



**“Take alms from their wealth in order to purify them and sanctify them with it...”**

(Surah Al-Taubah, ayah 103)

**A New Way of Life**

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## A New Way of Life

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**Duration:**

**2 Hours**

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### Objective:

At the end of this unit the student should know:

- ✓ Other than the 5 Pillars what are some of the major changes/adjustments a new Muslim will have to know/abide by.

### Lesson layout:

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 Lesson Notes

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### Prerequisites:

- Overview Course (recommended)

### Associated Courses:

- Tawheed Level I and II
- Tahaara (Purification) Levels I and II
- Salah Level II and Advanced
- What to Read in Salah Levels I, II and Advanced
- Zakah Level I and II
- Siyam Level I
- Hajj Level I

# Lesson Notes

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## A new way of life:

Apart from the 5 pillars, it is important for the new Muslim to be aware of certain rules and regulations that may be very different from what he or she is used to. This lesson covers briefly some of those issues. Obviously there are much more to learn about each of these issues, but the purpose of this lesson is to merely make you aware of them, hence not all the proofs are provided for the items listed in this lesson. You are encouraged to delve deeper into these subjects at the appropriate times. For instance, if you are married to a non-Muslim or wish to get married soon, then it is important to obtain more details with the proof from the Qur'aan and Sunnah on the subject matter immediately.

As a new Muslim you may hear the statement "Islam is a complete way of life" quite often. Once you embrace Islam you enter the biggest family in the world. Every other Muslim is now your brother/sister. They have rights over you and you have rights over them. Islam encompasses every single aspect of a person's life. Be it, personal, financial, political, behavioural, etc. If you are not convinced that Islam covers all aspects of one's life, then the following few examples should leave you in no doubt. Islam has guidelines on:

- How to earn your money
- How to spend your money
- How to treat your spouse
- How to sleep
- How to enter the toilet
- How to clean yourself in the toilet
- How to dress yourself
- What to dress
- How and what to eat
- How to deal with friends and neighbours
- How to greet one another
- How to raise your children

Can you imagine that you are rewarded even for having sexual relations with your spouse? You are rewarded for simply smiling at another Muslim.

Every action one makes, every thought, can be a benefit for a Muslim, as long as he is doing it for the sake of Allah or simply to follow the method and way of the beloved prophet Muhammad (ﷺ).

This does not mean blind following. No, there is no compulsion in religion, but we now have a clear guide as to how to conduct our daily life, and for the sole purpose of pleasing Allah and to obtain the highest reward in the Hereafter.....Jannah (Paradise). Our sole purpose in this life is to worship Allah.

Our beloved Prophet (ﷺ) said:

**"The reward of deeds depends upon the intentions and every person will get rewarded according to what he has intended..."**

(Bukhari)

There is no easy road. You will get what you have earned...

*And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimun (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers! And they will find all that they did, placed before them, and your Lord treats no one with injustice.*

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

{Surah Al-Kahf (18), ayah 49}

### Islam is Perfect:

It also important to know that the religion is complete and perfect as stated by Allah Himself. Hence no one can add or take away anything (big or small) from the religion. NEVER EVER! Islam is applicable to all times. The same rule that applied 1400 years ago applies now, and will apply till the end of time.

*...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion...*

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

{Surah Al-Maidah (5), part of ayah 3}

## New words and terminology:

As a new Muslim you will be 'bombarded' with so many new words and terminology. They are mainly Arabic terms that are important for you to become familiar with, as you will hear them very often. It is also a good habit to start using the Islamic words, such as "salah" for prayer, "wudhu" for ablution etc. In Level I, the English and Arabic words are used interchangeably, but in the further lessons, only the Arabic words are used. Below are some of the more common ones you will hear immediately. (These are repeated at the end of the appropriate lessons). Also at the end of each lesson, there is a list of all the new words in that lesson. Some words are repeated across the subjects as each student may learn the units in a different order.



It means - May Allah's peace and blessings be upon him. This is always said or written after making reference to Prophet Muhammad. The Arabic transliteration: "Sallallahu alayhi wasallam". Some books write 'PBUH' which stands for, peace be upon him. Others use 'SAW', which is short for the Arabic transliteration.

**(2:45)** Means, the reference in the Qur'aan: Surah (chapter 2), ayah (verse) 45.

**(Bukhari)** The Imam that related the hadith. Regarded as the most authentic source of reference for ahadith.

**(Muslim)** The Imam that related the hadith. Regarded as the second most authentic source of reference for ahadith.

**Adhaan** Call for prayer.

**Allah** God.

**Asr** Afternoon prayer.

**Ay'at** Verses from the Qur'aan. **Ayah** (singular).

**Dhuhr** Midday prayer.

**Eshaa** Night prayer.

**Fajr** Dawn prayer.

**Fardh** The pillars or mandatory requirements.

**Fasting** The 4<sup>th</sup> pillar of Islam – Fasting during the month of Ramadaan.

**Ahadith** Plural for hadith.

<b>Hadith</b>	The statements of the Prophet (ﷺ); i.e. his sayings, deeds, and approvals, etc. Plural is <b>Ahadith</b> .
<b>Hajj</b>	The 5 <sup>th</sup> pillar of Islam.
<b>Halal</b>	Allowed/legal in Islam.
<b>Haraam</b>	Forbidden. Different from Haram (the mosque in Makkah and Madinah).
<b>Ibadah</b>	The word used for all acts of worship.
<b>Iqaama</b>	Pronounced in the mosque indicating that the prayer is about to start.
<b>Jama'a</b>	Congregation.
<b>Ka'bah</b>	The cube structure inside the mosque in Makkah to which all Muslims face during prayer.
<b>Khutbah</b>	Religious lecture/sermon.
<b>Madinah</b>	The city where our beloved Prophet (ﷺ) migrated to from Makkah; where his mosque is located and where he is buried.
<b>Maghrib</b>	Sunset prayer.
<b>Makkah</b>	The holiest city of the Muslims, where the Ka'bah is located.
<b>Makrooh</b>	Disliked. In Islamic terminology it denotes an action that is discouraged, and one is rewarded for abstaining from it.
<b>Masjid</b>	Mosque.
<b>Muhammad</b>	The last Prophet (ﷺ) sent by Allah.
<b>Nafil</b>	Optional (also a sub-category of sunnah salah).
<b>Qiblah</b>	The direction all Muslims face during prayer.
<b>Qur'aan</b>	The Holy Book from Allah revealed to Muhammad (ﷺ), that all Muslims must follow.
<b>Rak'at</b>	Units of prayer. ( <b>Rak'ah</b> – Singular)
<b>Ramadaan</b>	The 9 <sup>th</sup> month of the Islamic calendar (month of fasting).
<b>Salah</b>	The prayer that Muslims perform at least 5 times a day.
<b>Shari'ah</b>	Islamic Law.

<b>Sujood</b>	The prostration action in prayer.
<b>Sunnah</b>	Literally means: legal way or ways, orders, acts of worship and statements etc. of the Prophet Muhammad (ﷺ) that have become models to be followed by the Muslims. These include the sayings and actions of the Prophet Muhammad (ﷺ) as well as things that he approved as well as disapproved of.
<b>Surah</b>	Chapter from the Qur'aan.
<b>Ummah</b>	Word used when referring to the Muslim nation.
<b>Wajib</b>	Obligatory.
<b>Witr</b>	Normally the last prayer for the night. Witr means 'one' or 'odd'.
<b>Wudhu</b>	Ablution to be made before performing prayer (salah).
<b>Zakah</b>	The 3 <sup>rd</sup> Pillar of Islam – Compulsory tax.

### The Qur'aan:

*“With clear signs and Books. And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'aan), that you may explain clearly to men what is sent down to them, and that they may give thought” (16:44)*

﴿ بِالْبَيِّنَاتِ وَالزَّبْرِ وَأَنْزَلْنَا إِلَيْكَ  
الدِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ  
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

{Surah An-Nahl (16), ayah 44}

- The Qur'aan is the Word of Allah. The Qur'aan is a living miracle and has many stories as a means of teaching and warning. It also contains many scientific facts that have only been recently discovered by scientist.
- The contents of the Qur'aan have not changed over 1400 years, not even one single dot, and it never will as it is protected by Allah:

*Verify We: It is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).*

﴿ إِنَّا نَحْنُ نَزَّلْنَا الدِّكْرَ وَإِنَّا لَهُ  
لَحَافِظُونَ ﴾

{Surah Al-Hijr (15), ayah 9}

- The Qur'aan is a complete book of guidance for all mankind. It deals with issues man needs not only for salvation but also to achieve peace justice and prosperity. It presents these issues into three main categories: Theology; Fables and Wisdom; Law and Shari'ah. Thus it provided the basic principles, vision, and manual necessary for planning and leading a good life. All of this packaged in a very practical approach to living that combines the pursuit of worldly affairs as well as those of the Hereafter.

*This is the Book (the Qur'aan), whereof there is no doubt, a guidance to those who are Al-Muttaqun (pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).*

﴿ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ

هُدًى لِّلْمُتَّقِيْنَ ﴾

{Surah Al-Baqarah (2), ayah 2}

- The Qur'aan contains all the rules, regulations and guidelines for a Muslim. One cannot choose to follow only certain parts of it; everything MUST be obeyed to be a true believer. The Qur'aan was revealed in Arabic and its true meaning can only be fully grasped and understood in Arabic. There is no exact translation of the Qur'aan in other languages. There are only translations of the meaning of the Qur'aan in various languages. Hence it is very important not to take any ruling from the Qur'aan without establishing its true meaning and rule from the Arabic. There are many verses that are quite clear in English, such as the rules for inheritance, rules for who you cannot marry etc. Yet, if one wishes to take a ruling on an important matter such as marriage, divorce it is best to consult with a scholar that is well versed in the Arabic tafseer (explanation). The English versions are good to learn about the rules and to get an idea of the content.
- The Qur'aan is the guidance that mankind needs to achieve freedom, happiness, and success, in this life and the next.
- The Qur'aan is in a style and format that has never been seen or experienced in any other book or methodology. Its text and the discourse it offers are unprecedented. Its ultimate eloquence, proficiency, fluency, conformance and harmony are unmatched. Not only is the Qur'aan a linguistic masterpiece, it is indeed a miracle in the fullest sense of the word. Those reciting it never become weary of it, and those who ponder it do not doubt it. It guides those seeking guidance and increase those who believe in it in faith. Its first parts resemble the latter parts, and it resembles itself in its beauty.

- The Qur'aan is free from contradictions. And those who understand the Arabic language and contemplate its chapters and verses will find harmony between various parts.
- You should not touch the Qur'aan if you are not in a state of wudhu (ablution).
- The Qur'aan is the strongest evidence in support of prophet Muhammad (ﷺ), and his greatest sign. It is the proof for his prophethood and trustworthiness.

## The Sunnah:

You will hear a lot about the sunnah. What is meant by it? It literally means: The legal way or ways, orders, acts of worship and statements etc. of the Prophet Muhammad (ﷺ) that have become models to be followed by the Muslims. In essence this took place in three forms or ways: Through sayings, actions, as well as his physical characters and personal attributes and his approvals of others' acts and sayings.

His **sayings**: This includes everything that he said. As an example he said that *"Indeed, all actions are based on intentions, and surely, every man shall have only that which he intended. Therefore, whosoever immigrated for the sake of Allah and His messenger, then his immigration is for Allah and His messenger"*. So this means for us today that we will be rewarded based in our intention.

His **actions**: This includes all of his actions and deeds, unless he specifically mentioned otherwise. He may have done something that is specific to him alone, such as marrying more than four wives at the same time. This was a special privilege given to the prophet only by Allah.

His **approval**: This happened when someone did something in front of him, or in his absence but it gets reported to him, then he approved of it either by being silent and not commenting on it (tacit approval) or by saying something that would indicate agreement or endorsement of it (explicit approval).

His **descriptions**: This includes everything related to his character, manner and ways. He was regarded as the most generous, the best in character etc. This also means that Muslims should to try and emulate him in every way possible, including the way slept, ate, interacted with people, wore his beard, etc.

*Our beloved Prophet (ﷺ) said:*

***"Whoever avoids following my Sunnah does not belong to me."***

(Bukhari)

## About Hadith:

*It is not for a believer, man or woman,  
when Allah and His Messenger  
have decreed a matter that they  
should have an option in their decision.  
And whoever disobeys  
Allah and His Messenger  
he has indeed strayed in a plain error.*

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا  
قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ  
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ  
اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا  
مَبِينًا ﴾

{Surah Al-Ahzab (33), ayah 36}

The Qur'aan instructs us to perform Salah, pay Zakah, etc. However it does not explain the details as to how to do it. The prophet Muhammad (ﷺ) was sent as a model of how to implement the rulings from the Qur'aan. The preceding ayah clearly states that we are to obey Allah and His messenger. The method of transferring this critical information from generation to generation is in the sciences of hadith. This is a very large subject and scholars study for years to master the science of ahadith. To explain the concept: Think of a story that your great grandfather told your grandfather who then told the story to your father and his brothers, who then told the story to you. Now if your dad or one of his brothers were known to have a bad memory then you may doubt certain parts of the story. With the ahadith the narrations are from the companions of the prophet (ﷺ) as to what he said, what he did, what he did not say, what he did not do, and so on. Some ahadith have a very long chain of narrators. If all of the people in the chain are regarded as good and reliable then the hadith is classified as authentic, which means you should follow its ruling. However if only one of the people in the chain is questionable then the hadith may be rejected. There are many classifications of hadith and scholars over the years have spent years and years classifying them. Though there are various ahadith classifications, for the purpose of this lesson it suffices to know that there are authentic (Sahih) and weak (Da'eef) ahadith. Stick to the authentic ahadith. It is also important to be aware that scholars may differ in their rulings on certain subjects. This is acceptable and you should ensure that whomever you choose to learn from is God-fearing and has a good grasp of the religion.

To give you an idea of how detail and precise the rulings on ahadith are; following is a brief explanation of the two main categories of ahadith:

### **Sahih Hadith (Authentic):**

If all of the narrators in the Sanad (chain) fulfill the following three conditions, the Hadith is classified as an accurate saying or action of the Prophet (ﷺ) and

named SAHIH. This means that we can be certain that the Prophet (ﷺ) actually said or did what was reported in the Hadith.

1. The narrators must all be known to be truthful.
2. They must all have had good memories, or have written down what they heard. Scholars later graded the memories of narrators into excellent and acceptable. If all had excellent memories the Hadith was rated Sahih, and if some were acceptable it was rated HASAN. However, both categories are considered authentic.
3. They must all have met each other.

Such a Hadith can be used to prove a point of Islamic Law which should be followed.

### **The Hadith Da'eef (Weak):**

If any of the narrators in the Sanad were known to have had any of the following faults, the Hadith is then classified as being inaccurate and referred to as DA'EEF.

1. If any were known to have been liars.
2. If any were known to have had bad memories.
3. If any were known to have not met the one he was supposed to be narrating from.

The Hadith Da'eef is not a true saying or action of the Prophet (ﷺ) and cannot be used to prove any point of Islamic Law.

As stated before, this is a science in itself, so the aforementioned is simplified for the purpose of understanding the concept.

After the 3rd century the Muhaditheen (Imams and scholars that study and classify ahadith) chose 6 books as the major source of reference. These books were chosen as they contained all the orders for the Muslim Ummah as whole. The books in order are:

1. Sahih Bukhari
2. Sahih Muslim
3. Tirmidhi
4. Sunan Abu Dawud
5. An-Nasai
6. Ibn Majah

If you see the name Bukhari or Muslim listed below a hadith, then there is no doubt that the hadith is authentic. For the others their books are not referred to as Sahih as they all contain some weak (Da'eef) ahadith. The reason for this is that they did not use the same methods for identifying ahadith as Bukhari and Muslim. An example: If Tirmidhi found only one hadith on Tayammum, he used

that hadith as it was the only one he could find. Later on the hadith was classified as Da'eef.

You will notice after a hadith one or more of the names listed above as the narrator. There are also some other narrators, but the ones mentioned above are the most common.

## Halal (Allowed) and Haram (Forbidden):

The Prohibition of things is due to their impurity and harmfulness. It is the right of Allah, the One Who created the universe and bestowed innumerable favours upon mankind, to legalize or prohibit as He deems proper.

In Islam things are prohibited only because they are impure or harmful. If something is entirely harmful it is Haram, and if it is entirely beneficial it is Halal; if the harm of it outweighs its benefit it is Haram, while if its benefit outweighs its harm it is Halal. This principle is explained in the Qur'aan in relation to wine and gambling:

*They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit. And they ask you what they ought to spend. Say: That which is beyond your needs. Thus Allāh makes clear to you His Laws in order that you may give thought .*

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ  
وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ  
وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ  
نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ  
قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴾

{Surah Al-Baqarah (2), ayah 219}

Another Islamic principal is that if something is prohibited, anything which leads to it is likewise prohibited. By this means Islam intends to block all avenues leading to what is Haram. For example Islam has prohibited adultery, it has also prohibited anything which leads to it or makes it attractive such as seductive clothing, private meetings and casual meetings between men and women, the depiction of nudity, pornographic literature, obscene songs, and so on.

Hence there are specific dress codes for Muslim men and women. The minimum dress code for a man is that he must at all time in public be covered from the navel to the knees (inclusive). This is referred to as the Aurah. This means that

short pants which are above the knees are unacceptable. Men should also refrain from wearing tight fitting clothes. Men are also encouraged to have a beard and trim their moustaches.

A woman's Aurah is; everything must be covered at all times in the presence of non-mahram men, except for the face and hands. Many scholars rule that it also includes the face and hands. This makes a Muslim woman very distinct. This dress is referred to as her Hijab.

*And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.*

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

{Surah An-Nur (24), ayah 31}

The minimum conditions of Hijab that must be maintained (in public and in the company of non-mahram men) are:

1. A wide enough dress that does not outline any part of the body.

2. It should cover the whole body.
3. The clothing must be thick enough so as not to show the colour of the skin or the shape of the body
4. The clothing should not attract men's attention to the woman. It should not be flashy or shiny so that everyone notices the dress and the woman.
5. It should not look similar to men's wear, for Muslim women are prohibited from looking/dressing like men.
6. It should not in any way resemble the dress of the disbelievers.
7. The clothing should be modest, not excessively fancy and also not excessively ragged to gain admiration or sympathy.
8. The clothing should be free from any perfume or fragrance.

There are certain foods that are forbidden for Muslims:

*Forbidden to you (for food) are: AlMaytatah (the dead animals cattle beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols, etc.,) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been (partly) eaten by a wild animal unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on AnNusub (stonealtars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.*

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ  
الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ  
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ  
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا  
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النَّصَبِ وَأَنْ  
تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ  
الْيَوْمَ يئسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ  
فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا  
فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ  
مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

{Surah Al-Maidah (5), ayah 3}

## Inheritance

There are very specific guidelines on inheritance that are explained in detail in the Qur'aan. A Muslim cannot inherit from a non-Muslim (even your parents).

Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ  
حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ  
فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا  
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا  
السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ  
يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن  
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ  
وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ  
لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ  
مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

{Surah An-Nisa (4), ayah 11}

## Marriage

The institute of Marriage and family is extremely important in Islam. There are very specific and clear guidelines as to how to choose a partner and the rights of each.

*And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.*

{Surah Ar-Rum (30), ayah 21}

Men and women are equal in the Sight of Allah and each one will be answerable to Allah for what he or she was responsible for. Though they are equal each one has a different role in life. In Islam the best role a woman can

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ  
أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

have is that of a mother. That does not mean she cannot be educated and become a doctor or teacher or nurse etc. Though men have rights it is mostly women that are denied their rights, so for that reason we will concentrate on the woman related issues for the purpose of this lesson:

- A Muslim woman CANNOT be married to a non-Muslim man.
- A woman cannot be forced to marry anyone against her will. She has the right to choose her husband.
- A woman has exclusive ownership of personal gains and acquired wealth, unlike the man who is responsible to take care of the women (wife, mother, sister, etc.) under his guardianship.
- A woman has a right to education.
- Has a right to seek employment under the framework of Islam.
- Right to keep her maiden name.
- Right to inheritance.
- Right to seek divorce.

Some issues related to men:

- A Muslim man CAN be married to a non-Muslim woman (Christian or Jew).
- The man is responsible for the upbringing (financial, moral, education etc.) of the children.
- A man may marry a maximum of 4 wives at the same time. There is no need to make excuses or try to justify why this is allowed. It is simple: Allah has allowed it, and that's it. Obviously there certain rules and responsibilities which go with it. And don't forget that you will be answerable to Allah on the Day of Judgement. So do not treat these matters lightly. In Islam you are not allowed to even joke about marriage or divorce.

**Divorce** is allowed in Islam and as with everything else there are very specific rules. The same goes for **Custody** of children. So if you are in a situation where you need to know about these subjects, then you MUST seek guidance from a knowledgeable scholar.

## Justice and Equity

Islam demands that you always deal with justice and equity under all circumstances (i.e., with employees, children, others, non-Muslims etc.). Islam does not encourage that one seeks positions of authority, for the task of dealing justly is not easy. A Muslim is warned to deal justly even if it means that you judge against your own son.

## Oppression

Oppression of all forms are forbidden in Islam.

## Social Life

- The social life of a true Muslim is based upon supreme principles and designed to secure happiness with prosperity for the individual as well as for the society. Class warfare, social castes and domination of the individual over society or vice versa are alien to the social life of Islam. Nowhere in the Qur'aan or Sunnah can one find any mention of superiority on account of class or origin or wealth.
- Adultery and Fornication are strictly forbidden.
- Free mixing of male and females that are not mahram (a mahram for any woman is her husband or any male she is prohibited from marrying forever because of a relationship resulting from either blood, marriage, or breast-feeding. Examples of mahram are brothers, fathers, and uncles. Brothers-in-law or cousins are NOT mahram) is not allowed.
- Celebrations of non-Muslim or pagan holidays are not allowed, such as Christmas, Halloween, and New Years etc. The same applies to birthdays and any other celebrations other than the two Eid's that a Muslim has. The two Eid's being Eid-ul-Fitr, which is the day after the fasting of Ramadaan is completed and Eid-ul-Adha which is the day after the pilgrims have been on Arafat. This does not mean that Islam is dull and does not allow celebrations. No, it means we can celebrate what have been sanctioned by the Qur'aan and Sunnah. Other celebrations that Muslims are encouraged to have are at times of marriage and birth of a child. One may also celebrate having passed an exam or any other happy occasion, as long as the celebration is not an imitation of non-Muslims (such as birthdays).
- Visiting relatives and other Muslim families is highly encouraged.
- Visiting the sick gains one many rewards from Allah.

## Economic Life

- The economic life of Islam is also based upon solid foundations and Divine instructions. Earning one's life through decent labour is not only a duty but a great virtue as well. Dependence of any able effortless person on somebody else for a livelihood is a religious sin, a social stigma and disgraceful humility.
- Every Muslim must earn a living by working for it. Gambling and obtaining money in illegal ways are strictly forbidden. Each and every person will be accountable for every bit of money he earned on the Day of Judgement.
- You will be asked: How did you earn your money? How did you spend your money? So fellow Muslims, with these 2 questions in mind, think before obtaining money in any un-Islamic way.

- Cheating while trading, selling or buying is forbidden.
- Selling something that is defected without informing the buyer or selling an article that does not belong to you are all forbidden.

## Riba (Usury)

Riba (Usury) which is of two major kinds (on money and on goods). In simple terms it is the interest money you earn from the bank on your savings. There are various forms of interest and they are all forbidden in Islam. A simple example is when you lend someone money and ask for more in return. Riba on goods is when you taking a superior thing of the same kind of goods by giving more of the same kind of goods in inferior quality. Dealing in any form of Riba has severe punishment on the Day of Judgement, so you should take extreme care.

*O you who believe! Eat not Ribâ (usury) doubled and multiplied, but fear Allâh that you may be successful.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا  
أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿١٣٠﴾

{Surah Al-Imran (3), ayah 130}

*Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.*

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي  
الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ  
كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

{Surah Al-Baqarah (2), ayah 276}

## Morals

The recommended morals for every Muslim are: Truthfulness, honesty, abstinence and modesty, courage, generosity, loyalty, refraining from everything that Allah has made unlawful, being a good neighbour, helping the needy, etc. Patience in all circumstances (good or bad) holds a very high virtue in Islam.

## Decencies

Greeting, cheerfulness, eating and drinking with the right hand, adhering to the Islamic conduct in entering and leaving homes and mosques and while travelling, dealing kindly with parents, relatives, neighbours, the old and the young, etc.

### **Some Personal Behaviour Guidelines:**

- Be charitable.

*Abu Hurrairah (may Allah be pleased with him) related that the Prophet (ﷺ) said:*

*"Charity is obligatory every day on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride on it or by lifting his luggage onto it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity."*

(Bukhari)

- Control your anger.

*Abu Hurrairah (may Allah be pleased with him) related that the Prophet (ﷺ) said:*

*"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."*

(Bukhari)

- Do not say things of which you are not sure off.

*Abdullah bin Amr bin Al-'Aas (may Allah be pleased with him) related that the Prophet (ﷺ) said:*

*"Convey from me to the people though it may be only one verse; and you may narrate events from the accounts of Bani Israil, there is no harm in doing so. But a person who deliberately attributes to me something which is not true shall find his abode in Hell."*

(Bukhari)

- Do not mock at other Muslims.

*O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith (i.e. to call your Muslim brother (a faithful believer) as: O sinner, or O wicked, etc.). And whosoever does not repent, then such are indeed Zâlimun (wrongdoers, etc.).*

﴿يَأْيَهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا  
مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا  
مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن  
يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا  
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ  
الاسْمُ الْفُسُوقَ بَعْدَ الْإِيمَانِ وَمَن  
لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

{Surah Al-Hujurat (49), ayah 11}

- Avoid backbiting.

*Abu Hurrairah (may Allah be pleased with him) relates that the Prophet (ﷺ) asked the companions:*

*"Do you know what is meant by backbiting?' They answered, 'Allah and His Messenger know better.' He said: 'To narrate such things about your brother which he dislikes.' One of the audience asked: 'Even if my brother may be like that?' He said: 'If such defects as you say, be present in him, then you have backbitten and if he does not have what you say, then you are committing a slander'."*

(Muslim)

- Men are also instructed to Lower their gaze.

*Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is AllAware of what they do.*

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ  
أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ  
ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا يَصْنَعُونَ﴾

*Jarir (may Allah be pleased with him) says: "I asked the Prophet (ﷺ) as to what should be done when our glance accidentally falls (upon somebody forbidden) to look at.' He said: 'Turn your eyes'."*

(Muslim)

- Do not harm people even with words or behave impolitely. Remember that the mouth can be a serious weapon of harm. Always think first before you speak, and ask yourself if what you are about to say will be hurtful or not.

*Abu Hurrairah reported (may Allah be pleased with him) that the Prophet (ﷺ) said:*

*"Often a person says something without realizing its implications or importance. This causes him to enter the fire of Hell to a depth equal to the distance between the East and West."*

(Bukhari & Muslim)

- Always consider the feelings of your fellow Muslims.

*Ibn Mas'ud (may Allah be pleased with him) says that the Prophet (ﷺ) said:*

*"Where there are three of you in company, two should not hold confidential talks together till the number increases, lest the third man might feel annoyed."*

(Bukhari & Muslim)

- Perform as many good deeds as possible.

*Narrated Ibn Abbas (may Allah be pleased with him): "The Prophet (ﷺ) narrating about his Lord said:*

*Allah ordered (the appointed angels over you) that the good and bad deeds be written, and He then showed (the way) how (to write)'*

*'If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account) with Him; and if he*

*intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account)'."*

(Bukhari)

□ If you are sick, be patient and try not to complain too much.

*Jabir (may Allah be pleased with him) relates that: "The Prophet (ﷺ) visited Umm Sa'ib or Ummul Musaiyab and asked her:*

*'What has happened to you, O Ummu Sa'ib or Ummul Musaiyab? Why are you shivering?'*

*She answered: 'It is a fever; may Allah not bless it.' He (ﷺ) said to her:*

*'Do not abuse the fever, because it cleans the sins of the children of Adam as a furnace cleans the dirt of iron'."*

(Muslim)

## The Muslim Greeting

Always smile, be polite and greet the people you know as well as people you do not know. The greeting of Muslims is not merely a greeting, such as "good morning", which has no meaning at all. The Muslims greeting is an actual supplication one makes for the person you are greeting. Imagine in one day how many people pray for you by simply greeting you. We are also advised to utter the greeting even if the person cannot hear you and not to merely wave as you would do if a person is far away. How much depth is there in this perfect religion? So let us close with that very supplication of the most beautiful greeting which is said when one enters or leaves and each time you see the person even if you see the same person ten times in the same day or hour. You have 3 options; you can say only the 1<sup>st</sup> part, or the 1<sup>st</sup> and 2<sup>nd</sup> or all three. If a person greets you by saying only the first part, then you should reply in equal (at least) or better (meaning you say 1, 2 or all 3 parts).

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Meaning:	Transliteration:	Arabic:
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<i>Peace be upon you</i>	Asalamu Alaykum	السَّلَامُ عَلَيْكُمْ
<i>and may Allah's Mercy be upon you</i>	wa Rahmatullahi	وَرَحْمَةُ اللَّهِ
<i>and may Allah's Blessings be upon you.</i>	wa Barakatuhu	وَبَرَكَاتُهُ

*"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly Allah is Ever a Careful Account Taker of all things."*

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

{Surah An-Nisa (4), ayah 86}

*Narrated Abdullah bin 'Amr (may Allah be pleased with him): "A man asked the Prophet (ﷺ) "What sort of deeds or traits of Islam are good?"*

*The Prophet (ﷺ) said: "To feed others and to greet those whom you know and those whom you do not know."*

(Bukhari)

## **In Closing:**

Having read and understood all the preceding text you may gasp and say: "Oh my, if this is so, then why do I see so many Muslims not adhering to these teachings?" Unfortunately you are right in your observation, but however that does not change it. This is the TRUE ISLAM and not what you see around you...!

## **Recommended Books:**

All Muslims should have a good Islamic book library at home. Below is a list of recommend books to buy/read for further education and for future reference. If you are unable to buy these books where from you live, then you should look on the Internet for Islamic bookstores. If you do not have access to the Internet then you may write to any Islamic center, as they may be able to assist you.

## **Tawheed:**

Name of book	Author	Publisher
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**Salah:**

<b>Name of book</b>	<b>Author</b>	<b>Publisher</b>

**Zakah:**

<b>Name of book</b>	<b>Author</b>	<b>Publisher</b>

**Siyam:**

<b>Name of book</b>	<b>Author</b>	<b>Publisher</b>

**Hajj:**





## Student Progress Sheet:

Name: .....

Circle the lessons completed and enter the date attended:

### Overview of Curriculum:

Overview:							Test Results:			
							.....			
Lesson #	Lesson 1									Total Hours: 1
Length in Hours:	1									
Date attended:										

### Tawheed (Islamic Monotheism):

Tawheed Level I:							Test Results:			
							..... ↑			
Lesson #	Lesson 1	Lesson 2	Lesson 3	Lesson 4	Lesson 5	Lesson 6	Lesson 7			Total Hours: 13
Length in Hours:	2	2	2	2	2	2	1			
Date attended:										

### Salah (Prayer):

<b>Tahaara Level I:</b>	Test Results: .....
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Lesson #	Lesson 1	Lesson 2	Lesson 3	Lesson 4	Lesson 5	Lesson 6				<b>Total Hours:</b>
Length in Hours:	1	1	1	1	1	1				6
Date attended:										

<b>Salah Level I:</b>	Test Results: .....
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Lesson #	Lesson 1	Lesson 2	Lesson 3	Lesson 4	Lesson 5	Lesson 6	Lesson 7			<b>Total Hours:</b>
Length in Hours:	1	1	1	1	1	1	1			7
Date attended:										

<b>What to read in Salah Level I:</b>	Test Results: .....
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Lesson #	Lesson 1	Lesson 2	Lesson 3	Lesson 4	Lesson 5	Lesson 6				<b>Total Hours:</b>
Length in Hours:	2	2	2	2	1	1				10
Date attended:										

**Zakah (Alms):**

<b>Zakah Level I:</b>							Test Results: .....	
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Lesson #	Lesson 1	Lesson 2							<b>Total Hours:</b>
Length in Hours:	2	1							3
Date attended:									

**Hajj (Pilgrimage):**

<b>Hajj Level I:</b>							Test Results: .....	
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Lesson #	Lesson 1	Lesson 2							<b>Total Hours:</b>
Length in Hours:	2	1							3
Date attended:									

**Siyam (Fasting):**

<b>Siyam Level I:</b>							Test Results: .....	
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Lesson #	Lesson 1	Lesson 2							<b>Total Hours:</b>
Length in Hours:	2	1							3
Date attended:									

**A New Way of Life:**

<b>A New Way of Life:</b>							Test Results: .....			
Lesson #	Lesson 1									<b>Total Hours:</b>
Length in Hours:	2									2
Date attended:										

**Summary of Level I Lessons:**

	Subject	# Lessons	# Hours	# Tests	# Hours	Lessons/Hours:
1.	Overview	1	1	-	-	1/1
2.	Tawheed	6	12	1	1	7/13
3.	Tahaara	5	5	1	1	6/6
4.	Salah	6	6	1	1	7/7
5.	What to Read	5	9	1	1	6/10
6.	Zakah	1	2	1	1	2/3
7.	Siyam	1	2	1	1	2/3
8.	Hajj	1	2	1	1	2/3
9.	A New Life	1	2	-	-	1/2
<b>Totals</b>		27	41	7	7	48
				<b># Lessons</b>	<b># Hours</b>	
<b>Overall Totals for Level I</b>				34	48	

# End of Level I