to remembrance.

As Rumi beautifully expressed:

*“He is not the candle that burns out. He is the sun that rises again and again.”*

## Some Characteristics of the Messengers

The messengers of Allah were not just teachers—they were reflections of divine light, embodiments of sacred mercy, and living examples of truth and humility. Though they walked among people as human beings, their hearts were illuminated with a heavenly flame that never dimmed. Their lives were not ordinary—they were infused with the fragrance of sincerity, trust, and submission to the Divine.

### 1. Truthfulness (Sidq)

Every messenger was known for his unwavering honesty—even before revelation descended. Their truthfulness was not limited to speech; it was visible in their actions, intentions, and entire being. People trusted them instinctively, because their souls radiated integrity.

*“And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.”*

*(Qur'an 19:51)*

### 2. Trustworthiness (Amanah)

The messengers were entrusted not only with divine revelation, but with the hearts of their people. They never betrayed a trust—whether it was a message from the heavens or a promise made on earth. Their amanah was a mirror of divine protection.

Imam al-Ghazali writes:

*“The soul of the Prophet was like a polished mirror—reflecting nothing but the light of Truth.”*

### 3. Patience (Sabr)

Rejection did not break them. Abuse did not harden them. The messengers bore trials heavier than mountains, yet their hearts remained soft, their tongues filled with prayer, and their arms open with compassion. They responded to harm with mercy, and to cruelty with kindness.

*“So be patient, [O Muhammad], as were those of determination among the messengers. . .”*

*(Qur'an 46:35)*

### 4. Deep Compassion and Mercy

The messengers were sent not to condemn but to uplift. They wept for their people, prayed for their enemies, and smiled even in the face of rejection. Their compassion was an echo of the Divine's mercy—boundless, inclusive, and healing.

*“And We have not sent you [O Muhammad], except as a mercy to the worlds.”*

*(Qur'an 21:107)*

### 5. Spiritual Nobility and Humility

Though exalted in rank, the messengers never carried pride. They lived among the poor, ate simple food, and served others with their own hands. Their greatness lay in their humility—firm in truth, but gentle in presence.

Shaykh Abdul Qadir al-Jilani beautifully said:

*“They stood on the peak of nearness to Allah, yet lowered themselves to lift others with love.”*

The messengers were not merely guides—they were lanterns in the night of this world. To know them is to know the fragrance of divine nearness. To love them is to follow the trail of light they left behind.



### The Messengers' Signs and Miracles

The messengers of Allah were not only chosen to speak divine truths—they were also supported by signs and miracles that served as gentle invitations to faith, awe, and reflection. These miracles were not spectacles for entertainment. They were sacred signs (āyāt)—glimpses of the unseen, sent to open the eyes of the heart.

*“We gave Moses nine clear signs. . . and We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit.”*

(Qur'an 2:87)

These signs were bridges between heaven and earth. Through them, Allah reminded His creation that He is the One who gives life, restores health, controls nature, and holds all realities in His command.

#### Miracles of Prophet Moses (peace be upon him)

With the permission of Allah, he parted the sea, his staff became a serpent, and his hand shone with divine light. These signs were not just marvels—they were meant to liberate hearts from Pharaoh's tyranny and remind the oppressed that Allah is near.

#### Miracles of Prophet Jesus (peace be upon him)

Jesus, son of Mary, peace be upon him, was a sign of purity and healing. He healed the blind, cured the leper, and brought the dead back to life—by Allah's permission. His miracles were acts of mercy, whispering to the world that the Divine is the Healer, the Restorer, the Living.

*“And [mention] when you healed the blind and the leper by My permission; and when you brought forth the dead by My permission.”*

(Qur'an 5:110)

As Imam al-Ghazali reflected:

*“Miracles do not break the order of the world—they reveal the truth behind it.”*

#### The Everlasting Miracle of Prophet Muhammad ﷺ (peace be upon him)

While many miracles were given to earlier prophets, the greatest and eternal miracle was gifted to the Seal of the Messengers: the Qur'an. It is not just a book—it is a living light. Its verses pierce the veils of the heart, awaken the soul, and heal the wounds of this world.

*“Say: If mankind and the jinn gathered together to produce the like of this Qur'an, they could not produce the like of it, even if they were to each assist the other.”*

(Qur'an 17:88)

The Prophet Muhammad ﷺ (peace be upon him) also experienced the miraculous Isra and Mi'raj—the Night Journey and Ascension—where he led all the prophets in prayer, affirming his rank as Imam of all Messengers.

As Mawlana Rumi poetically said:

*“He is not a candle that burns and ends—he is the sun that rises forever.”*

These signs and miracles were divine gifts to melt hardened hearts, revive faith, and confirm the truth of the messengers. But even more wondrous than their outward miracles was the transformation they brought to human souls—lifting them from darkness into the light of nearness and love.

### What Do Muslims Believe About Jesus?

#### He was a servant and messenger of Allah

We believe that Jesus (peace be upon him) was not divine, nor the son of God. He was a humble servant and a chosen prophet, sent to guide the Children of Israel back to the light of Allah.

*“The Messiah, Jesus, the son of Mary, was only a messenger of Allah... So believe in Allah and His messengers, and do not say ‘Three.’ Desist—it is better for you.”*

(Qur'an 4:171)

#### He was born of a miraculous virgin birth

Mary (peace be upon her) conceived him without a man, through the divine command “Be,” and he was. This miracle was a sign—not of divinity—but of Allah's power.

*“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, ‘Be,’ and he was.”*

(Qur'an 3:59)

#### He performed miracles by the permission of Allah

Jesus (peace be upon him) healed the blind, cured lepers, breathed life into clay birds, and even revived the dead—all by Allah's leave.

*“I heal the blind and the leper, and I give life to the dead—by the permission of Allah.”*

(Qur'an 3:49)

#### He was not crucified nor killed

Islam teaches that Jesus (peace be upon him) was not crucified. Rather, Allah raised him to Himself in protection, and he will return again before the end of time.

*“They did not kill him, nor did they crucify him; but it was made to appear so to them... Rather, Allah raised him to Himself.”*

(Qur'an 4:157–158)

#### His Return Before the Last Day

In the final chapters of human history, Jesus (peace be upon him) will return—not as a new messenger, but as a follower of the Prophet Muhammad ﷺ (peace be upon him), upholding the final divine message. His return will be a sign of truth, a restoration of justice, and a moment of great harmony between the true followers of all the prophets.

Imam al-Ghazali said:

*“The messengers are stars, and Jesus is among the brightest—yet even stars fade before the rising sun.”*

The rising sun he referred to is the light of the final Prophet, Muhammad (peace be upon him), whose message completes and embraces all that came before.

To believe in Jesus (peace be upon him) is to believe in divine mercy. It is to honor him not by placing him above his station, but by loving him as he truly was: a noble prophet, a sign of God's grace, and a devoted servant of the Most High.

## Characteristics of Prophet Muhammad ﷺ's Message (peace be upon him)

The message of Prophet Muhammad ﷺ (peace be upon him) is not a historical chapter that has closed—it is a living light, still shining in hearts, still guiding souls, and still calling all of creation to the mercy of their Lord. His message, like his soul, is timeless.

*“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”*

*(Qur'an 21:107)*

The message of the Beloved Messenger (peace be upon him) holds several unique characteristics that distinguish it as the final and most complete guidance for humanity:

### 1. It is the Final Divine Message

The message of Prophet Muhammad ﷺ (peace be upon him) seals the chain of revelation. With his arrival, the divine lamp was handed to the Final Messenger, and the path to Allah was illuminated in full.

*“Muhammad is not the father of any one of your men, but [he is] the Messenger of Allah and the Seal of the Prophets.”*

*(Qur'an 33:40)*

There will be no prophet after him—not because humanity no longer needs guidance, but because his message is complete, preserved, and universally relevant until the end of time.

As Imam al-Ghazali writes:

*“His light was not extinguished by death; it was dispersed, like sunlight upon the earth, to live in the hearts of his followers.”*

### 2. It Abrogated All Previous Messages and Laws

The messages of previous prophets were local, time-bound, and tailored to specific communities. But Prophet Muhammad ﷺ (peace be upon him) was sent with a message that was comprehensive, universal, and eternal.

*“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion.”*

*(Qur'an 5:3)*

All that came before—Torah, Psalms, Gospel—was honored and fulfilled in the Qur'an. What was partial was made whole. What was veiled was unveiled.

### 3. It Was Sent to All of Creation – Humans and Jinn

Unlike past prophets, whose missions were directed to specific nations, Prophet Muhammad ﷺ (peace be upon him) was sent to all people—Arab and non-Arab, east and west, the seen and the unseen.

*“Say, [O Muhammad], ‘O mankind, indeed I am the Messenger of Allah to you all...’”*

*(Qur'an 7:158)*

Even the jinn gathered to hear the Qur'an, and upon hearing it, some believed. The universality of his message is a sign of his mercy, his truth, and his unmatched spiritual rank.

### 4. A Mercy to All Worlds

He did not come to punish, but to uplift. He did not come to curse, but to heal. He wept for those who rejected him. He forgave those who harmed him. His heart was vast enough to carry a world that turned against him, and still he loved.

As Mawlana Rumi whispered:

*“He is the soul of the universe.  
The ocean of mercy, overflowing—never bitter, never dry.”*

He prayed not only for his companions but for us—those who came after him, who never saw his face, yet loved him through the Qur’an and the fragrance of his Sunnah.

### **5. The Prophet’s Message Is Ongoing and Alive**

Though his noble body rests in Madinah, his light is not buried. His guidance is alive, his love still reaches us, and his intercession awaits us. His presence is felt in every sincere heart that turns to Allah with longing.

*“My life is good for you, and my death is good for you.”*  
(Musnad al-Bazzar)

He leads the caravan of humanity even today—not with a sword, but with a smile, a Sunnah, a salawat whispered on lips that tremble with love.

As Shaykh Abdul Qadir al-Jilani said:

*“He is the Imam of all messengers, the beloved of Allah, and the ladder by which souls ascend.”*



## Benefits of Belief in the Messengers

To believe in the messengers is to walk in the footsteps of those who were chosen by Allah to illuminate the world with divine wisdom, love, and mercy. Their lives were not just historical moments; they were divine gifts—living reflections of truth in a world often clouded by confusion.

Belief in them is not just about affirming facts—it is about entering a sacred lineage of light. It is about anchoring the soul to the lanterns Allah sent to guide the way home.

*“Whoever obeys the Messenger has indeed obeyed Allah.”*

*(Qur'an 4:80)*

### 1. A Clear Path Through Darkness

The messengers brought clarity where there was doubt, light where there was darkness. Believing in them gives us a roadmap—a way to live, love, and return to our Lord with hearts at peace.

As Imam al-Ghazali writes:

*“The messenger is not a man among men; he is a mirror held up to the Divine, reflecting a path for those who seek.”*

### 2. Comfort and Strength in Times of Trial

Every messenger walked through hardship—rejected by their people, tested by pain, abandoned by the world. Yet they stood firm in divine trust. Knowing their stories gives the believer strength. We walk the same road they once walked, and every sorrow becomes lighter with their example in our hearts.

*“Indeed, in the messengers are examples for those who hope in Allah and the Last Day.”*

*(Qur'an 33:21)*

### 3. Deep Connection with the Divine Message

Through the messengers, we understand what Allah loves and what He calls us toward. Their lives interpret the Divine Word—not just in speech, but in action, emotion, and compassion.

Belief in the messengers is belief in the nearness of Allah—because they are the proof that He never left us alone.

### 4. Love for the Prophet Muhammad (peace be upon him)

Among all messengers, Prophet Muhammad (peace be upon him) holds a special place—not just as the final Messenger, but as the Beloved of Allah, the Mercy to the worlds, and the Imam of all Prophets.

The other prophets spoke of him, longed for him, and in the sacred night of Mi'raj, they stood behind him in prayer—acknowledging his spiritual leadership.

*“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”*

*(Qur'an 21:107)*

Rumi said it with the love of a thousand hearts:

*“He is not the candle that melts—  
He is the sun that rises and never sets.”*

### 5. Certainty That Allah Guides Us with Love

Every messenger is proof that Allah is with us—that He



## CHAPTER 1: YOUR FAITH

cares for His creation and sends help not once, but again and again.

Shaykh Abdul Qadir al-Jilani reminds us:

*“The friend of Allah does not walk alone; he is carried by the footsteps of the messengers who walked before him.”*

Believing in the messengers means believing that every moment of your life is watched, loved, and guided. It means you are never without direction, never abandoned, never unseen.





### The Fifth Pillar of Eemaan Belief in the Last Day

#### Meaning of Belief in the Last Day

In the quiet folds of our existence, there echoes a sacred truth: this life is not the end. Belief in the Last Day is the gentle reminder that behind every sunset is a dawn, and beyond this world lies the eternal garden of return.

To believe in the Last Day is to recognize that life is a journey—not to oblivion, but to meeting. A meeting with the One who created you with love, who watched over you in every moment, and who now waits to receive you in His mercy.

*“Every soul shall taste death. Then to Us you will be returned.”*  
(Qur’an 29:57)

This belief is not to be feared, but cherished. It transforms how we walk through this world—with humility, sincerity, and awareness that each step leads toward a greater home. It brings comfort that every injustice will be corrected, every tear will be weighed, and every secret known only to Allah will be gently unveiled.

As Imam al-Ghazali wrote:

*“The world is but a veil. Lift it gently with remembrance, and behold the Face behind the curtain.”*

Belief in the Last Day is a compass for the soul. It whispers to the heart, “Do not cling to the fleeting. Prepare yourself, for what is eternal awaits.” It fills life with purpose, weaving even our pain and patience into the fabric of divine love.

*“Whoever longs to meet Allah, Allah longs to meet him.”*  
(Sabih al-Bukhari)

And as Rumi so tenderly put it:

*“Don’t grieve. Anything you lose comes round in another form.”*

This is not an ending, but a beautiful beginning—an invitation to live each moment awake, with the remembrance that our final destination is not a grave, but a garden.



## Why Does the Qur'an Emphasise Belief in the Last Day?

The Qur'an, the divine melody of guidance, speaks again and again of the Last Day—not to frighten, but to awaken. It gently reminds the soul of its destination, stirring the heart from heedlessness to remembrance.

Belief in the Last Day anchors the believer in meaning. It reveals that nothing is random—every breath is recorded, every tear witnessed, every hidden act treasured in the unseen books of Heaven.

*"And establish prayer and give zakah, and whatever good you put forward for yourselves—you will find it with Allah. Indeed, Allah is All-Seeing of what you do."*

(Qur'an 2:110)

The Qur'an speaks of the Last Day not to burden us, but to bless us—with clarity, with direction, with mercy. It calls us to live as if we already stood before the Divine—honest in trade, kind in speech, sincere in worship, and gentle in every encounter.

This emphasis also purifies the heart from arrogance and false confidence. When the soul knows it will return, it begins to prepare—not with fear, but with love. Not with panic, but with presence.

As Shaykh Abdul Qadir Jilani (may Allah sanctify his soul) said:

*"The world is your classroom; the grave is your doorway; the Last Day is your unveiling."*

The Prophet Muhammad (peace be upon him) would frequently remind his companions of the Hereafter, not to cast shadows over their hearts, but to make their hearts shine with longing for the Eternal.

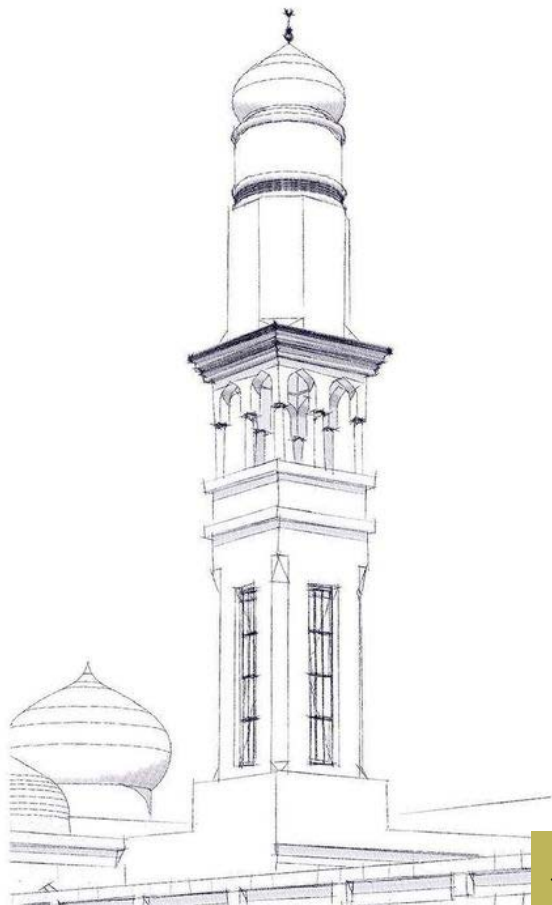
*"Be in this world as though you were a stranger or a traveler."*

(Sahih al-Bukhari)

And Rumi whispered:

*"Death is not the end. It is the wedding night of the soul with the Beloved."*

This is why the Qur'an reminds us so often. Because we forget. And because we are beloved. The reminder is not a warning—it is a call to return, before we are returned.



### What Does Belief in the Last Day Include?

Belief in the Last Day is not simply an acceptance of an event to come—it is an awakening of the heart to the reality that this world is not the end, but a beginning. It is to live every breath with the awareness that we are travelers, gently moving toward a Divine reunion.

As Rumi so beautifully said:

*“This world is a mountain. Your echo depends on you. If you scream blessings, blessings will come back. If you scream curses, curses will come back.”*

To believe in the Last Day is to live with awareness, with purpose, and with love. It includes several essential truths, each one a step in this sacred journey.

#### 1. Belief in the Ultimate Resurrection and Gathering

Every soul will return to its Lord. The body that once walked this earth will rise again. The heart that beat with longing will be lifted. We will stand before the Divine—not in fear, but in truth.

*“The Day they will emerge from the graves rapidly, as if they were racing toward a goal.”*

(Qur'an 70:43)

This resurrection is not a myth or metaphor—it is a promise. The One who created us from nothing will restore us with perfect wisdom. And in that moment, all veils will fall, and the soul will stand in full presence before its Beloved.

#### 2. Belief in the Judgment and the Balance of Deeds

On that Day, every deed—no matter how hidden or humble—will be brought to light. The scales of justice will be set, not with severity, but with mercy.

*“And We shall set up the scales of justice for the Day of Resurrection, so that no soul will be wronged in anything.”*

(Qur'an 21:47)

Even a smile, a kind word, or a single tear shed in remembrance of Allah will not be lost. Shaykh Abdul Qadir Jilani said:

*“Allah's Mercy precedes His Wrath. If only you knew how your tiniest act of sincerity is treasured by the One who sees all things.”*

#### 3. Belief in Paradise and Hellfire

Paradise is not merely a garden—it is the home of longing fulfilled, of nearness to Allah, of joy without end. It is where the soul drinks from the fountains of Light and rests in the shade of Divine Love.

*“No soul knows what delights are kept hidden for them as a reward for what they used to do.”*

(Qur'an 32:17)

And Hellfire is not only fire—it is the result of distance, of forgetfulness, of turning away from the light that was always calling. Yet even in this, there is Divine wisdom and justice.

As Imam al-Ghazali reminds us:

*“Hell is not to burn the body, but to awaken the soul that forgot the beauty of its Lord.”*

#### Beginning of Never-Ending Life and Blessings

The life of this world is but a short prelude.

The true life begins when the soul crosses beyond this world into the mercy of Allah. For the believers, it is the start of an everlasting journey, a life where beauty never

fades, where nearness to Allah deepens without end.

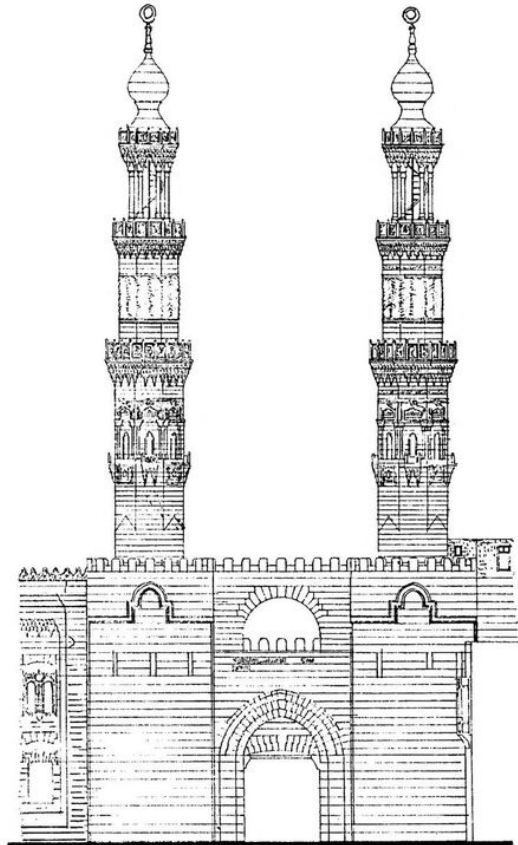
The Day of Resurrection is not a day of fear for the lovers—it is the day when hearts are unveiled, when the longing of the soul is fulfilled.

The believers are greeted with gardens of eternal light, with the beloved Prophet Muhammad (ﷺ) leading the way to the Fountain of Kawthar.

*"Indeed, those who have believed and done righteous deeds—they will have the Gardens of Paradise as a lodging, wherein they will abide eternally, never desiring from it any transfer."*

*(Qur'an 18:107–108)*

This never-ending life is the true home—the life of peace, of love fulfilled, of joy that no eye has seen and no heart has fully imagined.



### Belief in the Ultimate Resurrection and Gathering

Every human heart carries within it a longing—a subtle whisper that life is not confined to what we see, that beyond the veil of this world, there is something more. To believe in the Resurrection is to affirm this truth: that the story does not end in the grave. It continues... beautifully, powerfully, eternally.

**The Day of Resurrection is not a threat**—it is a promise. A promise from the One who formed us in love and fashioned our return with even greater care.

*“Then you will surely be resurrected on the Day of Resurrection.”*

*(Qur’an 23:16)*

On that day, all of creation will rise. Every soul will be awakened from the dust of its temporary dwelling, and we will stand in a vast field of Divine gathering. Not a single soul will be forgotten. Every life will be honored.

The Prophet Muhammad (peace be upon him) said:

*“You will be gathered barefoot, naked, and uncircumcised.”*

*(Sabih al-Bukhari)*

**This is not to humiliate**—but to remind us that we return to Allah just as we came from Him: empty-handed, yet full of possibility. It is a moment of pure truth, where titles, possessions, and appearances fall away—and only the heart remains.

Shaykh Abdul Qadir al-Jilani wrote:

*“On that Day, the soul will not speak with words, but with light. And that light will speak of love, of sincerity, and of who you truly were before the veil of this world.”*

The Resurrection is not just a revival of the body—it is a reunion of the soul with its Origin. A day when the beloved returns to the Beloved.

*“The Day when they will come out of the graves quickly, as if they were hastening toward a goal.”*

*(Qur’an 70:43)*

Some will rise with radiant faces, glowing with joy, their hearts whispering, “This is the day I longed for...” Others may rise with trembling, their souls weighed by regret.

But even then, the mercy of Allah overflows.

For the one who believed, who wept in secret, who fell and rose again in repentance—Resurrection is not terror. It is arrival.

Rumi said:

*“Die before you die, so when the trumpet sounds, you will rise not in fear—but in longing.”*

To believe in the Resurrection is to live this life with your heart anchored in the next. It is to see beyond the material and prepare for the eternal. It is to know that this world is only a bridge—not a home.

And so, we walk with light. We live with presence. We serve with love.

Because we know: the Day is coming—not to end our story, but to finally begin it.



## Belief in the Judgment and the Balance of Deeds

There will come a day unlike any other—a day when every soul will stand before the Divine, and nothing will remain hidden. It is the Day of Judgment, the Day of Truth, the Day when all veils are lifted and all deeds are weighed with perfect justice and perfect mercy.

To believe in the Judgment is to believe that life is meaningful. That every action, every word, every whisper of intention is seen, known, and remembered by the One who misses nothing.

*“That Day, the people will depart separated [into categories] to be shown [the result of] 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.”*

(Qur’an 99:6–8)

On that Day, no injustice will be done. Not even a speck. No good will go unrewarded, no tear shed in sincerity will be forgotten.

The Prophet Muhammad (peace be upon him) said:

*“No one will be wronged in the least, and even the deeds of the wronged will be returned in full.”*

(Sahih Muslim)

There will be a balance—Al-Meezan—so precise that even the smallest acts will be measured. A kind word, a gentle glance, a sigh of gratitude—all will carry weight. And yet, the heaviest on the scale will be the heart that remembers.

As Imam al-Ghazali beautifully said:

*“The lightest deed done with sincerity outweighs mountains. What counts on that Day is not the quantity, but the presence of love.”*

This Day is not meant to frighten, but to awaken. It calls us to live deliberately, to align our outward life with our inner truth, and to choose beauty, honesty, and kindness in each breath.

*“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is even the weight of a mustard seed, We will bring it forth.”*

(Qur’an 21:47)

Rumi said:

*“The moment you were born, a scale was set in motion. Your every breath tips it. What will you place on the side of light?”*

And so, we do not live in fear of judgment—we live in awareness of it. It reminds us to purify our intentions, to forgive others, to repair what we break, and to walk gently through this world.

Because one day, the scale will rise. And it is our love, our sincerity, and our remembrance of Allah that will tip it toward eternal joy.





### Paradise and Hellfire

In the vast landscape of the unseen, the Qur'an paints for us two eternal destinations: Paradise (Jannah) and Hellfire (Jahannam). They are not just places—they are reflections of our inner realities, the culmination of choices shaped by love, sincerity, and intention.

To believe in Paradise and Hellfire is to recognize that this life is not the end. It is a passage, a test, a field in which the seeds of eternity are sown.

#### Paradise: The Home of the Heart

Paradise is not just a garden of delight—it is the fulfillment of every soul's longing. It is where peace flows like rivers, where sorrow never enters, where the eyes see beauty never imagined, and the heart rests in eternal nearness to Allah.

*"Indeed, the righteous will be in gardens and rivers, in a seat of truth near the Sovereign, Perfect in Ability."*

(Qur'an 54:54–55)

There, the face of Allah will be unveiled, and the light of divine beauty will be more precious than any pleasure.

The Prophet Muhammad (peace be upon him) said:

*"Allah says, 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no heart has ever imagined.'"*

(Sabih al-Bukhari, Sabih Muslim)

As Rumi described it:

*"Paradise is not a place. It is the state of those who are with God."*

In Paradise, there are gardens beneath which rivers flow—but the greatest joy is the joy of Divine presence.

#### Hellfire: A Place of Mercy veiled by Justice

Hellfire is real. It is not a myth or a metaphor—it is the painful separation from Allah's mercy for those who turned away from truth with arrogance and cruelty.

But even this place of punishment is wrapped in divine justice. Allah does not wrong anyone; He calls, reminds, forgives, and delays. Only when the soul refuses His love does it face the consequences of its own denial.

*"We wronged them not, but they wronged themselves."*

(Qur'an 11:101)

And yet, even in Hellfire, there are levels. There is divine precision, mercy, and proportion. Many will eventually be taken out of it by the intercession of the Prophet Muhammad (peace be upon him), whose mercy reaches even those who stumbled.

Shaykh Abdul Qadir al-Jilani said:

*"Allah's mercy is not absent even in His wrath. His punishment is not cruelty—it is the consequence of our veils."*

The purpose of knowing about Hellfire is not fear alone—but awakening. It reminds us that our choices matter, and that we must not let the light within us be buried under forgetfulness.

#### A Door for Every Soul

Every soul has the door to Paradise wide open—waiting. Every good deed, every sincere repentance, every act of love, truth, and remembrance is a step closer to that eternal home.

*"But those who believed and did righteous deeds will be in the Gardens of Paradise, abiding eternally therein."*

(Qur'an 18:107)

This world is a moment. The next is forever. And the One who created us did so not to punish, but to welcome us into everlasting joy.

So plant seeds of love, water them with dhikr, and walk toward Paradise with a heart filled with light.

### Benefits of Belief in the Last Day

Belief in the Last Day is not a doctrine of fear—it is a river of light that flows through the soul, awakening the heart to what truly matters. It is the gentle reminder that life is sacred, time is a trust, and each breath is a step on a path that leads back to the Divine.

When we believe in the Last Day, we begin to live with presence. Our words soften. Our hearts open. Our choices gain meaning—not just for this world, but for the eternal life that awaits beyond the veil of time.

*“Whoever hopes for the meeting with Allah—then indeed, the appointed time of Allah is coming.”*

(Qur'an 29:5)

#### It Inspires Accountability with Love

This belief cultivates within us a deep sense of responsibility—not out of dread, but out of reverence for the One we love. It reminds us that we will stand before Allah, and that every intention, every whisper of the heart, is known to Him.

*“And to Allah is the final return.”*

(Qur'an 31:22)

As Imam al-Ghazali wrote:

*“Know that the world is like a shadow. Chase it and it flees. Turn your back on it, and it follows.”*

It Comforts the Broken and the Weary  
When injustice shakes the earth and sorrow weighs heavy, belief in the Last Day offers solace. It assures us that Allah is Just—and that every hidden wound will be healed, every silent pain will be answered.

*“On that Day, every soul will be fully compensated for what it did. And no injustice will be done to anyone.”*

(Qur'an 40:17)

It Refines Character and Softens the Soul

To believe in the Last Day is to live mindfully. It awakens us to the sacredness of our choices, the weight of our words, and the beauty of every moment.

The Prophet Muhammad (peace be upon him) said:

*“Whoever believes in Allah and the Last Day, let him speak good or remain silent.”*

(Sabih al-Bukhari)

#### It Opens the Door of Hope

Belief in the Last Day is also belief in mercy, in new beginnings, and in the vastness of Allah's forgiveness. No matter how distant we've become, the door remains open.

As Shaykh Abdul Qadir al-Jilani said:

*“The door of repentance is open for every heart. And the Beloved stands behind it, calling.”*

*“Say, ‘O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins.’”*

(Qur'an 39:53)

#### It Reorients the Soul Toward Eternity

When we truly believe in the Last Day, the world loses its hold over us. We stop chasing illusions and start seeking what endures: love, truth, and divine nearness.

*“Indeed, those who have believed and done righteous deeds— they will have the Gardens of Paradise as a lodging.”*

(Qur'an 18:107)

Rumi beautifully echoed this longing:

*“This moment is a seed. Plant it with remembrance. Water it with love. Let it bloom into eternity.”*

## Sixth Pillar of Eemaan - Belief in the Decree of Allah(Qadr)

### What Does Belief in the Decree of Allah Mean?

To believe in Decree of Allah(Qadr) is to rest your heart in the ocean of Allah's perfect wisdom. It is the deep, tranquil realization that every moment, every event, every joy and sorrow, every rise and fall—unfolds by the will of the One who knows you better than you know yourself.

*“Indeed, all things We created with Qadr (predestination).”*  
(Qur'an 54:49)

This belief is not a resignation, nor is it despair—it is surrender with serenity. It is to walk through life knowing that behind every delay is hidden mercy, behind every loss is divine wisdom, and behind every unanswered prayer is a greater gift waiting in the unseen.

As Imam al-Ghazali wrote:

*“The plan of Allah for you is always better than your plan for yourself. Even when you don't see it—especially when you don't.”*

The believer does not fight the flow of life, nor sink in helplessness. Rather, they trust in Allah's encompassing knowledge, infinite mercy, and timeless plan. Belief in Qadr is the anchor of the soul—it holds you steady through the winds of uncertainty.



### What Does Belief in the Decree of Allah Include?

To believe in Decree of Allah (Qadr) is not to merely accept that all things are written—it is to surrender with serenity, to trust with the heart, and to walk through this life hand-in-hand with Divine wisdom. This belief is not a burden on the soul, but a balm—healing, anchoring, and awakening it to presence.

It is composed of four radiant truths, each one drawing us nearer to Allah's perfect knowledge, will, and mercy.

**1. Allah Knows All Things**—Timelessly and Completely Before the pen touched the Preserved Tablet, Allah knew. He knew every soul, every breath, every whisper of a thought. Nothing escapes His eternal gaze—not a fallen leaf, not a sigh in solitude, not a silent hope hidden in a trembling heart.

*"And with Him are the keys of the unseen; none knows them except Him."*

(Qur'an 6:59)

As Imam al-Ghazali wrote:

*"His knowledge is not learned. His knowing is not gained. His awareness is not acquired. He is the First before knowing, and the Knower without seeking."*

### 2. All Things Have Been Written by the Divine Pen

In the hidden realm of the Lawh al-Mahfūz (The Preserved Tablet), everything has been inscribed—not in ink of cold decree, but in the ink of mercy and wisdom. Every joy, every sorrow, every step of the seeker is part of a tapestry only the Divine Weaver fully sees.

*"No disaster strikes upon the earth or among yourselves except that it is in a Register before We bring it into being. Indeed that, for Allah, is easy."*

(Qur'an 57:22)

Rumi said:

*"Don't grieve. Anything you lose comes round in another form."*

### 3. Nothing Happens Except by His Will

The universe does not move on its own. The sun does not rise, nor do hearts awaken, except by His permission. This is not a denial of our will—but a deep invitation to trust that behind every event is the wisdom of the Most Loving.

*"You do not will except that Allah wills."*

(Qur'an 76:30)

To surrender to His will is not weakness—it is the highest form of strength. It is to walk through fire and still feel rain. It is to let go and still be carried.

### 4. Allah Creates All Things, Including Human Actions

All things in creation are His work. Even the actions we perform are created by Him, though we are responsible for our choices. He gives us the gift of free will, not to leave us alone, but to allow us to turn back to Him with love and longing.

*"Allah is the Creator of all things, and He is, over all things, Disposer of affairs."*

(Qur'an 39:62)

Shaykh Abdul Qadir al-Jilani once said:

*"The sign of the knower of Allah is that his heart is at peace with what has been written."*

These truths do not chain the soul—they free it. They teach the heart to breathe deeper, to accept what is, to strive for what is good, and to rest in the arms of Divine love.

When you walk with belief in Divine Decree, you are no longer a leaf tossed by the winds of life—you are a soul anchored in the ocean of His mercy.

## Man Has Free Will, Free Choice, and the Ability to Act

For while Allah knows all that will unfold, He has honored us with will, choice, and responsibility.

We are not beings abandoned to randomness, but honored servants granted purpose, choice, and the trust of responsibility.

*"Indeed, We guided him to the path, whether he be grateful or ungrateful."*

(Qur'an 76:3)

This balance lies at the heart of faith: everything exists under Allah's decree, yet we are accountable for our actions.

We are free to walk toward the light or away from it, but with every step, Allah's mercy surrounds us, His guidance opens before us, and His forgiveness welcomes us.

Imam al-Ghazali beautifully said:

*"Freedom is not the absence of decree; it is the presence of awareness."*

To act, to intend, to seek—is the honor of free will. It is this gift that gives meaning to love, sincerity, and repentance.

Without choice, devotion would lose its sweetness; without intention, prayer would lose its soul.

### Our Will is Real—But Dependent on Allah

Our will is real, yet it is not independent from Allah. Just as a lamp shines but needs oil, our choices exist, but they are sustained by the permission and power of Allah.

*"And you do not will except that Allah wills—Lord of the worlds."*

(Qur'an 81:29)

Shaykh Abdul Qadir al-Jilani said:

*"Walk the path sincerely, and you will realize your steps were written—but the walking was still yours."*

### Our freedom is sacred.

It is the space where faith is born, where worship finds sincerity, where repentance becomes real.

Every act of love, every prayer, every turning back to Allah—these are living choices, precious before the Lord of Mercy.

### Free Will Calls Us to Conscious Living

Knowing we have free will reminds us that we are responsible—for our prayers, our trusts, our dealings, and our treatment of others.

It is not enough to say, "This was Allah's will," and abandon the striving and sincerity He has commanded.

Rumi writes:

*"Why do you stay in prison, when the door is so wide open?"*

### The door of guidance is open.

The invitation to choose truth, beauty, and nearness to Allah is ever-present.

We are not prisoners of fate—we are travelers with a map, walking under the lantern of Allah's mercy toward an everlasting home.



## Benefits of Belief in the Decree of Allah

To believe in the Decree of Allah is to open the heart to a higher serenity—a peace that does not shatter when plans fall apart, a trust that does not waver when life takes unexpected turns. It is to know, with certainty, that behind every leaf that falls and every sigh of the soul, there is a wisdom—gentle, precise, and purposeful.

*“No calamity befalls the earth or within yourselves except that it is inscribed in a Book before We bring it into being—indeed that, for Allah, is easy.”*

(Qur'an 57:22)

This belief is not meant to suppress our emotions or deny our choices. It is a companion that whispers: You are never alone, and nothing is without meaning.

### 1. Freedom from Anxiety and Regret

When the heart is anchored in Divine Decree, it stops clinging to “what could have been.” The believer does their best, walks with integrity, and leaves the outcome in the hands of the Most Wise. What missed you was never meant for you. What reached you was already written in love.

*“Say: Nothing will ever happen to us except what Allah has decreed for us; He is our Protector. So in Allah let the believers put their trust.”*

(Qur'an 9:51)

As Imam al-Ghazali wrote:

*“The heart that trusts the Decree sleeps in storms and wakes in gratitude.”*

### 2. Strength in Times of Trial

When sorrow comes—and it will—belief in the Decree of Allah becomes a refuge. You may cry, grieve, even stumble. But beneath it all, you will find a quiet know-

ing: This too is from Him, and He never sends anything without purpose.

The Prophet Muhammad (peace be upon him) said:

*“Wondrous is the affair of the believer! All of his affairs are good—and this is for no one except the believer. If something good happens to him, he is grateful, and that is good for him. If something harmful befalls him, he is patient, and that is good for him.”*

(Sabih Muslim)

Rumi echoed this truth in poetic grace:

*“Don't grieve. Anything you lose comes round in another form.”*

### 3. Gratitude for the Present Moment

Belief in Decree of Allah teaches us to befriend the now. To live not in longing for the past, nor fear of the future, but to breathe in the beauty of this very moment—knowing it is from Allah, and He is near.

*“Indeed, We have created everything according to a measure.”*

(Qur'an 54:49)

Shaykh Abdul Qadir Jilani once said:

*“Whatever He causes to happen to you—be at peace. He only gives what will awaken your heart.”*

**Belief in the Decree of Allah is not passive surrender**—it is radiant acceptance. It is an invitation to live with grace, to act with courage, and to rest with trust. It shapes a soul that is not tossed by the waves of life but rides upon them, holding firmly to the rope of Allah.

So walk forward—not in fear, but in faith. For what He wrote for you, He wrote with love.



# The Meaning of Purification

In the sacred path of Islam, purification is not merely about cleansing the body—it is a gentle washing of the soul, a sacred preparation for intimacy with the Divine. It is the doorway through which the believer approaches their Lord, not just with physical cleanliness, but with reverence, presence, and love.

The Arabic term for purification—ṭahārah—signifies both physical and spiritual cleanliness. It is a reminder that before we stand in the presence of the Most Pure, we must turn inward, letting go of distractions, and outward, cleansing what veils us from Divine nearness.

*“Indeed, Allah loves those who constantly repent and loves those who purify themselves.”*

*(Qur'an 2:222)*

Purification is a gift, not a burden. It teaches us that our every action, even the act of washing our hands or rinsing our mouth, can become a means of remembrance. It is not a cold ritual—it is a warm embrace, drawing us closer to the Beloved.

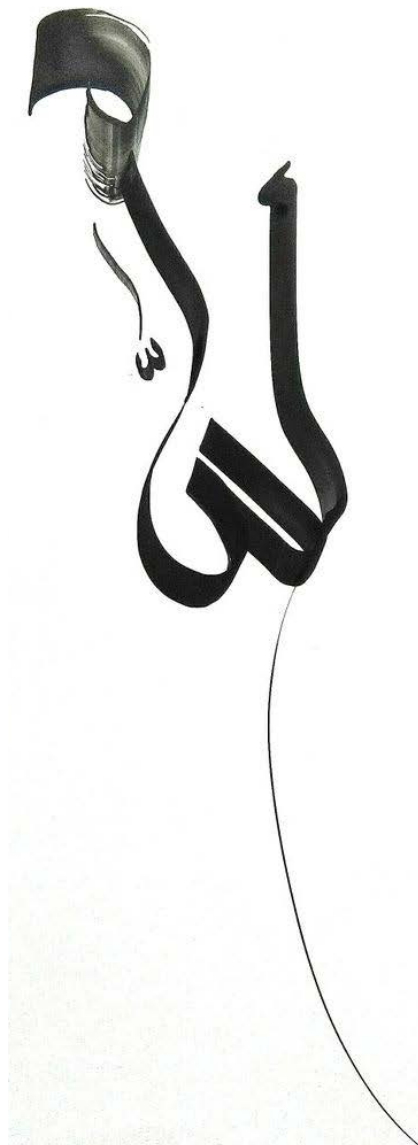
As Imam al-Ghazali wrote:

*“Purification is the key to prayer, and prayer is the key to closeness. So whoever neglects the key shall not reach the door.”*

And Rumi, ever the lover of presence, whispered:

*“Wash your heart from every sorrow; only then can the light of the Divine shine upon your soul.”*

**Thus, purification is more than water. It is a return**—a gentle homecoming to Allah. It prepares the body to bow, the tongue to speak His name, and the heart to remember.



### What is the Required Purification for Performing the Prayer?

Before standing in prayer—before the heart whispers to its Lord, before the forehead touches the earth in surrender—Islam asks us to prepare through purification. This preparation is not just about physical readiness; it is about entering sacred space with presence, with humility, and with reverence.

Purification before prayer is a reminder: you are about to converse with the One who knows your every secret and sees the light within your soul.

*“O you who have believed, when you rise to [perform] the prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. . .”*

*(Qur'an 5:6)*

There are two kinds of purification required before prayer:

**Purification from physical impurities** — removing anything considered impure from the body, clothing, or the place of prayer.

**Purification from ritual impurity** — achieved through wudoo' (ablution) or, in specific cases, ghusl (full bath).

This sacred act of washing is not merely external. With every drop that falls from our limbs, something unseen is cleansed within us.

The Prophet Muhammad (peace be upon him) beautifully said:

*“When a Muslim performs wudoo', and washes his face, every sin that his eyes committed comes out with the water. . . when he washes his hands, every sin committed by his hands is washed away. . . until he comes out pure from sins.”*

*(Sahih Muslim)*

In this state of purity, the believer enters prayer like a guest at the Divine Court—clean in body, softened in heart, and open to grace.

As Shaykh Abdul Qadir al-Jilani wrote:

*“The one who purifies himself outwardly and inwardly will see the doors of nearness open before every prayer.”*

This is the true meaning of preparation—not perfection, but intention. Not just washing, but awakening.



### Purification from Physical Impurity

As we prepare to stand before the Divine in prayer, we are invited into a state of sacred refinement—an outward cleansing that reflects an inward yearning for purity, humility, and presence. In Islam, cleanliness is not merely a habit of hygiene; it is a form of devotion, a silent dhikr (remembrance), and a preparation of the soul to meet its Beloved.

Allah, the Most Beautiful, loves beauty. And when a servant approaches Him with a heart full of love and a body free from impurity, it is as though they are whispering: “Here I am, my Lord—present in body and soul.”

*“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”*

*(Qur'an 2:222)*

#### What Is Considered Physical Impurity (Najāsah)?

Physical impurities include substances like urine, feces, blood, alcohol, and anything that is considered unclean in Islamic law. These impurities are not sinful in themselves—but when found on the body, clothing, or prayer space, they hinder the state of spiritual receptivity required for acts of worship.

Purification from these substances is not a burdensome ritual—it is a beautiful act of love, through which the worshipper shows honor to the prayer, reverence for the Lord of the worlds, and gentleness toward their own soul.

#### The Principle of Ease: All Things Are Pure Unless Proven Otherwise

One of the most merciful principles in Islamic law is that everything is considered pure until proven otherwise. The earth is pure. Our clothing is pure. Our bodies are pure. This principle brings comfort, not anxiety—assurance, not fear.

*“Allah intends for you ease and does not intend for you hardship.”*

*(Qur'an 2:185)*

The Prophet Muhammad (peace be upon him) lived this principle. He did not burden people with suspicion or excessive rules, but encouraged balance and trust in Allah's mercy.

*“This religion is easy. And whoever overburdens himself in his religion will not be able to continue in that way.”*

*(Sabih al-Bukhari)*

#### How Do We Remove Physical Impurity?

The removal of impurity is straightforward: if an impure substance is on the body, clothing, or place of prayer, it should be washed with clean water until no visible trace remains. If the impurity is not visible, washing once or thrice is sufficient depending on the situation.

This simple act of washing becomes a sacred gesture—like polishing a mirror before beholding the face of the One you love.

Imam al-Ghazali, in his wisdom, reminds us:

*“Cleanliness is not only of the limbs, but of the heart. When you cleanse your outer self for prayer, let that act remind you to cleanse envy, pride, and heedlessness from the inner self.”*

### The Spirit Behind the Practice

Physical purity is not merely about appearances—it is about reverence. Just as a guest would not approach a royal court covered in dirt, so too does the believer prepare with care before standing in the court of the King of kings.

The Prophet Muhammad (peace be upon him) was known for his immaculate appearance and his love for cleanliness—not out of vanity, but out of honor for the One he worshipped.

*“Purification is half of faith.”*

*(Sahih Muslim)*

In this sacred act of cleansing, the heart whispers: “My Lord, I come to You clean in body, and I ask You to purify my heart.”



### Toilet Etiquette: A Path of Dignity and Presence

Even in the simplest acts of daily life, Islam invites us to uphold dignity, humility, and sacred awareness. The guidance on using the restroom is not about formality—it is about remembering that no moment is void of the Divine gaze, and that even private acts can be elevated when performed with intention and modesty.

*“Truly, Allah is Beautiful and loves beauty.”*

*(Sabih Muslim)*

The Prophet Muhammad (peace be upon him), the most refined of creation, taught us how to carry ourselves in purity and grace—even in the most hidden moments. His etiquette was not only outward—it was a training of the soul to remain mindful and modest, always connected to the Beloved.

Entering and Exiting with the Name of Allah  
When entering the restroom, we begin by seeking protection from all unseen harm with this short but powerful supplication:

*“In the name of Allah. O Allah, I seek refuge in You from male and female devils.”*

*(Sabih al-Bukhari)*

And upon leaving, the Prophet (peace be upon him) would say:

*“I seek Your forgiveness.”*

*(Sunan Abi Darwood)*

#### Why seek forgiveness?

Scholars like Imam al-Ghazali beautifully note that even moments away from dhikr (remembrance) are worth regretting—not out of guilt, but out of longing. A lover misses their Beloved even in moments of distance.

#### Basic Etiquettes from the Sunnah

Use the left hand for cleaning oneself, as taught by the Prophet (peace be upon him).

Do not face or turn your back to the Qiblah while relieving yourself.

Find privacy and modesty—this was the way of the Messenger (peace be upon him), even in open lands.

Use clean water or stones (or modern tissue equivalents) to purify oneself.

Wash thoroughly but not wastefully, for Allah does not love excess—even in purity.

*“Indeed, Allah does not like those who are excessive.”*

*(Qur'an 7:31)*

Istibra – Completing the Inner and Outer Purification  
Istibra refers to the careful and intentional process of ensuring that no trace of urine remains after relieving oneself. It may seem like a small act, but in the eyes of the sincere, it is a gesture of deep spiritual attentiveness—a sign of love for purity and readiness to stand before the Beloved in prayer.

The Prophet Muhammad (peace be upon him) taught his companions to observe purity not only outwardly but inwardly, saying:

*“Purity is half of faith.”*

*(Sabih Muslim)*

This half of faith begins with the quietest acts—the unseen moments of cleansing that no one else witnesses. Istibra is part of this intimate devotion.

#### How to Perform Istibra with Care

After relieving oneself, a person should take a brief pause to ensure that any remaining drops of urine are fully released. This may be done in various gentle ways:



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Waiting for a short while in a squatting position, allowing the body to naturally expel any remaining drops.

Gently pressing or massaging the lower abdomen or base of the private area.

Walking a few steps or slightly adjusting body posture to encourage release.

Coughing softly or moving from side to side.

Using a tissue or small cloth to wipe or lightly press the area to ensure it is dry and clean before washing.

This process should not be harsh or obsessive, but mindful and measured—sufficient to bring peace of heart and confidence that one is prepared to stand before Allah in worship.

As Imam al-Ghazali wrote:

*“Just as the body must be cleansed of filth, so must the heart be freed from doubt, so that one may enter the presence of the Divine in truth.”*

Istibra is an act of presence—a small step of preparation that aligns the body with the soul's longing for sincerity.

### A Higher Wisdom Behind Simple Acts

To care for cleanliness is to care for your soul. These etiquettes are not restrictions—they are gentle reminders to live with awareness, reverence, and grace. Shaykh Abdul Qadir al-Jilani once said:

*“The one who remembers Allah even in hidden moments is the one whose heart will shine openly.”*

This is the way of Islam: weaving divine awareness into every breath, so that the ordinary becomes sacred, and every act becomes an echo of love for Allah.





### Ritual Impurity (Hadath)

There are moments in life when we must pause and purify—not because we are dirty, but because we are returning to the sacred. In Islam, this is known as Hadath—a state of ritual impurity that gently reminds the believer that prayer is not just physical movement but spiritual presence.

Just as the soul longs for sincerity, the body longs for purity before it can fully stand before the Divine.

Ritual impurity is not a stain or a punishment. It is simply a spiritual signal that the body must renew its readiness for worship.

The Prophet Muhammad (peace be upon him) taught us through his words and actions that cleanliness is not only about hygiene—it is a gateway to the Divine.

*“Indeed, Allah is Pure and loves purity.”*

*(Sahih Muslim)*

There are two primary types of ritual impurity:

#### 1. Minor Ritual Impurity

This occurs due to natural bodily functions—such as using the restroom, passing wind, deep sleep, or loss of consciousness. In this state, a person is gently excused from prayer, recitation of the Qur’an (by touch), and certain forms of worship until Wudoo’ (ablution) is performed.

The act of making Wudoo’ is not just cleansing—it is sacred preparation. Every drop of water carries the mercy of Allah, washing away distraction, and bringing the heart into alignment with divine presence.

“When a servant performs Wudoo’ and washes his face, every sin he looked at is washed away with the water... until he comes out pure from sins.”  
(Sahih Muslim)

#### 2. Major Ritual Impurity

This refers to a deeper level of ritual state—such as after marital relations, the completion of a menstrual cycle, or postnatal bleeding. In this state, Ghusl (full bath) is required before performing acts of worship.

These states are not blameworthy. In fact, they are part of human life and the rhythm of creation. Islam dignifies the body and offers it pathways back to spiritual readiness—every time, with love.

As Imam al-Ghazali beautifully said:

*“When you wash your limbs, wash them with the water of remembrance. Let your heart be more purified than your skin.”*

Hadath, whether minor or major, is not a barrier. It is a gentle reminder—that before we stand in prayer, we are invited to renew our being.

### The Minor Ritual Impurity and Wudoo' (Ablution)

In every believer's journey, there are moments when the body becomes a vessel for the soul's longing to meet its Lord. When one experiences minor ritual impurity—such as after using the restroom, passing wind, deep sleep, or losing consciousness—the heart is gently reminded to pause, purify, and prepare. This purification is known as Wudoo', the sacred ablution.

Wudoo' is not merely washing limbs—it is an act of intention, a silent prayer in motion. With every drop of water, we wash not just dust from the skin, but heedlessness from the heart. We come closer to the Divine not just outwardly, but inwardly.

*"O you who believe, when you rise to perform the prayer, wash your faces and your forearms to the elbows, and wipe over your heads and wash your feet to the ankles."*

(Qur'an 5:6)

#### A Spiritual Renewal

The Prophet Muhammad (peace be upon him) often performed Wudoo' even when it wasn't required—teaching us that it is not just a prerequisite for prayer, but a renewal of presence. He said:

*"When a servant performs Wudoo' and perfects it, his sins fall away from his body, even from beneath his fingernails."*

(Sahih Muslim)

#### Each part of Wudoo' has meaning:

Washing the face: A reminder to turn our gaze toward Allah.

Washing the hands and arms: A renewal of action in service to goodness.

Wiping the head: A symbol of divine awareness and humility.

Washing the feet: A readiness to walk the path of righteousness.

#### More Than a Cleanse—It Is Light

Wudoo' is light upon the limbs, light upon the soul. On the Day of Judgment, the Prophet (peace be upon him) said his followers will be known by the radiance on the parts of the body they used to wash in Wudoo'.

*"My nation will come with bright faces and limbs from the traces of ablution."*

(Sahih al-Bukhari)

Imam al-Ghazali described Wudoo' as a spiritual veil—cleansing the body in such a way that the heart is humbled before the King of kings. Rumi echoes the same:

*"Wash yourself of yourself. Be clean of ego before you bow your head in prayer."*

To make Wudoo' is to awaken, to leave behind the distractions of the world and enter a moment of stillness. It is to polish the mirror of the soul, so that when you stand in prayer, your heart sees clearly the One before whom you stand.



### Manner of Performing the Partial Ablution (Wudoo')

Wudoo' is a sacred rhythm—a physical purification woven with spiritual intention. It is the gentle washing of limbs, but also the softening of the soul. Each step carries meaning, each drop of water invites nearness to the Divine.

When performed with presence and sincerity, Wudoo' becomes not just a preparation for prayer—it becomes a prayer in itself.

#### Step-by-Step Guide to Performing Wudoo'

##### 1. Begin with the Intention (Niyyah):

Before the water touches the skin, let your heart speak. Silently intend that you are performing Wudoo' to draw closer to Allah and prepare for worship.

*"Actions are judged by intentions..."*

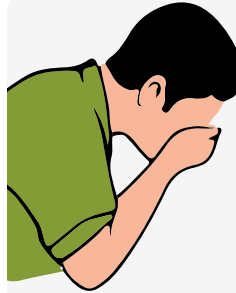
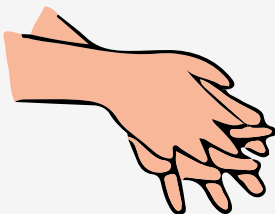
*(Sahih al-Bukhari)*

##### 2. Say: "Bismillah" (In the name of Allah):

Start in the name of the One who is Pure and loves purity.

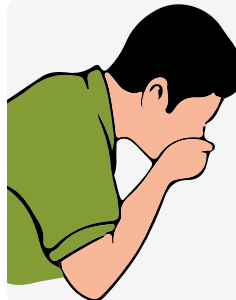
##### 3. Wash the Hands (Three Times):

Begin with the right hand, then the left. Wash up to and including the wrists. This symbolizes the beginning of letting go—of cleaning what we touch.



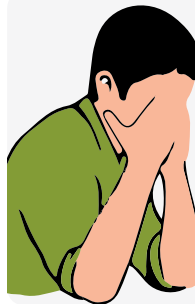
##### 4. Rinse the Mouth (Three Times):

Gently swirl water in the mouth. Let it be a reminder to speak words of truth and remembrance.



##### 5. Rinse the Nose (Three Times):

Gently swirl water in the mouth. Let it be a reminder to speak words of truth and remembrance.



##### 6. Wash the Face (Three Times):

From the top of the forehead to the bottom of the chin, and from ear to ear. As the water flows, imagine the face turning toward Divine light.

*"...then wash your faces..."*

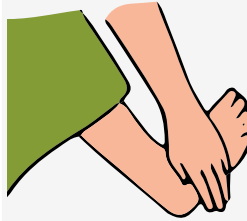
*(Qur'an 5:6)*

## CHAPTER TWO: YOUR PURIFICATION



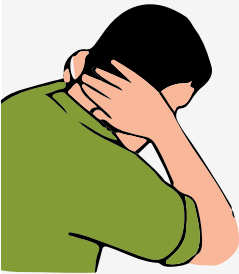
### 7. Wash the Arms (Three Times):

Start with the right arm, from fingertips to elbows, then the left. Let each wash be a renewal of intention to act in righteousness.



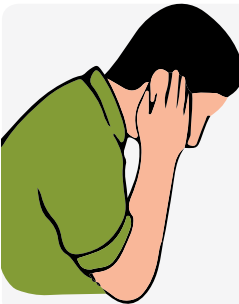
### 10. Wash the Feet (Three Times):

Beginning with the right foot, wash up to the ankles, then the left. As the water runs, pray for your steps to always lead you to goodness.



### 8. Wipe Over the Head and Neck (Once):

With wet hands, gently pass from the front of the head to the back and return. Then use the back of your hands to wipe the back of the neck. It is a touch of awareness—a reminder that all thoughts and burdens are known to Allah.



### 9. Wipe the Ears (Once):

With the same wet hands, use your thumbs to wipe behind the ears and your little fingers to clean the inside. May your ears always incline to wisdom.

*“...and wash your feet to the ankles.”*

*(Qur'an 5:6)*

### Complete Your Wudoo' with a Du'a

When Wudoo' is complete, raise your hands and say:

*“Ashhadu an laa ilaaha ill-Allah wahdahu laa shareeka lahu, wa ashhadu anna Muhammadan ‘abduhu wa rasooluhu.”*

*“I bear witness that there is no god but Allah, alone, without any partner. And I bear witness that Muhammad is His servant and messenger.”*

The Prophet Muhammad (peace be upon him) said:

*“Whoever performs Wudoo' perfectly and then says this du'a, the eight gates of Paradise will be opened for him, and he may enter through whichever he wishes.”*

*(Sahih Muslim)*



## CHAPTER TWO: YOUR PURIFICATION

### Wudoo': A Doorway to Presence

Wudoo' is not just a ritual to be rushed—it is a gift. Imam al-Ghazali reminds us that true purification begins in the heart, and Wudoo' is the beginning of that inner awakening.

Rumi whispers:

*“Be like water. Flow in purity. Touch what is soiled, but carry no stain.”*

With Wudoo', we wash not just our limbs, but our worries. We prepare not only for prayer, but for a meeting with the Beloved.





### The Major Ritual Impurity and the Full Ablution (Ghusl / Bath)

There are sacred moments in life when the soul longs to return to its original state of purity. The full ritual bath—Ghusl—is not simply a cleansing of the body, but a spiritual renewal, a washing away of barriers between the heart and its Beloved.

Whether after marital relations, nocturnal emissions, or the completion of a menstrual cycle or postpartum bleeding, Ghusl restores the soul's readiness for sacred acts like prayer, Qur'an recitation, and tawaf (circling the Ka'bah).

This is not merely about water meeting skin—it is about intention meeting Light. Just as rain revives the earth, so too does Ghusl awaken the soul.

*"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."*

*(Qur'an 2:222)*

The Prophet Muhammad (peace be upon him) would perform Ghusl with gentleness and mindfulness, teaching us that even the act of bathing can be a form of remembrance—a moment to return to Allah in purity and love.

#### When Is Ghusl Required?

Ghusl becomes obligatory in these situations:

- After marital intimacy or ejaculation, whether awake or in sleep.
- After menstruation ends.
- After postnatal bleeding (nifas) ceases.

- When a non-Muslim embraces Islam, out of reverence for entering into purity.

At times of major worship, such as the Friday prayer, Eid prayers, and before entering the state of ihram for pilgrimage (according to Sunnah).





## The Step-by-Step Method of Ghusl

### 1. Begin with a Quiet Intention (Niyyah)

Before any water touches the skin, let your heart speak: “O Allah, I purify myself only for You.” This intention need not be spoken aloud—sincerity in the heart is enough.

*“Actions are judged by intentions.”*

*(Sabih al-Bukhari)*

### 2. Clean the Private Areas

Using your left hand, wash away all traces of physical impurity from the private parts. After doing so, cleanse your hand with water and prepare to continue.

### 3. Rinse the Mouth and Nose

Both are essential in the Hanafi tradition:

Rinse the mouth thoroughly, ensuring water reaches every corner.

Gently draw water into the nostrils and expel it completely.

*“Indeed, Allah is Pure and loves purity.”*

*(Sabih Muslim)*

### 4. Wash the Entire Body

Now let water embrace the body. Pour it slowly and mindfully, ensuring that no part remains dry.

Begin with the right side of the body, then the left.

Pour water over the head and shoulders.

Make sure to cleanse thoroughly: underarms, navel, between fingers and toes, behind the ears, under the knees, and under any folds of skin.

If you have thick hair or a beard, ensure water reaches the roots.

*“Cleanliness is half of faith.”*

*(Sabih Muslim)*

Let this act be not rushed, but revered—as if the soul is being clothed in light.

### The Three Obligatory Acts of Ghusl

To complete Ghusl correctly, ensure the following:

- Rinse the mouth fully
- Rinse the nose thoroughly
- Wash the entire body — from head to toe, without leaving any area untouched by water.

Without fulfilling these three, the purification is incomplete.

### A Moment of Spiritual Reflection

Imam al-Ghazali wrote:

*“Outward purity is the beginning of inward illumination. The limbs are cleansed by water—but the soul is purified by remembrance.”*

Rumi whispered:

*“Don’t remain in the dust. Let the water carry you to the sky. Rise, and return to the Light.”*

### The Fruit of Ghusl

When performed with presence, gentleness, and love—Ghusl becomes more than washing. It becomes a renewal of the soul. You emerge not only clean, but clothed in dignity—ready to meet your Lord in prayer, remembrance, and deepened love.

*“Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you, so that you may be grateful.”*

*(Qur'an 5:6)*





## CHAPTER TWO: YOUR PURIFICATION

### What to Do in Case One Is Unable to Use Water

#### When Mercy Makes a Way

There may be times in life—due to illness, injury, extreme cold, or lack of access—when using water becomes difficult or even harmful. Yet, the path to Allah remains open, never blocked. In His mercy, Allah has granted an alternative form of purification: Tayammum, the dry ablution.

*"And if you are ill, or on a journey, or one of you comes from the place of relieving himself, or you have touched women and do not find water, then seek clean earth and wipe over your faces and hands with it."*

(Qur'an 5:6)

This verse is not just a command—it is a gentle invitation: Even in hardship, you are not forgotten. You are never too far from worship.

#### The Meaning of Tayammum

Tayammum is a symbolic and spiritual purification using clean earth—dust, soil, or even stone. It replaces Wudoo' (partial ablution) or Ghusl (full ablution) when water cannot be used. This act, though brief, is rich in intention and presence.

#### How to Perform Tayammum (Dry Ablution)

##### Form a Sincere Intention (Niyyah)

In your heart, affirm your intention to purify yourself for prayer and draw near to Allah.

##### Strike the Clean Earth Once

Lightly strike both hands on a clean surface—such as

stone, sand, or dry earth.

##### Wipe Your Face

Gently wipe your entire face with both hands.

##### Wipe Your Hands

Use your left hand to wipe the right hand up to the wrist, and then the right hand to wipe the left in the same manner.

And it is done—simple, soulful, sufficient.

*"The entire earth has been made a place of prayer and a source of purification for me."*

(Prophet Muhammad, peace be upon him – Sabih al-Bukhari)

#### A Spiritual Reflection

Tayammum teaches us that the journey to Allah is never blocked. Even in weakness, He lifts you up. Even in the desert, He brings you water from dust.

Imam al-Ghazali wrote:

*"The one who longs for Allah will find Him in every breath, in every moment, in every grain of dust."*

And Rumi echoes:

*"Come, even if all the waters are gone. He is the Fountain that springs from the stone."*

Let not limitation be despair—see it as divine intimacy. Allah makes it easy, not difficult, for you to return to Him.

## Wiping Over Leather Socks (Khuffain)

### Ease in Purification: A Mercy from Allah

Islam, in its beauty and mercy, does not burden the believer. It opens doors of ease, especially in worship. One such ease is the permission to wipe over leather socks (khuffain), as worn by the Prophet Muhammad (ﷺ), instead of removing them during wudoo' (ablution).

This practice is rooted in Prophetic Sunnah, reflecting Allah's compassion, especially for travelers or those facing cold and hardship.

The Messenger of Allah (ﷺ) said:

*"The Prophet (ﷺ) allowed wiping over the leather socks for one day and one night for the resident, and three days and nights for the traveler."*

(Sahih Muslim)

### When Can You Wipe Over the Khuffain?

You may wipe over the khuffain only if:

- You wore them after performing complete wudoo'.
- They cover the entire foot up to and including the ankles.
- They are strong enough to walk in continuously.
- They are clean and free from major impurities.

The permitted time is:

24 hours for a resident.

72 hours for a traveler.

Time starts after the first nullification of wudoo', not when wearing the khuffain.

### How to Wipe Over the Khuffain?

- Wet your hands lightly.
- Wipe only the upper surface of each khuff once.
- Begin with the right foot, then the left.
- There is no need to wipe the bottom or the sides.

The Messenger of Allah (ﷺ) said:

*"If religion were based on opinion, it would be more appropriate to wipe the underside of the sock. But I saw the Messenger of Allah (ﷺ) wiping over the upper part."*

(Sunan Abu Darwood)

### Wiping Over Thin Socks?

#### A Gentle Clarification

In the Hanafi school, wiping over thin socks—like cotton or nylon—is not permitted. Such socks do not meet the required strength and coverage. Only leather socks (khuffain) or specially made durable socks qualify.

When wearing regular socks, the feet must be washed in wudoo', honoring the purity Allah has prescribed.

True ease lies not in shortcuts, but in walking the path of purification with love and care.

### The Light That Connects Heaven and Earth

#### The Position and Virtues of Salaat in Islam

In every life, there comes a moment where the soul longs to speak — not to the world, but to the One who made it. That sacred dialogue is Salaat, the prayer — not a ritual of habit, but a homecoming of the heart.

Prayer is not just one of the five pillars of Islam — it is the pillar that supports the soul. It is where the servant stands before their Lord — not as a perfect being, but as one who is seeking. Broken hearts are welcome. Weary hearts are welcome. Every heart is welcome.

The Prophet Muhammad (peace be upon him) described prayer as:

*“The coolness of my eyes.”*

(*Sunan An-Nasa'i*)

It was his refuge, his joy, his strength. When trials weighed on him, he would say to Bilal, “O Bilal, give us rest with it,” meaning: Call the Adhaan, for in prayer, my heart finds peace.

Allah Himself calls us to this gift:

*“Establish prayer for My remembrance.”*

(*Qur'an 20:14*)

Here, prayer is not a task — it is remembrance. It is the sacred pause in the noise of the world, the secret meeting between the Creator and the created. It is where time bows, and the heart rises.

#### It Has Numerous Virtues

The virtues of prayer are not measured in worldly terms — they are measured in light.

*“Indeed, prayer prevents immorality and wrongdoing.”*

(*Qur'an 29:45*)

Prayer is a purifier. A shield. A light. The Prophet (peace be upon him) said:

*“The example of the five prayers is like a flowing river at your door, in which a person bathes five times a day.”*

(*Sabih al-Bukhari*)

Who could remain impure in such a river?

Imam al-Ghazali writes:

*“Prayer is the ascension of the believer, a ladder upon which the soul climbs toward divine nearness.”*

Rumi echoed the same truth in his way:

*“When the soul lies down in that grass, the world is too full to talk about. Ideas, language... even the phrase each other — doesn't make any sense.”*

In sujood (prostration), the forehead touches the ground, but the spirit rises beyond the stars. The lowest posture becomes the highest station.

Shaykh Abdul Qadir Jilani said:

*“In prayer, seek not only reward. Seek the face of your Beloved. Let every bow be a surrender, every prostration a declaration of love.”*

#### A Divine Invitation, Five Times a Day

Prayer is not a burden. It is an invitation — to pause, to breathe, to remember Who holds your every heartbeat.



## CHAPTER 3: YOUR PRAYER

You are not just repeating words. You are being heard by the One who knows you better than you know yourself. The One who sees your tears before they fall and counts your silent prayers when you can't find the words.

Every prayer is a doorway. And the One calling you through it says:

*"I respond to the call of the one who calls Me..."*

*(Qur'an 2:186)*

Let your prayer be not rushed, but revered.

Let it be not a ritual, but a reunion.

Let it be not just an obligation, but an ocean — where your soul returns to the shore of divine mercy, again and again.





### For Whom Is It Obligatory?

#### The Call That Waits for Maturity of Heart and Mind

Prayer is Allah's intimate invitation — but like all sacred trusts, it comes with readiness. It is not asked of every soul at every moment. Instead, it is gently placed upon the shoulders of those whom Allah has blessed with understanding, maturity, and accountability.

The daily prayers (Salaat) become obligatory (fard) upon those who meet three conditions:

- *They have reached the age of maturity (puberty)*
- *They possess sound intellect*
- *They are conscious and present (not in a state of sleep or unconsciousness)*

This is not a burden imposed. It is a gift entrusted — for Allah, in His mercy, never commands the soul except according to what it can bear.

*“Allah does not burden a soul beyond what it can bear.”*

*(Qur'an 2:286)*

For children, prayer is gently introduced as a rhythm, a light, a joy — not a duty. The Prophet Muhammad (peace be upon him) said:

*“Instruct your children to pray at seven, and discipline them for it at ten.”*

*(Abu Dawood)*

Notice the mercy in this teaching. At age seven, it is invitation, not obligation. At ten, it is guidance, not harshness. It is a gradual training of the soul — a gentle unfolding toward Allah.

Imam al-Ghazali reminds us:

*“The child's heart is a jewel, pure and uncarved. Whatever pattern is etched upon it, that is what it becomes.”*

And so prayer is given as a seed, to be watered with love, not force. It is a sacred rhythm taught not only by command, but by example. A father rising for Fajr, a mother whispering Qur'an after Maghrib — these leave deeper marks than any words.

#### Exemptions Rooted in Mercy

Islam does not impose where hardship is greater than capacity. Among those exempted from the obligation of prayer are:

- *The child who has not reached puberty*
- *The one who has lost mental awareness or consciousness*
- *Women during their menstrual cycle or postnatal bleeding*
- *The one who is asleep, until they awaken*

This is the mercy of Allah — He knows the soul, its seasons, and its limitations. Even when prayer is missed due to valid reasons, it is not sin, but sabr. And when the soul returns to readiness, so too does the prayer return — as a lover, not a judge.

#### A Whisper, Not a Weight

Shaykh Abdul Qadir Jilani said:

*“The path to Allah is not run by feet, but by hearts that are sincere.”*

Prayer is not for angels, but for humans. You may feel distracted. You may miss one. You may forget. But never let shame silence your return.

For whom is prayer obligatory? For the one who is ready to begin.

And when you begin, even stumbling, even unsure — know that the Most Merciful is watching not how you stand, but how you long.



## CHAPTER 3: YOUR PRAYER

### What Are the Conditions That Must Be Met Before Engaging in Prayer?

#### Preparing the Body to Reflect the Purity of the Soul

Before standing in prayer, before raising the hands and whispering Allahu Akbar, the body must be brought into a state of presence — washed, covered, turned, and timed. These are not restrictions; they are refinements — signs that something sacred is about to begin.

*“O you who believe, when you rise to perform the prayer, wash your faces and your arms to the elbows, and wipe over your heads and wash your feet to the ankles...”*

*(Qur’an 5:6)*

To prepare for prayer is to declare, “My meeting with my Lord is worth my attention, my effort, and my reverence.” It is to wash not only the limbs, but the distractions. To turn not only the face, but the heart.

The scholars speak of five essential conditions (shurūt) that must be fulfilled before prayer becomes valid. Each is a gate of presence.

#### 1. Removing Physical and Ritual Impurity (Taharah)

No soul can ascend toward light if it is veiled in impurity. Just as we would not wear muddy clothes to a royal gathering, so too must we cleanse ourselves for an audience with the King of Kings.

This includes:

- **Performing wudoo’ (ablution) or ghusl (full body purification), depending on one’s state.**
- **Ensuring one’s clothes, body, and place of prayer are free of najasah (impurities).**

Rumi said:

*“Don’t get lost in your filth. Rise with the water. Let it carry you to the Light.”*

To purify the body is to prepare the vessel through which the heart will rise.

#### 2. Covering the ‘Awrah (Intimate Parts of the Body)

Modesty is the veil of reverence. Just as we cover ourselves before entering sacred space, so too do we clothe ourselves in humility before our Lord.

The rulings of ‘awrah are as follows:

- **For men:** from the navel to the knees.
- **For women:** the entire body except the face and hands (some schools allow the feet).
- **For children:** this depends on age and maturity, but they too are gently taught modesty.

Imam al-Ghazali reminds:

*“The body is the outer garment of the soul. Keep it clean, dress it with dignity.”*

To cover the body in prayer is not shame — it is honor. A sign that what is about to happen is not casual — but sacred.

## CHAPTER 3: YOUR PRAYER

### 3. Facing the Qiblah

The Qiblah is not simply a direction — it is the axis of love. The Ka'bah in Makkah is not worshipped, but it focuses the heart toward the One who is.

*“So turn your face toward al-Masjid al-Haram...”*

*(Qur'an 2:144)*

Even the direction of your face becomes part of your surrender. Every prayer begins with turning — not just physically, but spiritually: “O Allah, here I am, facing You.”

Rumi whispers:

*“The moment you turn toward Me, the entire universe turns with you.”*

### 4. The Arrival of the Prayer's Appointed Time

Each prayer has its appointed hour, a moment written in the stars — when the sky is ready, when the soul is invited.

*“Indeed, prayer has been decreed upon the believers at prescribed times.”*

*(Qur'an 4:103)*

This teaches us discipline, presence, and trust. That there is a time for everything — and the time for Allah is now.

Shaykh Abdul Qadir Jilani said:

*“Delay not what the soul was created for. When the time of prayer comes, nothing else should be dearer.”*

Each of these conditions is not a wall — it is a doorway.

A preparation. A purification. A turning.

Only once the body is aligned can the soul be fully present.

And when all is ready, the believer stands — not before the world, but before the One who created time, space, and self.

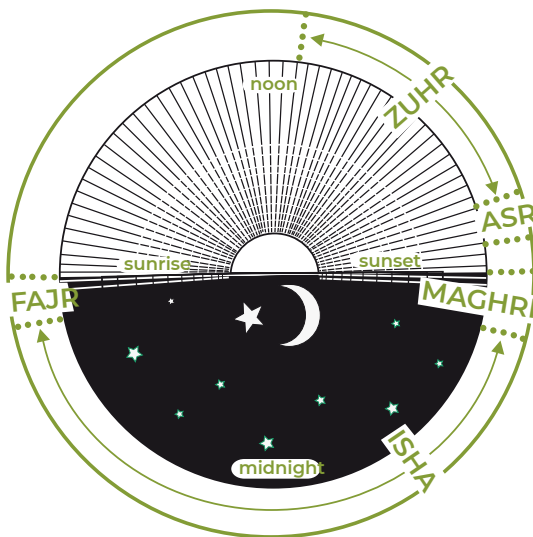


DIAGRAM SHOWING  
TIMINGS OF DAILY PRAYERS

# The Five Obligatory Prayers and Their Times

## The Sacred Rhythm of the Day

In every rising sun, in every setting star, in the stillness before dawn and the hush of night — there is a divine rhythm calling the heart to remembrance.

Prayer is not placed randomly throughout the day. It is woven into the hours like a heavenly melody, each note awakening the soul from forgetfulness, each time an opening for the heart to return to its Beloved.

*“Indeed, prayer has been decreed upon the believers at fixed times.”*

*(Qur'an 4:103)*

These times are not human inventions — they are gifts, marked by the turning of the heavens, the shifting of shadows, and the breathing of the earth. Each prayer time carries its own light, secret, and spiritual flavor.

### 1. Fajr — The Prayer of Dawn

This is the prayer of awakening. It is the soul's first breath before the world stirs. The sky is still, the air gentle, and the heart — unburdened by the day's noise — is most receptive to divine whisperings.

The Prophet (peace be upon him) said:

*“The two raka'ahs of Fajr are better than the world and everything in it.”*

*(Sabih Muslim)*

Rumi said:

*“The breeze at dawn has secrets to tell you. Don't go back to sleep.”*

### 2. Dhuhr — The Prayer of Midday

As the sun stands high, the world is busy — but the believer pauses. Dhuhr is the prayer of discipline, a reminder to center the soul even in the middle of movement.

It is a whisper amidst noise, a stillness within action.

Shaykh Abdul Qadir Jilani said:

*“Let the world race — but let your heart pause to bow.”*

### 3. 'Asr — The Prayer of Late Afternoon

This is the prayer of gratitude — the golden hour where the light softens and the soul reflects. As the day wanes, the believer asks, “Have I remembered my Lord enough today?”

The Prophet (peace be upon him) said:

*“Whoever prays before the sun rises and before it sets will not enter the Hellfire.”*

*(Sabih Muslim)*

'Asr is a checkpoint — a time to reorient before the veil of night descends.

### 4. Maghrib — The Prayer of Sunset

As the sun disappears, the soul remembers its own journey — from light to dust, and back to light again. Maghrib is the prayer of return, the moment when hearts soften, families gather, and the world begins to quiet.

Rumi reflects:

*“Don't grieve. Anything you lose comes round in another form.”*

So too the sun — it sets, only to rise again. And so too the believer — falls, only to rise again in prayer.



Name of Salah	Period	Number of Fard Raka'at	Before Fard	After Fard
			Sunnah or Nafilah	
Fajr	Between Dawn until Sunrise	2	2	None
Zuhr	Between just past noon and mid-afternoon	4	4	2+2
Asr	Between mid afternoon until before sunset	4	4*	None
Maghrib	Between just after sunset until dark	3	None	2+2
'Isha	Between dark and shortly before dawn	4	4*	2+2 3+2

\* These Sunnah are Ghair Mu'akkadah

5. 'Isha — The Prayer of Night

This is the prayer of intimacy. When the world sleeps, lovers of Allah remain awake. It is the prayer of those who seek light in darkness, and peace before sleep.

The Prophet (peace be upon him) said:

*“Whoever prays Isha in congregation, it is as if he has prayed half the night. And whoever prays Fajr in congregation, it is as if he has prayed the whole night.”*

(Sahih Muslim)

It is the final bow of the day. A sacred closure. A resting place for the weary soul.

A Heavenly Schedule

Together, the five prayers are not interruptions — they are invitations. Invitations to remember, to reset, to return. The day is not divided by chaos, but by connection.

Imam al-Ghazali writes:

*“These five stations are like five lamps lighting the path to Allah. Miss one, and you walk in the dark.”*

And so we keep these lights lit — not out of burden, but out of love.

Let the rhythm of the sky become the rhythm of your soul.

Let prayer not only mark your time — let it define your life.

### The Place of Prayer

#### Turning Every Corner of the Earth into a Sanctuary of Light

In the mercy of Allah, the entire earth has been made a place of prayer — a sanctuary where hearts can bow, and souls can rise. Worship is not bound to a single structure, for wherever the believer remembers Allah with sincerity, that place becomes sacred.

The Prophet Muhammad (peace be upon him) said:

*“The earth has been made for me a place of prostration and a means of purification...”*

*(Sahih al-Bukhari)*

This is not merely permission. It is a divine gift — a removal of hardship, and a declaration that the doors to Allah are always open.

*“To Allah belong the east and the west. So wherever you turn, there is the Face of Allah.”*

*(Qur'an 2:115)*

#### The Excellence of Congregational Prayer for Men

For men, the reward of praying in congregation (jamaa'ah) — particularly in the masjid (mosque) — is immense.

*“Prayer in congregation is twenty-seven times superior to prayer offered by a person alone.”*

*(Sahih al-Bukhari, Muslim)*

The masjid is not only a house of worship — it is a house of love, remembrance, and connection. The Prophet Muhammad (peace be upon him), whose blessed feet

kissed the dusty floor of his mosque in Madinah, said:

*“Whoever walks to the mosque for obligatory prayer, for every step, a sin is removed and a good deed is written.”*

*(Ibn Majah)*

Imagine — every step toward the mosque is a step toward the Divine. Every gathering in prayer is a gathering under the gaze of angels.

#### The Beauty of Praying at Home for Women

For women, the home is elevated to a private sanctuary. The Prophet (peace be upon him), in his wisdom and mercy, said:

*“Do not prevent the female servants of Allah from the mosques of Allah, but their homes are better for them.”*

*(Abu Dawood)*

This is not to limit reward, but to honor the tenderness of privacy and devotion. For the sincere woman, every corner of her home becomes a garden of worship — her room, a sacred space. Her prayer, no less majestic than one performed beneath a dome.

Rumi said:

*“There are a thousand ways to kneel and kiss the ground. There are a thousand ways to go home to God.”*

#### The Prophet's Masjid: A Place of Light and Love

The mosque of the Prophet (peace be upon him) was not adorned with marble or gold. It was simple — its floor was dust, its roof palm branches. But it was filled with light, because he was there.

He (peace be upon him) walked its paths with bare feet, prostrated with tears in the stillness of the night, and smiled at companions as they gathered. That blessed





## CHAPTER 3: YOUR PRAYER

space was fragrant not with perfume, but with his presence.

*"Indeed, in the Messenger of Allah you have a beautiful example..."*

*(Qur'an 33:21)*

When a believer enters a masjid today, let them remember: These walls are beloved because he loved them. This prayer is sacred because he prayed it. These floors are honored because he walked them.

Imam al-Ghazali said:

*"He is the door through which hearts reach Allah."*

What Makes a Place Suitable for Prayer?

Before one begins the sacred act of Salaat, the following must be ensured:

**Cleanliness:** The place, clothes, and body must be free of impurities (*najasah*).

**Avoiding forbidden places:** Such as graveyards or bathrooms.

**Facing the Qiblah,** with sincerity and stillness.

**Safety and stability,** allowing the body to bow and the heart to focus.

These are not legalisms — they are love-letters to the Lord. The believer says, "My prayer is worthy of attention. My meeting with my Lord deserves preparation."

### Sanctifying Any Space with Intention

Even a small mat in a quiet corner becomes majestic when the heart is present.

Imam al-Ghazali:

*"Wherever Allah is remembered, that space becomes a garden of Paradise."*

So sanctify your home. Your room. Your office. Let your prayer sanctify the place.

### Everywhere Becomes a Masjid for the Sincere

Whether under stars or in solitude, in the masjid or behind closed doors — the one who prays is standing before the King of kings.

Shaykh Abdul Qadir Jilani said:

*"It is not the place, but the presence that sanctifies."*

And Rumi reminds us:

*"You were born with wings. Why prefer to crawl through life? Rise. Pray. Love."*

When you say Allahu Akbar, you step beyond the earth into eternity.

The heavens bend toward you.

The angels draw near.

And the ground beneath you — wherever it may be — becomes sacred.

# Step-by-Step Prayer Guide (Salah)

## Step 1:

Begin with Takbeer (Opening Declaration)



### Action:

Stand facing the Qiblah, raise both hands near the ears (palms facing forward), and say:

اللَّهُ أَكْبَرُ

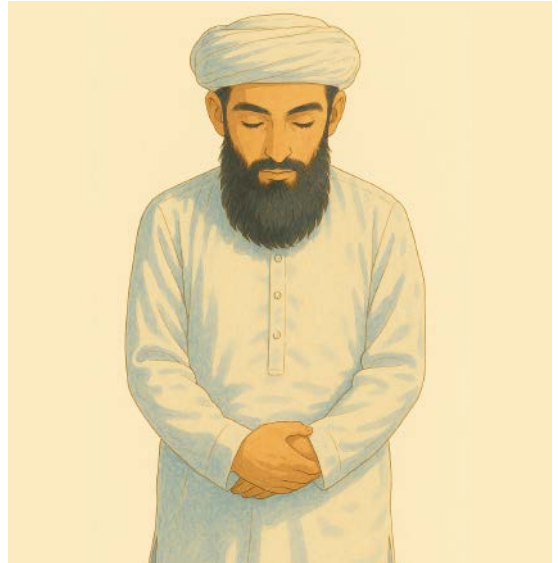
**ALLAHU AKBAR**

**Allah is the Greatest**

This marks the official beginning of prayer — a soul leaving the world behind and entering the Presence of Allah.

## Step 2:

Place Hands Below Chest (Near Belly Button)



### Action:

Fold your hands — right over left — near the belly button, and remain still.

Optional Opening Supplication:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى  
جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**Subhānaka Allāhumma wa biḥam-  
dik, wa tabārakasmuk, wa ta‘ālā  
jadduk, wa lā ilāha ghayruk**

**O Allah, Glorified and Praised are You. Blessed is  
Your Name, Exalted is Your Majesty, and none is  
worthy of worship but You.**

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### Step 3:

Recite Soorat Al-Fātiḥah (Begin with Ta'awwudh)

Start with Seeking Protection (Ta'awwudh)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**A'U-DHU BIL-LA-HI MINASH SHAITANIR RAJEEM**

I seek refuge in Allah from the rejected Satan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**BISMILLA HIR RAHMA NIR RAHEEM**

In the Name of Allah, the Beneficent, the Merciful.

Then Recite: Soorat Al-Fātiḥah (Al-Qur'an 1:1-7)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**Al-hamdu lillaahi rabbil 'aalameen**

(Praise be to Allah the Lord of the Worlds)

الرَّحْمَنُ الرَّحِيمُ

**Ar-rahmaanir-raheem**

(The Most Beneficent, the Most Merciful)

مَلِكِ يَوْمِ الدِّينِ

**Maaliki yawmiddeen**

(Master of the Day of Judgement)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

**Iyyaaka na'budu wa iyyaaka nasta'een**

(You alone we worship and in You alone we seek help)

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

**Ihdinassiraatal mustaqeem**

(Guide us to the straight path)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

**Siratallatheena an'amta 'alayhim**

(The way of those whom You have favoured)

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

**Ghayril maghdoobi 'alayhim**

(Not the way of those who have earned Your anger)

وَلَا الضَّالِّينَ

**Waladdaalleen Aameen**

(Nor of those who have gone astray)  
(Oh Allah answer our prayer!)

### Step 4:

Recite Surah Al-Ikhlās

A Short Surah Affirming Pure Monotheism

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Bismillaahir-rohmaanir-raheem**

(In the name of Allah, the Most  
Beneficent, the Most Merciful)

قُلْ هُوَ اللَّهُ أَحَدٌ

**Qul huwallaahu ahad**

(Say: He is Allah, (The) One)

اللَّهُ الصَّمَدُ

**Allaahussamad**

(Allah, the eternal Refuge (the one sought in times of  
difficulty and need))

لَمْ يَلِدْ وَلَمْ يُولَدْ

**Lam yalid walam yoolad**

(He neither begets, nor is He born)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

**Walam yakullahu kufuwan ahad**

(nor is there to Him any equivalent)

### Step 5:

Bowing (Rukū')



### Action:

Bow at the waist, back straight.

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Say 3 times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

**Subhāna Rabbiyal-'Aẓīm**

Glory be to my Lord, the Most Great

### Step 6:

Standing from Bowing



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

**Sami'-Allaahu liman hamidah**

(Allah listens to the one who praises  
Him)

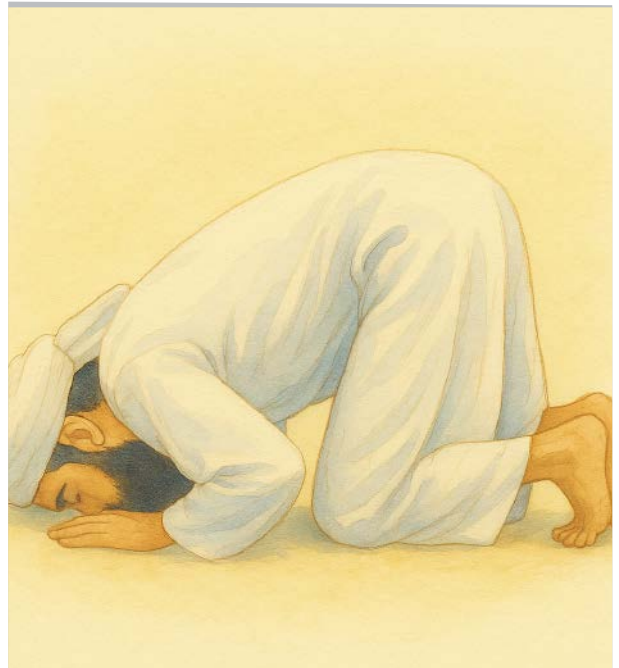
رَبَّنَا وَلَكَ الْحَمْدُ

**Rabbanaa wa lakal hamd**

(Our Lord, and to You belongs the praise)

### Step 7:

Prostration (Sujood), Sitting, and Second Sujood



## CHAPTER 3: YOUR PRAYER

### 7A. First Sujood (Prostration)

#### Action:

Go into sujood — your forehead, nose, palms, knees, and toes touch the ground. Your elbows should not rest on the floor. Your eyes look at the place of sujood.

#### What to Say (Repeat 3 times):

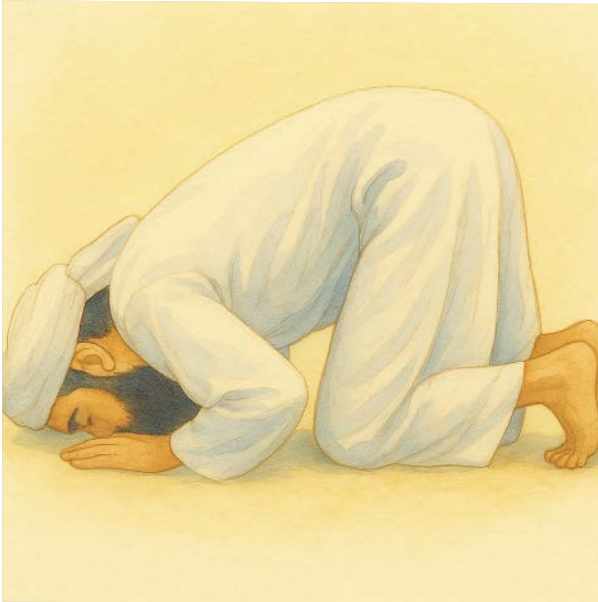
سبحان ربي الأعلى

**Subhaana rabbiyal 'alaa**

(Glory be to my Lord Most High)

Recite it 3 times (or more in optional prayers)

7B. Jalsah – Sitting Between the Two Sujoods



#### Action:

Sit back gently on your legs. Place your hands on your thighs. This is a moment of stillness and intimate whispering.

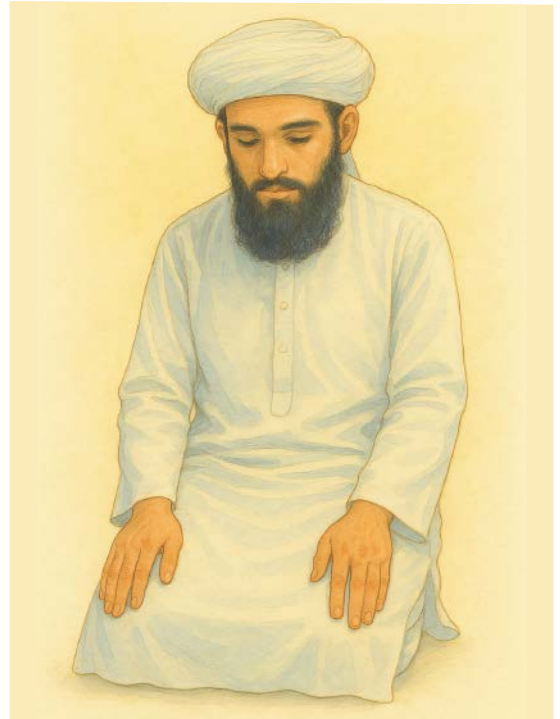
Optional Du'a (or stay silent if unsure):

رَبِّ اغْفِرْ لِي

**Rabbi'ghfir li**

My Lord, forgive me

You may repeat this 1–3 times with humility.



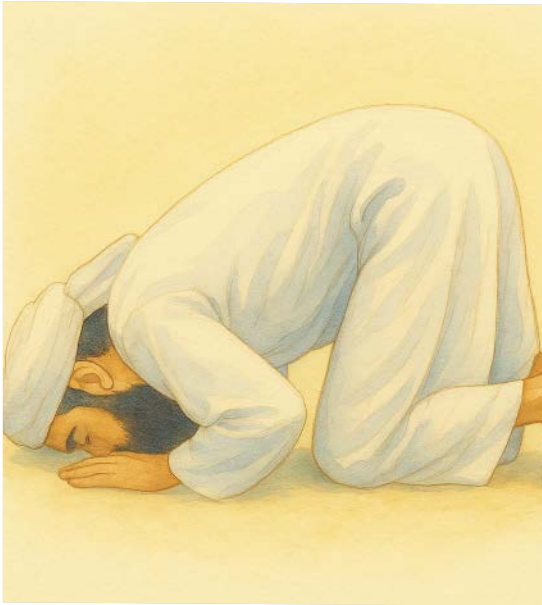


### 7C. Second Sujood

#### Action:

Go back into sujood again just as before.

What to Say (Repeat 3 times):



سبحان ربي الأعلى

**Subhaana rabbiyal 'alaa**

(Glory be to my Lord Most High)

Repeat again 3 times (minimum) or more if praying alone

### Step 8:

#### Rise for Second Rak'ah and Repeat

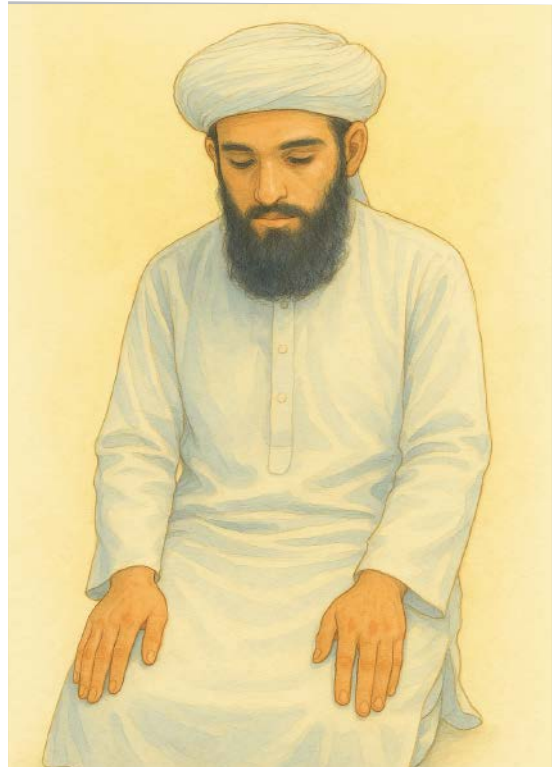
Repeat Steps 3 to 7 for the second unit (Rak'ah) of prayer.

### Step 9:

#### Tashahhud (Final Sitting)

Testifying Before Allah with Humility and Love

After the second sujood of the final rak'ah, sit peacefully on your legs. Place your hands on your thighs. Raise your index finger gently when mentioning the Oneness of Allah.



## CHAPTER 3: YOUR PRAYER

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

**Attahiyyaatu lilaahi wassalawaatu  
wattayyibaatu**

(All compliments, prayers and pure words  
are due to Allah)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

**Ash-hadu allaa ilaaha illallaah**

(I bear witness that there is no God or deity  
worthy of worship except Allah)

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

**assalaamu 'alayka ay-yuhan-nabiyyu**

(Peace be upon you Oh Prophet)

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

**Wa ash-hadu anna Muhammadan  
'abduhu wa rasooluh**

(And I bear witness that Muhammad is His  
slave and Messenger)

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

**assalaamu 'alayka ay-yuhan-nabiyyu**

(Peace be upon you Oh Prophet)

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

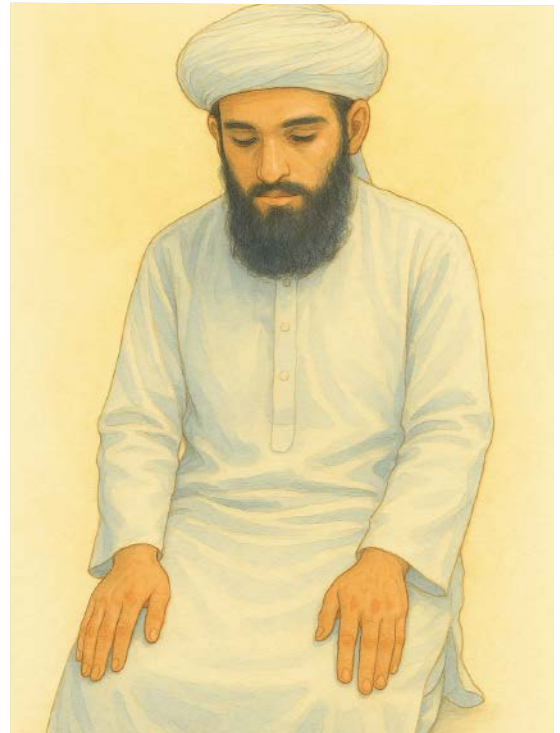
**wa rahmatullaahi wabarakaatuh**

(And the mercy of Allah and His blessings)

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

**assalaamu 'alaynaa wa 'alaa  
'ibaadillaahissaliheen**

(Peace be upon us and on the righteous  
slaves of Allah)



### Step 10:

**Darood Ibrahim** (Sending Blessings upon the Prophet and His Family)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

**Allahumma salli 'ala Muhammad**

(Oh Allah, send prayers upon Muhammad)

وَعَلَى آلِ مُحَمَّدٍ

**wa 'ala aali Muhammad**

(and upon the family of Muhammad)

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

**kamaa salyta 'ala Ibraheem**

(as You sent prayers upon Ibrahim)

وَعَلَى آلِ إِبْرَاهِيمَ

**wa 'ala aali Ibraheem**

(and upon the family of Ibrahim)

إِنَّكَ حَمِيدٌ مَجِيدٌ

**innaka hameedun Majeed**

(indeed You are praiseworthy, Most glorious)

وَبَارِكْ عَلَى مُحَمَّدٍ

**wa baarik 'alaa Muhammad**

(and send Your blessings upon Muhammad)

وَعَلَى آلِ مُحَمَّدٍ

**wa 'alaa aali Muhammad**

(and upon the family of Muhammad)

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

**kamaa baarakta 'alaa Ibraheem**

(as You sent prayers upon Ibrahim)

وَعَلَى آلِ إِبْرَاهِيمَ

**wa 'ala aali Ibraheem**

(and upon the family of Ibrahim)

إِنَّكَ حَمِيدٌ مَجِيدٌ

**innaka hameedun Majeed**

(indeed You are praiseworthy, Most glorious)

## CHAPTER 3: YOUR PRAYER

### Step 11:

Final Du'a – "Rabbi'jalni..."

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي

**RAB-BIJ-'ALNI MUQEIMAS-SALATI  
WA MIN DHUR-RIY-YATI**

O Lord! Make me and my children steadfast in Prayer;

رَبَّنَا وَتَقَبَّلْ دُعَا رَبَّنَا اغْفِرْ لِي

**RAB-BANA WA TAQAB-BAL  
DU'A. RABBA-NAGH-FIRLI**

Our Lord! Accept my prayer. Our Lord! forgive me.

وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

**WA-LI WALIDAY-YA WA LIL-  
MU'MININA YAUMA YAQUM-UL HISAB**

and my parents and believers on the Day of Judgement.

### Step 12:

Ending the Prayer (Salām)



### Action:

Turn your head to the right and say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

**Assalaamu 'alaykum wa rahmatullah**

(May Allah's peace and mercy be upon you)

## CHAPTER 3: YOUR PRAYER



### Action:

Turn your head to the left and say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

**Assalaamu 'alaykum wa rahmatullah**

(May Allah's peace and mercy be upon you)

### Recommended Supplications After the Prayer

When the prayer is complete, and the salām has been said — the believer doesn't rush away. Instead, they sit a moment longer... remembering, reflecting, whispering praise.

This is the moment when the heart, newly polished by

prayer, is most receptive. The veils are thinner. The mercy is closer. And the remembrance is sweeter.

### The Prophetic Formula of Dhikr After Salah

After every prayer, the Prophet Muhammad (peace be upon him) taught this beautiful rhythm of remembrance:

*SubhānAllāh – 33 times*

Glory be to Allah – free from all imperfection.

*Alḥamdu lillāh – 33 times*

All praise belongs to Allah – for every seen and unseen blessing.

*Allāhu Akbar – 34 times*

Allah is Greater – than every fear, every burden, every desire.

### Then conclude with:

*Lā ilāha illAllāh, waḥdahu lā sharīka lah,  
lahul-mulku wa lahul-ḥamdu wa huwa 'alā kulli  
shay'in qadīr.*

"There is no god but Allah, alone, without partner. To Him belongs the dominion, and to Him belongs all praise, and He has power over all things."

Rumi said:

*"If you want the soul to dance, give it the rhythm of remembrance."*

Let your lips become like a river of dhikr.

Let your fingers count the praises.

Let your heart reflect on every word — not rushing, but resting.

## The Pillars and Obligatory Acts of the Prayer

### The Foundations of Divine Connection

Just as a house stands on its foundation, prayer stands on its pillars. These are not just movements — they are the essential acts that give the prayer its form, its soul, and its acceptance in the sight of Allah.

*“And establish prayer for My remembrance.”*

*(Qur'an 20:14)*

The following elements are divided into:

- **Pillars (Arkān)** – Essential parts of the prayer. Leaving out any of them invalidates the prayer.
- **Obligatory Acts (Wājibāt)** – Must be performed. Forgetting one requires correction through sujood as-sahw (prostration of forgetfulness).
- **Recommended Acts (Sunan and Manners)** – Beautify the prayer, but do not invalidate it if missed.

### The Pillars of Prayer (Arkan as-Salah)

These are the core foundations — without which the prayer is not valid:

- **Standing (Qiyām)** – In obligatory prayers, if able.
- **Opening Takbeer (Takbeerat al-Ihram)** – Saying “Allāhu Akbar” to begin.
- **Reciting Soorat Al-Faatihah** – In every rak'ah.
- **Bowing (Rukū')** – With stillness.
- **Rising from Rukū' (Qawmah)** – Standing upright before going to sujood.

- **Prostration (Sujood)** – On all seven body parts: forehead, nose, hands, knees, toes.
- **Sitting Between the Two Sujoods (Jalsah)** – With calmness.
- **Final Sitting for Tashahhud** – In the last rak'ah.
- **Reciting the Final Tashahhud** – Including the testimony of faith.
- **Sending Salawat upon the Prophet Muhammad (peace be upon him)** – In the final sitting.
- **Concluding with Salām** – To the right and left.
- **Maintaining Order** – Doing each part in the correct sequence.
- **Tranquility (Tuma'neenah)** – Stillness and calmness in every posture.

Imam al-Ghazali wrote:

“Rushing through prayer is like reading a love letter without letting the heart feel a single word.”

Let each pillar be performed with presence — not just in the body, but in the spirit.

### Obligatory Acts of Prayer (Wājibāt as-Salah)

These acts are required, but if unintentionally left out, the prayer may still be valid with sujood as-sahw.

- Saying “Subhāna Rabbiyal-‘Azīm” in rukū'.
- Saying “Sami'a Allāhu liman ḥamidah” while rising.
- Saying “Rabbanā lakal-ḥamd” after rising.
- Saying “Subhāna Rabbiyal-A'lā” in sujood.



- Sitting briefly between the two sujoods.
- Saying “Rabbi’ghfir li” while sitting between the prostrations.
- Reciting tashahhud in the first sitting (in 3 or 4 rak’ah prayers).
- Following proper order in recitations and movements.

If any of these is missed by mistake, the prostration of forgetfulness (sujood as-sahw) at the end can correct it. But if deliberately left, the prayer may be invalid.

Shaykh Abdul Qadir Jilani said:

*“Allah does not look to how many times you bow — He looks to whether your heart bowed with you.”*

### **Why These Acts Matter**

They are not burdens — they are the structure of your ascension.

The pillars are like the bones of prayer, the obligatory acts its muscles, and the recommended acts its fragrance.

Rumi reminds us:

*“Do not neglect the form — but do not worship the form. Let it carry you to the One who shaped it.”*



## The Recommended Acts of the Prayer

### Beautifying Your Worship in the Footsteps of the Beloved

Prayer is not only an obligation — it is an expression of love. Those who love the Prophet Muhammad (peace be upon him) seek to stand as he stood, bow as he bowed, and whisper to Allah as he whispered — with grace, humility, and longing.

These recommended acts are not required, but they bring the prayer to life — giving it beauty, presence, and depth.

Sunnahs and Beautiful Manners in the Prayer

### Raising the Hands at the Beginning

At the start of prayer, the Prophet Muhammad (peace be upon him) would raise his hands to shoulder level and say:

*Allāhu Akbar*  
“Allah is the Greatest.”

This act of lifting the hands is a symbol of surrender — as if to say: “O Allah, I leave the world behind and come only to You.”

There is no raising of hands during the rest of the prayer, except at the start. This preserves simplicity and humility.

### Posture and Stillness in Standing

Stand upright with calmness.

Keep the feet close — the distance between them

should not exceed the width of four fingers (about three inches).

Let the body be still, and let the heart be present.

Eyes remain open, fixed on the place of sujood throughout the prayer.

Let inner focus remain on the heart — as though it whispers with every breath: “Allah... Allah...”

This is not just prayer — it is meeting the Beloved in silence and surrender.

### Going to Sujood with Grace

When moving into sujood, first place the right hand on the ground, then the left.

Let the body descend gently — as though the soul is returning to the earth in love.

- Place the forehead and nose firmly, hands flat, elbows raised, knees and toes facing forward.

### During Congregational Prayer Behind the Imam

The one praying behind an Imam should remain silent, especially during recitation.

Let your heart follow the Imam, while your tongue rests in remembrance.

*“And when the Qur’an is recited, listen to it and remain silent, that you may receive mercy.”*

*(Qur’an 7:204)*

### Dress and Appearance in Prayer

Wearing an ‘Imāmah (turban) is a mark of Prophetic love and dignity.

Wearing white clothing is pure and recommended —

the Prophet (peace be upon him) loved white, calling it the clothing of purity and angels.

*“Wear white clothes, for they are the best of your clothes, and shroud your dead in them.”*

*(Abu Darwood)*

The prayer is a meeting with the King of kings — we adorn ourselves not to impress others, but to honor the moment.

### Ending the Prayer with Salām

After completing the Tashahhud and personal du’aa, end the prayer by turning the head:

To the right — looking toward the right shoulder and saying:

As-salāmu ‘alaykum wa raḥmatullāh

Then to the left — looking toward the left shoulder and saying:

As-salāmu ‘alaykum wa raḥmatullāh

This salutation is to the angels, to your fellow worshippers, and to the unseen souls that surrounded you in prayer. You entered alone, but you leave in peace and company.

### The Prayer of Lovers

Those who love the Prophet Muhammad (peace be upon him) imitate his prayer not out of duty alone, but because it is their way to express adoration, loyalty, and longing.

Let your prayer carry:

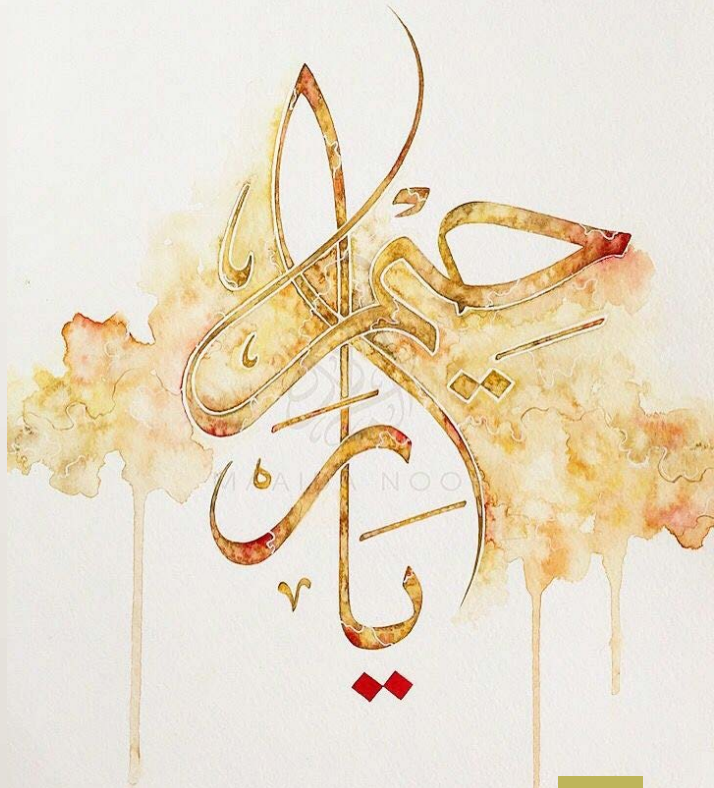
The presence of the eyes, fixed on sujood.

The quietness of the tongue, when following the Imam.

The whisper of the heart, saying “Allah, I am Yours.”

*“The prayer is the ascension of the believer.”*

And for those who pray as lovers — every movement is a step toward the Divine.



## Acts Which Invalidate the Prayer

### What Breaks the Sacred Connection

Prayer is a meeting with Allah — an intimate standing in the court of the Most Merciful. But just as this meeting is beautiful, it must be protected. Certain actions, if done during the prayer, can break this connection entirely and invalidate the prayer, requiring it to be repeated.

These guidelines are not meant to create fear — but to preserve the dignity of the prayer and honor the one standing before their Lord.

#### 1. Talking Intentionally (Human Speech)

Speaking intentionally about worldly matters — even a word — breaks the prayer. This includes greeting others, replying to someone, or commenting during the prayer.

#### 2. Laughing Out Loud

Laughing audibly, even a short burst, invalidates the prayer. Smiling silently does not. Prayer is a station of presence and stillness — loud laughter breaks that sacred space.

#### 3. Eating or Drinking

Consuming anything — chewing gum, sipping water, even swallowing food intentionally — invalidates the prayer. The body must be in a state of fasted focus, not just the soul.

#### 4. Turning the Chest Away from the Qiblah

If the chest turns completely away from the direction of the Ka'bah, the prayer is invalid. The face may slightly

move out of necessity, but the core of the body must stay directed toward the sacred center.

#### 5. Losing Wudoo' (Purity)

If ablution is lost — whether by using the restroom, passing wind, or any act that nullifies wudoo' — the prayer immediately becomes invalid. One must purify again before returning.

#### 6. Excessive Unnecessary Movements

Natural adjustments are fine. But three or more large, continuous movements — like walking away, waving, or repeated actions unrelated to prayer — break it.

Let the body be calm. Let the spirit stay rooted.

#### 7. Missing a Pillar Intentionally

Leaving out any required act — like bowing, sujood, or recitation of Soorat Al-Faatihah — breaks the prayer if not corrected. These are not optional. They are the very foundation of the prayer.

#### 8. Lifting the Feet During Sujood

In prostration, all seven limbs must be on the ground: forehead, nose, hands, knees, and feet. Lifting the feet off the ground — especially both — breaks the sujood and may invalidate the prayer.

Let your body fall in love with the earth beneath it — for that earth is now sacred.

#### 9. Adding Extra Movements Like Clearing the Throat

Unnecessary acts like clearing the throat, coughing deliberately, stretching, or cracking fingers should be avoided. These may distract and invalidate the prayer if done without reason.

This moment is not yours — it belongs to your Lord.



### 10. Looking Around Unnecessarily

The Prophet Muhammad (peace be upon him) described looking here and there as “a theft that Shaytan steals from the prayer.” Keep your gaze fixed on the place of sujood. Let your eyes reflect your inward presence.

This is not a time to observe the world — it is a time to return to your soul.

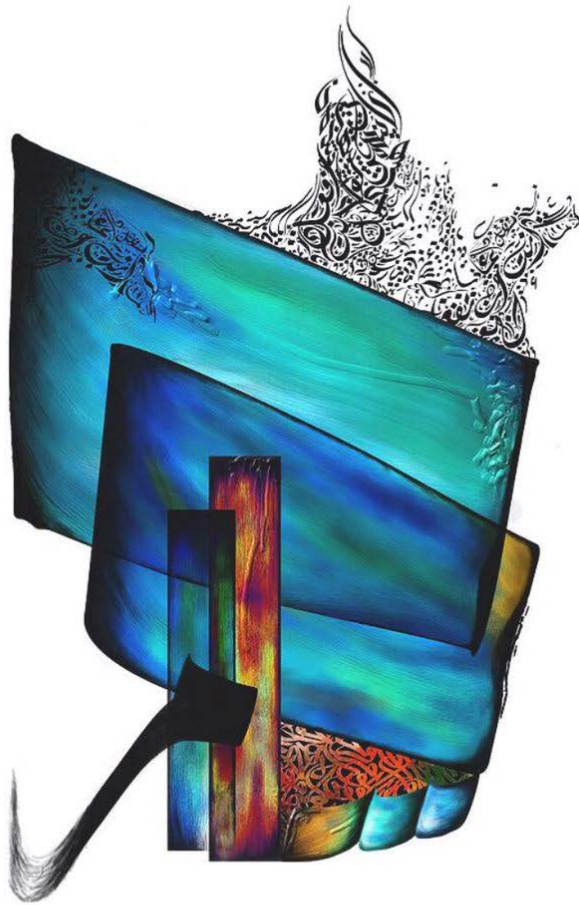
#### A Final Reminder

If the prayer is broken — don't fall into despair. Begin again with humility. Every return is beloved to the One who never tires of welcoming His servant back.

*“Indeed, Allah loves those who turn to Him constantly...”*

*(Qur'an 2:222)*

Let your prayer be guarded like a pearl, carried with care and reverence.



## Acts Which Are Disliked During the Prayer

### What Diminishes the Beauty and Presence of Worship

Prayer is not just movement — it is witnessing. You are standing in the Divine Presence, between this world and the next. And just as a guest at a royal court watches their behavior, so too does the believer protect the grace and dignity of their prayer.

The following acts do not invalidate the prayer, but they distract the heart, disturb the soul, and reduce the reward. They are to be avoided out of love, not fear.

#### 1. Looking Around or Glancing Elsewhere

Keep the eyes fixed on the place of sujood. Looking up at the ceiling, turning your head, or glancing at people or surroundings shows a lack of presence.

*“And establish prayer for My remembrance.”*

*(Qur'an 20:14)*

Prayer is not just for movement — it is for remembering the One you're facing.

#### 2. Playing with Clothes, Hair, or Fingers

Fidgeting, adjusting sleeves, twisting a ring, or fixing hair distracts the body and soul. Be still. Let your limbs say: “Here I am, O Allah.”

The Prophet Muhammad (peace be upon him) stood in prayer as though birds could land on his shoulders — still, calm, and deeply present.

#### 3. Covering the Mouth Without Reason

Covering the mouth while reciting — without need —

is discouraged. It may block the clarity of the voice and resembles a gesture of disinterest.

Let the lips speak freely. Let the voice carry the Qur'an with love.

#### 4. Closing the Eyes Deliberately

Although sometimes people close their eyes to focus, deliberately shutting the eyes throughout the prayer is not from the Prophetic way unless needed due to distraction.

The eyes are part of the body's submission. Let them stay open — softly gazing at the ground of sujood, not the distractions of the world.

#### 5. Praying While Feeling the Urge to Relieve Oneself

If one needs to use the bathroom or is overwhelmed by the urge to pass gas or other discomforts, it is disliked to continue the prayer in that state. It disturbs concentration and dishonors the sacredness of standing before Allah.

Clear the body — so the soul can be fully present.

#### 6. Praying in a Rush

Speeding through the prayer without calm, without pausing in bowing and sujood, contradicts the entire spirit of tuma'neenah — tranquility.

*“The worst thief is the one who steals from his prayer.”*

*(Hadith)*

Let every movement land. Let every pause breathe. This is not a task — it is a meeting.

#### 7. Yawning Excessively or Forcing a Yawn

Yawning is from fatigue — but forcing it, exaggerating it, or making sound from it should be avoided.





## CHAPTER 3: YOUR PRAYER

If you must yawn, cover your mouth softly with your hand. But remember — the prayer is a place of alertness and divine attention.

### 8. Stretching the Arms on the Floor During Sujood

The Prophet Muhammad (peace be upon him) prohibited prostrating like a dog — with elbows spread out and arms resting fully on the ground.

Raise your elbows, keep them off the floor. Let your sujood reflect noble submission, not slouching.

### 9. Praying with Distracting Clothing or Inappropriate Dress

Prayer should be performed in clean, dignified clothing. Tight, sheer, or attention-drawing attire breaks the focus of both the one praying and others around them.

Dress as though you are standing before your Lord — because you are.

### 10. Neglecting Inner Presence

The greatest dislike is praying with the body while the heart is absent. While this doesn't invalidate the prayer, it robs it of its sweetness and light.

Let every breath whisper: "You alone do I worship, You alone do I ask for help..."

Let your prayer not just be seen — but felt.

### A Final Reflection

What is disliked in prayer is what takes the soul away from Allah — whether it is the eyes, the hands, the thoughts, or the attitude.

*"When you stand to pray, pray as if it is your farewell prayer."  
(Hadith)*

Let your prayer be your most sincere offering.  
Let every rak'ah be your return.  
Let every stillness be your sanctuary.



## The Recommended Voluntary Prayers

### Steps of Love Beyond Obligation

Voluntary prayers are the hidden treasures of devotion — prayed by those who don't just want to be obedient, but who want to be beloved.

These prayers are not required, but they are precious. The Prophet Muhammad (peace be upon him) consistently offered them, and those who follow him in love will find light in their limbs and peace in their hearts.

#### I. Sunnah Prayers Around the Obligatory

These are prayers he (peace be upon him) regularly performed:

- **2 rak'ahs before Fajr** — the most emphasized Sunnah.
- **4 rak'ahs before Dhuhr, and 2 after Dhuhr**
- **2 rak'ahs after Maghrib**
- **2 rak'ahs after 'Isha**

He said:

*"Whoever regularly prays twelve units of voluntary prayers each day, Allah will build for them a house in Paradise."*

(Hadith)

#### II. Ishraq (Post-Sunrise Prayer)

Timing: Begins 15–20 minutes after sunrise — not immediately at sunrise. This allows the forbidden time to pass.

Ishraq consists of 2 rak'ahs and is a prayer of gratitude and spiritual brightness.

The Prophet (peace be upon him) said:

*"Whoever prays Fajr in congregation, then sits remembering Allah until the sun rises, then prays two rak'ahs — it will be as if he performed Hajj and 'Umrah."*

(Tirmidhi)

This prayer is a doorway to light, beginning your day with divine pleasure.

#### III. Chasht (Duha / Forenoon Prayer)

Timing: Begins about 20 minutes after Ishraq and ends just before Dhuhr. It's best prayed mid-morning when the sun is high and bright.

Pray 2, 4, 6, or even 8 rak'ahs — depending on your ability and longing.

The Prophet (peace be upon him) said:

*"In the morning, every joint in your body owes a charity. Two rak'ahs of Chasht fulfill all that."*

(Sabih Muslim)

Chasht is a prayer of ease, expansion, and barakah in your day.

#### IV. Tahajjud (Night Prayer)

Prayed after sleeping — in the last one-third of the night. Even 2 rak'ahs, prayed with sincerity, can bring you near.

In the stillness of night, when the world is quiet, the sincere rise. Their sujood glows in the darkness, and their du'aa is carried like fragrance.

*“And from part of the night, pray with it as additional worship — it may be that your Lord will raise you to a praised station.”*

*(Qur'an 17:79)*

### V. Witr (The Final Prayer of the Night)

Witr is prayed after 'Isha — 1, 3, 5, or more odd-numbered rak'ahs, ending the night beautifully.

*“Make Witr your last prayer at night.”*

*(Sabih al-Bukhari)*

It is a prayer of completion, forgiveness, and love.

### VI. Wabeen (Post-Maghrib Sunnah)

A lesser-known but spiritually rich practice — prayed after Maghrib before 'Isha.

It consists of 6 rak'ahs, in pairs. The Prophet (peace be upon him) said regarding those who pray it:

*“Whoever prays six rak'ahs after Maghrib and does not speak anything bad between them, it will equal twelve years of worship.”*

*(Tabarani)*

This is a prayer of cleansing and reward, especially for those who feel their day has passed in heedlessness and want to return to Allah with beauty.

### A Final Reflection: The Prayer of Lovers

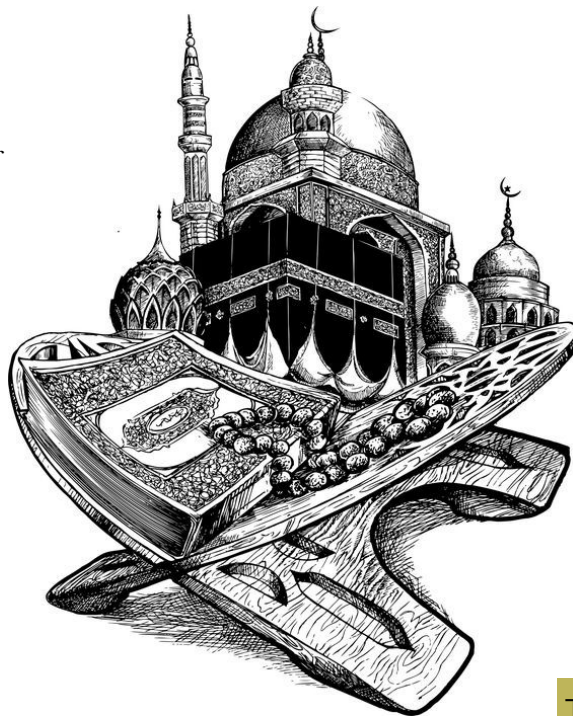
These voluntary prayers are not just rak'ahs — they are love letters. They are not required, but they are witnesses of your devotion.

The Prophet Muhammad (peace be upon him) said:

*“My servant continues to draw near to Me with voluntary deeds until I love him...”*

*(Hadith Qudsi)*

To be loved by Allah... what more could the heart desire?





## CHAPTER 3: YOUR PRAYER

### The Congregational Prayer

#### When Hearts Stand as One Before the Most Merciful

There is something deeply sacred about believers coming together — standing shoulder to shoulder, hearts aligned, feet planted, all facing One Lord.

While prayer alone is accepted, praying together is more than worship — it is a declaration of unity, a merging of souls before the Divine. It is a reflection of the ummah as one body, and a revival of the way the Prophet Muhammad (peace be upon him) prayed with his companions.

#### The Gift of Congregation

The Prophet Muhammad (peace be upon him) said:

*“Prayer in congregation is better than prayer alone by twenty-seven degrees.”*

*(Sahih al-Bukhari, Muslim)*

This reward is not in the outward form alone — it is in the intention, the harmony, and the love shared in that sacred alignment.

When a believer walks to the masjid or joins others in prayer:

- *Every step is a purification*
- *Every pause is a light*
- *Every moment in the row is a witness on the Day of Judgment*

Who Is Encouraged to Pray in Congregation  
For men, praying in congregation — especially in the

mosque — is greatly emphasized. Not only is it more rewarding, but it deepens the spirit of brotherhood and submission.

For women, it is more beautiful and spiritually rewarding to pray in the serenity of the home. The Prophet Muhammad (peace be upon him) taught that their home is their sanctuary — though if they choose to attend the masjid, they are not to be prevented.

*“Do not prevent the female servants of Allah from the mosques — but their homes are better for them.”*

There is no compulsion — only invitation. What matters most is presence and sincerity.

#### Answering the Call

When the Adhān (call to prayer) is heard, it is not just sound — it is a divine invitation whispered into the world: “Come to prayer. Come to success.”

The ones who respond with eagerness are those who know the sweetness of this meeting. They leave behind business, distraction, even rest — because they are being called to the Beloved.

#### Forming the Rows of Light

The Prophet (peace be upon him) would carefully straighten the rows, urging the believers to stand close, without gaps, as if stitched together by a thread of unity.

*“Straighten your rows, for straightening the rows is part of perfecting the prayer.”*

Shoulders should gently touch.

Feet are placed close, no wider than needed.

Lines should be even, like waves of sincerity, each heart

facing Allah together.

### The First Row — A Place of Honor

The front rows carry a special light. Those who stand in them consistently are given the reward of those closest to the Prophet (peace be upon him) on the Day of Judgment.

*“If people knew the reward for the first row, they would compete for it...”*

But let this competition be gentle — not rushed. It is a race of love, not ego.

### At Home or in the Masjid — A Congregation Begins with Two

Even two people praying together — one leading, one following — is considered a blessed congregation.

- *A husband and wife.*
- *A parent and child.*
- *Two travelers on the road.*
- *Two friends in a quiet corner of the masjid.*

All are counted among those who stood together in remembrance.

### Behind the Imam — Let the Heart Be Still

When following an Imam, remain silent during his recitation and listen attentively. Do not recite aloud or speak in between. This is not just etiquette — it is surrender.

*“When he (the Imam) recites, be silent.”*

Let the Imam's voice carry the prayer, while your heart quietly echoes, “Ameen...”

Let your stillness be your worship.

### Congregation: A Reflection of Divine Unity

Praying together is more than shared space — it is shared surrender.

#### It teaches:

- *Discipline in devotion*
- *Love for the community*
- *Obedience to one leader for the sake of unity*

In a world divided by ego and noise, the prayer lines bring the hearts of believers back into one rhythm — back into oneness.

Rumi said:

*“Don't you see? The rows of prayer are the stitching that holds the torn fabric of this world together.”*





## Following the Imam in Prayer

### Moving Together, Submitting Together, Rising Together

The Imam is not merely someone who leads with words — he leads with presence. To follow the Imam in prayer is to step into discipline, to surrender ego, and to trust the guidance of someone placed before you for the sake of Allah.

The Prophet Muhammad (peace be upon him) taught his companions to follow the Imam with gentleness and precision, neither racing ahead nor lagging behind.

*“The Imam is appointed to be followed...”*

*(Sahih al-Bukhari, Muslim)*

### How to Follow the Imam Properly

When standing behind the Imam:

- Do not begin any movement before him.
- Do not delay your movements after him.
- Do not match him exactly — follow a moment after he completes his movement.

For example:

When the Imam says “Allāhu Akbar” and goes into rukū’, wait until he has reached the bowing position — then follow.

When he rises from sujood, follow after he has fully returned to the sitting or standing position.

This delay is not hesitation — it is respect. It is the

heartbeat of submission.

### Do Not Race the Imam

The Prophet (peace be upon him) warned against rushing ahead of the Imam in prayer. Doing so shows haste, ego, and a loss of spiritual discipline.

*“Does not the one who raises his head before the Imam fear that Allah may turn his head into the head of a donkey?”*

*(Sahih al-Bukhari)*

This isn’t a literal threat — it’s a warning against spiritual deformity. Those who race the Imam are those whose hearts refuse to follow.

Let your body reflect your humility. Let your movements be soft, timely, and graceful.

### The State of the Heart Behind the Imam

Following the Imam is not just about physical alignment — it is about spiritual alignment.

- Keep your gaze lowered.
- Let your thoughts stay rooted in Allah.
- Let your rhythm match the Imam’s, like a wave behind a tide.
- The prayer becomes a dance of surrender, led by one voice, followed by many hearts.

Shaykh Abdul Qadir Jilani said:

*“He who cannot follow a guide in prayer — how will he follow the path to the Divine?”*

### In Silence, There Is Presence

When standing behind the Imam in prayer, the path is one of listening, stillness, and trust.





## CHAPTER 3: YOUR PRAYER

You are not there to lead — you are there to follow with your body, your breath, and your heart.

### **During the entire congregational prayer:**

Remain completely silent behind the Imam.

Do not recite Soorat Al-Faatihah, or any other surah — even in silent prayers (Dhuhr, 'Asr).

### **The only words said are:**

“Allāhu Akbar” — when moving into rukū', sujood, and rising from sujood.

“Rabbanā lakal-ḥamd” — when standing after rukū'.

In tashahhud — silently move your lips to recite:

The Tashahhud (testimony),

The Salawat (blessings upon the Prophet Muhammad, peace be upon him),

And a brief du'aa.

At the end, conclude with the final salām, following the Imam.

All of this is done with quiet lips, soft breath — no sound, only movement of the tongue and heart.

Your silence behind the Imam is not absence — it is surrender. It is trust. It is presence before the One who hears even the whispers of the soul.





### When the Imam Makes a Mistake

#### Gentle Correction in the Presence of the Divine

The Imam is human — and humans forget.

If the Imam makes a mistake or forgets a verse, especially in Soorat Al-Fātiḥah or any required part of the prayer, it becomes the responsibility of those praying behind him to gently guide him back.

This is not to embarrass — it is to preserve the harmony and flow of the prayer.

#### How to Correct the Imam

If the Imam forgets a verse or recites incorrectly, especially in Al-Fātiḥah or a rukn (pillar), and pauses — The follower should prompt him by reciting the correct word or phrase quietly, just enough for the Imam to hear.

If the Imam forgets a movement or does something out of order — such as forgetting to bow or rise — the follower should say:

**“SubḥānAllāh” (“Glory be to Allah”)** — with clear but calm tone.

This sacred correction is not disruption — it is part of the prayer's adab (etiquette). It is love guarding order, not criticism.

*“The one behind the Imam is not only a follower — he is a caretaker of the prayer's beauty.”*

#### Do Not Overstep

- Do not shout or raise your voice unnecessarily.
- Do not speak extra words or explain.
- Do not speak loudly during the prayer beyond what is needed to assist the Imam.
- Let your correction be like the prayer itself — sincere, minimal, and filled with reverence.



## Who Should Lead the Prayer?

### The One Who Stands Nearest to Allah in the Hearts of the People

When the rows are formed and the congregation gathers, someone must step forward — not to dominate, but to guide. This role is not about authority or fame. It is about carrying the prayer with sincerity, presence, and care.

The Prophet Muhammad (peace be upon him) taught his companions who should lead — and his guidance was simple, profound, and rooted in spiritual dignity.

### Key Qualities of the One Who Should Lead

#### 1. Knowledge of the Prayer and Its Rulings

The Imam should possess sound understanding of the rulings (fiqh) of prayer, such as:

The proper way to perform wudoo' (ablution)

The correct order of actions in each rak'ah

How to manage situations such as forgetting a verse, missing a position, or making sujood as-sahw (prostration for forgetfulness)

He should not only perform the prayer, but know how to preserve it — for himself and for those behind him.

#### 2. Proficiency in Qur'anic Recitation

The one who leads must be able to recite the Qur'an clearly and beautifully, following the basic rules of tajwid (correct pronunciation and rhythm).

This does not require mastery — but the ability to recite Al-Fātiḥah and short surahs properly, without serious error, is essential. The Imam's voice carries the prayer of the entire congregation.

#### 3. Upholding the Sunnah — Inwardly and Outwardly

The Imam should be someone who follows the way of the Prophet Muhammad (peace be upon him) both in conduct and appearance, to the best of his ability:

He wears clothing of dignity and modesty, preferably white or traditional Islamic attire if available.

He wears the 'imāmah (turban), a Sunnah of the Prophet (peace be upon him), whenever possible — not as a symbol, but out of love and reverence.

He keeps a beard in accordance with prophetic tradition, maintained with care and sincerity.

He avoids acts of show, pride, or negligence, and leads with gentleness, not superiority.

The Imam is not only followed in prayer — he is watched as a mirror of the Prophetic path.

#### 4. Good Conduct and Inner Humility

Beyond knowledge and recitation, what makes an Imam beloved is his character:

He is kind in speech, soft in tone, present in his sujood.

He shows mercy toward the elderly, the children, and the weak.

He is not harsh in judgment, nor proud in leadership.

He walks into the prayer as a servant of Allah, not as a master of people.

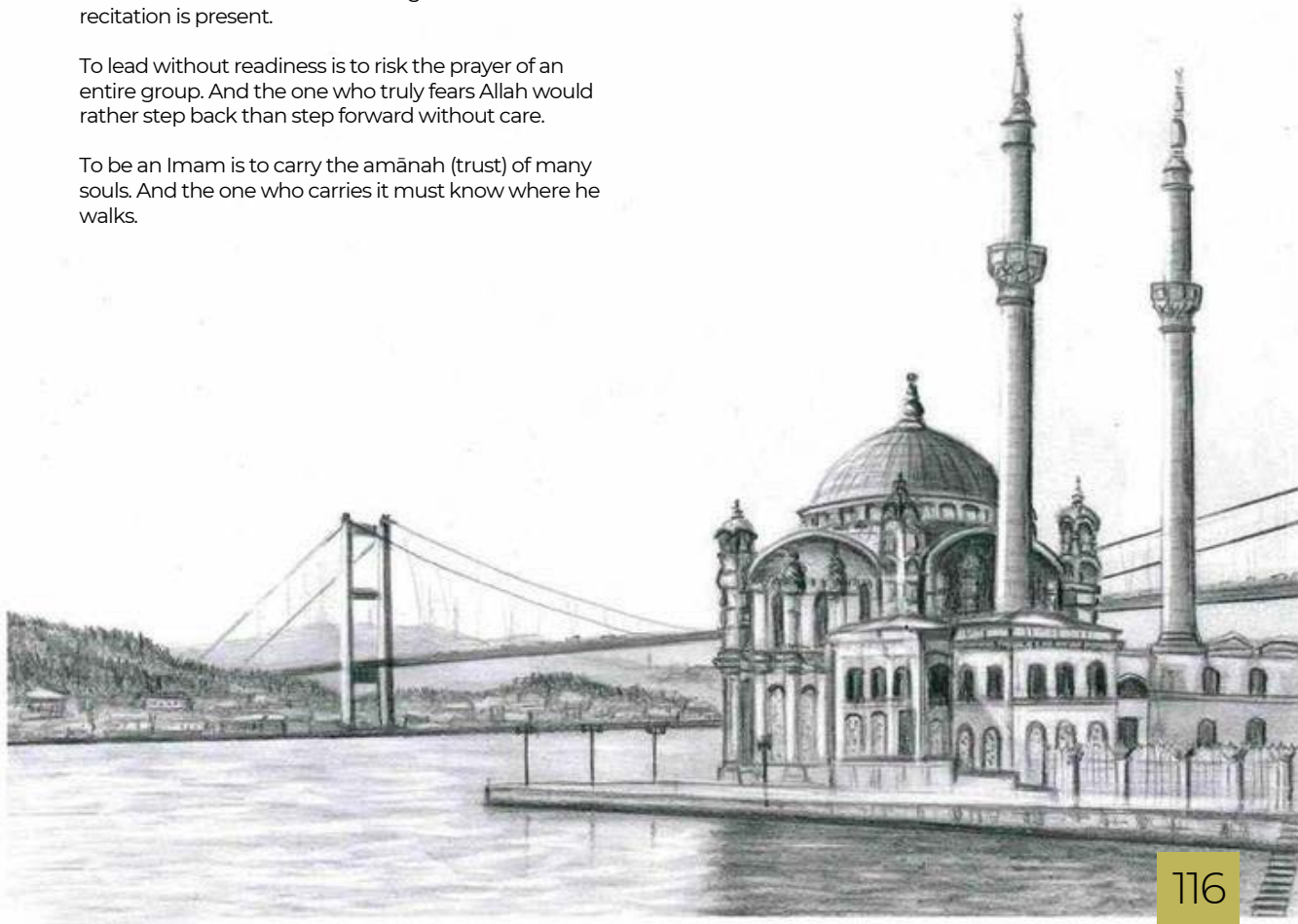
Such a man brings peace to the prayer — not tension. He leads with love, and his prayer becomes a means of healing for those behind him.

### 5. Awareness of His Responsibility

If an Imam is ignorant of rulings, persistently makes errors, or does not know how to correct a mistake, he should not take the position — especially when someone else with more knowledge and better recitation is present.

To lead without readiness is to risk the prayer of an entire group. And the one who truly fears Allah would rather step back than step forward without care.

To be an Imam is to carry the amānah (trust) of many souls. And the one who carries it must know where he walks.



### Leadership Is Not a Right — It Is a Responsibility

To lead others in prayer is not an honor to be chased — it is a trust to be carried with fear of Allah and love for His people.

The Imam is responsible for every prayer he leads.

He carries the congregation's worship.

He must not rush, not prolong excessively, and must care for the weakest among them.

The Prophet (peace be upon him) said:

*“When one of you leads the people in prayer, let him shorten it, for among them are the weak, the elderly, and those with needs.”*

*(Sahih al-Bukhari)*

#### Who Should Not Lead the Prayer

While anyone who knows how to pray properly may lead in necessity, the following should avoid stepping forward if others more suitable are present:

- One who does not know correct Qur'anic recitation.
- One who is known for openly neglecting prayers or living in disobedience.
- One who is known to rush or lack presence and humility in prayer.
- Prayer is not performance. The one who leads is the one closest in stillness, not in show.
- In Private Gatherings (Family or Small Groups)

#### In homes, gatherings, or while traveling:

The father or husband may lead the prayer.

If not present, the most knowledgeable among them — even if younger — may lead.

Two people praying together may decide mutually who leads, based on knowledge and presence.

The Imam does not have to be famous or a scholar — he only needs to be sincere, calm, and connected to Allah.

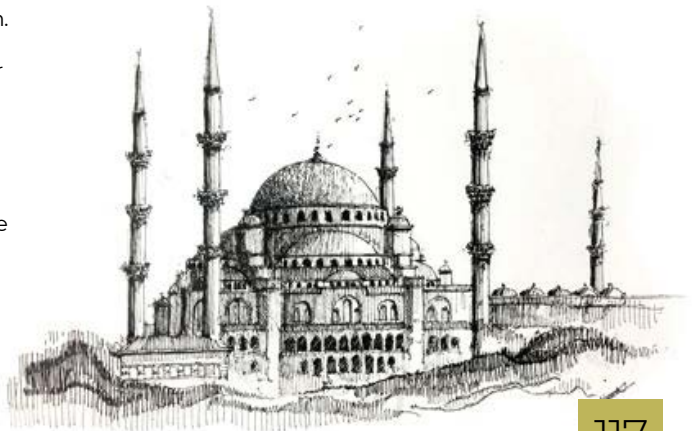
#### A Final Whisper

In this world, we often choose leaders based on charisma or appearance.

But in prayer, the true leader is the one who stands nearest to the Sunnah, who recites with purity, and who walks in with a heart already bowed before his Lord.

Rumi said:

*“The one who leads in prayer should be the one who has died to his ego — for only such a heart can carry others to the Divine.”*





## CHAPTER 3: YOUR PRAYER

### Where Does the Imam and Those He Leads in Prayer Stand?

**Forming Rows of Light in the Presence of the Divine**  
In congregational prayer, how we stand is not just physical — it reflects our spiritual etiquette, our awareness of order, and our willingness to follow the rhythm of prophetic guidance.

A congregation is not a crowd. It is a sacred arrangement — a community of souls lined up in reverence, guided by one heart standing before them.

#### Where the Imam Stands

The Imam stands slightly ahead of the congregation, centered in the first row. His position should be clearly marked so the followers can align themselves easily.

He does not stand far forward, nor level with the front row.

His position symbolizes guidance — not dominance, but service.

Just as the Prophet Muhammad (peace be upon him) would lead his companions with calm presence, the Imam today steps ahead as a servant-leader, not for prestige, but to carry the prayer with care.

#### Where the Followers Stand (Men)

The men stand in straight, tight rows behind the Imam.

Shoulders and feet are gently aligned — not too wide, not too tight.

Leave no gaps in the rows — as gaps are said to be where Shayṭān slips between hearts.

Each man faces the Qiblah, eyes lowered to the place of

sujud, hearts aligned in devotion.

The Prophet (peace be upon him) would personally inspect the rows before beginning the prayer, saying:

*“Straighten your rows, for straightening the rows is part of perfecting the prayer.”*

*(Sahih al-Bukhari)*

#### Where a Single Follower Should Stand (When Praying in a Pair)

If there are only two people praying, such as a father and son or two travelers:

The one being led should stand slightly behind and to the right of the Imam.

He should not stand level with the Imam — rather, just behind the line of the Imam’s shoulders.

This gentle step back is a mark of respect and adab (etiquette).

#### Where Women Stand in the Congregation

When men and women are both present:

Women form their own rows behind the men — even if only one woman is present.

There is no mixing or side-by-side standing.

A barrier is not required, but distance and modesty must be observed.

The prayer is not just about form — it is about preserving the dignity of every soul in the line.



### Where Children Stand

In the sacred order of prayer, every soul has its place — from the elder whose beard is white with years of remembrance, to the child just beginning to walk the path of salah.

While the presence of children in the mosque is a blessing, their position in the prayer line must follow the adab (etiquette) of prayer to preserve both the order and tranquility of the congregation.

#### Boys and Girls in Congregation:

Children are not placed in the rows of adult men.

Boys and girls who are not yet mature and cannot maintain the dignity of the prayer should stand behind the women's rows, or be guided to a separate line at the very back.

#### This is to:

- Avoid distraction in the men's rows.
- Preserve the discipline and flow of the prayer.
- Allow children to learn by observing, not by disrupting.

This guidance is especially upheld when children are still young, restless, or unaware of the seriousness of the prayer.

#### Teaching Without Shaming

Children are not burdens in the house of Allah. They are seeds of the future. But they must be nurtured with wisdom, boundaries, and love.

Let them watch.

Let them be nearby.

But let the rows remain clean, straight, and focused, as the Prophet Muhammad (peace be upon him) taught.

*“Teach your children to pray at seven. . .”*

*(Hadith)*

But also teach them where to stand — and how to stand — with hearts still, eyes lowered, and hands folded in awe.

#### When the Rows Are Not Full

Always complete the first row before beginning the second.

Do not begin a new row alone — stand in existing rows and wait for others to fill the gaps.

If someone must stand alone, it is preferred to join the existing row, even if it means stepping forward or calling someone back.

Unity in the row reflects unity in the Ummah.

#### A Congregation of Beauty and Order

Prayer is not chaos — it is cosmos.

- Every soul in its place.
- Every foot facing the Qiblah.
- Every heart returning to the One.

Shaykh Abdul Qadir Jilani said:

*“Let your body align in the rows of worship, and your soul will align with the angels.”*

#### The masjid is not just a building.

It is where the heavens are mirrored on earth.



# CHAPTER 3: YOUR PRAYER

## How to Make up for Missed Prayer Units (Rak'āt)?

Completing the Prayer with Presence and Accuracy  
If you arrive late to a congregational prayer and miss one or more rak'āt (units), you are considered a Muqtadi (follower) who caught the jama'ah (congregation) but not the full prayer.

After the Imam ends the prayer with salām, you must rise and complete your missed rak'āt calmly, following the same order as if you were praying alone.

The Prophet Muhammad (peace be upon him) said:

*“When you come to prayer, do not rush. Join calmly in whatever you find, and complete what you missed.”*  
*(Sahih al-Bukhari, Muslim)*

Understanding What Counts as a Caught Rak'ah  
You are considered to have caught a rak'ah if you joined the prayer while the Imam is still in rukū' (bowing) and you bow with him.

If you joined after the rukū' has finished — you have missed that rak'ah and must make it up after the Imam finishes.

### How to Complete Missed Rak'āt (Examples)

Let's say the prayer is 4 rak'āt (e.g., Dhuhr) and you joined:

**Example 1:** You joined in the 2nd rak'ah  
You will pray 2 rak'āt with the Imam.

After the Imam gives salām, you rise and pray 2 more rak'āt alone.

The first of these is your 3rd rak'ah → No surah after Fātiḥah.

The second is your 4th rak'ah → No surah after Fātiḥah.

**Example 2:** You joined in the last rak'ah (4th rak'ah)  
You pray 1 rak'ah with the Imam.

After salām, you get up and pray 3 rak'āt:

Your 2nd rak'ah (recite Al-Fātiḥah + another surah)

Your 3rd rak'ah (Fātiḥah only)

Your 4th rak'ah (Fātiḥah only)

You follow the order of your own prayer, not the Imam's.

### General Tips:

Do not rush. Rise calmly after the Imam ends.

Continue as if you are praying your own prayer — from where you joined.

Sit for Tashahhud at the appropriate rak'ah count in your completion.

You do not repeat the Takbeer al-Ihram again — only complete what you missed.

### Summary Chart

Joined in Imam's Rak'ah	What You Pray with Imam	What You Make Up Alone
1st rak'ah	Full prayer	0 rak'ah
2nd rak'ah	3 rak'āt	1 rak'ah
3rd rak'ah	2 rak'āt	2 rak'āt
4th rak'ah	1 rak'ah	3 rak'āt



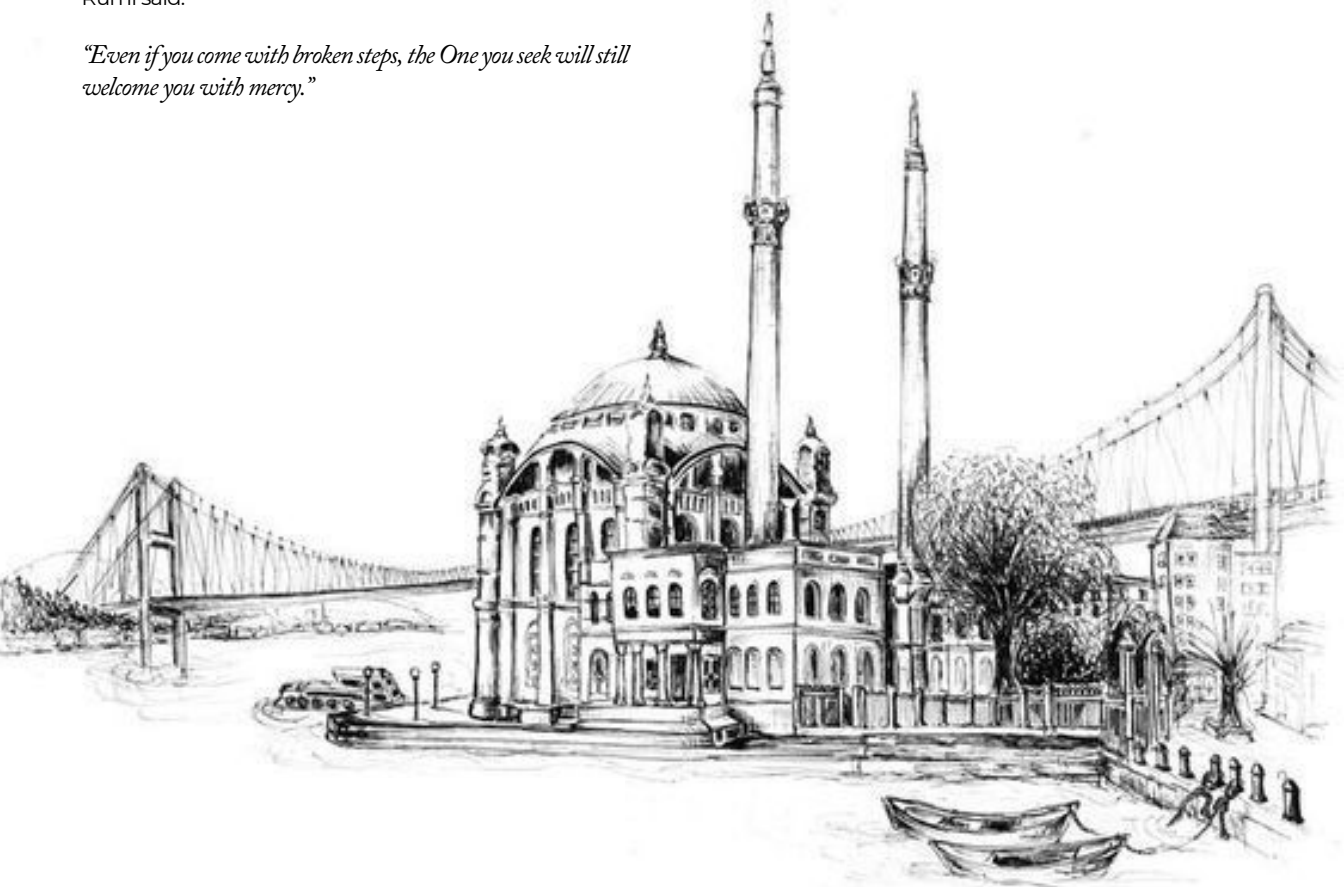
## CHAPTER 3: YOUR PRAYER

### A Final Note:

Making up what you missed is not just about fulfilling an obligation — it's about completing a moment of sacred meeting with Allah. Do it with stillness, focus, and gratitude that you arrived — even if late.

Rumi said:

*“Even if you come with broken steps, the One you seek will still welcome you with mercy.”*



## The Call to Prayer: Adhān and Iqāmah

### The Voice That Awakens the Heart to Allah

Before every prayer, Allah gives us a gift — a call that echoes through the heavens and the earth.

The Adhān is not merely a sound. It is an invitation — a reminder that success lies not in the world, but in answering the call of your Creator.

The Prophet Muhammad (peace be upon him) said:

*"When the call to prayer is made, Shayṭān flees..."*  
(Ṣaḥīḥ al-Bukhārī, Muslim)

It is a moment when mercy descends, and souls are summoned lovingly toward the Beloved.

### 1. The Adhān (The Full Call to Prayer)

The Adhān is recited before the start of every congregational prayer.

Here is the Adhān line-by-line:

1. اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
**Allāhu Akbar, Allāhu Akbar**  
Allah is the Greatest, Allah is the Greatest

2. اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
**Allāhu Akbar, Allāhu Akbar**  
Allah is the Greatest, Allah is the Greatest

3. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
**Ash-hadu an lā ilāha illā Allāh**  
I bear witness that there is no god but Allah

4. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
**Ash-hadu an lā ilāha illā Allāh**  
I bear witness that there is no god but Allah

5. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
**Ash-hadu anna Muḥammadan Rasūlullāh**  
I bear witness that Muhammad is the Messenger of Allah

6. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
**Ash-hadu anna Muḥammadan Rasūlullāh**  
I bear witness that Muhammad is the Messenger of Allah

7. حَيَّ عَلَى الصَّلَاةِ  
**Ḥayya ‘alaṣ-ṣalāh**  
Come to prayer

8. حَيَّ عَلَى الصَّلَاةِ  
**Ḥayya ‘alaṣ-ṣalāh**  
Come to prayer

## CHAPTER 3: YOUR PRAYER

9.

حَيِّ عَلَى الْفَلَاحِ

**Ḥayya ‘alā l-falāḥ**

Come to success

10.

حَيِّ عَلَى الْفَلَاحِ

**Ḥayya ‘alā l-falāḥ**

Come to success

11.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

**Allāhu Akbar, Allāhu Akbar**

Allah is the Greatest, Allah is the Greatest

12.

لَا إِلَهَ إِلَّا اللَّهُ

**Lā ilāha illā Allāh**

There is no god but Allah

### Special Addition for Fajr Prayer:

At Fajr time, after "Ḥayya ‘alā l-falāḥ", the caller also says:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

**As-ṣalātu khayrun mina n-nawm**

Prayer is better than sleep

(Said twice.)

### 2. The Iqāmah (The Second Call Before Starting Prayer)

The Iqāmah is the call made immediately before the prayer starts — shorter and faster than the Adhān.

It reminds the worshipers: "Stand now for the real meeting with Allah."

#### Iqāmah Words:

Same lines as Adhān, but after "Ḥayya ‘alā l-falāḥ", you add:

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

**Qad qāmatīṣ-ṣalāh, qad qāmatīṣ-ṣalāh**

The prayer is ready to begin, the prayer is ready to begin

#### Then complete with:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

**Allāhu Akbar, Allāhu Akbar**

Allah is the Greatest, Allah is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

**Lā ilāha illā Allāh**

There is no god but Allah



## CHAPTER 3: YOUR PRAYER

### Humility and Attentiveness in Prayer

#### Virtues of Observing Khushoo' and Means of Achieving It

##### Prayer (Ṣalāh) is the ascent of the believer.

It is not just the movement of limbs — it is the lifting of the soul into the Divine Presence.

But the prayer that ascends is the one that carries khushoo' — humility, attentiveness, stillness of heart.

##### Without khushoo', prayer becomes hollow.

With khushoo', every bow and prostration becomes a gateway to nearness with Allah.

Allah says in the Qur'an:

*"Successful indeed are the believers — those who humble themselves in their prayer."*

*(Surah Al-Mu'minoon 23:1–2)*

Thus, the soul of prayer is humility before Allah and attentiveness of the heart.

#### Virtues of Observing Khushoo' in Prayer

##### Guaranteed Success:

Allah promises ultimate success to those who pray with khushoo'.

##### Protection from Evil:

Khushoo'-filled prayer shields the soul from sins and darkness.

#### Light on the Day of Judgment:

Those who guarded their khushoo' will have light on the Day when faces will be bright with joy.

#### Closeness to Allah:

The closest a servant is to Allah is when he is in sujood — but only if the heart is bowed with the body.

#### Means of Observing Khushoo' in Prayer

##### 1. Prepare Your Heart Before You Pray

Make wudoo' (ablution) with calmness and presence, not hurriedly or carelessly.

Clear your heart from worldly worries, letting go of all distractions.

Remind yourself deeply:

*"I am about to stand before the King of Kings, the Lord of the heavens and the earth."*

Focus your heart inward and imagine every heartbeat whispering: "Allah... Allah... Allah..."

Let your own soul echo His remembrance before your tongue does.

##### 2. Understand What You Are Saying

Know the meaning of Al-Fātiḥah, rukū', sujood, and tashahhud.

Even if you do not yet understand every Arabic word, feel its weight in your chest.

Let every recitation be a dialogue with your Lord, not just words.





## CHAPTER 3: YOUR PRAYER

### 3. Pray As If It Is Your Last

The Prophet Muhammad (peace be upon him) advised:

*"Pray as if you are saying farewell (to this world)."*

*(Hadith – Ibn Majah)*

Imagine:

This may be your last bow, your last sujood, your last whisper of "Allāhu Akbar".

Would you rush through it?

Or would you pour your entire being into it?

### 4. Consider You Are Standing Before Allah

Move through the prayer slowly, with reverence and dignity.

In every bow, every sujood, pause and feel:

*"I am standing before Allah."*

*"He sees me. He hears my whispers. He knows my trembling heart."*

Give each position its full right — especially in bowing (rukū') and in prostration (sujood).

Khushoo' grows in the pauses, not in the rush.

Hurry is the language of the dunya (world).

Stillness is the language of the heart.

### 5. Lower Your Gaze and Focus on the Place of Sujood

Keep your eyes fixed softly on the ground where your forehead will touch.

Let your gaze stay humble, disconnected from all distractions.

Let your eyes guide your heart downward — into the sujood where true freedom lies.

### 6. Beautify Yourself — Internally and Externally

Wear clean, dignified clothes — as you would when meeting a beloved King.

- But more importantly:
- Wear the garments of humility,
- The perfume of repentance,
- The crown of hope in Allah's mercy.

Imam Ghazali wrote:

*"Purify your heart before entering the prayer, for the gaze of Allah does not fall on clothes or bodies, but on hearts."*

#### Extra Whisper for the Heart

**Before beginning your prayer, softly tell your heart:**

*"O Heart, leave the world behind. Now you stand before the One Who never leaves you."*

And then let your prayer flow — not just from your tongue, but from the secret depths of your being.

#### Reflection

Prayer without khushoo' is like a body without a soul.

Prayer with khushoo' is like a soul soaring into Light.

#### Focus your heart.

Feel every heartbeat breathing: "Allah... Allah... Allah..."

And the prayer will no longer be a duty — it will be a meeting of lovers.

# The Recommended Acts of the Prayer

## The Friday Prayer (Salaat-ul-Jumu'ah)

The Weekly Gathering of Light and Mercy

Friday is not just another day. It is the best day of the week — a day chosen by Allah for gathering, mercy, and remembrance.

The Prophet Muhammad (peace be upon him) said:

*"The best day the sun rises upon is Friday. On it, Adam was created, on it he was admitted into Paradise, and on it he was expelled from it. And the Hour will not occur except on Friday."*

(*Sabih Muslim*)

Salaat-ul-Jumu'ah is not simply a prayer — it is a gift, a weekly renewal of the soul.

## Virtues of Friday

It is a day of celebration for believers — a day greater than Eid in its weekly rhythm.

Angels stand at the doors of the mosques on Friday, recording the names of those who arrive early.

A moment (Sa'ah) exists on Friday when any du'ā (supplication) made is accepted — a moment hidden, but precious.

The Prophet Muhammad (peace be upon him) said:

*"There is an hour on Friday during which no Muslim stands and prays, asking Allah for something, but Allah will grant it to him."*

(*Sabih al-Bukhari and Muslim*)

Thus, Friday is a river of mercy — and the smart soul is the one who drinks deeply from it.

## Who Must Perform the Friday Prayer?

Salaat-ul-Jumu'ah is obligatory upon:

- Adult Muslim men
- Who are free (not enslaved)
- Resident (not travelers)
- Healthy (not seriously ill)

Women, travelers, children, and the seriously ill are excused — though they can attend if they wish, and their prayer is a blessing.

For women, it is better and more rewarding to pray at home, but if they choose to attend the mosque, they must be welcomed with dignity and respect.

## The Manner and Rulings of Friday Prayer

### 1. Arrival and Preparation

- Perform ghusl (ritual bath) on Friday if possible.
- Wear your cleanest and best clothes.
- Apply perfume (for men).
- Arrive early — the earlier you arrive, the more reward you receive.

The Prophet (peace be upon him) said:

*"Whoever purifies himself on Friday, puts on his best clothes, and goes early, then listens attentively to the sermon without talking, for him every step will be rewarded like the fasting and prayer of one full year."*

(*Suman Ibn Majah*)

## 2. Listening to the Khutbah (Sermon)

As soon as the Imam begins the Khutbah, you must be completely silent.

No talking, no fiddling, no distractions — even telling someone else to be quiet is discouraged.

Listening to the Khutbah is part of the prayer itself. It is a time to open your heart to divine reminders.

## 3. Structure of the Friday Prayer

The Imam gives two khutbahs (sermons), separated by a short sitting.

After the khutbahs, two rak'ahs of prayer are performed in congregation.

Simple, but immense in reward.

### Those Who Are Exempt from Friday Prayer

**Women** — but they may attend if they wish.

**Travelers** — their obligation remains Dhuhr prayer instead.

**The seriously ill** — their prayer at home is accepted.

Those caring for the sick or vulnerable, when absence is necessary.

Islam is a religion of mercy, not hardship.

### The Spirit of Friday

Friday is a day to:

- Forgive and seek forgiveness
- Reconnect with the Qur'an
- Pray for yourself and for others

Send abundant salawat (blessings) upon the Prophet Muhammad (peace be upon him)

The Prophet (peace be upon him) said:

*"Increase your prayers upon me on Friday, for your prayers are presented to me."*

(Sunan Abi Darwood)

### Final Reflection

The world may chase business and distractions on Fridays. But the believer smiles and answers the call:

*"Leave trade, leave noise — and rush to the remembrance of Allah."*

In the sacred moments of Salaat-ul-Jumu'ah,

- you are not standing in a mosque alone —
- you are standing with the angels,
- you are standing in light,
- you are standing in the mercy of your Lord.

Rumi said:

*"When Friday arrives, the fragrance of Paradise rides upon the winds. Breathe it deeply with the heart."*

## The Traveler's Prayer and the Prayer of the Sick

### Allah's Mercy Flows Even When We Are Weak or Far Away

Allah, the Most Merciful, knows that His servants cannot always pray under perfect conditions.

Sometimes a servant is traveling far from home. Sometimes he is weakened by illness or hardship. Yet, Allah still calls His servant with love — and makes prayer easy, merciful, and within reach.

### The Traveler's Prayer (Salaat of the Musafir)

When a believer travels, Islam makes it easier for him to fulfill his prayers.

#### Who is Considered a Traveler?

A person who intends to travel approximately 80 kilometers (about 48 miles) or more away from his home.

The journey must be for a permissible purpose (not for sin or wrongdoing).

Once he leaves the boundary of his city or village, he is treated as a traveler.

#### How Does the Traveler Pray?

The four-rak'ah prayers (Dhuhr, Asr, and Isha) are shortened to two rak'ahs.

Fajr and Maghrib are prayed as normal (Fajr 2 rak'ahs, Maghrib 3 rak'ahs).

#### Example:

Instead of praying Dhuhr 4 rak'ahs, the traveler prays only 2 rak'ahs.

This shortening (qasr) is a sunnah and a mercy, not a hardship.

### How Long Can the Traveler Shorten His Prayer?

As long as he is on the journey, or staying somewhere for less than 15 days.

If he intends to stay 15 days or more in a place, he resumes praying full prayers.

### Can the Traveler Combine Prayers?

Yes — if needed.

Dhuhr and Asr can be combined at Dhuhr time or Asr time.

Maghrib and Isha can be combined at Maghrib time or Isha time.

### This is allowed when:

- Traveling with difficulty
- Facing weather hardships
- Needing ease during journey

### The Prayer of the Sick (Salaat of the Marid)

Allah's mercy is even greater when His servant is sick and weak.

### Islam teaches:

“Pray standing; if you cannot, then sitting; and if you cannot, then lying on your side.”  
(Hadith – Sahih al-Bukhari)

No one is left behind from the sweetness of prayer.



## CHAPTER 3: YOUR PRAYER

### How the Sick Person Should Pray

If able, pray standing — even if with difficulty.

If unable to stand, then pray sitting — facing the Qiblah.

If unable to sit, then pray lying on the right side, facing the Qiblah.

If unable to move, then pray with eyes or intention only — Allah sees the heart.

### Shortening Movements for the Sick

Bow (rukū') by bending slightly forward.

Prostrate (sujood) by lowering more deeply than the bow — even if slightly.

If unable to bow or prostrate, just indicate them with head or eyes.

Allah does not burden any soul beyond what it can bear.

**Remember:** Prayer is Never Excused Completely  
No matter how sick or weak — even if unconscious — prayer remains.

If missed due to unconsciousness or anesthesia, make it up once awake and able.

Imam Ghazali wrote:

*"Even when the body is tied by illness, the soul flies toward Allah in prayer."*

Thus, the believer never loses the rope connecting him to Allah, even in weakness.

### Final Reflection

Whether you travel far across lands,  
or whether you lie weak upon a bed,  
Allah's mercy descends wherever you are.

The Prophet Muhammad (peace be upon him) said:

*"The whole earth has been made a place of prayer for me and a means of purification."*

(*Sahih al-Bukhari*)

In the palace or the desert,  
in the hospital or on the mountaintop,  
Allah is close — closer than the veins within you.

Prayer remains the breath of the soul,  
the ladder to the sky,  
and the whisper of a heart that refuses to forget its Beloved.



## Fasting Ramadan

### A Season of Mercy, Light, and Nearness to Allah

Fasting is not just about leaving food and drink. It is about returning the heart to Allah — about softening the soul and awakening the spirit. In Ramadan, Allah invites you to walk a path of patience, gratitude, and love.

Allah says in the Qur'an:

*"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may attain taqwa (God-consciousness)."*

(Surah Al-Baqarah 2:183)

Fasting trains the heart to hear the call of Allah more clearly. It teaches the soul that true nourishment is not in food, but in remembrance.

Allah says:

*"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)."*

(Surah Al-Baqarah 2:185)

In Ramadan:

- The doors of Paradise are opened,
- The doors of Hellfire are closed,
- And the call to repentance echoes in every soul.

Every fast, every prayer, every whisper of dua — is a seed planted in the gardens of the unseen.

### The Three Ashras of Ramadan - Mercy, Forgiveness, and Freedom

The month of Ramadan is divided into three beautiful

parts, each carrying its own spiritual treasure:

#### First Ashra (First 10 Days): Mercy

The first ten days are days of Rahmah — Divine Mercy.

The believer begs for Allah's mercy to cover his weaknesses and mistakes.

#### Dua for the First Ashra:

اللَّهُمَّ ارْحَمْنِي

Allāhumma irḥamnī

O Allah, have mercy on me.

#### Second Ashra (Middle 10 Days): Forgiveness

The next ten days are days of Maghfirah — Divine Forgiveness.

The heart cries out not only for mercy, but for all past sins to be washed away.

Dua for the Second Ashra:

اللَّهُمَّ اغْفِرْ لِي

Allāhumma aghfir lī

O Allah, forgive me.

#### Third Ashra (Last 10 Days): Freedom from Hellfire

The last ten days are the most precious — days of 'Itq min an-Nar, freedom from the Fire.

The believer stands before Allah, begging not only for forgiveness, but for everlasting safety.



## Dua for the Third Ashra:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

**Allāhumma ajirnī mina n-nār**

**O Allah, save me from the Fire.**

## Definition of Fasting

Fasting (Ṣawm) is an act of worship where a believer:

- Abstains outwardly from eating, drinking, and marital relations,
- From the true dawn (Fajr) until sunset (Maghrib),
- With the sincere intention of seeking the pleasure of Allah alone.
- But true fasting is not only the fasting of the stomach.
- Real fasting also means:
- Guarding the tongue from lying, backbiting, and useless talk,
- Lowering the gaze from forbidden sights,
- Protecting the ears from hearing what displeases Allah,
- Keeping the hands and feet away from sin,
- Purifying the heart from hatred, envy, arrogance, and heedlessness.

The Prophet Muhammad (peace be upon him) said:

*"Fasting is a shield. So when any one of you is fasting, he should not utter foul words nor raise his voice in anger. And if*

*someone insults him or fights him, let him say: 'I am fasting.'*"

*(Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim)*

Thus, fasting is not only about leaving food and drink. It is about leaving every action that distances the heart from Allah.

## It is a training of:

- The body to obey,
- The tongue to speak truth,
- The soul to find patience,
- And the heart to remember its true home — Allah.

Fasting is a hidden worship —seen not by people, but by Allah, written not by the hand of man, but by the Light of the unseen.

## The Wisdom Behind Fasting

- Fasting is a purification
- It restrains the nafs (ego).
- It softens the heart.
- It sharpens the soul's yearning for Allah.
- Hunger and thirst in Ramadan teach:
- Patience against temptation
- Gratitude for daily blessings
- Compassion for the poor and hungry
- Freedom from the chains of worldly attachment

Imam Ghazali wrote:

*"Through hunger, the heart finds light. Through restraint, the*

*soul finds wings."*

In fasting, the body empties — but the spirit fills.

## **Virtues of Fasting - A Reward Beyond Measure:**

Allah says in a Hadith Qudsi:

*"Fasting is Mine, and I shall reward it Myself."*

*(Sahih al-Bukhari)*

## **A Special Gate in Paradise:**

Those who fast will enter through a gate called Ar-Rayyan, beyond which no one else may pass.

## **Dua is Accepted:**

The dua of a fasting person is never rejected until he breaks his fast.

## **Two Joys:**

The joy of iftar after a day of patience.

And the greater joy of meeting Allah, for whom he endured hunger.

Shaykh Abdul Qadir Jilani said:

*"The fasting one empties his stomach, but fills his heart with light."*

Reflection:

Fasting is not about hunger or hardship.  
It is about awakening.  
It is about teaching the heart to say:

*"O Allah, You are enough for me."*

Even when the body feels weak, the soul grows strong.  
Even when the tongue is dry, the spirit overflows with remembrance.

Rumi said:

*"With fasting, close your mouth to food — and open it to the taste of the Beloved."*

## **Sahur (Pre-Dawn Meal) - A Blessed Sunnah**

Sahur is the early morning meal before Fajr prayer — and it carries immense blessing.

The Prophet Muhammad (peace be upon him) said:

*"Take sahur, for indeed there is a blessing (barakah) in it."*

*(Sahih al-Bukhari, Sahih Muslim)*

Even a sip of water with the intention of Sahur brings barakah to the day's fast.

It reminds the believer:

Before the hunger of the day begins, the mercy of Allah touches the heart.

## **Iftar (Breaking the Fast) - A Time of Mercy and Joy**

Iftar is a moment of spiritual joy — when the fasting person breaks his fast at sunset.

The Prophet (peace be upon him) taught:

*"The fasting person has a dua that is not rejected at the time of breaking fast."*

*(Sunan Ibn Majah)*

## **Dua Before Breaking Fast:**

اللَّهُمَّ لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ  
تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

**Allāhumma laka şumtu wa bika āmantu wa  
'alayka tawakkaltu wa 'alā rizqika aftaru**

**O Allah, for You I have fasted, in You I have believed, upon You I have relied, and with Your provision I break my fast.**

## The Qur'an and Ramadan

### The Month of Revelation and Light

Ramadan is deeply tied to the Qur'an — because it was in this sacred month that the first verses descended upon the Prophet Muhammad (peace be upon him) in the cave of Hira.

Allah says:

*"Indeed, We sent it (the Qur'an) down during the Night of Decree."*

*(Surah Al-Qadr 97:1)*

Reading, reflecting, and acting upon the Qur'an during Ramadan revives the heart like rain revives dead earth.

The Prophet (peace be upon him) would review the entire Qur'an with Angel Jibreel (Gabriel) every Ramadan.

Thus, Ramadan is a month not just of fasting — but of Quranic renewal.

### Taraweeh Prayer - Standing in the Night of Ramadan

Taraweeh are special voluntary prayers prayed during the blessed nights of Ramadan.

They are offered after Isha prayer, as a way to stand before Allah in gratitude and humility.

The Prophet Muhammad (peace be upon him) said:

*"Whoever stands in prayer during Ramadan with faith and seeking reward, his past sins will be forgiven."*

*(Sahih al-Bukhari, Sahih Muslim)*

### Taraweeh is a time to:

Listen to the Qur'an,

Feel the sweetness of submission,

And let the heart be washed by the mercy of Allah.

### How Many Rak'ahs are Prayed in Taraweeh?

Throughout Islamic history, the tradition of praying 20 rak'ahs of Taraweeh became widely practiced among the majority of the Muslim world.

During the time of Caliph Umar ibn Al-Khattab (may Allah be pleased with him), he gathered the people to pray 20 rak'ahs together in congregation.

This number has been embraced by scholars, mosques, and communities for centuries.

The Taraweeh prayer is prayed:

Two rak'ahs at a time,

With brief resting pauses after every four rak'ahs (called "taraweeh" — resting moments).

### Things Which Break the Fast

Protecting the Sacred Trust of Your Fast  
Fasting is a sacred trust between you and Allah. Just as a fragile vessel can be cracked by a careless hand, so too can a fast be broken if the soul is not careful.

Allah loves when a servant guards his fast — both outwardly and inwardly.

Here are the main things that break the fast:



## CHAPTER 4: YOUR FAST

### 1. Eating and Drinking Intentionally

If a person eats or drinks anything on purpose after Fajr and before Maghrib, the fast is broken.

Whether it is:

A small bite,

A drop of water,

A sip of coffee — it breaks the fast if done knowingly.

The Prophet Muhammad (peace be upon him) said:  
*"Leave food and drink for My sake."*

*(Hadith Qudsi — Sahih al-Bukhari)*

#### Note:

If a person forgets, and eats or drinks out of forgetfulness, the fast is still valid. It is a gift from Allah.

### 2. Anything That Is Like Eating or Drinking

Taking things that nourish the body by other means (like injections for nutrition) also breaks the fast.

Non-nutritional injections (like for medicine only) do not break the fast.

The fast is about preventing nourishment by any method.

### 3. Sexual Intercourse During the Day of Ramadan

Intentionally engaging in sexual intercourse during fasting breaks the fast and is a major sin.

It requires not only making up the fast (qadaa') but also a serious expiation (kaffara) —

Freeing a slave,

Or fasting 60 consecutive days,

Or feeding 60 poor people.

The fast is a shield — protect it fiercely with patience.

### 4. Deliberate Seminal Emission

If a person deliberately causes ejaculation (by touching or looking intentionally) while fasting, the fast is broken.

However, natural emissions during sleep (like wet dreams) do not break the fast.

#### Note:

Control of desires is part of the beauty of fasting.

### 5. Deliberate Vomiting

Forcing oneself to vomit intentionally breaks the fast.

If vomiting happens naturally, without control, the fast remains valid.

The Prophet Muhammad (peace be upon him) said:

*"Whoever is overcome by vomiting does not have to make up the fast. But whoever vomits intentionally must make it up."*

*(Sunan Abu Darwood)*

### 6. Beginning of Menstruation or Post-Natal Bleeding

If a woman begins her monthly cycle or post-childbirth bleeding during the fasting hours, her fast is invalidated.

She must make up those missed days after Ramadan.

#### Reminder:

This is not a punishment — it is Allah's mercy and



## CHAPTER 4: YOUR FAST

natural law.

### Reflection

The fast is not only broken by what enters the mouth

—  
but also by what enters the heart.

**Lying, backbiting, anger, and arrogance do not break the fast legally,**

but they strip away its reward, leaving the body hungry and the soul empty.

Shaykh Abdul Qadir Jilani said:

*"Protect the fast with truthfulness, guard it with sincerity, and water it with remembrance of Allah — and you will harvest the gardens of mercy."*

### Those Who Are Exempt from Fasting - A Mercy for Those with Difficulty

Allah is the Most Merciful. He knows His servants — their strengths and their weaknesses.

Fasting is a beautiful obligation, but for some, Allah has given ease and permission not to fast under special circumstances.

These are the ones exempt from fasting during Ramadan:

#### 1. The Sick

If someone is sick and fasting would:

Worsen their illness,

Delay their healing,

Or cause serious harm,

then they are allowed to break the fast.  
They must make up the missed days when they recover.

Allah says:

*"Whoever is ill or on a journey, then an equal number of days (should be made up) later."*

*(Surah Al-Baqarah 2:185)*

### Mercy Note:

Islam values health and life. Worship is meant to uplift, not to harm.

### 2. Those Who Cannot Fast at All (Permanent Illness or Old Age)

If a person is permanently sick or very elderly and cannot fast:

They are not required to fast.

Instead, they must give fidya — feeding one poor person for each day missed.

This keeps the spirit of giving alive, even when the body is too weak to fast.

### 3. The Traveler

Someone who is traveling a long distance (about 80 km / 48 miles or more) may:

Break the fast if needed,

And make up the missed days after returning home.

### Note:

Travel must involve real hardship or difficulty for the permission to be more deserving.



### 4. Women During Menstruation or Post-Natal Bleeding

A woman must not fast during her menstruation or after childbirth (nifas). She should make up the missed fasts after Ramadan.

#### Reminder:

This is not a punishment, but Allah's wisdom in caring for women's health and strength.

### 5. Pregnant and Nursing Women If fasting would:

Harm the mother,

Harm the baby,

Or cause serious weakness,

then a pregnant or breastfeeding woman may break her fast. She will need to make up the missed days later.

Allah's mercy covers the mother and the child together.

#### A Final Reflection

Allah does not burden a soul beyond what it can bear. When He gives permission to delay fasting or give fidya, it is not a loss — it is an invitation to mercy.

Rumi said:

*"When you cannot walk toward Him, crawl. When you cannot crawl, be still, and He will come to you with His mercy."*

The love of Allah reaches the sick, the traveler, the mother, the weak — just as surely as it reaches the one who fasts from dawn to dusk.





### The Islamic Ruling Regarding Those Who Deliberately Break the Fast

#### The Seriousness of Breaking a Sacred Covenant

The fast of Ramadan is not just abstaining from food and drink — it is a sacred trust between the servant and the Lord of Mercy.

To deliberately break the fast without a valid reason is not a small matter — it is a betrayal of that trust, and a great loss of a gift that Allah opened for the heart.

#### If Someone Deliberately Eats, Drinks, or Engages in Marital Relations During the Fast

The fast is immediately broken.

It is counted as a serious sin — because it is the deliberate breaking of an obligation.

#### The person must:

Repent sincerely to Allah, with tears of regret and hope for forgiveness.

Make up (qadaa') that day's fast after Ramadan.

The Prophet Muhammad (peace be upon him) said:

*"Whoever breaks his fast during Ramadan without a valid excuse or illness, even if he were to fast the rest of his life, it would not make up for it."*

(Sunan Abu Dawood)

#### Note:

This Hadith shows the weight of the trust — but also

the doors of repentance that remain wide open.

**\*\*If Someone Breaks the Fast Through Sexual Relations  
The fast is broken\*\***

#### The person must:

- Repent with a broken heart before Allah.
- Make up (qadaa') that day's fast.
- Perform a serious expiation (kaffarah):
- Freeing a slave (no longer applicable today),
- If unable, fasting for 60 consecutive days,
- If unable, feeding 60 poor people.

This shows how deeply sacred the fast is — tied to the remembrance of Allah, not bodily desire.

#### What If Someone Breaks the Fast by Mistake or Forgetfulness?

If someone eats, drinks, or commits an act unknowingly (out of forgetfulness), the fast is still valid, and there is no sin.

The Prophet Muhammad (peace be upon him) said:

*"If someone forgets and eats or drinks while he is fasting, let him complete his fast. It was Allah who fed him and gave him drink."*

(Sahih al-Bukhari, Sahih Muslim)

Allah's mercy covers the one who forgets — and still lifts him back into the beauty of fasting.

### Reflection

Deliberately breaking the fast is a wound to the soul — but repentance heals all wounds.

Return to Allah with sincerity.

Make up what was lost.

And resolve to honor the fast with love and awe.

Shaykh Abdul Qadir Jilani said:

*"A crack in the vessel does not mean it cannot carry water again. Cleanse it with repentance, and the mercy of Allah will fill it once more."*

The fast is not just about holding back the hand and tongue — it is about lifting the soul higher toward the Beloved.



## I'tikaf (Spiritual Retreat)

### Secluding the Body to Awaken the Soul

In the final ten nights of Ramadan, a precious Sunnah revives:

I'tikaf — a sacred retreat in the house of Allah.

#### I'tikaf means:

To leave the distractions of the world,

To enter the mosque with the heart fully directed toward Allah,

And to devote oneself completely to worship, reflection, prayer, and remembrance.

The Prophet Muhammad (peace be upon him) performed I'tikaf every year in the last ten nights of Ramadan, seeking Laylatul Qadr and immersing himself fully in the mercy of his Lord.

#### What is the Purpose of I'tikaf?

To cut off worldly distractions and reattach the heart to Allah.

To seek forgiveness and mercy with deep devotion.

To reflect on the soul's journey and purify it.

It is not merely sitting in the mosque — it is living in the presence of Allah, heart and soul awake.

#### How is I'tikaf Performed?

It is usually done during the last ten nights of Rama-

dan, beginning before sunset on the 20th of Ramadan.

A person stays inside the mosque, only leaving for necessary needs (such as bathroom or essential cleanliness).

#### The time is filled with:

- Salah (prayers)
- Qur'an recitation
- Dhikr (remembrance of Allah)
- Dua (supplication)
- Reflection and repentance

#### Who Can Perform I'tikaf?

Men usually perform I'tikaf in the mosque.

Women can also perform I'tikaf — some scholars allow it in a designated prayer area at home if needed, with proper privacy and intention.

The main goal is seclusion with Allah, wherever possible.

#### The Reward of I'tikaf

The Prophet Muhammad (peace be upon him) said:

*"Whoever performs I'tikaf for one day seeking thereby Allah's pleasure, Allah will place between him and the Hellfire three trenches wider than the distance between the east and west."*

*(Sabih al-Jami')*

Even one sincere day of I'tikaf can become a shield for the heart for all eternity.



### Reflection

I'tikaf is like a lover retreating to write secret letters to the Beloved cutting off the noise of the world to hear the whispers of mercy more clearly.

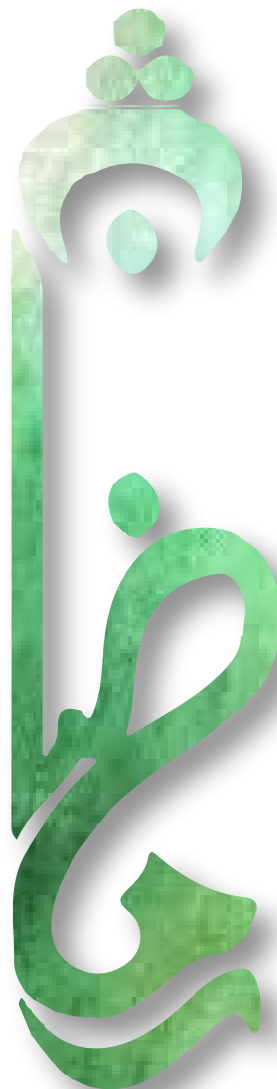
It is to say:

*"O Allah, for these days, my life belongs only to You."*

Rumi said:

*"Close your eyes to the world, so you may see the Light within."*

In the silence of I'tikaf, the soul speaks — and Allah listens.



## Laylatul Qadr (The Night of Decree)

### The Night Greater Than a Thousand Months

Laylatul Qadr is a night hidden in the last ten nights of Ramadan — most likely on the odd nights.

It is a night:

- When the Qur'an was first revealed,
- When angels descend in great numbers,
- When destiny is written,
- And when worship is better than a lifetime of worship.

Allah says:

*"The Night of Decree is better than a thousand months."*  
(Surah Al-Qadr 97:3)

The Prophet (peace be upon him) said:

*"Seek Laylatul Qadr in the odd nights of the last ten nights of Ramadan."*

(Sabih al-Bukhari)

What to Do on Laylatul Qadr

### 1. Stand in Prayer (Qiyam)

Offer voluntary night prayers (Tahajjud), even if only a few rak'ahs.

The Prophet Muhammad (peace be upon him) said:

*"Whoever stands (in prayer) on Laylatul Qadr out of faith and seeking reward, his past sins will be forgiven."*

(Sabih al-Bukhari, Sabih Muslim)

Every bow and every sujood carries a weight beyond imagination.

### 2. Read and Reflect on the Qur'an

The Qur'an was revealed on this night, reading it, reflecting on it, and letting it fill the heart is a way to honor the night.

Even a few verses, read with love, can open doors of mercy.

### 3. Make Abundant Dua

This night is for asking, begging, hoping.

The best dua the Prophet Muhammad (peace be upon him) taught for Laylatul Qadr is:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

**Allāhumma innaka 'afuwwun tuḥibbu  
al-'afwa fa'fu 'annī**

**O Allah, You are Most Forgiving, and  
You love to forgive — so forgive me.**

Let your heart weep gently — asking for mercy, forgiveness, and nearness.

### 4. Send Salawat Upon the Prophet (peace be upon him)

Sending abundant blessings (salawat) upon Prophet Muhammad (peace be upon him) on this night is a key to unlocking the treasures of mercy.



## CHAPTER 4: YOUR FAST

The Prophet (peace be upon him) said:

*"The closest people to me on the Day of Resurrection are those who send the most blessings upon me."*

*(Sunan At-Tirmidhi)*

A Simple Salawat to Send:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

**Allāhumma ṣalli 'alā Muḥammad  
wa 'alā āli Muḥammad**

**O Allah, send blessings upon Muhammad and  
upon the family of Muhammad.**

Sending salawat on Laylatul Qadr connects your soul with the greatest light Allah sent to the world.

### 5. Reflect, Repent, and Renew Your Heart

- Sit silently.
- Reflect on your journey to Allah.
- Weep for your shortcomings.
- Smile for His mercy.
- And renew your intention to live with faith, humility, and love.

Laylatul Qadr is not about perfection — it is about returning to Allah with sincerity.

### Final Reflection

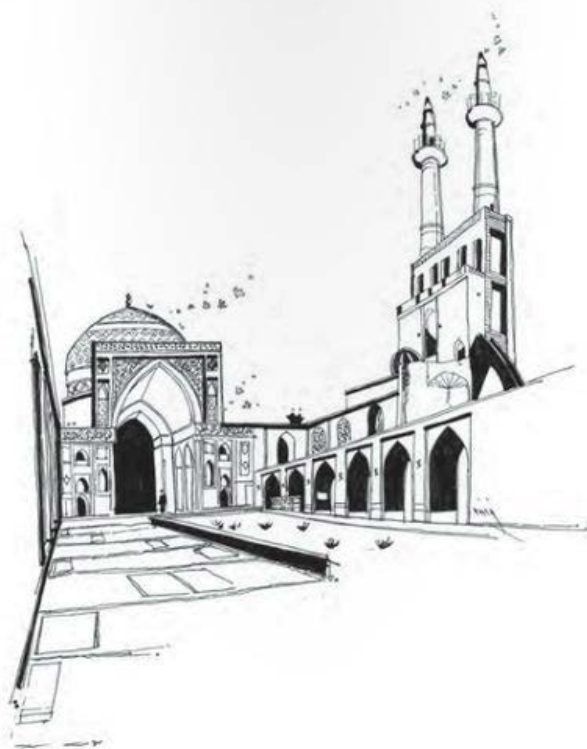
Laylatul Qadr is not a night to waste.

It is a night to be seen by the angels, to be heard by the Most Merciful, and to be written among the forgiven.

Rumi said:

*"In the heart's silence, the gates of the unseen are opened. Let your soul be awake tonight."*

Even if your voice is weak, even if your deeds are small on Laylatul Qadr, Allah's mercy is infinite for those who seek it.





## Eid al-Fitr- The Festival of Gratitude and Joy

After the long days of fasting, patience, and devotion, Allah gifts the believers with a day of pure happiness Eid al-Fitr, the Festival of Breaking the Fast.

It is not merely a day of eating and dressing up — it is a celebration of worship, a festival of gratitude, and a reminder of Allah's mercy and acceptance.

The Prophet Muhammad (peace be upon him) said:

*"For the fasting person, there are two joys: a joy when he breaks his fast, and a greater joy when he meets his Lord."*

*(Sahih al-Bukhari)*

Eid is the outward expression of the inner joy of returning to Allah.

### What to Do on Eid Day

#### 1. Take Ghusl (Ritual Bath)

It is Sunnah to take a full bath on the morning of Eid,

Cleansing both the body and the spirit,

Preparing oneself to stand before Allah with gratitude.

#### 2. Wear Clean and Modest Clothes

It is encouraged to dress in clean, beautiful garments,

Not to show pride — but to show honor for Allah's blessings.

Eid is a day of humble beauty, not arrogance.

#### 3. Eat Before the Eid Prayer

It is Sunnah to eat something sweet, such as dates, before going to the Eid prayer.

It shows the joy of completing the month of fasting.

The Prophet Muhammad (peace be upon him) would eat an odd number of dates before leaving for the prayer.

#### 4. Pay Zakaat-ul-Fitr

Before attending the Eid prayer, every Muslim must pay Zakaat-ul-Fitr:

It is a small charity, meant to purify the fast and help the needy share in the joy of Eid.

It must be given before the Eid prayer.

Through Zakaat-ul-Fitr, Eid becomes a celebration not only for the rich but also for the poor.

### The Eid Prayer

#### When and Where is It Prayed?

The Eid prayer is performed shortly after sunrise, before Dhuhr.

It is highly recommended to be prayed in an open field (musalla) when possible — following the Sunnah of the Prophet (peace be upon him).

If not, it may be prayed in the masjid.

#### How is the Eid Prayer Performed?

The Eid prayer consists of two rak'ahs, led by the Imam.



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What makes it different from regular prayer is the extra takbirs (Allāhu Akbar) said at the beginning of each rak'ah.

### Number of Takbirs:

In the first rak'ah: 7 extra takbirs after the opening takbir (before reciting Al-Fatiha).

In the second rak'ah: 5 extra takbirs before reciting Al-Fatiha.

After the prayer, the Imam delivers the khutbah (sermon). It is recommended to listen silently and reflect.

### What to Say While Going to the Eid Prayer?

From the night before Eid until the Imam comes for the prayer, it is Sunnah to recite the Takbeer:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ،  
وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

**Allāhu Akbar, Allāhu Akbar, Lā ilāha illa Allāh,  
Wa Allāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.**

**Allah is the Greatest, Allah is the Greatest.**

**There is no god but Allah.**

**Allah is the Greatest, Allah is the Greatest.**

**And to Allah belongs all praise.**

This takbeer fills the morning air with the remembrance of Allah — it prepares the heart to meet Him in joy.

### Spreading Joy and Mercy

Exchange greetings such as:

"Taqabbalallahu minna wa minkum"  
(May Allah accept it from us and from you.)

Visit family, neighbors, and friends.

Forgive, embrace, and spread kindness.

Eid is not only about personal joy —  
it is about sharing the light with everyone around you.

### Reflection

The true joy of Eid is not in feasting or new clothes —  
it is the smile of the heart, knowing that Allah accepted  
your efforts, your fasts, your prayers, and your tears.

Rumi said:

*"The real festival is the day when the soul dances in the gardens  
of Divine acceptance."*

This is the joy the fasting hearts celebrate on Eid al-Fitr.

## The Ultimate Objectives of Zakaat

### Your Zakaat - Purifying Wealth, Healing Hearts

Wealth that Cleanses, Lifts, and Connects  
Zakaat is not just about giving a portion of wealth — it is a sacred act of worship, a deep expression of care, and a sign of true submission to Allah.

#### Zakaat Purifies

It purifies the heart of the giver — from greed, attachment, and self-centeredness.

It purifies the wealth itself — making it wholesome and full of barakah.

Allah says:

*"Take from their wealth a charity by which you purify them and increase them in goodness..."*

*(Surah At-Tawbah 9:103)*

#### Zakaat Elevates

It transforms wealth into a path of righteousness.

It raises the soul to a higher level of compassion, trust, and generosity.

The Prophet Muhammad (peace be upon him) said:

*"Charity does not decrease wealth."*

*(Sahih Muslim)*

Rather, it invites increase — both in spiritual reward and divine blessing.

### Zakaat Supports the Ummah

It protects the dignity of the poor, the orphan, the widow, and the struggling believer.

It prevents hoarding and economic injustice.

It builds a society where the hearts are connected, and wealth becomes a means of unity.

Zakaat heals the gaps between rich and poor — it restores balance and invites mercy into the world.

Imam Ghazali said:

*"What is the worth of gold, if it does not serve the need of the hungry? The real treasure is in what you give, not what you keep."*



# Types of Wealth Upon Which Zakaat Is Due

## Sharing from What Allah Has Entrusted You With

Not all wealth requires Zakaat, only specific types that meet clear conditions set by Allah.

Zakaat becomes obligatory when:

The wealth reaches the minimum amount (nisab),

A full lunar year (hawl) passes while owning it,

The wealth is zakatable according to Islamic law.

### 1. Gold and Silver

#### Gold:

Zakaat must be paid on all gold owned,

Whether it is jewelry worn or kept,

If it reaches the nisab (approximately 85 grams of pure gold).

#### Silver:

Zakaat must also be paid if silver reaches the nisab (approximately 595 grams of pure silver).

The rate is 2.5% on the total amount after one lunar year.

Whether the gold and silver are used daily or stored away — once the minimum amount is reached, Zakaat purifies it.

### 2. All Types of Currency (Money: Cash, Bank Balances, Coins)

Modern money — cash in hand, bank savings, digital balances — is treated like gold and silver.

Zakaat must be given if the total amount reaches the nisab.

When calculating, you can choose either the gold or silver value for nisab.

(Scholars recommend using the silver nisab to favor the poor.)

Pay 2.5% of total savings, investments, and accessible money after one full lunar year.

### 3. Commercial Commodities

If you own goods intended for sale, Zakaat is due on them.

At the end of the lunar year, calculate the market value of your goods (not original cost).

Pay 2.5% of that value.

#### Only stock meant for selling is zakatable.

Personal items (your house, car, clothes) are not zakatable.

### 4. Farm Produce

Zakaat is due only on certain crops — mainly staple food crops like:

- Wheat
- Barley

- Dates
- Raisins

Vegetables, fruits, and other crops (like tomatoes, apples, etc.) do not require Zakaat according to this understanding.

If crops reach the minimum amount (about 653 kg):

If irrigated naturally (rain, river): 10% is due.

If irrigated artificially (with effort/cost): 5% is due.

## 5. Livestock

Zakaat is due on livestock such as:

- Camels,
- Cows,
- Sheep,
- Goats,

provided they meet the minimum number and are grazed freely (not fed by purchase).

Basic minimum numbers for Zakaat:

- 5 camels
- 30 cows
- 40 sheep/goats

Livestock raised for sale or for free grazing (not solely personal work) are included.

## Reflection

Zakaat is a way of purifying the wealth that Allah has blessed you with, and a way of strengthening the hearts of the Ummah.

**Giving does not diminish** — it increases.

**It does not burden** — it purifies.

**It does not empty** — it fills with light.

Imam Ghazali said:

*"The water of generosity purifies the gardens of the soul."*



### Recipients of Zakaat

Those Whom Allah Has Honored with Your Charity Zakaat is not given randomly, it is a trust that must be placed where Allah has instructed.

Allah Himself named the categories of those eligible to receive Zakaat:

*"Zakaat is only for the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, to free captives, for those in debt, for the cause of Allah, and for the wayfarer."*

*(Surah At-Tawbah 9:60)*

Each category holds a door of mercy — and through your Zakaat, Allah allows you to knock on that door.

#### Who Can Receive Zakaat?

Here are the categories explained simply:

##### 1. The Poor (Faqeer)

Those who:

Have very little wealth,

Cannot meet their basic needs.

They live in hardship, often silently.

Zakaat brings light into their difficult days.

##### 2. The Needy (Miskeen)

Those who:

Have some income or possessions,

But still cannot cover essential needs properly.

Their poverty may be hidden, but Allah sees, and through your giving, He answers.

##### 3. Those Employed to Collect Zakaat

Honest workers appointed to collect, distribute, and manage Zakaat.

Even if they are financially stable otherwise, they can be compensated for their efforts through Zakaat.

##### 4. Those Whose Hearts Are to Be Reconciled

New Muslims or those close to Islam whose hearts need strengthening,

Or those whom helping would benefit the cause of Islam.

Sometimes a little kindness opens a heart wider than a thousand arguments.

##### 5. To Free Captives (Slaves and Prisoners)

Historically, Zakaat was used to help free Muslims from bondage or captivity.

In modern times, some scholars extend this to helping secure the freedom of wrongfully imprisoned individuals or assisting refugees.

##### 6. Those in Debt

Those who:

Are genuinely overwhelmed by debts,

And cannot repay without hardship.





## CHAPTER 5: YOUR ZAKAAT

Zakaat offers them a way back to dignity.

### 7. In the Cause of Allah

Supporting efforts that serve Islam, like dawah (inviting to Allah), Islamic education, and legitimate defense of Muslim lands.

This includes helping students of sacred knowledge if they meet the conditions.

### 8. The Wayfarer (Traveler in Need)

A traveler cut off from his wealth,

Stranded and unable to complete his journey.

Even if he is wealthy back home,  
if he is truly in need while traveling, he qualifies.

### A Gentle Reminder

Zakaat cannot be given to:

The rich (those who have more than nisab),

The descendants of the Prophet Muhammad (peace be upon him) (Ahlul Bayt),

One's own parents, grandparents, children, or grandchildren (because their financial support is already obligatory).

### Reflection

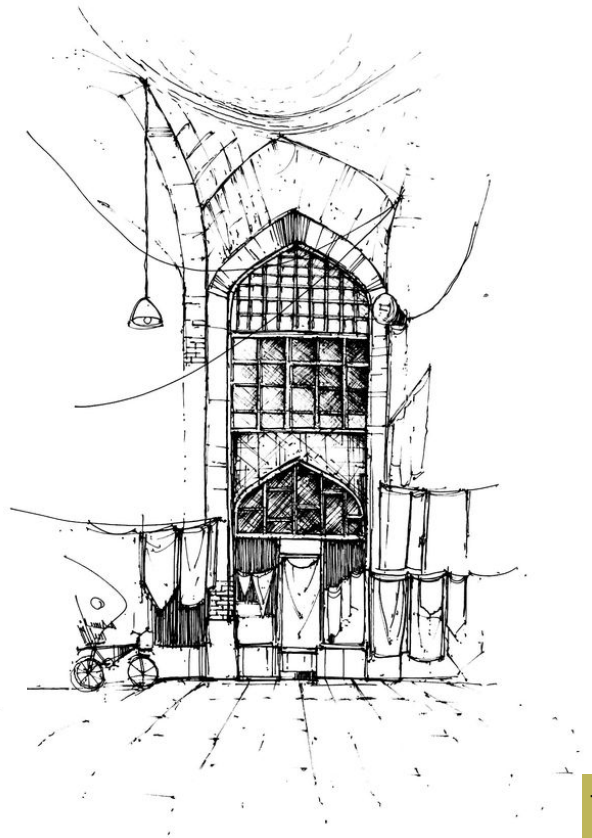
Through Zakaat, the walls between hearts fall.  
One person's giving becomes another person's lifeline.  
And the mercy of Allah flows through the veins of the

Ummah.

Rumi said:

*"A candle does not lose its light by lighting another candle."*

When you give Zakaat, you are not losing wealth —  
you are spreading light.





## CHAPTER 5: YOUR ZAKAAT

### Closing Reflection on Zakaat

#### A Pathway to Mercy, A Key to the Gardens of Paradise

Zakaat is not a burden — it is a mercy.  
It is not a loss — it is a seed planted in the unseen gardens of Allah's reward.

Every coin given with sincerity, every hand extended to the poor, every tear wiped from a struggling soul — all are recorded, cherished, and multiplied by the One who sees all.

**\*\* Through Zakaat: \*\***

The heart is purified.

The wealth is blessed.

The bonds of the Ummah are strengthened.

It is a river of mercy flowing between the hands of believers —  
carrying hope to those who have little, and cleansing the hearts of those who have much.

Allah says:

*"And whatever you give in charity, desiring Allah's pleasure — it is these who will receive manifold increase."*

*(Surah Al-Baqarah 2:265)*

Give not with fear of loss, but with certainty of increase.  
Give not with pride, but with gratitude for being chosen to give.

#### A Final Whisper to the Heart

The real wealth is not in what we store —  
but in what we give away for Allah's sake.

Imam Ghazali said:

*"The treasure you hoard will perish; the treasure you give will remain forever."*

And so, let the hand be open, the heart be soft,  
and the soul be lifted by the wings of generosity.

For in giving, the believer walks —  
step by step — toward the eternal gardens where rivers of mercy never run dry.



### Introduction to the Journey of Pilgrimage

From the Valley of Makkah to the Light of Madinah Pilgrimage is not just a physical journey.

It is a journey of the heart — walking toward Allah with the feet of longing and the soul of humility.

The cities of Makkah and Madinah are not ordinary lands.

They are gardens of mercy, where the stones remember Prophets, and the winds carry the prayers of the righteous.

Let us step gently into their sacred history, before we walk their blessed grounds.

#### The Story of Makkah: Where Heaven Kissed the Earth

Long ago, in a barren valley with no water, no trees, no people, Allah commanded Prophet Ibrahim (peace be upon him) to leave his wife Hajar and their infant son Isma'il (peace be upon him) in the desert.

With complete trust in Allah, Hajar ran between the hills of Safa and Marwah, seeking water for her thirsty child.

Allah answered her desperation with the miracle of Zamzam — a spring of pure water, flowing to this day.

Around this blessed water, a community grew. And by Allah's command, Prophet Ibrahim and his son Isma'il built the Khana Kaaba — the first House dedicated to the worship of Allah on Earth.

Allah says:

*"And when We designated for Abraham the site of the House,*

*[saying], Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate."*

*(Surah Al-Hajj 22:26)*

#### The Kaaba is not just a building — it is the center of the believer's heart.

It is toward the Kaaba that every Muslim turns five times a day, uniting all believers in every prayer.

#### The Origins of Hajj and Umrah

The rituals of Hajj and Umrah are not human inventions. They are gifts from Allah, tracing the steps of Ibrahim, Hajar, and Isma'il (peace be upon them).

**Tawaf** (circumambulating the Kaaba) echoes the circling of the angels around Allah's throne.

**Sa'i** (running between Safa and Marwah) revives the desperate love of a mother trusting her Lord.

Standing at Arafat mirrors the Day when humanity will stand before Allah.

Each step of Hajj and Umrah is a return — a return to humility, to mercy, to the origin of faith itself.

#### Ziyarat (Sacred Places) in Makkah

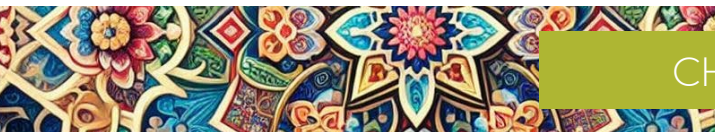
Visiting Makkah is not complete without honoring its blessed places:

Masjid Al-Haram and the Kaaba, the house of Allah.

Maqam Ibrahim, the stone where Prophet Ibrahim stood building the Kaaba.

Zamzam Well, the spring of mercy.

Jabal Al-Nour, the mountain where the Prophet Muhammad (peace be upon him) received the first revelation.



## CHAPTER 6: YOUR PILGRIMAGE

Cave of Hira, the sacred cave where the light of Prophethood first descended.

Each place whispers the stories of those who loved Allah with every heartbeat.

### The City of Light: Madinah

After Makkah, the heart of every believer is drawn to Madinah, the city of love, mercy, and peace.

Madinah was the home of the Prophet Muhammad (peace be upon him) after the Hijrah (migration). It is where Islam blossomed into a community. It is where the Prophet (peace be upon him) walked, taught, prayed, forgave — and finally returned to his Lord.

### The Story of Masjid Nabawi and the Prophet's Resting Place

When the Prophet Muhammad (peace be upon him) arrived in Madinah, his camel stopped at a small, blessed spot.

By Allah's command, he built Masjid Nabawi there — a simple mosque of mud bricks and palm trunks, but greater in honor than any palace of kings.

Masjid Nabawi became:

The center of worship and knowledge,

A home for the poor and the travelers,

A gathering place of light, where hearts learned to love Allah and His Messenger.

**Today, beneath its green dome, lies the most**

### blessed resting place:

the grave of the Prophet Muhammad (peace be upon him), alongside his closest companions, Abu Bakr and Umar (may Allah be pleased with them).

### Visiting the Rawdah (the Garden of Paradise)

Inside Masjid Nabawi is a small area between the Prophet's house and his pulpit, called the Rawdah — the Prophet (peace be upon him) said:

*"What is between my house and my pulpit is a garden from the gardens of Paradise."*

*(Sabih al-Bukhari, Sabih Muslim)*

When you pray there, you are praying in a piece of Paradise itself.

### Sending Salam at the Blessed Grave

Approaching the Prophet's grave is not a mere visit — it is a moment of deep love and loyalty.

Lower your gaze, soften your heart, and gently send Salam:

*"As-salamu 'alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuh."*

*(Peace be upon you, O Prophet, and the mercy of Allah and His blessings.)*

### Know with certainty:

your Salam reaches him, and he (peace be upon him) responds.

The Prophet (peace be upon him) said:

*"No one sends Salam upon me but Allah returns my soul to me so that I may return his greeting."*

*(Sunan Abu Dawood)*

## CHAPTER 6: YOUR PILGRIMAGE

This moment is not just standing before a grave — it is standing before the light of Prophethood that still warms the hearts of the Ummah.

### **Ziyarat (Sacred Places) in Madinah**

Important places to visit in Madinah include:

Masjid Quba: the first mosque built in Islam.

Masjid Qiblatain: where the Qiblah changed from Jerusalem to Makkah.

Mount Uhud: where the martyrs of Uhud, including Hamzah (may Allah be pleased with him), are buried.

Jannat-ul-Baqi': the graveyard of many of the Prophet's family and companions.

Each ziyarat is an opportunity to send prayers, to reflect on sacrifice, and to renew your love for Allah and His Messenger.



## Time of Performing Hajj

### The Appointed Days to Answer Allah's Call

Hajj is not performed any time of the year, it has been beautifully timed by Allah to specific, sacred days, so that hearts may gather together in one great river of devotion.

Allah says:

*"Hajj is (to be performed in) well-known months..."*  
(Surah Al-Baqarah 2:197)

### When is Hajj Performed?

The rituals of Hajj are performed in the month of Dhul-Hijjah, the twelfth month of the Islamic (Hijri) calendar.

The most important days include:

- 8th of Dhul-Hijjah (Yawm at-Tarwiyah):  
When pilgrims prepare and enter into the state of Ihram.
- 9th of Dhul-Hijjah (Day of Arafat):  
The heart of Hajj — standing at Arafat in prayer and repentance.
- 10th of Dhul-Hijjah (Eid al-Adha):  
The day of sacrifice and gratitude.
- 11th to 13th of Dhul-Hijjah (Days of Tashreeq):  
The days for remembrance (Dhikr), stoning the pillars (Jamarat), and completing the rites.

These are days when the earth witnesses millions of hearts standing, bowing, crying, and hoping — all turning to Allah from every nation, race, and language.

### Reflection

The timing of Hajj is a reminder:

just as our lives have a destined beginning and a destined end, our worship also has appointed moments to be answered with readiness and love.

When the call to Arafat is made, it echoes the greater call that will come on the Last Day:

*"O soul that is at peace, return to your Lord..."*  
(Surah Al-Fajr 89:27-28)

And what greater success than to answer:

*"Labbaik Allahumma Labbaik — Here I am, O Allah, here I am."*





## Who Must Perform Hajj?

### A Journey Obligatory Only Upon the Able

Hajj is one of the greatest acts of worship, but Allah, out of His mercy, made it only obligatory on those who are able.

It is not a burden placed upon every believer immediately. It is a sacred invitation, extended with mercy and wisdom.

Allah says:

*"And [due] to Allah from the people is a pilgrimage to the House — for whoever is able to find thereto a way."*

*(Surah Aal Imran 3:97)*

### Who is Obligated to Perform Hajj?

A Muslim must perform Hajj if they meet all of the following conditions:

#### 1. They Are Muslim

Hajj is only an obligation upon those who believe in the Oneness of Allah and the Prophethood of Muhammad (peace be upon him).

#### 2. They Are Adult

A person must have reached the age of maturity (puberty) for Hajj to be obligatory.

(Children can perform Hajj, but it will be considered a supererogatory (voluntary) Hajj, and they must perform another Hajj after reaching adulthood if they are able.)

#### 3. They Are of Sound Mind

Hajj is not obligatory upon someone who is insane or

severely mentally disabled.

Worship is a conscious journey of the heart and mind.

#### 4. They Have Financial and Physical Ability

They must be able to afford the trip without causing hardship to their dependents.

They must be physically capable of performing the demanding rituals of Hajj.

If they are too sick or weak and have no hope of recovery, they may appoint someone to perform Hajj on their behalf.

Allah does not burden a soul beyond its capacity — and He loves to see worship offered with ease and sincerity.

### Reflection

Hajj is not just a physical journey, it is a journey of readiness, responsibility, and surrender.

Only when the heart is faithful, the body is able, and the path is open, does the command to journey to Makkah become binding.

Rumi said:

*"First clean the heart, then start the journey. The Kaaba is not for those who walk, but for those who fly with the wings of devotion."*



### The Ability to Perform Hajj: Different Circumstances

#### When the Heart is Ready, but the Means Must Also Be Ready

Allah, in His perfect mercy, did not command Hajj blindly for all. He made it obligatory only for those who have the true ability, physically, financially, and safely.

#### What Does “Ability” Mean?

For Hajj to become obligatory, a Muslim must have:

##### 1. Physical Ability

They must be healthy enough to perform the acts of Hajj:

- Walking between Safa and Marwah,
- Standing at Arafat under the open sky,
- Traveling between sacred sites.

If someone is extremely ill, disabled, or frail, and recovery is not expected, they can arrange for someone trustworthy to perform Hajj on their behalf (called Hajj Badal).

##### 2. Financial Ability

They must be able to afford:

- The cost of travel to Makkah and Madinah,
- Accommodation and food during the trip,
- Basic needs for dependents left at home (family, children) during their absence.

The wealth used for Hajj must be halal (pure and lawful).

#### 3. Safe Passage

Hajj must be reasonably safe:

- No serious threat to life or security during travel.
- Access to travel arrangements (flights, visas, transportation).
- If the path is blocked due to wars, political unrest, or severe danger, Hajj is temporarily postponed until safety is possible.

#### Reflection

Hajj is an invitation of mercy, and mercy never comes with hardship beyond one's strength.

If the body is ready, the wealth is sufficient, and the road is open, then the heart must answer: Labbaik — "Here I am, O Allah."

Rumi said:

*"The path to Allah is not closed for lack of strength; it is closed by lack of longing."*

And so, when ability and longing meet, the journey to the House of Allah begins.

## Some of the Greatest Virtues of Hajj

### 1. Forgiveness of All Past Sins

A sincere Hajj erases all previous sins.

The soul returns clean, with a new beginning written in the unseen.

**What greater mercy than to be given the chance to start again?**

### 2. Guaranteed Reward: Paradise

The Prophet Muhammad (peace be upon him) said:

*"An accepted Hajj has no reward except Paradise."*

*(Sahih al-Bukhari, Sahih Muslim)*

Hajj, if accepted, plants the seed of Jannah in the heart.

### 3. Supplications are Accepted

On the Day of Arafat, Allah draws near to the pilgrims and says to His angels:

*"Look at My servants — disheveled and dusty — they have come from every distant pass hoping for My mercy."*

Supplications made during Hajj, especially at Arafat, are among the most likely to be answered.

Hearts break open — and from the broken heart, light pours forth.

### 4. Freedom from the Fire

The Day of Arafat is the day when more souls are freed from the Hellfire than on any other day of the year.

Standing on Arafat is standing in a place where the veil

between the servant and his Lord is at its thinnest.

### Reflection

Hajj is not only walking between mountains and plains

- it is walking toward forgiveness.
- It is walking toward Paradise.
- It is walking back to the Lord who loves to forgive.

Rumi said:

*"The Kaaba is a compass, but the true Kaaba is the heart that bows to the Beloved."*

In every Tawaf, every prayer, every tear, the pilgrim carves the road to Jannah.



## The Ultimate Goals of Hajj

### Not Just a Journey of the Body, But a Transformation of the Soul

Hajj is much more than physical rituals and movements. It is a journey designed by Allah to awaken, purify, and transform the heart.

Each act of Hajj carries a hidden treasure, a reminder of the soul's purpose and destiny.

The Prophet Muhammad (peace be upon him) said:

*"Perform Hajj while you are healthy, for none of you knows what may happen to him."*

*(Musnad Ahmad)*

Hajj is not about reaching a destination on earth, it is about reaching a station near Allah.

### The True Goals of Hajj

#### 1. Purification of the Soul

Through the struggles of Ihram, Tawaf, Sa'i, and standing at Arafat, the soul is cleansed of pride, greed, and attachment to the world.

Hajj strips away status, titles, and wealth, leaving the servant in pure humility before his Lord.

#### 2. Reviving the Sunnah of the Prophets

Every step in Hajj retraces the steps of:

- Prophet Ibrahim (peace be upon him),
- His wife Hajar (may Allah be pleased with her),
- Prophet Isma'il (peace be upon him),

- And the Final Messenger, Muhammad (peace be upon him).
- The pilgrim walks in the footsteps of sacrifice, trust, patience, and ultimate surrender.

#### 3. Manifesting Unity of the Ummah

In Hajj, millions from every race, color, language, and nation stand side by side, all wearing the same white cloth, all proclaiming the same cry: Labbaik Allahumma Labbaik.

It is a living picture of the unity of Islam, a reminder that all believers are one body, one family, one heart.

#### 4. Preparing for the Day of Judgment

Standing at Arafat is a rehearsal for standing before Allah on the Last Day, bare, humble, pleading for mercy.

The simplicity of Ihram, the dust of the journey, the tears of repentance, all echo the reality that the journey of life will one day end before the gates of Eternity.



### Complete Step-by-Step Hajj

**Guide** (Fully Revised According to Rafiq-ul-Haramayn)

#### Step 1: Prepare the Intention (Niyyah)

Before leaving home or upon reaching Miqat, make a sincere intention:

*“O Allah, I intend to perform Hajj. Make it easy for me and accept it from me.”*

Check your financial debts, resolve disputes, ask forgiveness from others, and leave dependents in Allah's protection.

#### Step 2: Ihram at Miqat

##### At the Miqat:

Perform Ghusl (ritual bath) if possible.

Men: wear two white unstitched cloths.

Women: wear any modest clothing, keeping face and hands uncovered.

Pray two rak'ahs Sunnah (with the intention of Salah al-Ihram).

After prayer, make the intention for Hajj Tamattu, Ifrad, or Qiran.

Begin reciting the Talbiyah:

Labbaik Allahumma Labbaik, Labbaik laa shareeka laka Labbaik, Innal-hamda wan-ni'mata laka wal-mulk, laa shareeka lak.

Continue Talbiyah often with humility and longing.

#### Step 3: Enter Makkah and Perform Tawaf al-Qudum (For Ifrad and Qiran)

Upon reaching Masjid al-Haram:

Enter the mosque with the right foot, saying:

*Bismillah, was-salatu was-salamu 'ala Rasulillah. Allahumma ighfirli dhunubi waftah li abwaba rahmatik.*

Perform Tawaf (7 circles) around the Kaaba starting from Hajar al-Aswad.

Men uncover their right shoulder (Idtiba') during Tawaf.

Ramal (brisk walking) in the first 3 circuits.

After completing 7 circuits:

Pray two rak'ahs behind Maqam Ibrahim if possible.

Drink Zamzam water and make dua.

#### Step 4: Journey to Mina (8th Dhul-Hijjah)

After Fajr prayer:

Proceed to Mina and settle there.

##### Salah at Mina:

Pray Dhuhr, Asr, Maghrib, Isha, and next day's Fajr.

Shorten (Qasr) 4-rak'ah prayers to 2 rak'ahs.

No combining of prayers — pray each at its proper time

Spend the night in Mina remembering Allah, reciting Takbeer, Tahmeed, Tasbeeh, and Talbiyah.



## CHAPTER 6: YOUR PILGRIMAGE

### Step 5: Stand at Arafat (9th Dhul-Hijjah)

#### After sunrise:

Proceed to Arafat.

#### At Arafat:

Combine Dhuhr and Asr with one adhan and two iqamahs, praying shortened 2 rak'ahs each.

Spend the afternoon in du'a, tears, dhikr, and sincere begging for Allah's forgiveness.

#### Duas to recite:

*"La ilaha illallah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadir."*

"Astaghfirullah Rabbi min kulli dhambin wa atubu ilayh."

Remain until sunset, do not leave Arafat before Maghrib.

### Step 6: Muzdalifah Night (9th to 10th Dhul-Hijjah)

#### After sunset at Arafat:

Depart to Muzdalifah without praying Maghrib on the way.

Pray Maghrib and Isha combined upon arrival (Maghrib full 3 rak'ahs + Isha shortened to 2 rak'ahs).

Sleep under the open sky if possible.

Pick 49 or 70 pebbles (small in size, like chickpeas) for stoning.

### Step 7: Eid Day (10th Dhul-Hijjah) — Big Day of Hajj

#### At Fajr:

Pray Fajr at Muzdalifah.

Engage in du'a and remembrance until sunrise.

Proceed to Mina.

#### Perform the following in order:

##### a. Stone Jamrat al-Aqabah

Throw 7 pebbles at the largest pillar saying:

Bismillah, Allahu Akbar.

##### b. Offer Sacrifice (Qurbani)

Sacrifice a sheep, goat, or share in a cow/camel.

This is wajib (necessary) for Hajj Tamattu' and Qiran pilgrims.

##### c. Shave or Shorten Hair

Men: Shave entire head (preferable) or shorten hair.

Women: Cut a fingertip's length of hair.

Partial exit from Ihram occurs — normal clothing can be worn again, but intimacy with spouse still prohibited.

##### d. Tawaf al-Ifadah

Go to Masjid al-Haram and perform Tawaf al-Ifadah (essential for Hajj).

Pray two rak'ahs behind Maqam Ibrahim.

Perform Sa'i between Safa and Marwa if not already done.

After this, full release from Ihram — all restrictions lifted.



### Step 8: Days of Tashreeq (11th, 12th, and optionally 13th Dhul-Hijjah)

#### Stay in Mina:

Each day after Dhuhr, stone all three Jamarat in order:

Small Jamarat (7 stones),

Middle Jamarat (7 stones),

Big Jamarat (7 stones).

Recite Takbeer after each stoning.

After stoning on 12th Dhul-Hijjah, you can leave Mina before sunset if you wish, or stay one more day (13th) for greater reward.

### Step 9: Farewell Tawaf (Tawaf al-Wada')

Before leaving Makkah:

Perform Tawaf al-Wada' (Farewell Tawaf).

No Sa'i or sacrifice required with this Tawaf.

Women in menstruation are excused from Tawaf al-Wada'.

### Step 10: Travel to Madinah

After completing Hajj:

Travel peacefully to Madinah to visit the Prophet Muhammad (peace be upon him).

Madinah is not part of Hajj but visiting is a great Sunnah and source of immense blessings.

#### Make intention:

*"O Allah, I intend to visit the Mosque of Your Prophet Muhammad (peace be upon him) out of love for You and him."*

### Step 11: Visiting Masjid Nabawi and Rawda (Blessed Grave)

Enter Masjid Nabawi respectfully.

Pray two rak'ahs of greeting the Masjid (Tahiyat al-Masjid) if possible.

Stand with humility before the blessed grave:

Send Salam:

*"As-salamu 'alayka ya Rasulallah, As-salamu 'alayka ya Nabyallah, As-salamu 'alayka ya Habiballah."*

Also send Salam to Abu Bakr and Umar (may Allah be pleased with them).

Make dua for yourself, your family, and the Ummah.

Final Reflection

This entire journey, From Mina's tents to Arafat's plain, from Kaaba's black cloth to the Rawda's green dome, is not a journey of the body. It is a journey of the soul returning to its Lord.

Rumi said:

*"Hajj is the caravan of the lovers; each pebble thrown is a proof of love, each step a witness of surrender."*

May your Hajj be accepted, your sins forgiven, and your heart illuminated forever, Ameen.

## The Umrah Guide: A Journey of Love Toward Allah

### 1. Introduction to Umrah

Umrah is the journey of the heart, a visit of love and surrender to the House of Allah. Unlike Hajj, it is not confined to a particular time and can be performed throughout the year. It is a Sunnah of Prophet Muhammad (ﷺ) and a pathway to forgiveness, mercy, and renewal.

Allah says:

*"And complete the Hajj and Umrah for Allah."*

(Qur'an 2:196)

Shaykh Abdul Qadir Jilani (رحمته الله) wrote:

*"The soul finds its true purification when it walks humbly between the sacred stones, remembering that it was created only to return to its Lord."*

### 2. Virtues and Inner Meaning of Umrah

The Prophet Muhammad (ﷺ) said:

*"An Umrah to another Umrah is an expiation for what comes in between."*

(Sahih al-Bukhari, Sahih Muslim)

Imam al-Ghazali reminds:

*"The journey is not from one city to another, but from the forgetfulness of the self to the remembrance of the soul's origin."*

Rumi echoes:

*"The Kaaba is a mirror—only the heart polished with longing*

*can see itself reflected in its Light."*

Umrah is a renewal of the covenant with Allah, a rebirth of the soul.

### 3. Step-by-Step Umrah Guide

(According to Hanafi School of Thought)

#### Step 1: Preparing for Ihram

Before reaching the Miqat (the station), prepare yourself:

Perform ghusl (ritual bath).

Trim your nails and remove any unwanted hair.

Wear Ihram garments:

For men: two white unstitched cloths.

For women: any modest clothing (no specific color, no face covering).

Before wearing Ihram, pray two rak'ahs if possible.

Imam al-Ghazali says:

*"Before adorning the body with white garments, adorn the heart with purity."*

#### Step 2: Entering Ihram and Making Intention (Niyyah)

At the Miqat or just before it:

Make the intention:

*"O Allah, I intend to perform Umrah. Make it easy for me and accept it from me."*

Then recite the Talbiyah immediately:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا  
شَرِيكَ لَكَ

Labbaik Allahumma Labbaik, Labbaik Laa Shareeka  
Laka Labbaik, Innal-Hamda wan-Ni'mata Laka  
wal-Mulk, Laa Shareeka Lak.

Repeat the Talbiyah often, humbly and lovingly.

## Step 3: Arrival at Masjid al-Haram

Upon seeing the Holy Kaaba for the first time:

Lower your gaze, fill your heart with awe.

Stand facing the Kaaba and make dua — it is a  
moment when prayers are accepted.

Rumi says:

*"When you stand before the Kaaba, realize you are not simply  
facing a building—you are facing the Beloved."*

## Step 4: Performing Tawaf (Circumambulation)

Begin at the corner where the Black Stone (Hajar  
al-Aswad) is.

Face it, raise your hands, and say:

*"Bismillah, Allahu Akbar, wa lillahlil-hamd."*

Tawaf consists of 7 circuits, moving counter-clockwise  
around the Kaaba.

Men should perform Ramal (walking briskly) in the first  
three circuits.

Stay close to the Kaaba if possible, but avoid harming  
others.

Keep busy with dua, dhikr, and reflection during Tawaf.

## Step 5: Praying at Maqam Ibrahim

After completing Tawaf:

Proceed to Maqam Ibrahim (the Station of Ibrahim),

Pray two rak'ahs behind it if possible (or anywhere in  
the Masjid if crowded).

In the first rak'ah, recite Surah Al-Kafirun after  
Al-Fatiha.

In the second rak'ah, recite Surah Al-Ikhlâs after  
Al-Fatiha.

## Step 6: Drinking Zamzam Water

Drink deeply from Zamzam water.

Face the Qiblah, say Bismillah, and make heartfelt dua.

The Prophet Muhammad (ﷺ) said:

*"Zamzam is for whatever it is drunk for."*

(Sunan Ibn Majah)

Pray for forgiveness, health, knowledge, and accep-  
tance.

## Step 7: Performing Sa'i between Safa and Marwah

Go to the hill of Safa.

Face the Kaaba, raise your hands, and make dua:

*"Indeed, Safa and Marwah are among the symbols of Allah..."*

(Qur'an 2:158)

Begin walking toward Marwah, completing seven  
circuits in total (Safa to Marwah = 1).

Men should jog lightly between the two green lights.

Keep engaged in dua, tasbeeh, and dhikr throughout the Sa'i.

### Step 8: Shaving or Shortening the Hair

After completing Sa'i, men must shave (preferable) or shorten all of their hair.

Women should trim a fingertip's length from the end of their hair.

Shaving the head symbolizes complete renewal and surrender.

Shaykh Abdul Qadir Jilani said:

*"The one who sheds his hair for Allah, his sins fall with every strand."*

### Step 9: Completion of Umrah

After shaving or trimming:

Your Umrah is complete.

You are now released from the state of Ihram.

Thank Allah with deep gratitude, humility, and love.

Rumi said:

*"You left your home seeking the Beloved; you found that the Beloved was seeking you all along."*

### 4. Spiritual Reflections: What Umrah Teaches the Heart

Umrah is not merely a physical journey—it is the soul's return.

Every step taken in Ihram, every glance toward the Kaaba, every breath uttered in Talbiyah is a witness of

love between the servant and the Lord.

Tawaf teaches us that life revolves around Allah, not around the self.

Sa'i reminds us that even when running between hills, hope never dies.

Zamzam reminds us that provision comes when the heart trusts.



## Visiting Madinah and Sending Salam Upon the Prophet Muhammad ﷺ

After completing the rites of Umrah, it is a beloved Sunnah to journey to Madinah, the illuminated city of the Messenger of Allah (ﷺ).

It is not an obligation of Umrah, but it is the yearning of every heart that loves him.

Madinah is not only a place on the map—it is a place in the heart, a sanctuary of mercy, a land kissed by the footsteps of the Beloved (ﷺ).

The Prophet Muhammad (ﷺ) said:

*"Whoever visits me after my death, it is as if he visited me during my lifetime."*

(Reported by Al-Tabarani)

### When you enter Madinah, do so with humility, gratitude, and longing.

Steps to Visit and Send Salam

#### 1. Prepare Your Heart

Perform ghusl (ritual bath) if possible before visiting the Prophet's Masjid.

Dress cleanly, modestly, and with respect.

As Imam al-Ghazali wrote:

"Before standing at the door of the Prophet (ﷺ), cleanse the heart of all but love."

#### 2. Entering Masjid al-Nabawi

Enter with your right foot, reciting:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillah wa-salatu wa-salamu 'ala Rasulillah. Allahum-ma ighfir li dhunubi waftah li abwaba rahmatik.

Offer two rak'ahs of greeting the Masjid (Tahiyyat al-Masjid) if possible.

#### 3. Visiting the Blessed Rawda and Sending Salam

Approach the blessed Rawda area with slow steps and a humble heart.

Stand facing the blessed resting place of Prophet Muhammad (ﷺ), with adab, love, and quiet reverence.

Say with love and full presence:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ.

As-salāmu 'alayka yā Rasūlallāh, as-salāmu 'alayka yā Nabīyallāh, as-salāmu 'alayka yā Habīb Allāh.

Speak softly. Your voice is heard, your presence is known.

#### 4. Sending Salam to Abu Bakr and Umar (رضي الله عنهما)

Move slightly to the right.

Send Salam to Abu Bakr as-Siddiq (رضي الله عنه):

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ، رَضِيَ اللَّهُ عَنْكَ وَأَرْضَاكَ

Then move slightly further and send Salam to Umar ibn al-Khattab (رضي الله عنه):

السَّلَامُ عَلَيْكَ يَا عُمَرُ، رَضِيَ اللَّهُ عَنْكَ وَأَرْضَاكَ

### 5. Passing Gently

After sending Salam, do not turn your back rudely.

Walk gently, full of adab, as if still in his blessed presence (ﷺ).

Make dua for yourself, your family, your Ummah.

Remember: The Prophet Muhammad (ﷺ) responds to your Salam.

As Shaykh Abdul Qadir al-Jilani said:

*"Every Salam whispered with love is carried to him by the angels, and answered with a blessing greater than the heart can hold."*





## Allah Commands and Encourages Muslims to Earn Lawful Livelihoods

Islam honors those who seek their provision through lawful, honest means. Work is not merely a worldly task; it becomes an act of devotion when performed with pure intention and trust in Allah.

Allah says:

*"It is He who made the earth manageable for you—so travel through its pathways and eat from His provision."*  
(Qur'an 67:15)

The Prophet Muhammad (ﷺ) said:

*"No one ever ate better food than that which he earned with his own hands. And indeed, the Prophet Dawood (peace be upon him) used to earn his living with the labor of his own hands."*  
(Sahih al-Bukhari)

Lawful earnings nourish not only the body, but the soul.

Imam al-Ghazali beautifully said:

*"Lawful work purifies the soul, disciplines the ego, and prepares the heart to receive the mercy of Allah."*

All Types of Transactions Are Generally Permitted in Islam. In Islam, the principle is that all business dealings are allowed unless they involve something clearly forbidden.

Trade, commerce, and contracts are paths to serving society — when conducted with honesty and fairness.

Rumi reminds us:

*"Trade honestly, and you trade not goods alone, but kindness and trust between hearts."*

Islam made business easy, so that wealth can flow with justice and blessings.

Things Forbidden Due to Their Innate Impurity  
Some things are prohibited in transactions because their very nature is harmful or impure.

These include:

- Alcohol and intoxicants,
- Dead animals not slaughtered properly,
- Pork and its products,
- Blood and anything dedicated to other than Allah.

Allah commands:

*"Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah."*  
(Qur'an 5:3)

Pure wealth comes only from pure sources.

Things Forbidden Due to the Manner They Are Acquired. Even if something lawful is gained through unjust means, it becomes forbidden.

Deception, cheating, oppression, and injustice stain wealth with sin.

Allah says:

*"Do not consume one another's wealth unjustly, nor use it to bribe authorities in order to wrongfully consume part of the wealth of others knowingly."*

(Qur'an 2:188)



## CHAPTER 7: FINANCIAL TRANSACTIONS

Islam cares not just about what you earn, but how you earn it.

### Usury (Ribaa)

Usury — ribaa — is a heavy sin in Islam. It means taking extra wealth unjustly in loans or debts, without risk, effort, or fairness.

The Prophet Muhammad (ﷺ) said:

*"The one who consumes ribaa, the one who writes it down, the one who witnesses it, and the one who pays it — all are equally sinful."*

(*Sahih Muslim*)

Ribaa removes the blessing from wealth and places burden instead of mercy.

### Ribaa on Debts

This happens when someone loans money and demands more in return, not based on fairness but pure profit. It turns kindness into oppression.

**Example:** Lending \$1,000 and demanding \$1,200 back.

Even if the borrower agrees — it remains forbidden.

### Ribaa on Loans

Similarly, adding conditions to loans — seeking extra gain — is ribaa.

Allah says:

*"And if you repent, then for you is your principal. Do not wrong, and you will not be wronged."*

(*Qur'an 2:279*)

A loan in Islam is an act of kindness, not a business deal.

### The Serious Warnings Against Ribaa

Ribaa is among the major sins. It is forbidden with strong warning — so serious that Allah declared war against those who persist in it.

Allah says:

*"O you who believe! Fear Allah and give up whatever remains of ribaa, if you are truly believers. And if you do not, then be informed of a war from Allah and His Messenger."*

(*Qur'an 2:278–279*)

Few sins have such a warning — because ribaa harms families, societies, and the balance of mercy in the world.

The Consequences of Ribaa in Light of Hadith  
The Prophet Muhammad (ﷺ) said:

*"One dirham of ribaa consumed knowingly is worse than committing zina thirty-six times."*

(*Musnad Ahmad*)

Shaykh Abdul Qadir Jilani (رحمه الله) warned:

*"Wealth soaked in ribaa is cursed — it blinds the heart, turns generosity into greed, and covers the soul with darkness."*

True wealth is that which brings you closer to Allah, not farther.

### Detrimental Effects of Ribaa on the Individual and Society

Ribaa is not simply an individual sin; it spreads harm through society like a hidden poison. Islam forbids ribaa not only because it is unjust, but because it destroys the very balance of mercy and fairness that holds a society together.

The Qur'an warns:

*"Allah destroys ribaa and gives increase for charities. And Allah does not like every sinning disbeliever."*

(Qur'an 2:276)

The Prophet Muhammad (ﷺ) described ribaa as a source of societal collapse.

The harmful effects of ribaa include:

#### 1. It Causes Severe Disorder in the Distribution of Wealth

Ribaa concentrates wealth in the hands of the few. The rich grow richer without effort, and the poor sink deeper into hardship.

Islam calls for a flow of wealth — ribaa creates stagnant hoarding.

Imam al-Ghazali said:

*"Wealth is a trust to be circulated, not a stone to be hidden."*

#### 2. It Encourages Wasteful Extravagance

Easy gains from ribaa often lead to arrogance, showiness, and reckless consumption. It disconnects wealth from gratitude and responsibility.

Instead of building communities, ribaa-fueled wealth builds walls between hearts.

#### 3. It Dissuades Investment in Beneficial Projects

When wealth is hoarded or used purely for gain through loans, fewer people invest in productive, ethical, or charitable ventures. Society loses schools, hospitals, and businesses that could have lifted many lives.

Rumi said:

*"What you withhold in greed, you withhold from your own soul."*

#### 4. It Deprives Wealth of Blessing and Leads to Economic Crises

Ribaa strips away the barakah (blessing) from wealth. The economy may grow outwardly — but beneath the surface, instability and injustice breed collapse.

Throughout history, societies based on ribaa have witnessed cycles of debt, despair, and economic disaster.

The Prophet Muhammad (ﷺ) said:

*"When ribaa and zina become widespread in a community, they invite the punishment of Allah."*

(Sunan Ibn Majah)

#### What About a Person Who Embraces Islam While in a Usurious Contract?

When someone embraces Islam while already engaged in ribaa-based dealings:

They are forgiven for the past.

They must stop future ribaa dealings immediately.

No penalty is held against what happened before Islam.



## CHAPTER 7: FINANCIAL TRANSACTIONS

Allah says:

*"Say to those who disbelieve, if they cease, what has previously occurred will be forgiven for them."*

(Qur'an 8:38)

Islam wipes away what came before — but calls for new beginnings built on justice and mercy.

### **Embracing Islam While Involved in Ribaa**

If a person embraces Islam while still tied to ribaa contracts, Allah's mercy embraces them first.

All past dealings are forgiven — wiped away by sincere faith.

However, moving forward, they are called to step away from ribaa, choosing instead a path of honesty, fairness, and trust in Allah.

Allah says:

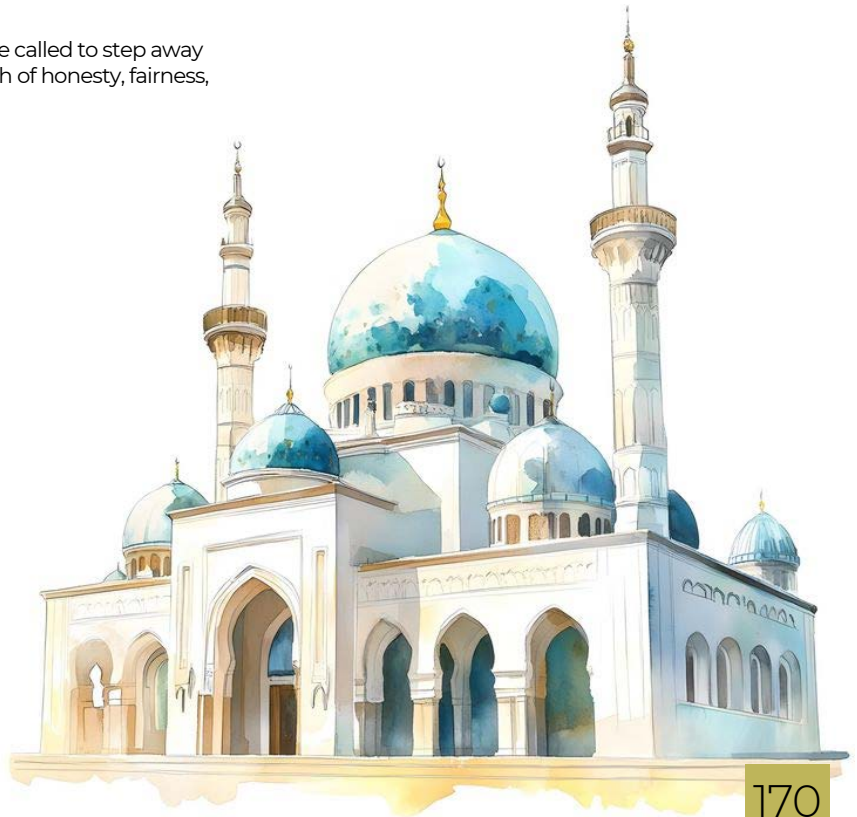
*"Say to those who disbelieve, if they cease, what has previously occurred will be forgiven for them."*

(Qur'an 8:38)

Islam is a door of new beginnings — a call to purity, a call to light. The past is forgiven, and the future is an opportunity to walk closer to Allah, step by step.

Shaykh Abdul Qadir Jilani said:

*"He who surrenders to Allah is washed clean — and each step he takes thereafter is planted in gardens of mercy."*



## Gambling: Its Reality, Ruling, and Harms

Among the teachings of Islam, one of the clearest signs of Allah's mercy is His protection of our dignity, wealth, and trust.

One of the acts that Allah and His Messenger Muhammad (ﷺ) firmly forbade is gambling — for gambling corrupts the soul, destroys wealth, and tears apart the bonds of brotherhood.

Allah Most High says:

*"O you who believe! Intoxicants, gambling, sacrificing on stone altars, and divination with arrows are an abomination of Satan's handiwork. So avoid it that you may be successful."*  
(Qur'an 5:90)

The command is not only to forbid — but to "avoid it" altogether, just as one avoids fire or poison.

### What Is Gambling?

Gambling is any transaction where wealth is exposed to risk, where gain and loss depend purely on chance, not real effort, trade, or honest agreement.

It includes:

- Betting money on games of chance,
- Wagering on outcomes without real exchange of goods or services,
- Participating in lotteries, raffles, or any event where money is risked to win more.

The Prophet Muhammad (ﷺ) guided us toward clarity and fairness, and gambling replaces both with

uncertainty and false hopes.

### The Islamic Ruling on Gambling

Gambling (maysir) is strictly forbidden (haram) in Islam, with no exceptions for its form — whether called a game, contest, lottery, or entertainment.

The prohibition is because gambling:

- Creates enmity and hatred among people,
- Encourages false hopes without lawful earnings,
- Wastes time, energy, and wealth,
- Weakens trust in Allah's decree.

The Messenger of Allah (ﷺ) said:

*"Whoever says to his companion, 'Come, let us gamble,' must give charity as expiation."*

(Sahih al-Bukhari)

Even mentioning gambling jokingly was discouraged — how much more serious is engaging in it?

Harms of Gambling on the Individual and Society  
Islam teaches that the outward action reflects inward states.  
Gambling corrupts both — sowing seeds of discontent and spiritual ruin.

Its harms include:

### 1. It Breeds Hatred and Division

Gambling often begins with excitement but ends in anger, resentment, and broken relationships. Winners grow arrogant; losers harbor bitterness.

Whereas Islam calls us to brotherhood, gambling creates rifts between hearts.

### 2. It Destroys Wealth and Blessings

The resources Allah entrusted to us are meant to be used for good — to provide for families, to uplift the poor, to build futures.

Gambling devours wealth unjustly, replacing barakah with regret.

Shaykh Abdul Qadir al-Jilani (رحمه الله) said:

*"He who plays with his provision plays with his own fate."*

### 3. It Invites Addiction and Spiritual Blindness

The thrill of chance, the hope of sudden gain, entraps the soul. Instead of trusting in Allah and seeking halal provision through effort, the gambler falls into chasing illusions.

Rumi wrote:

*"The false gold shines brighter at first — but leaves only ashes in the heart."*

The believer's wealth must be earned with dignity — so that it nourishes the soul, not burns it.

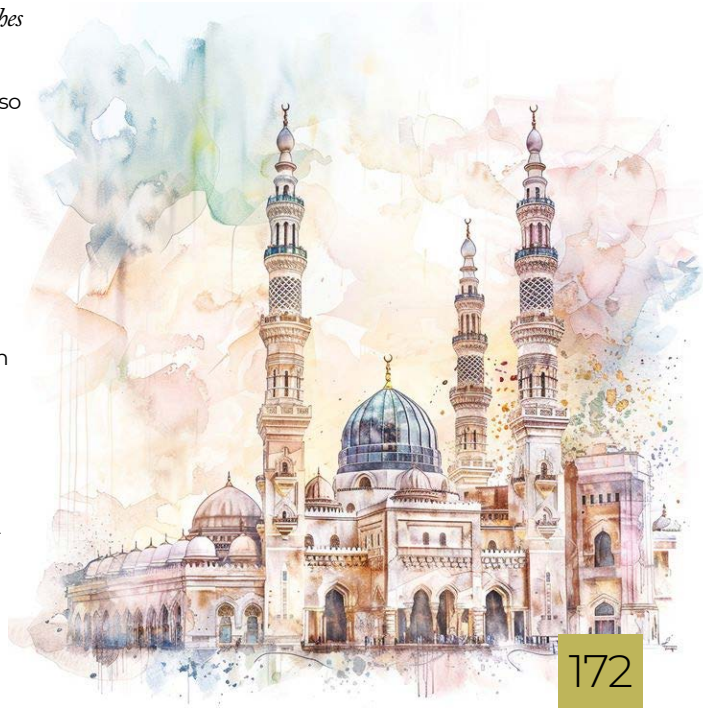
#### Types of Gambling

In today's world, gambling can appear in many disguised forms:

- Casino games, lotteries, and betting houses,
- Sports betting, online gambling apps, gaming with prize pools,
- Some raffle tickets or prize draws (depending on structure).

Any transaction where success depends purely on chance, without a lawful exchange of goods, effort, or service, falls under the forbidden category.

A heart that loves Allah and His Messenger (ﷺ) would not risk its light for fleeting shadows.





## Examples of Business Ethics Which Islam Has Stressed

In the marketplace, just as in the mosque, a Muslim stands before Allah.

The believer's honesty, fairness, and sincerity in transactions are part of their worship — not separate from it.

Islam did not merely permit trade; it purified it — guiding it with mercy, justice, and mutual care.

The Prophet Muhammad (ﷺ) said:

*"The truthful and trustworthy merchant will be with the Prophets, the truthful, and the martyrs on the Day of Resurrection."*

(Sunan al-Tirmidhi)

What honor awaits those who uphold ethics in their dealings, trading not just goods, but building bridges of trust and love among the people.

### 1. Honesty (Sidq)

Honesty is the soul of every transaction. Without it, even the most polished trade is hollow.

A Muslim is commanded to describe goods truthfully, disclose defects openly, and never deceive a buyer.

The Prophet Muhammad (ﷺ) said:

*"Both the buyer and the seller have the option to cancel or confirm the bargain until they part. If they spoke the truth and made clear the defects of the goods, their bargain would be blessed. But if they told lies or hid defects, the blessing of the*

*bargain would be wiped out."*

(Sabih al-Bukhari, Sabih Muslim)

Even if no one else sees — Allah sees.

And every act of truthfulness is recorded not merely in books, but in hearts.

### 2. Truthfulness in Speech and Dealings

Truthfulness (sidq) is more than just refraining from lies, it is the quality of being transparent, sincere, and consistent in all business matters.

Being clear about prices, terms, and conditions.

Fulfilling promises exactly as given.

Avoiding exaggerations that mislead or confuse buyers.

The Prophet Muhammad (ﷺ) said:

*"Truthfulness leads to righteousness, and righteousness leads to Paradise."*

(Sabih al-Bukhari, Sabih Muslim)

Every truthful word plants a tree in the gardens of Jannah, and every false word dims a star from the heart's sky.

### 3. Proficiency and Excellence (Itqaan)

Islam encourages not only honesty but excellence in one's work.

The Messenger of Allah (ﷺ) said:

*"Allah loves that when one of you does a task, he perfects it."*

(Al-Bayhaqi, Shu'ab al-Iman)

In trade, this means:

Selling products of good quality,



## CHAPTER 7: FINANCIAL TRANSACTIONS

Maintaining fair measurements and weights,

Serving customers with care and respect.

The believer's work reflects their inner light.

To cut corners or offer poor service is to betray the trust  
Allah placed in every soul.

Imam al-Ghazali said:

*"The trader's shop is his prayer niche (mihrab); his honesty is  
his prayer; his fairness is his charity."*

Thus, even the buying and selling of goods becomes a  
journey of love toward Allah.

### **Final Reflection on Business Ethics**

Rumi reminds us:

*"Be like the river that gives freely, not the cloud that hoards."*

Wealth earned with truthfulness and given with love  
becomes a light that guides not only this life but the  
eternal life to come.

When a Muslim deals with honesty, clarity, and  
excellence, he does not merely make a living — he  
builds a bridge between the world and the Divine  
Mercy.



### The General Rule Regarding Food and Drink

Islam views food and drink not simply as needs of the body, but as gifts from Allah, trusts that must be honored with gratitude, remembrance, and care. Every bite, every sip, can become an act of worship if done in the light of the Sunnah.

Allah says:

*"O mankind, eat from whatever is on earth that is lawful and pure..."*

(Qur'an 2:168)

The Prophet Muhammad (ﷺ) taught his Ummah to:

- Begin eating with Bismillah (In the Name of Allah).
- Use the right hand.
- Eat from what is nearest on the plate.
- Thank Allah after eating by saying Alhamdulillah.

He (ﷺ) said:

*"Allah is pleased with the servant who praises Him when he eats and praises Him when he drinks."*

(Sabih Muslim)

Eating with adab (manners) transforms the table into a place of remembrance.

#### Plants and Fruits

The Prophet Muhammad (ﷺ) had a pure love for the simple, natural foods Allah provided from the earth.

Among the foods he loved:

Dates: He (ﷺ) said,

*"A house without dates is a house of hunger."*

(Sabih Muslim)

He would break his fasts with fresh dates, or with dry dates if fresh were not available.

Cucumbers: He (ﷺ) would eat cucumbers with fresh dates, balancing heat and coolness.

Melons and Grapes: He praised their sweetness and blessings.

He (ﷺ) said:

*"The superiority of 'Ajwah dates over all dates is like the superiority of the Prophet over the rest of mankind."*

(Musnad Ahmad)

#### Miracle of Barakah:

Once, the Prophet (ﷺ) made a small portion of dates and water suffice for hundreds of companions at Tabuk. The food kept multiplying by the blessing of his du'ā.

The Sunnah when eating fruits:

- Say Bismillah before eating.
- Share fruits with others, especially family and guests.
- Eat moderately without waste.

The Prophet (ﷺ) always shared whatever he had — even a single date split into two.

#### Intoxicants and Alcoholic Beverages

The beauty of Islam lies in protecting the soul from anything that veils the heart from Allah.

The Prophet Muhammad (ﷺ) never tasted alcohol even before its prohibition — his pure nature was protected by Allah.

Later, Allah revealed:

*"O you who believe! Intoxicants, gambling, sacrificing on stone altars, and divination by arrows are filth from the work of Satan. Avoid it so that you may be successful."*

(Qur'an 5:90)

The Prophet (ﷺ) taught:

*"Whatever intoxicates in large amounts, even a small amount of it is forbidden."*

(Sunan al-Tirmidhi)

The believer protects the purity of his mind and heart, loving the clarity that allows remembrance of Allah.

### Preservation of the Mind

The mind ('aql) is a trust from Allah. Anything that harms or darkens it — whether food, drink, or action — is forbidden out of love and mercy.

The Prophet Muhammad (ﷺ) valued clear thinking and pure perception. He (ﷺ) supplicated:

*"O Allah, grant my soul its piety and purify it. You are the best to purify it. You are its Guardian and Master."*

(Sabih Muslim)

### The Islamic Ruling on Alcoholic Drinks

According to the Sunnah and the consensus of scholars:

All forms of alcohol are forbidden.

Even a small amount that does not cause outward drunkenness is haram if it belongs to a class that intoxicates in large quantity.

The Prophet Muhammad (ﷺ) cursed:

*"The one who drinks alcohol, the one who serves it, the one who sells it, the one who buys it, the one who squeezes it, the one who requests it to be squeezed, the one who carries it, and the one for whom it is carried."*

(Sunan Abu Darwood)

A believer honors his body and soul — refusing to be stained by what Allah has forbidden.

### Drugs

All forms of drugs that intoxicate or numb the mind fall under the same prohibition as alcohol.

This includes:

- Marijuana,
- Cocaine,
- Heroin,
- Opium,
- Modern intoxicating pills.

The Prophet Muhammad (ﷺ) said:

*"Every intoxicant is khamr, and every khamr is forbidden."*

(Sabih Muslim)

Islam calls the soul to be present, awake, and filled with light — not lost in fog.

### Seafood

According to the Hanafi school:

Fish is halal and pure.

Other sea creatures (like frogs, crocodiles) are not permissible to eat.

Allah says:

*"Lawful to you is the game from the sea and its food as provision for you and the travelers..."*

(Qur'an 5:96)

### Barakah Story of Seafood:

During a journey, the companions once found a giant fish ("Al-'Anbar") washed ashore.

The Prophet (ﷺ) approved its consumption and called it a blessing from Allah, even though the sea itself had thrown it to them without hunting.

(*Sahih al-Bukhari, Sahih Muslim*)

The Prophet (ﷺ) loved the simple gifts of the earth and the sea — always thanking Allah for provision.

### Land Animals

What Are the Lawful Animals?

Animals that are lawful include:

Sheep, goats, camels, cattle, chickens, deer.

The Prophet Muhammad (ﷺ) himself used to sacrifice sheep during Eid al-Adha, saying:

*"This is on behalf of Muhammad and the Ummah of Muhammad."*

(*Sunan Abu Darwood*)

He (ﷺ) chose the purest, healthiest animals, and treated them with kindness even at the moment of slaughter.

It is Sunnah to:

- Sharpen the knife gently,
- Avoid distressing the animal,
- Mention Bismillah, Allahu Akbar at the moment of sacrifice.

Forbidden Animals for Human Consumption  
Islam forbids:

- Predators with fangs (lions, wolves, leopards),
- Birds of prey with talons (eagles, hawks),
- Domesticated donkeys,
- Animals that feed on filth.

The Prophet Muhammad (ﷺ) explicitly forbade eating such animals to protect human dignity, health, and purity.



### Islamic Slaughter

In Islam, the act of slaughtering an animal is not merely a technical step — it is a sacred trust, an act of mercy, and a prayer in itself.

Allah says:

*"Eat not (of meat) on which Allah's Name has not been pronounced."*

(Qur'an 6:121)

The Prophet Muhammad (ﷺ) taught us that every living being deserves compassion, even at the moment of its death.

Slaughter must be done with excellence (ihsan), mercy, and full consciousness of Allah.

The correct Islamic method (Dhabh) includes:

- Using a sharp knife to minimize pain,
- Cutting the throat, windpipe, and blood vessels swiftly,
- Mentioning Bismillah, Allahu Akbar aloud before the cut,
- Ensuring the animal is alive at the time of slaughter,
- Facing the animal towards the Qiblah if possible (recommended Sunnah).

Sunnah of the Prophet (ﷺ):

He (ﷺ) personally supervised sacrifices, ensuring the animal was treated with utmost gentleness.

He (ﷺ) said:

*"Verily, Allah has prescribed excellence (ihsan) in everything."*

*If you must kill, then kill in the best manner. If you slaughter, then slaughter in the best manner. Let one of you sharpen his blade and let him spare suffering to the animal."*

(Sahih Muslim)

In Islam, slaughter is an act of remembrance, not cruelty.

#### Types of Meat Served in Restaurants and Shops

As Muslims living in various parts of the world, it becomes essential to ensure the meat we consume is halal — properly slaughtered according to Islamic law.

When eating out or buying meat:

- Confirm that the animal was slaughtered with Bismillah according to the Sunnah.
- Avoid meat from shops or restaurants that serve animals slaughtered without Islamic rites.
- If there is doubt, prefer halal-certified or trusted sources.

The Prophet Muhammad (ﷺ) said:

*"Leave that which makes you doubt for that which does not make you doubt. Verily, truth brings peace of mind, and falsehood sows doubt."*

(Sunan al-Tirmidhi)

#### Sunnah Attitude:

The companions of the Prophet (ﷺ) would ask about the slaughter of meat in markets, preferring caution when unsure, always seeking purity in what they consumed.

#### Hunting According to Islamic Law

Islam permits hunting under specific conditions, especially when traveling or when domesticated meat





## CHAPTER 8: FOOD AND DRINK

is not available.

However, hunting is still a trust — the life of the hunted animal belongs to Allah.

Conditions of permissible hunting:

- The hunter must be Muslim or from the People of the Book (Ahl al-Kitab).
- Allah's name (Bismillah) must be mentioned when releasing the weapon (arrow, spear, etc.).
- The prey must die from the blow, not from decay or attack by other animals.
- Hunting must not be done for sport or cruelty — only for legitimate need.

The Prophet Muhammad (ﷺ) said:

*"When you release your dog (trained for hunting), mention Allah's name, and if it catches the prey for you, then eat it."*

*(Sahih al-Bukhari, Sahih Muslim)*

### Sunnah Reflection:

Even while hunting, the Prophet (ﷺ) taught respect for the animal's life — not to kill needlessly or cruelly.

Conditions That Must Be Met for Hunting Wild Animals  
To ensure the hunt is halal:

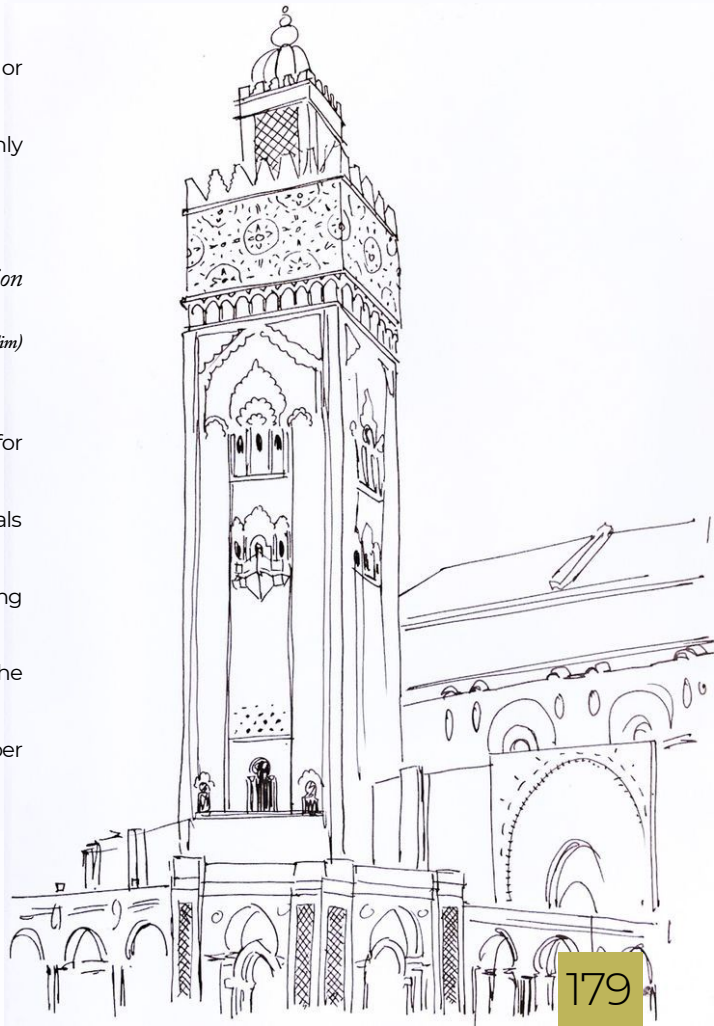
The name of Allah must be mentioned when setting the trap or releasing the weapon.

The prey must be captured alive or freshly killed by the weapon or trained animal.

If the hunter reaches the prey and it is still alive, proper slaughter must be performed by cutting the throat.

### Sunnah:

The Prophet Muhammad (ﷺ) always emphasized swift mercy and remembrance of Allah during every act involving animals.



## Etiquette of Eating and Drinking in Islam

### (Following the Sunnah of Prophet Muhammad ﷺ)

In Islam, eating and drinking are acts of worship when done with gratitude, mindfulness, and love for Allah. The Prophet Muhammad (ﷺ) transformed simple daily habits into shining acts of devotion — teaching his Ummah the noblest ways to approach even a morsel of food or a sip of water.

As Imam al-Ghazali said:

*"Every bite with gratitude plants a tree of light in the gardens of the soul."*

Let us walk in the footsteps of the Beloved ﷺ when we eat and drink:

### 1. Begin with the Name of Allah

Before eating or drinking, it is Sunnah to say:

Bismillah  
(In the Name of Allah)

The Prophet Muhammad (ﷺ) said:

*"When one of you eats, let him mention the Name of Allah. If he forgets at the beginning, let him say: Bismillah fi awwalihī wa akhirihī (In the Name of Allah at its beginning and its end)."*

(Sunan Abu Darwood)

Saying Bismillah protects the food from Shaytan and fills it with barakah (blessing).

### 2. Eat with the Right Hand

The Prophet Muhammad (ﷺ) commanded:

*"When you eat, eat with your right hand; when you drink, drink with your right hand."*

(Sabih Muslim)

He (ﷺ) emphasized this Sunnah strongly, as a mark of dignity and purity.

### 3. Eat from What Is Nearest to You

When sharing a dish with others, the Prophet Muhammad (ﷺ) advised:

*"Eat from what is directly in front of you."*

(Sabih al-Bukhari, Sabih Muslim)

This preserves good manners, avoids disputes, and cultivates humility.

### 4. Take Modest Bites and Eat Slowly

The Prophet Muhammad (ﷺ) did not rush while eating. He ate calmly, thoughtfully, savoring the blessings of Allah.

He (ﷺ) said:

*"The son of Adam fills no vessel worse than his stomach. A few mouthfuls that sustain him are sufficient."*

(Sunan al-Tirmidhi)

It is Sunnah to leave space:

- One-third for food,
- One-third for drink,
- One-third for air.

### 5. Do Not Criticize Food

If the Prophet (ﷺ) liked the food, he ate it. If he disliked it, he simply left it without comment.

*"The Prophet never criticized any food. If he liked it, he ate it; and if he disliked it, he left it."*

(Sabih al-Bukhari, Sabih Muslim)

Criticizing food disrespects Allah's provision and hurts the feelings of those who prepared it.

### 6. Eat Together and Share Food

The Prophet Muhammad (ﷺ) said:

*"Eat together and do not separate, for the blessing is in being together."*

(Sunan Ibn Majah)

He (ﷺ) loved to eat with family, companions, the poor, and guests. Even a little food shared becomes abundant by Allah's blessing.

### Miracle of Barakah:

At the Battle of the Trench, a small pot of barley and meat was enough to feed hundreds — by the Prophet's (ﷺ) prayer of barakah.

### 7. Thank Allah After Eating

It is Sunnah to praise Allah after finishing the meal by saying:

*"Alhamdulillahilladhi at'amani hadha wa razaqanibi min ghayri hawlun minni wa la quwwah."*

(Sunan al-Tirmidhi)

Translation:

*"All praise is for Allah who fed me this and provided it for me without any might or power from myself."*

*Whoever says this after eating, the Prophet (ﷺ) promised that their past sins will be forgiven.*

(Sunan Abu Darwood)

Gratitude after meals increases barakah in health, provision, and faith.

### 8. Drink in Three Sips, Sitting Down

The Prophet Muhammad (ﷺ) drank water sitting down, and he would drink in three breaths (sips),

pausing between each.

He (ﷺ) said:

*"Do not drink in one gulp like a camel, but drink in two or three sips."*

(Sabih al-Bukhari, Sabih Muslim)

He (ﷺ) taught to breathe outside the cup — not inside — honoring the gift of water.

### 9. Prefer Simplicity Over Excess

The Prophet Muhammad (ﷺ) lived most of his life with simple meals:

Sometimes only water and dates,

Sometimes barley bread,

Sometimes days would pass with no cooked food in his household.

He (ﷺ) showed that true wealth is not in the variety of food — but in contentment of the heart.

As he (ﷺ) said:

*"Richness is not having many possessions. True richness is being content with oneself."*

(Sabih al-Bukhari, Sabih Muslim)

### 10. Du'ā Before and After Meals

It is Sunnah to make du'ā before eating and after eating.

Before Eating:

"Bismillah"

After Eating:

"Alhamdulillah"

Or the full du'ā as mentioned earlier for greater reward.

### Clothing from an Islamic Perspective

Islam teaches that clothing is a mercy, a protection, and a dignity bestowed by Allah.

It is not simply a cultural practice — it is deeply connected to faith, modesty, and the honor of the human soul.

Allah says:

*"O Children of Adam! We have bestowed upon you clothing to cover your nakedness and as an adornment. But the clothing of righteousness — that is best."*

(Qur'an 7:26)

The Prophet Muhammad (ﷺ) lived a life of noble simplicity.

His garments were clean, modest, and often made of humble materials — yet he (ﷺ) carried more dignity than kings.

Rumi reflects:

*"Wear the cloak of modesty. Even a simple robe, when worn with love and humility, shines brighter than silk and gold."*

#### Clothing Serves a Number of Purposes'

In Islam, clothing is meant to serve several beautiful and practical purposes:

#### Covering the 'Awrah

The body's private parts must be respectfully covered — honoring human dignity.

#### Protection

Clothing shields the body from heat, cold, and harm.

#### Adornment

It is allowed to dress beautifully — with gratitude to Allah — without arrogance.

#### Reflection of Inner Modesty

A believer's outward dress reflects the modesty within the heart.

Imam al-Ghazali said:

*"The garment that humbles the soul before Allah is more precious than the garment that dazzles the eyes of men."*

#### The General Rule Regarding Clothing

Islam's general rule regarding clothing is one of ease and flexibility:

Everything is lawful to wear unless it violates a clear principle of modesty, humility, or imitation of forbidden styles.

The Prophet Muhammad (ﷺ) wore:

Simple garments made of cotton or wool,

A turban (imama),

A cloak (ridaa'),

Sometimes a beautiful Yemeni striped garment on special occasions.

He (ﷺ) loved cleanliness, neatness, and modest adornment — never excess or showing off.



## CHAPTER 9: DRESS CODE

### Forbidden Types of Clothing

While much is allowed, Islam clearly forbids certain styles of clothing because they contradict the spirit of modesty, humility, or purity.

#### 1. Clothing That Reveals the Private Parts ('Awrah)

##### For men:

From the navel to the knees must be covered in front of others.

##### For women:

Entire body must be covered except for the face, hands, and according to stricter views, even covering the feet in non-mahram gatherings.

The Prophet Muhammad (ﷺ) said:

*"A man must not look at the 'awrah of another man, and a woman must not look at the 'awrah of another woman."*

(*Sahih Muslim*)

Covering the body preserves the soul's light and shields it from harm.

#### 2. Clothing That Imitates the Opposite Sex

The Prophet Muhammad (ﷺ) strictly forbade men from dressing like women, and women from dressing like men.

He (ﷺ) said:

*"Allah curses the men who imitate women and the women who imitate men."*

(*Sahih al-Bukhari*)

Islam honors the natural beauty of each gender — without confusion, without blurring the lines that Allah has drawn.

Reflection from Shaykh Abdul Qadir al-Jilani (رحمه الله):

*"When you respect what Allah has distinguished, He opens the doors of clarity and dignity to your soul."*

#### 3. Clothing That Imitates the Dress of Non-Muslims in Their Religious or Distinctive Dress

Islam forbids imitation (Tashabbuh) of non-Muslim religious clothing — when it symbolizes disbelief, falsehood, or religious rituals of other faiths.

The Prophet Muhammad (ﷺ) said:

*"Whoever imitates a people becomes one of them."*

(*Sunan Abu Dawood*)

Imam al-Ghazali wrote:

*"The body follows the garments, and the heart follows the body. Let your appearance remind you of your identity with Allah."*

Muslims can wear normal, neutral clothing of any culture — as long as it does not imitate religious symbols of disbelief or indecency.

#### 4. Clothing Worn with Pride and Conceit

Islam severely warns against arrogance in dress.

The Prophet Muhammad (ﷺ) said:

*"Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection."*

(*Sahih al-Bukhari*)

Wearing expensive garments is not forbidden — but wearing them with arrogance destroys their blessing.

Rumi reminds:

*"Wear your clothes lightly upon your heart. Let not the cloth*



*wrap around your soul with pride."*

### **5. Silk Clothing or Clothing Adorned with Gold or Silk for Men**

In Islam, wearing pure silk or gold adornment is forbidden for men — but allowed for women.

The Prophet Muhammad (ﷺ) held silk in his right hand and gold in his left and said:

*"These two are forbidden for the males of my Ummah and permitted for their females."*

*(Sunan Abu Darwood)*

Men are encouraged to wear simple, dignified garments — expressing strength, modesty, and humility.

### **6. Extravagant Clothing**

Wearing clothing that is excessively extravagant, luxurious, or wasteful — even if lawful — is discouraged.

Allah says:

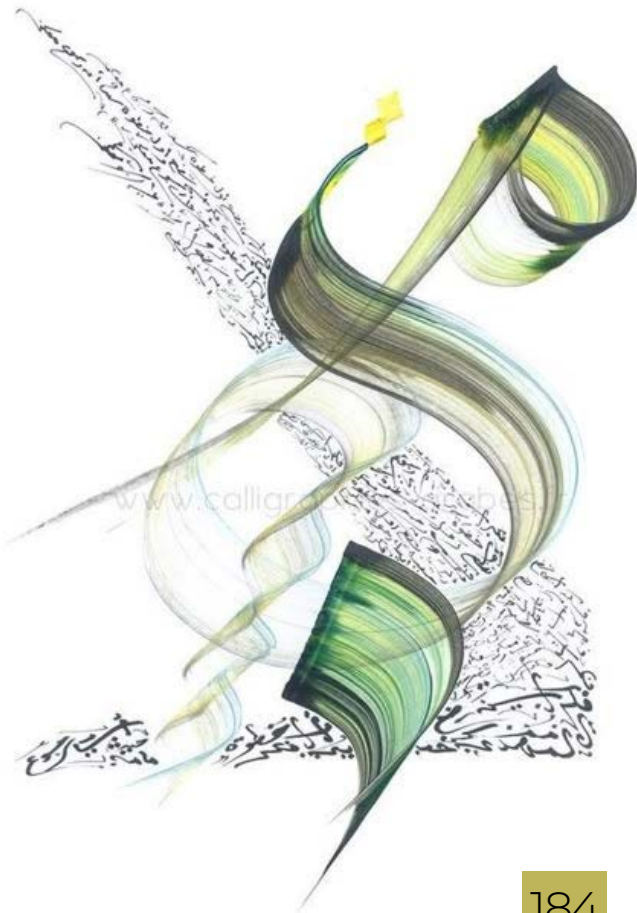
*"Indeed, Allah does not love the extravagant."*

*(Qur'an 7:31)*

The Prophet Muhammad (ﷺ) sometimes wore the finest garments gifted to him — but he (ﷺ) never made luxury his goal. He preferred simple clothes, worn with gratitude and humility.

Reflection from Imam al-Ghazali:

*"Extravagance is not measured by wealth — it is measured by forgetfulness of Allah in what you wear."*





### The Sunnah of the Prophet Muhammad ﷺ in Dress and Appearance

In every aspect of life, the Prophet Muhammad (ﷺ) embodied the highest beauty — and his dress was no different.

He (ﷺ) wore clothing with gratitude, humility, and dignity — not for pride, but as a reflection of Allah's blessings upon him.

His garments were simple, clean, and graceful — carrying the light of modesty and the fragrance of servitude.

Rumi said:

*"The robe of Muhammad was woven with the threads of light and humility. Whoever wears even a piece of his Sunnah wears honor before Allah."*

#### What the Prophet Muhammad ﷺ Wore

##### Simple Cloak (Ridaa' and Izar):

A cloth wrapped over the shoulders (ridaa') and a lower garment tied around the waist (izar).

##### Cotton and Wool Garments:

He (ﷺ) often wore coarse cotton or simple wool — natural, breathable, without arrogance.

##### Shirts (Qamees):

The qamees was his most loved piece of clothing. It would reach mid-calf or slightly lower, never dragging arrogantly.

##### Outer Cloak (Aba'ah):

He (ﷺ) sometimes wore a striped Yemeni cloak made

of fine wool on special occasions or for Jumu'ah prayer.

##### Turban (Imamah):

The Prophet Muhammad (ﷺ) loved to wear a white turban, sometimes letting the tail hang between his shoulders.

It was narrated:

*"The Messenger of Allah entered Makkah on the day of the conquest wearing a black turban."*

(Sabib Muslim)

##### Leather Sandals (Na'layn):

He (ﷺ) wore simple leather sandals, often repairing them with his own blessed hands when needed.

How the Prophet Muhammad ﷺ Wore His Clothes  
The Prophet Muhammad (ﷺ):

Wore clothes with humility, never dragging them below the ankles out of pride.

Chose the right side first when wearing garments — saying "Bismillah" and thanking Allah.

Wore his best clothes for Jumu'ah, Eids, and important gatherings, honoring the occasions of worship.

Loved neatness and cleanliness — keeping his garments pure and sweet-smelling with light perfume (it'r).

Hadith:

*"Verily, Allah is Beautiful and loves beauty."*

(Sabib Muslim)

Beauty in Islam is beauty with humility, not arrogance.

The Prophet's Favorite Color: White



## CHAPTER 9: DRESS CODE

The Prophet Muhammad (ﷺ) said:

*"Wear white clothes, for they are the best of your clothes, and shroud your dead in them."*

(Sunan Abu Dawood)

He (ﷺ) loved white garments because they symbolize purity and simplicity.

Wearing white encourages the heart to remain clean before Allah.

It reflects the sunnah of the angels who are described as clothed in white garments of light.

### Reflection:

Wearing white reminds the believer that life is brief — and that one day, the same white cloth will be their burial shroud.

### Humility in Dress

The Prophet Muhammad (ﷺ) said:

*"Whoever wears clothes for fame and pride, Allah will clothe him with a garment of humiliation on the Day of Resurrection."*

(Sunan Abu Dawood)

Even when he (ﷺ) wore fine clothes (as gifts), he carried no pride — only gratitude.

Shaykh Abdul Qadir al-Jilani said:

*"The pure servant wears his garments like a traveler — grateful for warmth, but not chained by cloth."*

### The Prophetic Way of Perfume (It'r)

The Prophet Muhammad (ﷺ) loved good scent. He (ﷺ) would lightly perfume his garments before prayer and gatherings.

He (ﷺ) said:

*"Three things of your world were made beloved to me: women, perfume, and prayer, the coolness of my eyes."*

(Sunan al-Nasa'i)

### Sunnah:

To use it'r (non-alcoholic perfume) moderately, not overpoweringly.

To apply perfume on the body and garments before Jum'ah prayer and Eid.

### Simplicity and Beauty Balanced

The Prophet Muhammad (ﷺ) loved balance:

He discouraged torn, dirty clothing when one could afford better.

Yet he (ﷺ) also disliked extravagance, waste, or dressing to impress people.

Imam al-Ghazali wrote:

*"Let your clothing be neat and humble — for every thread spun with sincerity shines brighter on the Day of Resurrection than silk without soul."*

### Closing Reflection: Dressing with the Heart

To wear the Sunnah of the Prophet Muhammad (ﷺ) is not merely to imitate his outer style — it is to wear the garment of humility, gratitude, and love that he carried.

Rumi whispered:

*"O soul, wear Muhammad's cloak of love — for no other garment will fit you on the Day you stand before the Beloved."*

When a believer dresses following the Sunnah, in purity, in humility, in gratitude, they are walking among the angels in spirit, though their feet are still on earth.

### Sunnahs Related to Personal Appearance

#### 1. Sunnah of the Miswak: Purifying the Mouth

The Prophet Muhammad (ﷺ) loved purity in every part of the body — and he emphasized special care for the mouth, the gateway to remembrance and Qur'an.

He (ﷺ) said:

*"If it were not for the hardship it would cause my Ummah, I would have commanded them to use the miswak at every prayer."*

(*Sahih al-Bukhari, Sahih Muslim*)

#### Sunnah Practice:

Use the miswak (natural twig toothbrush) before every prayer.

Use it when waking up, before reading Qur'an, before entering the home, and before meeting people.

The miswak purifies the mouth, pleases Allah, and prepares the tongue for remembrance.

Rumi said:

*"The mouth that is clean sings the purest songs of love to Allah."*

#### 2. Sunnah of Caring for the Hair

The Prophet Muhammad (ﷺ) cared for his hair with dignity and gentleness.

He (ﷺ) sometimes let his blessed hair grow to his earlobes or shoulders (depending on different periods of his life). He oiled and combed his hair, maintaining neatness without arrogance.

#### Sunnah Practice:

Comb the hair regularly.

Apply light oil (natural oils like olive oil).

Part the hair in the middle (a known Sunnah hairstyle).

Avoid letting the hair grow in an unkempt, wild manner.

The Prophet (ﷺ) said:

*"Whoever has hair, let him honor it."*

(*Sunan Abu Darwood*)

Reflection from Imam al-Ghazali:

*"The beauty of the body without care for Allah's commands is like a mirror that reflects nothing but pride. Honor the beauty Allah gave you by humbling it before Him."*

#### 3. Sunnah of the Beard: A Sign of Honor

The beard is a distinct Sunnah of the Prophet Muhammad (ﷺ) and the mark of many Prophets before him.

He (ﷺ) commanded:

*"Trim the mustache and let the beard grow."*

(*Sahih al-Bukhari, Sahih Muslim*)

It is wajib (obligatory) to grow the beard to a minimum length of one fist.

Shortening it less than this without valid reason is impermissible.

The Prophet Muhammad (ﷺ) himself wore a full, blessed beard, neatly kept, perfumed, and dignified.



## CHAPTER 9: DRESS CODE

### Sunnah Practice:

Keep the beard neat and clean.

Trim the mustache short without shaving it completely.

Let the beard grow to at least one fist-length.

Reflection from Shaykh Abdul Qadir al-Jilani (رحمه الله):

*"The beard of a believer is not mere hair — it is a flag of humility and remembrance of the Prophets who walked before us."*

Closing Reflection on Appearance

The appearance of the believer reflects the light of inner humility, the love for Allah, and the following of

the Prophet Muhammad ﷺ.

Rumi beautifully reminds:

*"Your outward form is a garment for your spirit. Adorn it not with pride, but with love, so that the angels may recognize you among the travelers to Allah."*

The true beauty of the Muslim is not in fabric or jewelry but in walking with the Sunnah shining from head to toe, from heart to smile, from beard to sandals.



### The Position of the Family in Islam

The family is not merely a social unit — it is the cradle of love, mercy, and faith. It is the first school of hearts, the first fortress of the soul.

Allah says:

*"And Allah has made for you from your homes a place of rest..."*  
(Qur'an 16:80)

The Prophet Muhammad (ﷺ) lived a life surrounded by family honoring parents, nurturing children, loving spouses and in this, he showed the Ummah the blueprint for a life of balance and beauty.

Rumi said:

*"The family is the garden where Allah plants the seeds of love. Water it with kindness, and it will bloom in both worlds."*

#### Islam Stresses the Importance of Marriage to Form a Family

Marriage is not only a contract, it is a sacred covenant, a meeting of souls under the gaze of the Most Merciful.

The Prophet Muhammad (ﷺ) said:

*"Marriage is part of my Sunnah. Whoever does not act upon my Sunnah is not from me."*

(Sunan Ibn Majah)

Marriage protects modesty, cultivates love, extends mercy, and builds generations who know Allah.

Shaykh Abdul Qadir al-Jilani said:

*"The spouse is a mirror for the soul. See Allah's mercy in their*

*reflection."*

Islam Has Shown Respect to Every Member of the Family.

#### In Islam:

- The father is honored as the guide and protector.
- The mother is elevated as the nurturer and queen of the home.
- The children are gifts and trusts from Allah.
- The relatives are links of mercy to be maintained and cherished.

The Prophet Muhammad (ﷺ) said:

*"The best of you are those who are best to their families, and I am the best among you to my family."*

(Sunan al-Tirmidhi)

Islam Encourages Children to Recognize and Honour Parents. Honoring parents is a sacred duty, a door to Paradise.

Allah says:

*"And We have enjoined upon man [care] for his parents: his mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."*

(Qur'an 31:14)

Obedience to parents — in kindness, in service, in prayer for them — is among the most beloved deeds to Allah.

Imam al-Ghazali wrote:

*"Your parents were your bridge to this world. Be their bridge to the gardens of the next."*

### Islam Commands Parents to Safeguard Their Children's Rights

Parents are shepherds, entrusted with the spiritual and physical well-being of their children.

The Prophet Muhammad (ﷺ) said:

*"Every one of you is a shepherd, and every one of you is responsible for his flock."*

*(Sahih al-Bukhari, Sahih Muslim)*

Children must be:

- Fed halal,
- Educated in iman,
- Protected from harm,
- Raised with compassion and discipline.

Rumi whispered:

*"Each child is a hidden lamp — light it with Qur'an and love."*

### Islam Directs Its Adherents to Maintain the Ties of Kinship

The ties of kinship (Silat al-Rahm) are sacred in Islam. To sever them is a grave sin.

The Prophet Muhammad (ﷺ) said:

*"The one who severs ties of kinship will not enter Paradise."*

*(Sahih al-Bukhari, Sahih Muslim)*

Sunnah Practice:

- Visit relatives regularly.
- Forgive family disputes quickly.
- Give gifts and maintain love even when it is difficult.

Reflection from Shaykh Abdul Qadir al-Jilani:

*"Whoever mends what blood has broken, Allah mends what time has broken for him."*





### The Position of Women in Islam

Islam came at a time when women were buried alive, bought and sold, and denied basic rights. It came not only to restore dignity, but to elevate women to their rightful honor as noble, spiritual, and essential members of the Ummah.

Allah says:

*"And women shall have rights similar to those exercised against them, in kindness."*

(Qur'an 2:228)

The Prophet Muhammad ﷺ was the greatest defender of women. He stood for their education, their protection, their honor, and their spiritual rank. He ﷺ did not just preach — he lived with women, served them, learned from them, wept with them, and honored them.

The Prophet's ﷺ Love for the Women in His Family  
His Wives — The Mothers of the Believers  
Khadijah bint Khuwaylid (رضي الله عنها) was not only his first wife, but his supporter, counselor, and refuge. She believed in him when the world doubted. The Prophet ﷺ said:

*"She believed in me when the people disbelieved."*

(Sabih Muslim)

He never forgot her — even years after her passing, he honored her memory with tears and praise.

'A'ishah bint Abi Bakr (رضي الله عنها) was his most beloved wife after Khadijah, the scholar of the Ummah. The Prophet ﷺ raced with her, joked with her, and learned from her.

Over 2,000 hadith are narrated from her — a proof that women are not only companions but transmitters of the Prophetic light.

Umm Salamah (رضي الله عنها) gave wise counsel during Hudaibiyyah, calming the Prophet ﷺ when even some companions hesitated.

Each of the Ummahatul Mu'mineen reflected a facet of his mercy — and he reflected back to them compassion, listening, and love.

His Daughters — Especially Fatimah (رضي الله عنها)  
The Prophet ﷺ would stand up when Fatimah entered the room. He kissed her forehead and seated her beside him.

He ﷺ said:

*"Fatimah is a part of me. Whoever hurts her, hurts me."*

(Sabih al-Bukhari, Sabih Muslim)

This was not culture — it was revelation. It was a declaration that a daughter is not a burden, but a piece of the Prophet's own heart.

The Spiritual and Social Status of Women  
In Islam:

- A woman is a soul, not just a body.
- Her honor is preserved through modesty, not isolation.
- Her dignity is protected by rights, not just emotions.
- Her voice is heard, her opinions are valid, her intellect respected.

Imam al-Ghazali wrote:

*"The righteous woman is not a shadow of the man — she is his mirror. Through her, he sees his faults and his hopes."*

Shaykh Abdul Qadir al-Jilani said:

*"He who honors women in his home, Allah honors him in the heavens."*

### A Religion That Values Both Genders

The Prophet Muhammad ﷺ did not allow a culture of male dominance to silence or dismiss women.

- He listened.
- He consulted.
- He wept with grieving mothers.
- He welcomed female questions in public teaching.
- He stopped armies to respond to a woman's concern.

Rumi said:

"Woman is the radiance of Allah, not your beloved. She is the Creator, you might say, not the creation."

In Summary

Islam gives women the right to:

- Seek knowledge,
- Own property,
- Inherit wealth,
- Initiate divorce,
- Work,

Be honored as mothers, daughters, wives, and spiritual leaders.

The Prophet ﷺ said:

*"The best of you are those who are best to their women."*

*(Sunan al-Tirmidhi)*



### Women Islam Enjoins Muslims to Look After

#### *“Protectors of Honor, Pillars of Light”*

Islam does not merely recognize the status of women — it commands the believer to honor, protect, and serve them with mercy.

The Prophet Muhammad ﷺ lived a life surrounded by women — as a son, a husband, a father, and a Messenger. He ﷺ taught not through rules alone, but through tenderness, respect, and companionship.

Shaykh Abdul Qadir al-Jilani said:

*“If you honor the women of your home, Allah will honor your soul in the unseen.”*

#### **1. The Mother - The gateway to Paradise**

Allah placed Jannah beneath the feet of mothers. Not because of their perfection, but because of their sacrifice.

The Prophet ﷺ said:

*“Your mother.”*

*“Then who?”*

*“Your mother.”*

*“Then who?”*

*“Your mother.”*

*“Then who?”*

*“Your father.”*

*(Sahih al-Bukhari, Sahih Muslim)*

She carried you when she was weak.

She woke while you slept.

She prayed for you when you forgot to pray for yourself.

Imam al-Ghazali wrote:

*“The mother does not teach faith with her words — she engraves it with her sleepless nights and silent prayers.”*

#### **2. The Daughter - A gift, a mercy, a reason for barakah**

In an age where daughters were buried alive, the Prophet Muhammad ﷺ stood up for them with his tears.

He ﷺ said:

*“Whoever has three daughters and treats them well will find Paradise as his reward.”*

*(Sunan Ibn Majah)*

When his beloved daughter Fatimah (رضي الله عنها) entered, he would rise, kiss her forehead, and seat her beside him.

To raise a daughter is to raise a soul that reflects Allah's mercy on earth.

Rumi said:

*“If your heart is pure, your daughter will be your mirror — reflecting your softness and your light.”*

#### **3. The Wife - A companion in faith, a partner in barakah**

Marriage in Islam is not about control — it is about companionship.

Allah says:

*“They are garments for you, and you are garments for them.”*  
(Qur'an 2:187)

A wife is not a servant nor a shadow — she is a source of tranquility, love, and spiritual intimacy.

The Prophet Muhammad ﷺ said:

*“The most perfect of believers in faith is he who is best in character — and the best of you is the one who is best to his wife.”*

(Sunan al-Tirmidhi)

He ﷺ never raised his voice at his wives.

He ﷺ served them in the house.

He ﷺ raced with 'Aishah (رضي الله عنها), and smiled when she beat him.

Imam al-Ghazali wrote:

*“Marriage is not the meeting of bodies — it is the meeting of duas, of patience, and of souls destined to walk together to Allah.”*

### In Summary

Islam commands believers to care for women in every role:

- As mothers, with reverence
- As daughters, with tenderness
- As wives, with mercy
- As sisters, with honor
- As fellow believers, with respect

Rumi whispered:

*“Protect the woman near you — for she carries the du'ā that may save you on the Day you stand alone.”*



# No Place for a Struggle Between the Sexes

## Not Rivals in Power, But Partners in Mercy

Islam does not see men and women as competitors, but as complementary souls — each with responsibilities, each with honor, each created to fulfill a divine role.

Allah says:

*“The believing men and the believing women are allies of one another.”*

(Qur'an 9:71)

There is no war between the genders in Islam. There is cooperation, compassion, and a shared purpose: To worship Allah, build families, serve society, and walk toward Paradise — together.

## A Balanced Framework, Not a Battle

The roles of men and women are not based on dominance or weakness, they are built on the reality of the body, the beauty of the soul, and the balance of divine wisdom.

Men have duties of protection, provision, and leadership — not dictatorship.

Women have rights of honor, rest, and dignity — not silence or erasure.

The Prophet Muhammad ﷺ honored women without stripping men, and lifted men without shaming women. He showed that true leadership is rooted in service, and true strength is measured by gentleness.

The Prophet's ﷺ Way with Men and Women  
He ﷺ taught men not to dominate, but to guide with wisdom and justice.

He ﷺ taught women not to retreat from knowledge or voice, but to rise in faith and contribution.

He ﷺ taught that piety, not gender, is the true measure before Allah.

*“Indeed, the most noble of you in the sight of Allah is the one with the most taqwā.”*

(Qur'an 49:13)

Imam al-Ghazali said:

*“The strength of a society lies not in the might of men or the charm of women, but in the balance of their hearts facing Allah together.”*

Shaykh Abdul Qadir al-Jilani wrote:

*“He who lifts his wife with kindness is lifted in his du'ās. She who honors her husband with patience will be honored in the heavens.”*

Rumi reflected:

*“The moon has her light, the sun has his fire — yet both bow to the One Light. So should the man and woman walk — not ahead or behind, but side by side.”*

## In Summary

Islam abolished the ancient war between the sexes. It replaced conflict with complement, ego with adab, control with compassion, and power games with partnership.





## CHAPTER 10: YOUR FAMILY

- A righteous man lifts, not suppresses.
- A righteous woman builds, not breaks.

Both rise together — and Allah witnesses the mercy between them.

*“And He placed between you affection and mercy.”*

*(Qur'an 30:21)*

This is the divine framework, not male versus female, but believer with believer, building a home of barakah.





# Categories of Women in Relation to a Man

## Every Relationship in Islam Is Bound by Respect and Divine Limits

Islam does not leave relationships to personal interpretation or societal trends.

It beautifully defines each relationship, so that hearts may stay pure, homes may stay safe, and society may remain dignified.

Imam al-Ghazali wrote:

*“When a soul knows its boundaries, it finds peace. When it crosses them, it drowns in confusion.”*

Allah has laid down clear categories of women in relation to a man, each with its own level of respect, distance, and responsibility.

### 1. She Could Be His Wife

“Garments of Love and Mercy”

A wife is the most intimate and sacred relationship a man can have. It is a covenant of mercy, not just a contract.

*“They are garments for you, and you are garments for them.”*  
(Qur'an 2:187)

She is:

- A companion in faith,
- A partner in life,
- A protector of dignity,
- A co-builder of the home.

With her, physical contact, seclusion, emotional connection, and shared responsibilities are lawful — within the limits of kindness and compassion.

The Prophet Muhammad ﷺ said:

*“The best of you are those who are best to their wives.”*  
(Sunan al-Tirmidhi)

Shaykh Abdul Qadir al-Jilani said:

*“He who covers his wife with love will be covered by Allah on the Day of Judgment.”*

### 2. She Could Be a Mahram (a Relative He Can Never Marry)

A mahram is a woman a man is permanently forbidden to marry — due to blood, breastfeeding, or marital ties.

Examples:

- His mother
- His sister
- His daughter
- His paternal or maternal aunt
- His niece (sister's or brother's daughter)
- His mother-in-law

His stepdaughter (if he consummated the marriage with her mother)

His foster-sister (if breastfed by the same woman)

With these women:

Seclusion is permitted,



## CHAPTER 10: YOUR FAMILY

Hijab is relaxed (though modesty must remain),

Physical interaction (like hugs or travel companionship) is allowed,

But marriage is absolutely forbidden.

The Prophet ﷺ taught to treat one's mahram relatives with utmost dignity, free of desire or secrecy, always as protectors — never predators.

Rumi said:

*"Your sister is your soul's guardian — treat her eyes like your own."*

### 3. She Could Be a Non-Mahram (Ajnabiyyah)

"A Stranger in Law, But Not in Dignity"

A non-mahram woman is any woman a man is permitted to marry, and therefore, interaction must be regulated with adab, distance, and care.

She could be:

- A co-worker
- A neighbor
- A classmate
- A friend of the family
- Even his fiancée (until marriage)
- With her, Islam commands:
  - Lowering the gaze,
  - Avoiding physical contact,
  - Never being alone in private,

- Speaking only when necessary — with modesty,
- Observing hijab and respectful distance.

*"Tell the believing men to lower their gaze and guard their modesty."*

(Qur'an 24:30)

These boundaries are not to limit — but to protect. They guard the soul from sin, and relationships from regret.

Imam al-Ghazali said:

*"The eye that obeys its Lord sees clearer than the eye that seeks what is forbidden."*

In Summary

Islam divides the women in a man's life into clear categories:

- **Wife** — most intimate, under covenant.
- **Mahram** — close blood/family tie, forbidden to marry, trusted companion.
- **Non-Mahram (Ajnabiyyah)** — potential for marriage, requiring boundaries and modesty.

These guidelines build a society rooted in trust, not temptation — in honor, not confusion.

Rumi whispered:

*"The flower that grows within its garden remains fragrant. So guard your garden, O soul."*

## Rules for Dealing with Non-Mahram Women

Islam honors the relationship between men and women by building clear walls of protection, not barriers of hatred.

It does not call for hostility between genders — but for discipline, purity, and adab in every interaction.

The heart was not created to roam. It was created to worship.

So Islam lays down beautiful limits, not to make things harder, but to keep hearts softer.

### 1. Lowering the Gaze

*“The First Gate of the Heart”*

Allah commands:

*“Tell the believing men to lower their gaze and guard their modesty. That is purer for them.”*

(Qur'an 24:30)

A single gaze may be innocent, but a second gaze may plant the seed of desire.

Islam teaches us to guard the eyes — so that the heart stays clean, and the soul stays elevated.

The Prophet Muhammad ﷺ said:

*“The glance is a poisoned arrow of Shayṭān. Whoever lowers his gaze, Allah will grant him the sweetness of faith in his heart.”*

(Musnad Ahmad)

Imam al-Ghazali wrote:

*“The eye is the door to the heart. Let it open only to the lawful, or close it before it leads you astray.”*

### 2. Observing Modesty in Speech

*“Even the Tongue Has a Hijab”*

A believing man should not flirt, soften his tone, or speak in ways that invite attention or intimacy with non-mahram women.

*“And do not be soft in speech, lest he in whose heart is a disease should be moved with desire.”*

(Qur'an 33:32)

Speech must be respectful, necessary, and free of emotional attachments.

Shaykh Abdul Qadir al-Jilani said:

*“The tongue that speaks without Allah forgets its weight. Guard your words, and you guard your soul.”*

### 3. Avoiding Seclusion (Khalwah)

*“No One Sees But Allah — and That Is Enough”*

The Prophet Muhammad ﷺ said:

*“No man is alone with a woman except that Shayṭān is the third.”*

(Sahih al-Bukhari, Sahih Muslim)

Private one-on-one meetings, car rides, locked rooms, or closed chats between a man and non-mahram woman are forbidden — not because Islam doubts you, but because it protects your dignity before you stumble.

Even pious souls fall when they ignore the boundaries set by Allah.

Rumi said:

*“Do not test your fire near dry leaves. Distance is mercy.”*

### 4. The Hijab: Modesty for Both Genders

While women are commanded to cover their beauty,



## CHAPTER 10: YOUR FAMILY

men are also commanded to lower their eyes and cover their shame.

*“O Prophet, tell your wives and your daughters and the women of the believers to draw their cloaks over themselves. That is better so that they may be recognized and not harmed.”*

*(Qur'an 33:59)*

Hijab is not oppression — it is a protection, a badge of faith, a veil of dignity.

Imam al-Ghazali said:

*“Modesty is the fragrance of faith — invisible to the eye, but clear to the heart.”*

### What Must the Hijaab Cover?

According to the teachings of Islam and the rulings of the Hanafi school:

A Muslim woman must cover her entire body in front of non-mahram men,

Except for her face, hands, and feet, which may be visible (as long as no intention to attract is present).

The clothing must be loose, not revealing the shape or contour of the body.

It should be opaque, not transparent or thin.

The Prophet Muhammad ﷺ said:

*“There will be women who are clothed yet naked... they will not enter Paradise nor smell its fragrance.”*

*(Sahih Muslim)*

Shaykh Abdul Qadir al-Jilani wrote:

*“A believer veils not only her skin but her desires. Her modesty becomes her prayer.”*

### Criteria of Proper Hijaab

For a Muslim woman's hijāb to fulfill its purpose, it must meet the following:

- Covers the entire body (except the face, hands, and feet in public).
- Loose-fitting, not tight or figure-hugging.
- Not transparent or see-through.
- Free from perfume or adornments that attract attention.
- Not resembling men's clothing or clothing of non-believers.
- Simple in design — not meant for showing off.

*“And let them not stamp their feet to make known what they conceal of their adornment.”*

*(Qur'an 24:31)*

The hijāb is not just a cloth — it is a sign of obedience to Allah, and a form of silent da'wah that says: “My Lord comes before fashion.”

Rumi said:

*“She who veils for Allah unveils the beauty of her soul to the angels.”*

### Summary of the Rules:

No free mixing or seclusion with non-mahram women

No touching or physical contact

Lower the gaze — with respect, not disdain

Speak only when needed, and with clarity and restraint

Guard the heart from attachments outside of what is halal

Honor every woman as a trust, not a test

### Marriage in Islam

#### “A Bond Woven with Mercy, Anchored by Faith”

Marriage in Islam is not a mere contract — it is a sacred trust, a spiritual companionship, and a pathway to tranquility, mercy, and barakah. It is a union that begins not just with words, but with intentions directed toward Allah.

Allah says:

*“And among His signs is that He created for you spouses from among yourselves that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.”*

(Qur'an 30:21)

The Prophet Muhammad ﷺ treated marriage as an act of worship. He ﷺ married with humility, lived with gentleness, advised with wisdom, and protected the rights of women and men equally.

#### A Sunnah of the Prophet ﷺ

The Prophet ﷺ said:

*“Marriage is part of my sunnah. Whoever does not follow my sunnah is not from me.”*

(Sunan Ibn Mājah)

He ﷺ encouraged the youth to marry if they were able, to safeguard their modesty and discipline their desires.

His own marriages were full of love and mutual respect — each wife held a unique place in his heart, and each home reflected a different light of mercy.

Rumi said:

*“Marriage is not the union of bodies, but the weaving of two souls through the thread of divine love.”*

#### Marriage is Protection

- It protects the soul from falling into harām.
- It protects the eyes, the thoughts, and the emotions.
- It builds a household where the remembrance of Allah grows.
- It strengthens community, lineage, and purpose.

The Prophet ﷺ said:

*“When a servant marries, they have fulfilled half of their religion. Let them then fear Allah in the other half.”*

(al-Bayhaqi)

Imam al-Ghazali wrote:

*“Marriage is a mirror. Through it, a believer sees their patience, their faults, their mercy — and above all, their need for Allah.”*

#### Marriage Is a Trust

In Islam:

The husband is entrusted with leadership — not power, but service and protection.

The wife is entrusted with the home — not confinement, but nurturing and grace.

Both are responsible before Allah for how they treat each other.

Shaykh Abdul Qadir al-Jilani said:

*“The spouse is not your servant, nor your master. They are your amanah (trust) — treat them with the adab of lovers of Allah.”*

### **When Is Marriage Recommended?**

Marriage is recommended:

For those who fear falling into temptation

For those who desire emotional stability and spiritual companionship

For those who are ready to fulfill the duties and rights with sincerity

The Prophet ﷺ never encouraged delaying marriage without purpose. He ﷺ guided his companions toward early and blessed unions — built on faith, not wealth or perfection.





### Conditions Islam Stipulates Regarding the Wife

#### “A Partner in Mercy, Not a Servant in Silence”

Islam does not demand perfection in a wife — it asks for faith, respect, and a shared journey toward Allah. Marriage is not a place of power struggle, but of partnership and purpose.

A righteous wife in Islam is not just a homemaker, she is:

- A companion of deen,
- A guardian of her husband's trust,
- A nurturer of future generations,
- A source of sakīnah (peace).

#### Key Qualities of a Righteous Wife:

##### Faith (Imān)

A woman who believes in Allah, loves the Prophet ﷺ, and upholds her prayers and modesty.

##### Modesty (Ḥayā')

The Prophet ﷺ praised modesty as a branch of faith. Her speech, dress, and manners reflect this light.

##### Trustworthiness

She guards her husband's honor, wealth, and household when he is not present.

*“So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard.”*

(Qur'an 4:34)

#### Kindness and Patience

Marriage brings tests — a righteous wife meets them with emotional grace, not hostility.

The Prophet Muhammad ﷺ said:

*“Shall I not tell you what is the best treasure a man can have? A righteous wife who, when he looks at her, pleases him; when he commands her, she obeys; and when he is absent, she protects herself and his wealth.”*

(Sunan Abu Dawood)

Imam al-Ghazali wrote:

*“The righteous woman is the flower of the home — she gives without asking, she weeps in du'ā when no one sees.”*

#### Conditions Islam Stipulates Regarding the Husband

##### “Leadership Rooted in Love, Not Authority”

In Islam, a husband is not a ruler — he is a shepherd, responsible before Allah for the well-being of his family.

The Prophet ﷺ led by serving, not by shouting. He ﷺ never struck a woman, never belittled her, never demanded what he did not give.

#### Key Duties of a Righteous Husband:

##### Faith and Taqwā

A man who fears Allah will never mistreat His creation. Taqwā keeps him just, gentle, and conscious of his duty.

##### Providing Maintenance (Nafaqah)

He must provide food, shelter, and clothing — within his means — with dignity, not complaints.



## CHAPTER 10: YOUR FAMILY

*“Let the one who is wealthy spend from his wealth. And whoever’s provision is restricted, let him spend from what Allah has given him.”*

(Qur’an 65:7)

### Kind Treatment

The Prophet ﷺ said:

*“The most perfect of believers is the one who is best in character. And the best of you are those who are best to their wives.”*

(Sunan al-Tirmidhi)

### Emotional Presence

A husband must not be absent in heart even if present in body. He must listen, support, and honor her feelings.

Shaykh Abdul Qadir al-Jilani said:

*“He who walks gently with his wife walks the path of the*

*Prophet ﷺ. He who oppresses her walks with Shayṭān.”*

Rumi whispered:

*“Your wife is not a burden. She is your reflection. Speak to her with the softness you wish for from Allah.”*

### In Summary

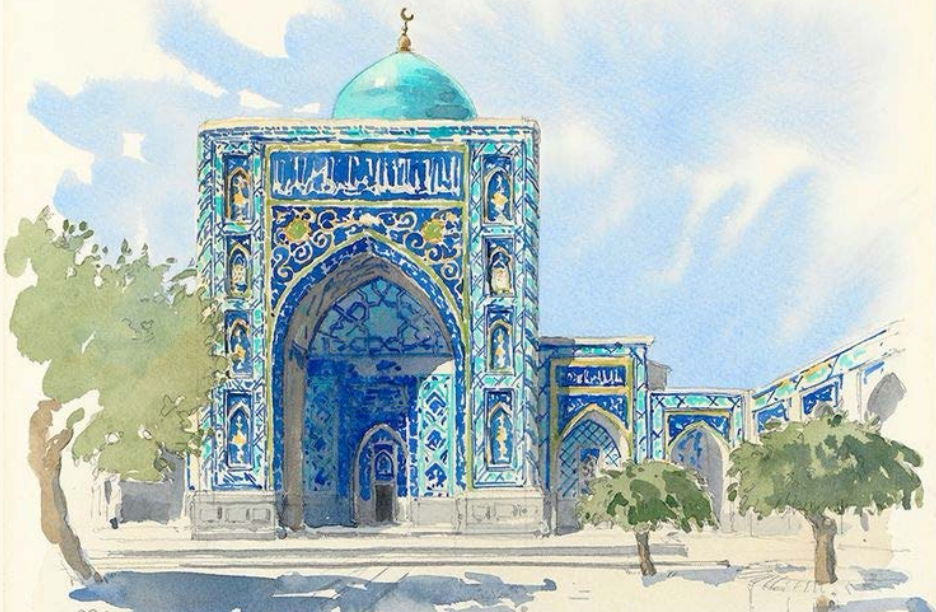
A righteous marriage requires both husband and wife to:

- Walk with faith,
- Speak with kindness,
- Sacrifice with love,
- And correct each other with gentleness.

No soul is superior — the one who fears Allah most is most beloved to Him.

*“And live with them in kindness...”*

(Qur’an 4:19)



## The Spouses' Rights and Obligations

First: The Wife's Rights in Islam

*"She is Not Beneath You — She Stands Beside You"*

Islam honors the wife as a partner, not a possession. Her rights are not favors — they are divine duties upon the husband, to be fulfilled with love, not burden.

The Prophet Muhammad ﷺ said:

*"Fear Allah regarding women. You have taken them as a trust from Allah..."*

(Sahih Muslim)

Marriage is built not on demands, but mutual mercy, where each gives, and each is honored.

1. Right to Maintenance and Residence (Nafaqah)  
The husband is responsible for:

- Providing food, clothing, shelter, and essential needs
- Based on his capacity, not extravagance
- Without humiliating or belittling her

Allah says:

*"Let the wealthy man spend according to his means. And let the man whose resources are restricted spend according to what Allah has given him."*

(Qur'an 65:7)

Even if she is wealthy, he is still obligated to provide — unless she willingly contributes.

### 2. Right to Kind Treatment

The Prophet Muhammad ﷺ never shouted, struck, or mocked his wives.

He ﷺ said:

*"The best of you are those who are best to their wives, and I am the best among you to my wives."*

(Sunan al-Tirmidhi)

Kindness is not just words — it is how you listen, how you respond when she's upset, how you support her when she's weak.

Imam al-Ghazali wrote:

*"He who sees his wife's sadness and remains silent has missed the sunnah of the Prophet ﷺ."*

### 3. Right to Patience and Tolerance

No one is perfect. The Prophet ﷺ taught that men must not hate their wives — if one trait displeases, another may bring joy.

*"No believing man should hate a believing woman. If he dislikes one of her traits, he may be pleased with another."*

(Sahih Muslim)

Rumi said:

*"She is not your opponent. She is your test. And she is your mirror."*

### 4. Right to Emotional Intimacy and Time

A woman has the right to her husband's attention, affection, and time. She must not be emotionally neglected while he fulfills only financial needs.

The Prophet ﷺ distributed his time fairly, even when his heart leaned toward ‘Aishah (رضي الله عنها).

Spending the night, walking together, sharing meals — these are rights, not luxuries.

### 5. Right to Safety and Respect

- No abuse — verbal, emotional, physical
- No betrayal of trust
- No revealing of her private matters to others

The Prophet ﷺ said:

*“The most wicked among people in the sight of Allah on the Day of Judgment is the man who goes to his wife and she to him, and then he discloses her secrets.”*

(*Sahih Muslim*)

### 6. Right to Spiritual Guidance and Advice

The husband is responsible to guide — not command. To teach, not to control.

He should remind her of prayer, Qur’an, modesty — but with gentleness and example, not harshness or anger.

Shaykh Abdul Qadir al-Jilani said:

*“Correct your wife with your character before your tongue. Be the prayer she hears before Fajr.”*

### 7. Honoring Agreements and Promises

If she stipulated a condition in her marriage contract (e.g. to complete studies or live near her family) — Islam requires the husband to fulfill it.

Breaking a promise without valid reason is a betrayal.

*“Fulfill your covenants. Indeed, covenants will be questioned.”*  
(*Qur’an 17:34*)

### Additional Right: Defending Her and Representing Her Honour

A wife has the right to be defended by her husband — against slander, insults, or injustice from others. Her honor is his honor. Her dignity is his responsibility.

The Prophet Muhammad ﷺ defended the dignity of his wives openly and immediately whenever anyone spoke wrongly.

He ﷺ said:

*“The believer who is strongest in faith is the one with the best character, and the best among you are those who are best to their women.”*

(*Sunan al-Tirmidhi*)

If someone accuses, mocks, or harms her reputation — it is the husband's duty to protect her with words, action, and prayer.

Shaykh Abdul Qadir al-Jilani said:

*“He who defends the honor of his wife will find Allah defending him when he most needs it.”*

### In Summary

The wife is not a servant, nor a silent shadow. She is:

- A partner in peace
- A queen in her home
- A soul that deserves patience, provision, and prayer

Rumi whispered:

*“Treat her not as one you own, but as one Allah has loaned to you — for only a heart of mercy can hold what is sacred.”*

### The Husband's Rights

#### “Leadership with Mercy, Responsibility with Humility”

In the family structure, the husband is entrusted with a role of care, guidance, and protection from Allah. His rights are not for dominance — but for the smooth running of the home, so that peace and order prevail.

Just as the wife's rights are sacred, the husband's rights are a trust — to be fulfilled out of love for Allah.

Imam al-Ghazali wrote:

*“Marriage is a ship — the husband is its captain, but he must steer with wisdom, not whip it with pride.”*

#### 1. Obedience in Kindness

It is part of a wife's duty to cooperate with her husband in what is good, lawful, and reasonable.

Obedience here means:

- Respecting the household leadership given to the husband by Allah,
- Following his decisions when they are within Shari'ah and kindness,
- Supporting him in fulfilling family goals rooted in deen and dignity.

*“Men are caretakers of women by what Allah has given one over the other and what they spend from their wealth.”*

(Qur'an 4:34)

Shaykh Abdul Qadir al-Jilani said:

*“The home ruled by kindness and obedience to Allah is a garden from the gardens of Paradise.”*

#### 2. Attentiveness to His Needs

A husband has the right to emotional and physical companionship.

The Prophet Muhammad ﷺ said:

*“When a man calls his wife to fulfill his need, let her respond even if she is at the oven.”*

(Sunan al-Tirmidhi)

Of course, this is understood within mercy, mutual love, and compassion — not in harshness or disregard for her health or state.

Intimacy in Islam is a shared act of worship, building trust, peace, and affection.

#### 3. Protecting His Home and Dignity

The wife must guard her husband's home:

Not allowing into it anyone he dislikes,

Not exposing the private life of the family to strangers.

The Prophet ﷺ instructed:

*“A woman should not allow anyone into her husband's house except with his permission.”*

(Sabih al-Bukhari, Sabih Muslim)

This preserves the sanctity and trust of the marriage.



Rumi said:

*“The home is a secret between two hearts. Guard it as you would guard the Qur’an in your chest.”*

#### 4. Seeking His Permission Before Leaving the House

Out of respect and harmony, a wife must seek her husband's permission before:

- Traveling long distances,
- Leaving the home for extended periods,
- Attending gatherings that might affect the family's honor.
- This strengthens trust and protects family dignity.

#### 5. Serving the Household with Love

While housework is not legally obligatory, it is a sign of beautiful cooperation between husband and wife.

The Prophet Muhammad ﷺ himself helped in the home:

- Mending his clothes,
- Milking animals,
- Assisting with household chores.

#### Reflection:

Service is mutual in Islam — both husband and wife serve each other out of love and adab.

#### In Summary

The husband's rights are balanced by responsibility. He deserves:

- Obedience rooted in kindness,
- Emotional and physical support,
- Protection of his dignity and home.

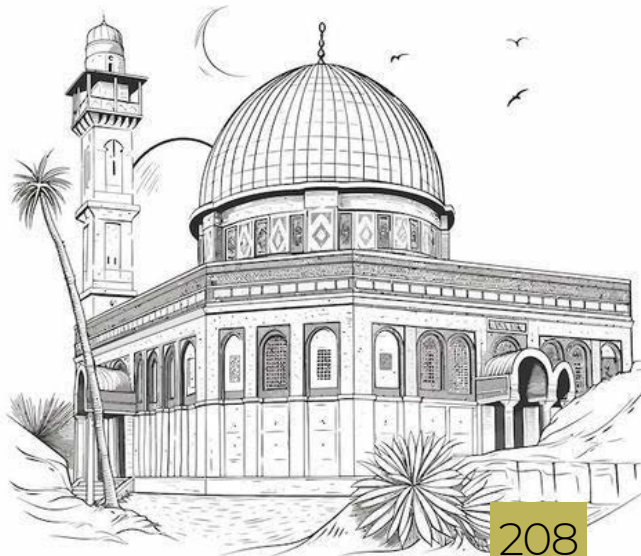
But he must lead not with force, but with fairness — following the sunnah of the Prophet ﷺ.

*“And live with them in kindness. . .”*

(Qur'an 4:19)

Imam al-Ghazali wrote:

*“He who leads with cruelty leads to ruin. He who leads with love opens the door to Allah's mercy.”*





### Islam Urges That the Marriage Contract Be Permanent

#### “A Covenant of Mercy, Not a Temporary Arrangement”

In Islam, marriage is not a temporary bond or a convenience. It is a sacred covenant (mithāq ghalīz) made in the presence of Allah, meant to be honored with perseverance, patience, and mutual mercy.

Allah says:

*“And they (your wives) have taken from you a firm and strong covenant.”*

(Qur'an 4:21)

The Prophet Muhammad ﷺ treated every marriage not just as companionship, but as an amanah (trust) before Allah.

Imam al-Ghazali wrote:

*“Marriage is not a garment you wear and remove at whim — it is a thread tied between two hearts before Allah, meant to withstand the storms.”*

#### Why Islam Encourages Permanent Marriage

Marriage is a place of:

- Growth
- Forgiveness
- Building family ties
- Spiritual support

It is natural that two human beings will face moments of anger, disagreement, and weariness —

but Islam urges reconciliation, patience, and forgiveness over quick separation.

The Prophet Muhammad ﷺ taught:

*“The most hated permissible thing before Allah is divorce.”*

(Sunan Abu Dawood)

#### Marriage Is Meant for Tranquility, Not Turmoil

Allah describes marriage in the Qur'an as:

*“... that you may find tranquility (sakeenah) in them...”*

(Qur'an 30:21)

Marriage is a shield from loneliness and temptation, A path of barakah where two souls walk toward Allah hand in hand.

It demands:

- Kindness even in hardship,
- Patience during trials,
- Consultation instead of stubbornness,
- Forgiveness instead of fault-finding.

Rumi whispered:

*“The wound is the place where the light enters. Even in marriage, the wound of misunderstanding can become a door to deeper love if patience is allowed to bloom.”*

A Lasting Marriage Mirrors the Sunnah  
The Prophet ﷺ's marriages showed:

Mercy in disagreements,

Laughter amidst fatigue,

Enduring affection despite hardship.



## CHAPTER 10: YOUR FAMILY

Even when misunderstandings occurred, he ﷺ corrected them with gentleness, never with harshness.

Marriage is not meant to be discarded at every test — It is meant to be strengthened through sabr (patience) and husn al-dhann (good opinion) of each other.

Shaykh Abdul Qadir al-Jilani said:

*“He who endures the test of marriage with faithfulness endures a station of the righteous.”*

### In Summary

Islam encourages:

Marriages that are stable, not fragile.

Bonds that are tended with care, not abandoned at the first sign of hardship.

Homes that echo with forgiveness and prayers, not bitterness and threats.

### Marriage is not about perfection.

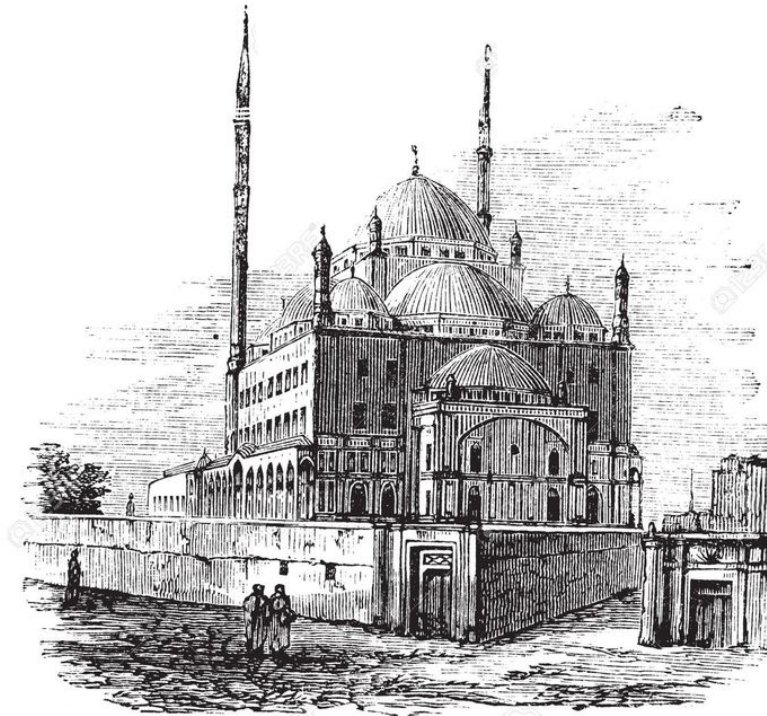
It is about two imperfect people helping each other to reach Allah.

*“And He placed between you affection and mercy.”*

*(Qur'an 30:21)*

### Reflection:

Build your marriage like a tree planted deep — water it with patience, shelter it with forgiveness, and let Allah cause it to bloom with barakah.



### Islam Allows Marriage Dissolution Through Divorce — As a Last Resort

#### “When Mercy Ends, Part with Dignity”

Islam is a religion of mercy — and sometimes, mercy means letting go with respect when staying together would cause harm.

Marriage is strongly encouraged to be preserved, but if genuine harm, oppression, or unbearable hardship exists, then Allah, in His mercy, permits divorce, not as a first option, but as the final remedy when all other paths have been exhausted.

Allah says:

*“But if they separate, Allah will enrich each [of them] from His abundance.”*

(Qur'an 4:130)

Imam al-Ghazali wrote:

*“When the garment no longer fits, wisdom is to remove it — but with gentleness, not rage.”*

Divorce is Halal, but the Most Disliked Permissible Act. The Prophet Muhammad ﷺ said:

*“The most hated of permissible things before Allah is divorce.”*

(Sunan Abu Dawood)

**Divorce is allowed — but it is never celebrated.**

It should only be considered after patience, counseling, family mediation, and sincere efforts to reconcile.

Anger, pride, and minor issues should not be reasons for dissolving sacred vows.

Shaykh Abdul Qadir al-Jilani said:

*“Separate if you must — but do not separate the heart from Allah’s mercy. Let even your departure be clothed in adab.”*

#### Conditions for Lawful Divorce in Islam

Clear Intent

Divorce should not be declared in anger without understanding or clear intention.

It must be done calmly, deliberately, and sincerely.

#### Observing the 'Iddah (Waiting Period)

After divorce, the woman must observe a waiting period ('iddah) — usually three menstrual cycles — to ensure she is not pregnant and to allow for possible reconciliation.

#### Kindness and Fairness

Allah commands even in divorce:

*“And do not forget graciousness between you.”*

(Qur'an 2:237)

#### No Oppression

No man should wrongfully strip a woman of her rights, her dowry (mahr), or her dignity during or after divorce.

#### The Correct Method of Divorce

##### 1. Divorce Should Be Issued During a Period of Purity (Tuhr)

A man should issue divorce when his wife is in a pure state (i.e., not menstruating)

And when he has not had marital relations with her during that purity.

This shows restraint, respect, and ensures no injustice is done regarding any potential pregnancy.

### 2. Issue Only One Pronouncement (Talaq) at a Time

It is Sunnah to pronounce one single talaq (divorce) in clear, calm words, such as:

“I divorce you.” or “You are divorced.”

Avoid uttering three divorces at once, which is sinful and causes severe harm — it contradicts the mercy Allah intended in allowing time for reconciliation.

#### Reflection:

Divorce should be a door opened carefully, not a window shattered in rage.

### 3. Observe the ‘Iddah (Waiting Period)

After the divorce:

The wife must remain in her husband's home during the ‘iddah period, typically three menstrual cycles (for a woman who menstruates), or three lunar months (if she does not menstruate).

The husband must continue to provide for her during this time.

This waiting period allows:

- Time for emotions to cool,
- The possibility for reconciliation,
- Clarification if the wife is pregnant.

*“Do not expel them from their [husbands’] houses, nor should they leave unless they commit a clear immorality.”*

*(Qur’an 65:1)*

### 4. Revocable Divorce (Talaq Raji’)

During the ‘iddah, the husband can take his wife back (without a new marriage contract) if he wishes to reconcile — by saying:

*“I have taken you back.”*

— or even by resuming normal marital relations, with the intention of reconciliation.

If he does not take her back by the end of the ‘iddah, the divorce becomes final, and they must remarry with a new nikāh if they wish to be together again.

### 5. After Three Divorces

If a man pronounces divorce three separate times (on different occasions) — or utters three divorces at once (sinfully):

The divorce becomes final (irrevocable).

He cannot remarry the same woman unless she lawfully marries another man, and that marriage ends naturally.

This prevents the abuse of marriage as a game of taking and leaving.

*“Divorce is twice, then [after that] either retain her in kindness or release her with good treatment.”*

*(Qur’an 2:229)*

Important Islamic Etiquette for Divorce  
Avoid anger and shouting when pronouncing divorce.

Avoid using ambiguous words — be clear and intentional.

Avoid harming the wife emotionally or financially during or after divorce.

Witnesses are recommended (though not obligatory) for the divorce, to preserve rights and clarity.

Rumi said:

*“Even in your leaving, let love be your guest. Let not anger slam the door.”*

### Some Rules and Criteria Concerning Divorce

*“When Separation Becomes Inevitable, Let It Reflect Allah’s Mercy”*

Divorce in Islam is not just a legal procedure, It is a serious, weighty matter that must be handled with deep thought, calmness, and the fear of Allah.

When handled properly, even divorce can be a means of preserving dignity, rather than causing hatred and harm.

Allah says:

*“Either retain them in kindness or release them in kindness.”*  
(Qur’an 2:229)

Imam al-Ghazali wrote:

*“When mercy fades, do not let injustice take its place. End what must be ended — but with the light of Allah still in your heart.”*

#### Basic Rules and Principles:

##### 1. Avoid Pronouncing Divorce in Anger

Divorce should only be uttered with clear intention and full awareness —  
not during extreme anger, rage, or under pressure.

#### Reflection:

Words spoken in the heat of anger are like arrows — once released, they wound without mercy.

##### 2. Divorce Must Be Clear and Unambiguous

Phrases must be direct, such as:

“I divorce you.”

“You are divorced.”

Avoid confusing statements or jokes.

The Prophet Muhammad ﷺ said:

*“There are three things which, whether spoken seriously or jokingly, are treated as serious: marriage, divorce, and taking back a wife.”*

(Sunan Abu Darwood)

##### 3. Divorce Should Be Spaced Out (Talaq al-Sunnah)

It is recommended:

One pronouncement of divorce should be made,

Wait for the full ‘iddah (waiting period) to pass before making another,

Do not issue three divorces at once, as this is against the spirit of kindness and reconciliation.

This leaves room for reflection, remorse, and possible reunion.

##### 4. Women Should Observe the ‘Iddah Properly

After divorce:

The wife remains in her husband's home (unless safety is a concern),



She must not remarry until the waiting period ('iddah) is complete,

The husband must provide for her during this time.

This ensures clarity about any pregnancy and offers an opportunity for returning in peace if Allah wills.

### **5. No Financial or Emotional Oppression**

During and after divorce:

The husband must not harm, threaten, or impoverish the wife.

All financial dues (such as mahr) must be given fully.

If children are involved, their emotional and financial care must continue with justice.

*"Do not wrong one another."*

(Qur'an 2:279)

Shaykh Abdul Qadir al-Jilani said:

*"Justice is the fragrance that Allah expects to find even in the places of pain."*





## Parents' Rights After Marriage

*"The Roots that Nourished You Must Never Be Forgotten"*

Marriage does not end a person's duties toward their parents. Rather, marriage strengthens those ties — as one who is grateful to Allah must also be grateful to those who nurtured them into being.

Allah says:

*"And We have enjoined upon man [care] for his parents: his mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."*

(Qur'an 31:14)

Imam al-Ghazali wrote:

*"The one who treats his parents with excellence plants a tree whose shade will shelter him when no other shade remains."*

### Honoring Parents Even After Marriage

After marriage, both husband and wife must continue to honor:

- Their mothers and fathers with kind speech,
- Serve them when they are in need,
- Visit them, inquire about their well-being,
- Never speak harshly or neglect them.

The Prophet Muhammad ﷺ said:

*"The pleasure of Allah is in the pleasure of the parent, and the anger of Allah is in the anger of the parent."*

(Sunan al-Tirmidhi)

Even if busy with the duties of marriage and children, one must never turn cold or distant toward their parents.

Shaykh Abdul Qadir al-Jilani said:

*"The one who prays all night yet turns away from his parents has torn the very cloth of his worship."*

### Balancing Between Spouse and Parents

Islam teaches:

- The wife's obedience primarily belongs to her husband in lawful matters after marriage.
- The husband's duty remains to honor and serve his parents without injustice to his wife.
- Neither spouse should demand severing ties with family. Instead, both should encourage one another to maintain bonds of mercy and kindness.

*"Join the ties of kinship, for it will prolong your life and bless your sustenance."*

(Sahih al-Bukhari, Sahih Muslim)

## Children's Rights

### “Every Child Is a Trust Carried from the Hands of Allah”

Children are not possessions to be molded by whims, nor burdens to be tolerated.

They are pure souls, gifts from Allah — each child carrying a unique light, a secret written by Allah on the pages of destiny.

The Prophet Muhammad ﷺ said:

*“Each one of you is a shepherd, and each of you is responsible for his flock.”*

*(Sahih al-Bukhari, Sahih Muslim)*

Imam al-Ghazali wrote:

*“The child's heart is a precious jewel, empty of every image — ready to receive what is engraved upon it.”*

The duty of parents is to shape that heart toward Allah — with mercy, wisdom, and prayer.

### 1. Marrying a Good, Devout Spouse

The very first right of a child begins even before conception, by the parents choosing a spouse of good character and deen.

The Prophet ﷺ taught:

*“A woman is married for four things: her wealth, her lineage, her beauty, and her religion. Marry the one who is religious, may your hands be blessed.”*

*(Sahih al-Bukhari, Sahih Muslim)*

Righteous parents lay the foundation for righteous children.

Rumi said:

*“Plant a seed of taqwa in the garden of marriage, and Allah will rain down blessings upon your children.”*

### 2. Giving Children Good Names

The Prophet Muhammad ﷺ emphasized giving children names that carry good, blessed meanings.

Names connected to Allah (like Abdullah, Abdul Rahman),

Names of Prophets, righteous companions, or names signifying beauty and virtue.

The Prophet ﷺ said:

*“On the Day of Judgment, you will be called by your names and your fathers' names, so give good names to yourselves.”*

*(Sunan Abu Dawood)*

A name is the first gift a child receives — let it be a door to honor, not a weight of mockery.

### 3. Teaching Them the Principles of Islam

A child's soul must be nourished with:

- Belief in Allah, the Prophet ﷺ, and the pillars of Islam,
- Love for the Qur'an and the Sunnah,
- Awareness of halal and haram,
- The habits of prayer, fasting, and good manners.

The Prophet ﷺ said:

*“Command your children to pray when they are seven years old.”*

*(Sunan Abu Darwood)*

Shaykh Abdul Qadir al-Jilani said:

*“Feed the child’s belly with pure food, and feed his heart with pure words — for the tongue becomes the voice of the soul.”*

### 4. Providing Maintenance and Protection

Parents must:

- Provide food, shelter, clothing, and education,
- Protect children from harm — both physical and spiritual,
- Show affection, attention, and emotional security.

The Prophet ﷺ would kiss his grandchildren often, teaching that love must be expressed, not just felt.

### Reflection:

A child who drinks mercy at home will pour mercy into the world when grown.

### 5. Being Just Between Children

Parents must never favor one child over another unfairly. whether in gifts, attention, or affection.

The Prophet Muhammad ﷺ said:

*“Fear Allah and treat your children equally.”*

*(Sahih al-Bukhari, Sahih Muslim)*

Unfair treatment plants seeds of hatred and jealousy among siblings, justice waters the tree of love.

Rumi whispered:

*“Favor not the right hand over the left — both serve you with loyalty. Likewise are your children.”*

### In Summary

The child’s rights are:

- To be born to righteous parents,
- To be honored with a good name,
- To be nourished with the light of Islam,
- To be protected, loved, and treated with justice.

### Reflection:

Children are amanah (trusts) — not for our pride, but for Allah’s pleasure.

Raise them not to serve your ambitions, but to serve the One who created them.

*“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones...”*

*(Qur’an 66:6)*





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Leave With A  
Heart  
Rekindled.

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### Perfection of Noble Character Was One of the Core Objectives of the Prophet's Mission

The Prophet Muhammad ﷺ was not sent merely to deliver laws, but to transform hearts:

- From anger to patience,
- From arrogance to humility,
- From greed to generosity,
- From cruelty to mercy.

His ﷺ life was a living Qur'an, every gesture, every word, every silence was a lesson in divine ethics.

Shaykh Abdul Qadir al-Jilani said:

*"Character is the lamp. Without oil, the flame of your Islam flickers weakly."*

#### Noble Character Is Part and Parcel of Faith

The Prophet ﷺ said:

*"The most complete of the believers in faith are those with the best character."*

*(Sunan Abu Dawood, Tirmidhi)*

True faith is not shown merely by rituals, but by:

- How we speak,
- How we forgive,
- How we help,
- How we control our anger.

#### Reflection:

Your salah (prayer) lifts you toward Allah — but your character is what shows that light to His creation.

#### Noble Character Permeates All Acts of Worship

Worship without good character is hollow.

Prayer (Salah) trains humility and patience.

Fasting (Sawm) teaches restraint and compassion.

Charity (Zakat) cultivates generosity.

Pilgrimage (Hajj) refines endurance and brotherhood.

The Prophet ﷺ said about fasting:

*"If anyone of you is fasting, let him not utter evil or foolish speech. If someone abuses him, let him say: I am fasting."*

*(Sahih al-Bukhari, Sahih Muslim)*

Rumi said:

*"Do not boast of your prayer mat. Boast of the way you carry Allah's trust in the marketplace."*

#### Immense Rewards for Good Character

Allah has reserved incredible rewards for those who carry themselves with noble manners.

The Prophet ﷺ said:

*"Nothing is heavier on the scale of the believer on the Day of Judgment than good character."*

*(Sunan al-Tirmidhi)*

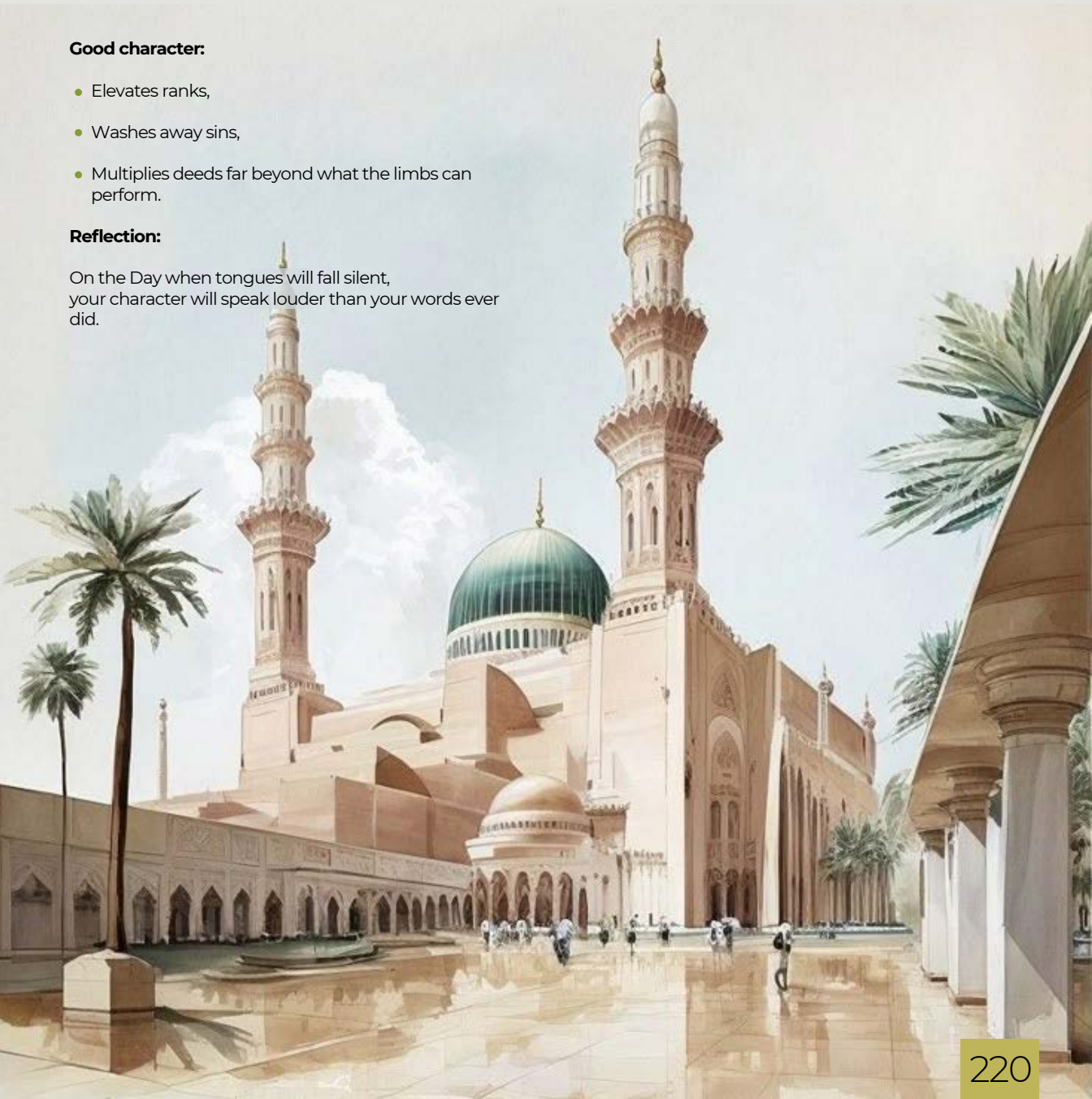


### Good character:

- Elevates ranks,
- Washes away sins,
- Multiplies deeds far beyond what the limbs can perform.

### Reflection:

On the Day when tongues will fall silent,  
your character will speak louder than your words ever did.





## Distinguishing Features of Noble Character in Islam

### “Not Limited by Race, Time, or Situation — Good Character Shines Everywhere”

In Islam, good character is not confined to private worship or special occasions — it is a constant reflection of one's soul, manifesting in every place, with every being, under every circumstance.

Imam al-Ghazali wrote:

*“Noble character is the fragrance that no robe can cover and no dust can conceal.”*

True Islamic character transcends race, religion, status, and species, it flows from the heart rooted in Allah's remembrance.

### 1. Noble Character Is for All of Humanity

The Prophet Muhammad ﷺ was not sent to one tribe or one class, he was a mercy for all of mankind.

*“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”*

*(Qur'an 21:107)*

Thus, the believer's good manners must extend to:

- Fellow Muslims and non-Muslims,
- Neighbors, travelers, strangers,
- Friends and even opponents.

### Reflection:

The sun does not choose whom to shine upon — so too should a Muslim's mercy be unconditional.

### 2. How to Treat Non-Muslims

Islam teaches justice, respect, and kindness toward non-Muslims.

The Prophet Muhammad ﷺ dealt with:

Non-Muslim neighbors with kindness,

Non-Muslim merchants with honesty,

Even those who wronged him — with forgiveness and patience.

Allah commands:

*“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes — from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”*

*(Qur'an 60:8)*

Rumi said:

*“The Light of Allah is not confined to one lamp — it glows even in the hearts you thought were far away.”*

### 3. Noble Character Is Not Limited to Humans, Good Treatment of Animals

Even animals are recipients of a Muslim's compassion.

The Prophet Muhammad ﷺ taught:

Mercy toward animals brings Allah's forgiveness.

Cruelty toward animals leads to divine punishment.



## CHAPTER 11 YOUR MORAL CHARACTER

He ﷺ once said:

*"A woman was punished in Hell because of a cat she imprisoned — she neither fed it nor set it free to eat from the earth."*

*(Sahih al-Bukhari, Sahih Muslim)*

And he ﷺ praised a man who quenched the thirst of a dog — saying Allah forgave him for that act.

### Reflection:

Even your gentleness toward a stray dog or a small bird echoes in the heavens.

### 4. Noble Character Extends to Preservation of the Environment

The Prophet Muhammad ﷺ:

- Encouraged planting trees,
- Forbade wasting water even at a flowing river,
- Ordered the protection of land, animals, and natural resources.

He ﷺ said:

*"If a Muslim plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, it is regarded as a charity for him."*

*(Sahih al-Bukhari, Sahih Muslim)*

Islam calls believers to be caretakers of the earth, not destroyers.

Shaykh Abdul Qadir al-Jilani said:

*"The earth is a trust beneath your feet. Walk gently, for every leaf you tread is a witness for or against you."*

### In Summary

True noble character:

- Is universal — not tribal, racist, or exclusive.
- Extends to all people, not just fellow Muslims.
- Covers animals, plants, and the earth itself.
- Radiates in all circumstances — prosperity or hardship, joy or pain.

### Final Reflection:

Character is not what you show when all is easy, it is what spills from you when you are tested.

Be a lantern of mercy in every land.

Be a river of patience in every trial.

Be a garden of gentleness to all of Allah's creation.



## Noble Character in All Aspects of Life

### Islam doesn't confine noble character to the mosque or private worship.

It is meant to shine in every corner of life — at home, at work, in trade, in leadership, and even in conflict.

The Prophet Muhammad ﷺ lived with consistent beauty of conduct, no matter the situation. His manners were not momentary, but rooted in a heart fully connected to Allah .

#### 1. Within the Family

Your family sees you at your most raw, your most real. Yet it is here that good character is most needed — patience, kindness, listening, and gentleness.

The Prophet ﷺ said:

*“The best of you are those who are best to their families. And I am the best of you to my family.”*

(Sunan al-Tirmidhi)

He ﷺ was never harsh with his wives or children. He helped in household tasks, smiled often, and made time even for the youngest in the home.

#### 2. In Trade and Business

The Prophet ﷺ was known in Makkah as Al-Ameen — the Trustworthy — even before prophethood.

He taught:

*“The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs on the Day of Judgment.”*

(Sunan al-Tirmidhi)

Cheating, deceit, breaking promises, or greed in trade is not just bad manners — it is a spiritual disease.

Imam al-Ghazali wrote:

*“Commerce is worship — if done with truth and justice.”*

#### 3. In Industry and Leadership

Islam uplifts those who lead with integrity — and holds accountable those who misuse power.

*“Each of you is a shepherd, and each of you is responsible for his flock.”*

(Sabih al-Bukhari)

If you are responsible for others — employees, workers, or a team — your character must reflect mercy, fairness, and transparency.

#### 4. In the Environment

Even how you treat animals, trees, water, and land is part of character.

The Prophet ﷺ forbade cutting trees without need, wasting water, or harming animals.

He ﷺ said:

*“A woman was forgiven for giving water to a thirsty dog.”*

(Sabih al-Bukhari)

Even in your smallest actions, your character is recorded.

## Some War Ethics in Islam

### “Even in Battle, the Heart of Islam Remains Gentle”

Islam is a religion of peace, and when war becomes necessary, it remains bound by moral guidelines, compassion, and deep spiritual accountability.

Unlike worldly systems that allow cruelty and indiscriminate violence, the Prophet Muhammad ﷺ showed that even in war, justice and mercy must prevail.

*“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not love transgressors.”*

*(Qur'an 2:190)*

Imam al-Ghazali wrote:

*“In Islam, war is not the path to power — it is the last path of defense, fenced with rules of mercy.”*

### 1. No Killing of Innocents

The Prophet ﷺ strictly forbade:

Killing women, children, elders, or monks.

Harming those who are not directly involved in combat.

He ﷺ said:

*“Do not kill any child, woman, or elderly person.”*

*(Abu Dawood)*

### 2. Do Not Destroy Crops or Animals

Even in battle, the Prophet ﷺ prohibited:

Burning trees,

Poisoning water,

Killing animals without need,

Destroying homes, villages, or harvests.

*“Do not destroy date palms or burn them with fire.”*

*(Imam Malik, Muwatta)*

### Reflection:

Even the earth is under your amanah in war. Let your sword never silence the voice of mercy.

### 3. No Torture, No Betrayal

Islam forbids:

- Mutilation of bodies,
- Torture of prisoners,
- Breaking treaties,
- Betrayal of trust.

The Prophet ﷺ said:

*“Do not act treacherously, nor mutilate, nor kill a child.”*

*(Sabih Muslim)*

### 4. Prisoners Must Be Treated with Dignity

Prisoners of war are to be:

Fed and clothed,

Protected from harm,

Allowed the dignity of humanity.

*“They give food — despite their love for it — to the needy, the orphan, and the captive.”*

*(Qur'an 76:8)*

**Shaykh Abdul Qadir al-Jilani said:**

*“If your enemy is in chains, do not gloat. Free your own soul by treating him with honor.”*

### **In Summary**

Islam's war ethics are:

- Rooted in justice and mercy,
- Guarded by divine command,
- Designed to prevent cruelty even in conflict.

### **Final Reflection:**

The Prophet ﷺ fought with honor, not hatred. He never lost his light, even on the battlefield. Let every believer carry that same light — especially when the world is darkest.



## Some Aspects of the Prophet's ﷺ Life and High Moral Standards

### “His Character Was the Qur'an in Motion”

When A'ishah (may Allah be pleased with her) was asked about the character of the Prophet Muhammad ﷺ, she replied:

*“His character was the Qur'an.”*

(*Sahih Muslim*)

Everything he ﷺ said, did, forgave, gave, or endured — was a reflection of Allah's Light and Mercy.

Imam al-Ghazali wrote:

*“The Prophet ﷺ was not a man of this world. He was the mirror of Allah's Mercy on earth.”*

### 1. Humility

Despite being the Seal of the Prophets, the most beloved of creation, the Prophet ﷺ lived in utter humility:

- He sat among his companions as one of them.
- He mended his own clothes, served his family, and walked among the poor without pride.
- He never allowed others to stand up for him as a form of flattery.

*“Do not exaggerate in praising me as the Christians praised the son of Mary. I am only a servant, so say: the servant of Allah and His Messenger.”*

(*Sahih al-Bukhari*)

### Reflection:

The closer he was to Allah, the more humble he became.

### 2. Mercy

Allah described His Messenger ﷺ with one majestic title:

*“And We have not sent you except as a mercy to the worlds.”*  
(*Qur'an 21:107*)

• He forgave the people of Ta'if after they stoned him.

He visited the sick, prayed for enemies, and never cursed even those who cursed him.

His mercy was not weakness — it was strength refined by love.

Shaykh Abdul Qadir al-Jilani said:

*“His ﷺ anger was never for himself. His mercy had no boundaries.”*

### 3. Mercy Towards Children

The Prophet ﷺ kissed, embraced, and joked with children.

He would pause his sermon if a child cried.

He carried his grandsons on his back during prayer — never pushing them off.

When a man said, “I have ten children but I have never kissed any of them,”

the Prophet ﷺ replied:

*“He who does not show mercy will not be shown mercy.”*

(*Sahih al-Bukhari*)



## Reflection:

He ﷺ didn't just teach love. He lived it — gently, visibly, daily.

### 4. Mercy Toward Women

The Prophet ﷺ honored women as mothers, daughters, and wives.

He ended the burial of daughters, raised the status of women, and taught:

*"The best of you are those who are best to their wives."*

(Sunan al-Tirmidhi)

He never raised a hand to a woman, nor insulted them. He listened to their concerns, offered them respect, and included them in decision-making.

Rumi said:

*"He ﷺ broke the sword of injustice with the shield of mercy."*

### 5. Mercy to the Weak and Oppressed

He ﷺ sat with slaves, ate with the hungry, wept for the grieving, and walked with the brokenhearted.

He gave the voiceless their voice.

He taught that no soul is less because of poverty or status.

*"Help the weak and bring them close to you, for they are the source of your provision and victory."*

(Suman Abu Darwood)

mam al-Ghazali wrote:

*"True greatness lies in lifting others — not standing above them."*

## Final Reflection

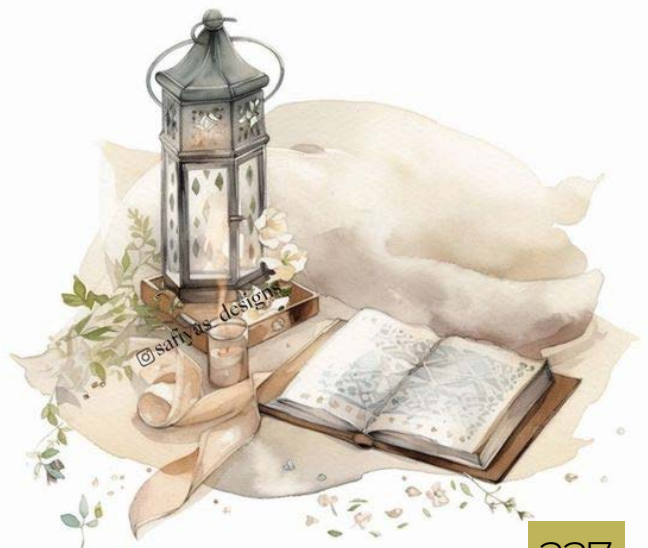
To love the Prophet ﷺ is to reflect his light in our actions.

- Be humble like him.
- Forgive like him.
- Serve like him.
- Smile like him.
- Be merciful like the one whom Allah sent as Mercy.

*"Indeed, in the Messenger of Allah you have a beautiful example."*

(Qur'an 33:21)

*And the reliever of my distress.*



## The Merchant of Trust: Stories from the Prophet's ﷺ Business Dealings

### “Truth Was His Trade, and Mercy His Currency”

Before the Prophet ﷺ received revelation, he was known throughout Makkah as al-Amin, the Trustworthy One.

He did not just preach honesty; he lived it, especially in the world of business, where many today compromise their ethics for profit.

His trade was not measured only by gold, but by the weight of integrity, generosity, and fairness.

Imam al-Ghazali wrote:

*“If you want to know the worth of a man, watch him in the market, not the mosque.”*

### Story 1: The Honest Businessman

Khadijah (may Allah be pleased with her), a noble and wealthy woman of Quraysh, hired the Prophet ﷺ to manage her trading caravan.

When her servant Maysarah returned, he told her:

*“I have never seen a man more honest in dealings, more calm in speech, or more generous in spirit.”*

It was this honesty and transparent conduct that drew Khadijah toward him — not wealth or charm, but the radiance of character.

### Reflection:

His business brought profits — but more than that, it brought trust and respect.

### Story 2: A Debt Forgiven

A man once came to the Prophet ﷺ to repay a debt, but he had no money at the time.

The Prophet ﷺ told him:

*“Give him time, and Allah will ease your affairs.”*

The man was rude, and some companions wanted to rebuke him. But the Prophet ﷺ said:

*“Leave him — for the one who has a right is entitled to speak.”*  
(*Sahih al-Bukhari*)

And when the Prophet ﷺ had money, he not only repaid him — he gave more than what was owed.

### Reflection:

Even in business, his ﷺ heart was open — not closed by calculation.

### Story 3: Weighing with Justice

One day, the Prophet ﷺ saw a merchant tipping his scales unfairly in the marketplace.

He warned him:

*“Woe to those who give less [than due], who, when they take a measure from people, take in full — but give less when they measure or weigh for them.”*

(*Qur'an 83:1–3*)

This verse was revealed as a warning to the cheating merchants of Makkah.

The Prophet ﷺ never allowed deception in trade, and called cheating a sign of hypocrisy.

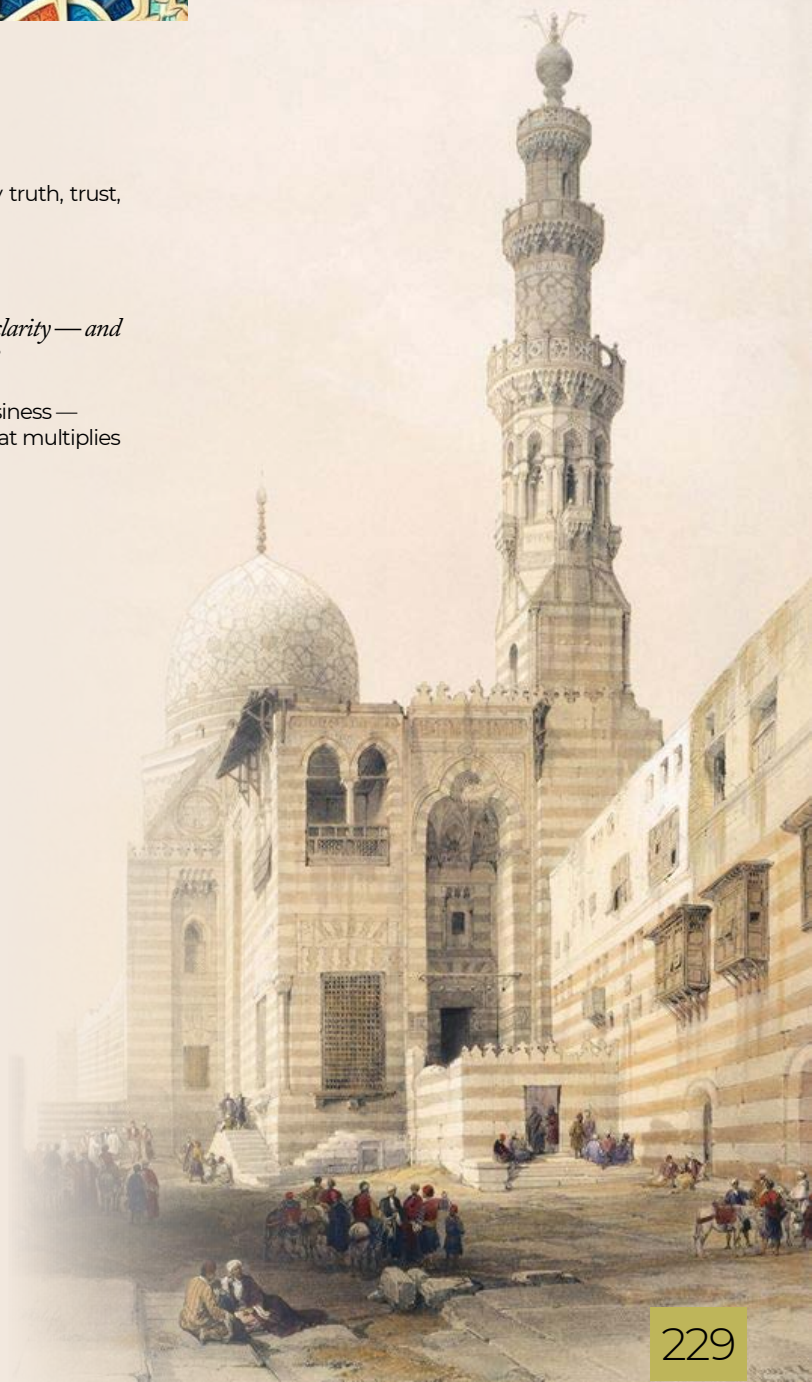
### Final Reflection

In trade, as in prayer, he ﷺ was guided by truth, trust, and tawakkul (reliance upon Allah).

Shaykh Abdul Qadir al-Jilani said:

*“Sell with mercy, buy with fairness, speak with clarity — and your ledger will shine on the Day of Judgment.”*

Today, many seek barakah (blessing) in business — but forget that character is the currency that multiplies wealth in the eyes of Allah.



## Justice (‘Adl)

### “He Weighed with Truth, Even When His Heart Was Heavy”

The Prophet Muhammad ﷺ was the embodiment of perfect justice — never allowing personal love, tribal loyalty, or anger to sway his fairness.

Justice in Islam is not just legal — it is a sacred trust from Allah.

The Prophet ﷺ upheld that trust, not just as a leader, but as a husband, friend, and even an enemy's neighbor.

He ﷺ declared:

*“By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand.”*

(*Sahih al-Bukhari*)

### This wasn't harshness — this was moral clarity.

He ﷺ ensured no one was above the law of Allah, not even his beloved daughter.

•  
Examples from his life:

He judged fairly between rich and poor, friend and stranger.

When two people disputed, he reminded them:

*“I judge by what is apparent. But if one of you deceives the other, the sin is upon him.”*

He gave time to debtors and never humiliated the weak.

### Imam al-Ghazali said:

“Justice is the fragrance of prophecy — without it, even truth becomes corrupted.”

### Reflection:

True justice isn't punishing the guilty — it's protecting the innocent, even when no one is watching.

### Generosity (Sakhā' & Ihsān)

#### *“He Gave Like a River — and Held Nothing Back”*

The Prophet Muhammad ﷺ didn't just give what he had, he gave what his heart trusted Allah to replace.

He ﷺ was known to be:

*“More generous than the free-blowing wind.”*

(*Sahih al-Bukhari*)

He gave without hesitation:

To the poor, the orphan, the enemy, and the beggar.

He never turned away someone who asked, even if all he had was a kind word or half a date.

He once gave a man an entire valley of livestock. The man returned to his people and said:

*“O my people! Embrace Islam, for Muhammad gives the gift of a man who does not fear poverty!”*

(*Sahih Muslim*)

## CHAPTER 11 YOUR MORAL CHARACTER

### His ﷺ generosity:

- Fed the hungry,
- Freed slaves,
- Repaired hearts,
- Lit up faces with hope.

Rumi said:

*“He ﷺ gave not from a full hand — but from a full heart.  
And that is why he never emptied.”*

In Islam, even a small gift, given with sincerity, is a door to Paradise.

### Final Reflection

- Justice and generosity
- One protects the world from harm,
- The other fills it with hope.
- Together, they formed the heart of the Prophet ﷺ.

And whoever follows his path must carry both in balance:

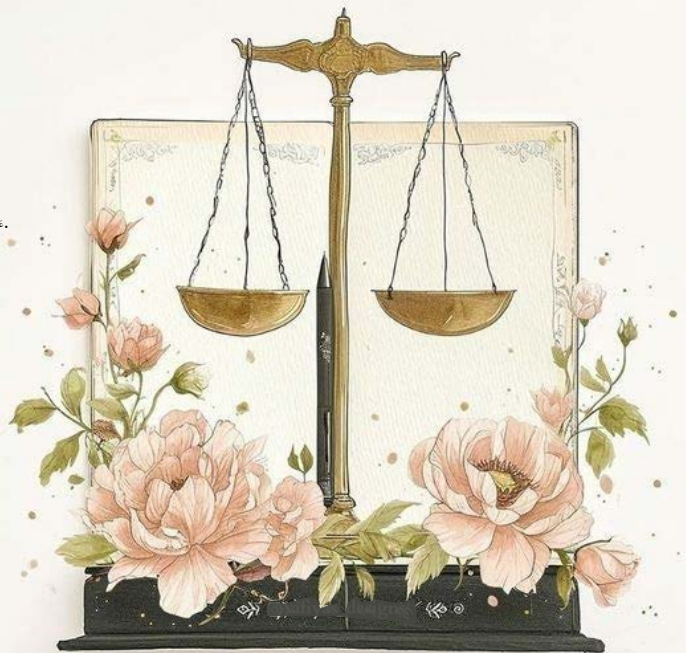
### A heart that fears injustice,

And hands that never close when asked.

*“Indeed, in the Messenger of Allah you have the most beautiful example...”*

*(Qur'an 33:21)*

Let our character be the echo of his mercy, So that on the Day of Judgment, we are not just his followers but his neighbors, inshaAllah.







**Come As You Are**  
**Walk With Marifah**  
**Leave Connected**

*“Verily, in the remembrance of  
Allah do hearts find rest.”*

*(Qur'an 13:28)*



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### A New Beginning Rooted in Light, Guided by Love

To embrace Islam is not simply to enter a religion, It is to step into a new way of being, To turn the page and begin a life connected to your Creator, To leave behind what burdens the soul, and walk toward the Light of Allah.

The Prophet Muhammad ﷺ said:

*“Islam wipes away what came before it.”*

(*Sahih Muslim*)

Every sincere person who embraces Islam is reborn — Their past forgiven, their record clean, their heart honored with a divine welcome.

#### How to Convert to Islam

There is no ritual, clergy, or complex ceremony. Islam is simple, pure, and direct.

#### Step 1: Pronounce the Testimony of Faith (Shahādah)

This is the gateway into Islam — a declaration of truth, love, and loyalty to your Creator and His final Messenger ﷺ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**Ash-hadu an lā ilāha illā Allāh, wa  
ash-hadu anna Muḥammadan rasūl Allāh**

**“I bear witness that there is no god but Allah,  
and I bear witness that Muhammad is the Messenger of Allah.”**

By saying this with sincerity from the heart, a person enters Islam — fully, beautifully, and completely.

The Prophet Muhammad ﷺ said:

*“Whoever says, ‘There is no god but Allah,’ will enter Paradise.”*

(*Sahih al-Bukhari*)

#### Reflection:

This is not just a sentence — it is the door to a new life, a forgiven past, and a future filled with divine love.

#### Step 2: Take a Ritual Bath (Ghusl)

After declaring faith, one should perform a full-body wash (ghusl) with the intention of purification.

This symbolic act represents:

Leaving behind the past,

Entering a state of purity,

Starting anew with a clean body and soul.

#### Sincere Repentance (Tawbah)

Islam doesn't only forgive — it welcomes. Every soul that returns to Allah is honored by Him.

The Prophet ﷺ said:

*“Allah is more joyful at the repentance of His servant than one of you who finds his camel after losing it in the desert.”*

(*Sahih Muslim*)

#### What Is Tawbah?

Tawbah means turning back — Turning away from sin, and turning toward Allah with sincerity.



## CHAPTER 12: YOUR NEW LIFE

### Conditions of Sincere Repentance

Stop the sin immediately

Cut all ties with the wrongdoing.

Feel deep sorrow and regret

Not out of guilt alone but out of love for Allah and longing for His nearness.

Resolve never to return to it

Even if one falls again, the intention must remain sincere.

### Reflection:

Repentance is not perfection — it is a return. And Allah loves the one who returns, again and again.

### Steps Toward Stronger Resolve (After Tawbah)

To remain firm in your repentance and walk the path of nearness to Allah, strive to:

#### Surround yourself with righteous people

Keep the company of those who remind you of Allah through their character and speech.

#### Learn about your faith consistently

Knowledge deepens love. Seek beneficial knowledge and build your connection to the Qur'an and the Prophet's ﷺ way.

#### Replace harmful habits with acts of worship

Fill your time with good — prayer, charity, learning, service, and reflection.

Remember that Allah's mercy is always greater than your sins. Never despair. Tawbah is accepted even if it is done a thousand times — as long as the heart turns

sincerely.

### Keep remembering Allah constantly (Dhikr)

Let your tongue and your heart be soaked in remembrance. Focus on your heart and imagine each heartbeat is saying: Allah... Allah... Allah...

Even in silence, be in dhikr. Even in motion, be present with Him.

*"Verily, in the remembrance of Allah do hearts find rest."*

*(Qur'an 13:28)*

### Reflection:

Tawbah is the first step.

Dhikr is how you keep walking — with light in your chest and Allah's Name on your breath.



### Sweetness of Faith

#### “When the Heart Tastes Iman, Nothing in the World Tastes Sweeter”

Faith (Iman) is not just belief in the head — it is a flavor in the heart, a sweetness that makes hardship bearable and worship beloved.

The Prophet Muhammad ﷺ said:

*“Whoever possesses the following three qualities will taste the sweetness of faith:*

*That Allah and His Messenger are more beloved to him than anything else.*

*That he loves a person and loves them only for the sake of Allah.*

*That he hates to return to disbelief as much as he would hate to be thrown into the Fire.”*

*(Sahih al-Bukhari, Sahih Muslim)*

#### What Does Sweetness of Faith Feel Like?

When prayer feels like a meeting with your Beloved.

When dhikr soothes your sadness more than any word.

When your heart finds peace even in difficulty, because it knows Allah is near.

When you cry in sujood, and it feels like your soul is being washed.

When you begin to love for Allah — not for gain or

praise.

#### How to Taste This Sweetness

##### Put Allah First

Let your choices reflect that His pleasure matters most.

##### Follow the Prophet ﷺ with Love

Read his life. Love his way. The more you imitate him, the more light enters your heart.

##### Choose Righteous Companionship

Be around those who help your soul grow, not those who distract it.

##### Keep Dhikr on Your Tongue and Heart

Let “Allah... Allah...” be the rhythm behind your thoughts, and your heartbeat a hidden tasbeeh.

#### Reflection:

Faith isn't just what you believe — it's what you feel when you bow down, whisper Allah's name, and realize...

You are finally home.

### Showing Gratefulness to Allah for His Guidance

#### “Gratitude Is the First Step of Worship, and the Light of Every Step That Follows”

There is no gift greater than guidance to Islam. It is the beginning of every blessing and the root of every light in your life.

To be guided means:

Allah looked at your heart — and called you near.

*“Say: All praise and thanks are for Allah, who has guided us to this; never could we have found guidance were it not that Allah had guided us.”*

(Qur'an 7:43)

#### How to Show Gratitude for Guidance

##### 1. With Dhikr — Constant Remembrance

Start with the command of Allah:

*“So remember Me, and I will remember you. And be grateful to Me and do not deny Me.”*

(Qur'an 2:152)

Let dhikr become your breath:

*“Allah... Allah...”*

Focus on your heart and feel each beat calling His name.

This is the purest form of gratitude — to remember the One who remembered you.

##### 2. With the Tongue: Praise and Thanks

Say often:

*“Alḥamdu lillāh ‘ala ni‘mat al-Islām”*

“All praise is due to Allah for the blessing of Islam.”

Let your daily speech reflect thankfulness — not just for material things, but for the unseen treasures: peace, prayer, purity, purpose.

##### 3. With the Heart: Love and Awe

Know this:

You did not find Islam — Islam found you.

Be humbled that Allah chose you, when you had nothing to offer but a seeking heart.

Gratitude means saying:

*“O Allah, You turned to me before I ever turned to You. I belong to You now.”*

##### 4. With the Actions: Share It With Others

True gratitude desires to extend the gift.

You want your friends, your brothers, your neighbors, and all of humanity to taste what you've tasted.

#### Tell others about the beauty of Islam.

Live in a way that reflects it. Pray that every heart finds what yours has found.

*“None of you truly believes until he loves for his brother what he loves for himself.”*

(Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim)

#### Final Reflection

Gratitude for Islam is not a single act —

It is a way of living: remembering, loving, obeying, and inviting.

*“If you are grateful, I will surely increase you.”*

(Qur'an 14:7)

So remember Him.

Praise Him.

Love Him.

And call others to the light He placed in your heart.

### Holding Fast to Islam and Patiently Enduring Hardships

#### **“The Strongest Rope is the One Held with the Heart”**

After embracing Islam, life will be filled with light — but it may also come with trials.

Not everyone around you will understand your decision. Some may question, criticize, or even distance themselves from you.

But remember: you have chosen truth. You are walking the path of the Prophets — and every Prophet faced hardship with patience and faith.

*“Whoever holds firmly to Allah has certainly been guided to a straight path.”*

*(Qur'an 3:101)*

#### **The Path Is Precious And Protected**

Allah never promised ease, but He did promise:

His closeness in hardship

His mercy in pain

And Paradise for those who remain firm

*“Do people think they will be left alone because they say: ‘We believe,’ and will not be tested?”*

*(Qur'an 29:2)*

#### **How to Stay Firm**

##### **Hold onto prayer**

Even if it's hard. Even if you're tired.

Salah is your anchor in the storm.

##### **Surround yourself with support**

Find believing brothers and sisters.  
Join gatherings of dhikr and Islamic learning.

##### **Learn the stories of the Prophets and companions**

They too were mocked, rejected, tested — and they endured.

##### **Keep your heart in dhikr**

Whisper “Allah... Allah...” when the world gets loud.

##### **Don't seek acceptance from the world**

Seek it from Allah. His pleasure is worth more than any applause.

##### **Reflection**

Patience is not weakness.

It is the strength to carry the truth even when it feels heavy.

It is the light you hold when the path ahead is dark.

And you are not alone

Allah is with you.

And every hardship you bear for His sake, He records with honor.

*“So be patient. Indeed, the promise of Allah is true.”*

*(Qur'an 30:60)*

## Calling to Islam with Wisdom and Gentle Words

### “The One Who Has Tasted Light Cannot Help But Share It”

After finding Islam, a new light enters your life. And with that light comes a beautiful responsibility: to share.

Not through force.

Not through argument.

But with wisdom, gentleness, and the sincerity of a heart that wants for others what it now holds.

*“Invite to the way of your Lord with wisdom and beautiful preaching, and argue with them in a way that is best.”*

*(Qur'an 16:125)*

### Da'wah: The Sunnah of the Prophets

Every Prophet — from Nūḥ (Noah) to Ibrāhīm (Abraham), from Mūsā (Moses) to 'Īsā (Jesus), and finally our beloved Muhammad ﷺ — was sent to invite people to the truth.

And they did so with:

Patience,

Clarity,

And immense compassion.

Da'wah (inviting others to Islam) is not about numbers. It's not debate. It's a calling from heart to heart, soul to soul.

### How to Begin Da'wah

*“Share from the Heart — Not Just the Tongue”*

### Let Your Character Speak First

The Prophet Muhammad ﷺ won hearts with mercy before he ever spoke a word.

He forgave those who hurt him, served those who opposed him, and smiled even in difficulty.

### Smile. Serve. Forgive.

People feel your light long before they hear your speech.

### Share What You Know — Gently

You don't need to be a scholar to give da'wah.

Even if all you know is:

“Allah is One” — that's a seed.

Plant it gently, with love, and let Allah water it with His mercy.

### Avoid Arguments and Harshness

Da'wah is not about debates. It's not about “winning” an argument — it's about inviting with beauty.

The Prophet ﷺ taught:

*“Gentleness is not found in anything except that it beautifies it.”*

*(Sabih Muslim)*

### Pray for Their Hearts to Open

The Prophet ﷺ never gave up on anyone.



He prayed through the night with tears for those who rejected him. He didn't curse he called out with love.

### **Sometimes, one sincere du'ā changes generations.**

Teach the Power of Dhikr — the Remembrance of Allah  
Invite others to try what your heart has tasted:  
the peace of dhikr.

Tell them:

*“Just close your eyes. Focus on your heart. And imagine every heartbeat whispering: Allah... Allah... Allah...”*

Even if they know nothing else teach them to remember. For Allah's Name is the first doorway to faith.

*“Remember Me, and I will remember you.”*

*(Qur'an 2:152)*

### **Reflection**

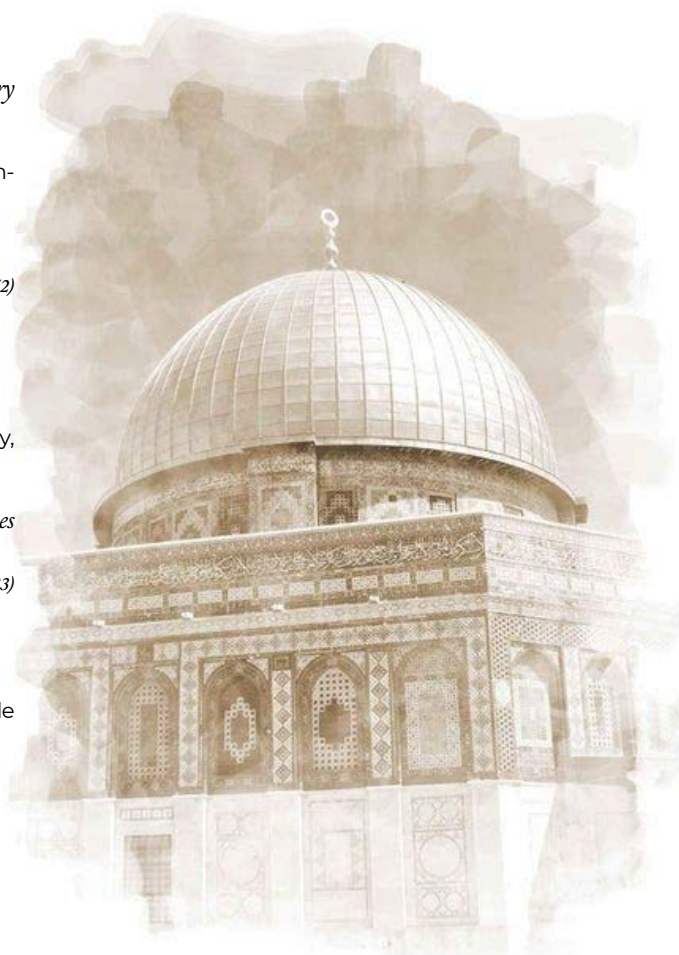
You are not responsible for how people respond.  
You are only asked to speak with love, live with sincerity,  
and invite with compassion.

*“And who is better in speech than one who calls to Allah, does righteousness, and says: I am of the Muslims?”*

*(Qur'an 41:33)*

This path is not for scholars alone.  
It's for every heart that has been touched by the truth.

And if Allah guided you perhaps He wants to guide others through you.



# Virtues of Calling Others to Islam

## “To Guide One Soul Is to Light a Path for Eternity”

Calling others to Islam (da‘wah) is not just a noble act — it is one of the greatest forms of worship in the sight of Allah.

When you invite someone toward truth with sincerity, you become part of the mission that was carried by all the Prophets — from Ādam (peace be upon him) to Muhammad ﷺ.

*“And who is better in speech than one who invites to Allah, does righteous deeds, and says: ‘Indeed, I am of the Muslims.’”*  
(Qur‘an 41:33)

## Why Is Da‘wah So Rewarding?

### 1. It’s the Way of the Prophets

Every Prophet was sent as a caller to truth. When you engage in da‘wah, you walk their path.

*“Say: This is my path — I call to Allah with insight...”*  
(Qur‘an 12:108)

### 2. It’s a Sign of Your Gratitude

You’ve tasted the sweetness of guidance. Now you wish for your friends, neighbors, and the whole world to taste it too.

*“None of you truly believes until he loves for his brother what he loves for himself.”*  
(Sahih al-Bukhari, Sahih Muslim)

### 3. Its Rewards Are Ongoing

If someone embraces Islam — or even begins to pray, remember Allah, or leave a sin because of you — you receive the reward of every good deed they do... without taking away from their reward at all.

The Prophet ﷺ said:

*“Whoever guides someone to good will have a reward like the one who does it.”*  
(Sahih Muslim)

### 4. It Is the Highest Charity

Da‘wah is a charity of the soul. It heals hearts, brings people to sujud, and plants seeds that grow in the unseen.

Shaykh Abdul Qadir al-Jilani said:

*“The greatest charity is to awaken a heart that has forgotten its Lord.”*

## Reflection

You may never know whose life your words will touch. A kind sentence, a sincere du‘ā, or even a silent smile may become the reason someone finds Allah.

And what reward is greater... than being the reason a soul returns to its Creator?

### The Right Way to Invite Others to Islam

#### **“Not Every Truth Must Be Loud — Sometimes, It Must Be Beautiful”**

To call others to Allah is a gift. But it must be done in the right way not just with knowledge, but with wisdom, compassion, and patience.

*“Invite to the way of your Lord with wisdom and beautiful advice.”*

*(Qur'an 16:125)*

The goal is not to “win” the conversation. The goal is to soften the heart, to light a spark, and to open a door to Allah.

#### **What Da‘wah Requires From You**

##### **1. Insight and Understanding**

Speak from what you know. Be honest when you don't. People are drawn to sincerity more than information.

The Prophet ﷺ said:

*“Convey from me, even if it is just one verse.”*

*(Sahih al-Bukhari)*

You don't need to know everything. You just need to be truthful and clear and let Allah do the rest.

##### **2. Wisdom and Gentleness**

Sometimes it's better to listen before you speak. Sometimes silence is the da‘wah.

Wisdom is:

Knowing when to speak

How to speak

And what the heart in front of you is ready to hear

The Prophet ﷺ said:

*“Indeed, gentleness is not found in anything except that it beautifies it.”*

*(Sahih Muslim)*

##### **3. Patience and Prayer**

Da‘wah is not always instant. It may take years, or even a lifetime.

So be patient. Be consistent. And most importantly — pray for them.

Sometimes your du‘a will enter their heart before your words ever do.

##### **4. A Heart Full of Mercy**

Remember: you are not calling someone to yourself — you are inviting them to their Creator.

Let your heart weep for them. Let your da‘wah be filled with hope, not harshness. With invitation, not condemnation.

Rumi said:

*“Be like the sun in your mercy. Let even your enemy feel warmth in your presence.”*

### Inviting Family and Relatives to Islam

#### “Da‘wah Begins at Home — With Love, Patience, and Du‘ā”

After embracing Islam, one of the most heartfelt desires is to see your family and loved ones also guided. But sometimes — they are the hardest to reach.

Even the Prophet Muhammad ﷺ — the most beloved of Allah — faced resistance from his own family. He called his uncle Abu Tālib with love and longing until the final moments... yet he passed without embracing Islam.

Still, the Prophet ﷺ never stopped loving him, praying for him, and honoring his relationship.

*“Indeed, you do not guide whom you love, but Allah guides whom He wills.”*

*(Qur'an 28:56)*

#### How to Approach Family with Da‘wah

##### 1. Lead with Mercy, Not Urgency

Don't rush. Don't pressure. Let them see the change in you first.

Your peace, your manners, your prayer — all speak louder than arguments.

Your transformation is your strongest message.

##### 2. Be Gentle, Even if They Resist

If they mock, be patient.

If they reject, don't respond with anger. The Prophet ﷺ endured far more — but he never retaliated with harshness.

Say:

*“I only wish good for you. And I'm always here if you ever want to talk.”*

##### 3. Make Du‘ā — Consistently

There's no barrier between your heart and Allah. Ask Him to open their hearts. Ask Him to guide them gently.

Some of the greatest companions of the Prophet ﷺ were once enemies of Islam... until one sincere du‘ā brought their hearts to sujood.

##### 4. Know That Guidance Comes from Allah Alone

You can only plant the seed. It is Allah who grows the tree.

Let go of the pressure. Let your da‘wah be driven by love, not control.

Shaykh Abdul Qadir al-Jilani said:

*“Do your part — and surrender the results to the One who holds every heart.”*

#### Reflection

Calling family is an act of love, not force. Even if they never convert — your kindness, your prayers, and your example may be the very light they remember in the dark.

*“Call to the path of your Lord with wisdom and gentle words...”*

*(Qur'an 16:125)*

### Children's Religion in Islam

#### “Every Child Is Born Upon the Light of Truth”

One of the most beautiful teachings of Islam is that every child is born pure — upon the natural state of fitrah (innate recognition of Allah).

The Prophet Muhammad ﷺ said:

*“Every child is born upon the fitrah (pure nature). Then his parents make him a Jew, a Christian, or a Magian.”*

*(Sahih al-Bukhari, Sahih Muslim)*

This means that the soul of a child naturally leans toward truth, purity, and belief in One God — even if they are raised in another religion.

#### What Happens to Children of Non-Muslim Parents?

According to the consensus of scholars:

All children who die before the age of maturity — regardless of their parents' religion — are under the mercy of Allah.

Many scholars hold that they will be in Paradise, as they were never accountable for belief or disbelief.

This is from the compassion and justice of Allah.

#### When Can We Consider a Child Muslim in This Life?

In practical terms:

If a Muslim adopts or raises a child, that child is raised and considered Muslim.

A child under the care of a new Muslim parent can and should be brought up in Islam.

The child's legal religion in this world may be based on the household — but their soul is in Allah's knowledge and care.

#### Reflection

No soul is born corrupt.

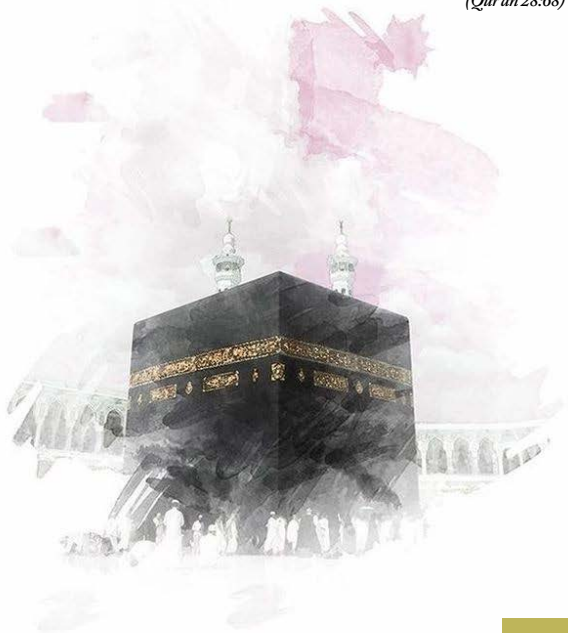
Every heart begins its journey facing Allah.

Your role is not to label, but to nurture.

Raise children with truth, compassion, and remembrance and trust that Allah guides each soul as He wills.

*“And your Lord creates what He wills and chooses. They have no choice.”*

*(Qur'an 28:68)*



### Should You Change Your Name After Embracing Islam?

#### “It’s Not About Abandoning Identity — It’s About Honoring Meaning”

When a person becomes Muslim, they are not required to change their name unless their name has a meaning that contradicts the values of Islam.

Islam respects identity, lineage, and heritage.

Your name is part of who you are — and Islam does not seek to erase that, but to purify it when needed.

#### When Is It Recommended to Change a Name?

The Prophet Muhammad ﷺ changed people’s names only when:

- They carried pagan meanings (e.g. names of idols),
- Contained meanings of arrogance or oppression,
- Or contradicted tawheed (belief in One God).

For example, a man named ‘Abd al-Ka’bah (servant of the Ka’bah) was renamed ‘Abdullāh (servant of Allah).

If your name means:

- “Servant of” anything other than Allah,
- A false god, evil, or disrespect,
- Or is linked with immoral concepts,

...then yes, it is recommended to change it.

#### Keeping One’s Cultural Name

If your name has a neutral or good meaning, there is no need to change it.

Islam embraces all languages, tribes, and nations.

*“O mankind, We have created you from male and female, and made you into nations and tribes, so that you may know one another...”*

*(Qur’an 49:13)*

Even among the Companions, many kept their names from Persian, Roman, Abyssinian, and Arab origins.

#### Reflection

Islam purifies, not erases.

If your name reflects goodness, identity, or beauty — wear it with dignity.

And if you choose a new name — let it be one that brings your heart closer to Allah.

*The best of names are ‘Abdullāh and ‘Abdur-Rahmān.*

*(Sabih Muslim)*





### Sunan al-Fiṭrah (Practices of Natural Purity)

#### “Return to the Way Allah Created You — Clean, Dignified, and Honored”

Fiṭrah means natural disposition — the way Allah created human beings with a sense of purity, modesty, and balance.

The Prophet Muhammad ﷺ taught that part of faith is to maintain this natural cleanliness through specific practices.

*“There are five acts that are part of the fiṭrah: circumcision, shaving the pubic hair, cutting the nails, plucking the underarm hair, and trimming the mustache.”*

*(Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim)*

These are not just hygiene, they are acts of spiritual and physical alignment with how Allah wants the believer to live.

#### The Key Practices of Fiṭrah

##### 1. Circumcision (Khitān)

Recommended for males after embracing Islam.

It is a symbol of cleanliness and has medical benefits.

The Prophet Ibrāhīm (peace be upon him) was circumcised at age 80 — showing its honored legacy.

##### 2. Removing the Pubic Hair

This should be done regularly (at least every 40 days).

It maintains hygiene and is part of honoring the body

Allah gave you.

##### 3. Plucking or Removing Underarm Hair

Also recommended to be done every 40 days.

It reduces odor, increases cleanliness, and reflects the care Islam has for even the smallest details.

##### 4. Clipping the Nails

Keep fingernails and toenails clean and short.

Avoid letting dirt or impurity collect under the nails.

The Prophet ﷺ would trim his nails weekly, often on Fridays.

##### 5. Trimming the Mustache and Letting the Beard Grow

Men are encouraged to trim the mustache and let the beard grow as a sign of masculine dignity and Sunnah.

The Prophet ﷺ said:

*“Trim the mustache and let the beard grow.”*

*(Ṣaḥīḥ al-Bukhārī)*

This distinguishes the believer and upholds the prophetic appearance with love and humility.

#### Reflection

These small outward acts reflect an inner state: That a Muslim walks with cleanliness, dignity, and devotion — even in private matters.

*“Truly, Allah loves those who purify themselves.”*

*(Qur'an 9:108)*

### Closing Reflection: A New Heart, A New Journey

#### “You Did Not Find Islam — Islam Found You”

You have stepped through a doorway that leads not just to a new religion, but to a new way of being.

A life connected to Allah, guided by His Light, and walked with love for His Messenger ﷺ.

This is not the end.

It's only the first chapter of a sacred journey.

*“Indeed, those who say, ‘Our Lord is Allah,’ and then remain steadfast — the angels descend upon them saying, ‘Do not fear, and do not grieve. But receive glad tidings of Paradise that you were promised.’”*

(Qur'an 41:30)

#### What Lies Ahead

There will be moments of strength and moments of struggle.

You may falter. You may rise. But you will never be alone again.

Because now:

- Allah hears your every whisper
- The Prophet ﷺ knows you love him
- Your sins are behind you, and mercy is before you

Keep Walking...

- Pray, even when it's hard
- Remember Allah, even in silence
- Love the Prophet ﷺ, even in solitude
- Serve creation, even if with a smile
- You are part of a family now

The family of those who stood before Allah and said:

*“La ilaha illAllah, Muhammadur RasulAllah”*

There is no god but Allah, and Muhammad is His Messenger ﷺ.

So walk forward.

With a clean heart.

With a hopeful soul.

And with the words of your Lord guiding every step.

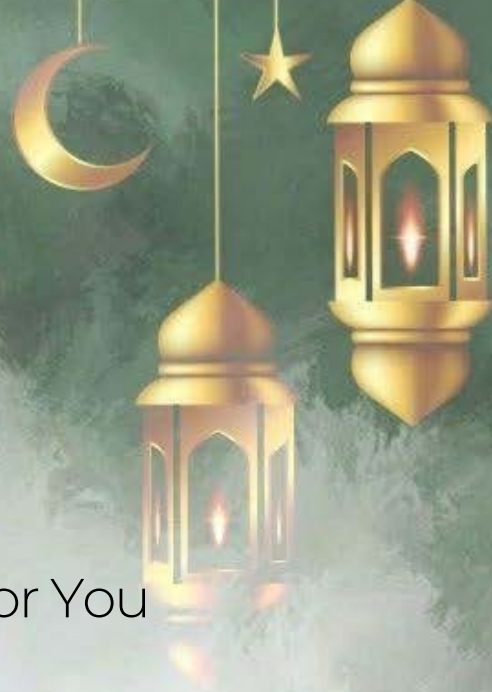
*“Say: In the bounty of Allah and His mercy — in that let them rejoice. It is better than all they gather.”*

(Qur'an 10:58)

Welcome to your new life.

May it be a life of light.





## A Closing Dua for You

May Allah guide you always,  
Anchor your heart in sincerity,  
Grant you the sweetness of worship,  
And surround you with those who help you grow in light, in  
knowledge, and in love for Him.

Welcome Home.

This is just the beginning — of a journey toward Jannah, step  
by step, with Allah by your side.

**TRANSLITERATION SYSTEM USED IN THE BOOK**  
**CONSONANTS**

Arabic	Transliteration	Arabic	Transliteration
ء	ʾ	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	th	ع	ʿ
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	ṣ	ي	y

**Transliteration System Vowels**

Symbol	Description
a	Short vowel - a (as in 'bat')
ā	Long vowel - ā (as in 'father')
i	Short vowel - i (as in 'bit')
ī	Long vowel - ī (as in 'machine')
u	Short vowel - u (as in 'put')
ū	Long vowel - ū (as in 'boot')
an	Nasalized vowel - an (as in 'man')
in	Nasalized vowel - in (as in 'bin')
un	Nasalized vowel - un (as in 'moon')

1. Glossary of Common Islamic Terms

A short glossary helps readers understand key words used throughout the book. Here are some essential terms:

Term	Meaning
Allah	The Arabic name for God, the One and Only Creator.
Islam	Submission to the will of Allah with sincerity and peace.
Muslim	One who submits to Allah and follows His guidance.
Salah (Salat)	The prescribed daily prayers performed by Muslims.
Shahādah	Declaration of faith: “There is no god but Allah, and Muhammad is the Messenger of Allah.”
Wudoo’	Ritual washing before prayer.
Ṣawm	Fasting, especially during the month of Ramadan.
Zakaat	Obligatory charity given from one’s wealth to purify it.
Ḥajj	The pilgrimage to Makkah, required once in a lifetime for those able.
Du‘ā	Personal prayer or supplication to Allah.
Jannah	Paradise – the eternal reward for the righteous.
Dhikr	Remembrance of Allah, often by repeating His names or praises.
Fiṭrah	The natural, pure state in which every human is born.

2. Islamic Calendar Months

Briefly listing the 12 months of the Hijri (Islamic) calendar can help readers connect key acts of worship like Ramadan, Dhul-Hijjah (for Hajj), and others:

Islamic Month	Significance
Muḥarram	Sacred month; includes ‘Āshūrā’
Ṣafar	Month after Muḥarram
Rabi‘ al-Awwal	Birth month of the Prophet ﷺ
Rabi‘ ath-Thānī	—
Jumādā al-Ūlā	—
Jumādā ath-Thāniyah	—
Rajab	Sacred month
Sha‘bān	Precedes Ramadan
Ramaḍān	Month of fasting and Qur’an
Shawwāl	Eid al-Fiṭr and 6 recommended fasts
Dhū al-Qa‘dah	Sacred month
Dhū al-Ḥijjah	Month of Hajj and Eid al-Adḥā



# The New Muslim Guide



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