



# الحياة الطيبة

## THE GOOD LIFE

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

[www.markazalsalam.com](http://www.markazalsalam.com) [t.me/markazalsalam](https://t.me/markazalsalam) [+97150 8008875](https://www.whatsapp.com/+971508008875)

[info@markazalsalam.com](mailto:info@markazalsalam.com) [t.me/dropletsofdew](https://t.me/dropletsofdew) [f](https://www.facebook.com/) [i](https://www.instagram.com/) [y](https://www.youtube.com/) Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

12 MARCH 2023 | 20 SHA'BAN 1444 | CLASS #21

### FASTING IS A WAY TO TAQWA (PIETY)

- All acts of worship in Islam are enjoined to fulfill a certain goal. This means we should fulfill these goals. In Arabic this is called (مقاصد).

#### SURAH AL 'ANKABUT 45

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Indeed, prayer prohibits immorality and wrongdoing,

- These are the goals we have to fulfill when performing the prayer.

- Allah (سبحانه وتعالى) prescribed fasting to fulfill a certain purpose.

### SURAH AL BAQARAH 183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

- The purpose of our fasting is to observe piety. Allah (سبحانه وتعالى) has made it clear to us so that we may practice taqwa.

### SURAH AL BAQARAH 187

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Thus does Allah make clear His ordinances to the people that they may become righteous.

- When we observe the fast, we have to fulfill and accomplish taqwa. The purpose and goal behind prescribing the fast and those before us is so we may have taqwa.
- There are two aspects to fasting that we should perform in order for our fast to be accepted by Allah (سبحانه وتعالى), and this type of fast will lead to piety.
  1. Apparent fasting: which is abstaining from food and drink and from engaging in relation.
  2. Hidden fasting: fast of the heart and the limbs
- This means our hearts and limbs should be fasting from prohibited matters. If our fast is only to endure hunger and thirst for a long time, then how will this fast be different from the

cattle and camel who endure hunger for a long time? Subhan Allah.

- So the fast in Islam should join these two types together and then this will lead us to taqwa. It is not just abstinence from food and drink because even "fasting" is done for treatment, but our fast is the fast of the heart and limbs.

NO NEED OF FASTING IF ONE DOES NOT PROTECT HIS LIMBS

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لَمْ  
يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ  
طَعَامَهُ وَشَرَابَهُ "

The Prophet (ﷺ) said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah

is not in need of his (fasting) leaving his food  
and drink."<sup>1</sup>

○ Allah (سبحانه وتعالى) is in no need of his fast because he did not fulfill the fast of his heart and limbs. We have to protect our tongue from bad speech, we have to beware of the look of the eye, and desires of the stomach and private parts. If we protect these matters:

1. Eyes
  2. Ears
  3. Tongue
  4. Stomach
  5. Private parts
- Then we have preserved and maintained our fasting.

---

<sup>1</sup> Hadeeth al Bukhari no. 6057

- If someone refrains from food and drink, but he is committing haram with his eyes, ears and tongue, then this is not the fast Allah (سبحانه وتعالى) wants from him. He did not keep his duty as Allah (سبحانه وتعالى) wants from him.
- Now we want to learn how we can attain taqwa so that our lives are good. What is the relationship between taqwa and fasting?

## THE RELATION BETWEEN TAQWA AND FASTING

### THE SIGNIFICANCE OF FASTING AND ITS VIRTUES IN ISLAM

- We want to see what is special about fasting such that Allah (سبحانه وتعالى) particularized it from all other pillars of Islam to be a means to attain taqwa.

## 1. ALLAH CHOSE TO REWARD FOR IT HIMSELF APART FROM THE REST OF THE PILLARS OF ISLAM

### FASTING IS FOR ALLAH

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ " كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ ، إِلَّا الصَّوْمَ فَإِنَّهُ لِي ، وَأَنَا أَجْزِي بِهِ ،  
وَلَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " .

Narrated Abu Huraira: The Prophet (ﷺ) said,

"(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.'"<sup>2</sup>

- Allah (سبحانه وتعالى) chose fasting apart from all pillars so that He Himself will reward for it. And we wonder why from all other pillars?

### SURAH AL AN'AAM 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا  
يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

<sup>2</sup> Hadeeth al Bukhari no. 5927



Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

- For any good deed we do, Allah (سبحانه وتعالى) will reward us ten times, except fasting; IT is for Allah (سبحانه وتعالى) and He will reward for it. Isn't Allah (سبحانه وتعالى) The Most Generous Lord, The Owner of Bounty, The Most Rich Lord, The Owner of Majesty and Honor, so when the Most Generous Lord says He will reward us for it, it means fasting will not follow this divine law in rewarding. It will be different, it will be more and abundant with no limit because it is from Allah (سبحانه وتعالى). This is the significance of

fasting. Allah (سبحانه وتعالى) is The Most Generous Lord and He will reward us for it with no limit.

○ The scholars said on the Day of Judgement when the people retaliate and take the reward of those who wronged them, they will be unable to take the reward of fasting; Allah (سبحانه وتعالى) will protect it. Therefore, fasting has a great significance.

○ Ibn Hajar (may Allah have mercy on him said): “Although all practices of worship are for Allah, here Allah singles out fasting, because it cannot be practiced for the sake of showing off as no one except Allah can know whether one is observing the fast or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy.”

- Someone may abstain from food and drink while no one knows he is fasting. And even if people know he is fasting, who knows if he fulfilled the second part of fasting? No one except Allah (سبحانه وتعالى).
- No one can fast for the sake of showing-off or the sake of hypocrisy. Fasting is for the sake of Allah (سبحانه وتعالى).

## 2. FASTING FOR THE SAKE OF ALLAH KEEPS HELLFIRE AWAY FROM ONE'S FACE A DISTANCE OF SEVENTY YEARS

### FASTING KEEPS ONE AWAY FROM THE FIRE

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا ."

Narrated Abu Sa`id: I heard the Prophet (ﷺ) saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."<sup>3</sup>

- The meaning “for the sake of Allah (سبحانه وتعالى)” in this hadith is to observe the obligatory or voluntary fast for the sake of Allah (سبحانه وتعالى) or fasting while engaged in struggle for the sake of Allah (سبحانه وتعالى). Imagine if this person fasts the 29 or 30 days of the Ramadan, how far will he be away from the fire? A distance of 2100 years from the fire, and we will not find this reward for any other act of worship.

<sup>3</sup> Hadeeth al Bukhari no. 2840

- Whenever we observe the fast, our intention should be for the sake of Allah (سبحانه وتعالى) and to obtain His pleasure, and not as a diet or health or “I’m working so it’s easy for me to fast”.

### 3. FASTING IS PROTECTION

- Fasting protects a person from obscene talk, foolish actions, deviation and the wrath of Allah (سبحانه وتعالى) in this life and the next.

#### FASTING IS PROTECTION

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قَالَ " الصِّيَامُ جُنَّةٌ ،

Allah's Messenger (ﷺ) said, "Fasting is a shield (or  
 a screen or a shelter).<sup>4</sup>

<sup>4</sup> Hadeeth al Bukhari no. 1894

## FAST IF UNABLE TO GET MARRIED

عَنْ عَلْقَمَةَ، قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ " .

Narrated 'Alqama: the Prophet (ﷺ) once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power.<sup>5</sup>

- The Prophet (ﷺ) advises the youth who is unable to get married to fast instead as this diminishes sexual desire.
- In the month of Ramadan, the shaitan is chained in order to not arouse desires, and abstinence from food and drink weakens the

<sup>5</sup> Hadeeth al Bukhari no. 5065

body and desires. So fasting is protection from committing haram.

- The month of Ramadan is an exceptional opportunity to attain piety. This means when we observe the fast in the month of Ramadan, our intention should be to carry out the command of Allah (سبحانه وتعالى) and to attain taqwa.
- We want Allah (سبحانه وتعالى) to help us everyday to attain taqwa, such that we exit Ramadan and our name is among the muttaqeen. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

## WHY DOES FASTING LEAD TO TAQWA?

- The meaning of Taqwa: is to take action in obedience to Allah (سبحانه وتعالى) upon a light from Allah while hoping for the reward from Him and abandoning disobedience to Allah upon a light from Allah while fearing His punishment.
- Taqwa consists of two parts:
  1. One is to obey Allah (سبحانه وتعالى) while having light from Allah (سبحانه وتعالى) (of matters He has told us to obey Him) and hoping for the reward from Him
  2. To refrain from disobeying Allah upon a light of Allah (سبحانه وتعالى) (of matters He has told us to abstain from), while fearing His punishment
- Now let us apply this meaning to fasting:



1. To observe the fast because Allah (سبحانه و تعالی) commanded us, while hoping for the reward from Allah (سبحانه و تعالی)
  2. To abstain from disobeying Allah (سبحانه و تعالی) while fasting and to fear the punishment of Allah (سبحانه و تعالی)
- When the fasting person abstains from food and drink from fajr to maghrib, and no one is around to watch him and he has the ability to drink and eat, he has the ability to violate the fast, but he fears Allah (سبحانه و تعالی), then this is taqwa.
  - When we observe the obligatory or voluntary fast, and we abstain from desires and we have the ability to eat or drink, but we will not do it, why?

1. Fear of Allah (سبحانه وتعالى)
  2. Aware of Allah's observation
  3. Hoping to attain the reward for our fast
  4. To attain piety
  5. To fulfill our duty towards Allah (سبحانه وتعالى)  
and fast in the way pleasing to Him
- So that we attain our reward for fasting from Him. Accordingly, this meaning should not just be applied for fasting or in Ramadan, but at all times and in every affair. For example, when we come to our parents, relatives or neighbors, how do we apply taqwa?
  - We should deal well with them by giving them their rights, abstain from wronging or oppressing them, why? Out of fear of Allah (سبحانه وتعالى) and hoping for the reward from Him.

- For example, if we are in the office, and we have the ability to take money while no one is aware, what will stop us from taking it? Taqwa.
- What prevents us from looking or hearing what is unlawful? Taqwa. And how will we learn this taqwa? Through our fasting in Ramadan.
- When one observes the fast:
  1. He is practicing an act of obedience which no one knows about except his Lord.
  2. He is abandoning violating the prohibition of Allah and committing sins whilst having the ability to do it.

# THE GREAT IMPACTS OF TAQWA

## 1. ALLAH MADE TAQWA A KEY TO GET OUT OF EVERY DIFFICULTY

### SURAH AT TALAQ 2

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ  
بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ  
مَخْرَجًا

And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah . That is instructed to whoever should believe in Allah

and the Last day. And whoever fears Allah - He will make for him a way out

- Taqwa is mentioned five times in Surah At Talaq because a great amount of transgression from both sides can happen as a result of divorce. And whoever practices taqwa, Allah (سبحانه وتعالى) will make a way out of difficulty.

## 2. ALLAH MADE TAQWA A KEY TO PROVISION

### SURAH AT TALAQ 3

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect.

- If we want provision and rizq, we should practice taqwa. We should never think that if applying for a job and we take off our hijab, or mix unnecessarily with men or travel alone,

then we will be provided. Allah (سبحانه وتعالى) says He will provide us if we have taqwa, and this is just a test for us.

### 3. ALLAH MADE TAQWA A KEY FOR MAKING MATTERS EASY

#### SURAH AT TALAQ 4

وَاللَّائِي يَأْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.

#### 4. ALLAH MADE TAQWA A MEANS OF EXPIATION OF SINS

##### SURAH AT TALAQ 5

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ  
وَيُعْظِمْ لَهُ أَجْرًا

That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

#### 5. TAQWA IS A MEANS OF SALVATION IN THE HEREAFTER

##### SURAH MARYAM 71 TO 72

71

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

## 72

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

- Allah (سبحانه وتعالى) has mentioned on the Day of Judgement, a bridge will be set up over the hellfire. The believers will be ordered to cross it and underneath is the hellfire.
- The first to cross it is the Prophet Mohammed (ﷺ) and then the rest of the prophets. And they will invoke Allah (سبحانه وتعالى) to give salvation.
- Everyone will cross it; it is inevitable, but who will not fall in the fire? The one who had taqwa. This means whatever we collect of taqwa from our fast, from the situations we go through in life, it will benefit us in that time. It will protect us from



falling into the hellfire. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- o This means our taqwa will make us cross the bridge safely. Some will cross the bridge in the blink of an eye, some like lightning, some riding, some running, some walking, some crawling, and some will be caught by thorns and scratched while crossing the bridge over the hellfire. This is according to one's piety.

## 6. ALLAH WILL BE WITH HIM

### SURAH AL BAQARAH 194

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And fear Allah and know that Allah is with those who fear Him.

- Allah (سبحانه وتعالى) promised that we will not be alone and He will bring down tranquility in our heart. And this is when we practice taqwa.

## 7. ALLAH LOVES THE PIOUS

### SURAH AAL IMRAAN 76

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him.

- When Allah (سبحانه وتعالى) loves a person, He will guide him to the best of his affairs.

## 8. ALLAH WILL HONOR HIM ON THE DAY OF RESURRECTION

### SURAH MARYAM 85

## يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

On the Day We will gather the righteous to the Most Merciful as a delegation

- When the pious are resurrected, they will be taken by the angels and presented to Allah (سبحانه وتعالى). This is how Allah (سبحانه وتعالى) deals with those who hoped for the reward from Him. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

### 9. ALLAH PREPARED JANNAH FOR THEM

#### SURAH AAL IMRAAN 133

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ  
أُعِدَّتْ لِلْمُتَّقِينَ

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth,  
prepared for the righteous

- We will learn taqwa from our fast and implement it in our life.
- Something very important is to beware of exhausting the credit of our fast in the month of Ramadan, what does it mean to waste our credit in the month of Ramadan?
- There are epeople who may enter the month of Ramadan diligently, they recite the Qur'an profusely, give the needy and they are busy with doing good and obeying Allah (سبحانه وتعالى), abstaining from evil, and they pray the taraweeh and weep at the recitation. But at night, when he goes home, he starts to look at his mobile, starts to look at social media, look at haram and read haram, so he wastes the reward he acquired throughout the day. And he will repeat this the next day. This person will

exit the state of Ramadan with the same state of faith as he entered. May Allah (سبحانه وتعالى) keep us away from this state. Ameen.

- We should especially beware of devilish humans; the jinn are chained, but the human devils make come as a test from Allah (سبحانه وتعالى), and they may spoil our fast and taqwa. Iblis does not want to enter the hellfire alone, so we should not listen to him.
- We should always remind ourselves that we want to attain taqwa. And Allah (سبحانه وتعالى) wants from us that we repent to Him.

## SURAH AN NISAA 27

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ  
تَمِيلُوا مَيْلًا عَظِيمًا

Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

## RULINGS IN RAMADAN

### TARAWEEH

- In the month of Ramadan, the qiyam al layl is called “taraweeh”. The righteous predecessor would pray four units and then take a rest, and then another four units, and then they continue. And this is the origin of the word (تراويح) which comes from the word (راحه) – rest.
- It is allowable for the woman to go to the masjid and pray, but it is not sunnah. The sunnah is best for the woman to pray at home, in her room. This is more rewarding for the woman than to go to the masjid.

- Someone may say, “I want to pray at home, but I don’t know by heart many surahs or verses, and I want to prolong my qiyam.” So the scholars said, “if we have not memorized Qur’an, then we are allowed to hold the mus’haf and recite it.” Aisha (may Allah be pleased with her) used to do that.
- If we like to pray in the masjid, no one can say no, but we must follow up the recitation with the imam until he finishes witr. For example, there are some who will pray 8 units with the imam and then leave the masjid and pray the witr at home. The Prophet (ﷺ) said whoever prays with the imam until he finishes and he says the tasleem and turns towards the people, then he has prayed the night prayer.

## SUHOOR

- The sunnah is to take the suhoor before dawn, but those who eat at 12 or 1 and then sleep until fajr time, then they will not get the reward of the (متسحرين). So it is better to delay the suhoor as much as we can.

## QUNOOT

- The dua of qunoot is not sunnah to be recited in every qiyam al layl because the Prophet (ﷺ) did not continuously say it.
- One can add to the dua qunoot with more dua, but it is not sunnah to prolong it.

## NUMBER OF UNITS OF THE TARAWEEH

- There are different numbers of units for the night prayers, so we should not say, “this one is



wrong". The Prophet (ﷺ) prayed 11 or 13 units, but it was prolonged, taking almost 3 or 4 hours.

- And the righteous predecessors used to pray over 20, but shorter units.

### RAISING OF THE HANDS

- It is sunnah to raise the hands while in qunoot, but there is no wiping of the face after dua as that is an innovation.
- After the prayer, we are to remember Allah (سبحانه وتعالى) much and not raise our hands and make dua. We are to make dua while in the prayer (in prostration and before tasleem).

MAY ALLAH MAKE US FROM THE MUTTAQEEN. AMEEN

## REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY



## ADDITIONAL RESOURCES

[LISTEN TO THE CLASS – FOR WOMEN](#)

<https://vimeopro.com/markazalsalam/the-good-life>

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

[CLASS NOTES FOR WOMEN AND MEN](#)

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>