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RUSSIAN ISLAMIC UNIVERSITY



**TUTORIAL IN ENGLISH,
BASED ON THE
INTRODUCTION
OF ISLAM**

Initial training for educational institutions
of secondary and higher level

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The book contains a mandatory minimum of
knowledge, which every Muslim must possess: knowledge of
the faith and order of worship to Allah. The book is intended
for a wide range of readers.

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PREFACE

Endless thanks and praise to Allah the Most High, Who has created mankind and the entire universe with divine wisdom and for a great purpose.

May blessings and peace be upon Muhammad, the means of compassion to the universe, the most distinguished intercessor and the most beloved Prophet of Allah the Lord, upon his family, upon his companions and upon all those who have followed and continue to follow his holy path.

The content of this Introduction to Islam pertains to a branch of Islamic knowledge that provides information about faith (iman) and worship (ibadah).

Muhammad, peace and blessings be upon him (Sallallahu 'alayhi wa-sallam)¹, said that it is compulsory for every Muslim man and woman to acquire knowledge. The knowledge (Introduction to Islam) in this manual gives essential information about faith (iman) and worship (ibadah) which will guide its adherent to happiness both in this world and in the Hereafter. One cannot become a complete and perfect Muslim without learning and believing these essentials, known in Arabic as "Dharurah-al-Diniyyah" (Necessary Rules of Religion).

A large number of major and minor books of A Concise Fiqh have been written and we too have

¹ Muslims have been requested by Allah in the Qur'an to recite this phrase after pronouncing the name of Prophet Muhammad. In this text, from this point forward, it will be abbreviated as (s.a.s.).

found it proper to compile this book with the aim of helping every Muslim child to easily learn and memorize the essential matters of the religion of Islam.

May Allah, the Most Supreme, be pleased with us for our endeavor.

Hasan ARIKAN

Important Note

Dear Reader,

In this work are included some chapters (surahs), verses (ayahs) and supplications (duas) in Arabic along with their transcriptions in the Latin alphabet. This is done reluctantly in order to enable those who are unfamiliar with the Arabic alphabet to begin to read and to memorize the texts without delay. Nevertheless, it is essentially impossible to accurately write them in the Latin alphabet for correct recitation. Therefore, before memorizing them, our readers are strongly advised to learn their correct pronunciation from a qualified teacher.

CAUTION:

Readers must treat this book with the utmost respect and not place it at a low level or throw it down since it includes some verses and chapters of the Holy Qur'an. We request you to always keep this important point in mind.



OUR RELIGION

ISLAM

RELIGION (AL-DIN):

Our religion is a system of divine guidance which if chosen as a criterium for a way of life is intended to show mankind the way to happiness and success in both this temporary world and the eternal hereafter.

Beginning with Adam peace be upon him (alayhissalam)², the first man and the first Prophet and continuing through to Muhammad (s.a.s.), the last Prophet, Allah the Most High has revealed to man His divine religions. In essence, all these religions are Islam and the followers Muslims. However, since these earlier divine religions were later mixed with the incorrect sayings and ideas of some priests; their messages became corrupt and consequently lost their original purity and were no longer dependable for guidance. These messages were also meant for a particular people or time. For this reason Allah, the Most High, through His Prophet Muhammad (s.a.s.), revealed to the whole of mankind and all the jinns the

² Later abbreviated as (a.s.).

last and the most complete of all the religions, namely the religion of Islam. One who has entered into the fold of Islam is called a Muslim.

We should thank Allah with praise (al-hamdulillah) for the fact that we are Muslims.

ISLAMIC CANONICAL LAWS (AL-SHARIAH):

Al-Shariah, which literally means 'the Path' or in other words 'the Religion', consists of rules regarding worship (al- Ibadah) and conduct (al-Muamalah).

the FAITH (AL-IMAN)

Faith (Al-lman) means to accept sincerely all the beliefs and orders that Muhammad (s.a.s.) communicated to us as had been revealed to him by Allah the Most Great. Al-lman is born of the confirmation of this process in life. However, it is necessary to recite the profession of faith (al-Kalimah al- Shahadah) with the tongue and to believe it in the heart, both during this earthly life and at the time of death in order to be regarded as a Muslim. Ash-hadu an-la llaha ill-Allahu wa ash-hadu anna Muhammadan 'Abdu-hu wa Rasuluhu. I bear witness that there is no god but Allah and I bear witness that Muhammad is his Servant and Messenger.

The principles of faith (al-lman) are six. The Arabic text stating the principles, its transcription in Latin letters (roughly approximating its sound) and its meaning follow:

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى
وَالْبَعْثِ بَعْدَ الْمَوْتِ حَقًّا أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

AMANTU ARABIC TEXT

"Amantu Billahi wa Malaa'ikatihī wa Kutubihī wa Rusulihī wa'l Yawmil Akhiri wa biP Qadari khayrihi wa shar'rihi min'Al-lahi Ta'ala wa'l ba'thu ba'dal mawti, Hak'kun **ash'hadu an la-ilaha illallah wa ash'hadu anna Muhammadan Abduhu wa Rasuluhu.**"

Translation: I believe in Allah, the Most High, in His angels, in His books, in His Prophets, in the Day of Judgment, in divine predestination and in fact that both good and evil occur through the will of Allah, the Supreme Being and that there will be life after death. I testify that there is no god but Allah, the Most High, and I testify that Muhammad (s.a.s.) is His servant and messenger.

ARTICLES of FAITH

1. To believe in Allah, the Most High.
2. To believe in His angels.
3. To believe in His books.

4. To believe in His Prophets (a.s.).
5. To believe in the Day of Judgment.
6. To believe in divine predestination; namely that both good and evil are from Allah and that we shall have a life after death.

One who does not accept any one of the above-mentioned articles of faith is regarded as having denied them all. For instance, one who has accepted the first five conditions but has rejected belief in life after death, cannot be considered to be a Muslim.

BELIEF in ALLAH the MOST HIGH

The first of the six articles of faith is to believe in Allah the Most Great (i.e. in His Existence), to believe also that His Divine Being possesses all the Divine Attributes each respectively in its perfect and unique form and furthermore that His Divine Being is free from all defects.

The Divine Attributes of Allah the Most High are classified in two groups: the Divine Attributes of the Being of Allah (al- Sifat al- Dhatiyyah), and the Immutable Attributes of the Divine Essence of Allah (al-Sifat al-Thubutiyyah).

AL-SIFAT AL-DHATIYYAH

The Divine Attributes of the Being of Allah are six. They are as follows:

1. Al-Wujud: He is the Existing One,
2. Al-Qidam: He is the Pre-Eternal One,
3. Al-Baqah: He is the Everlasting One,
4. Al-Wahdaniyyah: He is the Unique One,
5. Al-Mukhalafatun lil Khawadith: He is Unlike the Created,
6. Al-Qiyam bi'nafsihi: He is the Self-Existing One.

AL-SIFAT AL-THUBUTIYYAH

The Immutable Attributes of the Divine Essence of Allah are eight. They are as follows:

1. **Al- Hayat:** He is the Living and Resurrecting One,
2. **Al-Ilm:** He is the All-Knowing One: Allah the Most High knows everything to such an extent that He even knows the secret intentions of the heart,
3. **Al-Sami:** He is the All-Hearing One: Allah the Most High hears everything,
4. **Al- Baseer:** He is the All- Seeing One: Allah the Most High can see a black ant crawling on a black rock in the dark of night and He can hear the sound of its moving limbs,
5. **Al- Iradhah:** He Has Absolute Will; Allah the Most High has the quality of Divine Determination so that He does whatever He wishes and in whatever manner He wishes,

6. **Al-Qudrah:** He is the Omnipotent, the Almighty One, and He has power over all things,
7. **Al-Qalam:** His Manner of Speech is Unique to Him; Allah the Most High speaks without need of letters or sounds,
8. **Al-Taqwīn:** He is the Creator from nothing of all things and beings.

BELIEF in the ANGELS

The second condition of faith (al-Iman) is to believe in the angels, who have been made from light. The angels are gentle, spiritual beings that can take any form they wish. They are neither male nor female nor do they disobey Allah the Most High in carrying out His orders. They do not need to eat or drink and they do not get tired. Some angels are charged with tasks in the heavens, some with tasks on the earth and some with tasks at the divine throne (al-Arsh). Only Allah the Most High knows the number of angels. Four high-ranking angels (i.e. the archangels) are like the prophets of the angels.

THE FOUR ARCHANGELS

1. Gabriel (Jibra'il a.s.): He was charged with the responsibility of communicating the revelations of the Holy Scriptures of Allah the Most High to the

Prophets (a.s.). This angel acted as the intermediary between Allah the Most Great and His Prophets by revelation.

2. Michael (Mikail a.s.): He is charged with the formation of some natural phenomena such as the wind, the rain, the snow, and the growth of vegetation.

3. Raphael (Israfil a.s.): He has been charged with the task of blowing the trumpet (al-Thur) on Doomsday (al-Qiyamah) and again for the resurrection of humanity.

4. Azrael (Azrail a.s.): He is charged with the task of taking the souls at the time of death.

Beyond these there exist, for each and every human being, three hundred eighty four other appointed angels. Of these, those called al-Kiram'an-Katibin and al-Hafadhah are charged with recording everyone's good and evil deeds.

BELIEF in HIS BOOKS

The third essential condition of faith (al-Iman) is to believe in the holy scriptures. Allah the Most Great from time to time revealed to creation through His Prophets (a.s.) the holy books. Thus, He could communicate to mankind His wishes, His commands, His prohibitions and in general His divine wisdom. These holy scriptures are collectively referred to as the divine books.

The total number of the divine books (al-Kutub) and smaller collections of pages (al-Suhuf) that were revealed to the Prophets (a.s.) by means of Gabriel (a.s.) is one hundred and four.

THE PAGES (AL-SUHUF)

The total number of pages (al-Suhuf) which were revealed is one hundred. They are as follows:

- a) Ten pages (10) to Adam (a.s.),
- b) Fifty pages (50) to Seth (Shith, a.s.),
- c) Thirty pages (30) to Enoch (Idris, a.s.),
- d) Ten pages (10) to Abraham (Ibrahim, a.s.).

THE BOOKS (AL-KUTUB)

The holy scriptures, each shown together with the Prophet who received it, are listed in order of revelation as follows:

- 1. The Torah** (Taurat) to Moses (Musa, a.s.),
- 2. The Psalms** (Zaboor) to David (Dawood, a.s.),
- 3. The Gospel** (Injil) to Jesus Christ (Isa, a.s.),
- 4. The Noble Qur'an** to Muhammad (s.a.s.), the last Prophet. With the revelation of the Glorious Qur'an the obligation of following the orders of the first three books was canceled. The Noble Qur'an is composed of 6666 verses (ayahs) divided into 114 chapters (surahs). An ayah is a portion of a surah between two stops. Not a single letter of the Glorious Qur'an has been changed and all copies of the Noble Qur'an are exactly the same. The Noble Qur'an is pro-

tected from change by Allah, the Most Supreme, up until the Day of Judgment (i.e. the Last Day).

FAITH in the PROPHETS (a s.)

The fourth essential condition of faith (al-Iman) is to believe in the Prophets (a.s.). The Prophets (a.s.) were individuals of exceptionally high character who were chosen by Allah, the Most High, to receive and then to communicate His commands, ordinances, prohibitions, and good tidings (i.e. His Shariah) to His servants. The Prophets (a.s.) were emissaries from Allah, the Most Great, chosen to turn man away from errors like associating partner(s) with Allah, the Most High, or worshipping idols and to guide true believers to happiness both in this world and the Hereafter. As the intelligence of man is insufficient by itself to find the right way to salvation, Allah, the Most High, sent Prophets (a.s.) for the purpose of assisting His servants in their search. The Prophets (a.s.) were supported by Allah, the Most High, with miracles in which many extraordinary phenomena, the like of which had never been witnessed or heard before and which had normally been deemed impossible, were easily performed through the divine grace and permission of Allah, the Most High.

The first man and the first Prophet was Adam (a.s.). In contrast with claims made by traditional

evolutionary scientists, the origin of man may be traced to Adam (a.s.). This is being confirmed currently by the leading edge of scientific research thereby allowing for a reunification of religious and scientific teachings.

Adam (a.s.) our first father and Eve (Hawa) our first mother were placed on earth from paradise, clean and pure.

THE QUALITIES of the PROPHETS

There are five qualities possessed by the Prophets (a.s.) that are necessary for us to know. They are as follows:

1. Al- Sidq (the Truthful One): The Prophets (a.s.) were truthful. They never lied.

2. Al-Amanah (The Trustworthy One): They were trustworthy. They could be relied on in all circumstances.

3. Al-Tabligh (the Communicator): They unhesitatingly communicated to people Allah's commands and prohibitions without leaving anything out.

4. Al-Fatanah (the Intelligent One): The Prophets (a.s.) had the highest degree of intelligence.

5. Al-Ismah (the Innocent One). They were innocent of any wrong-doing. They were far from committing any sins.

Muhammad (s.a.s.), the Seal of the Prophets, was gifted by Allah the Most High with five additional qualities:

1. He was superior to all other Prophets (a.s.),
2. He was appointed as the Messenger to the whole of humanity and jinn,
3. He was the Seal of the Prophets, that is the Last Prophet. No other Prophet shall come after him.
4. He has been sent as a Mercy to all worlds,
5. The religious code and way of life (al-shariah) which he brought shall remain in effect until the Day of Judgement.

The Names of the Prophets Mentioned in the Noble Qur'an:

If one takes into consideration all places in the world for the whole of time, according to one narration (riwayah), Allah appointed 124,000 Prophets (a.s.) but according to another He appointed 224,000. However, only the names of 28 Prophets (a.s.), knowledge of whom is compulsory upon all Muslims, have been mentioned in the Glorious Qur'an. Their names are as below:

1. Adam

10. Yaqub
(Jacob)

19. Yunus
(Jonah)

- | | | |
|-------------------------|---------------------------|-------------------------------|
| 2. Idris
(Enoch) | 11. Yusuf
(Joseph) | 20. Ilyas
(Elias, Elijah) |
| 3. Nuh | 12. Shuaib | 21. Elyesah
(Elisha) |
| 4. Hud
(Hood) | 13. Harun
(Aaron) | 22. Zakariyyah
(Zachariah) |
| 5. Salih | 14. Musa
(Moses) | 23. Yahya
(John) |
| 6. Ibrahim
(Abraham) | 15. Dawud
(David) | 24. Isa
(Jesus) |
| 7. Lut
(Lot) | 16. Suleiman
(Soloman) | 25. Uzair
(Ezra)* |
| 8. Ismail
(Ishmael) | 17. Ayyub
(Job) | 26. Loqman* |
| 9. Is'haq
(Isaac) | 18. Dhul Kifl | 27. Dhul
Qarnain* |
| | 28. Muhammad | |

MUHAMMAD (s.a.s.)

The Distinguished Ancestors of Muhammad (s.a.s.): The paternal forefathers of Muhammad (s.a.s.), beginning with his father and proceeding back to Adnan who was a descendant of Ishmael (Ismail, a.s.) are as follows:

*It has been narrated that these three individuals were not Prophets (a.s.), but saints (awliyahs).

Muhammad (s.a.s.), Abdullah, Abdulmuttalib, Hashim, Abdimanaf, Qusayy, Qilab, Murrah, Qaab, Luayy, Gaalib, Fikhr, Maaliq, Nadr, Qinanah, Khuzaymah, Mudriqah, Elias, Mudarr, Nidhar, Ma'ad, Adnan.

The maternal ancestors of Muhammad (s.a.s.) starting with his mother are: Muhammad (s.a.s.), Aminah, Wahb, Abdimanaf, Dhuhrah, Qilab.

The most eminent and the greatest of all the Prophets (a.s.) in every respect is without doubt Muhammad (s.a.s.). All of the Prophets (a.s.) who came prior to Muhammad (s.a.s.) had been sent only to a specific community to deliver a teaching for only a specific time. However, Muhammad (s.a.s.) was appointed as the Messenger to the whole of mankind and jinn, to all creatures and in the fullest sense to the whole of the eighteen thousand worlds as the Means of Compassion upon them. In order to understand how great and comprehensive a Mercy to the whole of mankind and jinn, we should examine the condition of the world at the time it was honored by Muhammad's (s.a.s.) joyful birth.

Before the coming of the Pride of the Universe (s.a.s.) it was the dark age of the void (al-Fatrah), filled with disturbance and interwoven with all kinds of vice. Religiously, the people of the time were thoroughly lost in all types of innovation and deviation. They were immersed in a whirlpool of cruel thrills, existing in a way far from humanity, justice,

truth and civilization. Immorality, banditry and all sorts of oppression and violence occurred, and those of might and means oppressed, robbed, murdered and dishonored the weak.

Some even buried their own daughters alive following absurd and superstitious traditions. They were so deeply involved in vice and indecency that several men would rape the same woman. In general, women were given no respect in society. They were bought and sold as if they were ordinary goods. People were divided into tribes and sects, each looking for a chance to take revenge on one another. Continuous bloodfeuds existed among them. How meaningful in this connection are the following lines of the late poet Meh- med Akif Ersoy:

"Mankind has surpassed the hyenas in violence, where men without teeth even devour their brothers...". It was such a dark and depressing age when Muhammed (s.a.s.) honored the world with his joyful birth just before daybreak in Makkah al-Mukarramah, on the twelfth night of the month of Rabi'ul-awwal, in 571 A.C..

Even before the age of 40 when he was appointed as the Messenger of Allah and was granted the Canonical Laws of Islam (Shariah) many wonders were performed by Muhammad, the Seal of the Prophets (s.a.s.), the last in the line of Prophets (Khatam al-Nabiyyun, a.s.). As he straightforwardly and perfectly kept to the divine decree of: "Be straight

as you are ordered", he was a living example of faithfulness and truthfulness in each and every phase of his life.

He (s.a.s.) was exempt from all kinds of hypocrisy and lies. While nobody could trust anyone in that time, everybody believed and trusted in him. They were happy to accept him as a judge and were satisfied with his decisions.

Even his enemies who rejected him and denied his message admitted that Muhammad (s.a.s.) was far from lying -and hypocrisy, for he was truthful, just and righteous in all ways. They also appreciated his morality and superior character and therefore called him "Muhammad al-Ameen" (Muhammad the Trustworthy (s.a.s.)).

Thus, with the advent of his time, the Seal of the Prophets (s.a.s.) illumined the darkness of disbelief (al-Kufr) with the divine light of faith (al-Iman) and submission (al-Islam), thereby abrogating all superstition and granting humanity the keys to happiness and prosperity in both worlds with a path of genuine civilization.

Today, even many orientalist who have impartially studied the history of Islam have felt obliged to admit Muhammad's (s.a.s.) superior position, unmatched morals, and humane character. Some have also admitted that Muhammad (s.a.s.) is really the Great Mercy and the Most Eminent Savior for the whole humanity. They have thus been

compelled, through his example, to simply admire him.

Thomas Carlyle, a famous English philosopher, in a work quoted by Muhammad Asad said:

"I admire Muhammad (s.a.s.), for he is far from pretense... There happens not to be a human scale to weigh Muhammad (s.a.s.) either, for he is too great and eminent to be weighed."

Considering the degree to which conscientious, fair-minded, non-Muslims admire, love and show appreciation for our Prophet (s.a.s.), the Master of Men and Jinn; it is essential that we contemplate, as followers of Muhammad (al-Ummah al- Muhammad, s.a.s.), how much more great is our responsibility to love and revere him.

Here we should add that with the coming of Muhammad (s.a.s.), the Seal of the Prophethood, the laws (shariahs) of the former Prophets (a.s.) no longer remained in force. Justice, truth and authority only belongs to Muhammad (s.a.s.). In relation to this, once our Prophet (a.s.) saw Umar (rad- hiyallahu anhum)⁴, one of his closest companions, with pages from the cancelled Torah in his hand and said to him in an almost scolding way:

"O Umar, are you also of those who doubt and are uncertain of the Prophethood that has been granted to me and of the Noble Qur'an that has been revealed

⁴ Later abbreviated as (r.a.).

to me, like the Jews and Christians? I swear to Allah that if Moses (a.s.), to whom the Torah was revealed, were living now he would have no other choice but to follow me",

Accordingly, in spite of superstitious religions and particularly in spite of Christian propaganda, it is well known that neither the Gospel nor the Torah has validity in our time. The authority and sovereignty in our time and up until Doomsday solely belongs to Muhammad Mustafa (s.a.s.).

We Must Know Our Prophet (s.a.s.) Well

To be an honorable, virtuous and good person both in this world and in the Hereafter is only possible by knowing our Prophet Muhammad (s.a.s), the Cause of Mercy to all the Worlds, by understanding him thoroughly and by being a true follower of him. In our time, if a person doesn't know, acknowledge and love our Prophet (a.s.) it is not possible for him/her to be honorable and virtuous.

Our Prophet's name is Muhammad (s.a.s.), his father's name was Abdullah and his mother's name was Aminah. His father died when his mother was 7 months pregnant. He illuminated the whole universe with his happy birth in Mak- kah al-Mukarramah near dawn on Monday the twelfth of Ra- bi'ul awwal, corresponding to the 20th of April 571 A.C. He resembled no other baby at birth. The light of prophethood in him blinded onlooking eyes.

He stayed with his foster mother, Halimah, until he was four years of age. After that he was returned to his family. When he was six, his mother Aminah died. His grandfather Abd al-Muttalib took him under his care. But, two years after his mother's death his grandfather passed away. After this time he stayed with his uncle Abu Talib.

Muhammad's (s.a.s.) childhood, youth, bachelorhood, marriage (i.e. each and every stage of his life), passed with a unique virtue and perfection not seen in any other human being.

He married Khadijah al-Qubrah (r.a.), "Mother of the Muslims", at age of 25. He never worshipped idols. From childhood, he never showed any love for them. In fact, he always hated the idols and he would only worship Allah, the Lord, according to the religion of Abraham (Ibrahim, a.s.). At times he would go up Mount Hirah near Makkah and meditate on the endless grandeur and supreme power of Allah, the Most High. With Allah's guidance he thus immersed himself in the ocean of Divine Love that had been bestowed on him by Allah, the Most Beloved, since time immemorial and repeatedly recalled the Divine Attributes of Allah, the Lord, in flashes of Divine Light burning in his heart.

Again, one day when Muhammad (s.a.s.) was in the cave of Mount Hirah deeply absorbed in contemplation of the spiritual world unique to him, Archangel Gabriel (Jibra'il, a.s.) came to him by the

divine order of Allah, the Lord, to make known to him his duty of Prophethood. Gabriel (Jibra'il, a.s.) said to Muhammad (s.a.s.), the Savior of Mankind and Jinns, the Beloved One of Allah:

- "Iqrah" (Read)

- "What thing shall I read?", asked Mohammed (s.a.s.).

- "Iqrah!", repeated Gabriel (Jibra'il, a.s.).

Muhammad (s.a.s.), again gave the same reply. Thereupon, Gabriel (Jibra'il, a.s.) embraced him and squeezed his holy chest tightly three times. Thus, it can be said that a spiritual operation was performed on Muhammad (s.a.s.), and our Prophet (s.a.s.), the Master of Men and Jinn, as a sign of the great miracle suddenly began to read. Then Gabriel the Trustworthy (Jibra'il al-Ameen (a.s.)) revealed the command for the third time and the Prophet (s.a.s.) recited the first revealed ayahs, the interpretation of which follows:

"Proclaim! (or Read)! In the name of thy Lord and Cherisher, Who created-created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He who taught (the use of) the pen, - Taught man that which he knew not" (96,1-5).

Thus the divine task of prophethood was given to Muhammad (s.a.s.) and the Noble Qur'an was completed in twenty-three years. The Last Prophet (s.a.s.) invited people to Islam for thirteen years in Makkah, where he suffered hardship and persecution.

However, he endured all the oppression and endeavored to spread the message of true existence and unity. Afterwards, he migrated from Makkah to Madinah al-Munawwarah, where for ten more years he did his best to carry out his holy prophetic duties. He instructed people in humaneness and the way of civilization. He illumined their dark hearts with the divine light of Islam. Thus he fulfilled his sacred mission. He died at the age of sixty- three. He entrusted the Noble Qur'an, the Guide for the Salvation of Humanity along with his Holy Traditions (Sunnah al-Saniyyah) to his Ummah.

Peace and Blessings be upon you, o Messenger of Allah (s.a.s.)! It is only Allah, the Most High, Who knows and praises you perfectly. You are the Mercy to the Worlds. You are the Prophet of Men and Jinns. You are the Seal of Prophethood. You are the chosen receiver of the Divine Word of Allah: "Lawlaqah Lawlaq, Lama Khalat'ul Aflaq" (If I had not created you, I would not have created the universe). You are Muhammad Mustafa (s.a.s.).

**ESTEEMED COMPANIONS AND DISCIPLES of
MUHAMMAD (s.a.s.)
(ASHAB AL-QIRAM)**

The Esteemned Companions and Disciples of Muhammad (s.a.s.) (i.e. the Ashab al- Qiram) include all those who, even only once, saw the Prophet (s.a.s.)

with the eye of faith (al-Iman) and conversed with him.

All the Ashab had very high rank, for they observed the Last Prophet (s.a.s.) with their eyes, gathered close around him, strived with their souls and wealth for the spread of faith (al-Iman) and submission (al-Islam). Thus the Ashab al-Qiram won the favor of the Prophet (s.a.s.) and were immersed in spiritual light from head to toe.

The Ashab al-Qiram pioneered the spread of the supreme religion of Islam. No one else could reach the degree of even the most minor of the companions (Ashab), even if he conquered the whole earth himself, gave away for the sake of Allah an earthful of gold, etc. We, the Muslims, are charged with loving, admiring, esteeming and respecting all the Ashab al-Qiram. We are not allowed, by any means, to utter any word against any one of the Ashab al-Qiram, because of some conflicts that might have occurred among them. For they were expounders of Islamic laws (al-Mujtahids) and thus embodied Islamic jurisprudence (al-Ijtihads). Any one who utters a word against any of Ashab al-Qiram severely weakens his faith and his religious practice suffers great damage. Such an individual could by no means, become a perfect believer (al-Mu'min al-Kamil) unless he corrected his belief and his action.

The Companions of the Prophet, for classification purposes, have been divided into two groups:

1-Al-Muhajirin, 2-Al-Ansar.

The Muhajirs are those Muslims of Makkah who migrated from Makkah to Madinah only for the sake of Allah the Most Great, leaving behind all their goods and property.

As for the Ansar, they are those Muslims who were native inhabitants of Madinah. They provided all types of assistance with all their might and means for the pleasure of Allah, the Lord, to their Muslim brethren from Makkah.

Thus, both parties, the Makkan Muslims on the one hand and the Madinian Muslims on the other, definitely acquired very great merit and rank in the sight of Allah, the Most Great, for their good deeds done during and after the migration from Makkah to Madinah (i.e. the Holy Hijrah).

The most prominent ones of humankind, after the Prophets (a.s.), are certainly the companions of the Last Prophet (s.a.s.) (Ashab al-Qiram). Of the companions of the Holy Prophet, the four most eminent are Abu Bakr (r.a.), Omar (r.a.), Uthman (r.a.) and Ali (r.a.).

BELIEF in the DAY of JUDGMENT (AL-YAWM AL-AKHIR)

The fifth essential condition of faith (al-Iman) is to believe in the Day of Judgment (i.e. the Last Day).

In other words, it is to believe in the blowing of the trumpet, in the raising of the dead from their graves, in the handing to everyone of his/her Book of Deeds, in the assembling on the plain of the-Final Judgment, in the questioning and in the weighing on the scale (balance) of the deeds done in the previous life in the world, in the intercession (al-Shafa'ah), in the bridge (al-Sirat), in the fountain (al-Kawthar), in paradise (al-Jannah), in hell (al-Jahannam), and in other issues regarding life in the Hereafter.

The Hereafter (al-Akhirah) is the endless life after this temporary worldly life. Allah the Most Great has created this world and the whole creation for a limited period of time. With the first blowing of the trumpet by Raphael (Israfil, a.s.), Doomsday will suddenly begin, the whole of living creation will die, and our world along with the whole universe will be shattered. With the second blowing of the trumpet, the whole of creation will be brought back to life by Allah, the Almighty, and will be assembled on the vast plain of the Final Judgement. There, the whole of creation will be questioned individually about his/her worldly deeds in minute detail before Allah the Most High. At that time, the just shall receive their due rights from the unjust. At the end of the Final

Judgement the good shall be stationed in Paradise and the evil in Hell. Some of the inhabitants of Heaven shall experience the Glorious Vision of Allah the most Great. One who disbelieves in the Hereafter is considered to disbelieve in Allah the Unique One and in His Prophet (s.a.s.).

THE APPOINTED HOUR of DEATH (AL-AJAL)

Al-Ajal is the end of one's life span as determined by divine decree. Al-Ajal arrives neither earlier nor later than the appointed time. All deaths are of al-Ajal, no matter what the apparent reason.

BELIEF in AL-QADAR and AL-QADHAH

The sixth condition of true faith is to believe in divine providence (al-Qadar).

It is necessary, first of all, to explain the nature of the free will of a man (al-Iradah al-Juz'iyah), for without this initial explanation it is sometimes hard to understand the issues of al-Qadar and al-Qadhah.

AL-IRADAH AL-JUZ'IYYAH

Al-Iradah al-Juz'iyah is the limited will of authority and wish given to a human being by Allah, the Most Great. However, this limited will power is of great significance. For, if one uses his free will for a good deed, Allah, the Most High, creates that worthwhile action. On the other hand, if one makes use of his will power for a bad deed, Allah, the Most High, brings into existence that evil action. For this

reason, one enters either heaven or hell according to his or her own free will. Yes, the Creator is solely Allah, the Most High. If Al-

lah wishes not and if He creates not, nothing comes into existence and nothing occurs. A human being is only the one who wishes and works, while Allah the Most Great is the One Who Creates.

Al-Iradah al-Juz'iyah bears a resemblance to the steering wheel of an automobile, in that an automobile goes in whichever direction the steering wheel is turned. That is why, one who rebels against the divine orders of Allah the Most Great is by no means in a position to escape liability for the sin by saying "What could I do when Allah had so wished and created...". Yes, Allah had so wished, but He also had wished for His slave to obediently use his free will and effort. As a matter of fact, if such a free will didn't exist (i.e. a will of preference), then Allah, the Most High, would not have need to give to His slaves the occasion of a final examination, for He would then have forced His slaves to commit either good or evil deeds without their free will. To the contrary, Allah, the Most Great, is far from ever forcing His slaves to commit a sin without the involvement of their free will and then punishing them for it.

Some say: "The souls of some prostrated before Allah the Most High, in pre-existence while those of others did not. It is those whose souls had not prostrated at that time who die as unbelievers

(qafirs)." Never by any means can this be true. This baseless allegation in fact shakes the foundation of faith (al-Iman). In pre-existence there was no opportunity for objection. That was a time when each and every soul willingly prostrated to their creator, when Allah the Lord summoned the souls to test their faith with the divine question: "Alastu bi Rabbikum?" (Am I not your Lord?), to which all the souls unanimously replied: "Bala!" (Yes, O Lord! You are our Lord!) thus declaring their allegiance.

Beyond this, some other mistaken thinkers say: "Whatever you do, Allah gives divine guidance (al-Hidayah) to whomever He wishes and he gives corruption (al-Dalalah) to whomever he wishes". This claim is wrong and unjustified as well. Most misinterpret and incorrectly explain the ayah regarding this matter. My teacher and Master (Ustadh), Suleyman Hilmi Tunahan Efendi (May Allah be pleased with him) has interpreted and explained the ayah related to this issue as follows: "Allah the Most High bestows divine guidance (al-Hidayah) to those who ask for al-Hidayah and He gives corruption (al-Dalalah) to those who demand al-Dalalah."

Suleyman Hilmi Tunahan Efendi has also said: "There is no such divine decree as "Ahmad is for heaven (al-Jannah) and Mahmud is for hell (al-Jahannam) prescribed in pre-existence. Actually, the clothing (i.e. the garment of al-Iman, the gown of obedience, the garment of light, etc.) was sewn in pre-

existence and then it was declared that those who would be dressed in gowns of piety would be rewarded with paradise (al-Jannah) while, on the other hand, those who would be dressed in gowns of impiety (i.e. the gown of disbelief, the garment of rebellion, the gown of corruption, etc.) would be rewarded with hell (al-Jahannam). Thus, a slave of Allah the Most Great is totally free to choose whichever gown he wishes to be attired in through his free will (al-Ira- dah al-Juz'iyah). Accordingly, a human being goes wherever he chooses, either heaven or hell as reflected in the gown that he has put on by virtue of his own free will."

Since a slave of Allah is responsible for all of his deeds, what is necessary for him is that he not rebel against the divine orders of Allah the Lord, but instead to obey them, to show consent to His divine decrees and to be pleased with whatever happens to him. Also it is an important responsibility of ours, the poor slaves of Allah the Most Great, to pray to Allah the Lord to protect us from all sorts of calamities and troubles and to live our lives in health and prosperity. Muhammad the Last Prophet (s.a.s.) said in a hadith (tradi- tion): "Giving alms (al-Sadaqah) drives away calamities and prolongs one's life."

DIVINE PROVIDENCE (AL-QADAR)

Al-Qadar is the divine declaration that all events, either good or bad, which have occurred from before

the existence of time up to eternity are predestined and a result of Allah's own knowledge.

DIVINE ENACTMENT (AL-QADHAH)

Al-Qadhah is the taking place of all the incidents that were planned by Allah, the All-Knowing, in pre-existence at their due times and in total accordance, with the divine providence and knowledge of Allah, the Most Great.

DIVINE SUSTENANCE (AL-RIZQ)

Al-Rizq are those necessities of life that Allah the Sustainer provides to the whole creation so that they are able to sustain themselves. Nevertheless, one chooses by one's own free will to earn one's rizq by either permissible or prohibited means. Thus, the manner in which Allah the Most Great provides our needs is in accordance with our own choice. Therefore, if one chooses to receive one's rizq through prohibited means one is totally responsible for thus having misused one's free will.

It is necessary for us not to be attached to the provisions themselves, but rather to their Provider.

The One who sustains every living being is Allah, the Sustainer of the entire creation. One is to believe in Allah, the Supreme Being, and ask for whatever one is in need of only from Allah, the Most Great, for His treasury is vast and limitless. When one submits to Allah with true faith, one will not suffer any difficulties. However, if one forgets Allah and

attaches importance to the provisions themselves, one will certainly be faced with a multitude of misfortunes and will not escape total disappointment.

TRUST (AL-TAWAKKUL)

Trust (al-Tawakkul) is to expect from Allah, the Trusted One, the result of an action after having fulfilled all the requirements, both material and spiritual, for achieving one's aim. In case one fails to obtain one's objective, one should not complain about it. Instead, one should resign oneself to such a fate by saying: 'Perhaps this will be better for me'. For Allah, the Most High, decrees in the Noble Qur'an: "Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But God knoweth, and ye know not" (2, 216).

POEM

We will never be destined only to a sad sinking fate, there will be beauty in our destiny too, since Allah, the Creator, makes reasons and he will never close the doorway to bliss. I pray to Allah, the Most High, not for my sustenance, may Allah forbid. Allah, the Lord, is the Sustainer of all the heavens and He never creates a being without creating his sustenance with him.

by Ibrahim Hakki of Erzurum, Turkey

REQUIREMENTS for the PRESERVATION of FAITH (AL-IMAN)

The most essential thing in the world for a human being is faith (al-Iman). Everyone must have faith and preserve it until the Hereafter. For this reason, every Muslim should pay attention to the following points:

1. To believe in the unseen, which is the collection of those things that cannot be perceived through the five senses, like Allah, the Most Great, angels, paradise, hell, jinn, etc.

2. To have faith that the permissible deeds are indeed permissible. In other words, one must not forbid things that are in truth permissible.

3. To believe that those deeds prohibited are indeed prohibited. That is, one must not declare forbidden things as permissible. For instance, a Muslim is not to say that alcoholic drinks including beer, interest or other prohibited things are permissible.

4. To fear Allah the Compelling One.

5. To be respectful towards the sacred values of Islam, abstaining from treating them lightly.

6. Not to lose hope of the Divine Mercy of Allah the Most Merciful.

7. To recognize the Muslims as Muslims and the disbelievers as disbelievers. For instance, if anyone calls a person a Muslim who actually blasphemes

against Islam either by tongue or in writing or by action, such a person falls out of the religion of Islam.

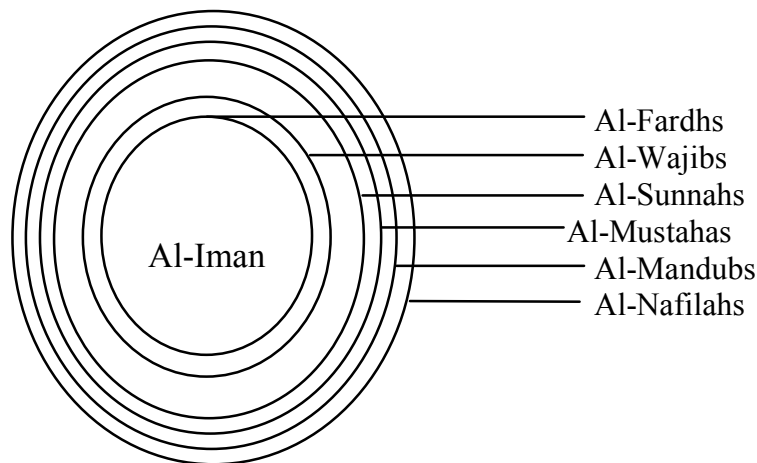
In addition, if anyone labels as a disbeliever a Muslim who truly serves the religion of Islam and who endeavors to spread Islam, this person too, falls out of the fold of Islam.

8. Not to identify a dwelling place for Allah the Omnipresent. For instance, one who states that Allah the Lord is located in the heavens drops out of the circle of Islam.

9. To have doubtless faith in the Noble Qur'an. For example, if one states that the Glorious Qur'an is either incomplete or too long, or that archangel Gabriel the Trustworthy (Jibra'il al-Amin (a.s.)) made a mistake, such a one also goes outside the religion of Islam.

THE PROTECTIVE FORTRESSES of FAITH (AL-IMAN)

Faith (al-iman) is that light (al-Nur) in the heart of a believer (al-Mu'min) that is lit by Allah. The protective fortresses surrounding it are the obligatory devotions (al-Fardhs), the required devotions (al-Wajibs), the devotions in accordance with the traditions of Muhammad (s.a.s.) (al-Sun-nahs), the praiseworthy devotions (al-Mustahabs), the creditable devotions (al-Mandubs) and the optional devotions (al-Nafilahs) as illustrated below:



True Faith is protected by having been surrounded by devotions (al-lbadah) as shown above. Those who demolish the fortresses that protect faith, namely those who abandon the obligatory devotions (al-Fardh), required devotions (al- Wajib), and Sunnah devotions cannot easily keep their faith.

The explanation of obligatory (al-Fardh), required (al-Wa- jib), sunnah (al-Sunnah), praiseworthy (al-Mustahab), creditable (al-Mandub), and optional devotions (al-Nafilah) will be more fully pursued in the coming pages.

THOSE MATTERS MUSLIMS SHOULD CAREFULLY AVOID

1. Corrupt beliefs that do not conform to Ahl al-Sunnah belief,

2. Neglecting or leaving actions (al-A'mals),
3. Departing from honesty in one's intentions (al-Niyyah) and actions,
4. Persisting in sin,
5. Abandoning thankfulness for the blessings of Islam (al-Nimah al-Islam),
6. Not being afraid of a faithless death,
7. Oppressing others,
8. Not responding to al-Adhan, when called according to Sunnah,
9. Rebelling against one's parents in situations which are not against Islam,
10. Making too many oaths,
11. Taking ritual prayers (al-Salah) lightly, neglecting the proper performance of salah,
12. Drinking intoxicating beverages,
13. Persecuting Muslims,
14. Claiming to be in the state of sainthood although not a saint (al-Wali),
15. Forgetting one's sins,
16. Conceitedness, boasting of oneself, seeing oneself as a very learned scholar,
17. Backbiting and gossiping,
18. Being envious of one's believing brothers/sisters, to be jealous,
19. Disobeying one's leader,
20. To conclude in advance, without any direct experience with a person, that he is good or bad,
21. Telling lies,

22. Avoiding learning the teachings of Islam,
23. Men trying to resemble women and vice versa,
24. Nourishing love for the enemies of Islam,
25. Showing enmity towards the true scholars of Islam.

SOURCES of the SHARIAH (ADILLAT AL-SHARIAH)

The sources of the Shariah are those sources from which the laws of the Shariah have been drawn and upon which they have been based. These are four and they are as follows:

1. The Book (Al-Kitab): The Noble Qur'an,
2. The Holy Traditions (Al-Sunnah): These include the words, sayings and personal deeds of Muhammad (s.a.s.) and in addition the deeds of others for which he gave his direct approval or indirect approval by remaining silent when observing the acts,
3. Consensus of the Muslim Community (Al-Ijmah al-Ummah): That condition when the community of Muhammad (s.a.s.) as a whole accepts the decisions of the expounders of Islamic law,
4. Jurisprudence based on analogy (Al-Qiyas al-Fuqaha): Consists of arriving at an established decision based on certain evidence by comparing it with other evidence similar to it with the same cause, reason and wisdom, and based on the Book, the Holy Traditions and the Consensus of the Muslim community.

Al-Ijtihad: To exert the utmost effort in deriving a particular law of Shariah from the general evidences of Qur'an and Hadith.

Al-Mujtahid: A highly accomplished scholar of Islam, able to issue a legal decision of Shariah from the ayahs of the Noble Qur'an and the hadiths (holy traditions of Muhammad (s.a.s.)) and capable of performing analogy (al-Qiyas). Becoming a Mujtahid occurs after one has become thoroughly qualified in the whole of Islamic sciences and also gifted with knowledge given by the Divine Grace of Allah the Most Great (al-Ilm al-Ladun).

METHODS of SCIENCE and CHANNELS of INFORMATION

These are three and are as follows:

1. Hawass al-Salimah: The five senses, viz. seeing, hearing, tasting, touching and smelling.
2. Al-Habar al-Sadiq: Trustworthy news is of two kinds:
 - a) reports communicated by the Prophets (a.s.),
 - b) tidings communicated by those people unlikely to tell lies,
3. Al-Aql: Intelligence.

SCHOOLS of ISLAM (AL-MADHHAB)

Al-Madhhab: A school of Islam (al-madhhab) is the combined collection of issues and rules/laws that

one of the great jurists of religion (Mujtahids al-Din) derived from the sources of Shariah (al-Adillat al-Shariah). **Madhhab has two branches:**

1. al-Madhhab of belief,
2. al-Madhhab of action.

The right and true madhhab of belief is “al-Madhhab of the people of the Sunnah and Community” (al-Madhhab of al-Ahl al-Sunnah wa’l-Jamaah), which is thoroughly based upon the belief (al-l’tiqad) and action (al-A’mal) of Muhammad (s.a.s.) and his holy companions (Ashab al-Qiraam).

The Leaders (Imams) in the Belief of al-Madhhab al- Ahl al-Sunnah wa’l-Jamaah

1. Imam abu Mansur al-Maturidi,
2. Imam abu'l Hasan al-Ash'ari.

The imam-in-belief of the Muslim Turks as a whole is Imam abu Mansur al-Maturidi (May Allah be pleased with him).

Imam abu Mansur Muhammad al-Maturidi was born in 280 A.H. (894 A.C.) in the village of Maturid of the city of Samarkand in Turkestan. He passed away in Samarkand in 333 A.H. (945 A.C.).

Imam abu'l Hasan al-Ash'ari was born in the city of Basra, Iraq in 260 A.H. (873 A.C.) and died in Baghdad in 324 A.H. (936 A.C.).

THE RIGHTEOUS MADHHABS in ACTION

The schools (madhhabs) of al-Ahl al-Sunnah wa'l-Ja- maah in action (al-A'mal) are four:

1. Al-Madhab al-Hanafi: The founder of this school of Islam is Imam A'zam abu Hanifah (may Allah be pleased with him). His name is Nu'man and his father's Thabit.-He was born in Kufa in 80 A.H. (699 A.C.) and died in Baghdad in 150 A.H. (767 A.C.)

2. Al-Madhab al-Maliki: The founder of this school of Islam is Imam Malik'ibn al-Anas, who was born in Madinah al-Munawwarah in 93 A.H. (711 A.C.) and died in the same city in 179 A.H. (795 A.C.)

3. Al-Madhab al-Shafii: The founder of this school of Islam is Imam Muhammad'ibn al Idris al-Shafii. He was born in Ghadh'dhah in 150 A.H. (767 A.C.) and died in Egypt in 204 A.H. (819 A.C.).

4. Al-Madhab al-Hanbali: Its founder is Imam Ah- mad'ubn al-Hanbal, who was born in Baghdad in 164 A.H. (780 A.C.) and again passed away there in 240 A.H. (855 A.C.).

The madh'habs of these learned imams, which are righteous schools (al-Madhhab al-Haqq) in al-A'mal (action) are based upon the Book, viz. the Noble Qur'an (al-Kitab), the traditions of Muhammad (s.a.s.) (al-Sunnah), al-Ijmah al- Ummah and al-Qiyas al-Fuqahah.⁵

⁵ While Muhammad, the Last Prophet (s.a.s.) was alive, the Muslims would ask him questions touching on all kinds of problems. After his death, they would ask these from the prominent holy companions of Muhammad (s.a.s.) (Ashab al-Qiraam). These eminent persons, who are known as the heads of the schools of Islam (al-Imams al-madh- habs) had learned about religious

ESSENTIAL ARTICLES of ISLAM (Arkan-nl-Islam)

Islam Submission is to accept the messages communicated by the Prophet of Allah, Muhammad (s.a.s.) by decln- ration and to confirm it in the heart, thus showing obedience to Allah, the Most High.

The essential articles of Islam are five-that is Islam is based upon five pillars:

1. To pronounce the formula of testimony (al-Kalimah al- Shahadah),
2. To perform prayer (Salat),
3. To give alms (Zakat),
4. To make pilgrimage (Hajj),
5. To fast during the month of Ramadan (sawm).

One who fulfills the conditions of Islam is called a Mu'min or Muslim. Whoever denies any one requirement removes himself from Islam.

AL-KALIMAH AL-SHAHADAH

Al-Kalimah al-Shahadah, which is the first essential of Islam, reads as follows:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

affairs from the holy companions (Ashab al-Qiraam) and collected their teachings. With regard to such issues that were not mentioned in the ayahs of the Qur'an, hadiths or the sayings of the holy companions they issued their personal opinions, viz. ijtihads. Thus, the schools of Islam (al-Madhhab) came into existence.

"Ash'hadu an la ilaha illallah, wa ash'hadu anna Muham- mad'an abduhu wa Rasuluh".

Meaning: I bear witness that there is no god but Allah and I bear witness that Muhammad (s.a.s.) is the servant and messenger of Allah.

AL-AFAL AL-MUKALLAFIN

In the religion of Islam are found some commands and prohibitions for Muslim men and women who have reached the age of puberty and who are of sound mind. The orders and prohibitions of Islam are called proposals (al-Taklif) and the Muslims who are the addressees thereof are called the responsible ones (al-mukallafs). Those deeds that al-Mukal- lafs are to fulfill or those other deeds that al-Mukallafs are prohibited from are known as the deeds of the responsible ones (al-Afal al-Mukallafin).

AL-AF'AL AL-MUKALLAFIN

They are eight in number:

1. Al-Fardh: These are those commands that have been determined with solid documentary proof and clear evidence. They are of two kinds:

a) Fardh al-Ayn: Those obligatory acts of Islam that every Muslim is regarded to have fulfilled on condition that he/she performs such acts personally. For instance, the five prayers, fasting, etc.

b) Fardh al-Kifayah: Those obligatory acts that are lifted from the entire community of Islam provided that they are done by some Muslims, such as

the funeral prayer, and the receiving of salutation (al-Salaam), that is as-Salamu alaik- um (wa Rahmatullahu wa Barakatuh). If no Muslim member of an Islamic society fulfils such fardhs, then the whole society is liable.

2. Al-Wajib: Those orders that are determined by such evidence not as exact as for the fardhs. For instance, witr prayer (Salah al-Witr) and holy day prayers (Salah al-Eid).

3. Al-Sunnah: The words and deeds of Muhammad (s.a.s.) as well as those deeds of others that he (s.a.s.) had approved of. Traditions (al-Sunnah) are of two groups:

a) Sunnah al-Muakkadah: Those sunnahs that Muhammad (s.a.s.) would always perform and hardly ever missed. For instance the sunnah acts of Morning Prayer (Salah al-Fajr) and first sunnah acts of the Noon Prayer (Salah al-Zuhr).

b) Sunnah al-Ghayr'muakkadah: Those sunnahs Muhammad (s.a.s.) occasionally performed, such as the first sunnah acts of the Afternoon Prayer (Salah al- Asr) and Night Prayer (Salah al-Ish'ah).

4. Al-Mustahab: Those deeds that Muhammad (s.a.s.) sometimes did, such as giving alms (Sadaqah) and supero- ragatory (Nafilah) fasting.

5. Al-Mubah: Those deeds, the fulfilment or non-fulfilment of which causes no sin, such as sitting, standing, eating, drinking, etc.

6. Ai-Maqrub: Those deeds the fulfilment whereof is not approved of and which lessen the divine reward (sawab) of pious deeds, such as looking around while being in ritual prayer.

7. Al-Mufsid: Those things that cancel or annul any worship (Ibadah) that one has already begun such as the flow of blood or pus out of one's body while having ritual ablution (al-Wudhu), laughing while being in a salah, taking any foodlike substance or drink while fasting, etc.

8. Al-Haram: Those actions that are prohibited by definite evidence, such as intoxicating drinks, rebelling against one's parents, etc.

PRAYER (AL-SALAH)

The second requirement of Islam is al-Salah. After having true faith in Allah the Most High and His Messenger Muhammad (s.a.s.), the most important pillar of Islam is prayer (Sa- lah). Salah is the sign of faith (al-lman). There are forms of prayer in all the divine religions.

The obligatory acts (Fardhs) of al-Salah are twelve. Those fardhs outside of al-Salah are called the conditions and those inside of al-Salah are the pillars (al-Rukns).

CONDITIONS of SALAH

1. Cleansing oneself and clothes from impurity (al-Ha- dath),

2. Cleansing oneself from uncleanness (al-Najasah),
3. Covering of the private parts of one's body (Satr al- Awrah),
4. Facing in the direction of qiblah (Istiqbal al-Qiblah),
5. Time(al-Waqt),
6. Intention (al-Niyyah).

ACTS of SALAH

1. Opening takbir (al-Taqbir al-lftitah),
2. Standing (al-Qiyam),
3. Recitation (al-Qira'ah),
4. Bowing (al-Ruku)
5. Prostration (al-Sajdah),
6. Final sitting (al-Qaadah al-Akhirah),

GETTING CLEANSED from IMPURITY (AL-HADATH)

Cleanliness from impurity is the first stipulation of al-sa- lah.

Impurity (al-Hadath) is of two kinds:

a) Minor impurity: not having ritual ablution for salah,

b) Major impurity: It is to have had semen come out or for women to be in a state recently following the birth of a baby or for them to be in a state of menstruation.

Either a man or woman who will perform salah must take ablution (al-Wudhu) unless he/she already

has it. One is to take a major ablution (i.e. aritnal bath al-Ghusl) when in a state of major impurity, that is one has to bathe the entire body.

It is also compulsory for women to take major ablution, bath (al-Ghusl) at the end of their discharges following childbirth and menstruation.

ABLUTION (AL-WUDHU)

Al-Wudhu is a form of religious cleanliness which consists of rinsing and rubbing certain parts of one's body in accordance with religious rules. Many devotional acts cannot be performed without al-wudhu. For instance, one who does not have al-wudhu is neither permitted to perform salah nor to walk around the Holy Kaaba nor to touch the Noble Qur'an. One who performs a prayer, though he knows that he does not have al-wudhu goes out of the religion of Islam.

THE OBLIGATORY ACTS of ABLUTION (AL-WUDHU)

The obligatory acts of al-Wudhu are four:

1. To wash the face,
2. To wash the arms up to and including the elbows,
3. To rub with the wet palms of the hands one-fourth of one's head,
4. To wash the feet up to and including the ankles.

THE SUNNAH ACTS of ABLUTION (AL-WUDHU)

1. To make intention (al-Niyyah),
2. To start al-Wudhu with Audhu and Bismillah,
3. To first wash both the hands up to the wrists,
4. To make use of the sunnah tooth brush (al-miswaq),
5. To rinse all successive parts of one's body before the former parts get dry,
6. To take in water into the mouth and nostrils, three times,
7. To rub one's ears with wet fingers,
8. To rub with the wet fingers of one hand the inside of the fingers of the other,
9. To wash each part of the body (required to be rinsed) three times,
10. To rub with wet hand the whole of one's head,
11. To rinse the necessary parts of one's body in the order that they are due,
12. To begin to wash the hands and the feet from the ends of the fingers/toes.

Though there are many prayers (Duas) to be recited during the process of taking al-Wudhu, it is better to say al-Bas- mala and al-Shahadah at the start of the rinsing/rubbing of each due part of one's body.

THE MAKRUHS of AL-WUDHU

1. To blow one's nose with the right hand,
2. To rinse/rub a required part of one's body more than or less than three times,

3. To splash water on one's face,
4. To make al-Wudhu with water warmed in the sun,
5. To use too little or to be wasteful in the use of water for ablution,
6. To speak during the taking of ablution,
7. To neglect the sunnah acts of ablution.

THOSE THINGS THAT ANNUL AL-WUDHU

1. Impurities that come out from one's body, such as urine, blood, semen, feces and other such impurities.
2. Flowing out of one's body of blood, pus, etc.
3. To vomit a mouthful,
4. To lose one's mind,
5. To become drunk,
6. To faint,
7. To pass gas from the rectum
8. To fall asleep in a lying position or while crossing the legs or while leaning against something. (Whereas, if one falls asleep when he has wholly placed the buttocks in a sitting position the ablution of such an individual is not voided).
9. While in ritual prayer, to laugh to a degree that somebody else could hear,
10. Bleeding from between the teeth to an extent equal to or greater than the saliva. If less than the saliva this does not break the ablution. Shaving and cutting the nails do not void the ablution.

HOW TO TAKE WUDHU

1. One faces the Qiblah, if possible, sits on an elevated place (so that used water may easily flow away), recites Audhu and Bismillah.

2. One washes both hands up to the wrists and combs with the wet fingers of one hand those of the other and vice versa. Also one rotates one's ring (if any) back and forth so that water reaches underneath, (see Photo:1);

3. One says Bismillah and takes water into the mouth (see Photo: 2). If one has miswak one brushes the teeth with it, otherwise one rubs the teeth with the thumb and forefinger (See Photo: 3).

4. One draws water into the nostrils with Bismillah (see Photo: 4). If not fasting, one sniffs water up to the soft part of the nose and then blows it out with the left hand. This is performed three times.

5. Makes niyyah (intention) for ablution silently, pronounces Bismillah and washes the face with both hands from forehead to the bottom of the chin, to the sides up to the soft beginning of the ears. Under the eye-brows down to the skin is also wetted. This is done three times. In each wash the face is well-rubbed (see Photo: 5).

6. The right arm is washed with rubbing up to and including the elbows (see Photo: 6). This is done three times, and repeated for the left arm (see Photo: 7).

7. One wipes over with the right hand one-fourth of the head with Bismillah (see Photo: 8). Next, one

wipes with the wet forefingers of both hands the inside of the ears and with wet thumbs, behind the ears (see Photo: 9). Then one wipes with the remaining fingers, that is those other than the thumbs and forefingers the back of the neck (see Photo: 10).

It is a Sunnah act to wipe the entire head which is performed as follows:

'After both hands are wetted, the last three fingers are joined, the thumb and the forefinger being apart. The inside of these three fingers are put on the front edge of the hair just over the forehead. In the process of doing this neither the thumb nor the forefinger nor the palm of the hand touches the head. Then, the top of the head is wiped back with the three joined fingers. Next, both sides of the head are wiped from back to front with the palms. After that, the insides of the ears are rubbed with the forefingers.

Next, the back of the ears is wiped over from bottom to top with the thumbs. Then, the back of the neck is wiped with the outer parts of those fingers other than the thumb and forefinger. The throat is not wiped.

8. One starts washing (using the left hand) the right foot from the toes with Bismillah (see Photo: 11). The skin area in between the toes is combed with the little finger of the left hand. This act of combing is started from the little toe of the right foot and from the big toe of the left foot. The combing of the area between the toes with the little finger of the left hand

is done upwards. The washing of the left foot is the same as that for the right foot beginning with the Bismillah (see Photo: 12).

At the end of the ablution, one drinks some of the remaining ablution water standing, facing the Qiblah. It is praiseworthy to recite Surah al-Qadr (the Surah of Power) for one, two or three times.

SURAH AL-QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ * وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ * لَيْلَةُ
الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ * تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ
رَبِّهِمْ مِنْ كُلِّ أَمْرٍ * سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ *

'Inna anzalnaahu fi Layla't-ul Qadr. Wa maa adraka maa Layla't-ul Qadr. Layla't-ul Qadri khayrun'min alfi shahr. Ta- nazzalul malaa'ikatu warruhu fi haa bi-idhni-Rabbihim- min'kulli amr (in) Salaamun hiya hatta matla'il Fajr'.

Interpretation:

Al-Qadr, or The Night of Power (or Honour)

In the name of God, Most Gracious, Most Merciful.

We have indeed revealed this (Message) in the Night of Power:

And what will explain to thee what the Night of Power is?

The Night of Power is better than a thousand months,

Therein come down the angels and the Spirit by God's permission,

On every errand: Peace!...This until the rise of morn!

RITUAL BATH (GHUSL)

Ritual bath (ghusl) is the bathing of the whole body including the washing of the inside of both the mouth and the nose in order to become purified from the state of major impurity (caused by having had emission of sperm by sexual excitement even without having had sexual intercourse, that is by nocturnal emission (ihtilam), and also either by menstruation or by after-birth bleeding (nifas)).

THE OBLIGATORY ACTS (FARDHS) of GHUSL

The obligatory acts of the ritual bath (ghusl) are three:

1. Washing the interior of the mouth,
2. Washing the inside of the nose,
3. Washing the entire body.

THE SUNNAH ACTS of GHUSL

1. To make niyyah (intention),
2. To say Bismillah, that is

'Bismillahir Rahmanir'Rahim' (In the name of Allah, Most Gracious, Most Merciful),

3. First washing the grivate parts even if there is no dirty matter there,

4. Pouring water three times over the head first, then over the right shoulder, next the left shoulder and then the whole body, while doing which the body is rubbed well each time,

5. Covering the private parts.

HOW TO TAKE GHUSL

The taking of Ghusl in accordance with Sunnah is performed as follows:

1. First, the intention (Niyyah) to make ghusl is done (for the removal of the state of major impurity). Then, one washes tfce front and rear of the genital area, even though it may be clean.

2. Next say Bismillah and take a complete wudhu as for prayer (minor ritual ablution for salah); but if water can collect in a pool at the feet, then the feet are washed at the end of the major ritual ablution.

3. Plenty of water is taken into the mouth and nostrils, so that the obligatory washing of the interiors of the mouth and the nose is fulfilled.

4. Water is poured three times over the head first, with the head being rubbed each time. During this period water must reach the base of the beard, moustache and hair.

5. Water is poured three times over the right shoulder and the body is rubbed each time.

6. Then, water is poured three times over the left shoulder and the body is rubbed each time. The whole body is rubbed in such manner that there remains no dry spot including the navel.

GHUSL and CROWNED TEETH

We have heard some people say that those who have crowned and/or filled teeth cannot remove their major legal impurity, since their ghusl can not be performed correctly.

According to the Hanafi school, it is obligatory to wash the mouth and the nostrils, for they are regarded as external parts of the body. Whereas, it is a Sunnah act to wash the mouth and the nostrils by the Shafii school (al-Madhab al- Shafii).

If one has a/some crowned and/or filled tooth/teeth the obligatory ritual bath (ghusl) is regarded as having been fulfilled with the washing of their outer surfaces. Yet, it is compulsory to take out the tooth/teeth if they are removable.

This resembles the permissibility of wiping (masah) over any bandage or wound. As one need not remove the bandage over a wound and wash the part under the bandage; the decision is the same for a crowned or filled tooth.

Likewise, though it is obligatory to wash the face in taking the ablution for salah, it is sufficient enough for one with a thick beard to merely wash over his beard, that is such a one need not wash the roots of his beard. Similarly, one does not have to remove a

crowned/filled tooth/teeth and wash beneath. It goes without saying that teeth are a necessity.

THE MATTER of TOOTH-FILLING

It is permissible to have a decayed or broken tooth crowned or filled. However, it is not permissible to have it done just for the sake of appearance, without any necessity.

According to Imam Muhammad, one of the jurists of the the Hanafi school, it is permissible to have shaking, loose teeth attached with gold wires or to have affixed a gold tooth in place of one extracted. On the other hand, in the interpretation of Imam Azam Abu Hanifah it is not permissible to have any tooth crowned with gold, but permissible with silver. Imam Abu Yusuf, according to one transmission, has expressed a view the same as that of Imam Muhammad. In this respect, one may act on the opinion of Imam Muhammad in the crowning of any tooth with gold. As a matter of fact, scholars of Islam have issued legal decisions (fatwas) on the basis of the interpretations of the two scholars (al- Imamayn, i.e. Imam Abu Yusuf and Imam Muhammad).

In addition, Ottoman scholars issued fatwas; Shaikh-ul- Islam Uryanizadah for tooth-filling and Shaikh-ul-Islam Musa Kazim Effendi for affixing a gold tooth.

In Islam it is absolutely out of the question, simply for the sake of convenience, to be able to state that an action is permissible though it is impermissible

by the Canonical Laws of Islam (Shariah). Likewise, one cannot cause difficulty by claiming that any permissible deed is impermissible.

RITUAL ABLUTION WITH CLEAN SOIL (TAYAMMUM)

Ritual ablution with clean soil or sand (tayammum) is the patting of the palms on soil, sand or a similar substance twice and then wiping therewith first the face and next, after the second patting, the hands up to the elbows after having made the intention (niyyah) to replace either minor ritual ablution (wudhu) for salah or the major ritual ablution (ghusl) with tayammum.

OBLIGATORY ACTS of TAYAMMUM

The obligatory acts (fardh) of tayammum are two:

1. Intention (niyyah),
2. Two pattings of the palms on soil or a similar substance and wiping over the specified body parts (masah).

HOW TO PERFORM TAYAMMUM

One makes Tayammum if one

- fails to find water,
- is sick and may get worse if exposed to water,
- suffers exposure to such cold weather that it is likely to cause serious illness,

- is in fear of enemies, either human or animal,
- is any other similar dangerous situation

In doing Tayammum one first utters the Audhu-Bismillah, then one pats the palms once the on the soil or sand or a similar substance and rubs the palms thereon back and forth and then wipes the face. The second time, one pats the palms on the soil, again rubbing them back and forth and then first wipes the right arm up to the elbow and then the left arm in the same way.

In making tayammum one is also to move around a ring (if any) thus wiping the place beneath the ring and comb also to comb between the fingers with the fingers of the other hand.

WIPING OVER LEATHER SOCKS (MASAH OVER MASTS)

It is legally permissible for both men and women to wipe over leather socks for which there are the following necessary conditions:

1. The leather socks are to be put on after having made ablution (wudhu).
2. The leather socks must cover the feet including the ankles and heels, and they must be able to outlast a twelve- mile walk,
3. Both of the leather socks are to be free from an opening or hole equal in size to the three smallest toes.
4. The leather socks must be sufficiently thick to be able to stand in an erect position when they are not

worn and no water should be able to penetrate them easily.

5. The length of the front part of the leather socks is to be no shorter than the width of three fingers. Thus, one whose one foot has been amputated up to but excluding the heel is not permitted to wipe over the other.

THE AMOUNT of WIPING (MASAH)

The obligatory act of wiping over leather socks (masah) is to wipe once over the outside of the frontal part of each foot only, and only for the length of the three smallest fingers. However, it is a sunnah act to wipe upwards over the leather socks from the ends of the toes to the end of the leather socks with wet fingers spread wide.

THINGS THAT VOID MASAH

1. Removal of a leather sock from a foot,
2. Penetration of water inside the leather socks to the greater part of either one of the feet.
3. Expiry of the duration of masah: If not travelling, the duration of masah is 24 hours, from the time of putting on the leather socks, and 72 hours for a traveller.

Also, anything that nullifies minor ritual ablution (wudhu) also voids wiping (masah). Therefore, even if the duration period of masah has not expired, one renews masah when one must renew his nullified minor ablution.

MASAH OVER A BANDAGE

If any limb of a Muslim has been bandaged because of a dislocation, break or bruise, and it shall be harmful to health to wash the injured limb(s) in ablution, then wiping is done over the greater portion of the bandage. If wiping over the affected limb is likely to cause any harm, one does not make masah, either.

Masah over a bandage has no removal time period unlike masah over leather socks. Thus, wiping over the bandage shall continue to be made so long as the reason lasts. Also it is not obligatory to dress the bandage in a state of ablution. Furthermore, if the bandage is opened or falls off or when a second bandage is bound over the first one, one need not renew masah.

SITUATIONS PARTICULAR TO WOMEN

There are three conditions particular to women:

1. Menstruation (hayz),
2. Childbirth bleeding (nifas),
3. Non-uterine related bleeding from the genitals (istihadhah).

1. Hayz: Menstruation (hayz) is the blood discharged at certain intervals (periods) from the uterus of a female who has reached the age of maturity, the earliest start of which may be at the age of nine and the latest termination of which may be at

fifty-five. The blood which is thus discharged is called 'the blood of menstruation, the state 'the state of menstruation'.

2. Nifas: Nifas is the blood of the childbirth bleeding period which comes through an adult female's genitals following her giving birth, the longest period whereof is forty days, while there is no fixed limit to its shortest duration.

3. Istihadhah: Istihadhah is the blood that comes through an adult female's genitals, which is from a vein and not from the uterus. It has no smell. It flows during the state of menstruation it stops in less than three days or continues after ten days, or after 40 days in the case of childbirth bleeding. The bleeding of istihadhah prevents an adult female neither from fasting nor from performing ritual prayers nor from sexual intercourse. An adult female in the state of istihadhah bleeding makes minor ritual ablution for salah (wudhu) at the beginning time of each salah and performs the ritual prayer of that time. This sort of bleeding has a similarity to that of nose-bleeding.

- The shortest period of duration of menstruation (hayz) is three days and three nights while the longest is ten days and ten nights.

- The state of legal cleanliness between two menstruations is called al-Tuhur, the shortest duration of which is fifteen days while there is no certain limit to the longest.

- There is no fixed limit to the shortest period of duration for childbirth bleeding (nifas), to such an extent that no blood is discharged through the genitals of women of certain regions or their discharge stops very soon. Such women are to make the major ritual bath (ghusl) without delay and to perform their ritual prayers. The longest period of duration of childbirth bleeding (nifas) is forty days beginning from the childbirth delivery of the baby. The period of duration of childbirth bleeding for a woman who has given birth to twins is calculated from the time of delivery of the first baby.

- Whether the usual period of duration of an adult female is short or long, a period of al-Tuhr wherein no blood is discharged through the genitals which falls during her usual period of menstruation is regarded as being during the state of menstruation. For instance, if during the shortest period of duration of menstruation, which is three days, blood is discharged on the second day, this second day is considered as being in the state of menstruation.

- The colour of the fluid of discharge must turn to pure white so that the period of duration of menstruation can be regarded as having stopped. Although the normal colour of the menstrual discharge is red, it may be earth-coloured, discoloured, green, yellow or black.

- The duration of menstrual periods are not regular in some adult females. For instance, a woman

may menstruate for six days one month and five the next. In this case, she should make major ritual ablution (ghusl) on the day (say the fifth) when the menstrual bleeding ceases, and perform ritual prayers, or fasts; however as a precaution she must not lie with her husband until her usual period of duration of menstruation has terminated.

- The duration of the menstrual period of some adult females is regular. For instance, they may menstruate for six, seven or nine days. Thus the duration of the menstrual period is considered to be regular. Likewise, if the duration of the first period of menstruation of a girl lasts for seven days and then her menstrual flow stops, the duration of her first menstrual period of seven days is considered to be regular.

- On the other hand, the regular period of duration of some females may change periodically. In such cases, an adult female has two period durations so that the length of her regular period of menstruation may be considered to have changed. For instance, if a female whose regular menstrual period is six days long undergoes two successive menstruations for eight days, then the duration of her menstrual period is considered to be eight days.

ACTS DURING FORBIDDEN MENSTRUATION and CHILDBIRTH BLEEDING

1. **Performing ritual prayer (salah):** An adult female in the condition of menstruation or childbirth bleeding is legally (by Shariah) not permitted to perform ritual prayer (salah). Those prayers that are missed during the period of menstruation and childbirth bleeding are not made up later. During these periods, she cannot perform the prostration of recitation (sajdah al-tilawah) which is performed upon hearing or reciting specific Quranic verses (ayah) requiring prostration, or the prostration of thankfulness (sajdah al-shukr). However, if she wishes, at the start of the time period of a ritual prayer (salah) she can occupy herself with remembrances of Allah the Most High (dhikr'Allah) such as "to ask pardon (as- tagh'firallah), glory be to Allah (subhan'allah), praise be to Allah (al-hamdu'lillah).

2. **Fasting (al-Sawm):** A Muslim adult female experiencing menstruation or childbirth bleeding is not permitted to fast. Though fixed-time salahs that are missed during these periods are not made up after the end of bleeding, the days of fasting that are missed in the month of Ramadan are later fasted for an equal number of days.

3. **Reading or Reciting of the Noble Qur'an:** A Muslim adult female in a state of bleeding must not read the Glorious Qur'an. She is not permitted to

recite the Noble Qur'an with the exception of those verses that are related to remembering Allah, praising Allah (sana) and supplicating to Allah (dua). However, she can not recite verses (ayahs) that reveal commands, decrees or tidings even if her intention (niyy- ah) is supplicating to Allah, praising Allah or remembering Allah.

4. Touching the Noble Qur'an (even only a single verse (ayah)): A Muslim adult female in state of bleeding is not legally permitted to touch a Qur'anic verse(ayah) even if it is on a sheet of paper, piece of cloth or on a wall. However, it can be touched if the ayah is in a case which has no glue or stitching. It is strongly disliked (maqrub tahriman) to touch an ayah of the Noble Qur'an with the sleeve of one's dress.

5. Entering a mosque (masjid): Though it is legally forbidden for a Muslim adult female in state of bleeding to enter a mosque (masjid), she can enter a sufi lodge or Islamic school (madrasah);

6. To make circumambulation (tawaf) of the Holy Kaaba.

7. To have sexual intercourse with her husband.

8. To get sexual enjoyment with any part of her naked body between the navel and the knee is prohibited. However, a woman is legally permitted to lie with her husband in the same bed. Independent of the above, it should be noted that eating the food

cooked by a woman in a state of bleeding and drinking the water remaining in her glass is not disliked (maqrūh).

CLEANSING FROM IMPURITY (AL-TAHARAH FROM AL-NAJASAH)

The second requirement of ritual prayer (salah) is to be free from canonical uncleanness. That means, a Muslim is to clean his/her body and clothing as well as the place on which prayer (salah) will be performed, of any impurity that will prevent one from performing prayer.

Al-Najasah is of two kinds:

1. **Serious impurity** (Najasah al-Ghaliza):

- Human excrement and urine,
- Dung, urine and saliva of those beasts whose flesh is inedible according to Shariah,
- Dung of poultry, that is hens, ducks and geese,
- Blood, pus, semen, prostatic fluid, madhi, a mouthful of vomit, wine and other forbidden intoxicating drinks.

An amount of any solid filth more than 3.2 grams and an amount of any liquid filth which is as large as or larger than the palm of one's hand prevents one from performing ritual prayer (salah).

2. **Light Filth:** The urine of horses, and the urine of those animals, either domestic or wild, whose flesh is edible according to Shariah, and the dung of those birds other than poultry whose flesh can be legally

eaten is designated as light filth. Light filth that covers more than a quarter of a part of the body or a piece of cloth prevents one from performing a prayer (salah).

ISTINJAH, ISTINQAH, ISTIBRAH

Istinjah is the cleansing of the part of the body, from where the excretion leaves, after having relieved oneself.

Istinqah, that is an expanded way of istinjah, is first to wipe the filth with a suitable material and then to wash the genitals and anus with water and then to dry.

Istibrah is the act of a male Muslim making certain that the leakage of urine from his genital organ has entirely ceased after urinating. The best way is to massage the male organ and then to cough, to walk for a few steps while and then, to bend to one side.

COVERING of the PRIVATE AREA (SATR AL-AWRAH)

The third condition for the performance of salah is the covering of the private area of the body, which includes those parts of the body the uncovering of which, so as to be seen by others, is legally prohibited (haram). The private area of a male is between the navel and the knees, while that of a female is the entire body except for the hands up to the wrists, the feet up to the ankles, and the face.

FACING in the DIRECTION of the HOLY KAABA (ISTIQBAL AL-QIBLAH)

The fourth condition for salah is Istiqbal al-Qiblah, which for those who are in Makkah al-Mukarramah and can see the Kaaba is to turn themselves exactly towards the Kaaba, while for those who are unable to see the Kaaba, because they are far away is to turn in the direction of the Kaaba.

THE TIME (AL-WAQT)

The fifth condition for salah is the time (waqt), that is to perform each salah upon the arrival of its time. Any ritual prayer made before its due time is regarded as not to have been performed. Prayer times are determined by time-tables prepared for every city.

DISLIKED TIMES of PRAYER (WAQTS AL-KARAHAH)

There are three periods of time when it is disliked according to Shariah (maqrub) to perform Salah:

1. When the sun is rising and within 32 minutes after sunrise,
2. At midday and within the 15-20 minutes before the start of noon prayer (Salat al-Zuhr),
3. Before sunset, within the 45 minutes before the sunset prayer (Salat al-Maghrib), during which only the obligatory (fardh) rakahs of late afternoon prayer (Salat al-Asr) may be offered, and when the sun is setting.

During these three periods of time, those previous fixed time prayers that have not been performed at their due times (Salat al-Qadhah), required prayers (Salat al-Wajib), and the funeral prayer of that person whose bier has been prepared before the disliked (Waqt al-Karaha) cannot be performed. Furthermore, one is not allowed to perform the prostration on the occasion of reciting or hearing those verses of the Holy Quran which require a prostration (Sajdah al-Tilawah) within the disliked time (Waqt al-Karaha). If a Sajdah al-Tilawah is performed within a disliked time, one must redo it later. Also it is not permitted by Shariah to perform any supererogatory ritual prayer (Salat al-Nafilah) within this time, however if one performs a Salat al-Nafilah within this time it need not be redone. It is permitted to read or recite the Holy Qur'an and do remembrance of Allah the All-High (dhikr'Al-lah) during the disliked time. From the beginning of the time of the dawn prayer (Salat al-Fajr), with the exception of the sunnah rakahs of Salat al-Fajr, until sunrise and from the performance of the late afternoon prayer (Salat al-Asr) to sunset, it is legally disliked (maqrub) to perform any supererogatory prayer (Salat al-Nafilah).

THE INTENTION (AL-NIYYAH)

The sixth stipulation of a salah is intention (al-niyyah), which is to the wish to perform a ritual

prayer for the pleasure of Allah the All-Great and to know which salah will be performed.

Al-niyyah is done silently in the heart. If al-niyyah is done only by the tongue but not in the heart, this is regarded as to have not made al-niyyah. According to the opinion of Imam al-Rabbani in his letter numbered 186 in the first volume of his work called "Exalted Letters" (Al-Maktubat al-Sharif), when the niyyah is performed by words alone without the intention being made with a fully conscious mind in the heart, one of the obligatory acts of salah will be missing thereby making that ritual prayer unacceptable. Thus, one should make the intention not only by words but with full consciousness in the heart. For obligatory ritual prayers, the prayer of Eid (festival prayers- Salat al-Eid) and the Odd-Numbered Prayer (Witr), it is necessary to mention the prayer's name in the intention. For example: "I intend to perform the obligatory rakahs of Salat al-Fajr or Sal[^]t al-Jum'ah or Salat al-Witr, or Salat al-Eid al-Fitr, or Salat al-Eid al-Adha".

On the other hand, for optional prayers, it is enough to make the intention "to perform prayers".

**THE CALL TO PRAYER & THE CALL TO STAND
UP FOR THE ACTUAL START of OBLIGATORY
CONGREGATIONAL PRAYER
(AL-ADHAN and AL-IQAMAH)**

It is a Sunnah al-Muaqqadah (rarely omitted by the prophet) with the force of a required act (wajib) to call al-Adhan for an obligatory salah. The start of the due time period of a Salah is announced by means of al-Adhan as there are five obligatory prayers a day, blessed adhan (al-Adhan al-Mubarak) is called five times a day.

AL-ADHAN / AL-IQAMAH

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ
(الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ) (الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ)
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ

Allahu Akbar - Allahu Akbar, Allahu Akbar -
Allahu Akbar, Ash'hadu an-la-ilaha ill'Allah,
Ash'hadu an-la-ilaha ill'Allah,

Ash'hadu an'na Muhammad'an-Rasul'Allah,
Ash'hadu an'na Muhammad'an-Rasul'Allah,
Hayya'al-as'Salah - Hayya'al-as'Salah,
Hayya'al-al-Falah - Hayya'al-Falah,
Allahu Akbar - Allahu Akbar, La ilaha ill'Allah.

In the al-Adhan for the Dawn Prayer, the following sentence is added after the second recitation of "Hayya'al-al-Falah": "Assalatu khayrun'min-an-nawm" (2 times).

The call to the actual start of a ritual prayer (al-Iqamah) is like al-Adhan, with the addition of "Qad-qamati's-Salah" said twice after the second recitation of "Hayya'al-al-Falah".

It is better to call both al-Adhan and al-Iqamah for a time-prayer that a Muslim may perform at home or in an outside area. Al-Adhan can not be called before the arrival of the scheduled time. The sunnah of al-Adhan is not related to the scheduled times of the prayers but rather to the ritual prayer themselves. Therefore, it is a sunnah act to call both the al-Adhan and the iqamah for those ritual prayers that have not been performed at their due times. It is disliked for an ignorant person or a sinner to call al-Adhan. It is permissible for a male child who is able to distinguish good from bad and right from wrong to call al-Adhan.

Female Muslims are not legally permitted to call the al-Adhan. The final letter of the last word of each of the sentences of al-adhan and al-iqamah are recited with a neutral vowel sound (al-Jazm).

While the one who calls al-Adhan (muadh'dhin) is making the al-Adhan, a Muslim should listen to it with the utmost respect and repeat the takbirs (formula of "Allahu Akbar") and the shahadahs (formulas of "Ash'hadu an-la-ilaha-ill'Al-lah", "Ash'hadu-an'na-Muhammad'an-Rasul'Allah").

Upon the completion of the al-Adhan, a Muslim recite should the following prayer formula:

* اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ

آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا

مَحْمُودًا الَّذِي وَعَدْتَهُ * إِنَّكَ لَا تُخْلِفُ الْمِيعَادِ *

"Allahumma-Rabba-hadhihi'd-da'wati't-tamma, was'sa- lat'il- qa'imah. Ati Muhammad'an'il-wasilata wa'l fadhila(ta). Wab'ath'hu Muqaman Mahmudan-alladhi-wa'adta. In'naka- la-tukh'liful'miad".

Interpretation:

"O Allah! The Lord of this perfect call and of this prayer about to be performed, grant to Muhammad (s.a.s.) the favour of nearness unto thee and excellence. And elevate him to the high position that You have promised him. Without any doubt You never break Your promise".

THE PILLARS of PRAYER (ARKAN AL-SALAT)

The pillars (arkan) of the ritual prayer are six:

1. Takbir al-Iftitah,
2. Al-Qiyam,
3. Al-Qira'ah,
4. Al-Rukuh,
5. Al-Sajdah,
6. Qa'dah al-Akhirah.

TAKBIR AL-IFTITAH (THE OPENING TAKBIR)

The first pillar of al-Salah is to say the takbir, that is Alla- hu Akbar, at the start of the ritual prayer. It is not permissible (ja'iz) to lengthen the first syllable as in "Aaallahu" in the recitation of al-Takbir. Anyone who does this does not enter into the ritual prayer. Thus, if one does this at the beginning of salah, his prayer is spoiled.

AL-QIYAM (THE STANDING)

The second pillar of the ritual prayer is standing (al- Qiyam), which is necessary in obligatory (fardh) and required (wajib) prayers. A Muslim who is able to stand is legally not permitted to perform such salahs in a sitting position. However, the sunnah prayers, other than the sunnah rakahs of the dawn prayer (Salat al-Fajr) and the praiseworthy prayers (mustahab prayers) are legally allowed to be performed in the sitting position. However, it is better perform all the prayers in the standing position.

AL-QIRA'AH (THE RECITATION)

The third pillar of the ritual prayer is al-Qira'ah, which involves the performer of the prayer reciting a

number of verses of the Qur'an up to such a sound level that one will hear it himself.

Al-Qira'ah is (obligatory) fardh in each rakah of the odd- numbered prayer (Salat al-Witr), optional prayers (al-Nafilah) and the two-rakah obligatory (fardh) prayers. On the other hand, it is obligatory to recite several ayahs of the Glorious Qur'an in the first two rakahs of four-rakah obligatory prayers, while it is a sunnah act to recite in the last two rakahs thereof.

The amount of obligatory recitation (al-Qira'ah al-Fardh) is either three short verses or one long verse just as long.

SOME SURAHS and AYAHS RECITED in SALAH THE NOBLE OPENING CHAPTER

(FATIHA AL-SHARIFAH)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَالِكِ
يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ * اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ * آمِينَ

Transliteration:

"Audhu-billahi-minash'shaytan-ir-rajim. Bismil-la-hir'Rahman-ir'Rahim. AI-hamdu-lillahi-Rabb'il-alamain. Ar'Rahmnanir'Rahim. Maliki - Yawm'id-Din. lyyaka - na'budu - wa- iyyaka - nasta'in. Ihdinas - Sirat'al - Mustaqim.

Siratariadhina an'amta alayhim ghairil maghdubi alaihim wa-ladh'dhal'lin."

Translation:

Fatiha, or the Opening Chapter

1. In the name of God, Most Gracious, Most Merciful.
2. Praise be to God, The Cherisher and Sustainer of the Worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, And Thine aid we seek.
6. Show us the straight way,
7. The way of those on whom, Thou hast bestowed Thy Grace,Those whose (portion), is not wrath, and who go not astray.

AYAT AL-KURSI (THE THRONE VERSE)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ

عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.

Allahu-la-ilaha-illa-huwa!-hayyul-qay'yum,

La-ta'khu-dhuhu-sinatun'wala-nawm,

La-hu-ma-fissamawati-wa-ma-fi'l-ardh,

Man'dhalladhi,yash'fa'u-indahu-illa-bi-idhni,

Ya'lamu-ma-bayna-aydihim-wa-ma-khalfahum,

Wa-la-yuhituna-bishay'in-min-ilmih-illa-

bima'sha,

Wa-si'a-kursiy'yuhus-samawati-wa'l-ardh,

Wa-la-ya'uduhu-hif'dhuhuma-wa-huwal-aliy'yul-

adhim." (2.255)

Translation:

In the name of God, Most Gracious, Most Merciful.

God! There is no god but He, -the Living, the Self-sub-sisting, Eternal.

No slumber can seize Him nor sleep.

His are all things in the heavens and on earth.

Who is there can intercede in His presence except as He permitteth?

He knoweth what (appeareth to His creatures as)
before or after or behind them

Nor shall they compass aught of His knowledge
except as He willeth.

His Throne doth extend over the heavens and the
earth,

And He feeleth no fatigue in guarding and
preserving them for He is the Most High, The
Supreme (in glory).

THE CHAPTER of the EXPANSION (SURAH AL-INSHIRAH)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ * وَوَضَعْنَا عَنكَ وِزْرَكَ * الَّذِي
أَنْقَضَ ظَهْرَكَ * وَرَفَعْنَا لَكَ ذِكْرَكَ * فَإِنَّ مَعَ الْعُسْرِ
يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا * فَإِذَا فَرَغْتَ فَانصَبْ *
وَإِلَىٰ رَبِّكَ فَارْغَبْ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.

Alam-nash'rahlaka-sadrak. Wa-wa'dha'na-anka-
wizrak Alladhi-an'qadha-dhah'rak. Wa'rafa'na-laka-
dhikrak. Fa-inna-ma'al-usri-yusra (n). Inna-ma'al-usri

yusra. Fa-idha-faragh'ta-fansab. Wa-ila-Rabbika-farghab."

Translation:

Inshirah, or The Expansion.

In the name of God, Most Gracious, Most Merciful.

1. Have We not expanded thee thy breast ?
2. And removed from thee thy burden
3. The which did gall thy back?
4. And raised high the esteem (in which) thou (art held)?
5. So, verily, With every difficulty, There is relief:
6. Verily, with every difficulty there is relief.
7. Therefore, when thou art free (from thine immediate task), still labour hard,
8. And to thy Lord turn (all) thy attention.

**THE CHAPTER of the ELEPHANT
(SURAH AL-FIL)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ * أَلَمْ يَجْعَلْ
كَيْدَهُمْ فِي تَضْلِيلٍ * وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ *

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ * فَجَعَلَهُمْ كَعَصْفٍ
مَأْكُولٍ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.

Alam-tarakayfa-fa'ala-Rabbuka-bi-ashabil-fil.

Alam-yaj'al-kaydahum-fi-tadh'lil. Wa-arsala-
alayhim-tay-ran-ababil.

Tarmihim-bi-hijaratin'min'sijjil. Fa-ja'alahum-
ka'as-fin'ma'kul."

Translation:

Fil, or The Elephant.

In the name of God, Most Gracious, Most
Merciful.

1. Seest thou not how thy Lord dealt with the
Companions of the Elephant?

2. Did He not make their treacherous plan go
astray?

3. And He sent against them flights of birds,

4. Striking them with stones of baked clay.

5. Then did He make them like an empty field of
stalks and straw, (of which the corn) has been eaten
up.

**THE SURAH of QURAISH
(SURAH AL-QURAISH)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *
لِإِيلَافِ قُرَيْشٍ * إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ *
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ * الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
وَأَمَّنَّهُمْ مِنْ خَوْفٍ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.

Li-ilafi-quraish(in).

Ilafihim-rihlatash'shita'i-was'sayf.

Fal'ya'budu-Rabba-hadh-al-Bayt.

Alladhi- at'amahum-min'ju'in-wa-amanahum-min
khawf."

Translation:

Quraish, or The Quraish, (Custodians of the
Ka'ba).

In the name of God, Most Gracious, Most
Merciful.

1. For the covenants (of security and safeguard
enjoyed) by the Quraish,
2. Their covenants (covering) journeys by winter
and summer,
3. Let them adore the Lord of this House,
4. Who provides them with food against hunger,
and with security against fear (of danger).

**THE CHAPTER of NEIGHBOURLY NEEDS
SURAH AL-MAUN**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ * فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ
* وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ * فَوَيْلٌ لِلْمُصَلِّينَ *
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ * الَّذِينَ هُمْ يُرَاءُونَ *
وَيَمْنَعُونَ الْمَاعُونَ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.
Ara'aytal'ladhi-yukadh'dhibu-bid'Din,
Fadhali-kalladhi-yadu'ul-yatim,
Wa-la-yahudh'dhu-ala-taamil-miskin,
Faway'lun'lil-musallin,
Alladhi-na-hum-an'salatihim-sahun,
Alladhina-hum-yura'una,
Wa-yamna'ul-al-ma'un."

Translation:

Ma'un or Neighbourly Needs.

In the name of God, Most Gracious, Most Merciful.

1. Seest thou one who denies the judgment (to come)?

2. Then such is the (man) who repulses the orphan (with harshness),
3. And encourages not the feeding of the indigent.
4. So woe to the worshippers
5. Who are neglectful of their prayers,
6. Those who (want but) to be seen (of men),
7. But refuse (to supply) (even) neighbourly needs.

THE CHAPTER of ABUNDANCE (SURAH AL-KAWTHAR)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ *
 اِنَّا اَعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ وَاَنْحِرْ *
 اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.

Inna-atayna-qal'Kawthar.

Fasalli-li-Rabbika-wanhar.

Inna-shani'aka-huwal-abtar."

Translation:

Kawthar, or Abundance.

In the name of God, Most Gracious, Most Merciful.

1. To thee have We granted the Fount (of Abundance).

2. Therefore to thy Lord turn in prayer and sacrifice.
3. For he who hateth thee, he will be cut off (from future hope).

**THE CHAPTER of the DISBELIEVERS
(SURAH AL-KAFIRUN)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ * وَلَا أَنْتُمْ
 عَابِدُونَ مَا أَعْبُدُ * وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ * وَلَا أَنْتُمْ
 عَابِدُونَ مَا أَعْبُدُ * لَكُمْ دِينُكُمْ وَلِيَ دِينِ *

Transliteration:

"Bismillahir' Rahmanir' Rahim.
 Qul-ya-ayyuhal-kafirun. La-a'budu-ma-ta'budun.
 Wa-la-antum-abuduna-ma-a'bud.
 Wa-la-ana-a'budun-ma-a'badtum.
 Wa-la-antum-a'buduna-ma-a'bud.
 Lakum-dinukum-wa-liya-din."

Translation:

Kafirun, or those who reject Faith.
 In the name of God, Most Gracious, Most
 Merciful.

1. Say: O ye that reject Faith!
2. I worship not that which ye worship,

3. Nor will ye worship that which I worship.
4. And I will not worship that which ye have been wont to worship,
5. Nor will ye worship that which I worship.
6. To you be your Way, and to me mine.

**THE CHAPTER of ASSISTANCE
(SURAH AL-NASR)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي
 دِينِ اللَّهِ أَفْوَاجًا * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ
 كَانَ تَوَّابًا *

Transliteration:

"Bismillahir'Rahmanir'Rahim.
 Idha-ja-anasr'ullahi-wal-fath(u).
 Wa-raaytan'nasa-yad'khuluna-fi-dinil'lahi-
 atwaja(n).
 Fa-sabbih-bi-hamdi-Rabbika-was'taghfir'hu-
 innahu-kana- taw'waba."

Translation:

Nasr, or Help.

In the name of God, Most Gracious, Most Merciful.

1. When comes the help of God, and victory,
2. And thou dost see the people enter God's religion in crowds,
3. Celebrate the praises of thy Lord, and pray for His forgiveness: for He is oft-returning (in grace and mercy).

**THE CHAPTER of the FATHER of FLAME
(SURAH ABU LAHAB)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ * سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ * وَامْرَأَتُهُ حَمَّالَةَ
الْحَطَبِ * فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.
Tabbat-yada-abi-lahabin'watab.
Ma-aghna-anhu-maluhu-wama-kasab.
Sa-yas-la-naran'dhata-lahab.
Wamra'atuhu-ham'mal-at-al-hatab.
Fi-ji-diha-hablun'min'masad."

Translation:

Lahab, or (the Father of) Flame.

In the name of God, Most Gracious, Most Merciful.

1. Perish the hands of the father of flame! Perish he!

2. No profit to him from all his wealth, and all his gains!

3. Burnt soon will he be in a fire of blazing flame!

4. His wife shall carry The (crackling) wood - as fuel-

5. A twisted rope of palm-leaf fibre round her (own) neck!

THE CHAPTER of SINCERITY (SURAH AL-IKHLAS)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *
قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ *
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.

QuI-hu'w'Allahu-Ahad.

Allahus-Samad.

Lam-yalid-wa-lam-yulad.

Wa-lam-yakun'lahu-kufuwan-Ahad".

Translation:

Ikhlas, or Purity (of Faith).

In the name of God, Most Gracious, Most Merciful.

1. Say: He is God, The One and Only;
2. God, the Eternel, Absolute;
3. He begetteth not, Nor is He begotten;
4. And there is none like unto Him.

**THE CHAPTER of the DAWN
(SURAH AL-FALAQ)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ * وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ * وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.

QuI-audhu-bi-Rabbil-falaq.

Min'sharri-ma-khalaq.

Wa-min'sharri-ghasiqin-idha-waqab.

Wa-min'sharrin-naffa-thati-fil-u'qad(i).

Wa-min'shar'ri-hasidin-idha-hasad."

Translation:

Al-Falaq, or The Dawn.

In the name of God, Most Gracious, Most Merciful.

1. Say: I seek refuge with the Lord of the dawn,
2. From the mischief of created things;
3. From the mischief of darkness as it overspreads;
4. From the mischief of those who practise secret arts;
5. And from the mischief of the envious one as he practises envy.

**THE CHAPTER of MANKIND
(SURAH AL-NAS)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ * مِنْ
شَرِّ الْوَسْوَاسِ الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ
النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ *

Transliteration:

"Bismillahir'Rahmanir'Rahim.
QuI-audhu-bi-Rabb'in-Nas,
Maliki'in-Nas,
Ilahin-Nas,
Min'shar'ril-was-wa'sil-khan'nas,
Alladhi-yuwas-wi-su-fi-sudurin'nas,
Min-al-jin'nati-wan'nas."

Translation:

Nas, or Mankind.

In the name of God, Most Gracious, Most Merciful.

1. Say: I seek refuge with the Lord and Cherisher of man kind,
2. The King (or Ruler) of mankind,
3. The God (or Judge) of mankind,
4. From the mischief of the whisperer (of evil), who with draws (after his whisper),
5. (The same) who whispers into the hearts of mankind,

6. Among jinns and among men.

**SOME SUPPLICATIONS (AL-DUA)
RECITED in RITUAL PRAYERS (SALAT)**

**THE FORMULA of MAGNIFICATION of ALLAH
(AL TAKBIR) AND AL-SUBHANAKAH**

اللَّهُ أَكْبَرُ

سُبْحَانَ اللَّهِ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى

جَدُّكَ (وَ جَلَّ تَنَائُؤُكَ) وَ لَا إِلَهَ غَيْرُكَ .

Transliteration:

(Read or recited without the formula of Bismillah al-Sharif).

"Allahu Akbar, Subhanaka-Allahumma-wa-bi-hamdik, Wa-tabaraq'as-muk, wa-ta'ala-jadduk (wa-jalla-thana'uk⁶)

Wa-la-ilaha-ghay'ruk".

Translation:

"Allah is the Most Great, Glorified are You, O Allah! Praise is to You. Blessed is Your Name.

⁶ Added in funeral (janazah) prayer.

Utmost High is Your Grandeur, (Your Glory is very High⁷), and there is no God but You".

AL-TAHIYYAH

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا
وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ .

Transliteration:

(Recited or read without Bismillah al-Sharif).

"At-tahiy'yatu-lil'lahi-was'salawatu-
wat'tay'yibatu,
As-salamu-alayka-ay'yu-han'nabiy'yu-wa-
Rahmatul'lahi- wa-barakatuhu"
As-salamu-alaina-wa-ala-ibadil'lahis-salihin,
Ash'hadu-an-la-ilaha-ill'Allah,
Wa-ash'hadu-an'na-Mohammed'en-abduhu-wa-
Rasu- luh."

Translation:

⁷ Added in funeral (janazah) prayer.

"All kinds of verbal, bodily and financial devotions (iba- dah) belong to Allah. Greeting is to thee, O Prophet (s.a.s.) and the mercy and blessings of Allah. Peace be upon us and on the righteous slaves of Allah. I bear witness that there is no god but Allah. And I bear witness that Muhammad (s.a.s.) is His slave and messenger."

**HOLY FORMULAS of BLESSING
(AS-SALAWAT AL-SHARIF)**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

Transliteration:

"Allahumma-salli-ala-Muhammadin'wa-ala -ali-
Muham- madin- kama- sallayta-ala-lbrahima wa-ala-
ali-lbrahima - in'naka - hamid' un' majid."

"Allahumma-barik-ala-Muhammad'in wa-ala-ali-
Muham- mad' in kama- barakta - ala - Ibrahima wa -
ala - ali - Ibrahi- ma - inna' ka - hamid'un - majid".

Translation:

"O my Allah! Send grace and honor to the Prophet Muhammad (s.a.s.) and to the members of the family of Muhammad (s.a.s.), as You have granted grace and honor to the prophet Abraham (Ibrahim, a.s.) and to the members of the family of Ibrahim (a.s.). Surely You are All-Praiseworthy, All-Glorious".

"O my Allah! Send blessings upon Muhammad (s.a.s.) and the members of the family of Muhammad (s.a.s.) as You have blessed Abraham (a.s.) and the members of the family of Abraham (a.s.). Surely You are All-Praiseworthy, All-Glorious."

**THE SUPPLICATIONS (AL-DUAS)
TO BE RECITED AFTER the EXPRESSIONS
OF BLESSING (SALAWAT)**

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ *

Transliteration:

"Rabb'ana-atina-fi'd-dunya-hasana'tan, wa fi'l-akhirati-ha- sana'tan, wa qina-adhaban'nar."

Translation:

"O our Lord! Grant us goodness in this world and in the Hereafter and protect us from the punishment of the fire."

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَ لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ *

Transliteration:

"Rabb'anagh-firli, wa li-waliday'ya, wa lil-mu'minina Yawm'a-yaqum'ul-hisab."

Translation:

"O our Lord! Grant forgiveness to me when the Final Day of Judgment comes, and to my parents and to the believers."

**THE SUPPLICATION (AL-DUA) TO BE RECITED
AFTER the SUPPLICATION of "OUR LORD, GRANT
US" (RABB'ANA, ATI- NA), BEFORE ONE HAS
MADE the FINAL SALUTATIONS (SALAAMS)
TO COMPLETE the PRAYER**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَ أَعُوذُ بِكَ مِنْ عَذَابِ
الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَ أَعُوذُ بِكَ مِنْ
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ .

Transliteration:

"Allahumma, inna audhu bika min'adhabi jahannam,
Wa audhu-bika-min-adhabi'l-qabri,

Wa audhu-bika-min'fitnati'l-Mesih'id-Daj'jal'i,
Wa audhu-bika-min'fitnati'l-mahya wa'l-mamat."

Translation:

"O my Lord! I take refuge with You from the chastisement of Hell, I take refuge from that chastisement in the grave, I take refuge from the mischief of Dajjal and I take refuge from the trial of life and death."

Abdullah ibn al-Abbas (one of the companions of Muhammad (s.a.s.)) (r.a.) narrated:" The respected Messenger of Allah (s.a.s.) has taught this supplication as he taught a surah from the Noble Qur'an."

There are also some other supplications recommended by the Messenger of Allah (s.a.s.).

**THE SUPPLICATIONS of QUNUT
(TO BE RECITED in the THIRD RAKAH of the
ODD-NUMBERED PRAYER (SALAT AL-WITR))**

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَ نَسْتَغْفِرُكَ وَ نَسْتَهْدِيكَ وَ نُؤْمِنُ
بِكَ وَ نَتُوبُ إِلَيْكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ نُنثِي عَلَيْكَ الْخَيْرَ كُلَّهُ
نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ تَتْرُكُ مَنْ يُفْجِرُكَ .
اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَ نَسْجُدُ وَ إِلَيْكَ نَسْعَى وَ نَخْفِدُ
تَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ .

Transliteration:

"Allahumma, inna-nasta'inuka,
Wa nastagh-firuka,
Wa nastah-dika,
Wa nu'minu-bika,
Wa natubu-ilyaka,
Wa natawakkalu-alayka,
Wa nuthni-alayka'l-khayra-kullahu-nash'kuruka,
Wa la-nak-furuka,
Wa nakh'la'u,
Wa natruku-man'yafjuruka."

"Allaahumma, iy'yaka-na'budu,
Wa laka-nusalli,
Wa nasjudu
Wa ilyaka-nas'a
Wa nahfidu-narju-rahmataka
Wa nakh'sha-adhabaka-inna-adhabaka-bil-
kuffari-mulhiq"

Translation:

"O Allah! We pray to You for assistance, and for guidance; and for forgiveness; We believe in You and we turn to You in repentance and we have trust in You. We praise You in the best way and thank you for all kinds of good You have granted us and are not ungrateful to You. We forsake and turn away from the one who disobeys you".

"O Allah! You alone we worship; for You only we perform ritual prayer and for You only we make prostration. To You alone is directed our spiritual struggle; and to You alone we hurriedly come and serve You by means of devotional acts and we hope to receive Your mercy, and we fear Your chastisement. For Your serious chastisement shall meet the heathen. Surely the disbelievers will receive your punishment."

BOWING (AL-RUKU)

The fourth pillar of the ritual prayer (al-Salat) is the bowing (al-Ruku), which is bowing down in such a manner that the head and the hips are on an equal level, an act which is done from the standing position upon the completion of the recitation of the Noble Qur'an (al-Qira'ah). In bowing down (al-ruku) females place their hands upon their knees without spreading their fingers, while males hold their knees with their hands with the fingers spread apart.

A Muslim who is performing a ritual prayer in sitting position bows down the head to the level of the knees.

PROSTRATION (AL-SAJDAH)

Prostration (al-sajdah), the fifth stipulation of the ritual prayer which is done after having risen from the bowing, is to place on the ground the forehead, the nose, the toe-tips of both feet, both hands and both knees, in total seven parts of the body. In the prostration (al-sajdah), the eyes are fixed upon the

sides of the nose. The hands are put at the very sides of the face with the fingers joined and held towards Qi- bla.

FINAL SITTING (QA'DA AL-AKHIRAH)

Final sitting (qa'da al-akhirah) is the sixth pillar of the ritual prayer, which is the sitting at the end of the ritual prayer for as long as one should have time to recite "Attahiyyatu", the supplication of witnessing (al-Tashahhud).

In the final sitting (qa'da al-akhirah), a male turns his left foot in and sits on it while propping up the right foot with the toes pointing to the direction of Qibla.

However, a female, sits on her hip-bones while placing both of the feet out on the right side. This kind of sitting for women is called al-tawarruk.

In the last sitting (qa'da al-akhirah) the hands are placed naturally (on the thighs) with the fingers reaching the knees and pointing in the direction of Qibla.

THE REQUIRED ACTS (wajib) of the RITUAL PRAYER

1. Beginning the ritual prayer (al-salah) with the words of glorification, that is "Allahu Akbar" (Al-Takbir),
2. Reciting the Chapter of the Opening of the Noble Qur'an (Surah al-Fatiha),

3. Reciting after the Chapter of the Opening (Surah al- Fatiha), any other chapter (surah) of the Qur'an or as many verses (ayahs) as shall be equal to a short chapter (surah),

4. Reciting the Chapter of the Opening (Surah al-Fatiha) in the first two rakahs of the obligatory rakahs of a ritual prayer,

5. Performing the two prostrations (sajdahs) successively,

6. Heeding ta'dil-l arkan, that is performance of all the pillars of the ritual prayer peacefully and at ease where bowing and prostration are to be fulfilled so peacefully that all one's limbs should come to rest and their joints are at ease; standing after bowing, sitting between the two prostrations of each rakah, and rising from the bowing must all be performed in serenity and ease,

7. Reciting of the supplication of witnessing (at-tahiyyatu, dua al-tashahhud) in each sitting (qa'da),

8. Uttering the salutation (al-salaam) twice to complete the ritual prayer, first to the right and then to the left,

9. Reciting the Chapter of the Opening (Surah al-Fatiha) and the additional chapters silently in the obligatory (fardh) sections of the Noon Prayer (Salat al-Zuhr) and Late Afternoon Prayer (Salat al-Asr),

10. The leader (imam) reciting the Noble Qur'an loudly in the two obligatory (fardh) rakahs of the Dawn Prayer (Salat al-Fajr), in the first two rakahs of

the obligatory (fardh) rakahs of the Sunset Prayer (Salat al-Maghrib) and the Late Evening Prayer (Salat al-'Isha); in the Friday Prayer (Salat al-Jum'ah), in the two Festival Prayers (Salat al-Eid) in the Tarawih Prayer and the Odd-Numbered Prayer following it in the month of Ramadan,

11. In the three-rakah and four-rakah ritual prayers sitting at the completion of the second and fourth rakahs,

12. Reciting of the Chapter of the Opening (Surah al-Fatiha) before the additional surah or ayahs,

13. Making the prostration for forgetfulness (Sajdah al- Sahw) twice due to any required (wajib) acts mistakenly omitted or delayed in the ritual prayer,

14. Reciting the supplication of Qunut in the Odd-Num-bered Prayer (Salat al-Witr),

15. Placing the nose as well as the forehead on the ground.

THE SUNNAH ACTS of the RITUAL PRAYER (SALAT)

1. Calling the Adhan,

2. Raising the hands; a male up to the level of the ears with the saying of Allahu Akbar at the start of the prayer while a female lifts the hands up to the shoulders,

3. Clasping the hands immediately after the expression of the Takbir, Allahu Akbar. A female places the hands over the chest, without catching the wrist in order to make it look like a ring, while a male

puts the palm of the right hand over the outside of the left hand below his the navel, catching the wrist with the middle finger and the thumb in such manner that it would form a ring,

4. Reciting the supplication of "Subhanakah...",

5. Reciting the formula of Audhu-Bismillah,

6. Reciting the Bismillah before the recitation of the Chapter of the Opening (Surah al-Fatiha) in each rakah,

7. Reciting "Amin" at the end of the Chapter of the Opening (Surah al-Fatiha),

8. Reciting the Magnification of Allah (al-Takbir, namely Allahu Akbar) when bowing down, prostrating, rising to the sitting position, returning to prostration, and when coming up from prostration,

9. Reciting the Glorification of Allah (al-Tasbih) three times in the bowing position (al-Ruku),

10. In the bowing position, a male holding the knees with the hands, the fingers apart, the head and back being at the same level. A female, however does not keep the head and back at the same level and places the fingers over the knees without spreading fingers,

11. The leader(imam) reciting "Sami-Allahu liman-hami- dah" while rising from the position of bowing (al-ruku),

12. The congregation's (al-jama'ah) saying "Rabbana lak- al-hamd" while rising from the position of bowing (al-ruku),

13. Reciting of both of these expressions when performing the ritual prayer alone,

14. Reciting the Glorification of Allah (al-Tasbih, namely "Subhana Rabb'iyal-a'la") in the position of prostration,

15. Joining the fingers in the position of prostration (al- sajdah),

16. In prostration, a male keeping the thighs away from the abdomen, elbows away from the sides of his body and his arms off the ground. A female, however, lowers the body joining the abdomen with the thighs,

17. Placing the hands on the thighs in both the long and short sitting positions between the prostrations, leaving the fingers relaxed and apart,

18. In the long sitting, a male spreading out the left foot and raising the right with the toes in the direction of the Holy Kaaba,

19. In the long sitting position, a female sits upon her hipbones by putting one thigh over the other and bringing out the feet from below the right hip-bone,

20. Reciting the salutation (al-salaam), first turning to the right and then to the left, over the shoulders,

21. Reciting the Salawat al-Sharif for the Prophet (s.a.s.) in the final sitting (al-qa'da al-akhirah).

CUSTOMERY CONDUCT in A RITUAL PRAYER (ADAB AL-SALAT)

1. While the muadh'dhin is calling the iqamah, standing up without any delay, upon hearing "Hayya'al-al-falah",
2. Touching the ear-lobes with the thumbs at the start of the recitation of the opening magnification of Allah (al-takbir al-iftitah) at the start of the ritual prayer,
3. While in the standing position, looking at the place of the head in prostration,
4. Looking at the ends of the toes in the bowing position (al-ruku);
5. Reciting the glorification of Allah in the bowing (al-ru-ku) and prostration (al-sajdah) for five or seven times,
6. Touching the ground first with the nose and then with the forehead,
7. Looking at both sides of the nose in prostration,
8. Looking at the shoulders while reciting the salutation (al-salaam),
9. If unable to avoid yawning, covering the mouth with the back of the right hand,
10. Performing the ritual prayer with good and clean clothing according to one's circumstances,
11. As one recites the salutation to the right, intending to greet the congregation (al-jama'ah) and the angels (al-mala'ikah) on the right,

12. In the salutation to the left side, intending to greet the congregation (al-jama'ah) and the angels (al-mala'ikah) on the left,

13. If performing the ritual prayer alone, making the intention to greet the angels called the honorable recorders (al-Kiram'an-Katibin) and the angels called protectors (al-Ha-fadhah),

14. Repel or fight off coughing as much as possible.

THE UNDESIRABLE ACTS in the PERFORMANCE of RITUAL PRAYER (MAKRUHAT AL-SALAT)

1. Looking right or left,
2. Playing with the clothes or unnecessarily touching the body (there is no harm in shaking with a small movement a part of clothing that has stuck to the body),
3. Cracking the fingers intentionally,
4. Removing pebbles or similar objects from the place of prostration,
5. Placing the hand on the bosom,
6. Scratching once or twice one part of the body; it is better to wipe the nose to prevent dripping from it,
7. Sitting cross-legged without any excuse,
8. To pray towards someone facing you,
9. Performing prayer before a fire that contains burning embers,

10. Praying in clothing that has pictures on it or praying where there are any pictures around the devotee (al-abid) that can be easily seen,
11. Stretching oneself,
12. Yawning,
13. When sitting (qa'da) for attahiyatu (tashahhud) on the heels, the end of the toes being placed on the ground,
14. When sitting with the hips placed on the ground so that the knees are raised to the chest or sitting with both hands placed on the ground,
15. Praying in old and poor looking clothes though one has newer and better ones. (It is praiseworthy (mustahab) to wear clothing as one normally wears every day. Thus, if wearing pajamas or a night-gown is customary, then praying in it is not disliked according to the book "Al-Nur al-Islam"),
16. A male praying with head uncovered. If it is done with the purpose of being modest or humble so as not to attract attention, it is not objectionable,
17. Turning the fingers and the toes away from the direction of the Holy Kaaba, while in prostration or other positions that require it,
18. When entering a congregational prayer, to stand in the back row when there is some space available in the front
19. Praying (al-salah) before a grave,
20. Performing a ritual praying in front of some filth without blocking it off from sight,

21. A male praying with a female in the same row without a curtain between them,
22. Praying while one has a strong urge to go to the toilet,
23. Lifting the knees before the hands when arising from prostration (unless age or weakness requires it),
24. Raising a foot off the ground while in prostration,
25. Bowing, before the imam does,
26. Rising up from the bowing position (al-ruku) before the imam does,
27. Prostrating before the imam does,
28. Rising up from prostration (al-sajdah) before the imam does,
29. When prostrating, to place the hands on the ground before the knees touch without a good reason,
30. Arising by pushing against a wall or the ground, without an excuse,
31. Wiping soil off the forehead,
32. Reciting in two successive rakahs, two chapters (surahs) skipping only one chapter between them,
33. Reciting in the second rakah, a chapter (al-surah) or part of a chapter that comes earlier in order in the Qur'an than what was recited in the first rakah,
34. In an obligatory (fardh) prayer, reciting the same chapter (surah) twice in the same rakah or reciting the same chapter in the following rakah,

35. In the second rakah of an obligatory prayer, reciting a chapter that is longer by more than three verses (ayahs) than the one recited in the first rakah,

36. In congregational prayer, reciting the Noble Qur'an at the same time as the leader of the prayer (imam),

37. Prostrating on the folds of a turban around the forehead without an excuse (i.e. the forehead must be uncovered when touching the ground),

38. Leaning against a wall while standing (al-qiyam), without an excuse,

39. Leaning to the left or right while in the standing position,

40. Standing on one foot, without an excuse,

41. Counting the verses (ayahs) or the praises of Allah with the fingers while praying,

42. Praying alone in a place where there is a congregational prayer (jamaat) going on,

43. Imam's standing at any place other than the niche of the mosque reserved for him (al-mihrab),

44. Imam's standing on a place 50 cm lower than that of the congregation, so that the congregation is on a higher level than the imam,

45. Imam's standing on a place 50 cm higher than that of the congregation (al-jama'ah), however, it is not objectionable if there is just one person behind the imam and standing in the same niche,

46. Reciting the "Bismillah" and "Amin" aloud,

47. Completing the recitation (al-qira'ah) while bowing down,

48. Failing to recite al-takbir (Allahu Akbar) at the correct times; also failing to recite the other remembrances (tasbih) and recitations of the Noble Qur'an at their proper times,

49. Reciting the glorification of Allah (al-tasbih) of the positions of bowing (al-ruku) and prostration (al-sajdah) after having lifted the head,

50. Praying with bare shoulders or with the sleeves rolled up,

51. Failing to place something as a barrier (al-sutrah) just beyond the place of prostration if there is a probability that a living being may pass in front of the worshiper (al-abid),

52. Smelling something fragrant,

53. Inaudibly blowing out air (if somebody hears it, the prayer is nullified),

54. Wrapping around the head a piece of cloth or something similar and leaving the top open,

55. Praying with the mouth and nose covered,

56. The person leading the second congregation (al-ja- ma'ah) standing in the niche (al-mihrab) of the mosque used by the imam who conducted the first prayer.

ACTS THAT NULLIFY A RITUAL PRAYER

1. Speaking and/or laughing audibly (i.e. if one laughs to such an extent that the person next to

him hears it, not only his ritual prayer but also his ritual ablution is nullified),

2. Saying 'ugh', groaning, exclaiming 'ah!'

3. Weeping for any physical pain or for a misfortune voids a ritual prayer, while weeping for remembrance of Paradise or Hell or for fear of Allah does not.

4. Coughing intentionally without any excuse, clearing the throat,

5. Chewing gum,

6. Removing a hair three times from the body during the performance of a pillar (al-ruqn) of a ritual prayer,

7. Scratching a part of the body three times, by raising the hand, during the performance of a pillar (al-rukhn) of a ritual prayer,

8. Walking as far as two rows in a congregation in one ra- kah,

9. Combing the hair or beard,

10. Standing next to a woman devotee (al-abidah) without the space of one person between them, being led by the same Imam, and in the same row,

11. Turning the chest and the face away from the direction of the Holy Kaaba without an excuse,

12. Correcting any one other than the Imam in the recitation of the Holy Qur'an,

13. Incorrectly reciting the Noble Qur'an to such a degree that the meaning is changed,

14. Salutation with the intention of greeting someone arriving, or replying to a salutation; however if one instead says the salutation thinking that the ritual prayer has ended, it is not nullified, but in which case the devotee must perform the prostration of forgetfulness (sajdah al-sahw),

15. Uncovering of a quarter of the private area (awrah) for as long as the recitation of three formulas of glorification of Allah (al-Tasbih); however if one uncovers the private area deliberately one's ritual prayer is nullified immediately,

16. Moving both feet about while in prostration, or moving one of the feet three times, the ritual prayer is also nullified,

17. Raising both feet at the same time off the ground in prostration (al-Sajdah).

HOW TO PERFORM A RITUAL PRAYER

A devotee (al-Abid) about to perform a ritual prayer (al- Salah) is first of all to be careful that there is no filth on one's clothing or on the place of prayer that will hinder one from performing a ritual prayer. Next, a devotee (al-Abid) makes the minor ritual ablution (al-Wudhu) and then turns to face in the direction of the Holy Kaaba. One must keep one's mind off worldly thoughts as much as possible. One should never forget that one is standing in the presence of Allah. One then makes the intention (al-

Niyyah) in the heart for the performance of the ritual prayer (al-Salat).

For instance, if one is about to perform the sunnah rakahs of the Dawn Prayer (Salat al-Fajr), one makes the intention in the heart like this: "I intend to perform the sunnah rakahs of today's Dawn Prayer (Salat al-Fajr) for the sake of Allah". If one will perform the obligatory (fardh) rakahs of the Dawn Prayer (Salat al-Fajr) one makes the intention (al-niyyah) like this: "I intend to perform the obligatory (fardh) rakahs of today's Dawn Prayer (Salat al-Fajr) for the sake of Allah". If one is to perform an optional prayer (Salat al-Nafilah) one makes the intention (al-Niyyah) in the heart like this: " I intend to perform the ritual prayer (al-Salat) for the sake of Allah". Then one raises both hands to the level of the ears so that the thumbs touch the ear lobes with the fingers spread open and directed towards the Holy Kaaba, then saying the formula of magnification of Allah (al-Takbir al-Iftitah, that is Allahu Akbar) (see Photo: 13) On the other hand, females raise their hands so that the ends of their fingers should reach to the level of their shoulders (see photo: 14).

Having uttered the formula of magnification of Allah, Allahu Akbar, a male puts his right hand on the left (holding the wrist of the left arm with a circle made up of the thumb and the smallest finger of the right hand) and held comfortably below the navel (see

photo:15). A female places her right hand on the left over her chest (see photo: 16).

Next, the supplication of al-Subhanaka is recited. The recitation of the formula of Audhu Bismillah and the Chapter of the Opening (Surah al-Fatiha) follow this. One says "Amin" at the end of the Chapter of the Opening. An additional chapter (surah) or a long verse (ayah) about equal to the measure of a short chapter (surah) is recited after the Chapter of the Opening. After that, one lets down the arms to the sides and bows down (al-ruku) while saying Allahu Ak- bar.

In the bowing position a male holds the knees with the hands, the fingers being spread apart, putting the head and the back to the buttocks at the same level (see photo:17). A female does not bow for prostration as low as a male does (see photo: 18). In bowing, the glorification of Allah is made at least three times with this expression: "Subhana Rabb'iy- al-adhim" (Glorified is my Lord, the Most Great). In the bowing position one fixes his eyes on the toes, but one does not bow down the head but keeps it level with the back. Then one raises the head and stands up at ease reciting: "Sami- Allahu-liman-hamidah" and "Rabb'ana-lakal-hamd" ("Allah hears one who praises Him", "Lord, to You alone belong all kinds of perfect praise"). Next, one goes down, on one's knees with the utterance of Allahu Akbar to assume the position of prostration (al-sajdah). In prostrating one puts the knees on the ground first, then the hands and then the

face between the hands, palms down and fingers together. In prostration the forehead and the nose ought to feel the hardness of the ground. The hands and the feet are directed towards the Holy Kaaba.

In prostration, a male holds his elbows away from his sides and keeps his abdomen away from his thighs, the fingers and the toes being directed towards the Holy Kaaba. Fingers are joined together and not spread out. (see photo: 19). On the other hand, a female does the opposite of this. She lowers her body, joining her abdomen with her thighs and keeps the elbows close to the sides. She does not direct her toes in the direction of the Holy Kaaba, placing the tops of her feet on the ground (see photo: 20). One recites in prostration three times the expression of glorification of Allah (al-Tahmid): Subhana Rabb'iyal-a'la (Glorified is my Lord, the Most Exalted).

Then one utters the expression of magnification of Allah (al-Takbir): Allahu Akbar (Allah is the Greatest) and gets up from the first prostration to the sitting position, where one stays for a length of time equal to saying once the expression of Subhanallah. Then one begins the second prostration with the expression of Allahu Akbar and again recites three times Subhana Rabb'iyal-a'la in the prostration position.

After that, one raises the head from the prostration saying Allahu Akbar and stands up,

without pushing his hands against the ground and without sitting, thus completing the first rakah.

The second rakah is like the first rakah, with the exception that in the beginning one does not recite the expression of praise of Allah (takbir). Again, one clasps the hands in the same manner and recites the Chapter of the Opening (Surah al-Fatiha) preceded by the formula of al-Bismillah (without Audhu-billahi-min'ash'shaytan'ir-rajim) and an additional chapter (surah) or a long verse (ayah), the length of a short chapter (surah).

Thereafter one completes the bowing down (al-Rukuh) and prostrations (al-sajdah) exactly in the same manner as in the first rakah. However, at the completion of the second Prostration of the second rakah, a male spreads out the left leg and sits on it, while raising the right foot with its toes facing in the direction of the Holy Kaaba, placing the hands on the thighs near the knees and spreading the fingers (see photo: 21). On the other hand, a female sits on her hipbones, placing the feet on the right side (see photo: 22).

In the sitting position (al-Jalsah) one recites the Supplication of Witnessing (Dua al-Tashahhud), the Supplications of "Allahumma Salli", "Allahuma Barik" and "Rabb'ana-atina".

Thereafter one turns the head first to the right side saying the formula: "Assalamu alaikum wa Rahmatullah" (see photos: 23 and 24). Then one turns

to the left with the recitation of the same salutation (al-Salam). The ritual prayer (al-Salat) has now been completed (see photos: 25 and 26).

The obligatory (fardh) rakahs of the Dawn Prayer (Salat al-Fajr) are performed in the same manner as the sunnah rakahs thereof, with males calling al-Iqama before the beginning of an obligatory ritual prayer.

After the completion of any ritual prayer (al-Salat) (i.e. following the expression of salutation (al-Salam, viz. Assalamu alaikum wa Rahmat'ullah)), the following single prayer expression is recited:

"Allahumma, anta's-salam wa minkas'salam, Tabarakta-ya-dhal'Jalali wa'l-lkram" Meaning: Oh my Allah! You are peace and from You comes peace,

Blessed are You, O Possessor of Majesty and Honour. After this expression one recites the following formula of glorification of Allah (al-Tasbih):

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ ، وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ،

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

"Subhanallahi, wal-hamdu-lillahi wa la-ilaha-ill'Allahu- wa'l-iahu-akbar,

Wa la hawla wa la quw'wata Ilia billah-il-aliy'yil-adhim"

Meaning: Glory be to Allah, and praise be to Allah, and there is no god but Allah and Allah is the Most High,

*And no strength and no power exist except in Allah the Most High, the Mighty.

* It is only by the assistance, help and power of Allah the Most Great that we give up rebelling and turn to obeying Allah the Lord".

Afterwards, one recites the verse (ayah) of Ayat al-Kursi (Allahu la-ilaha-illa-huwa'l-Hayyul-Qayyum) once and then recites:

- the expression of glorification of Allah (al-Tasbih, viz. Subhan'Allah) 33 times,

- the formula of praise to Allah (al-Tahmid, viz. Alhamduli-lah) 33 times,

- the formula of magnification of Allah (al-Takbir, viz. Allahu Akbar) 33 times.

Then the following expression is recited:

"Allahu Akbar, La-ilaha-iU'Allahu wahdahu-la-sharika-lah,

Lahul-mulku wa la hul-hamdu yuhyi wa-yumit,

Wa huwa-Hayyun la-yamutu-biyadihil-khayr,

Wa huwa ala-kulli-shay'in-Qadir".

Meaning:

"Allah the Lord is the Most Great, There is no god but Allah, Allah is the Only One, and has no partner,

The earth and the whole heavens are in his (divine) possession,

To Him belongs the Praise,

Allah is the One who gives life and gives death, and He is the Living One, Who dies not, Goodness is in His Hands, and he has power over everything".

Following these expressions, one raises the hands and supplicates to Allah the Most Great (see photos: 27 and 28).

All the ritual prayers (al-Salat) are performed in the same manner as explained above. However, in the first sitting (al- Jalsah) of the 3-rakah and 4-rakah obligatory ritual prayers (Salat al-Fardh) and 4-rakah emphasized sunnah ritual prayers (Salat al-Sunnah al-Muakkadah) and the Odd-Numbered Prayer (Salat al-Witr) one only recites the Supplication of Witnessing (Dua al-Tashahhud, viz. Attahiyyatu). One does not recite the supplications of "Allahumma Salli" and "Allahumma Barik". But, in the first sitting (al-Jalsah) of the 4-rakah non-emphasized sunnahs (salat al-Sunnah al- Ghayr'muakkadah), such as the 4-rakah sunnahs of the Late Mternoon Prayer (Salat al-Asr) and Late Evening Prayer (Salat al-'Isha), one recites the supplications of "Allahumma Salli, and "Allahumma Barik" after the Supplication of Witnessing (Dua al-Tashahhud). Also at the beginning of

the third rakah of these 4-rakah non-emphasized sunnahs of the Late Afternoon Prayer and the Late Evening Prayer, one recites the supplication of al-Subhanaka and utters the formula of Bismillah with "Audhu..." before the Chapter of the Opening (Surah al-Fatiha).

* * *

TABLE of INTENTIONS for RITUAL PRAYERS

Facing the Qiblah, one makes intention (al-Niyyah) in the mind for ritual prayers as follows:

1. DAWN (MORNING) PRAYER (SALAT AL-FAJR):

a) Emphasized sunnah (2 rakahs):

"I have intended for the pleasure of Allah to perform the sunnah part of today's Dawn Prayer (Salat al-Fajr)",

b) Obligatory (fardh) (2 rakahs):

"I have intended to perform the obligatory (fardh) part of today's Dawn Prayer (Salat al-Fajr)";

2. NOON (EARLY AFTERNOON) PRAYER (SALAT AL-ZUHR):

a) Emphasized first sunnah (4 rakahs):

"I have intended to perform the emphasized first sunnah part of today's Noon Prayer (Salat al-Zuhr),

b) Obligatory (fardh) (4 rakahs):

"I have intended to perform the obligatory (fardh) part of today's Noon Prayer (Salat al-Zuhr),

c) Emphasized last sunnah (2 rakahs):

"I have intended to perform the emphasized last sunnah of today's Noon Prayer (Salat al-Zuhr).

3. LATE AFTERNOON PRAYER (SALAT AL-ASR):

a) Non-emphasized sunnah (4 rakahs):

"I have intended to perform the non-emphasized sunnah part of today's Late Afternoon Prayer (Salat al-Asr)";

b) Obligatory (fardh) (4 rakahs):

" I have intended to perform the obligatory (fardh) part of today's Late Afternoon Prayer (Salat al-Asr)".

4. SUNSET (EVENING) PRAYER (SALAT AL-MAGHRIB):

a) Obligatory (Fardh) (3 rakahs):

"I have intended to perform the fardh (obligatory) part of today's Sunset Prayer (Salat al-Maghrib),

b) Emphasized sunnah part (2 rakahs):

"I have intended to perform the emphasized sunnah part of today's Sunset Prayer" (Salat al-Maghrib).

5. A) LATE EVENING (NIGHT) PRAYER (SALAT AL-'ISHA):

a) Non-emphasized first sunnah (4 rakahs):

"I have intended to perform the emphasized first sunnah part of today's Late Evening Prayer (Salat al-'sha)",

b) Obligatory (fardh) part (4 rakahs):

"I have intended to perform the obligatory (fardh) part of today's Late Evening Prayer" (Salat al-Isha),

c) Emphasized last sunnah (2 rakahs):

"I have intended to perform the last sunnah part of today's Evening Prayer" (Salat al-Isha).

B) ODD-NUMBERED PRAYER (SALAT AL-WITR) (3 rakahs):

"I have intended to perform today's required Odd-Numbered Prayer (Salat al-Witr)".

* * *

FIVE DAILY RITUAL PRAYERS

1. DAWN PRAYER (SALAT AL-FAJR):

The Dawn Prayer (Salat al-Fajr) is composed of four rakahs, the first two are the sunnah rakahs and the last two the obligatory (fardh) rakahs. One who will perform the Dawn Prayer makes the ritual ablution (al-Wudhu), faces in the direction of the Holy Kaaba in the standing position, makes the intention in the heart for the sunnah part of the Dawn Prayer (Salat al-Fajr) and enters into the ritual prayer with the saying of the expression of magnification of Allah (al-Takbir, viz. "Allahu Akbar"). Then one performs the two rakahs of sunnah as has been illustrated in the chapter "How to Perform a Ritual Prayer".

Upon the completion of the sunnah of the Dawn Prayer (Salat al-Fajr) one stands up, calls the iqamah, makes the intention (al-Niyyah) by heart for the obligatory (fardh) part of the Dawn Prayer, and enters into the ritual prayer with the saying of "Allahu Akbar" (Females do not call the iqamah).

It is a sunnah act to recite a long chapter (surah), for those who have at least one memorized, in the obligatory (fardh) part of the Dawn Prayer (Salat al-Fajr).

2. NOON PRAYER (SALAT AL-ZUHR):

One who will perform the Noon Prayer (Salat al-Zuhr) first makes the intention (al-Niyyah) in the heart for the first sunnah of the Noon Prayer and then performs the first two rakahs in the same manner as the sunnah of the Dawn Prayer; at the end of which he sits for the first sitting (al-Jal- sah al-Awwal) and recites the Supplication of Witnessing (Dua al-Tashahhud), viz. "Attahiy'yatu- lillahi...".

Then one stands up for the third rakah. One first recites the Chapter of the Opening (Surah al-Fatiha) and thereafter performs the third and fourth rakahs exactly like the first and second rakahs, at the end of which one sits for the second sitting (al-Jalsah al-Akhirah). Then one recites the supplications of "Attahiy'yatu-lillahi...", "Allahumma salli...", "Allahum- ma barik..." and "Rabb'ana..." in order.

Then one ends the ritual prayer (al-Salat) with the saying of the expression of salutation (al-Salam).

One performs the obligatory (fardh) part of the Noon Prayer (Salat al-Zuhr) like the sunnah part thereof. Males however, call the iqamah before they start the salah. One makes the intention (al-Niyyah) by heart saying: "I have intended to perform the obligatory (fardh) part of today's Noon Prayer. The difference between the performance of the first two rakahs and the last two is that in the last two rakahs, one recites only the Chapter of the Opening (Surah al-Fatiha). In other words, one does not recite any additional chapter (surah) or verses (ayahs) after the Chapter of the Opening (Surah al-Fatiha). Likewise, one does not recite any additional surah or ayahs after the Chapter of the Opening in the third and fourth rakahs of the obligatory (fardh) parts of the other daily ritual prayers.

The final two rakahs sunnah of the Noon Prayer (Salat al-Zuhr) is performed exactly in the same manner as the two rakahs sunnah of the Dawn Prayer (Salat al-Fajr), with the the expression of the intention (al-niyyah) like this: "I have intended to perform the emphasized final sunnah of today's Noon Prayer".

3. LATE AFTERNOON PRAYER (SALAT AL-ASR):

One who has made the ritual ablution (al-Wudhu) first performs the sunnah part (4 rakahs)

beginning with the saying of the intention (al-Niyyah): "I have resolved to perform the sunnah of today's Late Afternoon Prayer (Salat al-Asr). The first two rakahs are performed like the sunnah part of the Dawn Prayer (Salat al-Fajr). One recites the supplications of "Allahumma salli..." and "Allahumma barik..." after the Supplication of Witnessing (Dua al-Tashahhud) in the first sitting (al-Jalsah al-Awwal). Next, one stands up for the third rakah with the saying of "Allahu Akbar". Thereafter, one recites the Supplication of Subhanakah and says the formula of Audhu Bismillah before the recitation of the Chapter of the Opening (Surah al-Fatiha). Then one performs two more rakahs.

One performs the obligatory (fardh) part of the Late Afternoon Prayer (Salat al-Asr) exactly in the same way as the obligatory part of the Noon Prayer, with only one difference, which is in the expression of intention (al-Niyyah). Here one makes the intention for the performance of the obligatory (fardh) part of the Late Afternoon Prayer (Salat al-Asr). Males are always to call the iqamah before the performance of the obligatory part of the Late Afternoon Prayer.

4. SUNSET PRAYER (SALAT AL-MAGHRIB)

One performs the obligatory (fardh) (3 rakahs) of the Sunset Prayer (Salah al-Maghrib) before the sunnah. One who will perform the Sunset Prayer first calls the iqamah and makes the intention (al-Niyyah)

like this: "I have intended to perform the obligatory (fardh) of today's Sunset Prayer", and then performs the three rakah obligatory (fardh) of the Sunset Prayer.

After one has performed the first and second rakahs like the two rakah obligatory part of the Dawn Prayer (Salah al- Fajr), one sits for the first sitting (al-Jalsah al-Awwal) where one recites the Supplication of Witnessing (Dua al-Tashah- hud), viz. "Attahiy'yatuh...". Thereafter one utters the expression of magnification of Allah (al-Takbir), namely "Allahu Ak- bar" and stands up for the third rakah. Then one only recites the Chapter of the Opening (Surah al-Fatiha) in the third rakah and sits for the second sitting (al-Jalsah al-Akhir) where one recites the Supplications of Witnessing, i.e. "Attahiy'yatuh", "Allahumma salli" "Allahumma barik" and "Rabb'ana ati- na". Thereafter one completes the salah with the saying of the expression of salutation (al-Salam), first to the right and then to the left.

After the performance of the obligatory part of the Sunset Prayer, one makes the intention for the sunnah part thereof likes this: "I have intended to perform the emphasized sunnah of the Sunset Prayer". And then one performs the two rakah sunnah of the Sunset Prayer exactly like the sunnah part of the Dawn Prayer (Salat al-Fajr).

5. A) LATE EVENING PRAYER (SALAT AL-'ISHA):

In the performance of the Late Evening Prayer (Salah al- 'Isha) one initially performs the non-emphasized first four rakah sunnah exactly like the sunnah of the Late Afternoon Prayer (Salat al-Asr), and next the four rakah obligatory (fardh) like the four rakah obligatory part of the Noon Prayer (Salat al-Zuhr), after having called the iqamah, and then the final emphasized two rakah sunnah like the sunnah of the Dawn Prayer (Salat al-Fajr). There is no difference in their performance except for the intentions (niyyah) thereof.

B) ODD-NUMBERED PRAYER (SALAT AL-WITR):

The Odd-Numbered Prayer (Salat al-Witr), which is a required (wajib) prayer, is composed of three rakahs. It is performed after the performance of the Late Evening Prayer (Salah 'Isha) and in each rakah one recites the Chapter of the Opening (Surah Fatiha) and an additional surah or ayahs

The Odd-Numbered Prayer (Salat al-Witr) is performed as follows: Firstly, one makes the intention (al-Niyyah) by heart: "I have intended to perform today's witr (Odd-Numbered Prayer)". Next one begins the prayer with the saying of the expression of al-Takbir: "Allahu Akbar". After having performed the first two rakahs exactly like the sunnah of the Dawn Prayer (Salat al-Fajr) one sits for the first sitting

(al- Jalsah al-Awwal) and recites the Supplication of Witnessing, viz. "Attahiy'yatu...". Next one utters the expression of "Allahu Akbar" and stands up for the third rakah. Then one recites the Chapter of the Opening (Surah al-Fatiha) and an additional chapter. Thereafter, one releases both hands without letting them fall and without bowing down raises the hands- as one does at the beginning of a ritual prayer- with the saying of "Allahu Akbar". Next one clasps the hands and recites the Supplication of Qunut (Dua al-Qunut). Thereafter one utters "Allahu Akbar" and bows down as in the other prayers and sits for the second sitting (al-Jalsah al-Akhir) after the prostrations. In the second sitting one recites the Supplications of "Attahiy'yatu", "Allahumma salli", "Allahum- ma barik" and "Rabb'ana atina". Then one completes the Odd-Numbered Prayer (Salat al-Witr) with the saying of the expression of Salutation (ar-Salam).

In this way, the ritual prayers which must be performed every day have been fulfilled with their obligatory (fardh), required (wajib) and sunnah parts.

THE NUMBER of RAKAHS in the FIVE DAILY RITUAL PRAYERS:

a) Obligatory (Fardh) Rakahs:

The total number of the obligatory (fardh) rakahs is seventeen, there being two in the Dawn Prayer (Salat al-Fajr), four in the Noon Prayer (Salat al-Zuhr), four in the Late Afternoon Prayer (Salat al-

Asr), three in the Sunset Prayer (Salat al-Maghrib) and four in the Late Evening Prayer (Salat al-'Isha).

b) Required (Wajib) Rakahs:

The total number of the required (wajib) rakahs is three, which form the Odd-Numbered Prayer (Salat al-Witr), the only required (wajib) daily ritual prayer.

c) Emphasized Sunnah (Sunnah al-Muakkadah) Rakahs:

They are twelve in total, two in the Dawn Prayer, six (four+two) in the Noon Prayer, two in the Sunset Prayer and two in the Late Evening Prayer.

d) Non-emphasized Sunnah (Sunnah al-Ghayr'muaq- qadah) Rakahs:

They are eight in total, four in the Late Afternoon Prayer and four in the Late Evening Prayer.

* * *

PROSTRATION of FORGETFULNESS (SAJDAH AL-SAHW)

The prostration of forgetfulness (Sajdah al-Sahw) is a required (wajib) sajdah that is to be performed to correct an omission, delay in doing, repeating or overdoing an act originally carelessly done in prayer.

CASES THAT NECESSITATE the PROSTRATION of FORGETFULNESS

(SAJDAH AL-SAHW)

The Prostration of Forgetfulness (Sajdah al-Sahw) is necessary when there is an omission or delay of a required (wajib) act or simply delaying an obligatory (fardh) act. However, the omission of an obligatory (fardh) act can not be corrected by the prostration (Sajdah al-Sahw), and the prayer must be repeated.

As for the omission of a sunnah act, there is no requirement to perform Sajdah al-Sahw.

If one recites silently in prayer instead of aloud, or if one omits the Qunut Du'a, or forgets the first sitting (al-Jalsah al-Awwal) in a four-rakah prayer, the Sajdah al-Sahw is performed. Thus, the deficiency will have been made up and/or the mistake will have been corrected.

HOW TO PERFORM a PROSTRATION of FORGETFULNESS (SAJDAH AL-SAHW)

Whenever a Sajdah al-Sahw is necessary, after reciting "attahiy'yatuh" one makes the salutation (al-Salam), first to the right and then to the left; next one performs two successive prostrations, each beginning with the saying of "Allahu Akbar".

After the second prostration (al-Sajdah) one sits and recites the "attahiy'yatuh", "allahumma salli", "allahumma ba-rik" and "rabb'ana atina." or other supplication. Then, one makes the salutation (al-

Salam) first to the right and then to the left, completing the prayer.

If the leader (imam) is to perform the prostration for his omission, it is done after only one salam to the right. The congregation follows him, as usual.

THE FRIDAY PRAYER (SALAT AL-JUM'AH)

The assembly prayer (Salat al-Jum'ah) is an obligatory (fardh) salat that is to be performed in congregation (ja- ma'ah) on Friday in place of the noon prayer.

The Friday Assembly Prayer has two types of essential conditions beyond (i.e. in addition to) those of the five daily prayers:

1. The conditions of the necessity of the Friday Assembly Prayer upon a Muslim (al-Wujub),
2. The conditions of the correctness of the Friday Assembly Prayer (al-Sihha').

THE SEVEN CONDITIONS for the NECESSITY of the FRIDAY PRAYER (AL-WUJUB)

1. To be a male (not to be a female or an hermaphrodite),
2. To be a free man (not to be a slave or a prisoner),
3. To be a resident (according to Shariah), a stationary person (muqim) (not to be travelling),
4. To be healthy (not to be too sick to pray in the mosque),

5. To have reasonable vision (not to be blind),
6. To have good use of the legs (not to be crippled),
7. Not to have a valid excuse to prevent one from going to the mosque or a valid excuse that will permit one not to go to mosque (e.g. fear of an enemy, very heavy rain, mud and similar conditions that will hinder one from going to a Friday Prayer).

THE SIX STIPULATIONS for the CORRECTNESS of FRIDAY PRAYER (AL-SIHHA)

1. The location where the Friday Prayer is to be performed must be a large town or city (one may also perform this prayer in a village which has been granted a charter),
2. The Friday Prayer is to be led by the ruler or his deputy,
3. It is to be performed at the time of the Noon Prayer,
4. To deliver a proper sermon (khutbah) before the congregation (jama'ah),
5. A congregation of at least three persons not including the imam is to be present,
6. The place where the Friday Prayer is performed must be open to the public.

THE INTENTION (AL-NIYYAH) for the FRIDAY PRAYER

One makes the intention (al-Niyyah) for the first four ra- kahs by saying "I have intended to perform

the initial sunnah part of the Friday Prayer (Salat al-Jum'ah)". The two rakah prayer which is led by the imam after the first sunnah part is the obligatory (fardh) Friday Assembly Prayer and the four rakah sunnah part that is performed after the two obligatory (fardh) rakahs is the final sunnah part of the Friday Prayer.

The four rakahs performed next are called the "Zuhr al- akhir", for which one makes the intention (al-Niyyah) as follows: "I have intended to perform the obligatory (fardh) part of the latest Noon Prayer (Salat al-Zuhr) that has not been fulfilled by me though it is obligatory (fardh) upon me".

If one makes the intention (al-Niyyah) in this manner, in the event that day's Friday Prayer was not valid due to a deficiency in the stipulations the Noon Prayer (Salat al-Zuhr) will have been performed. If it was valid, the latest Noon Prayer that was not performed at its due time is regarded as having been made up for with that prayer. For the two rakahs that are performed after the prayer of Zuhr al-Akhir, one makes the intention (al-Niyyah) as follows: "I have intended to perform the sunnah of the time (Sunnah al-Waqt).

If the ten rakahs described above are not performed after the obligatory (fardh) rakahs of the Friday Prayer (Salat al- Jum'ah) then, in case that day's Friday Prayer was not acceptable due to a deficiency, that day's Noon Prayer (Salat al-Zuhr)

remains due. Therefore, one must never neglect these ten rakahs after the obligatory (fardh) rakahs of the Friday Prayer.

FESTIVAL PRAYERS (SALAT-AL-EIDAIN)

Both of the Eid Prayers, that is the salat of Eid al-Fitr (the religious Festival Day of Fast-Ending, at the completion of the month of Ramadan according to the Islamic calendar) and the salat of Eid al-Adha (the religious Festival Day of Animal Sacrifice), are necessary for every male who is required to perform the Friday Assembly Prayer.

The time for the Eid Prayers begins approximately 45 minutes after sunrise and continues up until the time the sun passes its meridian. Both of the prayers (Salahs al-Eid) consist of two rakahs and are performed in congregation (al-Jama'ah). An Eid Prayer is performed like the obligatory (fardh) of the Dawn Prayer (Salat al-Fajr) with the addition that in each rakah three expressions of the magnification of Allah (al-Takbir, that is Allahu Akbar) are recited.

The first three "takbirs" (Allahu Akbar) are recited in the first rakah after the Supplication of Subhanakah and before the Chapter of the Opening (Surah al-Fatiha). The second three takbirs (Allahu Akbar) are recited in the second rakah after the recitation (al-Qira'ah) of the additional chapter (surah) following al-Fatiha. These six takbirs are required (wa-jib). As the bowing (ruku) takbirs of each rakah

are close to these takbirs and are required (wajib), these are required (wajib) as well. As in every ritual prayer the takbir of beginning (the takbir of iftitah) is obligatory (fardh), it is also so in the Festival Prayers, too. The other takbirs, (that is Allahu Akbar) are sunnah.

The sermon (al-Khutbah) is delivered after the performance of the Festival Prayer (Salat al-Eid). The sermon (al- Khutbah) of the Festival of Alms (Eid al-Fitr) is given on Alms (Sadaqat al-Fitr) and the sermon of the Festival of Sacrifice (Eid al-Adha) is given on the meaning and merits of animal sacrifice.

It is a required (wajib) act to recite the expression of al- Tashriq (al-Takbir al-Tashriq) after the completion of every obligatory (fardh) prayer, beginning from the Dawn Prayer (Salat al-Fajr) on the eve of the Festival of Sacrifice (Eid al- Adha) until the Late Afternoon Prayer (Salat al-Asr) of the fourth day thereafter - thus totally after twenty-three prayers.

The takbir of tashriq reads as follows:

"Allahu Akbar, Allahu Akbar, La-ilaha-ill'Allahu, w'Allahu Akbar,
Allahu Akbar wa lillahil-hamd"

Meaning:

"Allahu is Greatest, Allah is Greatest,
There is no god but Allah, and Allah is Greatest,
Allah is Greatest and all praise is to Allah".

It is required (wajib) for each and every Muslim, either male or female, to recite the takbir of tashriq at

the very completion of an obligatory (fardh) prayer whether in congregation (al-Jama'ah) or alone, or whether one is travelling or stationary (muqim).

PERFORMANCE of MISSED RITUAL PRAYERS (SALAT AL-QADA)

Every male and female who is conscious and mature must perform, without allowing its time to pass, the five daily (ritual) prayers along with the other religious obligations. One must definitely do one's best not to miss even a single prayer. Allah the Most High orders every Muslim to perform prayer in fifty-five places in the Noble Qur'an. In addition, the ritual prayer (al-Salah) is ordered along with the poor-due (al-Zakah) in thirty-three places.

In short, prayer is ordered in more than one hundred places, which is a clear evidence of the great excellence and reward of prayer (al-Salah) and also of how heavy the punishment will be for those who neglect it.

In a holy tradition (al-Hadith) Muhammad (s.a.s.) said: "The first thing that a creature shall be questioned about on the Day of Judgement will be prayer (al-Salah). In this tradition (al-Hadith), there is an indication that the additional questioning of those who have answered satisfactorily for their prayers will be made easy, while those who have failed to do so will be in a very serious position.

Even if one gives millions in charity in place of a daily prayer or even if someone else performs a prayer

of a hundred rakahs in place of another's two rakah prayer, that person whose ritual prayer is owed will not be free from the debt of that prayer.

A prayer (al-Salah) is considered to have been performed only when the person who is obligated to do it, performs it. For this reason, if one carries the responsibility of a daily prayer which he has failed to perform at its proper time because of carelessness or laziness, the missed prayer is to be performed without any further delay. For allowing the prayer to be missed, one should repent and ask forgiveness.

One who has many missed prayers first calculates what is owed; then begins performing them from the most recent until the owed prayers are finished. Although it is permissible (jaiz) to start from the very beginning, it is better to start from the last, for the punishment for those missed in one's more adult life will be greater than in the younger years. From this point of view, it is better to be first excused from the greater debt.

To satisfy the debt of missed prayers, one performs only the obligatory (fardh) and the Witr Prayer which is wajib. The missed sunnah are not made up.

One may perform missed prayers at any time except the disapproved times (waqts al-qarahah).

One who has missed daily prayers in the past may perform the sunnah of the five daily prayers, Salat al-Tahajjud, Salat al-Awwabin, Salat al-Duha,

Salat al-Tasbih, Salat al- Hajah, those performed on holy nights and the other supero- ragatory prayers (Salat al-Nawafil). There is no objection in performing these prayers (Ibn Abidin, Volume: 1, page: 688).

SOME SUPERORAGATORY PRAYERS (AL-NAFILAH)

Apart from the five obligatory (fardh) daily prayers, one ought also to try to perform some extra (nafilah) prayers such as Salat al-Awwabin, Salat al-Tahajjud, Salat al-Duha, Salat al-Tasbih, etc. For there are innumerable virtues and rewards in their performance. In a holy tradition (al-Hadith al- Qudsi) stated by the Prophet (s.a.s.) in the voice of Allah the Most High: "My creatures acquire salvation from My divine punishment with their performance of the obligatory (fardh) prayers and they draw near to My divine pleasure with the optional prayers (Salat al-Nawafil)".

SALAT AL-AWWABIN

There are a hundred divine merits in the performance of Salat al-Awwabin. Allah, the Supreme Being, grants seventy-five merits to His slaves in the Hereafter and twenty-five merits in this worldly life. Accordingly, those who continue to perform Salat al-Awwabin do not meet with any hardship on the Day of Judgement. Salat al-Awwabin is performed in six rakahs after the Sunset Prayer (Salat al-Maghrib).

SALAT AL-DUHA

In the performance of Salat al-Duha there are also a hundred merits, seventy-five are granted by Allah the Most High in this world and twenty-five in the Hereafter. Consequently, one who continues to perform this supererogatory prayer does not suffer any hardship in this worldly life. Salah al-Duha is performed in six rakahs, 45 minutes after sunrise.

SALAT AL-TAHAJJUD

The reward of Salah al-Tahajjud is unlimited. The supplications of those who continue to perform this salah are accepted and their rank will be high. This is the kind of supererogatory prayer that Muhammad (s.a.s.) never left. This prayer is also done in six rakahs at the time of "Tahajjud" which begins twelve hours after the time of the Noon Prayer (Salat al-Zuhr) and lasts until the time of al-Imsak. For instance, if the time of the Noon Prayer (Salat al-Zuhr) of a day begins at twelve noon., the time of Salat al-Tahajjud of that day starts at twelve midnight.

For a detailed discussion of these supererogatory prayers (Salat al-Nawafil), you may refer to our work titled "The Supplications (al-Duas) and Devotions (al-Ibadah) Recommended on Holy Days and Nights".

SALAT AL-TASBIH

Salat al-Tasbih is the greatest kind of repentance and asking for forgiveness which is fulfilled with the whole body.

It is narrated by Iqrimah (r.a.), who heard it from Ibn al- Abbas (r.a.), that Muhammad (s.a.s.) said to his honored (paternal) uncle Abbas concerning Salat al-Tasbih: "O Uncle! Let me inform you of an offer of ten rewards that if performed, the past and future, the new and old, the mistaken and intentional, the major and minor, the hidden and known of your sins should be forgiven... If you are able to do so, perform this Salat al-Tasbih every day. If you cannot, perform it once a month. If you cannot even do that once a year; otherwise, once in your lifetime".

HOW TO PERFORM SALAT AL-TASBIH

Salat al-Tasbih consists of four rakahs, in which the following Supplication of Tasbih (glorification of Allah) is recited 300 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ ، وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ،

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Transliteration:

"Subhanallahi wa'l-hamdu-lillahi, Wa la-ilaha ill'Allahu w'Allahu Akbar, Wa la-hawla wa la quw'wata, llla-billahi'l- aliy'yil-adhim"

This tasbih is recited:

- 15 times after the supplication of Subhanakah, (before the Surah al-Fatiha),
- 10 times after the additional chapter(surah),
- 10 times while in the bowing position (al-Ruku),
- 10 times in the standing position after arising from the bowing position (viz. al-Qawmah),
- 10 times in the first prostration (al-Sajdah al-Awwal),
- 10 times in the short sitting between the first and second prostration (al-Jalsah),
- 10 times in the second prostration.

Thus the total number of supplications of tasbih in the first rakah is 75. The number and order of the supplication of tasbih is the same in the second, third and fourth rakahs. It has been strongly encouraged to perform the Tasbih Prayer. It is praiseworthy (mustehab) to get accustomed to performing it. It is necessary not to be lazy.

The prayer of Tasbih may also be performed in congregation (al-Jama'ah) so that those who do not know how to do it should have its benefit. If Salat al-Tasbih is performed in congregation, the imam first makes the intention (al-Niyyah) and recites all the supplications of Tasbih aloud. In the meantime the congregation listens silently.

THE FUNERAL PROCEEDINGS

Any Muslim who is near death is placed on the right side so that the face is turned in the direction of the Holy Kaaba. Those present recite the Expression of Witnessing (al-Kali- mah al-Shahadah) and read or recite the Chapter of Yasin (Surah al-Yasin).

After death, the chin is held up with a piece of cloth tied from over the head. Then the eyes are closed and the hands are stretched out on each side. A piece of iron is put on the abdomen to prevent swelling. No one recites or reads aloud the Noble Qur'an near the dead person until the bath has been given. When the dead person is to be bathed, the body is lain on the washing bench in such a way that the feet should laid be turned in the direction of the Holy Kaaba. Then the clothes are removed without uncovering the private parts and then the body is bathed with lukewarm water.

If the dead person was responsible for performing ritual prayers when alive, the person bathing the corpse cleanses the private parts (al-Taharah) with a piece of cloth, without uncovering them.

The dead person should be given the ritual ablution (wudhu) without letting any water into the mouth and nostrils. However, if it is known that the dead person was in the state of major legal impurity, water is put into both the mouth and nostrils. If not, it is enough to just wipe the inner parts of the lips, the teeth, the nostrils and the navel.

The head and the beard is washed with soap and water. However, the hair is not combed. Then the corpse is placed on the left side and the right side is washed and then it is placed on the right side to bathe the left side. Then the person bathing the corpse raises the upper body up, leaning it against himself and rubs the abdomen. If any excrement comes out, it is cleansed without any need for renewing the minor ritual ablution (wudhu). Lastly, the corpse is dried with a clean piece of cloth and wrapped in the shroud.

THE SHROUD WRAPPING

The shroud is the long piece of cloth that the corpse is covered and buried within.

The shroud for males is made up of of three pieces: al- qamis, al-idhar and al-lifafah. Al-qamis is a loose, sleeveless shirt which covers the body from the base of of the neck to the feet. Al-idhar covers the body from the head to the feet. With al-lifafah the whole body is wrapped and then the upper and the lower ends are tied.

As for females, it has two more pieces (i.e. in addition to those described above) than that for males:

- a) a head wrapper to cover the head and the face,
- b) and a cloth for wrapping the breasts.

If there is insufficient cloth for a full shroud, then merely the al-idhar and the al-lifafah will be enough for males while the al-idhar, the al-lifafah and the head-cover will be enough for females. If even this is not available, any length of cloth may be used and the

open portion covered with straw or similar material. White cotton cloth is preferable to other materials.

HOW TO ENSHROUD A CORPSE

A corpse is covered from neck to feet with al-qamis and from head to feet with al-idhar. Then it is wrapped in al-lifafah and the two ends are tied. The left side of the shroud is folded over the right one. Neither pocket, sleeve or collar is sewn on the shroud; nor are the sides hemmed.

In females, the veil is put on over al-qamis and under al- lifafah.

FUNERAL PRAYER

The funeral prayer is a collective obligation (fardh al-ki- fayah, that is it is compulsory for every Muslim person in the society; however, if anyone fulfils this obligation, it is removed from the entire society. It is a supplication for the deceased brother or sister in the religion of Islam.

The stipulations required for the performance of a funeral prayer are as follows:

1. The deceased must be a Muslim. Thus, no funeral prayer is performed for one whose Islam is unknown and whose situation was hidden in this regard. There must be reliable witnesses and evidence that the person was actually a Muslim;
2. The deceased must be clean and be legally purified and be wrapped in the shroud;

3. The body is placed before the imam and the congregation,

4. The entire body or the major part must be present. If the greater part of the body is gone or if the greater part present is missing the head, it is not bathed, nor is the funeral prayer performed. The corpse should just be wrapped in a shroud and buried.

HOW TO PERFORM the FUNERAL PRAYER (SALAT AL-JANAZAH)

The funeral prayer is performed with four recitations of al-takbir (viz. Allahu Akbar) and by standing (al-Qiyam). There is no prostration (al-Sajdah) or bowing down (al-Ruku).

The imam stands in line with the chest of the body, the congregation (al-Jama'ah) lined up behind him. Then the congregation is informed (usually by the imam) whether the deceased person is male or female, in order that then can make the intention (al-Niyyah) silently as follows:

"I have intended to perform the ritual prayer (al-Salah) for the pleasure of Allah, to make the supplication (al-Dua) for the deceased, male or female, and to follow the present imam".

Thereafter one utters al-Takbir "Allahu Akbar" after the imam. At the saying of the first takbir, the hands are lifted up to the ears and then clasped below the navel. Then one recites the supplication of "Subhanaka" in which is included "wa jalla

thana'uqah" before the last phrase of wa-la ilaha-ghairuk".

After this, one says the second takbir after the imam without raising the hands. These takbirs are said aloud by the imam and silently by the congregation. After that second takbir, the imam and the congregation recite the supplications of "Allahumma salli" and "Allahumma barik".

After this, a third takbir is said by both the imam and the congregation, and the "Funeral Supplication" (Janazah Dua) is recited by everyone.

Those who do not know this dua may recite the "Supplication of Qunut" (Qunut Dua viz. "Allahumma inna nasta'inu- qa.") or the Chapter of the Opening (Surah al-Fatiha) with an aim to reciting a supplication (al-Dua).

Lastly, a fourth takbir is recited and the Funeral Prayer is completed by letting the hands down to the sides, and the salam is given to the right and to the left.

**the FUNERAL SUPPLICATION THAT is RECITED
AFTER the THIRD REPETITION of AL-TAKBIR**

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَكَبِيرِنَا وَصَغِيرِنَا
 وَذَكَرْنَا وَأُنْثَيْنَا. اللَّهُمَّ مَنْ أَخْيَبْتَهُ مِنْ آخِيَّتِهِ مِنْ آخِيَّتِهِ عَلَى الْإِسْلَامِ
 وَمَنْ تَوَفَّيْتَهُ مِنْ آخِيَّتِهِ عَلَى الْإِيمَانِ وَخُصَّ هَذَا الْمَيِّتَ بِالرَّوْحِ
 وَالرَّاحَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ وَالرِّضْوَانِ. اللَّهُمَّ إِنْ كَانَ مُحْسِنًا
 فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَلِقِهِ الْأَمْنَ
 وَالْبُشْرَى وَالْكَرَامَةَ وَالزُّلْفَى بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Transliteration:

"Allahum'maghfir-li-hayyina-wa mayyitina wa shahidina, Wa gha'ibina wa kabirina wa sayhirina wa dhakarina wa un- thana. Allahumma man ahyaythu minna fa-ahyihhi ala'l-Islami, Wa man tawaf faytahu minna fa-tawaffahu ala'l-imani, Wa khussa hadhal-mayyita* bir'rawhi war-rahati war-rahmati, Wa'l maghfirati war'ridhwani. Allahumma in-kana muhsinan*¹ fa-zid-fi-ihsanihi, Wa in-ka-na musi'an fa-tajawaz an-hu, Wa laq'qihil-amna wa'l-bushra wa'l-karamata, Waz'zulfa bi-rah- matika ya-Arhamar-Rahimin".

* If the deceased is a female, this is recited as "hadhi'hil- mayyita".

** If the deceased is a female, this is recited as "in-kanat- muhsinatan fa-zid-fi-ihsaniha, wa in-ka-nat musi'atan fa-tajawaz an-ha wa laq'qihal amna".

Translation:

"O my Allah! Grant Your Forgiveness and Mercy upon our living ones, our dead ones, those of us that are present and those that are absent, our elders and our minors, and the male ones and the female ones of us. O, my Lord! Make the ones whom you keep alive from among us live according to Islam. And let the one whom you cause to die from among us die with belief. Especially make this deceased one attain contentment, comfort, forgiveness and Your Divine Pleasure. O, my Lord! If this deceased person is of the pious, increase his/her goodness and if he/she is said to be of the useless, forgive him/her, and grant him/her security, good tidings, and generosity through Your Divine Mercy, Oh Most Merciful and Compassionate!"

If the deceased is a boy, the above supplication is recited -after "...ala'l-imani..."- as follows: "Allahumm'ja-la-hu lana faratan wa'j-alhu lana ajran wa dhuhra. Allahumm'aj-alhu lana shafi'an wa mushaffa'an". If the deceased one is a girl, the above supplication is recited -after "ala'l-imani"- as follows: "Allahumm'aj-al-ha lana faratan wa'j-alha lana ajran wa dhuhra. Allahumm'aj-alha lana shafi'atan wa mushaffa'atan".

IMPORTANT REMINDERS:

a) Many Muslims either do not let down their arms when they utter the salutation (al-Salam) at the saying of the fourth magnification of Allah (al-Takbir)

in the funeral prayer, or let down their right arm when making the salam to the right and their left arm making the salam to the left.

Actually, both of these are incorrect. The correct way is to let down both arms at the recitation of the fourth takbir and then do the salutation. For, one clasps the hands in that position of standing (al-Qiyam) wherein is a mentioning of

Allah (al-Dhikr'Allah) thg saying of which is a sunnah act, and one does not clasp the hands but lets down the arms in standing (al-Qiyam) where there is no mentioning of Allah (al-Dhikr'Allah) the recitation of which is a sunnah act. (Dur- ar, volume: 1, page: 53).

b) Whenever the imam recites aloud a takbir ("Allahu Ak- bar") within a funeral prayer, some in the congregation raise up their heads. This is also an incorrect and risky practice. The correct act is not to move the head nor any part of the body during the period of the funeral prayer.

c) If the place where the funeral prayer is performed or one's shoes are filthy, one should take the shoes off and stand on them.

THE GRAVE and BURIAL

It is sunnah act to carry the coffin (holding the corpse) from each corner, after the funeral prayer. If it is possible, the coffin ought to be carried for forty steps. The bier is to be carried speedily but without shaking the corpse.

It is legally disliked (makruh) to praise Allah and to recite the Glorious Qur'an loudly and to sit before the bier is put down.

The grave is to be dug to the depth of half the height of the body and to such width and length as will be convenient for the corpse. It is better to dig the grave deeper. At the completion of the digging of the grave, a "Lahad" is made if the soil is hard; that means a niche is made at the bottom of the grave on that side of the grave that is towards the direction of Holy Kaaba in which the dead body is placed. The dead body is put into the grave from the direction of Holy Kaaba so that it should face the direction of Holy Kaaba.

Those placing the dead body into the grave recite the following formula:

"Bismillahi-wa ala millati-Rasul'Allah".

("In the name of Allah and according to the way of the Messenger of Allah").

Then the knots of the shroud are untied. Raw bricks are placed beside the "lahad" so that no soil will spill over the dead body. If sun-dried bricks are easily available, it is legally disliked (makruh) to put baked bricks and pieces of dry wood instead. Thereafter, soil is poured into the grave. The outer side of the grave is shaped like a camel-back at the height of a span, provided that it should be of the soil of the grave. A grave cannot be long or square-shaped.

It is not objectionable to inscribe a piece of stone to put on the grave in case the trace of the gravesite should disappear. It is disliked by Shariah (makruh) to bury a corpse inside a house, for this practice is particular only to the Prophets (a.s.). It is not permissible to bury a corpse in a place taken by force from the landowner.

The period in which one may offer condolences to the family and relatives of a dead person is three days, thereafter it is legally disliked.

It is useless and legally disliked (makruh) to transfer a dead body from one city to another.

Khatim al-Kalimah al-Tawhid and Khatim al-Qur'an al-Karim (thorough reading/reciting of the Noble Qur'an) should be presented to the soul of the dead person. This and similar readings have a very great reward and are a source of good deeds. Again, the family members of the deceased person are advised to give alms (al-Sadaqah) and service to the poor for the soul of the deceased person.

QUESTIONING in the GRAVE

When a dead person has been buried, two angels come and ask questions about his Lord, religion, Prophet and book. Then Allah the Most High gives the one who has faith (al-Iman), has been obedient and has done good deeds a power to reply to the questions of the angels. In this way is he capable of replying to the angel's questions. But, unbelievers and

rebellious people shall be paralyzed at the sight of two questioning angels (al-Munkar and al-Nakir) and will fail to reply to the questions.

Thereafter, these angels convey the good tidings of Paradise to the Muslims who are able to answer their questions and from that time on the divine goodwill and rewards begin.

As for the unbelievers and major sinners who fail to reply to the questioning angels, it shall be said: "Disgrace on you", and immediately a spiritual connection will be made from Hell to his/her body. From then on, in distress, he/she shall begin to suffer punishment in the grave.

QUESTIONS in the GRAVE and THEIR ANSWERS

- Who is your Sustainer (Rabb)?
- My Rabb is Allah the Most High.
- What is your religion (din)?
- My religion is Islam.
- Who is your Prophet (nabi)?
- My Prophet is Muhammad (s.a.s.)
- What is your book (kitab)?
- My book is the Glorious Qur'an.
- What is your qiblah?
- My qiblah is the Holy Kaaba.
- Of whose offspring are you?
- I am of the offspring of Adam (a.s.).
- Of what nation are you?

- I am of the nation of Ibrahim (Abraham) (a.s.). I am a believer in Allah, the only Reality (Haqq) and I am a Muslim, Alhamdulillah.

VISITING the GRAVES

It is praiseworthy (mandub) for both men and women to visit graves. During a visit to a grave one recites the Chapter of the Opening (Surah al-Fatiha) once and the Chapter of Sincerity (Surah al-Ikhlâs) eleven times as a gift to the deceased. Also, it is praiseworthy (mustahab) to read/recite the Chapters of "Yasin al-Sharif" and Surah al-Takathur ("Al-ha-ki-muttaka'thur").

Though it is not objectionable (makruh) to sit on a grave in order to recite the Noble Qur'an; it is makruh by Shariah to sit on a grave for an aim other than reciting the Noble Qur'an, to walk on it, to sleep on it, or to make it dirty. If there be any necessity to walk upon the graves, one may do so after one has recited the Chapter of the Opening (Surah al-Fatiha) once and the Chapter of Sincerity (Surah al-Ikhlâs) eleven times as a gift to the souls of the Muslims lying in the cemetery.

It is lawfully disliked (makruh) to uproot grass or cut down trees in a cemetery, for they are a cause of making amends for the sins of the dead Muslims in the cemetery. Though there is no harm in uprooting dry grass or cutting the dry trees, it is best to avoid this as well. One should be careful to hold oneself

back from taking the dry grass or wood home to use as fuel.

JOURNEYING

The minimum length of a journey (al-Safar) is travelling on land or on a camel for a distance of eighteen hours (or ninety kilometers). This distance is sixty miles on the sea. Anyone who travels to a place of this distance is regarded by Shariah as a "traveller" (al-musafir), whatever the means of transportation he uses. A traveller (al-musafir) is subject to the rules of journeying.

A traveller (al-musafir) is subject to the rules of journeying as soon as going out of the boundaries or outskirts of a village/town/city. A traveller is permitted not to fast if it is the month of Ramadan (the month of fasting). Such a person later fasts as many days as he has missed. Nonetheless, a traveller should fast if this will not have a bad effect on his health.

A traveller performs a four-rakah ritual prayer (al-Salah) in two rakahs. However, a traveller performs the obligatory (fardh) part of the Sunset Prayer (Salah al-Maghrib), the Odd-Numbered Prayer (Salah al-Witr) and all the four-rakah parts of sunnah prayers in full.

If a traveller performs the four-rakahs of obligatory (fardh) prayers, he is regarded by Shariah to have committed a wrongful act, for which he has to ask for the forgiveness of Allah the Most Great. Such

a person has also to perform the prostration of correction (Sajdah al-Sahw), for such a one has delayed the salutation (al-Salam). However, if a traveller performs an obligatory part of a ritual prayer during his journey led by an imam, such a one then performs that obligatory part in full. If a traveller (al-musafir) leads a congregation in a four-rakah fardh ritual prayer, he performs that as two rakahs, in which case those of the congregation who are also travellers complete the prayer like the imam; however, those who are not travellers stand up for the third rakah and perform the ritual prayer in full, that is as four rakahs, wherein they may recite the Chapter of the Opening (Surah al-Fatiha) in the standing position (al-Qiyam) or not. If they do not recite Surah al-Fatiha, they wait for the time it takes for the recitation of the Surah al-Fatiha and then bow down.

If a traveller intends to stay in that village, town or city where he/she has travelled to for fifteen days, such a one then performs the ritual prayers in full, for he/she then is legally regarded to have ceased being a traveller (al-musafir).

If a traveller (al-musafir) has not intended to stay at that place where he/she has travelled to for fifteen days and ultimately stays there for months or even for years because of any reason, for instance his/her business has not yet been completed, he/she continues to be subject to the rules of travel.

As soon as a traveller has returned to his/her hometown, he/she is legally regarded to have ceased being in the state of travel. However short the stay in his/her homeland, such a person is regarded as a stationary person (al-muqim) and he/she performs the ritual prayers in full.

If a traveller has missed any fixed-time ritual prayer (fardh) during his/her travel, such a person performs those four-rakah obligatory parts of his/her missed ritual prayers as two rakahs when he/she has returned to his/her hometown. On the other hand, a traveller (al-musafir) performs in full the four-rakah obligatory parts of those ritual prayers that he/she had missed during that period when he was a stationary person (al-muqim), though he is now in the state of a traveller (al-musafir).

"Homeland" (al-watan) is divided into three categories:

1. The "original home" (al-watan al-asli),
2. The "home of residence" (al-watan al-iqamah),
3. The "home of stopping-off" (al-watan al-suknah).

1. The original home (al-watan al-asli): This is described as that home wherein one was born or got married. Also, that house wherein one was neither born nor got married but where one has intended to reside and not to leave is also regarded by Islamic law (al-Shariah) as the original home.

A person's original home is cancelled by changing to another original home. For instance, if anyone's original home is where one was born gets married where one's spouse was born, then the home where one was born ceases being one's original home. Thus, if one stays in one's former original home for less than fifteen days, he/she performs the four-rakah obligatory parts of ritual prayers in two rakahs. As a matter of fact, when Muhammad (s.a.s.) came from Madinah al-Munawwarah to Makkah al-Mukarramah, where he was born and got married, he performed the four-rakah obligatory parts of his ritual prayers as a traveller (al-musafir).

If a man has more than one wife and if he has housed them in different towns/cities, then he shall be subject to the rules of a traveller in neither/none of them. An original home (al-watan al-asli) is not nullified by a home of residence (al-watan al-iqamah).

2. The home of residence (al-watan al-iqamah): It is that place wherein a traveller (al-musafir) has intended to stay for at least fifteen days and which is at a distance of a minimum of ninety kilometers from one's original home. Here the four-rakah obligatory (fardh) parts of the ritual prayers are performed in full.

3. The home of stopping-off (al-watan al-suknah): It is a place where a traveller (al-musafir) has intended to stay less than fifteen days and which is at a distance of at least ninety kilometers from the

traveller's original home. In the home of stopping-off (al-watan al-suknah) a traveller is subject to the rules of travelling and thus performs the four- rakah obligatory (fardh) parts of ritual prayers in two rakahs.

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THE VERSES of PROSTRATION (AL-AYAHS AL-SAJDAH)

Alongside those verses of prostration (al-Ayahs al-Saj- dah) in the Glorious Qur'an are written prostration (al-Saj- dah). When one has read or recited or heard a verse of prostration, it becomes necessary (wajib) to perform a prostra- tion (Sajdah-al-Tilawat).

Upon completion of the verse, one stands up, faces in the direction of the Holy Kaaba and says "Allahu Akbar" without raising the hands and then prostrates and recites three times the glorification of Allah "Subhana Rabb'iyal-ala". Then, one gets up with the saying of Allahu Akbar and recites the fol- lowing supplication:

"Sami'na wa ata'na, ghufuranaka Rabb'ana wa ilai'kal-ma- sir".

THE VERSES of PROSTRATION in the GLORIOUS QUR'AN

1. The Chapter of the Heights (Surah al-A'raf)
Verse no: 206,

2. The Chapter of Thunder /Surah al-Ra'd) Verse no:15,
3. The Chapter of the Bee (Surah al-Nahl) Verse no:49,
4. The Chapter of the Children of Israel (Surah al-Bani Israil); Verse no:107,
5. The Chapter of Mary (Surah al-Maryam), Verse no:58,
6. The Chapter of the Pilgrimage, (Surah al-Hajj), Verse no:18,
7. The Chapter of Criterion (Surah al-Furqan), Verse no:60,
8. The Chapter of the Ants (Surah al-Naml), Verse no: 25,
9. The Chapter of Adoration (Surah al-Sajdah), Verse no: 15,
10. The Chapter of 'Sad' (Surah al-Sad), Verse no:24,
11. The Chapter of Ha-Mim Sajdah (Surah al-Fussilat), Verse no:37,
12. The Chapter of the Star (Surah al-Najm), Verse no:62
13. The Chapter of the Rending Asunder (Surah al-Inshiqaq), Verse no:21
14. The Chapter of the Clot (Surah al-Alaq), Verse no:19

THE WORSHIP TO BE PERFORMED on the HOLY NIGHTS

THE BLESSED NIGHT of the BIRTH of MUHAMMAD (AL-LAYLAT AL-MAWLID)

Al-Laylat al-Mawlid is that night when the world and the universe was honored by the birth of Muhammad (s.a.s.), the Last Prophet, which is between the eleventh and the twelfth day of the month of Rabi'al-Awwal.

On that night the prayer of glorification of Allah (al-Salah al-Tasbih) is performed, the intention (al-Niyyah) of which is made as follows:

"O my Allah! For the sake of Muhammad (s.a.s.), who is Your Most Beloved one, who is the holy crown of our heads, who is Your distinguished messenger, with the birth of whom You have illumined the world and the universe: I beg you to grant me Your most humble and poor slave Your Divine Forgiveness and Your Divine Enlightenment. Allahu Akbar".

THE NIGHT of RAGA'IB (AL-LAYLAT AL-RAGA'IB)

Rajab is the first of the three blessed months and al-Lay- lat al-Raga'ib is the night preceding the first Friday of the month of al-Rajab, that is Thursday evening, when Muhammad the Last Prophet (s.a.s.) was conceived. On this blessed night, the ritual Prayer

of Need (for the fulfillment of a desire) (al-Salat al-Hajah) is performed.

The prayer of need is performed between the Sunset Prayer (Salat al-Maghrib) and the Late Evening Prayer (Salat al-'Isha) as twelve rakahs. The devotee (al-Abid) says the salutation (al-Salam) at the completion of every two rakahs. The devotee makes the intention (al-Niyyah) for the Prayer of Need as follows:

"O my Allah! I beg You to grant me Your Divine Enlightenment, Your Divine Forgiveness and Your Divine Pleasure for the sake of Muhammad (s.a.s.). Enroll me among your obedient servants. May You save us from the troubles of this world and the Hereafter".

In the performance of the Prayer of Need, the devotee (al-Abid) recites in every rakah the Chapter of the Opening (Surah al-Fatiha) once, the Chapter of Night of Power (Surah al-Qadr) three times, and the Chapter of Sincerity (Surah al-Ikhlās) twelve times.

At the completion of the twelve rakahs the devotee recites seven or seventy times "Salah al-Umm'iyah" which is: "Allahumma salli ala sayyidina Muhammadin'in-

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Nabiyy'il-ummiyyi wa ala alihi wa sahabihi wa sallim". After this, one prostrates, and in it one recites seventy times the following glorification of Allah (al-Tasbih): "Subbuhun-quddusun-Rabb'una wa

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Rabb'ul-mala'ikati wa'rruh".

Then one raises up his head from prostration and sits, and then recites the following supplication:

"Rabb'ighfir wa'rham wa tajawaz amma ta'lam.
Innaka

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

Anta'l-A'az'zul-Akram".

Then, the devotee (al-Abid) again prostrates and again recites seventy times the following: "Subbuhun-quddusun-Rabb'una Wa Rabb'ul-mala'ikati wa'rruh".

THE NIGHT of ASCENSION (AL-LAYLAT AL-MI'RAJ)

The night that precedes the 27th of the month of Rajab is the Night of Ascension (al-Laylat al-Mi'raj). On that night one performs the Prayer of Need (Salat al-Hajah) after the (time) of the Late Evening Prayer (Salat al-'Isha).

In the performance of this 12-rakah prayer, the devotee recites the Chapter of Sincerity (Surah al-khlas) ten times following the Chapter of the Opening (Surah al-Fatiha) in each rakah, and recites the salutation upon the completion of every two-rakahs.

After the Prayer of Need one recites:

- The Chapter of the Opening (Surah al-Fatiha) four times,

- The following formula one hundred times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ ، وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ،

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

"Subhanallahi wa'l-hamdu-lillahi,
Wa la-ilaha ill'Allahu wa'l-lahu Akbar,
Wa la-hawla wa la-quwwata
Illa-billahil aliyy'il-adhim".

- The following formula one hundred times:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَ أَتُوبُ إِلَيْكَ

"Astagh firu'llaha' ladhim wa atubu ilaik".

- The invocation of blessings on Muhammad (s.a.s.) one hundred times (Salawat i sharifah).

The Prayer of Need (al-Salah al-Hajah), which has just been explained, can be performed in the longer form of one hundred rakahs as well.

THE NIGHT of ACQUITTAL (AL-LAYLAT AL-BARA'AH)

The night that precedes the 15th of the month of Sha'ban is the Night of Acquittal (al-Laylat al-Bara'ah). Whoever performs a prayer of one hundred rakahs on that night dies the death of a martyr if he dies within that year.

The devotee (al-Abid) makes the intention (al-Niyah) for this one hundred rakah prayer as follows:

"O my Allah! I have intended to perform this prayer for Your Divine Pleasure. I beg you to grant me Your Divine Forgiveness and Your Divine Enlightenment; and deliver me from the hardness of the heart and from the troubles of this temporary world and the Hereafter; and enroll me among Your obedient slaves.

In the performance of this prayer one recites the salutation (al-Salaam) at the end of every two rakahs. The devotee recites in each rakah the Chapter of the Opening (Surah al-Fatiha) once, and the Chapter of Sincerity (Surah al-Ikhlâs) ten times.

Upon the completion of this "100-rakah prayer" the devotee (al-Abid) recites the following chapters (surahs) and supplications (duas) and sayings:

- Fourteen times:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَ أَتُوبُ إِلَيْكَ

"Astaghfir'ullaha'l-adhim wa atubu ilaik"

- Fourteen times:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ

"Allahumma salli wa sallim wa barik ala Sayyidina Muhammadin wa ala al'i Muhammad".

- Fourteen times:

the Chapter of the Opening (Surah al-Fatiha).

- Fourteen times:

the Verse of "Kursi" (Ayat al-Kursi)

- Fourteen times:

the Surah of "Laqad ja'akum..."

- One time:

the Surah of Ya-Sin.

- Fourteen times:

the Chapter of Sincerity (Surah al-Ikhlâs)

- Fourteen times:

the Chapter of the Daybreak (Surah al-Falaq)

- Fourteen times:

the Chapter of Mankind (Surah al-Nas).

- Fourteen times:

"Subhanaallahi wa'l-hamdulillahi wa la-ilaha ill'Allahu w'Allahu Akbar.

Wa la hawla wa la quwwata ilia billahil-aliyyil-adhim".

- Fourteen times:

the Supplication of "Salat al-Munjiya".

THE NIGHT of POWER (AL-LAYLAT AL-QADR)

Muslims perform a four-rakah ritual prayer on the Night of Power (al-Laylat al-Qadr). In the performance of this prayer, a devotee (al-Abid) says the formula of salutation (al- salaam) at the completion of two-rakahs.

In the first rakah, the Chapter of the Opening (Surah al- Fatiha) is recited once and the Chapter of the Night of Power (Surah al-Qadr) three times.

In the second rakah one recites the Chapter of the Opening (Surah al-Fatiha) once and the Chapter of Sincerity (Surah al-Ikhlās) three times.

The third and fourth rakahs are performed in the same manner. The devotee makes the intention (al-niyyah) for this ritual prayer as follows:

"O my Allah! I beg You to accept my supplication of repentance (Dua al-Tawbah) for the sake of this holy night, for the sake of our Master, Muhammad (s.a.s.), and for the sake of Your Divine Mercy and Compassion. And enroll me with those

Muslims on whom You have bestowed Your Divine Forgiveness and Your Divine Enlightenment".

Upon the completion of this prayer one recites the following once:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

"Allahu Akbar, Allahu Akbar,
La ilaha ill'Allahu w'Allahu Akbar,
Allahu Akbar wa lillahil-hamd"

Then the devotee recites:

- the Chapter of the Expansion (Surah a- Insirah)
one hundred times,

- the Chapter of the Night of Power (Surah al-
Qadr) one hundred times times,

- and the following suplication one hundred
times:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"Allahumma innaka afuwwun karimun tuhib'bul
afwa fa'fu anni".

* * *

**FASTING: The THIRD of the
PILLARS PRINCIPLES of ISLAM
(AL-SAWM)**

Fasting in the month of Ramadan is the third principle of Islam.

Fasting from dawn to sunset, is to give up eating, drinking and sexual relations with the intention of worshipping.

OBLIGATORY ACTS of FASTING

1. To make the intention,
2. To know the beginning and finishing time of making the intention.
3. To abstain from fast-breaking acts from dawn till sunset. The starting time of the fast is called "imsak" and the finishing time of the fast is called "iftar".

TYPES of FASTING

Fasting is of six kinds:

1. Obligatory (fardh)
2. Required (wajib)
3. Sunnah (prophetic custom)
4. Praiseworthy (mandup)
5. Voluntary (nafilah)
6. Objectionable (makruh)

Obligatory (Fardh) Fasting: Fasting the whole month of Ramadan or making it up if not done at the proper time, in Ramadan, or to make amends (kaffar) for it, if it is broken on purpose.

Required (Wajib) Fasting: The late performance of a broken fast or a vowed fast.

Prophetic Custom (Sunnah) Fasting: Fasting on the ninth and the following tenth day called "Ashura" of the month of Muharram.

Praiseworthy (Mandup) Fasting: Fasting three days in every month. These three days are the 13th, 14th and 15th days of the Arabic months.

Voluntary (Nafilah) Fasting: Other than those above mentioned fasts and those which are not disliked (makruh) are voluntary fasts.

Objectionable (Makruh) Fasting: Fasting on only the 10th day of Muharram called Ashura, without fasting the day before or the day after is disliked (makruh). Fasting on the first day of the Ramadan Feast (Eid al-Fitr), or the 1st, 2nd, 3rd and 4th days of the Sacrifice Feast (Eid al-Adha) are prohibited by Shariah (Canonical law).

TWO ADDITIONAL DIVISIONS of FASTING ACCORDING TO INTENTION:

1. Fasts that need to be intended at night:

Missed Ramadan fasts made up later, nullified voluntary fasts and day to day fasts which are expiatory fasts, and vow fasts of no specific duration are to be intended at night.

2. Fasts not needing to be intended at night:

Ramadan fasts, vow fasts performed on definite days and voluntary fasts performed on definite days need not be intended at night. While one can make intention for them at night, one can also intend for these kinds of fasts up till 'midday' when the sun reaches its highest point (before the noon prayer). It is accepted as a Ramadan fast even if one intends for a voluntary (nafilah) or required (wajib) fast.

FAST BREAKING ACTIONS WHICH REQUIRE FASTING AGAIN AS QADA

1. If something escapes down the throat while keeping the fast in mind.
2. If water escapes down one's throat while taking it in one's mouth or nose for ablution (wudhu).
3. To make the intention in the afternoon.
4. If someone continues eating or drinking, after having taken something through forgetfulness even though one's fast is not actually broken.
5. To gulp down rain water or snow if it falls in one's mouth (i.e. as a drop or flake).
6. To have an injection.
7. To take medicine through one's nostrils.
8. To put oil into one's ear.
9. To have the meal eaten before dawn called "Sahur" late, after dawn, thinking there is still time to have it.

10. To break fast thinking the time has come to break it.

11. To swallow vomit.

12. To swallow the saliva of anyone other than one's spouse or friend.

13. To swallow one's own saliva after it has come out of the mouth.

14. To insert a wet finger with water or oil into the private parts.

15. To swallow blood from bleeding gums in an amount equal to or exceeding the saliva.

16. To swallow the smoke of burning incense.

FAST BREAKING ACTIONS WHICH REQUIRE EXPIATION (Kaffara)

1. To eat and drink knowingly (i.e. with deliberate intent).

2. To have sexual relations knowingly.

3. To smoke deliberately.

4. To eat fuller's earth called Armenian clay habitually.

5. To break the fast after gossiping thinking that the fast has already been broken..

6. To swallow one's spouse's or friend's saliva.

One should atone for a fast broken for one of the above reasons by fasting without skipping a day for sixty days plus one additional day for each broken fast.

OBJECTIONABLE ACTIONS FOR the ONE FASTING

1. To taste anything without necessity.
2. To chew anything without necessity.
3. To re-chew an already chewed and no longer
tasty gum.
4. To kiss.
5. To embrace the spouse.
6. To save and swallow saliva.
7. To let blood be taken.

ACTIONS NOT BREAKING the FAST

1. To eat, drink and have sexual relations as a
result of forgetting.
2. To discharge sperm, not by actually touching
or kissing but by only thinking or looking.
3. To pass semen out through the genitals
because of nocturnal emission.
4. To kiss without secretion of any semen from
the genitals.
5. To be out of one's mind up until morning
(imsak).
6. To swallow phlegm (from the throat).
7. To swallow mucus (from the nose)
8. To put water inside one's ear.
9. To swallow anything smaller than a chickpea
that has remained between the teeth after dawn
(imsak).
10. To vomit involuntarily even though it is a
large amount, that can't be held in the hand..

11. To use antimony powder (kohl) for the eyes.
12. To gossip.
13. To use medicated eye drops.

CHARITY GIVEN TO the POOR AT the END of RAMADAN (Sadaqat-al-Fitr)

It is necessary to give it the month of Ramadan. To give alms to the poor is required for all Muslim's who have more wealth and property than their basic needs. Conditions which make it necessary:

To be a Muslim whether male, female, adult or child, to be free and have wealth and property more than the minimum exemption limit (Nisab) according to shariah. These goods need not to be produced and kept for one year as is the case in the obligatory (fardh) poor-due payment (zakat). One can give Charity to the Poor (Sadaqat-al Fitr) to the same people who can be given zakat.

The Charity to the Poor (Sadaqat-al Fitr) should be given from dawn of the Eid to the beginning of the Ramadan Festival Prayer (Salat al-Eid-ul-Fitr), but it can also be given before.

TARAWIH PRAYER (Salat-al-Tarawih)

Tarawih Prayer is a sunnah of Ramadan. It is an emphasized (muakkadah) sunnah for men and women and consists of twenty units (rakahs). To perform it in congregation is sunnah though it can also be performed alone. It is performed between the Late

Evening Prayer (Salat al-'Isha) and the Odd-Numbered Prayer (Witr).

One may perform the Tarawih Prayer in either two rakah or four rakah sections. To remain for a short while in the sitting position (al-Qa'da) is sunnah, during which time some Salawat Sharifah, Salat al-Ummiyah, verses (ayah) and supplications (dua) may be recited.

The Imam must take his congregation into consideration. If there are any persons from the Shafi School (Madhab) he should make salutation after every two rakahs.

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THE FOURTH PILLAR of ISLAM is TO PAY the POOR-DUE (ZAKAT)

The fourth pillar of Islam is the prescribed charity (zakat). Zakat is to donate a portion of special goods and wealth, to deserving individuals, according to special principles. Therefore, if one gives a meal to a poor person with the intention of giving zakat, it is not regarded as zakat because it is not assigned as zakat.

The conditions that make zakat obligatory are as follows: An adult, sane, free and debtless Muslim has to have for one year a surplus quantity of productive goods beyond the basic essentials. This amount is called the minimum exemption limit (Nisab). This

quantity of goods should also be reproducible. Gold and silver are not reproducible but their zakat ought to be given when their quantity reaches the amount of nisab as described below. Nisab: Religiously defined measurement equal to 82 grams of gold (20 Miskal), or an equi- valent amount of money or trade goods, beyond one's debts that must be present for zakat to become obligatory.

One-fortieth (2.5%) of the taxable amount of money has to be given as zakat. Zakat on livestock varies according to their type. One sheep for every forty sheep, one sheep for every five camels, one calf for every thirty head of cattle must be given. Mines are also subject to zakat.

TITHE ('USHR')

Tithe ('Ushr') is the zakat on farm produce which is one- tenth of the crop from land watered naturally. If the irrigation is by artificial means, the zakat should be one-twentieth. Crops like wheat, barley, rice, millet, watermelon, cucumber, eggplant, clover, olives, sesame, honey, manna, sugar cane and fruits are all applicable. Lands in Turkey are tithe lands as they are registered officially. Muslim land owners who are engaged in farming should give the tithe (ushr) so that their harvest should be lawful by Shariah.

DELIVERY of the POOR-DUE (ZAKAT) (MASARIF-I ZAKAT)

Masarif-i Zakat means the classes of people given Zakat who are described in the 60th verse of the Chapter of Repentance (Surah al-Tawba) in the Holy Qur'an.

ZAKAT RECEIVERS

1. Poor who do not have the nisab (the needy),
2. The poor, who have nothing in life (the indigent),
3. The collectors of Zakat,
4. Those whose hearts should become more sympathetic to Islam by receiving zakat (Muallafah al-Qulub),
5. To free or ransom slaves,
6. Helping debtors who don't have enough money or goods to pay their debts,
7. People who are in the way of Allah (people on Jihad, students of Religion),
8. Travelers stranded without money.

Zakat can be given to any of these eight categories mentioned above. In fact, the most virtuous people to be given zakat are the poor with nothing in life and those who are striving in the cause of Allah.

**THE FIFTH PILLAR of ISLAM:
MAKING HAJJ (PILGRIMAGE TO MAKKAH)**

The fifth pillar of Islam is to make pilgrimage (al-Hajj). Al- Hajj is to dress in the pilgrim's special garment (Ihram) in the month of Dhul-Hijja, to pause (wuquf) on the 9th of the month at Arafat and to move around the Holy Kaaba (House of Allah) in Makkah.

It is obligatory for all Muslims to make pilgrimage once in their lives who meet the following conditions.

**OBLIGATORY CONDITIONS
for PERFORMING AL-HAJJ**

1. To be a Muslim,
2. To have reached adulthood,
3. To be sane,
4. To be free (not obligatory for slaves),
5. To have enough money for travel and other expenses, beyond the basic requirements for family and household expenses until the pilgrim returns.
6. A Muslim in a non-Muslim country should know that Hajj is obligatory.

**ESSENTIAL CONDITIONS
for PERFORMING AL-HAJJ**

1. To be in reasonable health.
2. To have safe travel conditions.
3. A woman must be accompanied by her husband or by any of her close male relatives like her

son, brother, or father who are those with whom marriage is forbidden according to Qur'an (mahram).

4. A woman whose husband has died or who has been divorced must have finished her waiting period (iddah).

5. To be free from obstacles like imprisonment.

ESSENTIAL CONDITIONS FOR the ACCEPTABILITY of AL-HAJJ

1. Pilgrim's special clothes (Ihram) (to be put on with the intention of Hajj)

2. Proper time (Dhul-Hijja)

3. Place (Kaaba and Arafat)

4. Islam (To be a Muslim)

For more information, please consult our book "A Brief Guide To Pilgrimage".

SACRIFICE (QURBAN)

Qurban means to slaughter a lawful animal in accordance with Islamic rules to obtain nearness to Allah on Sacrifice Days (10th, 11th, 12th of Dhul-Hijja).

One is obligated to sacrifice an animal if one is also required to give Ramadan alms, called "Sadaqat-al Fitr". That is, all Muslims who have nisab and are free and stationary ought to sacrifice.

Sacrifice is performed to redeem one's own soul. It is declared that the sacrificer's sins will be forgiven as the first blood of the sacrificed animal is shed, on

the condition that it is sacrificed purely for Allah's pleasure.

THE ANIMAL SACRIFICING DAYS, PROCEDURE and INTENTION

The time of sacrificing is the first, second and third days (10th, 11th and 12th of Dhul-Hijja) beginning with the Festival of Sacrifice Day (Eid-ul Adha). However, one should try not to postpone its performance to the third day taking into consideration the possibility of miscalculation of the start of the Festival (Eid). It is preferable to perform the sacrifice on the first day.

THE PROCEDURE of SACRIFICING

1. The animal is laid down without hurting it, facing the direction of the Kaaba.
2. Its supplication is to be recited while standing.
3. "Allahu Akbar, Allahu Akbar lailaha illAllahu wallahu Akbar, Allahu Akbar wa lillahilhamd" is recited three times and the intention is made as follows:

"My Allah! As I am a great sinner and rebel against You it is necessary to sacrifice myself to You. But You forbade to sacrifice humans, so I sacrifice this animal as a substitute for my body, so please accept it." While saying "Bismillahi Allahu Akbar", the sacrificial animal is slaughtered.

It is preferable to sacrifice by oneself one's own animal, but if one cannot do it, one must find a

Muslim and give him the authority to sacrifice the animal. It is better to be present at the sacrifice.

The meat of the sacrificed animal is divided into three portions. One portion may be kept for family consumption, one may be given to friends and relatives and at least one portion must be given to the poor as alms (Sadaqa).

WHAT is SIN and WHAT ARE the MAJOR SINS

Sin is violating any of Allah's Laws.

SINS ARE DIVIDED in TWO TYPES:

1. Major Sins
2. Minor Sins

MAJOR MORTAL SINS

1. Associating partners with Allah,
2. Murder,
3. False Accusation,
4. Adultery,
5. Desertion from a just war,
6. Making 'Black Magic' or using charms and spells,
7. Misusing the orphan's wealth,
8. Disobeying the legitimate wishes of one's parents,
9. Committing a sin at the Kaaba,
10. To deal in interest,

11. Thievery,

12. Drinking beverages containing alcohol.

Even though these above mentioned major sins are twelve, according to the opinion of scholars (ijtihad), other ugly deeds resembling these are also regarded as major sins. On the other hand, a minor sin becomes a major sin if it is continually repeated.

**REMEDY for SAVING ONESELF FROM the
SICKNESS OF SIN: REPENTING and ASKING for
ALLAH'S FORGIVENESS**

As soap and water remove bodily dirt, so the blackening of the heart, actions leading to Hell and all kinds of spiritual illness and impurity can be removed by repentance, asking for Allah's forgiveness and the outpouring of tears of regret.

Humans are created at birth pure and beautiful. Our Prophet (s.a.s.) says that the human heart is created as clear as a mirror. If one darkens this heart with doubt, misgivings, trouble making, malice, resentment, revenge and enviousness, it is understood that this person has caught a terrible disease. If one cannot get rid of this malicious disease, may Allah forbid, he will go to Hell. The way to get rid of it is to repent and ask for Allah's forgiveness besides removing all vices, bad intentions and feelings from the heart and to pour out tears of regret.

One ought to continue repenting and asking for Allah's forgiveness so as to be free from all sins. One

should do this by performing ritual prayer (salah), blessings (Salawat-al Sharif) on our Prophet (s.a.s.) and making supplications (dua), especially during the middle of the night and before dawn.

HOPELESSNESS is INCORRECT

Both overconfidence and despair are a denial of faith. In other words, if one feels over-confident about the wrath of Allah by claiming one has done this number of good deeds and so deserves Heaven, or to the contrary, if one feels despair because of this number of sins and feels certain that one will go to Hell, it would be unbelief. Our Prophet (s.a.s.) said: "A Muslim should be in a state of consciousness between fear and hope". A Muslim should be hopeful because of the mercy of Allah, but must be afraid of his/her weaknesses. If one hears that "Only one person will go to Paradise", one should say "I wonder if it is me", and if one hears that "Only one person will go to Hell", one must say "I wonder if it is me".

Our Prophet (s.a.s.) said that Allah, the most True, declares in a Hadith Qudsi: "If my servant comes to me one span I go to him a fathom, and if my servant walks to me I run to him". This partial quote reveals that Allah speedily favors us with His Forgiveness and Guidance when we sincerely desire it.

CONDITIONS THAT MAKE REPENTANCE ACCEPTABLE

1. One must know the harm of the sin one has committed, in that it keeps one away from happiness in this world and the Hereafter.

2. One must wholeheartedly feel grief and repentance about the sins one has committed.

3. One must be determined not to commit any sin again. One has to do a good deed immediately after he has committed a sin, then perform Salat and ask for Allah's forgiveness. The best way of doing this is to perform the Tasbih Prayer (Salat al-Tasbih).

Apart from this, one should ask the pardon of others to whom one has been unjust. If one's heart is heedless and is willing to re-commit sins, then repenting by the tongue only will not be enough.

THE GREAT REQUEST for FORGIVENESS

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ

الْعَظِيمِ وَأَتُوبُ إِلَيْكَ

"Subhanaallahi wa bihamdihi subhanaallahi'l-adhim as- taghfir'ullaha'l-adhim wa atubu ilaik."

The following supplication ought to be frequently recited especially by those who have committed major sins.

اللَّهُمَّ مَغْفِرَتِكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجَى عِنْدِي

مِنْ عَمَلِي

"Allahumma maghfiratuka aus'au min dhunube wa rah- matuka arjaa 'indee min 'amalee".

Selfish desire is the origin of all sins and bad manners. With regard to the selfish soul, our Prophet (s.a.s.) has said: "Your biggest enemy is between your eye-brows -the selfish soul which commands". Now, let us learn more about the selfish soul (i.e. the Nafs) from the book "The Opening of the Hearts" ("Miftahul Kulub") written by Mehmed Shemseddin Nuri (His Eminence).

THE COMMANDING SOUL of SELFISHNESS (NAFS-I-AMARAH)

Man has two spirits: one is called the animal spirit, which is created by Allah's attribute of Majesty, and the other is called the human which is the spirit created by Allah's attribute of Beauty. The human body is ruled by these two spirits and each spirit has a minister of state (wazir) and a minister of religion (sheikh-ui-Islam). The minister of state (wazir) of the

animal spirit is the mind based of material gain (akli maash) and its spiritual adviser is Satan. The human spirit's minister of state (wazir) in contrary is wisdom (akl-i maad) and its spiritual adviser is angelic. The animal spirit enjoys eating, drinking and wearing fine clothes. That is, the animal spirit finds strength in external deeds which give pleasure and thus when pursued to excess the human spirit is overcome by the animal spirit. The pleasures of the human spirit are remembrance (dhikr), contemplation (fikir), worship (ibadah), obeying Allah's laws, and keeping away from prohibited deeds. Thus, the human spirit overcomes the animal spirit by performing those deeds.

These spirits control the body as just explained. As the qualities of these spirits are the opposite of each other they always fight and struggle with each other. The essence of the animal spirit is "al-ammarah bissu'u" which exaggeratedly and violently orders wicked behaviour. It is called the passions (nafs). This quality is the reflection of Allah's attribute of Majesty and Wrath (Jalal) which always takes pleasure in doing deeds contrary to Allah's will.

The main attribute of the human spirit is purity. It is called the human attribute. A human becomes perfect when he/she possesses this quality. This attribute is the reflection of Allah's attribute of Beauty (Jamal) and always deserves Allah's pleasure and never wishes to be even a step away from Him.

Therefore, these two opposite spirits are always at war with each other for control of the body.

For example, if the human spirit is weaker than the animal spirit and the animal spirit is left to itself in a body, it stays in the position of commanding wickedness. The animal spirit overcomes the human spirit and in the course of time that person becomes actually like an animal. Perhaps one, may become even baser and be in an absolute state of disappointment in this world and the Hereafter. On the contrary, if the human spirit does not leave the animal spirit to itself but fights it all the time, the human spirit succeeds in overcoming the animal spirit. The human spirit performs the divine instructions by having the animal spirit strictly obey all its commands. It is hoped that this kind of person would achieve salvation. However, it is feared that it can also become base, because the passionate self (Nafs) has many tricks.

HOLY STRUGGLE (JIHAD)

Jihad means to struggle to spread the Religion of Allah the Most High. Besides daily worship, which they are obliged to perform, Muslims have a responsibility to make Jihad.

The main work of every Muslim should be to struggle against unacceptable reforms in religion (Bid'at) and falsehood and to strive with one's wealth,

life and with all one's energy to eliminate all kinds of evil which harm belief (iman) and morality (ahlak).

Jihad is made (in order) to communicate Islam, the True Religion to unbelievers. In other words, it is to be performed so as to spread the Light (of Truth) of the Declaration of the Unity of Allah (Kalima-i Tauhid), to protect this creed from disbelief, and to convey this Light to unbelievers who have not been honored with receiving it. Because there will always be a struggle between good and evil, jihad will naturally exist up till the Day of Judgement. Every Muslim is charged to do all in his power to take the side of truth and righteousness and to overcome disbelief and to gain victory for the Truth.

This is the outer appearance of Jihad. There is also another Jihad that is the greatest Jihad (Jihad al-Akbar) which is the one done against one's own selfish desires.

Of the holy traditions of our Prophet (s.a.s.) that expound the significance of Jihad some are as follows:

"If one passes away without having done Jihad in Allah's way or without desiring it wholeheartedly, he dies as in a kind of hypocrisy." God forbid from being in such a situation.

"Jihad is obligatory (fardh) for all Muslim men and women."

* * *

DUTIES of MUSLIMS in SOCIETY

1. Respecting the rights of neighbors: Our neighbors are the closest to us after our family and relatives. We must safeguard all our neighbors and must not disturb them by our behavior or words. Our Prophet (a.s.s.) said: "The Archangel passed to me so much advice about the rights of neighbors that I thought one neighbor would inherit from another".

2. Responsibilities toward guests: Our Prophet (s.a.s.) said: "One who believes in Allah and the Day of Judgment ought to honor his guests". He (s.a.s.) says that a guest never causes poverty to the house he visits but brings abundance. A guest visits a house with ten set-aside portions. He eats one of them and leaves nine. To pay attention to guests according to the principles of Islam is one of the most important duties of Muslims who have suitable homes and means.

3. Other social responsibilities: a) To recognize the rights of others, not to give harm to anyone and to respect their honor and property, b) To do good deeds, not to envy anyone, c) Not to ridicule or disrespect others, d) Not to reveal the faults of others.

MISCELLANEOUS SUPPLICATIONS (DUAS) TO BE RECITED in the MORNING WHEN LEAVING HOME:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

"Bismillahi tawaqqaltu al'Allah la hawla wa-la quw'watah ilia billahil aliy'yil adhim."

**TO BE RECITED in the MORNING ESPECIALLY
WHEN in the MARKETPLACE:**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ

وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"La illaha ill'Allahu wahdahu la sharika lah,
Lahul'mulku wa lahu'lhamdu yuhyi wa yumitu,
Wa huwa hay'yun la yamutu bi-yadihil'khayr,
Wa huwa ala kulli shay'in qadir." Meaning:

"There is no god but Allah. He is One alone and has no partners. He causes death and gives life and He is alive and never dies. Good is in His Hands and He has power over everything. Allah is the Almighty".

This prayer is recited eleven times each morning. It may be recited while going out to shop, on the street, everywhere.

Our Prophet (s.a.s.) says: "Whoever reads this supplication (dua), Allah gives a million good deeds and erases a million sins and raises him a million degrees". One refreshes his belief when he recites this prayer. This prayer is the best means for the intercession of Rasulullah (s.a.s.) (the Messenger of Allah).

سُبْحَانَ اللَّهِ مِثْلَ الْمِيزَانِ وَ مُنْتَهَى الْعِلْمِ وَ مَبْلَغِ الرِّضَى وَ زِينَةِ الْعَرْشِ

Subhaanellaahi mil'almiizan wa muntahal-'ilmi
wa mabla- gurridha wa zenatal-'arsh.

Meaning: I glorify Allah as much as the fullness of the Balance (Mizan) as much as the endlessness knowledge as much as the greatness of His pleasure and as much as the beauty of His Throne.

This prayer is repeated three times in the morning and evening. It causes one to have a long and happy life, to die with faith, not to experience punishment in the grave, to cross the bridge of Sirat and to reach Paradise.

SUPPLICATION WHEN ENTERING the TOILET:

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

"Audhu billahi minal khubthi wal khaba'ith"

Meaning: I seek the protection of Allah from dirtiness and from bad creatures.

SUPPLICATION WHEN LEAVING the TOILET:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَ عَافَانِي مِنْ ذَلِكَ

"Alhamdu lillahilladhi adhaba annil-adha wa afani min dhalik".

Meaning: Thanks be to Allah who removed from me all pain and saved me from its suffering.

If one repeats this prayer regularly one will not be faced with any urinary or intestinal illnesses.

When one enters a toilet or bath, step in with the left foot and leave with the right foot. On the other hand, to enter a home or mosque, step in with the right foot and step out with the left foot.

SUPPLICATION TO BE READ WHEN ONE HAS A NIGHTMARE:

One reads the verses (ayah) from the Holy Qur'an beginning with "Huwallahullezi..." till the end of the surah number 59 called The Banning (Surah al-Hashr) followed by one Chapter of the Opening (Surah al-Fatiha) and eleven Chapter of Sincerity (Surah al-Ikhlâs) and presents them to the holy soul of our Prophet (s.a.s.) so that the dream will not come true.

Then he prays: "O Allah, if what I have dreamed is for good please let it be so, but if what I have dreamed is for evil please change it into good. If it is

good let it be ours but if it is evil let it be our enemies". To the contrary, if one wishes for a good dream to come true in the near future, one is to read one Chapter of the Opening (Surah al-Fatiha) and eleven Chapter of Sincerity (Surah al-Ikhlās) and offer them as a gift to the holy soul of our Prophet (s.a.s.).

SUPPLICATION TO BECOME WEALTHY:

With the permission of Allah in order to become rich, read the following prayer (dua) three times in the morning and evening:

يَا حَمِيدَ الْفِعَالِ ذَا الْمَنِّ عَلَىٰ جَمِيعِ خَلْقِهِ بِلُطْفِهِ

Yaa hamiyda'l fi'aali dhalmanni 'alaa jami'l khalqihii bilut- fihii.

Meaning: Oh my Allah; Who is worthy of being praised for all He has done and Who has kindness for all He has created.

EVENING SUPPLICATION TO BE RECITED BEFORE GOING TO BED:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيَا

"Allahumma bismika amutu wa ahya".

Meaning: O my Allah, with your glorious name I die and with your glorious name I come back to life again.

SUPPLICATION ON AWAKENING:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَ إِلَيْهِ الْبَعْثُ وَالنُّشُورُ

"Alhamdu-lillahilladhi ahyana ba'da ma amatana wa ilay- hil-ba'thu wan'nushur."

Meaning: Thanks be to Allah, who restores us to life after our death and to Him we are resurrected and gathered for judgment.

USEFUL SUPPLICATIONS IF RECITED REPEATEDLY:

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا الْإِتِّبَاعَ إِلَيْهِ وَ ارِنَا الْبَاطِلَ بَاطِلًا

وَارْزُقْنَا الْإِجْتِنَابَ عَنْهُ

"Allahumma arina'l haq'qah haq'qan
Warzuqna'l-ittiba'a ilayhi,
Wa arinal-batila batilan
Warzugna'l ijtinaba anhu."

Meaning: O my Allah, show us the Real Truth and enable us to follow it and show us the false as false and enable us to avoid it.

اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ طَاعَتِكَ الْإِسْلَامِ

"Allahumma ya muqallibal-qulubi,
Thabbit qalbi ala dinika wa ta'atika'l-Islam".

Meaning: O my Allah, ruler of the hearts, please make my heart firm on your religion and obedient to Islam.

**SUPPLICATION TO BE RECITED IF ONE
SEES A PERSON MET BY A DISASTER:**

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ فَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ

خَلَقَ تَفْضِيلاً

"Alhamdulillahilladhi afani mim'mabtalaka bihi wa fadh'dhalani ala kathirin mim'man khalaqa tafdhilah."

Meaning: Thanks be to Allah who has protected me from the misfortune you are suffering from and who has raised me above many of his creatures.

This supplication (dua) is to be recited when one meets a person struck by a misfortune so that the same misfortune should not happen to him.

A person should never laugh at others, because the same thing that he is laughing about can happen to him.

**SUPPLICATION TO BE READ BETWEEN the
FARDH and SUNNAH RAKAHS of the DAWN
PRAYER (SALAT AL-FAJR):**

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَسْأَلُكَ أَنْ تُحْيِيَ قَلْبِي

بِنُورِ مَعْرِفَتِكَ أَبَدًا يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ

"Ya Hayyu ya Qayyumu,
Ya dhal-Jalali wa'l-ikrami,
As-aluka an-tuhyiya qalbi,
Bi nuri ma'rifatia abadan,
Ya-Allahu, ya-Allahu, ya-Allahu,
Ya badi'as-samawati wa'l-ardh."

Meaning: O Ever-Living One and Ruler of Everything; O my Possessor, of all Majesty and Kindness. O my Allah, O my Allah, O my Allah! I appeal to you to revive my heart forever with the light of Your Knowledge, O my Allah who created the Heaven and Earth without equal in their excellence.

If one recites this supplication repeatedly for at least three times between the obligatory (fardh) and sunnah rakhs of the Dawn Prayer he shall be favored by Allah by dying with faith.

AWAKENING EARLY in the MORNING

All sustenance is given at dawn; those who are asleep at dawn do not receive their entire share. It is better that the entire household including the children be awakened at dawn and go back to sleep after sunrise.

If it is possible all supplications should be repeated three times so that for this reason it may be accepted.

FORMULAS USED WHILE MENTIONING the NAME of the PROPHET MUHAMMAD (s.a.s.) CALLING FOR BLESSINGS ON HIM (SALAWAT-1- SHARIFAH)

SUPPLICATION TO PROTECT ONESELF FROM DANGER (SALAT AL-MUNJIYAH)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّنَا
بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْأَفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ
وَ تَطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَ تَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ
وَ تَبْلُغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاتِ وَ بَعْدَ
الْمَمَاتِ . إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Transliteration:

"Allahumma salliala sayyidina Muhammadin, Wa ala ali sayyidina Muhammadin, Salatan tunjina biha-min-jami'il ah- wali wa'l -afat; Wa taq'dhilana biha jami'al hajat, Wa tutahhi- runa biha min-jami'is-say'iyat, Wa tarfa'una biha-indaka-al- ad'darajat, Wa tubal'lighuna biha aqsal-ghayati, Min jami'il- khayrati fil-hayati wa ba'dal mamat. Innaka ala kulli shay'in-qadir."

Translation: O may Allah, bless Muhammad (s.a.s.) and the family of Muhammad and out of your compassion for them we plead for you to remove from us all fears and disasters, provide reach the highest degree of goodness in this life and the Hereafter, and to reach to the highest limit of all good things. Truly You are Almighty.

**SUPPLICATION FOR CONQUEST
(SALAT AL- FATHIYYAH)**

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ
وَالْخَاتِمِ لِمَا سَبَقَ نَاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِيَ إِلَى صِرَاطِكَ
الْمُسْتَقِيمِ وَ عَلَى آلِهِ حَقَّ قَدْرِهِ وَ مِقْدَارِهِ الْعَظِيمِ .

Transliteration:

"Allahumma salli wa sallim wa barik
ala sayyidina Muhammadin'il- fatihi
lima ughliqa wa'l-khatimi lima sabaqa
nasiri'l-haqqi bil-haqqi
wa'l-hadi ila siratikal-mustaqim
wa ala alihi haq'qa qadrihi
wa miqdarihi'l-adhim."

Translation: O may Allah, send praise, peace and blessings on Muhammad (s.a.s.) who is the opener of the locked, the last of those to come, the servant of the Truth and the guide to the True Path and send praise, peace and blessings on his family in an amount equal to the value of our Prophet (s.a.s.), his family and to the degree of his great rank.

**SUPPLICATION TO PROTECT ONESELF
FROM HELL (SALAT AL-NARIYAH)**

اللَّهُمَّ صَلِّ صَلَاةً كَامِلَةً وَ سَلِّمْ سَلَامًا تَامًّا عَلَى سَيِّدِنَا مُحَمَّدٍ
الَّذِي تَنَحَّلُ بِهِ الْعُقْدُ وَ تَنْفَرُجُ بِهِ الْكُرْبُ وَ تُقْضَى بِهِ الْحَوَائِجُ
وَ تُنَالُ بِهِ الرِّغَائِبُ وَ حُسْنُ الْحَوَاتِمِ وَ حُسْنُ الْحَوَاتِمِ وَ يُسْتَسْقَى
الْعَمَامُ بِوَجْهِهِ الْكَرِيمِ وَ عَلَى إِلَهٍ وَ صَحْبِهِ فِي كُلِّ لَمْحَةٍ وَ نَفْسٍ
بَعْدَ كُلِّ مَعْلُومٍ لَكَ

Transliteration:

"Allahumma salli salatan kamilatan
Wa sallim salaman tamman
Ala sayyidina Muhammadinilladhi
Tanhallu bihil-uqadu wa tanfariju bihil-kurabu,
Wa tuqdha bihil'hawa'iju
Wa tunalu bihir'ragha'ibu
Wa husnu'l khawatimi
Wa yustasqal-ghamamu bi waj-hihi karimi
Wa ala alihi wa sahabihi
Fi kulli lamhatin wa nafasin
Bi adadi kulli ma'lumin lak."

Translation: O may Allah, grant the gifts to our Prophet (s.a.s.) of perfect blessing, peace and success; that the Prophet (s.a.s.) for whom knots are unravelled, for whose sake difficulties and disasters

are solved, needs are provided and with whose respect the best outcome is attained and by whose holy face we expect rain from the clouds, in every moment that we open and close our eyes, in every moment that we take a breath, as much as the number of creatures that You know, bestow praises on him and his companions.

The recitations of praise (Salawat Sharifah) should be recited for our Prophet (s.a.s.) everyday. Especially Salawat al- Munjiah, Salat al-Nariyah and Salat al-Fathiyyah must be repeated. If these prayers are completely and piously performed in times of trouble, Allah will send help. On each occasion we use these prayers (duas) Salat al-Munjiah must be repeated 1000 times and Salat al-Nariyah 4444 times.

* * *

PRAYER AFTER RECITATION OF THE WHOLE QUR AN (KHATIM)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ « وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ « اللَّهُمَّ اجْعَلْ
هَذَا الْخَتَمَ الشَّرِيفَ وَالْفَاتِحَةَ الشَّرِيفَةَ وَالْإِخْلَاصَ الشَّرِيفَ
أَوَّلًا هَدِيَّةً وَأَصِلَةً إِلَى رُوحِ بِنْتِي الرَّحْمَةِ رَسُولِ الثَّقَلَيْنِ
إِمَامِ الْحَرَمَيْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآلِي أَزْوَاجِ
أَهْلِ بَيْتِهِ وَآلِهِ وَأَصْحَابِهِ رِضْوَانِ اللَّهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ
وَآلِي أَزْوَاجِ جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ صَلَوَاتِ اللَّهِ وَسَلَامُهُ
عَلَيْهِمْ أَجْمَعِينَ وَآلِي أَزْوَاجِ جَمِيعِ سُلْسِلَةِ سَادَاتِنَا الْكَرَامِ قَدَسَ
اللَّهُ أَسْرَارَهُمْ أَجْمَعِينَ « اللَّهُمَّ اجْعَلْ هَذَا جُزْءًا مِنْ جُزْءِ
صَدَقَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُزْءًا مِنْ جُزْءِ هَدَايَاتِ
سُلْسِلَةِ سَادَاتِنَا الْكَرَامِ إِلَى أَزْوَاجِنَا إِلَى أَزْوَاجِ آبَائِنَا وَأُمَّهَاتِنَا
وَأَقْرَبَائِنَا وَتَعَلَّقَاتِنَا وَجَمِيعِ مَنْ لَهُمْ حَقٌّ عَلَيْنَا خَاصَّةً إِلَى هَدَايَاتِهِ

أُمَّةٌ مُحَمَّدٍ وَأَوْلَادِ أُمَّةٍ مُحَمَّدٍ خَاصَّةً إِلَى خَلَاصِ أُمَّةٍ مُحَمَّدٍ وَأَوْلَادِ
 أُمَّةٍ مُحَمَّدٍ خَاصَّةً إِلَى سَلَامَةِ أُمَّةٍ مُحَمَّدٍ وَأَوْلَادِ أُمَّةٍ مُحَمَّدٍ
 خَاصَّةً إِلَى قَهْرِ أَعْدَائِ أُمَّةٍ مُحَمَّدٍ وَأَوْلَادِ أُمَّةٍ مُحَمَّدٍ ۝ اللَّهُمَّ أَنْصُرْ
 مَنْ نَصَرَ الدِّينَ وَأَخْذَلْ مَنْ خَذَلَ الْمُسْلِمِينَ بِحَقِّ أَسْرَارِ سَيِّدِ
 الْمُرْسَلِينَ وَبِحَقِّ أَسْرَارِ جَمَائِكَ يَا جَمِيلُ جَلَّ جَلَدُهُ يَا قَاهِرُ
 يَا قَهَّارُ يَا مُهْلِكُ يَا مُمِيتُ يَا ضَارُّ يَا قَاهِرُ يَا قَهَّارُ يَا مُهْلِكُ
 يَا مُمِيتُ يَا ضَارُّ يَا قَاهِرُ يَا قَهَّارُ يَا مُهْلِكُ يَا مُمِيتُ يَا ضَارُّ
 اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعِ الْحِسَابِ اهْزِمِ الْأَخْزَابَ اللَّهُمَّ
 اهْزِمْنَهُمْ وَأَنْصُرْنَا عَلَيْهِمْ وَزَلْزَلْنَهُمْ اللَّهُمَّ يَا مُجِيبَ الْمُضْطَرِّينَ
 وَيَا صَرِيحَ الْكَرُوبِينَ اكْشِفْ عَنَّا هَمَّنَا وَغَمَّنَا وَكُرْبَتَنَا فَإِنَّكَ
 تَرَى مَا نَزَلْنَا وَبِالْمُؤْمِنِينَ جَمِيعًا ۝ اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا
 وَأَمِنْ رُوعَاتِنَا يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ ارْزُقْنَا حِفْظَ
 الْمُرْسَلِينَ وَالْهَامِ الْأَنْبِيَاءِ وَفَهْمَ الْأَوْلِيَاءِ بِكَرَمِكَ يَا أَكْرَمَ
 الْأَكْرَمِينَ وَيَرْحَمِيكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝ سُبْحَانَ رَبِّكَ
 رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ ۝

صَلَّى

THIRTY-TWO OBLIGATORY ACTIONS (FARDH) in ISLAM

Ritual prayer (Salah): Twelve

Faith (Iman): Six

Islam: Five

Minor Ablution (Wudhu): Four

Major Ablution (Ghusl): Three

Ablution with sand or earth (Tayammum): Two

TOTAL: Thirty-two

OBLIGATORY ACTS in SALAH

External:

1. Cleansing of environment (clothes and place).
2. Cleansing of excrement.
3. Covering of the private parts.
4. Turning towards Qiblah.
5. Proper time (for salah).
6. Intention (for salah).

Internal:

1. Beginning salah by uttering the words "Allahu akbar" (Takbir).
2. Standing (Qiyam).
3. Recitation of Qur'an (Al-Qira'ah).
4. Bowing with the palms of the hands touching the knees (Ruku).
5. Prostration (Sajdah).

6. Finishing the salah - last sitting (Qa'dah-i-Akhira).

SIX PILLARS of FAITH (IMAN)

1. Belief in Allah, His existence and His oneness.
2. Belief in the Angels of Allah.
3. Belief in the divine Books of Allah.
4. Belief in the Prophets of Allah.
5. Belief in the Day of Judgment.
6. Belief in Destiny, that good and bad are created by Allah, the Most High.

FIVE PILLARS of ISLAM

1. To say the Profession of Faith (Kalimah al-Shahadah).
2. To perform the ritual prayer (al-Salah).
3. To fast (al-Sawm).
4. To give the poor-due (al-Zakat).
5. To make pilgrimage to Makkah (al-Hajj).

OBLIGATORY ACTS of MINOR RITUAL ABLUTION (AL-WUDHU)

1. Washing the face.
2. Washing the arms including the elbows.
3. Wiping one-fourth of the head.
4. Washing the feet including the ankles.

**OBLIGATORY ACTS of MAJOR RITUAL
ABLUTION (AL-GHUSL)**

1. To put water in the mouth.
2. To sniff water into the nose.
3. Washing the whole body.

**OBLIGATORY ACTS of DRY ABLUTION
(AL-TAYAMMUM)**

1. Intention.
2. Hitting the hands twice on dust or earth and wiping.

FIFTY-FOUR OBLIGATORY ACTS (FARDH)

1. Believing in Allah as one and remembering (Dhikr*),
2. Dressing in clean clothes earned legitimately (al-Halal),
3. Performing ritual ablution (al-Wudhu),
4. Performing ritual prayer (salah) five times a day,
5. Performing major ritual ablution (al-Ghusl) after sexual intercourse,
6. Trusting in Allah for sustenance (al-Rizq),
7. Lawful eating and drinking (al-Halal),
8. Being satisfied with what Allah provides,
9. Trusting in Allah wholeheartedly,
10. Accepting contentedly unfortunate incidents that are Allah's decrees (Taqdir),

11. To be thankful for blessings,
12. To be patient with misfortune,
13. To repent for sins,
14. To perform all salah and worship with sincerity,
15. To know the devil as an enemy,
16. To acknowledge the Holy Qur'an as a proof,
17. To always be ready for death,
18. To strongly advise good deeds and to prohibit unlawful ones,

(*) **Dhikr:** Chanting by tongue or by heart. If done by heart it is called hidden chanting (dhikr-i hafi), whereas examples of dhikrs that may be done by tongue are reading the Holy Qur'an, professing that Allah is one (Kalimah-i Tawhid), pronouncing the remembrance of Allah's unity (tahlil), reciting sayings which mention the name of Prophet Muhammad (s.a.s.) (Salawat i Sharifah) and reciting prayers (dua).

19. Not to backbite and listen to bad talk,
20. To show obedience to parents and to be good to them,
21. To visit relatives,
22. Not to break a trust,
23. Not to make fun of others in a way that is unlawful in Islam (ridicule),
24. To be in perfect submission to Allah and His Messenger (s.a.s.),
25. Not to commit sins and to seek the protection of Allah,

26. To love for the sake of Allah and hate for the sake of Allah,
27. To take everything that happens as a lesson,
28. To think deeply about the All-Powerfulness of Allah and the reason for man's creation,
29. To work hard to acquire knowledge,
30. Not to be a sceptic,
31. Not to ridicule others,
32. Not to look at things prohibited (al-Haram),
33. To always be honest,
34. To abandon rudeness and morally bad behavior,
35. Not to practice sorcery (black magic),
36. To weigh and measure accurately,
37. To be afraid of the punishment of Allah,
38. To give charity to those who do not have enough food for one day,
39. Never to lose hope for the Mercy of Allah,
40. Not to obey one's selfish desires,
41. Not to have alcoholic drinks and not to use drugs,
42. Not to mistrust or have suspicion of Allah or believers,
43. To give the poor-due (al-zakat) and perform jihad with one's property and wealth,
44. Not to have sexual intercourse with one's wife when she is menstruating or for forty days after childbirth (Nifas),
45. To keep one's heart free from all sins,

46. Not to consume unlawfully the wealth or property of orphans,
47. Not to be proud,
48. Not to commit adultery or sodomy,
49. To perform salah regularly five times a day,
50. Not to obtain property of others by force or unlawfully,
51. Not to assign companions to Allah,
52. To avoid hypocrisy,
53. Not to give false testimony,
54. Not to remind the receiver of charity of one's kindness.

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EXTRACTS FROM the VIEWS of SOME WESTERN SCHOLARS ABOUT OUR HOLY QUR AN and OUR PROPHET (s.a.s.)

"ISLAM PARAGRAPH" in EVERYMAN'S ENCYCLOPEDIA:

"Islam establishes rules for all kinds of actions in life. It is a complete collection of laws. Rules governing all kinds of methods of cleanliness, buying and selling, punishment for crimes including murder and rules even on how to cut one's beard and moustache are also prescribed. All Islamic principles have the same level of importance".