

Suitable for Madāris, Primary and Secondary Schools,  
youth in general and all Muslims at large

# SHĀFI'Ī 'ILM AL-HĀL

An Illustrated Concise Manual of Basic Islamic  
Teachings in the Shāfi'ī Madhhab

*Fazilet Publishing / 201*

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## **Preparation**

Fazilet Publishing Research Team

## **Graphic Design**

Çamlıca Graphic Department

## **Printing and Binding**

Çamlıca Basım Yayın ve Tic. A.Ş.

Printing Certificate No: 46592



**FAZİLET**  
NEŞRİYAT

## **ISBN**

978-625-8027-14-3

## **First Edition**

Istanbul 2022

## **Contact Details**

Bağlar Mah. Mimar Sinan Cad.

No: 54 Güneşli - Bağcılar / İSTANBUL

Contact Number: 0212 657 88 00

[www.fazilet.com.tr](http://www.fazilet.com.tr)

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## IMPORTANT NOTE

Dear Reader,

In this work are included some *sūrahs* (chapters), *āyāt* (verses) and *du‘ās* (supplications) in Arabic along with their transliteration in the Latin alphabet. This is done reluctantly to enable those unfamiliar with the Arabic alphabet to begin reciting and memorising the texts with no delays. Nevertheless, writing them accurately in the Latin alphabet is almost impossible for correct recitation. Once our readers learn their recitation on their own using transliteration, they are strongly advised to learn their correct pronunciation from a qualified teacher.

### Some of the Guidelines to Recite Sūrahs and Du‘ās Correctly in Their Transliterations:

ā : pronounced with an empty mouth and elongation such as “Bismillāhi.”

ū : pronounced with an empty mouth and elongation such as “Innahū, lahū.”

ī : pronounced with an empty mouth and elongation such as “Hamīdun, ‘ilmihī.”

Signs of prolongation: ā-ū-ī (indicates one vowel count)

ء) : (‘) Hamza. Example “Lā ta’khudhuhū, bi-shay’in.”

ع) : (‘) ‘Ayn. Example “Iyyāka na‘budu wa iyyāka nasta‘īn.”

غ) : (غ) Ghayn. Example “Ghayri, faraghta.”

ڢ) : (ض) Ḍād. Example “Anqaḍa, taḍlīl, faḍlata.”

خ) : (خ) Khi. Emerges from the throat. Example “Khalfahum, khawf.”

ث) : (ث) Tha. Interdental sound. Example “Kawthar, thanā’uk.”

ذ) : (ذ) Dhāl. Interdental sound. Example “Alladhī.”

ظ) : (ظ) Zī. Interdental sound. Example “Azīm, zahrak.”

**CAUTION:** Readers must handle this book with the utmost respect and not place it at low places or throw it down since it includes some sacred texts such as *āyāt* (verses) of the Holy *Qur‘ān*, *ahādīth al-sharīf* and *du‘ās* (supplications). You are kindly requested to keep this critical point in mind at all times..

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ  
وَالِهِ الطَّاهِرِينَ وَصَحَابَتِهِ أَجْمَعِينَ

## PREFACE

Our *Nabī Muhammad Mustafā* (*sallallāhu ‘alayhi wa sallam*) said: “To seek knowledge is *farḍ* (obligatory) upon every male and female Muslim.”

The knowledge each Muslim is held liable to acquire as *farḍ al-‘ayn* (individual obligation) is the *‘Ilm al-Hāl*.

This *Shāfi‘ī ‘Ilm al-Hāl* book consists of chapters on *salāh*, *zakāh*, fasting and *hajj* compiled from the book titled “*Ghāyah al-Ikhtisār*” by *Qādī Abū Shujā‘* (*rahmatullāhi ‘alayhi*) (d: 593 AH -1196 CE), a reliable and renowned source of the *Shāfi‘ī Madhhab*. The information on *aqā‘id* (creed) was compiled from the booklet titled “*Aqīdah al-Īmān*” by *Ibrahim Hakki Erzurumī* (*quddisa sirruhu*). Success comes from *Allāh Ta‘ālā*.

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## DĪN (RELIGION)

Our *dīn*, Islam, is a system of divine law. If a person of sound mind chooses it as a way of life using their free will, it will lead them to happiness and success both in this world and the hereafter.

All the religions, except Islam, have been deformed and altered. Even if they had not been changed, it would not be permissible to follow them today because their *ahkām* (rulings) have been abrogated by Islam that *Nabī* (*sallallāhu ‘alayhi wa sallam*) brought. Islam will continue to exist until the Day of *Qiyāmah* (Judgement).

## ĪMĀN

*Īmān* is to believe everything our *Nabī* (*sallallāhu ‘alayhi wa sallam*) brought and everything which are categorically known to be of the *dīn*. This affirmation includes both *al-Īmān al-Mujmal* (The Summary Declaration of Faith) and *al-Īmān al-Mufassal* (The Detailed Declaration of Faith).

### Al-Īmān al-Mujmal:

أَمَنْتُ بِاللَّهِ وَبِمَا جَاءَ مِنْ عِنْدِ اللَّهِ  
أَمَنْتُ بِرَسُولِ اللَّهِ وَبِمَا جَاءَ مِنْ عِنْدِ رَسُولِ اللَّهِ

**Transliteration:** Āmantu billāhi wa bimā jā'a min 'indillāh. Āmantu birasūlillāhi wa bimā jā'a min 'indi Rasūlillāh.

**Translation:**

I believe in *Allāh* and everything that comes from *Allāh*, and I believe in *Rasūlullāh* and everything that comes from *Rasūlullāh*.

**Al-Īmān al-Mufassal:**

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ  
وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ  
حَقٌّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ  
مُحَمَّدًا رَسُولُ اللَّهِ

**Transliteration:**

Āmantu billāhi wa malā'ikatihī wa kutubihī wa rusulihī wa'l-yawmi'l-ākhirī wa bi'l-qadari, khayrihī wa sharrihī minallāhi Ta'ālā wa'l-ba'thu ba'da'l-mawti ḥaqqun ashhadu an lā ilāha illallāh wa ashhadu anna Muḥammadan Rasūlullāh.

**Translation:** I believe in

- 1) *Allāh Ta'ālā*
- 2) His angels

3) **His books**

4) **His Prophets**

5) **The Day of *Qiyāmah***, and

6) Qadar, meaning the good and evil of destiny, occur through *Allāh Ta‘ālā’s* creation.

Resurrection after death is *haqq* (true). I bear witness that there is none worthy of worship, except *Allāh* and I bear witness that *Muhammad Mustafā (sallallāhu ‘alayhi wa sallam)* is His *Rasūl*.

Whoever denies any of these articles of *Īmān* (faith) will have denied them all.



# 1- BELIEF IN ALLĀH

It is *farḍ* upon every *mukallaḥ* (responsible) person to know the *wājib* (necessary), *muhāl* (impossible) and *jā'iz* (permissible) aspects about *Allāh* in summary and detail. *Allāh Ta'ālā* is perfect with all His Attributes and free from all imperfect attributes.

There are twenty *wājib* attributes of *Allāh Ta'ālā* that we need to know

***Ṣifāt al-Nafsiyyah:*** { 1- ***Wujūd:*** To exist.

1- ***Qidam:*** He is infinitely pre-eternal; His existence is without a beginning.

2- ***Baqā:*** He is Everlasting; His existence is without an end.

***Ṣifāt al-Salbiyyah:***<sup>1</sup> { 3- ***Mukhālafatun lil Hawādith:*** He is unlike the created.

4- ***Qiyām bi-Nafsih:*** To be self-existent.

He exists by Himself; He does not need anything or anybody in His existence.

5- ***Waḥdāniyyah:*** He is One and Only.

<sup>1</sup> The Attributes of *Allāh Ta'ālā* that have no opposites. It is impossible to describe *Allāh Ta'ālā* with attributes opposite to these.

**Şifāt al-Ma‘ānī:<sup>2</sup>**

**1-Qudrah:** Power,  
*He has absolute power  
over all things.*

**2-Irādah:**  
*Will, He has absolute will.  
He has Divine Determination,  
so He does whatever  
He wishes and in whatever  
manner He wishes.*

**3-‘Ilm:** Knowledge. *He is the  
All-Knowing One.*

**4-Ḥayāt:** Life, *He is ever-living.*

**5-Sami‘:** Hearing,  
*He hears everything.*

**6-Başar:** Seeing,  
*He sees everything.*

**7-Kalām:** Speech.

**Şifāt al-Mā‘nawīyyah:<sup>3</sup>**

**1-Qādir:** He has power  
over all things.

**2-Murīd:** He has absolute Will.

**3-‘Ālim:** He knows everything.

**4-Ḥayy:** He is always alive.

**5-Sami‘:** He is All-Hearing.

**6-Başīr:** He is All-Seeing.

**7-Mutakallim:** He speaks.

<sup>2</sup> The meanings that exist on the essence of *Allāh Subḥānahū*.

<sup>3</sup> The existence of *Şifāt al-Ma‘ānī* with the Essence of *Allāh Ta‘ālā*.

## 2- BELIEF IN ANGELS

It is *wājib* (required) to believe in angels. They have been created from *nūr* (light). They are gentle and spiritual creatures that can take any form they wish. They have a high level of knowledge and are extremely powerful in carrying out even the most demanding tasks. They have no genders. They do not eat, drink, sleep or get married. They are honourable servants of *Allāh Ta‘ālā*, and only *Allāh Ta‘ālā* knows their exact number.

### **The Names and Duties of the Angels That are *Wājib* to learn:**

***Jibrā’īl*** (*‘alayhis salām*): In charge of *wahy* (revelation).

***Mīkā’l*** (*‘alayhis salām*): In charge of *rizq* (sustenance).

***Isrāfīl*** (*‘alayhis salām*): In charge of blowing the *sūr* (horn).

***Azrā’īl*** (*‘alayhis salām*): In charge of taking souls (*angel of death*).

***Munkar and Nakīr***: In charge of questioning the deceased in their graves.

***Mālik***: The guardian of *Jahannam* (Hell).

***Riḍwān***: The guardian of *Jannah* (Paradise).

**Hamalah al-Arsh**: The eight angels in charge of carrying the *‘Arsh al-A‘lā* (Divine Throne).

Every human being is accompanied by two angels who are charged to record their deeds. One is called *Raqīb*, and the other *Atīd* (*'alayhimas salām*).

Anyone who denies the existence of angels or any one of the information mentioned above about them will go out of the fold of Islam, and they will be doomed to the eternal punishment of *Jahannam* (Hell).



### 3- BELIEF IN ALLĀH TA‘ĀLĀ’S BOOKS

*Allāh Ta‘ālā* sent scriptures to some of His prophets through *Jibrā’īl* (‘*alayhis salām*) to convey His commands and prohibitions.

*Allāh Ta‘ālā* revealed to some of His prophets *al-Kutub* (books) and *al-Suḥuf* (scrolls) to some others. Totally, they are one hundred and four.

**Hundred** Scrolls (*al-Suḥuf*) were revealed to the following prophets:

**Ten** *Suḥuf* to *Nabī Ādam* (‘*alayhis salām*),

**Fifty** *Suḥuf* to *Nabī Shīth* (‘*alayhis salām*),

**Thirty** *Suḥuf* to *Nabī Idrīs* (‘*alayhis salām*),

**Ten** *Suḥuf* to *Nabī Ibrāhīm* (‘*alayhis salām*),

The four divine books (*al-Kutub*) were revealed to the following prophets:

**1-The Tawrāh** to *Nabī Mūsā* (‘*alayhis salām*),

**2-The Zabūr** to *Nabī Dāwūd* (‘*alayhis salām*),

**3-The Injīl** to *Nabī ‘Īsā* (‘*alayhis salām*),

**4- The Qur’ān al-Karīm** to our *Nabī, Muhammad Mustafā* (*sallallāhu ‘alayhi wa sallam*).

*Allāh Ta‘ālā* has promised to preserve the *Qur’ān al-Karīm* that is why it cannot be changed or altered in any