

Principles Of Islam

هذا الكتاب منشور في





BASIC BELIEF

According to Islam you have to believe in **Allah**, the **Angels of Allah** (Mala-ikah), the **Books of Allah** (Kutubullah), the **messengers of Allah**, (Rusulallah), the **Day of Judgement** (Yawmuddin), the **Supremacy of the Divine Will** (Al-Qadâr) and **life after death** (Akhirah).

Allah is the name of the Creator of the heavens and the earth, it means the one worthy of worship. Some people ascribe false attributes to Allah. We Muslims have our knowledge of Allah through what He revealed in the book of Allah (the Qur'an) and Muslim Sunnah of His Prophet ﷺ peace be upon him

"Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." (Q ura'n. 2:255).

- 1) Whatever is in the heavens and earth exalts Allah,⁽³⁾ and He is the Exalted in Might, the Wise.
- 2) His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.
- 3) He is the First and the Last, the Ascendant⁽⁴⁾ and the Intimate,⁽⁵⁾ and He is, of all things, Knowing.
- 4) It is He who created the heavens and earth in six days and then established Himself above the Throne.⁽⁶⁾ He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you⁽⁷⁾ wherever you are. And Allah, of what you do, is Seeing." (Q ura'n. 57:1-4).

1) " And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His face.⁽⁸⁾ His is the judgment, and to Him you will be returned." (Qura'n. 28:88).

" Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is." (Qura'n. 2:117).

" And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight⁽⁹⁾ within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register." (Q ura'n. 10:61).

" He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts." (Q ura'n. 64:4).

'[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,⁽¹⁰⁾ and He is the Hearing and the Seeing." (Q ura'n. 42:11).

Angles of Allah The angels have been created from light. They obey Allah, carryout His will and have no free will. Angel Gibril (Gabriel) for example brought revelations from Allah to prophet Muhammad (SAW) and other prophets. Other angels record our deeds or carryout other functions.

(1) Allah's knowledge encompasses every aspect of His creations in the past, present and future.
 (2) Chair or footstool. It is not to be confused with al-'Arsh (the Throne), which is infinitely higher and greater than al-Kursi.
 (3) By praising Him and declaring Him far above and beyond any failure or imperfection.
 (4) Nothing being above Him. Another meaning is "the Apparent," i.e., evident through His creation and revelation.
 (5) Nothing being nearer than Him by way of His knowledge. Another meaning is "the Unapparent," i.e., concealed from man's physical senses.
 (6) See footnote to 2:19.
 (7) In knowledge—observing and witnessing.
 (8) i.e., except Himself.
 (9) Or "the weight of a small ant."
 (10) There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed.

Books of Allah Allah revealed Books of guidance through his prophets. Muslims believe in all the Original Books of Allah. Allah mentioned in the Qura'n, the Tawrat (Turah of Moses), the Zabur (Psalms of David), the Injil (Gospel of Jesus) and Suhuf Ibrahim (the Scrolls of Abraham). The Qura'n is the only book of Allah which exists unchanged in its original form. The other Books are not in their original languages and are distorted and mixed with human words. The Qura'n was recorded as soon as it was revealed and was memorised by heart by Muslims.

Messengers of Allah 1) Allah sent prophets and messengers to show people the right path. There is no nation to which Allah did not send a prophet as mentioned in the Qura'n (35:24). The name of 25 prophets are mentioned in the Qura'n. Example of those prophets are: Adam, Nuh, Ibrahim, Musa, Isa and Muhammad (peace be upon them). All prophets and messengers preached Islam i.e. Muhammad is not the father of [any] one of your men, but [he is] the messenger of Allah and seal [i.e., the last] of the prophets. And ever is Allah, of all things, Knowing. (Qura'n 33:40).

Al Qadar Belief in qadar is the firm assertion that all good and evil is by Allah's decree and measure, and that Allah does whatever he wills. People do have will, desire and choice of their own, yet these are not outside the will of Allah.

Day of judgment (Aakhirah) Life on earth is temporary and is meant to be a preparation for the Akhirah (life after death). Life is meaningless if people of good actions are not rewarded and people of bad conduct are not punished at the Day of Judgement.. Muslim believers will be rewarded for their good actions by admitting them to Janah (Paradise). Wrong-doers and disbelievers will be punished in Al-nar (Hell Fire).

PILLARS OF ISLAM



In Islam there are five basic duties which Muslims must perform. They are known as the five pillars of Islam (Arkanul Islam). These are: (Shahadah), the establishment of prayer (Salah) the payment of (Zakah) paying to the poor, (Sawm Ramadan) fasting the month of Ramadan, and the (Hajj) pilgrimage to Makkah



SHAHADA
The First Pillar of Islam

The first pillar of Islam is to believe and declare the faith by saying the Shahadah (lit. 'witness'), known as the Kalimah.

La ilaha ila Allah; Muhammadun-rasul Allah.
'There is no god but Allah; Muhammad is the Messenger of Allah.'

The meaning is better understood in English as saying that there is no deity worthy of worship throughout the creation, only the Creator is worthy of any worship.

Or as we say: "Worship the Creator - Not His Creations."

This declaration contains two parts. The first part refers to God Almighty, the Creator of everything, the Lord of the Worlds; the second part refers to the Messenger, Muhammad (pbuh) a prophet and a human being, who received the revelation through the Archangel Gabriel, and taught it to mankind.



1) Not other Gods By sincerely uttering the Shahadah the Muslim acknowledges Allah as the sole Creator of all, and the Supreme Authority over everything and everyone in the universe. Consequently the Muslim closes his/her heart and mind to loyalty, devotion and obedience to, trust in, reliance on, and worship of anything or anyone other than Allah. This rejection is not confined merely to pagan gods and goddesses of wood and stone and created by human hands and imaginations; this rejection must extend to all other conceptions, superstitions, ideologies, ways of life, and authority figures that claim supreme devotion, loyalty, trust, love, obedience or worship. This entails, for example, the rejection of belief in such common things as astrology, palm reading, good luck charms, fortune-telling and psychic readings, in addition to praying at shrines or graves of "saints", asking the dead souls to intercede for them with Allah. There are no intercessors in Islam, nor any class of clergy as such; a Muslim prays directly and exclusively to Allah.

2) Belief in prophethood Shahadah means that Muhammad (SAW) is the messenger of Allah. Allah Says: " Muhammad is not the father of [any] one of your men, but [he is] the messenger of Allah and seal [i.e., the last] of the prophets. And ever is Allah, of all things, Knowing." (Qura'n 33: 40).

" Whatever is in the heavens and whatever is on the earth exalts Allah,⁽¹¹⁾ and He is the Exalted in Might, the Wise." (Qura'n 59:1).

(11) See footnote to 57:1.

" Say,[O Muhammad],"If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."" (Qura'n 3: 31).

Therefore, whatever any one says may be taken or rejected as to whether his sayings are in accordance with the Book of Allah (the Qura'n) or with the tradition of prophet Muhammad (SAW) (Sayings and deeds).

In order to become a Muslim, you have to utter "Shahadah" by your tongue and your actions should confirm the meanings of Shahadah.



The second pillar of Islam is performing Salah (prayer). The Muslim is enjoined to perform five obligatory prayers every day to keep himself in relation with his Lord, to invoke and implore Him, and to refrain himself from committing lewdness or indecency. These prayers not only ensure psychological rest to the Muslim in this present life, but they also pave the way to him to gain eternal happiness in the hereafter.

To perform prayer, one should be clean, wearing clean cloths and perform prayer in a clean place.

The Muslim should always cleanse himself by pure water. He should remove all traces of stool, urine, or any other dirt. Before prayer the Muslim should perform Wudu (ablution),

Prayer is the pillar of religion, succeeds in importance the Shahadah. Therefore, it is not only a duty for the Muslim to observe performing prayers from his maturity up to his death, but he should also order his household to perform it. He

should also order his children to start practicing it from the time when they are 7 years old so that they may be accustomed to performing it. Allah Says:-



1) Indeed, prayer has been decreed upon the believers a decree of specified times. (Quran 4:103)

The prophet, may grace of Allah be on him, said: "The obligation which distinguishes between us and the desbelievers is prayer". Therefore, he who does not pray becomes a desbeliever. Prayer is a duty on the Muslim in all circumstances. Even if he is sick or frightened he should perform his daily prayers, standing, sitting or even lying.

The five obligatory daily prayers are the morning prayer (Fajr), the noon prayer (Zuhr), the after noon prayer (Asr), the evening prayer (Maghrib) and the night prayer (Ishaa).

The Qura'n warns those who delay their prayers from its fixed times:-



1) " So woe to those who pray
2) [But] who are heedless of their prayer⁽¹²⁾ – (Quran 107:4-5)

(12) I.e., the hypocrites who are unconcerned if they miss prayers when no one sees them.

Performance Of Wudoo

Prayer (salah) is not correct without ablution (wudoo). Ablution must be performed with water that is in its original state, such as water of the sea, wells, springs or rivers.



Note : A small amount of water becomes impure (najis) if it is mixed with a substance deemed as impure . A large quantity of water, about 210 liters, does not become impure if it is mixed with a substance deemed impure unless it has changed its taste, or color or smell.



1,2



3



4

(1) Make a full intention of performing the Wudu for offering prayer and say "Bismillah" (In the name of Allah)

(2) Wash hands up to the wrists three times, passing the fingers in between each other.

Note : It is disliked to wash any part of the body in wudoo more than three times
(3) Then rinses the mouth (madmadah) once, while three times is better.

Note : It is not enough to merely placing water in one's mouth when rinsing it. Rather, water must actually be swirled around in the mouth. It is deemed a beloved act to use the siwak.

(4) Then rinse the nose by sniffing in water and blowing it out once. To do so three times is better.

Note : Merely sniffing the water up into the nose is not enough, the water must be blown out and not removed by the hand.



(5) Then he should wash his face once, while three times is better. The boundaries of the face are from ear to ear in horizontally and from the hairline of the head to the chin in vertically.

Note : It is obligatory to run one's fingers through the beard if it is thick, while praiseworthy if it is light .

(6) Then he washes both hands from the tip of the fingers up to the elbows once, while three times is better.

Note : It is preferred to wash the right hand before the left.

(7,8) Then he wipes over the entire head including the ears. He puts his index finger into the ear and wipes, and uses his thumbs to wipe outside. This is all done only once.

Notes : 1. The obligatory part of the head to be wiped is from the front hair-line

of the forehead to the nape of the neck (where the hair ends).

2. It is not obligatory to wipe the entire length of ones hair if it is long.
3. One should wipe the scalp if there is no hair on the head.
4. One must wipe the hairless area on the head behind the ears.

(9) Wash the feet up to the ankles once, while three times is better. The right foot is washed first and then the left, taking care to wash In between the toes.



Notes :

1) The parts for washing in wudoo are four a) The face with madmadah and istinshaaq; b) The hands and arms; c) Wiping of the head and ears; d) The feet up to just above the ankles.
One must perform these acts in sequence, and performing them out of sequence nullifies the wudoo.

2) One should wash the body parts continuously without any pausing. If one delays doing so until the previous part dries, the wudoo is nullified.

3) It is a beloved act to say after the wudoo, "Ash-hadu alla ilaaha illallah wahdahu la shareeka lahu wa ash-hadu anna Muhammdan abduhu wa rasuluh" (I testify that there is none that has the right to be worshipped except Allah alone, without partner, and I testify that Muhammad is His slave and Messenger) and to pray two raka'ah.

The same wudoo may be used for several prayer. However, if a Muslim urinates, defecates, passes wind or loses his consciousness for any reason after wudoo he should re-perform it again before prayer.

If a Muslim is in a desert area or on a journey and finds no water, or if he fears that using water will harm him (because of sickness), he is permitted to purify himself by using good clean earth or sand instead of water. This is called, Tayammum, (purification with earth). It is done in the following way: you intend by heart to perform it. Then you strike the dust (or sand) with your hands and wipe your hands over your face, your right hand by your left hand and your left hand by your right hand.

Adhan (call to prayer)

The person who gives the Adhan is called the Mu'azzin (Caller). While calling for prayer, he stands in the Minaret or in the courtyard of the mosque, facing the Qiblah and raises his hands to his ears and calls out:

Recital	Arabic	Transliteration	Translation
4x	الله أكبر	Allahu Akbar	Allah is the greatest
2x	أشهد أن لا اله إلا الله	Ashhadu an la ilaha illallah	I bear witness that there is no one worthy of worship but Allah
2x	أشهد أن محمداً رسول الله	Ashhadu anna Muhammadar rasulullah	I bear witness that Muhammad is Allah's messenger
2x	حي على الصلاة	Hayya álas salah	Rush to prayer
2x	حي على الفلاح	Hayya álag falah	Rush to successr
2x	الصلاة خير من النوم	Assalatu khairum minan naum	Salah is better than sleep (*)
2x	الله أكبر	Allahu Akbar	Allah is the greatest
1x	لا إله إلا الله	La ilaha illallah	There is no one worthy of worship but Allah

(*) The line "Salah is better than sleep" is used only for the first prayers of the day at dawn (fajr prayer; Salat al-fajr).

During adhan While listening to the adhan, Muslims repeat the same words silently, except when the muezzin says hayya 'alasalāh or hayya 'alal-falāh they silently say lā hawla wa lā quwata illā billāh (there is no strength or power except from God).

Post - adhan The following dua (supplication) is optionally read after the adhan is recited:

اللهم رب هذه الدعوة التامة والصلاة القائمة

Allahumma rabba hadhi-hid da'wa-tit-tamma wa-salati Qae-ma

O God, Owner of this perfect call and Owner of this prayer to be performed

آت محمداً الوسيلة والفضيلة

Ati muhammadanil wasilata wal fadeela
Bestow upon Muhammad al waseelah (a station in Paradise {Jannah}) and al fadeelah (a rank above the rest of creation)

وابعثه مقاماً محموداً الذي وعدته

Wab ath-hu maqamam-mahmuda-nil alladhi wa aadtha

And raise him to the rank you have promised him

Iqamah Iqamah is another call to prayer said just before the actual start of Salah. It is exactly like Adhan, except that after Hayya alal falah the following is added:

قد قامت الصلاة

Qad Qamatis salah
(the prayer has begun)



Performance of Salah

A prayer consists of either two, three or four Raka'ats. A Raka'at is performed in the following way:



(1) Stand erect, facing the direction of Ka'aba in Makkah, and make the Niyat, (the intention) in your heart of what prayer you are about to offer;.

One begins the prayer by saying “Allahu Akbar” (Allah is the Greatest) while standing upright. The Imam says “Allahu Akbar” loudly in the beginning, as well as in all the other takbeerat (saying “Allahu Akbar”) of the prayer in such a manner that those following behind him hear him. The followers, however, should say it quietly. At the beginning of the takbeer he raises his hands up to the level of his

shoulders with his fingers closed together. The follower says “Allahu Akbar” after the Imam has finished saying it.

Note : It is obligatory to say the pillars (such as takbeerat al-Ihram) and obligatory acts of the prayer (such as all of the other takbeerat) loudly enough so that only the person praying can hear himself. It is to hear yourself.



(2) With his right hand, He grasps the wrist or forearm of his left, and keeps his gaze at the place of his prostration
Then Recite the Opening Chapter of the Holy Qura'n (the Fatiha):



1) Alhamdu lillahi rabbil' aalameen, ar-ahamnir-rahim, malili youm-id-deen, iyyaka na'abodu wa iyyaka nasta'een; ihdinas-siratal mustaqeema sirat-alla-zina anamta alayhim ghairil maghdoo-bialayhim wa-lad-daaleen (amen). The meaning of this glorious sura can be translated as follows:

" In the name of Allah,⁽¹³⁾ the Entirely Merciful, the Especially Merciful⁽¹⁴⁾

- 2) [All] praise is [due] to Allah, Lord⁽¹⁵⁾ of the worlds –
- 3) The Entirely Merciful, The Especially Merciful,
- 4) Sovereign of the Day of Recompense.⁽¹⁶⁾
- 5) It is You we worship and You we ask for help.
- 6) Guide us to the straight path –
- 7) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

"These verses of Quaran, and all other verses, should be recited in Arabic language.

It is not obligatory upon those praying behind the Imam to recite Al-Fatihah in the loud prayers (Maghrib, Isha and Fajr) but it is better that he recites it in the times of quietness of the Imam (if there is any), and in the quiet prayers (Dhuhr and Asr). He then recites Al-Fatihah and whatever he wishes from the for instance, the chapter termed, "The Unity," Quran. The Imam recites loudly in Maghrib, Isha and Fajr, and quietly in the other prayers

"The Unity,"



"Qul Huwallahu ahad, Allahu-Samad. lam yulad wa lam yulad, wa lam yakun lahu kufuwan ahad"

- 1) " Say, "He is Allah, [who is] One,⁽¹⁷⁾
- 2) Allah, the Eternal Refuge.⁽¹⁸⁾
- 3) He neither begets nor was he begotten.
- 4) Nor is there to Him any equivalent."

(13) Allah is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

(14) Ar-Rahman and ar-Raheem are two names of Allah derived from the word "rahmah" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e. extremely merciful). A complimentary and comprehensive meaning is intended by using both together. Rahman is used only to describe Allah, while raheem might be used to describe a person as well. The Prophet (PBUH) was described in the Qur'an as raheem. Rahman is above the human level (intensely merciful). Since one usually understands intensity to be something of short duration, Allah describes Himself also as raheem (i.e. continually merciful).

Rahman carries also a wider meaning – merciful to all creation. Justice is a part of this mercy. Raheem includes the concept of speciality—especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurtubi's al-Jami'u li Ahkamil-Qur'an, pp. 103-107.)

(15) When referring to Allah (subhanahu wa ta'ala), the Arabic term "rabb" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

(16) I.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

(17) I.e., single, unique and indivisible.

(18) I.e., the one sought in times of difficulty and need, the one depended upon by all existence.



(3) Then he says "Allahu Akbar", raises his hands to his shoulders and then bows. In bowing, he should place his hands firmly on his knees, spreading his fingers, and stretching his back, straightening it so that the head is equal with his mid-section, neither higher nor lower than it. In the bowing, he should say three times, "Subhaana Rabbiyal-Azeem" (Glory be to Allah, the Great) "سبحان ربي العظيم". If one enters prayer late but completes the bowing, the standing before is also counted and he need not make up for this unit (Rak'ah) after completing the prayer.

Note : All the Takbeerat and Tasmii' (saying "Sami'Allahu liman Hamidah" -Allah hears him who praises Him) are said when one is actually moving, not before or after it. If one delays them on purpose, his prayer becomes invalid.



(4) He then raises his head and says “Sami’ Allahu liman Hamidah” (Allah answers he who praises Him) and raises his hands to his shoulders. Upon returning to stable upright standing position, he says “Rabbanaa wa-lakal-Hamd” (Tahmeed) (O Our Lord, to You is praise)

[adding to it the saying] “Hamdan Katheeran Tayyiban Mubaarakan fihi, Mil’as-Sama waat wa Mil’al-Ard wa Mil’a ma Shi’ta min Shai’in ba’d” (Many praises that are pure and blessed, the fullness of the heavens and fullness of the earth and fullness of whatever You wish afterwards).

Note : The time of saying “Rabbanaa wa-lakal-Hamd” is after one is standing erect and not during movement from the bowing position.

(5) He then prostrates saying “Allahu Akbar”, keeping his stomach away from his thighs and thighs from his calves. He must prostrate on his forehead and nose, both palms of the hands, both knees, and both toes of the feet, with the fingers and toes pointing towards the Qiblah. He is to say in the prostration “Subhaana Rabbiyal-A’laa” (Glory be to Allah, the Exalted) "سبحان ربي الأعلى" three times.

Note : The prostration must be on seven appendages: the two feet, two knees, two palms of hands, and the head, which includes the forehead and the nose. The prayer is invalid by intentionally leaving any of these parts, except due to a valid excuse.

Subhana Rabbiya'l-aala, (All glory be lo my Lord, the Most High).



(6) Then he raises his head saying Allahu Akbar and sits. The sitting between the two prostrations has two correct manners : 1) Sitting on his left thigh while propping the right foot with the heel up and the toes planted to the ground facing the Qiblah.

2) Propping up both of his feet, keeping his toes towards the Qiblah and sitting on his heels with his buttocks. He says “Rabbighfir-li” "رب اغفرلي"

(O Allah forgive me) and he may add “warhamni, wajburni, warfa’ni, warzuqni, wansurni, wahdini,, wa ‘aafini, wa’fu anni”

(Have mercy on me, and strengthen me, raise me, give me sustenance, give me victory, guide me, pardon me, bestow clemency on me).

Then he prostrates again like the first time, raises his head saying “Allahu Akbar”, and then stands erect, putting pressure on the front part of the soles of his feet, and prays the second unit (Rak’ah) like the first.

Note : The place of reciting al-Fatihah is while standing, and therefore if he starts reading before completely standing erect, he must recite it again or otherwise the prayer is invalid.

Allahummaghfirli warhamni. (O Allah! forgive me and have mercy upon me).



(7) Say "Allako Akbar, stand erect once again repeat all what was done in the performance of the first Raka'at.



(9) When he finishes the two units, he sits for the first sitting of Tashahhud as he did between the prostration, putting his right hand on his right thigh and left hand on his left thigh. He should make a fist of his right hand, making a circle with the thumb and middle finger, and point with his index finger. He recites, "At-Tahiyyaatu lillaahi was-Salawaatu wat-Tayyibaat, as-Salaamu 'alaika ayyuhan-Nabiyyu wa Rahmatullaahi wa Barakaatuh, as- Salaamu 'alaina wa 'ala Ibaadillaahis-Saaliheen. Ash-hadu allaa ilaaha illallahu wa ashhadu anna Muhammadan Abduhu wa Rasooluh" "

التحيات لله والصلوات والطيبات. السلام عليك أيها النبي ورحمة الله وبركاته. السلام علينا وعلى عباد الله الصالحين. أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله.

(The best of salutations and greetings are for Allah, and our prayers and our purest and good deeds. May the peace, mercy and blessings of Allah be on you, O Prophet. May the peace be upon us and on the righteous slaves of Allah. I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is His Slave and Messenger). He then stands for the third and fourth bowing unit in the prayers that are three or four Raka'at (Maghrib, Isha, Dhuhr, 'Asr) saying "Allahu Akbar" and raising his hands. He then prays the rest similarly, except that he doesn't raise his voice in recitation and recites Al-Fatihah only.





(10) He then sits for the final sitting of Tashahhud if the prayer is three or four Raka'at in the position of tawarruk, which has three correct manners (see chart):

- 1) Sitting on the buttocks with the knees bent, keeping left foot spread and sticking out from under the right calf and right foot propped up.
- 2) Sitting on the buttocks with the knees bent, keeping left and right feet laid on the right side.
- 3) Sitting on the buttocks with the knees bent, placing the left foot between his thigh and right calf and right foot spread.

Then he says as in the first Tashahhud : “At-Tahiyyaatu lillaahi...” Then he says “Allahuma salli ‘ala Muhammad wa ‘ala Aali Muhammad kama sallaita ‘ala Ibraheem wa ‘ala Aali ibraheem, innaka Hameedum Majeed, wa Baarik ‘ala Muhammad wa ‘ala Aali Muhammad kama baarakta ‘ala Ibraheem wa ‘ala Aali ibraheem, innaka Hameedum Majeed”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ . إِنَّكَ حَمِيدٌ مَجِيدٌ وَعَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ . إِنَّكَ حَمِيدٌ مَجِيدٌ

(O Allah, send praises upon Muhammad and the family of Muhammad, just as You sent praises upon Abraham and upon the family of Abraham. Verily, You are full of praise and majesty. And send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Abraham and upon the followers of Abraham. Verily, You are full of praise and majesty). Then it is deemed praiseworthy to recite an authentically reported supplication like, “Allahumma inni a’udhu bika min adhaabi Jahannam, wa min adhaabil-Qabr, wa min fitnatal-Mahya wal-Mamaat, wa min fitnatad- Dajjal” (O Allah I seek refuge in You from the punishment of Hellfire, and from the punishment of the Grave, and from the trial of life and death, and from the trial of the Dajjal [Antichrist]).

(11) He then says the Tasleem saying “As-Salaamu 'alaikum wa Rahmatullah” (Peace be upon you and the Mercy of Allah), turning first to his right and then his left. When he finishes this, he recites the authentically reported supplications which are to be read after finishing the prayer.

Morning Prayer is two rakáat. Zuhr, Asr and Isha prayers are four rakáat while Maghrib prayer is three rakáat. All verses of the Qura'n and other verses should be recited in Arabic.



Bismilláhir rahmáhir rahim. Inná a'tainakal kawthar.
Fa salli lirabbika wanhar. Inna shániáka huwalábtar.

Meaning :

- 1) Indeed, We have granted you, [O Muhammad], al-Kawthar.
- 2) So pray to your Lord and sacrifice [to Him alone].
- 3) Indeed, your enemy is the one cut off.⁽¹⁹⁾



Bismilláhir rahmáhir ranim, Ara'ital ladht yukadhdhibu biddin.
Fadhálikal laahi yadu'ul yatim. Wa láyahuijju 'alá ta'amil miskin. Fawaihil lil muşallin. Alladhina hum 'an saláthihim sáhūn. Alladhina hum yurá'wūn. wayamna'ūnal má'ūn.

(19) From all good in this world and the Hereafter.

Meaning:

- 3) Have you seen the one who denies the Recompense?
- 4) For that is the one who drives away the orphan
- 5) And does not encourage the feeding of the poor.
- 6) So woe to those who pray
- 7) [But] who are heedless of their prayer⁽²⁰⁾
- 8) Those who make show [of their deeds]
- 9) And withhold [simple] assistance.



Bismillāhir rahmanir rahim. Li ilāfi quraishin. Ilāft him riḥlatashitā'i waṣ ṣaif. Falya'budū rabba hūdhāl bait. Alladhī 'at'amahum min ju'in, Wa āmanahum min khawf.

Meaning:

- 1) For the accustomed security of the Quraysh ⁽²¹⁾
- 2) Their accustomed security [in] the caravan of winter and summer⁽²²⁾
- 3) Let them worship the Lord of this House, ⁽²³⁾
- 4) Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.



(20) i.e., the hypocrites who are unconcerned if they miss prayers when no one sees them.

(21) i.e., the honor and reputation Allah had given them as guardians of the Holy Ka'bah, which allowed them to travel without fear of being harmed.

(22) i.e., the trading caravans that traveled south in winter and north in summer.

(23) i.e., the Ka'bah.

Bismillāhir rahmānir rahim. Alam tara kaifa fa'ala rabbuka bi ashabil fil. Alam yaj'al kaidahum fi tadril. Wa arsala 'alahim tairan abābil .Tarmihim bihijaratīn min sijjil Faja'alahum ka'atfin ma'kiil.

Meaning :

- 1) Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?⁽²⁴⁾
- 2) Did He not make their plan into misguidance?⁽²⁵⁾
- 3) And He sent against them birds in flocks,
- 4) Striking them with stones of hard clay,
- 5) And He made them like eaten straw.⁽²⁶⁾



ZAKAT

The Third Pillar Of Islam

Allah ordered every Muslim who possesses a certain amount of property to pay annually of these possessions the zakat to the poor, or to the other categories mentioned in the Quran.

The minimum amount of gold liable to payment of zakat is 20 miskals (miskal is equals to 4.68 grams) and the minimum amount of silver is 200 dirhams (dirham is equal to 3.12 grams) or an equivalent sum of current money.

(24) i.e., the army under the command of Abrahah al-Ashram which was accompanied by a huge elephant and came with the intention of destroying the Ka'bah at Makkah.

(25) Causing them to perish.

(26) i.e., husks which have been chewed by cattle. This event took place in the year of the Prophet's birth.

There is also a minimum amount for goods of commerce liable to payment of zakat. As for cereal and grain, its minimum amount is 300 saa's (about 650 kg). The minimum amount for real estate prepared for sale should be estimated in accordance with its value, but if the real estate is prepared for lease, the estimation is considered in accordance with its rent.

The annual amount of Zakat fixed on money, gold, silver and goods of commerce is 2.5%. As for cereal, grain and fruit, the fixed amount of Zakat is 10% of the crop, if the crop is the yield of an easily irrigated land (i.e. a land irrigated by rivers, springs or rain). On the other hand if the land is irrigated with difficulty by man made means as pumps or other lifting apparatus, the amount of zakat becomes only 5%. Zakat of grain, fruit and crops is due at the harvest time. In case if a land yields two or three harvests annually, one should pay the Zakat for each harvest independently.

The amount of zakat due on camels, cows, and shecp is explained in books dealing with this subject

Zakat is enjoined by the Qura'n:'



Meaning :

1) " And they were not commanded except to worship Allah [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakkah. And that is the correct religion." (Qura'n 98:5)

In fact the Zakat has a wonderful social role. It soothes the poor's feelings, satisfies their needs, and strengthens the bonds of mutual love among the poor and the rich.

Zakat is not the only mean that Islam has used to maintain social solidarity and cooperation among Muslims, but Islam imposed also on the rich to support the poor at times of famine. Islam prohibits the Muslim from being Full with food while his neighbor is hungry. Islam enjoined also Zakat-Al-Fitr (Fitr-Feast-Due)

on all Muslims and has made it a duty on every one of them to distribute a saa (a cubic measure) of

elementary substances for himself and a similar saa for each one of those whom he supports, including his servants. The whole amount should be distributed among the poor, before the prayer of Feast day. Islam imposed also expiatory gifts on the Muslim who commits perjury (that is to feed ten poor people or clothe them, or to fast three days, if he is unable to feed or clothe the poor people). The Muslim is commanded to perform his vows, and practice voluntary charity. Allah promised to give the best reward for those who spend their money for His sake. Their reward will not only be multiplied to ten folds, but to 700 fold, or even to a boundless number.



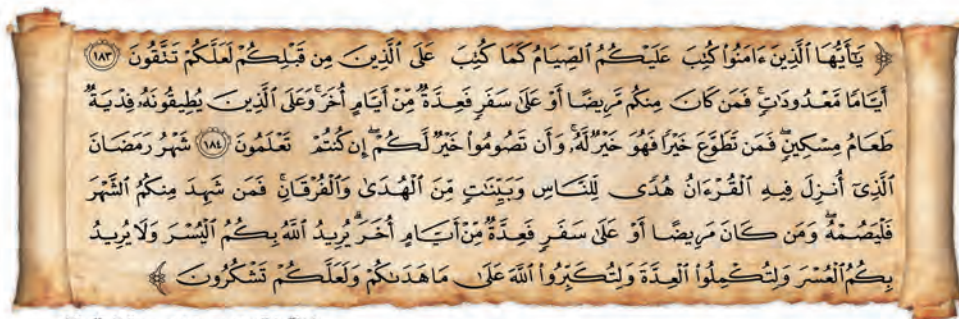
On the authority of Abu Hurairah (may Allah be pleased with him), who said: The Holy Prophet (peace and blessings of Allah be upon him) said: "There will be Seven people sheltered under the shade of Allah on the Day of Judgement when there will be no other shade besides His shade. They are: a just ruler; a young man who passes his youth in worship and service of Allah - the Lord of Honour and Glory, one whose heart is perpetually attached to the mosque; two such persons who love each other for the sake of Allah, they joined together for His sake and parted for His sake; a man who is invited for sin by a rich beautiful woman but declines, saying I fear Allah. One who gives charity in a secret way without making a show, in a way that his left hand does not know what his right hand spent; and one when he remembers Allah in solitude his eyes overflow (fill with tears)." (Bukhari and Muslim).



The fourth pillar of Islam is to fast during the month of Ramadan, the ninth month of the Hijri calendar.

Before the dawn of the first day of Ramadan, the Muslim intends to fast this month, and abstains every day from drinking, eating, or practising sex till after the sun sets. He performs the fasting till the end of the month of Ramadan, fulfilling by that the commandment of Allah, and seeking His pleasure.

Fasting has innumerable benefits. When man refrains himself from lusts, abstains from eating and drinking for the sake of Allah, he does this only for one purpose; that is to obey Allah, worship Him and fill his heart with God's piety. Fasting has also innumerable hygienic, economic and social benefits which are perceived only by those who perform it with strong belief and sincere faith. The Qura'n states:-



(الآيات ١٨٣-١٨٥ سورة البقرة)

Meaning :

- 1) " O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous –
- 2) Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] – then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] – it is better for him. But to fast is best for you, if you only knew.
- 3) The month of Ramadhan [is that] in which was revealed the Qu'ran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to magnify Allah for that [to] which He has guided you; and perhaps you will be grateful." (Qura'n 2:183-185).

According to the rules of the Quran and the prophetic traditions it is permissible for a sick Muslim, a Muslim traveling on a journey, a menstruating woman, or a post-pardum woman not to fast, but to make up for what they missed.

Breast feeding mothers and pregnant women are also permitted to break their fast if fasting will harm them or their babies, but they should compensate this fully by fasting other equal days. If man drinks or eats absent-mindedly while fasting, he should get out what is still in his mouth as soon as he remembers that he is fasting. In this case his fasting is not broken and he can continue his fasting.



HAJJ

The fifth pillar of Islam

The fifth pillar of Islam is to make a pilgrimage (Hajj) to Makkah, in Saudi Arabia, at least once in one's lifetime. This pillar is obligatory for every Muslim, male or female, provided that he/she is physically and financially able to do so. Prerequisites for performing the Hajj are to be a Muslim, to be free, to be an adult or mature enough, to be of sound mind, and to have the ability to afford the journey and maintain one's dependents back home for the duration. The reward for the Hajj is nothing less than Paradise.

The Hajj is the ultimate form of worship, as it involves the spirit of all the other rituals and demands of the believer great sacrifice. On this unique occasion, Millions of Muslims from all over the globe meet one another in a given year. Regardless of the season, pilgrims wear special clothes (Ihram) - two, very simple, unsewn white garments - which strips away all distinctions of wealth, status, class and culture; all stand together and equal before Allah (God). The rites of Hajj, which go back to the time of Prophet Abraham who built the

Ka'bah, are observed over five or six days, beginning on the eighth day of the last month of the year, named Dhul-Hijjah (pilgrimage). These rites include circumambulating the Ka'bah (Tawwaf), and going between the mountains of Safa and Marwah, as Hajar (Abraham's wife) did during her search for water for her son Isma'il. Then the pilgrims stand together on the wide plain of Arafah and join in prayers for God's forgiveness, in what is often thought of as a preview of the Last Judgment. The pilgrims also cast stones at a stone pillar which represents Satan. The pilgrimage ends with a festival, called 'Id al-Adha, which is celebrated with prayers, the sacrifice of an animal, and the exchange of greetings and gifts in Muslim communities everywhere

