



The Essentials for Every Muslim

Four Weeks Foundation Course – Day 13

Date: 18 July 2018 / 05 Dhul Qu'da 1439

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)
3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)
4. Ihsaan (الإحسان)

Week 2: Quran (القرآن)

1. Surah Al Fatiha (سورة الفاتحة)
2. Surahs Az Zalzalah to Surah An Naas (وقصار السور)

113. Surat Al-Falaq (The Daybreak) - سورة الفلق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

- The last two surahs of the Quran are about protection from evil. Surah Al Falaq is about outer evil and Surah An Nass is about evil which cannot be seen.
- The (المعوذات) include Surah Al Ikhlas, Surah An Falaq, Surah An Nass. If we don't know Surah Al Ikhlas then we can't be protected. Our tawheed needs to be clear and solid, then we will get protection. We need Tawheed Allah in Seeking Refuge (توحيد الله في الاستعاذة). Most people turn to shirk in times of fear. We cannot seek protection from Allah (ﷻ) with shirk. It can't be that we want protection from Allah (ﷻ) and someone else.
- Seeking refuge is a type of worship thus it must be done with ikhlas. Now we understand why we're not getting protected, because there is shirk, subhan Allah.
- People give power to magicians, creations, shaitan, even the evil eye. **Surah Al Jinn 6:** (وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا) ('And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.)



- Magic was done on the Prophet (ﷺ) by eating something which slightly affected him. It was told to the Prophet (ﷺ) that the magic was inside a well. Note that whatever happens to the Prophet (ﷺ) are lessons for us. These two surahs were revealed as protection.
- It's important for us to recite Surah Al Ikhlas, Surah Al Falaq and Surah An Nass upon ourselves and our children.
- (قل): say O Mohammed (ﷺ)
- (أعوذ): I seek refuge
- (برب): by the Rabb, by Allah's Lordship and Actions. He is the Nurturer, Reformer and Master so He will take care of you. The (ب) shows attachment (الالصاق).
- (الفلق): of the Splitter of the Seeds and Stones and the Daybreak (فالق الحب والنوى وفالق الاصباح). Sometimes we see something and it doesn't look evil from the outside, but we want protection from the evil which can be inside the 'seed', we want protection from evil which can be inside people. May Allah (ﷻ) protect us. Ameen. Sometimes we see food that looks 'normal', drink that looks 'normal', and people who look 'normal' though there's evil inside. Only Allah (ﷻ) can do the action of 'splitting' a seed and revealing it's inside.
- The Daybreak comes as a result of a 'blast', that's why it's called 'fajr'. Without Rabb Al Falaq we would not have day and we would not have plants.
- We are seeking refuge from four matters:

مِنْ شَرِّ مَا خَلَقَ ٢

- (1) (من شر ما خلق): from the evil of whatever is created (from people, animals, insects, microbes, everything living and non-living, even bad actions)
- A person is seeking refuge from the evil side of the creation and not the whole creation because there is also good in the creation. So in order to be fair and just, a person seeks protection from the evil in a person or creation and not the entire person. Sometimes a person wonders how can another be with someone who has evil though they didn't get affected by them? Allah (ﷻ) protected them from their evil.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣

- (2) (ومن شر غاسق اذا وقب): and from the evil of the night when it spreads
- Evil mainly takes place when the night falls because those who do wrong want to be covered in the darkness of the night. After maghrib the shayateen spread, certain animals come out at night, and fever goes up during the night.
- A person doesn't seek refuge from the entire night but only the evil of it because during the night there's maghrib prayer, 'isha, qiyam al layl.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٤

- (3) (ومن شر النفاثات في العقد): and from the evil of the blowers (females) in knots
- (نفث) is to blow; this means the blow of the magicians is evil. They blow into knots. Nothing can happen except by Allah's permission and if Allah (ﷻ) permits it then there's wisdom.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

- (4) (ومن شر حاسد اذا حسد): and from the evil of the envier when he envies
- (حاسد) is the envier. Hasad means 'why does so and so have something and not me'. A person might be envying another for a minute, five minutes, or even an hour. Someone might be good, but he has a moment of envy so a person is asking Allah (ﷻ) to be protected from that evil.

Week 3: Worships (العبادات)

Wudhu

1. Conditions of the Wudhu (شروط الوضوء)
2. Obligations of the Wudhu (فروض الوضوء)
3. Nullifiers of the Wudhu (نواقض الوضوء)

Prayer

1. Conditions of the Prayer (شروط الصلاة)
2. Pillars of the Prayer (أركان الصلاة)
3. Obligations of the prayer (واجبات الصلاة)
4. Sunnan Acts of the Prayer (سنة الصلاة)

Sunnat of the prayer is to make the prayer better, if it's not done, it's not sinful and does not require sujood as sahuw, but if done then a person is rewarded.

Regarding sujood as sahuw, when something is missed, then the sujood as sahuw is performed before the salam, but if something extra is done then sujood as sahuw is performed after the salam.



Sunnan Acts of the Prayer are sixteen:

1. Opening of the prayer (الاستفتاح)

Opening supplication #1

Allah's Messenger (ﷺ) used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet (ﷺ) "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet (ﷺ) said:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّئِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالتَّلْجِ وَالْمَاءِ وَالْبَرْدِ

Allaahumma baa'id baynee wa bayna khaṭaayaa-ya kamaa baa'adta baynal-mashriqi wal-maghrib,
allaahumma naqqinee min khaṭaayaa-ya kamaa yunaqqath-thawbul-abyaḍu minad-danas,
allaahummagh-silnee min khaṭaayaa-ya bith-thalji wal-maa'i wal-barad

O Allah, distance me from my sins just as You have distanced The East from The West, O Allah, purify me of my sins as a white robe is purified of filth, O Allah, cleanse me of my sins with snow, water, and ice.

(Al Bukhari 744)

2. **Placing the right hand over the left hand with both over the chest while in the standing position** (جعل كف اليد اليمنى على كف اليد اليسرى فوق الصدر حين القيام): this is sunnah so a person doesn't need to make division. This action gathers the heart.
3. **Raising the hands up to the level of the shoulders or near the ears with the fingers being close together during takbeerat al ihram, when performing the ruku', when resuming the standing position after ruku', and when standing to begin the third unit of the prayer** (رفع اليدين مضمومتي الأصابع حذو المنكبين أو الأذنين عند التكبير الأول - عند التكبير الإحرام- وعند الركوع، والرفع منه، وعند القيام من الثالثة): this shows submission.
4. **To say 'Subhanna Rabbee Al 'Adheem' and 'Subhanaa Rabbee Al 'Ala' more than once in the ruku' and sujood** (ما زاد عن واحدة في تسبيح الركوع والسجود)
5. **To say 'Rabbee ighfir lee' more than once between the two sujood** (ما زاد عن واحدة في الدعاء بالمغفرة بين السجدين)
6. **Making the head and back as one level in the ruku'** (جعل الرأس حيال الظهر في الركوع)
7. **While making sujood, the arms should not be close to the sides, or the stomach to the thighs** (مجاافة العضدين عن الجنبين والبطن عن الفخذين في السجود)
8. **Lifting the arms off the floor while in sujood** (رفع الذراعين عن الأرض حين السجود)



9. Between the two sujood and for the first tashahud, sit on the outer side of the left foot (laying it flat) while keeping the right foot upright with the toes touching the ground (جلوس المصلي على رجله اليسرى، ونصب اليمنى في التشهد الأول وبين السجدين)
10. Taking the position of 'tawaruk' during the final tashahud. The person sits on his left foot laid down with the right foot upright (التورك في التشهد الأخير)
11. Keeping the right foot upright while sitting between the two sujood (نصب الرجل اليمنى حين الجلوس)
12. Prayers and blessings upon Mohammed (ﷺ) and the family of Mohammed (ﷺ), and Ibrahim (عليه السلام) and the family of Ibrahim (عليه السلام) (الصلاة والتبريك على محمد وعلى آل محمد وعلى (عليه السلام) إبراهيم وآل إبراهيم في التشهد)
13. Making dua after saying of the final tashahud (الدعاء في التشهد الأخير)

Supplication after the final tashahud before the tasleem

The Messenger of Allah (ﷺ) said: When any one of you completes the last tashahud, he should seek refuge with Allah from four:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَمِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ

Allaahumma innee a'oodhu bika min 'adhaabil-qabri, wa min 'adhaabi jahannam, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseeh-id-dajjaal

O Allah, I seek refuge with You from the torment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal (the Antichrist).

(Sahih Muslim 588)

14. To recite out loud in the fajr prayer, Friday prayer, Eid prayers, seeking rain prayer, and the first two units of prayer of the maghrib and 'isha (الجهر بالقراءة في صلاة الفجر وصلاة الجمعة وصلاة) when reciting the Quran, whether inside or outside the prayer, a person should at least move his lips.
15. Whispering the recitation in the dhuhr and 'asr prayer, and the third unit of maghrib and the final two units of 'isha (الأسرار بالقراءة في الظهر والعصر، والثالثة في المغرب، والأخيرتين من العشاء)
16. To recite another passage from the Quran after Surah Al Fatiha (قراءة ما زاد عن الفاتحة من القرآن)

5. Invalidations of the Prayer (مبطلات الصلاة)

Invalidations of the Prayer are **eight**:



1. Intentionally talking in the prayer, as for the one who's forgotten or doesn't know then it does not invalidate the prayer (الكلام العمد مع الذكر أما الناسي والجاهل لا تبطل صلاته بذلك)
2. Laughing in the prayer (الضحك)
3. Eating in the prayer (الأكل)
4. Drinking in the prayer (الشرب)
5. Uncovering parts of the body which are not allowed to be uncovered during the prayer (انكشاف العورة): this also includes covering the hair
6. Excessive alteration from the direction of the Qibla (الانحراف الكثير عن جهة القبلة)
7. Excessive moving outside the regular movements of the prayer without a proper reason (العبث الكثير المتوالي في الصلاة): such as looking at the mobile, watch, etc. The pillar of prayer to be tranquil reminds us to not perform excessive movement. If however one's hijab is getting undone then fixing it is not considered excessive movement.
8. Invalidating the wudhu (انتقاض الطهارة)

May Allah (ﷻ) help us establish the prayer. Ameen.