

Plan Your Day
the Prophet's ﷺ Way

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Entirely Merciful, the Especially Merciful



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Preface

Attaining Allāh’s pleasure and happiness is the greatest success any human can achieve. It’s what ensures internal satisfaction in this world (*dunyā*) and guarantees a life of eternal bliss in the hereafter (*ākhirah*).

The way to reach this success is not ambiguous: a simple set of guidelines have been sent to humanity centuries ago. These practical demonstrations have been carefully documented and preserved through generations of scholars and practising believers. The basic principles on pleasing the Almighty are found in the Qur’ān, while their explanation are found in the life and teachings (*sunnah*) of Allāh’s Final Messenger, Muḥammad ﷺ. As Muslims, we love Allāh’s Messenger ﷺ and aspire to emulate him.

Allāh announced:

- Say, [O Muḥammad to the people],
“If you should love Allāh, then follow me,
Allāh will love you and forgive you of your sins.
And Allāh is Forgiving and Merciful.”
Say, “Obey Allāh and the Messenger.”
But if they turn away,
Then indeed Allāh does not like the disbelievers.
(*Sūrat Āli ‘Imrān* 3:31-32)
- There has certainly been for you
In the Messenger of Allāh
An excellent pattern [of conduct]
For anyone whose hope is in Allāh and the Last Day

And who remembers Allāh often.

(*Sūrat al-Aḥzāb* 33:21)

- Allāh has promised the believing men and women
Gardens beneath which rivers flow,
Wherein they abide eternally,
And pleasant dwellings
In gardens of perpetual residence;
But approval from Allāh is greater.
It is that which is the great attainment.
(*Sūrat al-Tawbah* 9:72)

While we often hear the above verses in sermons and speeches, the question many ask is, “How do I follow Allāh correctly and obey Allāh’s Messenger ﷺ in today’s context?”

This book offers a handy set of guidelines that:

- address our daily issues and habits,
- are in plain English, accessible to the average Muslim,
- are easy to apply and implement, and
- clearly cite each source and reference.

This book covers the most common events of your life as a Muslim. For each situation and context, we provide prophetic directives in point format, sourced from the Qur’ān and from traditional narrations (*aḥādīth*) that are:

- authentic (*ṣaḥīḥ*),
- reliable in themselves (*ḥasan li-dhātihī*), or
- reliable due to external factors (*ḥasan li-ghayrihī*).

This book has been prepared to motivate the reader to take the first step in gaining Allāh's pleasure and proximity.

Plan Your Day the Prophet's ﷺ Way is not a technical reference on Islamic law (*fiqh*), nor does it encompass the complete teachings of our beloved Prophet ﷺ. It is simply a beginner's guide to adopting the prophetic traditions (*sunnah*) in your life.

Issues such as how to pray and fast are not addressed in this book. Their specifics vary from one school (*madh'hab*) of Islamic law to another. As such, contentious issues have been avoided altogether, so this book can benefit Muslims of every era, regardless of their philosophy or methodology. In some parts of the book, content has been repeated as a convenience for the reader.

In rendering the Arabic in English, sometimes a contextual translation is used rather than a literal one. This is to preserve the flow of the English text.

We pray that Allāh accept this humble effort and that Allāh make it a source of guidance for all of humanity for generations to come.

Āmīn.

Omar Subedar

Toronto, Canada

Ramaḍān 13, 1433 AH (August 2, 2012 CE)

Part One:
Daily Habits

Waking up

- Upon waking up, say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

*al-ḥamdu lillāhi l-ladhī ahyānā ba‘da mā amātanā wa-īlayhi
n-nushūru.*

Praise be to Allāh who gave us life after giving us death. To Allāh is the resurrection.¹

- Look to the sky and recite:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ

*inna fī khalqī s-samāwāti wa-l-arḍi wa-khtilāfi l-layli wa-n-nahāri
la‘āyātil li-ūli l-albābi.*

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.²

1 Ḥudhayfah (*may Allāh be pleased with him*) reported, “When the Prophet ﷺ wanted to sleep, he would say, ‘In Your name, O Allāh, I die and live.’ When he got up from his sleep, he would say, ‘Praise be to Allāh who gave us life after giving us death. To Allāh is the resurrection.’” (*Ṣaḥīḥ al-Bukhārī* 6324)

2 Ibn ‘Abbās (*may Allāh be pleased with him*) reported, “I spent the night at Maymūnah’s (*may Allāh be pleased with her*) house while the Prophet ﷺ was with her, so I could observe how Allāh’s Messenger ﷺ prayed at night. Allāh’s Messenger ﷺ spoke to his wife for a while and then went to sleep. When it was the last third of the night or a portion of it, he sat up, looked at the sky and recited ‘Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.’ (*Sūrat Āli ‘Imrān* 3:190). He then got up,

Going to the bathroom

- Before entering, remove any items that bear Allāh’s name.³
- Say *bismillāh*.⁴
- Say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

- *Allāhumma innī a‘ūdhu bika min al-khubuthi wa-l-khabā’ithi*.
O Allāh, I seek Your refuge from foulness and the foul ones.⁵
- Step into the bathroom or washroom with your left foot.⁶

performed his ablutions (*wuḍū’*), brushed his teeth, and prayed 11 units (*raka‘āt*). Bilāl (*may Allāh be pleased with him*) then gave the call to prayer (*adhān*), and [the Prophet ﷺ] prayed two *raka‘āt*. Then he went out and led the people in the dawn prayer (*ṣalāt al-fajr*).” (*Ṣaḥīḥ al-Bukhārī* 7452)

3 Anas Ibn Mālik (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ would remove his ring [which bore the inscription ‘Muḥammad is Allāh’s Messenger’] whenever he entered the washroom.” (*Jāmi‘ al-Tirmidhī* 1746)

4 ‘Alī (*may Allāh be pleased with him*) related, “Allāh’s Messenger ﷺ said, ‘The screen between the *jinn* and the private parts of the descendants of Ādam (*peace be upon him*) is to say, ‘In the name of Allāh.’” (*Sunan Ibn Mājah* 297)

5 Anas (*may Allāh be pleased with him*) reported, “When the Prophet ﷺ would enter the washroom, he would say, ‘O Allāh, I seek Your refuge from foulness and the foul ones [i.e. demons (*shayāṭīn*)].” (*Ṣaḥīḥ al-Bukhārī* 142)

6 ‘Ā’ishah (*may Allāh be pleased with her*) reported, “Allāh’s Messenger ﷺ preferred using the right [side] to attain purity when he cleaned himself and also when he combed his hair and put his shoes on.” (*Shamā’il al-Tirmidhī*) From this, scholars have deduced that when engaging in a dignified act, you should begin with the right side.

- When ready to answer the call of nature, expose as little of your body as possible.⁷
- Sit down to urinate (even for men).⁸
- *Men:* If standing is required due to an exceptional circumstance or health issue, then be extremely careful not to splash any urine on your clothes or body.⁹
- Position yourself on the toilet, such that you neither face the prayer direction (*qiblah*) nor turn your back to it.¹⁰

When performing an undignified act, such as entering the bathroom, you should begin with the left.

7 Anas (*may Allāh be pleased with him*) reported, “When the Prophet ﷺ intended to relieve himself, he would not lift up his clothing until he was close to the ground.” (*Jāmi‘ al-Tirmidhī* 14)

8 ‘Ā’ishah (*may Allāh be pleased with her*) said, “If anyone tells you the Prophet ﷺ urinated while standing, do not believe them. He only urinated sitting down.” (*Jāmi‘ al-Tirmidhī* 12)

9 Ibn ‘Abbās (*may Allāh be pleased with him*) reported, “The Prophet ﷺ [once] passed by two graves and expressed, ‘These two are being punished, but they are not being punished for something [that was] difficult [to avoid]. The first one would not shield himself from urine. The second would tattle on people.’” (*Ṣaḥīḥ al-Bukhārī* 218)

10 Abū Ayyūb al-Anṣārī (*may Allāh be pleased with him*) reported, “The Prophet ﷺ said, ‘When you go to defecate or urinate, do not face the *qiblah* or turn your back to it. [...]’” (*Ṣaḥīḥ al-Bukhārī* 394)

- Always use the left hand to touch your private parts.¹¹ Avoid using the right hand.¹²
- While answering the call of nature, avoid communicating with anyone, whether talking in person or using a mobile device.¹³
- Using the left hand, wipe away all impurities with toilet paper.¹⁴ Then pour some water over the private parts to clean them.¹⁵

11 ‘Ā’ishah (*may Allāh be pleased with her*) related, “The right hand of Allāh’s Messenger ﷺ was used for attaining purity and for eating, whereas his left hand was used for the washroom and unclean affairs.” (*Sunan Abū Dāwūd* 33)

12 Abū Qatādah reported, “Allāh’s Messenger ﷺ said, ‘When any of you urinate, do not hold your private parts with your right hand nor clean yourself with your right hand [...]’” (*Ṣaḥīḥ al-Bukhārī* 154)

13 Abū Sa’īd (*may Allāh be pleased with him*) said, “I heard Allāh’s Messenger ﷺ say, ‘Two men should not go out to defecate in a manner that they expose their private parts and engage in a conversation [while relieving themselves], for Allāh loathes this.’” (*Sunan Abū Dāwūd* 15)

14 ‘Ā’ishah (*may Allāh be pleased with her*) reported, “Indeed Allāh’s Messenger ﷺ said, ‘When any of you go to defecate, you should take three [clay] stones to clean yourself with, for they should be enough for you.’” (*Sunan Abū Dāwūd* 40)

15 Abū Hurayrah (*may Allāh be pleased with him*) reported, “The Prophet ﷺ said, ‘This verse was revealed about the people of Qubā’, ‘Within it are men who love to purify themselves [...]’ (*Sūrat al-Tawbah* 9:108). They used to wash away [their impurities] with water, hence this verse was revealed about them.’” (*Sunan Abū Dāwūd* 44)

- Wash your hands.¹⁶
- Step out of the bathroom or washroom with your right foot.¹⁷
- Say:

عُفْرَانِكَ

ghufrānaka.

[O Allāh, I seek] Your forgiveness.¹⁸

- Recite:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

al-ḥamdu lillāh hilladhī adh’haba ‘anni l-adhā wa-‘āfānī.

Praise be to Allāh who has taken discomfort away from me and provided me with relief.¹⁹

16 Abū Hurayrah (*may Allāh be pleased with him*) reported, “When the Prophet ﷺ would visit the washroom, I would provide water for him in a pot or dipper. He would clean himself up and wipe his hand on the ground. After that, I would bring him another jug, and he would perform his ablutions (*wuḍū’*) with it.” (*Sunan Abū Dāwūd* 45)

17 see footnote 6

18 ‘Ā’ishah (*may Allāh be pleased with her*) reported, “When the Prophet ﷺ would exit [the lavatory upon] relieving [himself], he would say, ‘[O Allāh, I seek] your forgiveness.’” (*Sunan Abū Dāwūd* 30)

19 Anas ibn Mālik (*may Allāh be pleased with him*) reported, “When the Prophet ﷺ would exit the lavatory, he would say, ‘Praise be to Allāh who has taken discomfort away from me and provided me with relief.’” (*Sunan Ibn Mājah* 301)

Taking a full shower or bath (*ghusl*)

- Wash both hands.²⁰
- Wash your private parts with the left hand.²¹
- If any impure bodily fluid is found, wash it away. Then wash your hand.²²
- To leave the state of major ritual impurity (*janābah*), gargle some water and clean out the nose with water.²³
- Perform your ablutions (*wuḍūʿ*).²⁴
- Pour water on your head three times.²⁵

20 Maymūnah (*may Allāh be pleased with her*) said, “I poured water for the Prophet ﷺ for [his] bath. He poured water onto his left hand with his right hand and washed them both. Then he washed his private parts and then rubbed his hand on the ground and washed it. He then rinsed his mouth and cleaned his nose out with water. After that, he washed his face and poured water on his head. Then he moved to one side and washed his feet. He was then given a towel [to dry himself], but he did not use it.” (*Ṣaḥīḥ al-Bukhārī* 259)

21 Maymūnah (*may Allāh be pleased with her*) reported, “The Prophet ﷺ [once] took a bath [to exit the state] of major ritual impurity (*janābah*). He washed his private parts with his hand and then rubbed his hand on the wall. He then washed the hand and performed *wuḍūʿ* as he would for *ṣalāh*. When he finished taking a bath, he washed his feet.” (*Ṣaḥīḥ al-Bukhārī* 260)

22 *ibid.*

23 see footnote 20

24 see footnote 21

25 ʿĀʾishah (*may Allāh be pleased with her*) related, “When the Prophet ﷺ would take

- Wash the entire body. This is required to become free from *janābah*.²⁶
- If the bathtub is slow to drain and water accumulates, then wash your feet separately after leaving the bathtub or shower.²⁷
- There is no need to perform *wuḍūʿ* separately after taking a full shower or bath (*ghusl*).²⁸
- Never urinate in the bathtub.²⁹

a bath to exit the state of major ritual impurity (*janābah*), he would begin by washing his hands and would then perform *wuḍūʿ* as he would for *ṣalāh*. He would then put his fingers in the water and massage the roots of his hair with them. After that, he would pour three handfuls [of water] on his head and would then pour water over his entire body.” (*Ṣaḥīḥ al-Bukhārī* 248)

26 ‘Alī (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ said, ‘Whoever misses a spot the width of a hair [when bathing] from major ritual impurity (*janābah*) and fails to wash it, such and such will be done to him in the Fire.’” (*Sunan Abū Dāwūd* 249)

27 see footnote 20

28 ‘Ā’ishah (*may Allāh be pleased with her*) reported, “The Prophet ﷺ would not perform *wuḍūʿ* after taking a bath.” (*Jāmi‘ al-Tirmidhī* 107)

29 ‘Abdullāh ibn Mughaffal reported, “Allāh’s Messenger ﷺ instructed, ‘None of you should urinate in his bathing area and then bathe there or perform *wuḍūʿ* there, for the majority of devilish insinuations are due to this.’” (*Sunan Abū Dāwūd* 27)

Performing your ablutions (*wuḍūʿ*)

- Brush your teeth³⁰ with a natural twig toothbrush (*miswāk*).³¹
- Say *bismillāh*.³²
- Wash your hands three times.³³
- Rinse your mouth out three times.³⁴

30 ‘Ā’ishah (*may Allāh be pleased with her*) reported, “Every time the Prophet ﷺ would sleep during the night or day and then wake up, he would brush his teeth before performing *wuḍūʿ*.” (*Sunan Abū Dāwūd* 57)

31 ‘Ā’ishah (*may Allāh be pleased with her*) reported, “The Prophet ﷺ said, “The *miswāk* cleans the mouth and pleases the Lord.”” (*Sunan al-Nasa’ī* 5)

32 Allāh’s Messenger ﷺ said, “There is no *wuḍūʿ* for the person who does not mention Allāh’s name upon it.” (*Jāmi‘ al-Tirmidhī* 25)

33 ‘Amr reported from his father (*may Allāh be pleased with them*) who related, “I saw ‘Amr ibn Abū Ḥasan ask ‘Abdullāh ibn Zayd (*may Allāh be pleased with him*) about the Prophet’s ﷺ ablutions. For this purpose, ‘Abdullāh asked for a pot of water and demonstrated the *wuḍūʿ* of the Prophet ﷺ to them. He poured the pot [of water] over his hand and washed his hands three times. He then put his hand into the pot [to draw water from it] and rinsed his mouth. He sniffed water to clean out his nose with three handfuls of water. After that, he put his hand in the pot [to get more water] and washed his face three times. He then washed both of his arms up to his elbows twice. Then he dipped his hand into the pot and wiped his head by passing both hands from front to back and from back to front once. He then washed both of his feet up to his ankles.” (*Ṣaḥīḥ al-Bukhārī* 186)

34 Abū Ḥayyah reported, “I witnessed ‘Alī (*may Allāh be pleased with him*) perform *wuḍūʿ*. He washed both of his hands until they were clean. Then he rinsed his mouth three times and cleaned out his nose with water three times. He washed his face three times and his arms three times. He then wiped his head once and washed his

- Clean out your nose with water three times.³⁵
- Wash your face three times.³⁶
- Wash your right³⁷ forearm (including the elbow) three times, then the left three times.³⁸
- Slide any rings to wash the covered area.³⁹
- Place your left hand above your right hand, palms facing down. Slide the fingers of the left hand between the fingers of the right. Then repeat with your right hand on top.⁴⁰
- Wipe your head by running both hands along it, from front to back, then back to front.⁴¹

feet up to the ankles. After that, he stood and took the remainder of his [clean] water and drank it while standing. He then said, ‘I wanted to show you what the ablutions of Allāh’s Messenger ﷺ were like.’” (*Jāmi‘ al-Tirmidhī* 48)

35 *ibid.*

36 *ibid.*

37 ‘Ā’ishah (*may Allāh be pleased with her*) reported, “The Prophet ﷺ liked beginning with the right [side] as much as possible in all of his affairs: when attaining ritual purity, combing his hair and putting on his shoes.” (*Ṣaḥīḥ al-Bukhārī* 426)

38 see footnote 34

39 Abū Rāfi‘ (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ would move his ring when performing *wuḍū’*.” (*Sunan Ibn Mājah* 449)

40 Laqīṭ ibn Ṣabirah (*may Allāh be pleased with him*) related, “The Prophet ﷺ said, ‘When you perform *wuḍū’*, pass the fingers [of one hand between the fingers of the other].’” (*Jāmi‘ al-Tirmidhī* 38)

41 see footnote 33

- Clean your ears, using your index fingers on the inside and your thumbs behind.⁴²
- *Men*: Draw the fingers of your right hand through your beard below the jaw and chin.⁴³
- Wash the right foot three times, then the left three times.⁴⁴
- With the baby finger of your left hand, clean between the toes.⁴⁵
- Avoid washing the face, hands and feet more than three times each.⁴⁶

42 Ibn ‘Abbās (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ performed *wuḍū’*. He took a handful of water and rinsed his mouth and cleaned out his nose. He then took another handful of water and washed his face. After that, he took another handful of water and washed his right arm. He then took another handful of water and washed his left arm. He then wiped his head and then [wiped his] ears: the internal portion with [his] index finger and the external portion with his thumb. Then he took a handful of water and washed his right foot and then took a handful of water and washed his left foot.” (*Sunan al-Nasa’ī* 102)

43 Anas ibn Mālik (*may Allāh be pleased with him*) reported, “When the Prophet ﷺ would perform *wuḍū’*, he would take a handful of water and [gently] splash it below his chin and pass his fingers through his beard. He [once] expressed, “This is what my Lord ordered me to do.” (*Sunan Abū Dāwūd* 145)

44 see footnote 34

45 Mustawrid ibn Shaddād al-Fihri (*may Allāh be pleased with him*) related, “I saw the Prophet ﷺ rub between his toes with his baby finger when he would perform *wuḍū’*.” (*Jāmi‘ al-Tirmidhī* 40)

46 ‘Amr ibn Shu‘ayb reported from his father, who reported from [‘Amr’s] grandfather (*may Allāh be pleased with them*), who related, “A Bedouin came to the

- Avoid wasting water.⁴⁷
- Stand up and drink some water.⁴⁸
- Recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَللَّهُمَّ
اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*ash'hadu allā ilāha illallāhu waḥdahū lā sharīka lahu wa-
ash'hadu anna Muḥammadan 'abduhu wa-rasūluhu. Allāhumma
j'alnī min at-tawwābīn wa-j'alnī min al-mutaṭahhirīna.*

I testify that there is no god but God (*Allāh*), who is One and without any partner. I testify that Muḥammad ﷺ is Allāh's servant and Messenger. O Allāh, make me of those who repent often. Make me of those who keep themselves pure.⁴⁹

Prophet ﷺ to ask him about *wuḍū'*. The Prophet ﷺ demonstrated *wuḍū'* to him [by washing each part] three times. [After the demonstration,] he said, 'This is how you perform *wuḍū'*. Whoever does more than this has committed an error. They have exceeded and done something unjustified.'" (*Sunan al-Nasa'ī* 140)

47 'Abdullāh ibn 'Amr (*may Allāh be pleased with him*) reported, "Allāh's Messenger ﷺ passed by Sa'd (*may Allāh be pleased with him*) while he was performing *wuḍū'* and expressed, 'What is all this wastage, Sa'd?' Sa'd asked, 'Is there wastage in *wuḍū'*?' The Messenger ﷺ replied, 'Yes, even if you are by a running river.' (*Sunan Ibn Mājah* 425)

48 see footnote 34

49 'Umar ibn al-Khaṭṭāb (*may Allāh be pleased with him*) reported, "Allāh's Messenger ﷺ said, 'Whoever performs *wuḍū'*, does it well, and then recites, 'I testify that there is no god but God (*Allāh*), who is One and without partners. I testify that Muḥammad ﷺ is Allāh's servant and Messenger. O Allāh, make me of those who repent often. Make me of those who keep themselves pure,' then for that person,

Getting dressed

Men and women:

- When putting on clothes, start with the right side.⁵⁰
- Say:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَزَرَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِّمِّي وَلَا قُوَّةَ

alḥamdu lillāhi alladhī kasānī hādhā wa-razaqanīhi min ghayri ḥawlim minnī wa-lā qūwatin.

Praise be to Allāh, who clothed me with this garment and provided it to me without any strength or power of mine.⁵¹

- If the garment is new, say:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَجْمَلُ بِهِ فِي حَيَاتِي

the eight gates of paradise (*jannah*) shall open. They may enter from whichever door they please.” (*Jāmi‘ al-Tirmidhī* 55)

50 Abū Hurayrah (*may Allāh be pleased with him*) reported, “When Allāh’s Messenger ﷺ would put on a shirt, he would begin with the right side.” (*Jāmi‘ al-Tirmidhī* 1766)

51 Mu‘ādh ibn Anas reported from his father (*may Allāh be pleased with him*) who related, “Allāh’s Messenger ﷺ said, ‘Whoever eats some food and then says, ‘Praise be to Allāh, who fed me this food and provided it to me without any strength or power of mine,’ his past and future sins shall be forgiven. And whoever puts on a garment and says, ‘Praise be to Allāh, who clothed me with this garment and provided it to me without any strength or power of mine,’ his past and future sins shall be forgiven.’” (*Sunan Abū Dāwūd* 4023)

alḥamdu lillāhi alladhī kasānī mā uwārī bi-hī ʿawratī wa-atajammalu bi-hī fi ḥayātī.

Praise be to Allāh, who clothed me with something I can cover my private parts with and adorn myself during my life.⁵²

- Wear clothes that reflect your social and financial standing.⁵³
- Avoid wearing clothes that display arrogance. Do not make extravagant purchases.⁵⁴
- Avoid wearing clothes for the sake of showing off.⁵⁵
- Avoid wearing garments typically associated with people

52 ‘Umar ibn al-Khaṭṭāb (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ said, ‘Whoever puts on a new garment and says, ‘Praise be to Allāh, who clothed me with something I can cover my private parts with and adorn myself during my life,’ and then takes the worn-out garment or the discarded garment and donates it [to charity], he shall be in Allāh’s care, protection and shelter throughout his life and after he dies.” (*Sunan Ibn Mājah* 3557)

53 ‘Amr ibn Shu‘ayb reported from his father who reported from [‘Amr’s] grandfather (*may Allāh be pleased with them*) who related, “Allāh’s Messenger ﷺ said, ‘Allāh likes to have the signs of Allāh’s bounty visible upon Allāh’s servant.’” (*Jāmi‘ al-Tirmidhī* 2819)

54 ‘Amr ibn Shu‘ayb reported from his father who reported from [‘Amr’s] grandfather (*may Allāh be pleased with them*) who related, “Allāh’s Messenger ﷺ said, ‘Eat, give donations, and wear [what you please] without any extravagance or pride.’” (*Sunan al-Nasa’ī* 2560)

55 Ibn ‘Umar (*may Allāh be pleased with him*) reported, “The Prophet ﷺ said, ‘Whoever wears a garment [to attract] fame [in this world], Allāh shall make them wear a similar garment on the Day of Rising [...] Then they shall burst into flames.’” (*Sunan Abū Dāwūd* 4029)

outside the Muslim community.⁵⁶

- Avoid wearing garments designed specifically for the opposite gender.⁵⁷

Men:

- It's best to wear a white⁵⁸, loose and long-sleeved⁵⁹ shirt.⁶⁰
- Make sure the hem or cuff of your pants falls above the ankles.⁶¹
- Avoid wearing clothes that are completely red.⁶²

56 Ibn 'Umar (*may Allāh be pleased with him*) reported, "Allāh's Messenger ﷺ said, 'Whoever imitates a community, they are [considered to be] one of them.'" (*Sunan Abū Dāwūd* 4030)

57 Abū Hurayrah (*may Allāh be pleased with him*) reported, "Allāh's Messenger ﷺ cursed the men who wear women's outfits and the women who wear men's outfits." (*Sunan Abū Dāwūd* 4098)

58 Samurah (*may Allāh be pleased with him*) reported, "The Prophet ﷺ said, 'Wear your white garments, for they are more pure and pleasant. Enshroud your dead in them.'" (*Sunan al-Nasa'i* 5324)

59 Asmā' bint Yazīd (*may Allāh be pleased with her*) reported, "The sleeves of Allāh's Messenger ﷺ used to reach the wrists." (*Jāmi' al-Tirmidhī* 1765)

60 Umm Salamah (*may Allāh be pleased with her*) reported, "The long shirt (*qamiṣ*) was the most beloved garment to Allāh's Messenger ﷺ." (*Jāmi' al-Tirmidhī* 1763)

61 Abū Hurayrah (*may Allāh be pleased with him*) reported, "The Prophet ﷺ said, 'Whatever portion of the sarong (*izār*) is below the ankles, it shall be in the Fire.'" (*Ṣaḥīḥ al-Bukhārī* 5787)

62 'Abdullāh ibn 'Amr (*may Allāh be pleased with him*) reported, "A man wearing two red garments passed by and greeted the Prophet ﷺ with *salām*, but the Prophet ﷺ

- Avoid wearing silk and gold.⁶³
- Wear a skullcap (*qalansuwah*).⁶⁴
- Tie a turban (*‘imāmah*), preferably black, over your skullcap,⁶⁵ such that its corner hangs down your back.⁶⁶
- You may wear a silver ring⁶⁷ on the ring finger⁶⁸ of either hand. The stone should preferably face the palm.⁶⁹

did not respond to him with *salām*.” (*Jāmi‘ al-Tirmidhī* 2807)

63 Abū Mūsá al-Ash‘arī (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ said, ‘Wearing silk and gold has been prohibited for the men of my community (*ummah*) and has been permitted for its women.’” (*Jāmi‘ al-Tirmidhī* 1720)

64 Ibn ‘Umar (*may Allāh be pleased with him*) related, “Allāh’s Messenger ﷺ used to wear a white skullcap (*qalansuwah*).” (*Majma‘ al-Zawā‘id* 8505)

65 Rukānah (*may Allāh be pleased with him*) related, “I heard the Prophet ﷺ say, ‘The difference between us and the idol worshippers (*mushrikūn*) is [the tying of our] turbans on [our] skullcaps.’” (*Sunan Abū Dāwūd* 4078)

66 Ḥurayth (*may Allāh be pleased with him*) reported, “I saw the Prophet ﷺ on the pulpit wearing a black turban whose corner he had dropped between his shoulders.” (*Sunan Abū Dāwūd* 4077)

67 Anas (*may Allāh be pleased with him*) reported, “The Prophet’s ﷺ ring was made of silver, and so was its stone.” (*Ṣaḥīḥ al-Bukhārī* 5870)

68 Anas (*may Allāh be pleased with him*) reported, “The Prophet’s ﷺ ring was here,” and he pointed to the ring finger of the left hand. (*Ṣaḥīḥ Muslim* 5489)

69 Anas (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ wore a silver ring on his right hand which had an Abyssinian gemstone. He would position the stone towards his palm.” (*Ṣaḥīḥ Muslim* 5487)

Women:

- Wear clothing that is loose, modest and concealing. Do not wear clothing that is skin-tight or revealing.⁷⁰
- Wear an opaque headscarf.⁷¹

70 ‘Ā’ishah (*may Allāh be pleased with her*) reported that Asmā’ bint Abū Bakr (*may Allāh be pleased with her*) entered the company of Allāh’s Messenger ﷺ wearing a thin garment. Allāh’s Messenger ﷺ turned away from her and said, “Asmā’, when a girl reaches womanhood, it is inappropriate that anything of her be visible except for this and this.” He pointed to his face and hands. (*Sunan Abū Dāwūd* 4104)

71 ‘Alqamah ibn Abū ‘Alqamah reported from his mother, who related, “Ḥafṣah bint ‘Abd al-Raḥmān visited ‘Ā’ishah (*may Allāh be pleased with her*), the wife of the Prophet ﷺ. Ḥafṣah was wearing a thin scarf. As a result, ‘Ā’ishah (*may Allāh be pleased with her*) tore it up and dressed her with an opaque scarf.” (*Muwattā’ li-al-Imām Mālik* 901)

Performing the pre-dawn prayer (*ṣalāt al-tahajjud*)

- Perform 8 units of prayer (*raka'āt*), in two groups of four.⁷²
- Alternatively, you may perform 12 *raka'āt* in six groups of two.⁷³ If observing 12 *raka'āt* in groups of two, make the first two *raka'āt* short.⁷⁴

72 Abū Salamah ibn 'Abd al-Raḥmān reported that he asked 'Ā'ishah (*may Allāh be pleased with her*), "How was the prayer of Allāh's Messenger ﷺ during Ramaḍān?" She explained, "Allāh's Messenger ﷺ would not perform more than 11 *raka'āt* during Ramaḍān or at any other time. He would pray four *raka'āt*; do not ask about their beauty or length. Then he would pray four more; do not ask about their beauty or length. Then he would pray three. I [once asked him], 'Allāh's Messenger ﷺ, do you actually go to sleep before performing *ṣalāt al-witr*?' He replied, "'Ā'ishah, my eyes sleep but not my heart.'" (*Ṣaḥīḥ al-Bukhārī* 1147)

73 Zayd ibn Khālīd al-Juhanī (*may Allāh be pleased with him*) [once] committed, "Tonight I will definitely watch the prayer of Allāh's Messenger ﷺ." [He reports,] "Hence Allāh's Messenger ﷺ prayed:

- two short *raka'āt*, followed by
- two long, long, long *raka'āt*, followed by
- two *raka'āt* which were shorter than the previous two, then [...]
- two *raka'āt* which were shorter than the previous two, then
- two *raka'āt* which were shorter than the previous two, then
- two *raka'āt* which were shorter than the previous two.

He then concluded with *ṣalāt al-witr* [with one *rak'ah*]. That was a total of 13 *raka'āt*." (*Ṣaḥīḥ Muslim* 1804)

74 'Ā'ishah (*may Allāh be pleased with her*) reported, "When Allāh's Messenger ﷺ

- Recite the Qurʾān in a moderate tone, i.e. not too loud and not too soft.⁷⁵
- After *ṣalāt al-tahajjud*, perform the odd-numbered prayer (*ṣalāt al-witr*).⁷⁶
- After the call (*adhān*) to the dawn prayer (*ṣalāt al-fajr*), perform two short *rakaʿāt*.⁷⁷
- After completing the prayer, lie down and get some rest.⁷⁸
- When the time for *ṣalāt al-fajr* draws near, proceed to the mosque (*masjid*) to join the congregation.⁷⁹

would rise during the night to pray, he would begin his prayer with two short *rakaʿāt*.” (*Ṣaḥīḥ Muslim* 1806)

75 Abū Hurayrah (*may Allāh be pleased with him*) reported, “The Prophet ﷺ recitation during the night was such that at times he would raise his voice and at times he would lower it.” (*Sunan Abū Dāwūd* 1328)

76 see footnotes 72 and 73

77 ʿĀʾishah (*may Allāh be pleased with her*) reported, “Allāh’s Messenger ﷺ would pray 13 *rakaʿāt* during the night. After that, he would pray two short *rakaʿāt* when he heard the call to *ṣalāt al-fajr*.” (*Ṣaḥīḥ al-Bukhārī* 1170)

78 ʿĀʾishah (*may Allāh be pleased with her*) reported, “The Prophet ﷺ would lie down on his right side after finishing the two [*sunnah*] *rakaʿāt* of *fajr*.” (*Ṣaḥīḥ al-Bukhārī* 1160)

79 Ibn ʿUmar (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ said, ‘[The reward for] a man’s prayer in congregation is 27 times more than if he had prayed alone.’” (*Ṣaḥīḥ al-Bukhārī* 645)

Going to the mosque for the dawn prayer (*ṣalāt al-fajr*)

- Put on your shoes, beginning with the right foot.⁸⁰
- Exit your home with the left foot and say:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

bismillāhi tawakkaltu ʿala-Allāhi wa-lā hawla wa-lā quwwata illā billāhi.

[I begin] with the name of Allāh. I have relied on Allāh. There is no power or strength except with Allāh.⁸¹

- Calmly walk to the mosque (*masjid*), taking short strides.⁸²

80 Abū Hurayrah (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ said, ‘When any of you put your shoes on, begin with the right. When [you] take them off, begin with the left. The right foot should be the first to have the shoe put on it and the last to have it removed from.’” (*Ṣaḥīḥ al-Bukhārī* 5856)

81 Anas (*may Allāh be pleased with him*) reported that Allāh’s Messenger ﷺ said, “When a person leaves their house and says, ‘[I begin] with the name of Allāh. I have relied on Allāh. There is no power or strength except with Allāh,’ that person is told, ‘You have been guided, spared and saved.’ The demons (*shayāṭīn*) step away from him, and another *shayṭān* says, ‘How can you access a person who has been guided, spared and saved?’” (*Sunan Abū Dāwūd* 5095)

82 Abū Hurayrah (*may Allāh be pleased with him*) reported, “Allāh’s Messenger ﷺ asked, ‘Shall I not guide you to something through which Allāh will erase [your] sins and raise [your] ranks?’ The companions replied, ‘Of course, Messenger of Allāh ﷺ.’ He explained, ‘Performing ablutions in a complete fashion despite unfavourable conditions, [taking] many steps [when going] to the *masjid* and waiting for [the next] prayer upon completing the prayer. That is the band [that will tie you to Allāh’s

- If driving, enter your vehicle and recite:

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا
لَمُنْقَلِبُونَ

bismillāhi alḥamdulillāhi subhāna lladhī sakhkhara lanā hādhā wa-mā kunnā lahu muqrinīna. wa-innā ilā rabbina lamunqalibūna.
[I begin] in the name of Allāh. Praise be to Allāh. Exalted is the One who has subjected this [means of transportation] to us, and we could not have [otherwise] subdued it. And indeed to our Lord shall we return.⁸³

- After that, say *al-ḥamdu lillāh* three times followed by *Allāhu akbar* three times. Then conclude by reciting:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

obedience].” (*Ṣaḥīḥ Muslim* 587)

83 ‘Alī ibn Rabī‘ah related, “I watched ‘Alī [ibn Abū Ṭālib] (*may Allāh be pleased with him*) when a riding animal was brought to him. When he put his foot in the stirrup, he uttered, ‘In the name of Allāh.’ When he sat on the animal’s back he said, ‘Praise be to Allāh.’ After that, he recited, ‘Exalted is the One who has subjected this to us, and we could not have [otherwise] subdued it. And indeed to our Lord shall we return.’ He then said, ‘Praise be to Allāh,’ three times followed by, ‘Allāh is the Greatest,’ three times. He then supplicated, ‘[O Allāh,] You are Exalted. Indeed I have wronged myself so forgive me, for only You can forgive sins.’ He then chuckled, so someone asked, ‘Leader of the Believers, what are you chuckling over?’ He [‘Alī ibn Abū Ṭālib] explained, ‘I saw Allāh’s Messenger ﷺ do as I have [just] done, and then he chuckled. So I asked, ‘Messenger of Allāh ﷺ, what are you chuckling over?’ He replied, ‘Indeed your Lord marvels over Allāh’s servant when they express, ‘Forgive me of my sins.’ [Allāh says], ‘They are aware that apart from Me, no one can forgive sins.’” (*Sunan Abū Dāwūd* 2602)

Appendix A: Physical discipline laws in Canada

Disclaimer: We only provide a general summary of the Canadian sources available as of 2012. For better information, please contact your local social worker, youth hotline, police officer or lawyer.

Sources:

- Criminal Code of Canada, section 43
<http://laws-lois.justice.gc.ca/eng/acts/C-46/>
- Canadian Foundation for Children, Youth and the Law v. Canada (Attorney General), 2004 SCC 4, [2004] 1 SCR 76
<http://canlii.ca/t/1g990>
- Family Violence Initiative: The Criminal Law and Managing Children's Behaviour
<http://www.justice.gc.ca/eng/pi/fv-vf/facts-info/mcb-cce.html>

Appendix B: Traditional kohl products in Canada

Disclaimer: We only provide a general summary of the Canadian sources available as of 2012. For better information, please contact your local physician or your nearest Product Safety Office at 1-866-662-0666.

Sources:

- Health Concerns about Lead in Traditional Kohl
<http://www.healthycanadians.gc.ca/init/cons/personal-personnels/cosmeti/kohl-info-khol-eng.php>
- Public Advisory: Traditional Kohl Products Contain Lead
http://www.hc-sc.gc.ca/ahc-asc/media/advisories-avis/_2005/2005_103-eng.php
- Consumer Information: Health Concerns about Lead in Traditional Kohl
<http://www.hc-sc.gc.ca/cps-spc/cosmet-person/cons/kohl-info-khol-eng.php>

Glossary of Arabic terms

adhān

the first call to ritual prayer (*ṣalāh*)

ahl al-kitāb

People of the Book; those who follow scriptures revealed to earlier Messengers of Allāh, i.e. Jews and Christians

ākhirah

afterlife, the hereafter, the next world

akhlāq

moral character

al-ḥamdu lillāh

praise be to Allāh; hallelujah; an expression of gratitude

Allāh

God, the Divine; according to *Sūrat al-Ikhlāṣ*, Allāh is the Oneness, the Eternal Shelter, neither produces a child nor is born, and is beyond comparison

Allāhu akbar

God is the Greatest; an expression of excitement

āmīn

an expression used to end a supplication (*du‘ā’*)

anṣārī, pl. *anṣār*

Helper; a Muslim in Madīnah who hosted the Emigrants from Makkah

‘aqīqah

sacrifice of an animal on the occasion of a baby’s birth

as-salāmu ‘alaykum

peace be with you

as-salāmu ‘*alaykum wa-rahmatu-llāhi*
 peace be with you and also Allāh’s mercy
as-salāmu ‘*alaykum wa-rahmatu-llāhi wa-barakātuhu*
 peace be with you, and also Allāh’s mercy and blessings
as-salāmu ‘*alaykum wa-rahmatu-llāhi wa-barakātuhu wa-maghfiratuhu*
 peace be with you, and also Allāh’s mercy, blessings and
 forgiveness
astaghfiru-llāh
 I seek Allāh’s forgiveness
‘awrah
 intimate parts, private parts (of the body), nudity
āyat al-kursī
 the Throne Verse (*Sūrat al-Baqarah* 2:255)
barakah
 blessings; abundance of divine benefits in something
basmalah
 the phrase *bismillāh al-rahmān al-rahīm*
buhtān
 false accusation, slander
dhikr
 remembering and mentioning Allāh
dīn
 way of life, religion
du‘ā’
 personal prayer, supplication; calling out to Allāh for our
 needs
dunyā
 this world, worldly items

<i>faḍl</i>	grace, bounty; unmerited favour of God
<i>faqīh</i> , pl. <i>fuqahāʾ</i>	jurist; an expert in Islamic law (<i>fiqh</i>)
<i>fiṭrah</i>	natural disposition
<i>fiqh</i>	Islamic law; the endeavour to understand the shariʿah
<i>furqān</i>	the criterion or standard that separates between truth and falsehood
<i>ghībah</i>	backbiting, gossip
<i>ghuṣl</i>	full ritual wash; shower or bath
<i>ḥadīth</i> , pl. <i>aḥādīth</i>	narration; a traditional report of something the Prophet Muḥammad ﷺ did, said or approved of
<i>ḥajj</i>	greater pilgrimage to Makkah
<i>ḥalāl</i>	allowed, lawful, permissible
<i>ḥarām</i>	not allowed, forbidden; sacred, inviolable
<i>hijrah</i>	migration, e.g. of the Muslim community from Makkah to Madīnah to flee persecution
<i>ʿīd</i>	festival

ʿīd al-aḍʿhá

Festival of Sacrifice (10th day of the month of Dhū al-Ḥijjah)

ʿīd al-fiṭr

Festival of Breaking Fast (1st day of the month of Shawwāl)

imām

leader

ʿimāmah

turban

īmān

faith; belief in the Oneness (*tawḥīd*) of Allāh, the angels, the prophets, the scriptures, Judgment Day, the hereafter (*ākhirah*), and Destiny

in shāʾ Allāh

if Allāh wills it; used when declaring a future action

ithmid

a type of kohl

iqāmah

second call to prayer

izār

sarong; a man's lower garment wrapped around the waist

jahannam

hell

jāhiliyah

ignorance; not knowing about Islam; pre-Islamic period

jamrat al-ʿaqabah

last place of ritual stoning during pilgrimage (*ḥajj*) where the Devil appeared to Ibrāhīm (*peace be upon him*); located in Miná, Saudi Arabia

<i>janābah</i>	state of major ritual impurity
<i>jannah</i>	the Garden, paradise
<i>jazāk Allāhu khayran</i>	may Allāh reward you with good
<i>jihād</i>	struggle, striving, mission
<i>jilbāb</i>	a woman's loose outer garment that covers the body from head to toe
<i>jinnī, pl. jinn</i>	a type of invisible being created by Allāh from smokeless fire; some are Muslim, some are not; they are not ghosts
<i>jubbah</i>	a man's long, loose garment
<i>jumu'ah</i>	gathering; congregation on Friday
<i>kāfir</i>	disbeliever, faithless person, rejector of Islam
<i>khalīfah</i>	successive authority, deputy, next one in charge, trustee
<i>khuṭbah</i>	address, sermon
<i>kufr</i>	disbelief, ingratitude
<i>madh'hab, pl. madhāhib</i>	methodology

- mahr*
marital gift, given by the groom to his bride
- maḥram*
non-marriagable kin; a close relative of the opposite gender
- mā'idah*
eating mat
- makrūh*
disliked
- mā shā' Allāh*
Allāh has willed it; an expression of joy for something good that happened or a new acquisition
- maṣjid*, pl. *maṣājid*
place for *sajdah*; prayer hall, mosque
- maṣjid al-ḥarām*
the Sacred Mosque in Makkah
- mawlānā*
our master; a title of respect for a scholar
- miswāk*
natural twig toothbrush
- mu'adhdhin*
muezzin; the person who calls to prayer (*ṣalāh*)
- mubārak*
blessed; infused with *barakah*
- muftī*
a scholar with the authority to issue non-binding religious rulings
- muḥājir*, pl. *muḥājirūn*
Emigrant; a Muslim who fled persecution in Makkah and was hosted in Madīnah

<i>mujāhid</i>	warrior
<i>mulk</i>	dominion, sovereignty, ultimate control
<i>munāfiq</i>	hypocrite; one who pretends to be a Muslim
<i>nabī</i> , pl. <i>anbiyā'</i>	prophet; one who receives divine revelation pertaining to the <i>sharī'ah</i>
<i>nafl</i>	voluntary
<i>nīyah</i>	intention
<i>nūr</i>	light, radiance
<i>qaḍā'</i>	making up a missed ritual
<i>qalansuwah</i>	skullcap
<i>qamiṣ</i>	a long shirt
<i>qiblah</i>	prayer direction
<i>rak'ah</i> , pl. <i>raka'āt</i>	unit of prayer
<i>ribā</i>	interest, usury, increased amount
<i>rizq</i>	provision, sustenance; what Allāh provides

ṣadaqah

voluntary donation

ṣalāh

ritual prayer; ritual worship prescribed five times a day

salām

peace

ṣalat al-‘aṣr

late afternoon prayer

ṣalāt al-fajr

dawn prayer

ṣalāt al-‘ishā’

night prayer

ṣalāt al-maghrib

sunset prayer

ṣalāt al-tahajjud

pre-dawn prayer

ṣalāt al-witr

odd-numbered prayer

ṣalāt al-zuhr

midday prayer

ṣahābah

Companion; a person who saw the Prophet Muḥammad ﷺ in a state of *īmān* and died with *īmān*

sajdah

prostration; position of bowing face down on the ground

ṣalawāt wa-al-taslīm

prayers and greetings of peace to the Prophet ﷺ

ṣall Allāhu ‘alayhi wa-sallam

peace and blessings of Allāh be upon him

shafā'ah

intercession; pleading on another person's behalf for forgiveness or for a better result

Shām

the Levant, Greater Syria

sharī'ah

divine code; a path of religious conduct revealed by Allāh, the final one is defined in the Qur'ān and demonstrated in Muḥammad's ﷺ legacy (*sunnah*)

shaykh

elder, master; a title of respect for a scholar

shayṭān, pl. *shayāṭīn*

demon; an evil *jinnī*

Shayṭān

the Devil, Satan; leader of the demons (*shayāṭīn*), committed to the destruction of humanity

qiblah

prayer direction

Qur'ān

the Recital; the final scripture revealed to humanity after the Scrolls of Abraham, the Torah, the Psalms and the Gospel

rasūl

Messenger; a prophet or angel sent by Allāh to convey a message

ribā

increased amount, interest, usury

subḥān Allāh

glory be to Allāh; how pure is Allāh; an expression of amazement

<i>sufrah</i>	eating mat
<i>sunnah</i>	generally, the legacy and tradition of the Prophet Muḥammad ﷺ; technically, an action the Prophet ﷺ practised consistently, did not abandon without a valid excuse, and did not admonish his Companions for omitting
<i>tafsīr</i>	exegesis; commentary and explanation of the Qurʾān
<i>tabkīr</i>	the phrase <i>Allāhu akbar</i>
<i>taqwá</i>	God-consciousness, being mindful of Allāh
<i>tawhīd</i>	Oneness of Allāh
<i>ummah</i>	community
<i>ʿumrah</i>	lesser pligrimage to Makkah
<i>uswat ḥasanah</i>	excellent example; paragon
<i>Tawrāt</i>	the Torah, revealed by Allāh to the Messenger Mūsá (<i>peace be upon him</i>)
<i>wa-ʿalaykum as-salāmu</i>	and with you be peace
<i>waḥī</i>	divine revelation

wuḍūʿ

ablutions; washing of the hands, face, forearms and feet and
wiping of the head before worship

yawm al-aḍʿhá

Day of Sacrifice

yawm al-fiṭr

Day of Breaking Fast

zawāl

solar noon

zinā

fornication, adultery; casual sexual encounter outside of
marriage