

**THE ISLAMIC
EDUCATION SERIES
BOOK TWO**

BOOK 2

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LESSON 1

The Best of Deeds

The Messenger of *Allah*, *sallallahu ^alayhi wa sallam*, said: [The Best of the Deeds is believing in *Allah* and His Messenger.] Narrated by *al-Bukhariyy*.

Believing in *Allah* and His Messenger *Muhammad*, *sallallahu ^alayhi wa sallam*, is the best of the deeds and most loved by *Allah*, *ta^ala*.

The good deeds like Prayers (*Salah*), Fasting (*Siyam*), Pilgrimage (*Hajj*), and *Zakah*, are only valid if one believes in *Allah* and His Messenger. The good deeds are not accepted from a blasphemer.

Ashhadu alla ilaha illallah wa ashhadu anna Muhammadar Rasulallah.

Means: I testify that no one is God except *Allah* and that *Muhammad* is His Messenger, *sallallahu ^ala Muhammad, sallallahu ^alayhi wa sallam*.

QUESTIONS

1. What is the best of deeds?

Narrate the *Hadith*.

2. List some of the good deeds.

3. Who is the one whose good deeds are not accepted?

LESSON 2

Allah Is My Lord

Allah is the Creator of everything.

Allah has Power over everything.

Allah knows about everything.

Allah is the Owner of everything.

Allah does not have a similar.

Allah does not have a partner.

Allah does not need anything.

Nothing resembles *Allah* in any way.

Dhikr

Subhanallah wa *bihamdih(i)*

Subhanallahil-Adhim

Al-hamdu lillahi Rabbil ^alamin

LESSON 3

Allah Does Not Resemble Anything

Allah said in *Suratush-Shura*, *Ayah* 11:

Laysa kamithlihi shay'uw-wa huwas-Sami^ul Basir.

This *Ayah* means: {There is nothing like *Allah* in any way and He is attributed with Hearing and Sight.}

Allah created the light, i.e. “illumination”, so He does not resemble the light.

Allah created the air, so He does not resemble the air.

Allah created the sun, so He does not resemble the sun.

Allah created the moon, so He does not resemble the moon.

Allah created the human being, so He does not resemble the human being.

Allah created the angels, so He does not resemble the angels.

Allah created everything, so He does not resemble anything.

Supplication (Du^a'):

Allahumma inni a^udhu bika min hamazatish-shayatin.

Questions

1. Mention an *Ayah* that is a proof that *Allah* does not resemble anything.
2. List some of the things that *Allah* created.

LESSON 4

Allah Does Not Need Anything

Allah created the mankind, so *Allah* does not need mankind.

Allah created the air, so *Allah* does not need the air.

Allah created the Earth, so *Allah* does not need the Earth.

Allah created the heavens, so *Allah* does not need the heavens.

Allah created the [^]*Arsh**, so *Allah* does not need the [^]*Arsh*.

Allah created the angels, so *Allah* does not need the angels.

Allah is the Creator of everything, so *Allah* does not need anything.

*The [^]*Arsh*: The ceiling of Paradise

Supplication (Du[^]a):

Al-hamdu lillahilladhī kafanī wa awanī.

Praise be to *Allah* Who satisfied my needs and provided me with shelter.

Al-hamdulillahil-ladhī at[^]amanī wa saqanī

Praise be to *Allah* Who gave me food and water to drink.

LESSON 5

The Explanation of the Attributes of Allah

Allah, ta^ala, said in *Surat An-Nahl, Ayah 60*:

Wa lillahil Mathalul-A^la.

This *Ayah* means: {*Allah* has attributes that are not similar to the attributes of others.} Among His Attributes are thirteen that every accountable person must know. These are:

Existence (*al-Wujud*): *Allah* exists, and His Existence is without a beginning and without an ending.

Oneness (*al-Wahdaniyyah*): *Allah* is One without a partner with Him, and no one other than *Allah* deserves to be worshipped.

Non-Neediness (*al-Qiyamu bin-Nafs*): *Allah* does not need anything.

Non Resemblance to the Creations (*al-Mukhalafatu lilhawadith*): *Allah* does not resemble the creations.

Eternity (*al-Qidam*): The existence of *Allah* is without a beginning.

Everlastingness (*al-Baqa'*): The existence of *Allah* does not end. He does not vanish and He does not die.

Power (*al-Qudrah*): *Allah* has Power over everything.

Will (*al-'Iradah*): Everything that happens is by the Will of *Allah*.

Hearing (*as-Sam^*): *Allah* hears without an ear or any other instrument.

Sight (*al-Basar*): *Allah* sees without a pupil or any other instrument.

Speech (*al-Kalam*): *Allah* speaks without a tongue or lips. His *Kalam* is neither an Arabic language nor another language, and it does not resemble our speech.

Life (*al-Hayah*): *Allah* is alive and His life is without soul, flesh, or heart. He is Alive and does not die.

Knowledge (*al-^Ilm*): *Allah* knows about all things before they happen, without a teacher.

Supplication (*Du^a'*):

Allahumma ya Muqallibal qulubithabbit qalbi ^ala dinil Islam

O *Allah*, the One Who changes hearts, keep my heart firm on the Religion of *Islam*.

LESSON 6

The Message of the Prophet,

Sallallahu ^alayhi wa sallam

Our Master *Muhammad*, *sallallahu ^alayhi wa sallam*, called the people to worship *Allah* and quit worshipping idols.

He told them to say: No one is God except *Allah* and *Muhammad* is the Messenger of *Allah*.

Prophet *Muhammad* taught them that the best of deeds is the belief;

The one who dies as a believer shall enter Paradise;

Islam is the Religion of all the prophets;

The most enormous sin is blasphemy; and

The one who dies as a blasphemer shall be forever in Hellfire.

Questions

1. What did the Prophet, *sallallahu ^alayhi wa sallam*, call the people to worship?
2. What did he tell them to say?
3. What is the best of deeds?
4. What is the most enormous sin?
5. Who shall enter Paradise and who shall be forever in Hellfire?

LESSON 7

The Most Enormous Sin

Allah, ta^ala, said in *Surat An-Nisa'*, *Ayah* 48:

Innallah la yaghfiru ayyushraka bihi wa yaghfiru ma duna dhalika liman yasha'.

This *Ayah* means: {*Allah* does not forgive associating partners with Him and He forgives what is less than that to whomever He wills.}

Blasphemy is the opposite of belief and it is the sin that *Allah* does not forgive if one dies without repenting from it. Blasphemy is three categories: blasphemy of convictions, blasphemy of actions, and blasphemy of sayings.

Examples of blasphemy of convictions: believing that *Allah* occupies the heavens or believing that He is a soul or an illumination or has a shape.

Examples of blasphemy of actions: knowingly throwing the Book of *Qur'an* or Islamic books in the garbage.

Examples of blasphemy of sayings: cursing *Allah*, one of the angels, one of the prophets, or the Religion of *Islam*.

Questions

1. What is the sin that *Allāh* does not forgive if one dies without repenting from it?
2. How many categories of blasphemy are there? List them.
3. Give an example of each category.

LESSON 8

Islam is the Religion of All the Prophets

Allah, ta^ala, said in *Surat Al-^Imran*, *Ayah* 19:

Innad-dīna ^indallahil-Islam

This *Ayah* means: {The only Religion accepted by *Allah* is *Islam*.}

Islam is the Religion that *Allah* accepts from His slaves.

Allah ordered us to follow *Islam*.

Islam is the Religion of all the prophets, peace be upon them.

All the prophets are Muslims, believing in *Allah*.

The first of the Prophets is our Master *Adam* and the last of them is our Master *Muhammad*, peace be upon them.

All the Prophets worshipped *Allah* alone and did not associate partners with Him.

All of them taught the people to say: No one is God except *Allah*.

Supplication (*Du^a'*):

??

My face prostrates to the One Who created and formed it, and enabled me to hear and see.

Questions:

1. What is the only Religion that *Allāh* accepts from the slaves?
2. What is the *Āyah* that indicates this?
3. Who is the first prophet, and who is the last prophet?
4. Whom do all the Prophets worship?

LESSON 9

The Attributes of the Prophets, Peace Be Upon Them

Allah, ta^ala, said about the Prophets in *Surat al-An^am*, *Ayah* 86:

Wa kullan fadalna ^alal ^alamin.

This *Ayah* means: {*Allah* favors every prophet over all humans, *jinn* and angels.}

The Prophets are the best creations of *Allah*. They are better than the angels and the rest of the humans and *jinn*.

Allah chose them from among the male humans, to teach the people the Religion of *Islam* and to convey to the people its rules. The Religion of *Islam* is the religion that *Allah* accepts from His slaves. *Allah* made it unlawful for all to embrace a religion other than *Islam*.

The best of all the prophets are five (5) called “*Ulul-^Azim*” and they are: *Muhammad*, *Ibrahim* (Abraham), *Musa* (Moses), *^Isa* (Jesus), and *Nuh* (Noah), *sallallahu ^alayhim wa sallam*.

Every Prophet is attributed with truthfulness, trustworthiness, intelligence, courage, chastity, and delivering what *Allah* ordered them to deliver completely and without changing it.

Questions

1. Who are the best creations of *Allāh*?
2. From among whom did *Allāh* choose the Prophets?
3. Who are *Ulul-[^]Azm*? Name them.
4. With what is every Prophet attributed?

LESSON 10

The Honorable Angels

Allah created the angels from light. They are neither males nor females. They are obedient slaves of *Allah*. They do not disobey the orders of *Allah* and they do what they are ordered to do. They do not eat or drink. They do not sleep or tire. Their number is great. The Muslim loves the angels and does not belittle them.

Dhikr:

Bismillahil-ladhī la yadurru ma^a Smihi shay'unfil ardi wala fissama'i wa huwas-Sami^ul ^Alim.

With the name of *Allah*, with Whose Name nothing on Earth or in the heavens harms and He is the One Who Hears and knows everything.

Questions

1. From what did *Allah* create the angels?
2. Who are the angels?

LESSON 11

The Divine Books

The Divine Books are books that *Allah* revealed to some prophets. All these books order with the Religion of *Islam*. These books are many and the most known are four (4):

1. The *Qur'an*: It was revealed to Prophet *Muhammad*, *sallallahu alayhi wa sallam*.
2. The *Injil*: It was revealed to Prophet *Isa*.
3. The *Tawrah*: It was revealed to Prophet *Musa*.
4. The *Zabur*: It was revealed to Prophet *Dawud*.

I am a Muslim and I believe in all the Divine Books.

Questions:

1. What are the Divine Books?
2. What Religion do all these books order to follow?
3. List some of the most known Divine Books.
4. To who were these Divine Books revealed:
 - a. The *Qur'an*
 - b. The *Injil*
 - c. The *Tawrah*
 - d. The *Zabur*

BOOK 2

**CHAPTER II: ACTS OF WORSHIP
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CHAPTER II: ACTS OF WORSHIP

LESSON 1

The Obligations of Ablution (*Wudu'*)

Among the conditions of the prayer (*salah*) is the ablution (*wudu'*). Ablution has obligations and recommendations. The obligations of ablution (*wudu'*) are six:

1. The intention in the heart to perform ablution (*wudu'*) when one starts washing the face;
2. Washing all the face;
3. Washing the hands and forearms including the elbows;
4. Wet wiping part of the head;
5. Washing the feet including the ankles;
6. Keeping the aforementioned order.

Questions:

1. List the obligations of ablution (*wudu'*).

LESSON 2

Obligations and Recommendations of Ablution (Wudu')

Not doing one of the obligations makes the ablution (*wudu'*) invalid. On the other hand, the ablution (*wudu'*) is still valid even if one leaves out the recommendations. However, if the Muslim leaves them out he won't get their reward.

Here is how I make *wudu'*:

1. I say "*bismillah*" and I wash my hands three times;
2. Then I rinse the inside of my mouth with water three times (*madmadah*);
3. Then I snuff water in my nose to wash the inside of it;
4. Then I begin to wash my face. As soon as the water first touches my face, I intend in my heart, "I intend to make *wudu'*";
5. Then I wash my face three times from the hairline to the chin and from one ear to the other;
6. Then I wash my hands and forearms including my elbows. I wash the right one before the left one three times and I make sure to wash in between my fingers;
7. Then I wipe my head three times;
8. Then I wipe the inside and outside of my ears three times;
9. Then I wash my feet including my ankles, the right one before the left one three times and make sure to wash in between my toes;
10. I always perform the ablution (*wudu'*) in the aforementioned order.

After I finish the ablution (*wudu* ') I say supplication (du[^]a'):

I testify that no one is God except *Allah*, alone without partner.

I testify that *Muhammad* is His slave and Messenger.

O *Allah*, make me among the frequent repenters and those who seek purification.

LESSON 3

The Invalidators of Ablution (*Wudu*)

There are certain matters that make the ablution (*wudu*) invalid.

Among these matters are:

1. Urinating, defecating, or passing gas.
2. Sleeping, whether on the stomach, back, left, or right side.
3. Insanity, or losing consciousness.

The person who invalidates his ablution (*wudu*) is not allowed to pray except after performing the ablution (*wudu*) again.

Questions:

1. List some of the invalidators of *wudu*.

LESSON 4

Cleaning Oneself After Defecating and Urinating

(Istinjā')

If a person urinates, he waits until the urine stops and then cleans himself. He pours pure and purifying water to purify the outlet. Once the urine is removed, the outlet becomes pure.

Similarly, if a person defecates, he uses his right hand to pour water on the outlet while rubbing the outlet with the left hand. Once the defecation is removed the outlet becomes pure.

Supplication (*du'ā'*) of entering the restroom:

Bismillah Allāhumma innīa^udhū bika minal khubuthi walkhaba'ith.

With the Name of *Allāh*. Oh *Allāh*, I seek refuge with You from the male and female *jinn*.

Supplication (*du'ā'*) of exiting the restroom:

Al-hamdu lillāhil ladhī adhaba^u annil adha wa^uafanī.

Praise and thanks to *Allāh* Who protected me from harm and healed me.

Questions:

1. How does a person clean himself after urinating?
2. How does a person clean himself after defecating?
3. What does a person say when he enters and leaves the restroom?

LESSON 5

The Five Prayers

Allah, ta^ala, said in *Surat an-Nisa'*, *Ayah* 103:

Innas Salata kanat ^alal mu'minina kitabam mawquta.

This *Ayah* means: *Allah* made prayers obligatory on the believers at prescribed times.

There are five (5) obligatory prayers:

1. Dawn prayer (*Subh*): which is two *rak^ahs*
2. Noon prayer (*Dhuhr*): which is four *rak^ahs*
3. Mid-afternoon prayer (*^Asr*): which is four *rak^ahs*
4. Sunset prayer (*Maghrib*): which is three *rak^ahs*
5. Nightfall prayer (*^Isha'*): which is four *rak^ahs*

Supplication (*Du^a'*):

Allahumma J^alni muqimas Salah.

O *Allah*, make me among those who perform prayers.

LESSON 6

The Validity of the Prayers

Before performing the prayer, there are certain conditions the Muslims has to make sure happen so that his prayer would be valid. Some of these conditions are:

Prayer is not valid unless:

1. The person praying is Muslim.
2. He has *wudu*'.
3. His body, clothing, and place of prayer is pure.
4. The prayer time is in
5. He is facing the *Qiblah*.
6. His body is covered properly. The man must be covered at least from his navel to his knees. The woman must cover her whole body except for her face and hands.

LESSON 7

The Invalidators of Prayers

Prayers are invalidated by several things:

1. For the person who is praying to intentionally speak like people normally do when they aren't praying.
2. To intentionally eat or drink even if it is a little amount.
3. To do three consecutive movements.
4. To do one movement with the purpose of playing, like to move the tongue or finger with the intention of playing.
5. To pass wind or urinate.

Supplication (Du^ʿa):

Allahumma j^ʿal fi qalbi nura wa fi lisani nura waj^ʿal fi sam^ʿi nura waj^ʿal fi basari nura.

O *Allah*, enlighten my heart, my tongue, my hearing and my sight.

LESSON 8

The Supplications of Prayers (1)

1) The opening supplication: This supplication is recited after saying the opening “*Allahu akbar*” and before reciting the *Fatihah*:

Wajjahtu wajhiya lilladhī fataras samawati wal Arda hanifam Muslima wa ma ana minal mushrikīn inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil ^alamin la sharika lah(u) wa budhalika umirtu wa ana minal muslimin.

I intend my worship to the One Who created the heavens and the Earth; avoiding the false religions; I am a Muslim; and I am not among those who associate partners with *Allah*. Surely, my prayer, my sacrificial slaughter, my life, and my death belong to *Allah*, the Lord of the Worlds, Who has no partner. With this I was ordered, and I am one of the Muslims.

2) The *Qunut* supplication: This supplication is recited in the *Fajr* prayer after straightening up from the second *rakah* and before the prostration:

Allahumma hdini fiman hadayt(a), wa ^afini fiman ^afayt(a), wa tawallani fiman tawallayt(a), wa barik li fima ‘A^tayt(a), wa qini sharra ma qadayt(a), fa’innaka taqdi wa la yuqda ^alayk(a), wa innahu la yadhilla man walayt(a), wa la ya^izzu man ^adayt(a), tabarakta Rabbana wa ta^alayt(a), falakal hamdu ^ala ma qadayt(a), astaghfirukallahumma wa atubu ilayk(a).

O *Allah* guide me among those whom You have guided and make me healthy among those whom You have made healthy. Support me among those whom You have supported. Bless for me the things You have given me. Protect me from the

evil that You have decreed. Verily, You are the One Who decrees and no one decrees on You; the one whom You support shall not be degraded and the one whom You oppose shall not be honored. O, our Lord, may Your givings increase. You are the Supreme One Who is clear of all non-befitting attributes. All praise is due to You for what You have decreed. O, *Allah*, I ask Your forgiveness and I repent to You.

And then you say:

Wa sallillāhumma ^alā sayyidina Muḥammadin wa ^alā Alihi wa Sahbihi wa sallim.

O *Allah*, raise the rank of our master *Muhammad*, his *Al* and his Companions, and protect his nation from that which he feared for them.

LESSON 9

Supplications of Prayer (2)

The *Tashahhud*:

1) The meaning of the *Tashahhud*:

The blessed salutations, prayers, and the good deeds are all owned by *Allah*.

O Prophet of *Allah*, may the safety from infirmities and the mercy of *Allah* and His blessing be upon you.

May safety be upon us and the righteous slaves of *Allah*.

I testify that no one is God but *Allah* and I testify that *Muhammad* is the Messenger of *Allah*.

2) *Salat-ul-Ibrahimiyyah*:

The meaning of the *Salat-ul-‘Ibrahimiyyah*:

O *Allah*, we ask You to raise the rank of *Muhammad* and have mercy upon the *Al** of *Muhammad*,

As You raised the rank of *Ibrahim* and had mercy upon the *Al* of *Ibrahim*.

Surely, You are the One Who deserves to be praised and thanked, and the One Who is glorified. O *Allah*, we ask You to bless *Muhammad*, and the *Al* of *Muhammad* as You blessed *Ibrahim* and the *Al* of *Ibrahim*. Surely You are the One Who deserves to be praised and thanked and the One Who is Glorified.

3) The ending supplication is recited after “*Salat-ul-‘Ibrahimiyyah*”:

Rabbana atina fiddunya hasanatan wa fil Akhirati hasanah wa qina ^adhaban-Nar, Rabbana la tuzigh qulubana ba^da idh hadaytana, wa hab lana min ladunka rahmatan Innaka Antal-Wahhab.

O our Lord, give us good things in this world and good things in the Hereafter and protect us from the torture of Hellfire. O our Lord, do not deviate our hearts after you have guided us and grant us mercy from You. Surely, You are the One Who is generous in giving plenty **without any return**.

*Al means: the pious believers from the nation of Prophet *Muhammad*.

4) The after prayer supplication:

Allahumma a^inni ^ala dhikrika wa shukrika wa husni ^ibadatik. Subhanallahi wal-hamdu lillahi wa la ilaha illallahu wallahu akbar.

O our Lord, help me to mention Your Name and to thank you and to properly worship You.

LESSON 10

How I Perform the Dawn Prayer

(Fajr)

When I stand up to perform the Dawn Prayer (*Fajr*), I do the following:

1. I direct myself to the Honorable *Ka^bah*. I raise my hands to the level of my ears and say the opening *Allahu Akbar (Takbirat ul-Ihram)*. While I am saying “*Allahu Akbar*” out loud, I say in my heart, “I now pray the obligatory *Fajr* prayer”.
2. Then I put my right hand on top of the left hand under my chest and above my navel and recite the opening supplication in a whisper. Then I recite the *Fatihah* and another *Surah* out loud, even if it is short.
3. Then I say “*Allahu Akbar*” and I bend to do the *rukū^*, saying while in *rukū^* “*subhana Rabbiyal-^Adhim*” three times.
4. I straighten up from *rukū^*, saying “*sami^allahu liman hamidah*” until I am straight up, then I say “*Rabbana wa lakal-hamd*”.
5. Then I say “*Allahu Akbar*” and I make *sujud* placing my forehead, my palms, my knees, and part of the bottom of my toes on the ground. While in *sujud*, I say “*Subhana Rabbiyal A^la*” three times.
6. Then I lift my head from *sujud* while saying “*Allahu Akbar*”. I sit and I say “*Allahummughfirlī warhamnī*”, then I prostrate once more like the first time. Then I lift my head from prostration while saying “*Allahu Akbar*” and stand up for the second *rak^ah*.

By doing these things I have finished one *rak^ah*.

7. Then I stand up for a second *rak'ah*, I put my right hand over my left, under my chest and above my navel and I recite aloud the *Fatihah* and another *Surah*, even if it is short.
8. Then I say “*Allahu Akbar*” and I bend to do the *ruk'u* saying while in *ruk'u* “*Subhana Rabbiyal-Adhim*” three times.
9. Then I straighten up from *ruk'u* saying, “*Sami'allahu liman hamidah*” until I am straight up, then I say “*Rabbana walakal-hamd*”.
10. Then I recite the *Qunut* supplication (*du'a*).
11. Then I go down to the floor and make two *sujuds*, sitting between them, as in the first *rak'ah* (steps 5 and 6).
12. After saying “*Allahu Akbar*”, rising from the second prostration, I sit and recite the last *Tashahhud*.
13. Then I recite the “*Salat-ul-Ibrahimiyyah*” and make the ending supplication. Then I turn my head towards the right shoulder and say, “*As-Salamu alaykum wa rahmatullah*”. Then I turn my head towards my left shoulder and say “*As-Salamu alaykum wa rahmatullah*”.

By doing these things I finish performing the Dawn Prayer (*Fajr*).

LESSON 11

How I Perform the Noon Prayer

(Dhuhr)

1. I direct myself to the honorable *Ka[^]bah*. I raise my hands next to my ears and say the opening “*Allahu Akbar*” (*Takbiratul-Ihram*), while I intend in my heart to pray the obligatory Noon prayer (*Dhuhr*).
2. Then I put my right hand on top of the left under the chest and above the navel and recite the opening supplication in a whisper. Then I recite the *Fatihah* and another *Surah* even if it is short.
3. Then I say “*Allahu Akbar*” and I bend to *rukū[^]* saying while in *rukū[^]* “*subhana Rabbiyal-[^]Adhim*” three times.
4. Then I lift my head from *rukū[^]* saying “*Sami[^]allahu liman hamidah*” until I straighten up, then I say “*Rabbana[^] wa lakal-hamd*”.
5. Then I say “*Allahu Akbar*” and I prostrate placing on the ground my forehead, palms, my knees, and part of the bottom of my feet. While in prostration, I say “*Subhana Rabbiyal-A[^]la*” three times.
6. Then I lift my head from prostration while saying “*Allahu Akbar*”, I sit and keep still for a moment and then I prostrate once more like the first time. Then I lift my head from prostration while saying “*Allahu Akbar*”.
7. Then I stand up for the second *rak[^]ah* and I do as I did in the first *rak[^]ah* from the *Fatihah* until the second prostration.
8. Then I sit to recite the first *Tashahhud* and say “*Allahumma salli a[^]la Muhammad[^]*”.
9. Then I stand up for the third *rak[^]ah*, and do what I did for the first *rak[^]ah*. Except for reciting a *Surah* after the *Fatihah*.

10. Then I stand up for the fourth *rak'ah* and do what I did for the third *rak'ah*.
11. Then I sit and recite the last *Tashahhud*, the *Salatul-Ibrahimiyyah*, the ending supplication. Then I end my prayer while saying “*As-Salamu ^alaykum wa rahmatullah*” twice, once to the right and once to the left.

LESSON 12

How I Perform the Mid-Afternoon Prayer

(^Asr)

I do exactly as I did in the Noon Prayer, except for my intention, which should be:

“I now pray the obligatory ^Asr prayer”.

LESSON 13

How I Perform the Sunset Prayer

(Maghrib)

1. I direct myself to the honorable *Ka[^]bah*. I raise my hands next to my ears and say the opening “*Allahu Akbar*” (*Takbiratul-Ihram*), while I intend in my heart to pray the obligatory Sunset Prayer (*Maghrib*).
2. Then I put my right hand on top of the left under the chest and above the navel and recite in a whisper the opening supplication. Then I recite the *Fatihah* and another *Surah* even if short.
3. Then I say “*Allahu Akbar*” and I bend to *rukū[^]* saying while in *rukū[^]* “*subhana Rabbiyal-[^]Adhim*” three times.
4. Then I lift my head from *rukū[^]* saying “*Sami[^]allahu liman hamidah*” until I straighten up, then I say “*Rabbana[^] wa lakal-hamd*”.
5. Then I say “*Allahu Akbar*” and I prostrate placing my forehead, part of the inner side of my hands, my knees, and part of the bottom of my feet on the ground. While in prostration, I say “*Subhana rabbiyal a[^]la*” three times.
6. Then I lift my head from prostration while saying “*Allahu Akbar*”, I sit and then I prostrate once more like the first time. Then I lift my head from prostration while saying “*Allahu Akbar*”.
7. Then I stand up for the second *rak[^]ah* and I do as I did in the first *rak[^]ah* from the *Fatihah* until the second prostration.
8. Then I sit and recite the first *Tashahhud* and say “*Allahumma salli a[^]la Muhammad[^]*”. Then I stand up for the third *rak[^]ah*, and do what I did in the

first *rak'ah*. Starting by reciting the *Fatihah* and until the second prostration. I don't recite a *Surah* after the *Fatihah*.

9. Then I sit after the second prostration and I recite the *Tashahhud*, the *Salatul-Ibrahimiyyah* and the ending supplication.
10. I do the closing *salam* by saying “*As-Salamu ^alaykum wa rahmatullah*” twice, once to the right and once to the left.

LESSON 14

How I Perform the Nightfall Prayer

(*^Isha`*)

I perform the *^Isha`* Prayer exactly as I perform the Noon Prayer. However, the intention should be: “I now pray the obligatory *^Isha`* Prayer.” Moreover, I recite the *Fatihah* and the *surah* after it loudly in the first two *raka`*s.

LESSON 15

Fasting the Month of Ramadan

Fasting is a great worship and one of the greatest matters of *Islam*. *Allah* made fasting the month of *Ramadan* obligatory on every Muslim who is pubescent, sane, and able to fast.

Fasting requires intention. Hence, the person would intend in his heart after sunset and before dawn “I intend to fast tomorrow, to fulfill the obligation of fasting *Ramadan* of this year and out of belief in *Allah* seeking the reward from *Allah*, *ta^ala*.”

Fasting is abstaining from dawn until sunset from the things that break one’s fast, such as intentionally:

- Eating, even if one bite of bread.
- Drinking, even if one small sip of water.
- Letting anything that has volume into the head, stomach, or intestines through any open inlet like the mouth and nose.

The person who drinks or eats because of forgetting about his fasting, does not break his fast.

Supplication (*Du^a*):

*Allahumma laka sumlu wa [^]ala rizqika aftartu wa bika amantu wa [^]alayka
tawakaltu*

O Allah, for You I fast and with Your sustenance I break my fast and in You I
believe and on You I rely.

LEVEL 2

**CHAPTER III - ISLAMIC MANNERS
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LESSON 1

The Righteous Muslim

The righteous Muslim does the obligations, such as the five prayers.

The righteous Muslim does not do unlawful matters, such as lying and drinking alcohol.

The righteous Muslim does not commit crimes.

The righteous Muslim is trustworthy and does not steal.

The Muslim loves the good and hates the evil.

LESSON 2

Truthfulness

Truthfulness is one of the attributes of the righteous Muslim. The righteous Muslim does not lie.

Truthfulness is good. *Allah* loves the good.

Lying is evil. *Allah* does not love the evil.

I want to be truthful and not lie.

Allah said in *Suratu-Qaf*, *Ayah* 18:

Ma yalfidhu min qawlin illa ladayhi Raqibun ^Atid

This *Ayah* means: {Every word which is said is written down by the two Angels, *Raqib* or *^Atid*.}

LESSON 3

Good Manners

The Religion of *Islam* encourages good manners.

The perfect Muslim does not harm other Muslims. The perfect Muslim does good things for others (other Muslims).

The perfect Muslim smiles when he greets another Muslim.

The perfect Muslim treats well the one who mistreated him.

The perfect Muslim is patient and does not get angry over a silly matter.

The Prophet, *salallahu ^alayhi wa sallam*, said:

Wal kalimatut-tayyibatu sadaqah.

[The good word is a charity.] Related by *Imam al-Bukhariyy*.

LESSON 4

Obeying the Parents

Allah, ta^ala, said in Suratu-Luqman, Ayah 14:

Wa wassaynal insana biwalidayhi hamalathu Ummuhu wahnana ^ala wahnaw wa fisaluhu fi ^amayni anishkur li wa liwalidayka Ilayyal masir.

{We have ordered the human being to treat his parents kindly. His mother carried him in her womb, one hardship after another, and is weaned when he is two years old. Be thankful to *Allah* and to your parents; to *Allah* you shall return.}

Allah ordered the Muslim to obey his parents as long as they do not ask him to sin. *Allah* promised the one who obeys them with reward in the Hereafter.

The Muslim should treat his parents kindly.

The Muslim should not raise his voice to his parents.

LESSON 5

Harming the Parents (^Uquq)

Allah, ta^ala, said in *Suratul-Isra'*, *Ayah* 23:

Fala taqul lahuma uffin wala tanhar huma wa qul lahuma qawlan karima.

{Do not say 'uff' to them [your parents] and do not scold them. Say to them a kind word.}

The Muslim should avoid all what hurts his parents.

The one who mistreats his parents and greatly hurts them is *^aq* to his parents.

The one who is *^aq* to his parents is not considered by *Allah* among the righteous and pious.