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منهم في الحديث ويعمل له تعالى وهم يعملون للمال والرياسة وهو سلفي وهم مجسمة يدعون السلفية وعقيدة الوهابية-السلفية 700م كما يصفها أستاذ وأواخر هذه الجمل كلها تقول بلا كيف. فإن أرادوا أوائل الجمل كانوا مشبهة وإن أرادوا أواخر هذه الجمل كانوا من المتأولين والجمع بين الطرفين تناقض

Praise be to Allah -Exalted is He - this book was typed by Khadijah Anne Stephen in her Radio Shake model II PC while living in 72nd street in south Chicago, IL volunteering, while referenced throughout the book Al-Koran verses and authentic Bukhari Prophetic sayings and continued to co-author 330 books and booklets found in www.Allah.com and www.Muhammad.com please go and download for free and pass it on. Thanks ... i.e. Koran best translation with 2000 topics, 61 topics by the Prophet صلى الله عليه وسلم best 2 biographies of the Prophet one best in 900 years by supreme justice Eyad

Brother Jabir wasted \$200,000 and 2 years before welcoming Anne and Hafiz Abdullah and his assistant who finished the work very quickly

sell Islam and graduate you to do so, where authentic hadith warns west marketing the Ibn Abdel-Wahab's “upper direction idol” instead Allah is above (metaphoric) above what they think (of location.) The falsely-made-to-believe-they-are-salafi: “The beginning of each faith while the end of the statement is saying “without how-to” which is

الوهابية مدعية السلفية على عدا مع الحافظ أحمد الغماري لأنه أعلم العقيدة بالأزهر الشيخ طه: (أوائل الجمل كلها تنص على التشبيه صراحة

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Muhammad Ali, reviewed by Grand  
Muhaddith Hafiz Muhaddith Abdullah ibn  
As Siddique Alghumari.  
Managed by Hon. Jabir Muhammad

Imām Wārithuddīn Muḥammad



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## PROPHET MUHAMMAD'S ﷺ LAST LECTURE .....

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أهل السنة حكومة وشعبا عواما ونخبة في العالم كله - إلا بعض قرى هنا وهناك - بمدنها ونظامها ولا سيما الشرق الأوسط أصبحوا علمانيين - على عكس إسرائيل - بعدما تهاونوا في اتباع النبي سيدنا محمد صلى الله عليه وآله وسلم ثم هجروا دينه وملته فلا تمسك بكتاب الله تعالى وسنة رسول الله عليه الصلاة والسلام وربوا أبناءهم على التمسك بالعلمانية الغربية والتفاهة وعشق أهل الفن والرقص والكرة وهجروا القرآن والحديث كليا وتركوا وهابية بن لادن المجسمة عقيدة لتعمل للدنيا والرياسة تنتسب في المجتمع كاملا بمساجده وتلفاده وكل المناصب الدينية بطريقة ماسونية (بعدما استبدلوا الرسول بآبن تيمية وآبن عبد الوهاب وآبن باز وآبن كل مجسم قابض على الريال مستخدمين ما ينتقوا من القرآن والحديث لخدمتهم) فأصبح أهل السنة حكومة وشعبا ونخبة وعواما أعداء أعداء قاعدة آبن لادن ونصرته الوهابية وخلافة داعش الوهابية. فاجتمع الأعداء بالغرب مع أغنياء العرب الوهابية وإيران ومتوحشي العلمانية العرب وحتى النصريرية والقومية الكردية والحوثية والشيعية الإثنا عشرية على محو عوام أهل السنة من الوجود ومثال محوهم تجده بحلب وعدن والقالوجة وسرت ... الخ وهذا ما لم يفهمه عبد الباري عطوان (العلماني المتعاطف غير المتوحش فهو لا يذكر القرآن والرسول إلا قليلا) مع حسن فهمه التام لما وراء ذلك فمثلا يقول بعد أن فرغ وأفرغ الموقف من رسول الله الذي هي أمته: لماذا يفزعون لـ"الفلوجة" ويتباكون عليها ويحذرون من مجازرها ولا يفعلون الشيء نفسه للرقعة؟ اليس المستهدف في المدينتين هي "داعش" وسكانهما من العرب السنة؟ أي نفاق هذا وأي انتقائية هذه؟ ثم ماذا بعد الاستيلاء على الرقعة؟ ولاي سيادة ستضع؟ الأكراد؟ النظام؟ معارضة الرياض؟ وآبن اردوغان وحلفاؤه؟ أفيدونا من فضلكم؟ ... الوضع السوري بكل جوانبه يتطور نحو الأسوأ، وباتت سورية العظيمة فريسة لسكاكين كل من هب ودب، والكل يريد أن ينهش قطعة من لحمها، فهذا يهدد ويزبد ويرعد، مطالباً بتغيير رئيسها، وآخر يريد إقامة حكم ذاتي، أو دولة على أرضها، وثالث يضغط من أجل مناطق آمنة، ورابع يضع لها دستوراً يلغي هويتها العربية والإسلامية، ويفتتها إلى كانتونات عرقية وطائفية. المصيبة الكبرى أن المتورطين في جميع هذه المخططات سوريون وعرب ومسلمون، إلى جانب طابور طويل يضم القوتين العظميين، وقوى إقليمية أخرى مثل إيران والسعودية وتركيا وفرنسا وبريطانيا وألمانيا، ولن نستبعد أن تنضم إليها دول مثل سيرلانكا وفيجي وميكرونيزيا، والحبل على الجرار، وسوريا وشعبها هما الضحية أي كانت التدخلات والنتائج. منطقة الرقعة تشهد حالياً هجوماً شرساً تشنه قوات سورية الديمقراطية ذات الغالبية الكردية، للسيطرة على المدينة "العربية".

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The Muhammad Islamic Foundation welcomes and will sincerely acknowledge all contributions. We pray that Allah will continue to bless those who are charitable.

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Perfection is only for God. We pray that He will forgive us our shortcomings. Any errors within the text which warrant change, and which are brought to our attention will be corrected in future editions. Please forward all comments to: Muhammad Islamic Foundation, c/o Mr. Jabir Muhammad, 4944 South Woodlawn Avenue, Chicago, Illinois 60615.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



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Praise be to Allah, Guardian Evolver, Cherisher and Sustainer of the worlds. We seek help from Him. We believe in Him, we ask forgiveness from Him. We bear witness that nothing deserves worship except Allah, the One Lord and Creator, and We bear witness that Muhammad is His Servant and His Messenger. Peace and blessings upon his companions, upon all the righteous, and upon the Muslims, the believing people here and throughout the world. For Allah there is no associate, no helper in the rule of the heavens and the earth. He is ruler alone, He has no partner, no associates in His Rule, no one sharing the rule of the kingdom with Him. Allah Most High says in the Holy Qur'an that any who come to Him come to Him as a servant, and that He has no need of any servants Himself. Therefore, angels, men and jinn all serve in the cause of Al-Islam as a duty or requirement of their nature, and Allah needs nothing from any of them. It is for their own good, their own benefit that they serve.

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Only a fraction of the material these people worked on was used in this book; the rest is on file with the Muhammad Islamic Foundation for use in future publications. We pray that Allah blesses each and everyone who worked toward the final realization of this publication.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



### Textual Note

There is the Name Allah ﷻ, and three phrases in this book which appear in Arabic. The first phrase which appears on the cover is, لا إله إلا الله محمد رسول الله, translated, "No god but Allah, Muhammad is His Messenger." The second phrase appears at the head of each section, preceding the title. It is ﷻ, translated, "Allah is the Greatest." The third is ﷻ, transliterated, "Sallallahu alayhi wa sallam," ("May Allah praise and venerate him [Prophet Muhammad], and grant him perfect peace," or "May the peace and blessings of Allah be upon him") is a prayer which we should say, audibly or silently, each time we read, mention, or hear Prophet Muhammad's ﷻ name. By asking that Allah's Eternal Blessings be upon Prophet Muhammad ﷻ, we express our devotion, reverence, and respect for him. Whenever Prophet Muhammad's ﷻ name appears in this text, it is followed by "ﷻ," to remind the reader of the prayer.

With the Name Allah,  
The Most Gracious, The Most Compassionate



A Note From  
Muhaddith Abdullah ibn As-Siddiq

Praise be to Allah, He is Sufficient. Peace be upon His Servants, those who are selected.

I have reviewed this book, *Prayer and Al-Islam*, which is based on six years of lectures by Imam Warithuddin Muhammad. Included in the text are Qur'anic verses and Hadiths (Prophetic sayings). I have found this to be a book which incorporates the wonderful meaning of prayer, the reasonable wisdom of Islamic legislation, a good approach and sound expression. It is extensive in listing the rules (of the Holy Qur'an and Hadith), and in showing their reasoning and wisdom.

This book is unique in its scope. No book like it has previously existed in America. We ask Allah that Muslims will strive to embrace it and benefit from its wisdom and rationale. We pray that Allah give Imam Muhammad success and guide him on the path of righteousness.

May Allah reward Ustadh Jabir Muhammad for assisting his brother, the Imam, and for publishing the book, with the best of rewards which he bestows upon those who are generous. May Allah multiply people like him among the Muslims. May Allah protect him from all harm and evil, and may Allah grant him happiness and goodness.

15 Shawwal 1401 A.H.

16 August 1981 C.E.

Al Muhaddith  
Abdullah Bin As-Siddiq, P.H.D.

With the Name Allah,  
The Most Gracious, The Most Compassionate



A Note From  
Imam Warithuddin Muhammad

With the Name Allah, The Most Gracious, The Most Compassionate. We pray and we thank Him for His generous Messenger.

The members of the American Muslim Mission deeply value the precious comments of the esteemed and Grand Muhaddith, Dr. Abdullah Bin As-Siddiq, regarding the presentation of this book. We are grateful to Allah, and are deeply gratified that Jabir Muhammad, a credited and popular businessman, has his heart in religion to such an extent that it has involved him daily, over a long period, in giving diligent and untiring attention to the job of rendering excerpts from volumes of material into book form for the best possible work which I have reviewed and approved.

Your brother in the Path of Allah,  
Imam Warithuddin Muhammad

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



### Muhaddith Abdullah Ibn As-Siddiq

Muhaddith Abdullah ibn As-Siddiq, the primate, Muhaddith of Africa is a direct descendant of Prophet Muhammad ﷺ, and one of the top seven scholars in the world on the science of Hadith (sayings and practices of Prophet Muhammad ﷺ). He was formerly Professor of Hadith of Al Azhar University in Cairo, Egypt, and he has written over one hundred books on Al-Islam, including an encyclopedia of hadith falsely attributed to Prophet Muhammad ﷺ. He is the originator of the science of innovation of the Explanation of the Holy Qur'an. His former students include a number of Grand Muhaddiths and Islamic officials throughout the world.

Muhaddith Siddiq was born in Tangier, Morocco, in 1914 (A.H. 1328). As a child he learned the Holy Qur'an by heart and studied the Qur'anic science of calligraphy. He studied the complete sciences of Malik Jurisprudence and Explanation of the Holy Qur'an at Kairouyne Masjid in Fez, Morocco. In December, 1931, he began studies at Al Azhar Masjid in Cairo, Egypt, where he passed the final examination within a year, and subsequently began teaching at the University of Al Azhar. He received his Ph.D. in 1942. He currently resides in Tangier, Morocco, where he lives and teaches in the Masjid and Center founded by his father.

We thank Allah for blessing us with Muhaddith Siddiq, who has contributed greatly to this book. We pray that Allah grants him good health, extends his presence among us and blesses him with the reward of Paradise.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



### Muslim Community Leadership

Imam Warithuddin Muhammad is the socio-religious leader of the American Muslim Mission, the largest unified Muslim community in the Western Hemisphere, with a great and active following throughout the United States. He was born October 30, 1913, the seventh of eight children, and the fifth son of the leader of the Nation of Islam, the Honorable Elijah Muhammad, and his wife, Clara Muhammad. He has a wife (Sister Muhammad), two boys, three girls and three grandchildren.

Exhibiting religious curiosity as a child, Imam Muhammad turned from his mother early in life to fear Allah, as did his other children. His wisdom and understanding of the Holy Quran and other scriptures can only be attributed to Allah alone. He has an independent mind.

Imam Muhammad has dedicated himself to spreading the message of Al-Islam as it applies to every aspect of human life. He teaches that there is no Lord but Allah, and Muhammad Ibn Abdullah is the Messenger of Allah and the Seal of the Prophets. He also teaches that race, color, and nationality are lesser concerns than humanity and righteousness.

We forever thank Allah for Imam Muhammad. He is a courageous defender of human dignity against the tyrants and infidels who attempt to corrupt the moral character of the human being. He is the champion fighter for the cause of Al-Islam, and he fears no opposition.

The father, the Honorable Elijah Muhammad, showed complete faith in what he taught during his leadership that Allah came to earth in the person of His Messenger and that all who believe in Him will be saved. He strictly followed his mother, Clara Muhammad.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



### A Comment on Al-Fatiha

First comes that beautiful Surah from the Holy Qur'an, The Opening Chapter of seven verses, rightly called the essence of the Book. It teaches us the perfect prayer. If we pray aright, it means that we have some knowledge of Allah, His Attributes, His Relations to us and His Creation, which includes ourselves. If we pray aright, we get a glimpse of the source from which we come, and that final goal which is our spiritual destiny under Allah's True Judgment. This is why we offer ourselves to Allah and seek His Light.

Prayer is the heart of religion and faith, but how shall we pray? What words shall convey the yearnings of our miserable, ignorant hearts to the Knower of all? Is it worthy of Him, or of our spiritual nature to ask for vanities, or even for such physical needs as our daily bread? The Inspired One, Prophet Muhammad ﷺ taught us a prayer that sums up our faith, our hope, and our aspirations in things that matter. We think in devotion of Allah's Name and His Nature. We praise Him for His Creation and His Cherishing Care, and we call to mind His Guidance, and we know the straight from the crooked path by the light of His Grace that illuminates the righteous.

A. Yusuf 'Ali

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



### The Opening

#### Al-Fatiha

1. *With the Name Allah, The Most Gracious,  
The Most Compassionate.*
2. *Praise be to Allah,  
The Lord of all the worlds;*
3. *The Most Gracious, The Most Compassionate.*
4. *Master of the Day of Judgment.*
5. *You do we worship,  
and Your Aid we seek.*
6. *Guide us on the straight way,*
7. *the way of those on whom  
You have bestowed Your Grace.  
Those whose [portion] is not wrath,  
and who go not astray.*

*With the Name Allah,  
The Most Gracious, The Most Compassionate<sup>1</sup>*



## INTRODUCTION TO AL-ISLAM

Man needs an authority superior to him to rule and discipline his life. He will never completely fulfill his human potential until he recognizes The Creator as that authority and finds his true relationship with Him. Only when man has The Creator as his authority in his total life can he reach his highest potential for growth and discipline.

In order for man to satisfy his narrow frame of understanding he is constantly trying to use his tainted, limited logic and knowledge to make science justify his moral weaknesses. That is where too many of us go wrong. Through the ages, man's misguided appetite directed his logic and led him to put his faith in things other than The Creator. Sometimes man has been led to idolize and worship himself. When we trace the evolution of worship throughout the world, we can clearly see the path that man's struggling intellect has taken in its search for the correct concept of God.

We have here a very touching lesson: man came to know the truth about God only through Divine Revelation, which was brought by human messengers (God's Prophets) who told us the Rules and Laws of God. God created a class of human messengers to be His Intermediaries in carrying His Message to the people. These messengers possessed the best of human characteristics, and they approached perfection as much as is humanly possible. They

submitted themselves entirely to the Will of God. They are, without doubt, models for humanity. We must confess belief in God and His Prophets. We must pray to God and worship Him, The One Who has no partners or associates in His Rule.

God has created man to grow naturally. Those who accept the proper worship of God are united by a bond stronger than any of man's philosophies or institutions. Democracy is a powerful philosophy, but look how it has failed to unite the world. There are a great many institutions and fraternal orders within the free world which claim to promote humanity, but those which ignore The Creator do not foster unity. Karl Marx's *Manifesto*, the philosophy of the Communist Party (a great and powerful set of ideas), has failed to unite even the Communist people. Unity in the form of worship removes all corruption. Pure unity in worshipping The Creator is the only force effective enough to bring all people together.

The sincerity of our worship determines the form of our thoughts and the nature of our deeds. When your worship is sincere, another sincere person recognizes it. The recognition is sometimes instant. That is why some people can meet with those of different religions and immediately strike up a strong friendship and love. Their religious labels may be different, but the sincerity of their worship is the same. No philosophy or force has united human beings in an understanding of their common origins as strongly as conformity in knowledge of the Oneness of God and of His Creation, who has no associate in His worship and His Rule.

Unity is important because man wants and needs peace. Peace suggests unity.<sup>2</sup> Man needs the worship of God to discipline his life because everything else is futile in the long run. Nothing in man's history has united him like the worship of God. It is the very nature of man to worship God (Allah). The remembrance of the Oneness of Allah in the form of worship is the most productive idea on earth. It has always been and will never change.

Allah is The Creator of the heavens, the earth and everything above and below. He has power over all things. There is only The Creator and His Creation, and Allah is the Greater. Allah says in the Holy Qur'an, "Certainly, everyone who is in the heavens and the earth is coming before [Me], The Merciful as a slave."<sup>3</sup>

Everything belongs to Allah. His Throne is not divided with others. The management of creation is His alone. There is no way for any prophet, righteous person, angel, spirit or anything else to come to Allah except as a slave. The angels serve Him, the prophets serve Him and we serve Him. Highly Glorified is He above that which is worshipped by those who attribute divinity to persons and things other than Allah.

Allah is truly Marvelous. He gives honor and dignity to His Faithful Servants. He has the power to advance the cause of His Righteous Servants long after they have been overcome. When those who plotted against Abraham, Moses, Jesus and Muhammad ﷺ see what is coming, they will say, "Good God Almighty, we thought we had defeated them, but here Abraham, Moses, Jesus and Muhammad ﷺ are pronouncing judgment on us." Of those who plotted against Allah's Prophets, the Holy Qur'an says, "And for certain, they had plotted their plot, and their plot is [known] before Allah."<sup>4</sup> The Holy Qur'an also says, "And indeed for sure, they will bear their burdens together with other burdens along with their own, and indeed for sure they will be questioned on the Day of Resurrection concerning that which they fabricated."<sup>5</sup>

The prophets will come in Allah's Truth, and it is Allah Who advances His Truth through messengers, angels, the elements, the forces of nature, and even through the forces that He has created in us. Allah will do His Will and nothing can frustrate it. Allah says in the Holy Qur'an, "Say: He is Allah, the One and Only; Allah the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him."<sup>6</sup> No vision can grasp Him, but His Grasp is over all vision. He is above the limits of our comprehension, and He is acquainted with all things.<sup>7</sup>

The Holy Qur'an tells us, "There is no god but He, The Creator of all things, therefore worship Him only."<sup>8</sup> He (Allah) will conclude all affairs and settle all differences in the end. Praise be to Allah, Guardian Evolver, Cherisher and Sustainer of all the worlds. If it were not for Him sustaining the worlds, they would not be sustained. Everything depends on Allah for its continued existence. We ourselves are the creations of Allah, and our well-being depends upon His Grace. He is Allah, The Almighty, The

All-Knowing, The Eternal, Whose existence is always the same. He was never born, nor can He die. It is He Who creates all things and nourishes them until completion. He introduces and describes Himself through prophets who deliver His Message for the guidance of humanity.

The Prophets of Allah are like builders given separate jobs in one building plan. Each builder does his part until the structure is complete. Each prophet made his contribution and Prophet Muhammad ﷺ, the Last Prophet, finalized and enhanced what had been established before him. The work that Abraham, Moses, Jesus and others were doing was leading up to a completion. We see the completion of their works in the message that was given to Prophet Muhammad ﷺ. Allah gave him the same message He gave to the earlier prophets, as well as additional guidance to make that message complete for all time and for all people. This trend represents the natural progression toward universality. The Holy Qur'an tells us that the believers do not discriminate against any of Allah's Prophets because all prophets are scriptural brothers under Him.<sup>9</sup>

When we say we bear witness that Prophet Muhammad ﷺ is the Messenger of Allah and the Seal of the Prophets, we are bearing witness to the legitimacy of all the true prophets, while acknowledging Prophet Muhammad ﷺ as the one who established their legitimacy with the message that he brought.

In the Holy Qur'an Prophet Muhammad ﷺ is told to tell the People of the Book, "Say, We believe in the Revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow [in Al-Islam]."<sup>10</sup> Allah revealed the Holy Qur'an to Prophet Muhammad ﷺ and made it clear that the way we follow is not a new way, but an old way: the way of Allah's Upright Servants, the Prophets.<sup>11</sup>

Though Prophet Muhammad ﷺ was an Arab, the message he received was not for Arabs only. He received a message for the world. Speaking to Prophet Muhammad ﷺ through the Angel Gabriel, Allah says, "We have revealed unto you the Remembrance [the Qur'an], that you may explain to the people that which has been revealed for them, and that haply they may reflect."<sup>12</sup> The Holy Scripture (Qur'an) was revealed to him 1400

years ago. During the fortieth year of his life, in the month of Ramadan, he received the first in a series of Divine Revelations which continued for a period of twenty-three years, thirteen in Makkah and ten in Madinah, until the whole of The Book was completed.<sup>13</sup>

After 1400 years, we have established proof that not a word of the Holy Qur'an's original Arabic text has been changed.<sup>14</sup> It remains as it was when revealed to Prophet Muhammad ﷺ. No religion except Al-Islam can boast of having a pure text in its complete form. Allah says in the Holy Qur'an, "We have, without doubt, sent down the Message, and We will assuredly guard it [from corruption]."<sup>15</sup>

In the Holy Qur'an Allah tells Prophet Muhammad ﷺ, "That which We have revealed to you of The Book is the Truth, confirming what is revealed before it."<sup>16</sup> Unlike the Bible and other religious books, the Holy Qur'an tells us that it claims no innovation. It says that the fundamental principles it calls upon us to observe are those same teachings which Abraham, Moses, Jesus, and every other true Prophet or Messenger of Allah taught. Allah says, "Verily this is no less than a Message to all the worlds; with profit to whoever among you wills to go straight."<sup>17</sup>

The Holy Qur'an allows me to believe in it and still be devoted to science as a scientist, to philosophy as a philosopher and to the Constitution of the United States of America as a citizen. The Holy Qur'an does not destroy healthy, sound relationships in society. It does not uproot and throw out of me that which has contributed to my strength, health and development. It has united my essence with its environmental needs, social community life, government, business, industry, the air, earth, wind, fire, water and sunlight. It is from the universe that my nature and matter came. This Book tells me that Allah has used the wonders of His Creation to speak to my brain, to bring messages into my nervous system and to give birth to a mind within my body. I have a Book from Allah which reveals how my mind was created, and how it connects me with the rest of His Creation so that I will not be in conflict with the things He has provided to serve my being and development.

The Holy Qur'an invites me to join with my ancestors and their descendants who are dispersed all over the earth. Since the dawn

of creation they have spread into Asia, the Islands of the Pacific, North and South America, Europe, Africa and every other corner of the earth. The Holy Qur'an is the first Book that tells me that we are not only the children of one father and one mother, but that we must also accept every human being as our brother or sister, regardless of his or her color or national origin. It tells me that all of us are the children of the same ancestor when it says, "O people! We created you from a single [pair] of a male and a female, and made you into nations and tribes that you may know each other [not that you may despise each other]." <sup>18</sup>

### PROPHET MUHAMMAD ﷺ

When we study the history of Prophet Muhammad ﷺ, we can better understand why he is the perfect example for all to follow. He was born in Makkah, Arabia, April 20, 570 A.D., fifty-three years before the Hijrah (flight to Madinah), His father was 'Abdullah, who was the son of 'Abdul Muttalib of the tribe of Quraysh. His mother was Aminah, daughter of Wahb Ibn 'Abd Manaf Ibn Zuhrah, Chief of the tribe of Zuhrah. His father died seven months before he was born, and his mother when he was six years old. He was then placed under the care and protection of 'Abdul Muttalib, his grandfather, after whose death his uncle, Abu Talib, was his sponsor. <sup>19</sup>

Prophet Muhammad ﷺ lived during a time when there was no law or science in Arabia, and the Gentile world was so dominated by superstitions and ignorance that historians refer to the period as the "Dark Ages." Although the Dark Ages occurred throughout Europe and the Middle East, it has been reported that knowledge of civilization was more lacking in Arabia than in all other parts of the known world. It was in Arabia during this period that Allah revealed the Holy Qur'an, with its great light of truth and its universal message, to Prophet Muhammad ﷺ. The Holy Qur'an says, "And lo! It is a Revelation from the Lord of the worlds, which the True Spirit has brought down upon your heart that you may be [one] of the warners, in plain Arabic speech." <sup>20</sup> The Message of Light had to overcome all of the ignorance which had

come into Arabian society, ignorance which held the people down by enslaving their minds, their morality and their spirituality.

Prophet Muhammad ﷺ obeyed the upright, natural instinct for goodness within him. This instinct is the basis for obedience to Allah, and it is found in every human being. The Holy Qur'an did not come to Prophet Muhammad ﷺ because he had wealth, because he was the son of a great man or woman, or because he had worldly knowledge. He had a good heart, impeccable human character, and Allah chose him as the best example for humanity. In the forty years prior to becoming the Messenger of Allah, Prophet Muhammad ﷺ did not isolate himself from the challenges of society, he met and overcame them. He did not run from the slum areas and their problems of alcohol, prostitution, gambling and filth. He was strong enough to live among the ignorant without falling victim to the corruption in the society, and to provide a living example of the way of life which Allah intended for human beings. He was sincere, truthful, honest, rational and upright, and he was deeply troubled by the confusion, corruption and misguided sentiments of his people. In his efforts to find ways to help them, Allah began to give him understanding. In time he went to the Cave of Hira (the Mount of Light) in the vicinity of Makkah. It was there that Allah sent him Revelation and the Light of Truth by way of the Angel Gabriel. <sup>21</sup>

Prophet Muhammad ﷺ was born a free native of Makkah, but because he refused to bow to tribal gods, and because he guided the people to Allah and to one humanity, he was harassed and persecuted by the ruling clan, the Quraysh. When they began to plan his assassination, Allah guided him to flee to Madinah, where the inhabitants had invited his leadership and the religion of Al-Islam.

When Prophet Muhammad ﷺ began his mission he did not have many followers. However, after a few years, he was able to march back into Makkah with ten thousand strong-hearted Muslims. They were from many different nations and tribes, and they included Suhayb, the Roman; Salman, the Persian; Bilal, an Abyssinian, born in Makkah; and Usamah ibn Harithah, from the tribe of Kalb. Prophet Muhammad's ﷺ return brought an end to Makkah's tribal wars. He demonstrated the Mercy of Allah by declar-

ing that there would be no further bloodshed. Instead of revenge, he gave amnesty; instead of exile, he allowed former enemies who would accept Al-Islam to participate in his administration. To families who had suffered and still wanted revenge, he taught in essence, "You must bury your differences and learn to live in peace with each other."

Prophet Muhammad ﷺ was a flesh-and-blood human being.<sup>22</sup> He was not an angel or an unnatural spirit. He had a father and a mother. He had children. He had problems. He commanded an army and fought as a warrior. He was a conqueror, a judge, a ruler and law-giver. He operated businesses. He mended his own clothing, repaired his shoes and milked his goats. He was humble and affectionate toward his family, and he lived among his friends as a sincere companion and a devoted brother. He paid equal regard to the poor and to the rich, and he graciously accepted the invitations of those who asked him into their homes. He visited the sick and paid respects to the deceased.

All of Prophet Muhammad's ﷺ actions and movements were characterized by the utmost simplicity and humility. When he walked, people would walk in front of him and behind him. When seated among his followers, who loved him more dearly than their own lives, he would not occupy a special seat in order to make himself conspicuous. Prophet Muhammad ﷺ had much wealth at his disposal. However, he never lost his compassion for the common man. During his lifetime the poorest and wealthiest of men found company with him. He lived humbly and exercised perfect discipline. People could not say, "You are rich Muhammad, and we are poor." He used his wealth to raise the living standards for Muslims and for non-Muslims who respected the laws of Al-Islam. Prophet Muhammad ﷺ placed such a high value on education that he freed unbelievers captured in battle on the condition that they each taught ten Muslims to read and write. He made the way to knowledge easy for the common people, and he made the way to economic sustenance accessible to the poor.

One morning some of Prophet Muhammad's ﷺ companions noticed that when he awoke, the imprint of the burlap [material] mattress frame he had slept on was showing on his flesh. They felt sorry for him and asked him to allow them to get something more

comfortable for him to lie on. Prophet Muhammad ﷺ told them that he was, in respect to this world, but a traveler. This world was not his end in aspirations. This was not his final place. This was not where all his hopes lay. There was something beyond this that he was striving for. But he stopped under a tree of temporary [material] comfort and enjoyed its shade [appetite-soothing provisions].<sup>23</sup>

Material comfort gives us protection from poverty and material inconveniences, just as the shade tree gives us comfort from the heat of the sun. Prophet Muhammad ﷺ likened himself to a traveler who just stopped under this tree for a while. He wanted to go beyond this life, so he did not want to overindulge and become too satisfied with the material comforts of this world. He refused to accept more because they would only enlarge his appetite, and he did not want that. He was saving the biggest part of his appetite for what lies beyond this existence.

It would not have been a sin for Prophet Muhammad to accept a cushion to lie on, but he wanted to establish an example for leaders then and now. His message was that leaders are directly under the weight of Allah's Commandment, and should therefore be examples for all the people. How can a leader be an example if he takes more for himself than most of his followers or other members of his society ask for themselves? Leaders have to lead by example. If we, as leaders, ask any man to sleep on the floor, we should be prepared to sleep on the floor ourselves. Al-Islam demands that our leadership set practical examples for us to follow, and that each believer should strive to achieve the full development of his latent virtues in the manner demonstrated by Prophet Muhammad ﷺ. The material standard of living for the average person is much higher today than it was during his lifetime, but the same rules still apply.

Prophet Muhammad ﷺ assisted the old and the young. He swept the floors for his wife. He was always concerned with the plight of the poor, as well as with the moral and spiritual development of the entire community. Once Prophet Muhammad ﷺ had six dirhams (a form of currency) left after he had distributed the money collected for charity. He forgot about them, and that night he awakened and was unable to go back to sleep. He asked his

wife, Aishah, "What is the matter with me? I awakened this night and have not [since] slept."<sup>24</sup> Aishah told him, "There are six dirhams remaining with you from the charity." He told her to bring them to him, and when she did he sent them to be given to the poor. Then he slept until he snored. Though Prophet Muhammad ﷺ sometimes forgot worldly matters, Allah blessed him to never forget the Holy Qur'an. Others had to constantly recite the Holy Qur'an to remember it, but this was not the case with Prophet Muhammad ﷺ.

The society that Prophet Muhammad ﷺ was born into was a backward and ignorant one. There was little or no respect for justice, and most Arab men were proud, arrogant, boastful and bullish. If they could not conquer others with their wealth or superstitions, they would try to control or kill them with their gangs. But Prophet Muhammad ﷺ did not fall victim to the corruption within Arab society because Allah sent him with Revelation to correct its injustices. He implemented Divinely Revealed principles, enforced Qur'anic injunctions and promoted the use of all material resources to improve conditions for the good of the whole society.

Prophet Muhammad ﷺ restored moral, intellectual and spiritual freedom, dignity and equality to women. Before his lifetime women in Arabia had very few rights. Arab men took great pride in the birth of sons, but often didn't want daughters at all. History tells us that these men sometimes buried their infant daughters alive at birth. Most of them had no respect for their mothers or wives, and they viewed women merely as objects of sexual gratification. They even forbade a female from receiving inheritance from her father, husband or other relatives.

Allah revealed to Prophet Muhammad ﷺ a law which forbids the denial of inheritance to women.<sup>25</sup> Prophet Muhammad ﷺ also proclaimed the rights of women to receive religious instruction, to participate in Islamic businesses and in education, to vote, to express their ideas in public and to participate in the political affairs of the community. He called his society's attention to the fact that men and women are equal in biological nature because Allah created both from a single being.<sup>26</sup> He also taught that men and women are equal in their potential for doing good or bad, and for

achieving intellectual and spiritual excellence.

Prophet Muhammad ﷺ praised the role of motherhood and gave women a liberty and status which befit their noble nature. As a result, the Muslim community has benefited greatly from the substantial contributions made by women in Al-Islam. Whenever we see women relegated to an inferior status in a Muslim society, we should be aware that it is practicing unenlightened traditions rather than the religion of Al-Islam.

In brief, the character of Prophet Muhammad ﷺ is exemplary in all walks of life.<sup>27</sup> As the Holy Qur'an says, "You have indeed in the Messenger of Allah a most excellent pattern [of conduct] for anyone whose hope is in Allah and the Final Day, and who engages much in the remembering of Allah." Prophet Muhammad ﷺ has thus set an example which can show us how to live our lives in the most spiritually and materially befitting manner.

I accept Prophet Muhammad ﷺ as the universal leader. Over fourteen hundred years ago he stood up and spoke the truth. He was not concerned whether that truth offended Arabs or any others, whether they were black, white, brown or red. Prophet Muhammad ﷺ said that all of us were created from Adam, and Adam was created from dust. We are told in the Holy Qur'an, "The similitude of Jesus before Allah is as that of Adam; He created Adam from dust . . ."<sup>28</sup> If any one of us is better than another, it is only because of his nearness to Allah by virtue of righteousness, faith and good deeds.

We should learn more about the life of Prophet Muhammad ﷺ because of his obedience to Allah and his excellent manner and behavior. Through him Allah provided us with a human example to encourage us, and to give us more faith in our own potential. We are to study the way he lived his life in accordance with his religious principles, and we must try to practice, in our own lives, those actions and qualities of righteousness which Allah revealed to us through him.

I thank Allah that the whole world has an example in Prophet Muhammad ﷺ, whose consciousness was without color or prejudice, and who was totally obedient to Allah. He was a sincere, pure-hearted and unselfish man. He was not an Arab nationalist, because he thought just as much of Egyptian, Ethiopian, Roman or

any other national dignity as he did of Arab dignity.

After Prophet Muhammad ﷺ suffered in Makkah at the hands of his own people, he undertook a trip to Ta'if where he solicited the support of the tribe of Thaqif, calling them to Al-Islam. When they refused his call, he asked them to withhold the news of their refusal from his enemies, so that the latter might not rejoice. However, the tribe of Thaqif sent their servants to insult him and throw him out of their city.

As Prophet Muhammad ﷺ was leaving, they lined the route on both sides for a great distance. As he passed along between them his legs were pelted with stones. Dripping with blood and hardly able to walk farther, he would sink to the ground, but each time he fell, someone would lift him up, making him walk on. This went on for three miles.

When his persecutors left him at last, he seated himself under a vine. In this state of utter helplessness, Prophet Muhammad ﷺ turned to Allah. Although he was rejected by men in every quarter, his prayer is not an expression of despondency or complaint. It is full of confidence in Allah's Help in the future. He said, "O Allah, please consider my weakness, my shortage of means, and the little esteem that people have of me. O, Most Merciful God, You are the Lord of the oppressed, and You are my Lord. To whom would You leave my fate? To a stranger who insults me or to an enemy who dominates me? Would I that You have no wrath against me. Your Pleasure alone is my objective. Under the light of Your Faith which illuminates all darkness, and on which this world and the other depend, I take my refuge. I pray that I may not become the object of Your Wrath and Anger. To You alone belongs the right to blame and to chastise until Your Pleasure is met. There is neither power nor strength except in You." What firm faith in Allah! What cheerful resignation to His Supreme Will. Prophet Muhammad's ﷺ sufferings were insignificant to him as long as he enjoyed Allah's Pleasure.

Prophet Muhammad ﷺ was able to realize complete discipline in his life by submitting his will entirely to the service of Allah. We cannot live the kind of life that is typical of the prophets unless we first discipline ourselves and submit our wills to the Will of Allah. We cannot have a true society without discipline and complete

faith in Allah. Allah created the human being to be disciplined.

Allah has indeed bestowed a boundless favor upon humanity by giving us along with His Message (the Holy Qur'an), His Messenger (Prophet Muhammad ﷺ), who was sent to elucidate and elaborate on the Holy Qur'an, and to demonstrate it in practical daily matters.

The practices and sayings of Prophet Muhammad ﷺ are referred to as Hadith. The words hadith and sunnah are considered to be synonymous in the religious literature of Al-Islam. However, there is a slight difference between them. Hadith refers to a report of the things Prophet Muhammad ﷺ said, practiced, approved and disapproved, which reflect and demonstrate the teachings of the Holy Qur'an. The word sunnah (mode of life) means precedent and custom. In the technical sense, it refers to the practices of Prophet Muhammad ﷺ. When Allah ordered Muslims to obey the Prophet and take his life as a model, the expression, "Sunnah of the Prophet," came into use. Allah obligated the prophets to follow His Guidance. That Guidance did not come to Prophet Muhammad ﷺ to obligate the people to do more than he did. It came through him so that he could set an example for others. He received the Message and became the first follower, demonstrating to the people how they should follow. Therefore, the first source of knowledge and authority for the Muslim is the Holy Qur'an. The second authority is the example of Prophet Muhammad ﷺ as reported in the Hadith, which reflects him as a living example of the teachings of the Holy Qur'an.<sup>29</sup>

The Holy Qur'an says, "Verily in the Messenger of Allah you have the best example for him who looks forward unto Allah and the Last Day and remembers Allah much."<sup>30</sup> It is only from the Holy Qur'an, and the authentic record of Hadith that we can obtain full view of this model. Ten years prior to the completion of the Holy Qur'an, Allah established in the following verse, as He had in previous verses, that Muslims are to obey Allah [the Holy Qur'an] and His Messenger. The Holy Qur'an says, "O you who believe! Obey Allah, and obey His Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day. That is best, and most suitable for final determina-

tion."<sup>31</sup> Describing Prophet Muhammad's ﷺ authority, Allah also says, "And whatsoever the Messenger gives you, take it. And whatsoever he forbids, abstain from it."<sup>32</sup>

Prophet Muhammad ﷺ said, "Do not highly praise me like the Christians when they highly praised Jesus, but say, 'Slave of Allah and His Messenger.'" Prophet Muhammad ﷺ obligated all of us to protect the purity of our religion by never forgetting that he was neither a god nor an angel, but a human messenger for human beings on earth. The Holy Qur'an states, "If there were settled on earth angels walking about in peace and quiet, we would certainly have sent down from the heavens an angel for a messenger."<sup>33</sup>

It also teaches, "And behold! Allah will say: 'O Jesus, the son of Mary! Did you say unto men, 'Worship me and my mother as gods in derogation of Allah?' He will say: 'Glory to You! Never could I say what I had no right [to say]. Had I said such a thing, You would indeed have known it. You know what is in my heart, though I know not what is in Yours. For You know in full all that is hidden. Never said I to them aught except what You did command me to say, to wit, 'Worship Allah, my Lord and your Lord; and I was a witness over them while I dwelt among them. When You did take me up, You were The Watcher over them, and You are a Witness to all things. If You punish them, they are Your Servants: If You forgive them, You are the Exalted in power, The Wise (5:119-121).'"

There is no better example for man than another man who is courageous, righteous and Divinely Guided. Prophet Muhammad ﷺ did not want to be lifted above his place as a Messenger of Allah as the Christians lift Jesus when they assert that he is the son of God, or a partner in "The Holy Trinity." Certainly Prophet Jesus is not this. He is a human Messenger of Allah. The Holy Qur'an says, "Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: 'Be! and he is (3:59).'" Thus Prophet Muhammad ﷺ forbids Muslims to pay him the kind of homage which would attribute divinity to him. We pay tribute to him and describe him as Allah describes him, with terms of honor which do not imply divinity, i.e., Messenger of Allah; the Seal of the Prophets; the Best of Creation, etc.

All Muslims believe in the pure message of Prophet Jesus, but

we find that many Christians have separated themselves from a commitment to Jesus' message, and have instead adopted a crusade to sell the world on the worship of a personality. We are not to worship prophets. We are to worship Allah alone. Allah says in the Holy Qur'an, "Say: 'O People of the Book! Come to common terms as between us and you; that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves, lords and patrons other than Allah.' If they turn back, say: 'Bear witness that we are Muslims [bowing to Allah's Will].'"<sup>34</sup> The Christians and Jews are also warned in the Bible and Torah, which say, "You shall make you no idols nor graven image, neither rear you up a standing image, neither shall you set up any image in your land, to bow down unto it: for I am the Lord your God."<sup>35</sup>

Let us read the Holy Qur'an, practice the sunnah of Prophet Muhammad ﷺ and tell the world that the Holy Qur'an came from Allah. The greatest tribute that we can make to Prophet Muhammad ﷺ is to tell the world that this great, vast and timeless Book of universal knowledge came through him, a human being. We should also study Hadith, and the glorious history of Prophet Muhammad ﷺ, who paid a great price in personal sufferings to deliver the truth to the world.

## AL-ISLAM

This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Al-Islam as your religion.

In order to get a basic understanding of why we observe certain practices of discipline, it is essential that we know the purpose of our religion and the objective of being Muslims.

The name Al-Islam is particularly significant because it describes the essence of our faith. In the Holy Qur'an Allah describes the religion of Al-Islam as Din (Deen) Al-Fitrah, which means the religion established on the laws and principles which uphold creation. The word for religion in Arabic is "Din," but Al-Islam means

more than religion as understood by most non-Muslims. The root word of Al-Islam is "aslama," which means to enter into peace, or to submit. The dominant idea of the religion of Al-Islam is the attainment and promotion of peace through submission to the Will of Allah. The Holy Qur'an tells us, "Nay, whoever submits his whole self to Allah and is the doer of good, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve."<sup>36</sup>

Man's religious consciousness has developed slowly and gradually through the ages. Through Prophet Muhammad ﷺ the Revelation of the great Truth from Allah was brought to the completion which Jesus spoke of when he said, "I have yet many things to say unto you but you cannot bear them now. Howbeit when he, the spirit of truth is come, he will guide you unto all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."<sup>37</sup>

This was the great mission of Prophet Muhammad ﷺ, who brought Al-Islam to guide us into all truth, and to meet the moral and spiritual requirements of an ever advancing humanity. Allah, Himself, The Creator of everything, decreed Al-Islam as the religion for humanity. He tells us in the Holy Qur'an, "This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Al-Islam as your religion."<sup>38</sup> This was among the last Revelations of the Holy Qur'an. Prophet Muhammad ﷺ received it eighty-one or eighty-two days prior to his passing.

Al-Islam is designed to appeal to our intellects so that we will be able to make the best use of our lives. Our religion is more than just a religion of faith. It is a rational religion of knowledge and logic. It is the fulfillment of the missions of all the prophets who led society to a faith that recognizes the existence of The One Creator and the obligation of every creature to Him. The logic of Al-Islam begins with the first premise: "I bear witness that there is no god except Allah, and Muhammad is His Servant and Messenger."

Al-Islam is a universal religion for reforming the whole world. We can see this when we study the history of Europe and the Middle East. The light of Al-Islam changed Arabia into the most thriving and advanced civilization of its day so quickly that historians

say they do not know of any more rapid and thorough reform ever taking place in the lives of a people. The Arabs of Prophet Muhammad's ﷺ time led lives that were extreme in their spiritual corruption. They were polytheists who worshipped over 365 different gods, and they practiced idolatry. But through the light of Al-Islam they became a nation of people dedicated to simplicity, clarity, knowledge, science and spiritual purity. Within a span of twenty-three years they were converted from belief that there existed nothing but this material life to a belief in The One God (Allah), and to a belief in the Hereafter.

This was not a surface conversion. It included the whole country. Those Arabs did not just confess their belief in Allah and His Prophet, but learned the religion of Al-Islam. They were seen praying and crying tears of joy and appreciation for the message and the messenger that had come to them. They stood firmly on the principles of Al-Islam, which were totally foreign to them five, ten, fifteen or twenty years earlier. Their lives had been drastically changed. They had thought it was all right to eat and drink whatever they wanted, but through Al-Islam they suddenly stopped eating pork, drinking liquor and participating in gambling and other wasteful activities.<sup>39</sup> People who felt that their individual power entitled them to treat others without respect, and to enslave those who were less powerful than themselves, learned to respect the dignity and liberty of all people. During those twenty-three years, Prophet Muhammad ﷺ, his wife Aishah, and men like his closest friend, Abu Bakr, gave their money to pay for the freedom of slaves.

The new faith which came to the Arabian people through Prophet Muhammad ﷺ cleansed the land of slavery, superstition, arrogance and pridefulness. Even the most boastful among the people were made humble by Al-Islam. History has proven that Al-Islam is a powerful religion. Al-Islam is more powerful than anything else in our existence because it is not part truth. It is The Truth.

The substantial accomplishments of Al-Islam in Arabia were not made without great sacrifice and suffering. As Prophet Muhammad ﷺ began his mission the Quraysh initially viewed Al-Islam as an insignificant movement. They subjected its followers to scorn

and ridicule, and they assumed it would soon die out. They called Prophet Muhammad ﷺ an idle dreamer and a lunatic. They saw no great threat in Al-Islam as long as it was confined to the poor and the downtrodden, but once it began to attract followers from among the learned and the socially prominent, their harassment became more intense and physical.

Once as Prophet Muhammad ﷺ lay prostrate in prayer in the Ka'bah, Abu Jahl placed the foetus of a camel on his neck. Often his tormentors would put thorny shrubs in front of his home so that he would become entangled in them as he left for prayer at dawn. Often he was the target of sticks and stones. One day he was beset by some male members of the Quraysh. One threw his mantle around Prophet Muhammad's ﷺ neck and twisted it, almost strangling him to death. Abu Bakr, who intervened on his behalf, asked his persecutors, "Do you mean to kill a man merely because he says that God is his Lord?"

Great also was the persecution of the believers, especially those who were slaves. Their masters tried to force them to renounce Allah, but they suffered torture and, in some cases, death without forsaking their religion. Bilal's master made him lie on the ground in the heat of the midday sun with slabs of stone placed on his chest. 'Uthman, who came from a highly respected family, was tied and beaten by his uncle. Zubayr Ibn al 'Awan, cousin of the Prophet, Abu Bakr and Prophet Muhammad's ﷺ other associates were all subjected to one or more forms of torment, but nothing could sway them from their love of Al-Islam.

Through the contributions and sacrifices of these courageous Muslims and others, the light of Al-Islam has led the way to progress in the worlds of science, culture, religion, and all other phases of life. When we study the great revival of arts and sciences known throughout Europe as the Renaissance, we can clearly see that its beginning was sparked by the message of the Holy Qur'an. It was through the message of Al-Islam that the Western World received the light of civilization and the foundations foremost in its own artistic and scientific achievements.

Through Islamic society the Western World received knowledge of "the scientific method," which outlines a systematic and conclusive procedure for examining nature, and for conducting scien-

tific and social experiments. This achievement alone has been hailed as one of the greatest in world history. It was also this society which developed great universities at Basrah, Kufah, Baghdad, Cairo and Cordoba, over one hundred years before any such developments in Europe. These learning centers drew the best students from throughout Asia, Africa and Europe.

The zero, decimal notation and the values of the positions of digits were all invented by a Muslim mathematician, Muhammad Ibn Musa, and knowledge of the digits of today's universally accepted numeral system came to the West from Muslims. Muslims invented the mathematical sciences of algebra and trigonometry. In physics they invented the pendulum, and did great works in the field of optics. They developed an extensive knowledge of astronomy, built numerous observatories and constructed many astronomical instruments which are still in use. They calculated the angle of the ecliptic and the procession of the equinoxes. In medicine they studied physiology and hygiene, and many of their methods of treatment are still in use today. Their surgeons were proficient in the use of anesthetics, and they performed some of the most difficult operations known. This was during the same time that the practice of medicine was forbidden by the Church in Europe.<sup>40</sup>

Muslims made many discoveries in the field of chemistry which have had a substantial impact on the modern world. The work of their craftsmen became world famous, and they were regarded as masters at fashioning beautiful objects from gold, silver, copper, bronze, iron, steel, glass and leather. Their farmers developed advanced methods of agriculture, and they were responsible for the production of many new varieties of fruits, vegetables and flowers.

We should always remember the great victories of Al-Islam, which began in Arabia, because Allah has blessed us with the same light that brought the Arab community, under Prophet Muhammad ﷺ, to be world leaders. The situation we face today in the United States is similar to that faced by the Arabs during the lifetime of Prophet Muhammad ﷺ, and the same instrument (Holy Qur'an) which enabled the Arabs to develop a high moral and intellectual community is with us today in its original form. We have

the perfect light of Allah's Revealed Religion and we can use it to gain physical, mental and spiritual peace, progress and prosperity for all people. As Muslims we are obligated to first live the life of peace and productivity among ourselves, our families and our Muslim community, but our obligation does not stop there. For Allah's Sake we have to struggle to put our religion into action in society.

The faithful followers who obeyed Prophet Muhammad's ﷺ call, and who left the comforts of their homes in Makkah and suffered exile in Madinah, gave up their trades and professions. They struggled and fought for the Cause of Allah, sometimes over the objections of their wives, children and other relatives, as well as against their tribesmen who were enemies of Al-Islam. This is the attitude we must have today in the Cause of Al-Islam.

In warning us to make Allah the only object of our love, the Holy Qur'an says, "Say: If it be that your fathers, your sons, your brothers, your mates or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight are dearer to you than Allah or His Messenger, or the striving in His Cause; then wait until Allah brings about His Decision; and Allah guides not the rebellious." The Holy Qur'an also says, "Those who believe, and have left their homes to struggle, with their wealth and their souls, in Allah's Way are of much greater worth in Allah's Sight. It is they who are triumphant."<sup>41</sup>

Allah has given us a religion that shows us our total obligation to Him, to our parents, kin, neighbors, community, society and to the world. In Al-Islam there are no double standards. We cannot preserve certain standards of knowledge or morality among Muslims and then deny the same to others. We must afford them the same justice and respect we afford ourselves. Al-Islam is a religion which denounces racism, color consciousness and domination of others. Its message does not discriminate against people of any ethnic group or nationality.

Al-Islam provides us with a way to show gratitude and respect for the numerous gifts Allah has bestowed upon us. Because He is responsible for everything, our obligation and debt are greatest to Allah. Our next obligation is to follow Prophet Muhammad ﷺ.

After him come those who are closest to the image he exemplified, and to the message he brought and reflected in his life.

Al-Islam is a balanced religion that keeps us in touch with reality and gives us a proper understanding of the world around us. We are not to give ourselves to anything but Allah, nor are we to become attached to the transitory values of the material world. Allah tells us that the internal life we work for is greater than the external life we need for our physical sustenance. He tells us to work with whatever He has given us to get the blessings of the Hereafter, but He cautions us not to neglect our share in the material world. A Muslim will rise materially, morally and spiritually if he is faithful to Allah. Allah has promised to give us an honorable place in the world if we are faithful to Him. The object of Al-Islam is to make life in this world and in the Hereafter as pleasant and meaningful as possible.

As Muslims, we are obligated to study the Holy Qur'an and Hadith so we will be able to understand how to live properly and to appreciate our religion. The purpose of our religion is to give us the good and complete life, and to put us at peace. We must understand the Holy Qur'an, and we must use its teachings to direct our lives. Al-Islam is not spiritualism (a belief that departed spirits hold intercourse with the living, usually through a medium). There is a difference between a spiritual life in Al-Islam (Islamic mysticism) and spiritualism like that found in many other religions. We must not give our lives to spiritualism. The spiritual life of Al-Islam applies to every aspect of our lives, whether it be educational, social, business, political or otherwise. Al-Islam is a law for society, and it is designed to provide daily help for each of us in all areas of life. Allah teaches us that He will not change the condition of a nation until its citizens first change their conditions (the attitudes of their hearts).<sup>42</sup>

## FAITH IN AL-ISLAM

The Holy Qur'an teaches us that the faith we stand upon is the faith of Abraham, who was humble, upright, and who was not among the unbelievers, but who believed in the Oneness of Allah.<sup>43</sup>

He was a man of compassion, and he was fair in all of his dealings. He did not discriminate against people of any nation, race or tribe. The Holy Qur'an says, "Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah, and he joined not gods with Allah."<sup>44</sup>

The development of faith within a human being begins when his moral consciousness makes him aware of the need to be morally clean and truthful, and to avoid things which are sinful. We must have faith and trust in Allah. Our faith will bring us a better understanding of our religion if we remain sincere to what He has revealed. Until there is intelligent faith, little progress is possible for the human being. If there had not been faithful prophets such as Prophet Muhammad ﷺ, to set living examples, their descendants and companions would not have received the Message of Allah. If those generations had not been faithful followers in preserving the teachings, we would not have received the true message.

Today we have very few community or national models from which to draw strength and inspiration. Today's generations are in need of an Islamic revival. Our future depends on our ability to preserve and emulate the deeds and teachings of those righteous people who were here before us. If we are willing to follow their superb examples the world will always have a body of Muslims who will pass their faith and sincerity on to their children so that we may someday build a heaven on earth. Muslims are taught to believe in a heaven which will come after the destruction of the physical universe, and also in the coming of a happiness on earth during the lifetime of humanity.<sup>45</sup> We all must work toward that future by sincerely practicing our faith. We must continue to battle against the evil influences in our lives in order to maintain the purity of our faith. We must have faith in ourselves, in our future, and above all in Allah, and we must direct ourselves to wholesome and productive lives.

In the beginning your faith may not be strong enough to motivate you to action, but the nearer you come to proper attitudes and obedience in your worship of Allah, the stronger that faith becomes. Soon it will be strong enough to light up your life and motivate you to good deeds and works. The Muslim must

develop his faith and devote his heart and mind totally to the service of Allah.

## A MUSLIM IN AL-ISLAM

The name "Muslim" comes from the Holy Qur'an. It was not a part of the Arabic language before the Holy Qur'an was revealed. The Holy Qur'an says, "He named you Muslims, both before and in this [Revelation]."<sup>46</sup> It is the name of the nature of the human being, and it describes the estimable qualities of obedience to The Creator which exist in every person. It means willingness to submit to Allah, and inclination toward peace. Muslim also describes the nature of creation and its obedience to Allah. The heavens and earth follow the Will of Allah, The Creator. They follow His Universal Law and His Overriding Plan. The Holy Qur'an says, "Moreover He comprehended in His Design the sky, and it had been [as] smoke. He said to it and to the earth: 'Come you together, willingly or unwillingly.' They said: 'We do come [together] in willing obedience.'"<sup>47</sup>

When I say that Christians, Jews and others are Muslims, it comes as a shock to some people. They ask, "What is wrong here? Has the Imam lost his mind?" But a person who understands our religion will say, "No, the Imam is correct. They are not Muslim in their consciousness (disposition of mind) or in their behavior, but they are Muslim in their biological human nature." In order for man to realize his true and complete Muslim nature, he must make his conscious behavior conform to what Allah has willed. Not until then does he become a Muslim in his mind and heart.

All of Allah's Representatives and Messengers were Muslims. The Holy Qur'an says, "Behold! His Lord said to him [Abraham]: 'Be Muslim, [Bow your will to Me].' He said: 'I bow [my will] to the Lord and Cherisher of the universe.' And this was the legacy that Abraham left to his sons."<sup>48</sup> Jesus told his followers to pray to God (Allah) that God's Will be done on earth as it is in Heaven.<sup>49</sup> We want to serve the Will of Allah. Once we are willing to accept obedience to Him, our consciousness becomes Muslim and we are able to progress to become mu'min. The word mu'min is related to amin and 'amina, which mean faith and trust.

## THE BELIEVER

The real believer is one who puts absolute trust in Allah. He does not doubt Allah to any degree, or in any sense. Allah says in the Holy Qur'an, "Nay, whoever submits his whole self to Allah and is a doer of good, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve."<sup>50</sup>

The Holy Qur'an also says, "Strongest among men in enmity [hatred] to the believer will you find the Jews and pagans. And nearest among them in love of the believers will you find those who say, 'We are Christians,' because among these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the Revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognize the truth. They pray: 'Our Lord! We believe; write us down among the witnesses. What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?' And for this their prayer has Allah rewarded them with Gardens, with rivers flowing underneath, their Eternal Home. Such is the recompense of those who do good. But those who reject Faith and belie Our Signs, they shall be companions of Hellfire. (5:85-89)."

The Holy Qur'an tells the Jews, "...be not the first to reject faith therein, nor sell My Signs for a small price, and fear Me and Me alone. And cover not truth with falsehood, nor conceal the truth when you know [what it is]. And be steadfast in prayer, practice regular charity, and bow down your heads with those who bow down in [worship]."<sup>51</sup> How wonderful the Revelation of Allah is. It tells us what is necessary for our salvation: a willingness to obey; an innocent heart; a mind that is not proud, but humble; a willingness to bow down with those who worship Allah; and a proper fear of Allah.

The human heart knows many different fears, but all of them should be dominated by the fear of Allah, which He created within us. Our fears of physical danger, the unknown, and of everything else should be dominated by Allah. Fear which comes from devotion to our duty to Allah and from our desire never to displease Him is called Taqwa, which is Arabic for God-consciousness.

Among the essential elements of Taqwa are firmness and enthusiastic patience in following the Will of Allah. Taqwa comes from a motivation to obey Allah, and Allah is its constant object. It signifies the fact that nothing should ever become so strong in our consciousness that it blocks our recognition of Allah's Power over us. Taqwa is the best fear because it is a conscious fear. A believer strives to make his life conform to what Allah has revealed because he is conscious of what Allah wants him to do, and of what He wants him to avoid.

Taqwa also describes a form of love for Allah which prompts believers to exercise self-restraint, and to avoid involvement in any form of sin, wrongdoing or injustice. A believer refrains from seeking his livelihood through unlawful or dishonest means because of his desire to please Allah. By the same token, a believer will not seek his living by any means which will endanger the health or well-being of others, whoever they may be. A believer is constantly aware of the presence of The Omniscient, The All-Powerful God. He feels shame if he does anything which Allah disapproves because his love for Allah is the strongest force in his life. Taqwa is an attitude which indicates our awakened humanity and our submission to the Will of Allah, as well as our recognition of the fact that we are ultimately accountable to Him.

Taqwa includes an anticipation of Judgment and an awareness that we must answer for all the wrong we do. Many people go through their entire lives without ever thinking about the end consequences of their deeds and actions. But Al-Islam teaches us that although a wrongdoer may not be immediately punished for his actions, he can never escape Allah's Judgment. Allah will not allow injustice to go unchecked. He won't allow us to live deceitful lives without having to answer one day for the evil we commit.

Allah is not going to make life pleasant for us until we first take the right disposition in our hearts. When I confess the sins of my life before Allah only, and pour out the sentiments of my heart to Him, I have a chance to receive His Forgiveness and His Help. But as long as I deny my shortcomings and try to present myself as something I am not, I have no chance with Allah. I have to first be truthful to Allah before He will come to my aid.

Making one's daily prayers is said to be a difficult thing, except

for those who have fear of displeasing Allah; those who feel embarrassment for doing wrong. We don't like for our parents, wives, or children to see us performing ugly acts, or vulgar, inferior conduct. It brings us a sense of embarrassment and shame. The believer feels this way before Allah when he knows he has done something which displeases Him. Taqwa is a fear which makes him feel, "I've been caught wrong; I stand blameworthy," when he has done something wrong.

There are other fears, such as fear of losing one's social life, and of suffering mental anguish or pain. The best fear is the fear of displeasing our Guardian Creator. It is the nature of every creature to fear a threat to his life, but this animal fear is not the highest form of fear for man. Man's highest form of fear originates from a sense of excellence, and it makes a believer ashamed to say, "I have failed my excellence before my Lord. I am embarrassed."

If a believer fails to pray, he feels that he is falling short of the excellence which Allah requires of him. If he gives nothing to zakat to help others, he feels that somewhere a very important area is unattended, and that he is not living up to that which pleases Allah.

Constantly fulfilling the obligation of prayer is a hard thing for some. What will make it easy is turning to Allah with sincere humility and giving complete devotion to Him. We must say, "No, I'm not going to put anything above Allah in my mind and heart. I'm going to put it in its proper place. I'm going to look to my heart and do my best to give Allah the respect He is justly due." That means we cannot bargain off things against pleasing Allah.

In the Holy Qur'an Allah says, "Do they not travel through the land so that their hearts [and minds] may thus learn wisdom, and their ears may learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts."<sup>52</sup> Just as man has eyes to give him external vision, his heart also has vision. Knowledge of the reality of a thing comes not only from what we see, but also from what we learn from the heart.

The eyes and ears of those who reject Allah's Message may be intact, but their hearts are blind and deaf. If their faculties of understanding were active, they would see the signs of Allah's Mercy and Allah's Wrath around them in nature, and in the cities and

ruins. The word "heart" symbolically means both the seat of intelligent faculties and understanding, and the seat of affections and emotions. Experience has proven that when a believer's knowledge and convictions become excessive and overpowering, he sees things with his heart even more clearly than those he sees with his eyes.

We see evidence of Allah's Work in science and in human life. This evidence gives us convincing proof that Almighty God exists. We do not have to see Him as we see each other. When we come into the right understanding, the way we see each other in our hearts is different from the way we see with our eyes. The way we should see Allah is with our hearts.

A man who does not contemplate things within his heart is in much worse shape than one who is blind. Although he has external sight, the eyes of his heart are blind. Our hearts (and our eyes) ought to have a special relationship with Allah. Allah says in the Holy Qur'an, "Those who have been given knowledge see that what is revealed unto you from your Lord is the truth."<sup>53</sup> Prophet Muhammad ﷺ when asked, "What is Ihsan?" (perfection and purification) replied, "You should worship Allah as if you are seeing Him, and though you see Him not, verily He is seeing you."<sup>54</sup> This does not imply that we could actually observe Allah, but we should conduct ourselves as though we are seeing Him, because we know that He sees us. We should always be aware that Allah sees everything we do. He is aware of everything that is taking place, even our innermost thoughts, including those that don't register on our conscious minds.

When we believe that Allah sees us, we should translate that belief into action. Anyone who remembers this, and who always keeps it foremost in mind and heart, will never lack the slightest degree of modesty and respect for others. We must never give in to negligence. If we ever find ourselves forgetting that Allah is ever present, we must immediately correct ourselves. In the Holy Qur'an, Allah says, "Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see [aright]."<sup>55</sup>

A Muslim who has knowledge of the Holy Qur'an, the life of Prophet Muhammad ﷺ and complete faith in Allah can go any-

where without losing morality or integrity. This type of person is called mu'min. Mu'min is a Muslim who follows Allah's Will unquestioningly, and who accepts everything that He has revealed with complete faith. The Holy Qur'an teaches, "He [Allah] cannot be questioned for His Acts, but they are questioned for theirs." A Muslim is obligated to make his faith known. If you claim to be a Muslim<sup>56</sup> and do not make your faith known, you are not growing as a mu'min.

The Holy Qur'an says, "The slaves of The Merciful are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace!'"<sup>57</sup> This is the strength the Muslim needs in order to keep the faith of Al-Islam, because sin can be as close as next door. It can be found where you least expect it. Our knowledge of Al-Islam is our protection, and we must practice our beliefs daily.

The Muslim is one whose faith materializes in good works; in performances that are acceptable to Allah. Faith is the essential element in Al-Islam. Remember, faith is the first logic. To have faith in something means believing and trusting in it. The purity of our faith depends upon our ability to keep reverence for Allah as our motivating force.

Allah, The Most High, says in the Holy Qur'an, "O you who believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy. He will provide for you a light by which you shall walk [straight in your path], and He will forgive you [your past]; for Allah is Oft-Forgiving, Most Merciful."<sup>58</sup> The double portion of mercy Allah offers us includes spiritual devotion and rational insight. He has promised us that if we are truly believers, putting our faith and trust in Him, He will give us an honorable place in the world, and in the Hereafter.

Muslims have special faith in Prophet Muhammad ﷺ. He earned the name Al-Amin, which means the faithful one, or one who is worthy of trust, even before he was commissioned by Allah to preach the religion of Al-Islam.

## FUNDAMENTAL PRINCIPLES OF FAITH

The fundamental principles of Al-Islam are the most important things in a Muslim's life. We are not to look for ways to modify the principles of Al-Islam to justify unlawful and unnatural practices. We are to alter our attitudes and practices to conform to Islamic principles.

As Muslims, we have six fundamental beliefs, referred to as the Articles of Faith. They are: Belief in the Oneness of Allah; Belief in His Prophets; Belief in His Books; Belief in His Angels; Belief in the Day of Resurrection (the Judgment Day); Belief in the Divine Ordinance: that the power to do anything proceeds from Allah for all good purposes, and that we are responsible for our actions. (Hence, there are good and bad consequences for everything, but Allah intends [ordains] only good for His Servants.)

In observing the first Article of Faith we must bear witness, "There is no god except Allah." What better object could we have to shape our discipline than the Most Supreme of all concepts? What could be more enlightening than to use our will completely in the service of Allah? Allah says in His Holy Qur'an, "I have only created Jinns<sup>59</sup> and people that they may worship [render complete devotion to] Me [serve Me]."<sup>60</sup>

The second Article of Faith is belief in all of the Prophets of Allah. If we study and acknowledge the substance of what the prophets taught, we will see that the truth is universal. When we understand the messages of the prophets, Muslims, Jews and Christians will feel akin to one another because we will discover that the river of truth flows through all three religions.

In the Holy Qur'an, Allah tells the Muslims, "Say, 'We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, and the Tribes, and in the Books given to Moses, Jesus, and the prophets, from their Lord. We make no distinction between one and another among them, and to Allah do we bow our will in Al-Islam.'"<sup>61</sup>

When we study the prophets we find that they all lived as one brotherhood. No prophet condemned another. When Jesus came he did not condemn Moses, he verified Moses. When Prophet Muhammad ﷺ came he did not condemn Jesus, he verified Jesus.

From this we learn that the prophets were not separated. Why shouldn't we who follow them live as brothers? We shouldn't be enemies to one another; we have been brought into truth to be one family.

How peaceful and cooperative the Christians, Muslims and Jews would be if all could see the prophets as members of one fraternity. Allah told Prophet Muhammad ﷺ, "The same religion has He established for you as that which He enjoined on Noah, that which We have sent by inspiration to you, and that which We enjoined on Abraham, Moses, and Jesus; namely, that you should remain steadfast in religion, and make no division therein. To those who worship other things than Allah, hard is the way to which you call them."<sup>62</sup>

Allah is The Creator. He created everything. He is as much your God as He is my God. He could not be responsible for giving us different religions, turning us against each other, and making us opposed to each other. That would not make Him a god of righteousness and justice, that would make Him a god of confusion. The Bible says, "For God is not the author of confusion, but of peace."<sup>63</sup> Concerning the previous scriptures, Prophet Muhammad ﷺ was told, "Nothing is said to you that was not said to the messengers before you: that your Lord has at His Command all forgiveness, as well as a most grievous penalty."<sup>64</sup>

The third Article of Faith is belief in the Books that Allah has revealed to His Prophets. The Holy Qur'an says, "O you who believe! Believe in Allah and His Messenger, and the Scripture which He has revealed unto His Messenger, and the Scripture which He revealed aforetime. Whoso disbelieves in Allah, and His angels, and His Scriptures, and His Messengers and the Last Day, he verily has wandered far astray (4:136)." We must not deny the previous Sacred Scriptures or we will cut off a part of our Spiritual View. Every prophet inherited the Revealed Scriptures of those who came before him. The prophets who came after Abraham and Moses inherited what they had received. Prophet Muhammad ﷺ came after Jesus and inherited not only the message that he received, but also the messages received by the prophets who preceded Jesus. Jesus said, "As long as I am in the world, I am the light of the world."<sup>65</sup> After Allah took Jesus out of the world, the world came

under darkness, but Allah did not let it remain that way. He sent another comforter as Jesus had promised. Jesus told his followers, "And I will pray the Father and He shall give you another comforter, that he may abide with you forever."<sup>66</sup> Allah then sent Prophet Muhammad ﷺ, and lit the world with the light of knowledge once again. Prophet Muhammad ﷺ didn't claim to come with all "Muhammad's light." Allah told him, "And believe in what I reveal, confirming the revelation which is with you."<sup>67</sup>

The Holy Qur'an contains the wisdom of Sacred Books that were revealed before it. Those Books had been corrupted by man; therefore Allah revealed the Holy Qur'an to remove teachings that had corrupted the religions of the people. He also used it to give us the knowledge that was needed to complete His Message. No Muslim can uphold the Holy Qur'an and feel that he is upholding something which is against Jesus. In upholding the Holy Qur'an he upholds Prophet Muhammad ﷺ and every prophet who came before him. The Holy Qur'an says, "Those who believe [in the Holy Qur'an], and those who follow the Jewish [scriptures], and the Christians and Sabians, any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord, on them shall be no fear, nor shall they grieve."<sup>68</sup>

If we study the Books brought by the prophets, and if we agree to acknowledge and accept the substance of those Books, we will be united into one family. That is the common denominator we need to remove the problem of denominations. We all have our denominations, but the word of Allah as expressed by His Prophets binds us all together. I can't possibly hate a person just because he is Christian or Jewish when I am following the messages Allah revealed to His Prophets. One day the truth of the prophets' teachings is going to be established so clearly, and its light is going to shine so brightly that we will all have to confess the truth and live in peace with one another. We will all respect and love one another, and we will work together for the common good. It will take a while for us to acknowledge and respond to it, but the time is here.

The main purpose of scripture in both the Holy Qur'an and the Bible is to preserve the way of life that Allah created for the human being. Allah does not want us to stray from His Path, the path that

He has made easy for us, so he inspires human messengers to guide us to the way He has made straight. Men who are inspired by Allah are given keys to resolve the problems and confusion that have taken over the lives of the people. When men receive this kind of knowledge from Allah, it is called Revelation. It comes to reform all people and to direct humanity in the best fashion, guaranteeing happiness now and in the Hereafter. In everything that Allah has created, He has established signs. These signs are to instruct and guide us.

Our knowledge of the signs of creation guides and sustains us materially and intellectually. In order for us to find spiritual guidance, our rationality and understanding must grow to a level where we can interpret and relate the spiritual meanings of these signs logically. When I read the Holy Qur'an I learn the order of creation. I learn how creation works to maintain a balance, to promote life, and to enlighten the human soul and mind. When I study the scriptures I get an assurance from Allah that I have a place in His Creation, and that my life has a real meaning.

The men to whom Allah revealed the scriptures had great minds and pure hearts. They were aware of the corruption around them, and they knew that unless the world returned to the way of Allah, it would soon come to its end. They knew that without Allah's Guidance the world would soon submit to the forces of materialism, greed, vanity, selfishness, corruption and the life of sin.

The Books of Allah can aid us only when we sincerely intend to glorify Him. If we are not selfish in our motivations, we will be successful in understanding the message that was revealed to the prophets. The Holy Qur'an says, "Those to whom We have sent the Book study it as it should be studied; they are the ones that believe therein. Those who reject faith therein, the loss is their own."<sup>69</sup>

We believe in the scriptures because we want to make ourselves acceptable to Allah. We want to learn the Holy Qur'an so we can please Allah by living the life of a Muslim more fully. We do not study Allah's Books in order to stand an inch or so higher than any other person. If our motives are selfish, the knowledge we receive will become a fire to burn us up.

The Bible has been distorted and abused. The Gospels of the

New Testament were not written by the original disciples of Jesus: Matthew, Mark, Luke, John, etc.; they merely bear their names. The writers of the Gospels never spoke to Jesus. Many of the truths in the Bible have been covered up, but much of the Bible is still very plain. It contains great messages of Revelation to help us understand what is happening in the world today. The Holy Qur'an contains the same great wisdom and more concerning the preservation of life, but it is free of the confusion and misguidance that has been put into the Bible by man. Prophet Muhammad ﷺ is told in the Holy Qur'an that the Qur'an is a Book revealed to him in order that he might lead humanity out of the depths of darkness into light, to the Way of [Him] the Exalted in Power, Worthy of all praise, by the leave of their Lord.<sup>70</sup>

The fourth Article of Faith is belief in Allah's Angels. Angels are mediums in creation which Allah created from light to carry out His Commands without a capacity for disobedience. The angel's nature is not like that of the human being. Angels are beyond the grasp of ordinary human comprehension. They do not have a male or female nature. They are not tested by frustrations, or by the temptations of sexual appetites, food or the desire to fix things without knowing what they are doing. Their only function is to execute Allah's Will. They have no free will of their own. Angels worship Allah alone, and they are not subject to influences other than Him. Although most of us cannot see Allah's Angels, we believe in the seen and the unseen, and we are aware that they uphold the forces of nature throughout creation by Allah's Leave.

Allah has given man a limited free will to exercise his own personal judgment by Allah's Permission. Accordingly, man will be judged and rewarded or punished for his use of this free will. Man must use his judgment to follow Allah's Guidance even though he is tempted to disobey. Man is not an angel. He has good and bad inclinations and he must use his judgment to determine which inclination to follow. He must say, "O Allah, I don't want to use my independent judgment, which I use by Your Permission, to do anything which displeases You. You have given me this power, now I submit it to You, so guide me on the straight path."

The fifth Article of Faith is belief in the Day of Resurrection, or the Life after Death. Allah reveals that those who do not believe in

a life after death are perverted. The Holy Qur'an says, "By the Glorious Qur'an [you are Allah's Messenger]. But they wonder that there has come to them a warner from among themselves. So the unbelievers say: 'This is an amazing thing! What! When we die and become dust [shall we live again]?'"<sup>71</sup>

Because of their wicked deeds and intentions, they do not want to accept the reality that they will be judged. In denying that there is a new life they try to free their minds and consciences from expecting a judgment to come upon them. Do not think that Allah will let anyone pass through this life without knowing his sins, confessing them to Allah and asking for His Forgiveness. Everyone will have to receive justice, and justice cannot come until a person realizes he is being judged. If we have good intentions, they should produce good deeds. When we sincerely believe Judgment Day is coming, and that we will have to answer for all our actions, we will become more conscious of obeying Allah and of doing good from charitable motives. Knowledge and faith are insufficient by themselves if they are not put into practice. When we put our absolute trust and faith in Allah alone, in order to please Him, we are free of all other servitude, fears and possibilities of failure. We should say, "no" to all apparent evils, and "yes" to all that is good. That alone is salvation. Nothing should stop the right actions in our lives. At every instance we should feel Allah's presence looking at us, watching us and witnessing us. Obedience to Allah is our only protection from all that displeases Him.

Prophet Muhammad ﷺ said, in effect, that a Muslim should live as though Judgment is tomorrow, and as though death will never come. If we keep this attitude in mind, we will always give our best efforts, and we will be most likely to be productive every day of our lives.

Life after death in Al-Islam does not mean a return to this life on earth. Although there is a first and second awakening into life, Allah will begin to reward or punish us during this life. Once our physical life ends we enter a new creation, a new form of existence in which we receive further rewards or punishment. Our life in this world is a test which cannot be completed without another stage. Allah has determined that all our works will be judged before we enter the next life. Allah says in His Holy Qur'an, "With the Name

Allah, The Most Gracious, The Most Compassionate. When the earth is shaken to her [utmost] convulsion. And the earth throws up her burden [from within]. And man cries [distressed], 'What is the matter with her?' On that Day will she declare her tidings, for that your Lord will have given her inspiration. On that Day will men proceed in companies sorted out, to be shown the deeds that they [had done]. Then anyone who has done an atom's weight of good shall see it, and anyone who has done an atom's weight of evil shall see it."<sup>72</sup>

The sixth Article of Faith is belief in the Divine Ordinance: that the power to do anything proceeds from Allah, but that we are responsible for our actions. We must believe that Allah is the Absolute Sovereign and Sustainer of the entire universe, and that He is Omniscient (All-Knowing) and aware of everything that takes place in the heavens and the earth.

Having a belief in Divine Ordinance does not contradict man's limited free will of consciousness and actions. Allah has foreseen whatever is going to take place, but He has also given us permission and the ability to choose between good and evil. The limited free will which Allah has given man has its own nature. Allah gave man free will knowing that man's love for Him is naturally stronger than the spirit to disobey Him. But when man exercises the freedom of his will to disobey Allah to such an extent that everything fails him [works his destruction], man's free will then returns to its original nature because of its love for Allah.

Allah has established a law in His Creation that rewards those who do good and punishes those who do evil, and He has applied it to all. Over and over again the Holy Qur'an reminds us that we are to practice only good deeds and shun corrupt ones. Allah tells us that good has the effect of suppressing evil, and that evil has the effect of eradicating good. However, good is stronger than evil. The Holy Qur'an says, "He that does good shall have ten times as much to his credit. He that does evil shall only be recompensed according to his evil..."<sup>73</sup> Allah has made human beings free to shape their own futures, but there are laws which we must respect. The 'Qadar' of Allah is the law which defines the nature of His Creation. In translation, the word 'qadar' means ordinance, measurement or premeasurement. If we abuse what He has given

us, we will suffer. If we use it correctly, we will enjoy great benefits. Think of how great the position of man is. Allah made him custodian over his own free will, and responsible custodian in the created environment.<sup>74</sup>

Muslims have a responsibility to move against injustice regardless of its source. The Holy Qur'an says, "O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, whether it be [against] rich or poor, for Allah can best protect both. Follow not the lusts [of your hearts] lest you swerve, and if you distort or decline to do justice, verily Allah is well-acquainted with all that you do."<sup>75</sup>

This is not a light responsibility. It means that we must immediately come against ourselves whenever we are thinking, acting, speaking or participating in any form of wrong, if we are to follow Allah's Instructions. It means we must stand up for right, even if it be against our mothers, fathers, sisters, brothers, relatives and closest friends if they are doing things which are against that which Allah has ordained. It is the duty of a Muslim to advise sincerely without breaking the ties and obligations between himself and his family. We must be constantly aware that Satan is operating to condition us to support wrongdoing by getting us to place our loyalties to relatives and friends over our commitment to justice. We must never disobey Allah's Commandment that we be a people of justice.

Before going any further, let us briefly sum up our Articles of Faith. Faith in Allah means that we believe in Him and trust Him over everything else. Belief in Allah's Prophets means that we accept all of His Prophets, as well as the fact that Prophet Muhammad ﷺ, the most noble and honorable of all creatures, is Allah's Last Prophet ﷺ, and our leader and example, whom we obey and follow. Belief in the Books that the prophets brought means that we are to question all books under the light of what is revealed in the Holy Qur'an. Belief in Allah's Angels means that we must seek to understand the phenomena operating between our vision of reality and the truth that Allah has revealed. Belief in the Divine Ordinance means we believe that Allah has a law operating throughout creation, and in every phase of our lives, to give us the benefits of our good deeds and the consequences of our bad ones.

It means we believe that we cannot escape the Justice of Allah. Belief in the Day of Resurrection (Judgment Day) means we believe that this scheme of creation is on time and for a purpose. It is a training ground, a testing place where we prove ourselves worthy of reaching a higher stage in the fulfillment of our aspirations. We believe that Allah will provide a new creation where we will have an opportunity to realize the fullness of our good aspirations. Because of this we should always have hope, and we should never despair.

## FUNDAMENTAL PRINCIPLES OF PRACTICE

Just as we have fundamental beliefs in Al-Islam, we also have five fundamental practices which we must observe. By increasing our knowledge of these fundamentals we increase our understanding of Al-Islam. These fundamental practices are the pillars upon which a Muslim's entire Islamic life, which is based on the Holy Qur'an and the Sunnah of Prophet Muhammad ﷺ, is structured. They are listed in their progression: To bear witness that there is no deity except Allah, and that Muhammad ﷺ is His Servant and Messenger; to observe prayers five times a day; to pay Zakat (charity as an obligation); to fast during the month of Ramadan; and to perform Pilgrimage (Hajj) to Makkah at least once in a lifetime, if one is financially and physically able.

If we do not have the courage to acknowledge the worship of Allah, The Creator, and if we do not have the courage to live a life which shows others our worship of Him, then we are not strong enough to accept the first Pillar of our religion. When people declare themselves Muslims, they make their faith known by openly bearing witness that, "There is no deity except Allah, and Muhammad ﷺ is His Servant and Messenger."

A person who claims to be a Muslim, but who hides his faith is not a believer. When we openly bear witness that nothing is worthy of worship except Allah, and that Muhammad ﷺ is His Messenger, we are telling the world that Allah is One, and that Muhammad ﷺ is not a divinity, but a Messenger of Allah. A Muslim must embrace Al-Islam in a public declaration. However, if he

fears that making his declaration publicly may bring him harm, he may make it secretly, until such time as circumstances permit him to make it publicly. Even when the declaration is made secretly one must fulfill all his obligations and avoid what is forbidden. If he cannot fulfill obligations where he is, he must leave the areas of harm. The Holy Qur'an says, "My Servants who believe! Truly spacious is My Earth. Therefore serve Me [and Me alone]!"<sup>76</sup> Thus Allah tells us that His Earth is large enough for us to travel to a place in it where we will not meet with opposition in observing our faith.

When people understand the message of Al-Islam and feel an obligation to declare themselves Muslims before Allah and before the Islamic community, their hearts are taking a courageous stand. Allah rewards their courage by blotting out all the sins in their past. Even if one is in confinement for a criminal act, all his previous sins are forgiven, regardless of what they may have been, when he makes his declaration to accept Al-Islam.

The Holy Qur'an says of the unbelievers, "If they stop it [associating things with Allah], they will be forgiven all that has gone before."<sup>77</sup> Prophet Muhammad ﷺ said, "Al-Islam wipes out all previous [misdeeds]."<sup>78</sup> This tells us that when Christians, Jews or members of any other faith embrace Al-Islam, Allah annuls all their wrong actions, and they are as if they were reborn. No one has to submerge them in water. No one has to sprinkle them down. They are submerged into their hearts by the spirit of Allah which makes them say, "I'm not going to fight anymore. Allah, I want to be with You. I want to be on the side of the righteous. To-day, I'm going to get rid of this shyness of mine. I'm going to tell the Imam, 'I want to come up and declare my faith.'"

When people walk up to declare their faith they sometimes look as if they are carrying a million pounds on their shoulders. Sometimes they come forward as if they have been locked up for a million years. Sometimes they come up as if they just broke out of jail. But most of them come up with courage. I've seen some break down in tears, sobbing while they were saying, "I bear witness that there is no god except Allah, and I bear witness that Muhammad ﷺ is His Messenger." In addition to making the declaration of faith, those who are from Christian backgrounds should say, in

their hearts, "Jesus is not Allah, but one of His Prophets and Righteous Servants. I worship Allah only, and I reject all that I used to associate with Him." It is recorded that during the lifetime of Prophet Muhammad ﷺ, those who came to declare themselves to be Muslims, especially women, pledged not to give themselves to past wickedness and corruption. This was emphasized for women because life begins under the mothers and their state is thus of the utmost concern. There is an old saying, "Where there are no decent women, there can be no decent men [future generations]."

Repentance in Al-Islam means giving up sin, and it requires a wholehearted change in thought and deeds. We should strive to rid our minds and hearts of remembrance of the pleasure of sin. The effect of sin on our hearts (souls) is like that of poisoned honey on our physical bodies. We must seek knowledge to understand the causes, effects and punishments of sins, so we can better avoid them. Our repentance is acceptable to Allah if we are sincere.

When we understand that the destructive power of sin is poison, we can reach repentance. When the condition of repentance prevails in our minds and hearts, we desire to reject sins in the future, and to make amends for those of our past. When we are repentant, we consciously try to avoid situations which expose us to sin or temptation for the balance of our lives.

A man who makes the Declaration of Faith, but who brings about no change in his life has not accepted Al-Islam in his heart. He must put his faith into practice in order for it to revolutionize his life. Allah is Merciful and Compassionate. He is always ready to pardon and to admit to His Grace those who are prepared to correct their attitudes and their behavior.

When a person accepts Al-Islam and then leads a virtuous, pious life in accordance with its teachings, all his previous misdeeds are erased because he has proven his sincerity by putting forth earnest efforts toward his moral uplifting. However, if he persists in the path of evil after accepting Al-Islam, he shows that his attachment to evil is stronger than his commitment to his faith. He is therefore entitled to no remission.

A follower of Prophet Muhammad ﷺ once asked, "Do you think there is anything for me [of the reward with the Lord] for the good deeds I did in the state of ignorance?" Prophet Muhammad

ﷺ replied, "You accepted Al-Islam with all the previous acts of virtue that you practiced [in the state of ignorance]." <sup>79</sup> This tells us that Allah gives us credit for the good deeds we perform before accepting Al-Islam.

The second Pillar of Al-Islam is to observe the obligatory prayers five times daily. Once we acknowledge that there is but One God, we must show our appreciation for the blessings He has given us by prostrating ourselves before Him in prayer in the most humble fashion. We must be conscious of our development toward excellence and of our limitations. Further, we must demonstrate to the world that we worship none except Allah. To strive for a clean life, free of corrupt thoughts, motives and intentions, we must devote ourselves regularly to the worship of Allah, and we must ask His Forgiveness for our sins.

The third Pillar of Al-Islam is the payment of Zakat (Charity), which literally means to grow in purity. Every Muslim whose financial resources are above a specified minimum is obligated to pay 2½ percent into zakat annually (during each lunar year). Zakat applies to all net savings, after reasonable expenses. <sup>80</sup>

Prophet Muhammad ﷺ described zakat as a right of the poor. <sup>81</sup> Its aim is to distribute the wealth produced by the community in such a manner that no one is treated unfairly. Allah told Prophet Muhammad ﷺ, "Of their goods take alms, that you might purify and sanctify them; and pray on their behalf." <sup>82</sup> We are warned in the Holy Qur'an that our prayers are useless if we reject the charitable disposition. <sup>83</sup> We are also warned, "O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men." <sup>84</sup> It is reported in Hadith that Prophet Muhammad ﷺ said, "There is never a morning wherein servants [of Allah] are not visited by two angels. One of them says, 'O Allah, give the spender [of charity] replacement,' and the other says, 'O Allah, give the person who withholds [charity] ruination.'" <sup>85</sup>

Charity is an act which we perform unselfishly. Our object should be to please Allah. Allah tells us in the Holy Qur'an, "Only those are believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah." <sup>86</sup>

Charity in Al-Islam is much broader than just the giving of money. It also means going into our hearts and minds and donating our time and energy to help those in need; those less fortunate than we are. In Al-Islam you are never too poor to give some form of charity. If I need someone to defend my truthfulness when I am attacked by a liar, I need charity in the form of support (jihad) <sup>87</sup> more than I need money. Defending righteousness, truth and human dignity, promoting a healthy society, imparting knowledge to better educate our children, standing by our brothers or sisters when they conduct themselves properly, yet correcting them when they are wrong; these are various forms of charity or jihad.

The fourth Pillar of Al-Islam is fasting during the month of Ramadan. Allah tells us in the Holy Qur'an, "O you who believe! Fasting is prescribed for you as it was prescribed for those before you that you may learn self-restraint." <sup>88</sup>

Fasting has been ordered as a religious duty to aid in subduing lust and in keeping appetites channeled within reasonable bounds in order that we may avoid being enslaved by impetuous impropriety. The Holy Qur'an clearly states, "And for such as had entertained the fear of standing before their Lord's Tribunal and had restrained their souls from lower desires, their abode will be the Garden." <sup>89</sup> A man cannot attain salvation unless he learns to restrain himself from low, impetuous desires. By learning self-restraint, we are able to discipline ourselves and to bring our lives under control for the service of Allah.

The fifth and last Pillar of Al-Islam is that of Hajj, performing Pilgrimage to Makkah to visit the Ka'bah. Pilgrimage must be performed at least once in the life of a Muslim who is physically and financially able. The Pilgrimage and its significance are very important in the lives of Muslims. Pilgrimage is not a new institution. It is as old as the Ka'bah itself, which the Holy Qur'an calls the first House of Divine Worship appointed for humanity by Allah. <sup>90</sup>

In obeying Allah, our Creator, we are respecting our relationship with everything in creation. Al-Islam is a religion which brings us into agreement with the whole of creation. When we come into Al-Islam, we come into a beautiful family; a family of servants obedient to The Creator. This is a great blessing that

Allah has given us; a Revelation which shows us our true identity and which makes it possible for us to identify with all people, and to live together with others in peace, happiness and useful cooperation.

This is why the great day in the life of a Muslim is the day on Mt. Arafat, the ninth day during the month of Hajj. That is the day when people of all different races and nationalities come together under Allah's Mercy.

As Muslims, we believe all people share in one humanity. The Pilgrimage symbolizes that belief and the struggle to bring it about. The Pilgrimage is a coming together of people from all around the world, people who have been drawn together by their love for Allah and His Messenger. Only Allah has the power to destroy racism and to unite all people under The Truth. Until we can realize this kind of consciousness, we have not completely accepted the five fundamentals of Al-Islam.

## THE FAITHFUL MUSLIM

If you truly believe that there is a Living God in control of all things, and that one day He will call you to account for your deeds, then you will be attentive to make sure that your deeds are acceptable to Allah in your efforts to become a faithful Muslim.

A faithful Muslim is one who believes in the Oneness of Allah and in the consistency of the prophethood of His Prophets. His heart is for righteousness. Any amount of unrighteousness troubles his heart. This is the difference between him and those who are less faithful. One who is faithful always suffers regret when he has broken a law or made a serious mistake. He is quick to ask forgiveness from his Lord and Master. He possesses an unshakable belief in the Oneness of Allah, His Attributes, His Law, His Revealed Guidance, and in the just workings of the Ordinance of Reward and Punishment.

A faithful Muslim has invariably pursued a life of obedience and submission to the Will of Allah. His faith has grown out of love,

knowledge and conviction. He follows the way of Allah and His Messenger, Prophet Muhammad ﷺ. Out of gratitude he has devoted his heart and soul to keeping Allah's Way before him, doing all that pleases Allah and avoiding all that displeases Him. His love and devotion for Allah are more fervent than those of a man in selfish pursuit of glory, wealth, power, or the like.

A faithful Muslim wants a completely innocent heart. He asks Allah to bless him with pure intentions, and he will not consciously feed a desire that is wrong. His desires and inclinations bend to the dictates of the Holy Qur'an, and the example preserved in Prophet Muhammad's ﷺ most excellent character. The things which make a faithful Muslim's life different from the lives of those of less faith are his knowledge and the wholeness and soundness of his faith. He has developed by learning to shun offensive things and by being morally clean and truthful. His moral strength and social commitment are contributions to the health of society. He is always conscious of obeying Allah, and he fears displeasing Him. He walks in humility, humbles himself in his prayers and avoids vain talk.

The faithful Muslim fears losing his relationship with Allah, and that saves him from spiritual ruin. He is a Slave of Allah alone, and is therefore free from all other servitude. When we believe in Allah and obey Him, we become so conscious of our actions that no one can enslave us. We are free to serve the cause of justice because it is His Will. No one in creation can make the faithful believer a slave, not his lover, his mother or father, his king or his president. No love supersedes his supreme love for Allah.

Some people may ask why it is so necessary for everyone to be Muslim. The word Muslim means one who yields his will to the Will of Allah. Jews, Christians and Muslims are taught to submit their wills to Allah (God). We understand that we will not have false leadership in our society if we all yield our wills to the Will of Allah. The Holy Qur'an says, "Who is better in religion than he who surrenders his purpose to Allah while doing good [to men] and follows the tradition of Abraham, the upright?"<sup>91</sup>

We can't follow individuals unless they take up the Word of Allah, and lead us with the banner of truth. For the Muslim, that pure and perfect banner has been established in the Holy Qur'an.

For the Jews it is the Torah. For the Christians it is the real, true Gospel. We are members of different religious communities, but we all belong to one spiritual body united by the great prophets Abraham, Moses, Jesus and Muhammad ﷺ, the Seal of the Prophets.

Prophets Abraham, Moses, Jesus, Muhammad ﷺ and all the rest came from Allah. The message they brought came from one source. Muslims must not attribute legitimacy to one prophet while denying it to another. Allah says that all the prophets are equally legitimate because He sent them all. That should be enough to unify us. That is the common denominator we need to remove the problem of denominations. We all have our denominations, but the word of Allah as expressed by His Prophets binds us all together.

The Messengers of Allah were mortals just like everybody else. They were aided by Allah, and the same help will come to any of us if we give sincere obedience to Him. We will be supported by Allah if we simply follow the message given to Prophet Muhammad ﷺ, and if we live the honorable life that he demonstrated. We are not asking people to believe in something beyond their human capabilities. All humans have the ability to realize their potential for human excellence.

Religious freedom was established by the Holy Qur'an over 1400 years ago with these words, "Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah has grasped the most trustworthy handhold, that never breaks. And Allah hears and knows all things. Allah is The Protector of those who have faith."<sup>92</sup>

The Holy Qur'an says, "[They are] those who have been expelled from their homes in defiance of right, [for no cause] except that they say, 'Our Lord is God.' Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and masjids in which the name of Allah (God) is commemorated."<sup>93</sup> Muslims are not only to give support to stop our own persecution at the hands of our oppressors, and to save our masjids, but we are also to come to the aid of Christians and Jews in saving their churches and synagogues. Early Muslims closely followed these directions, and

every army commander had express orders to respect all houses of worship, even the monasteries of monks, along with their occupants.

The Holy Qur'an says, "If it had been Allah's Plan, they would not have taken false gods; but We made you not one to watch over their doings, nor are you set over them to dispose of their affairs. Abuse not those whom they call upon besides Allah, lest they out of spite abuse Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord and we shall then tell them the truth of all that they did."<sup>94</sup>

In the Holy Qur'an Allah tells us, "Go you altogether as though in a race after all that is good."<sup>95</sup> Wouldn't it be a beautiful world if all people who believe in the true and Almighty God would work in competition with each other to follow His Guidance for the benefit of all people? We need a competition in this society that inspires love, instead of one that inspires hate, jealousy and envy. If we think that we belong to different missions, we are going to compete with each other in a spirit of enmity and hatred. But once we realize that we are members of one humanity, united by our belief in Almighty God (Allah), our hearts and minds will become healthy enough to enable us to compete in the spirit of love.

We are all trying to gain the prize of a victory for society, but we are not running against each other, we are running together for a victory which will dignify us all. If I am a faster runner than you, you will feel bad seeing me pass you in the race. But if you know that we are both racing to dignify our world community, you will feel good that one of us will get the prize, and you will be aware that we will both share in the victory, no matter who wins. That is the spirit that Allah teaches Muslims to have.

We are taught not to let our eagerness to be the ones who come back with the prize grow into a bitterness that makes us jealous if others gain it before we do. For Allah's Pleasure we should worship Him, to struggle, strive and race, without animosity, toward everything that He has established as lawful and good. Although we may not be the first to receive the cheers of victory, we should cheer the efforts of Christians and Jews whenever they achieve that which is good for humanity because we know that they will share

their blessings with us, if they are true. Although we are aware that we will share in the blessings Allah grants Christians and Jews, we must continue to struggle for ourselves. We should never slow up or put ourselves out of the race for Allah's Blessings. This is salvation.

If Christians get ahead of Jews or Muslims in the race to improve society, they are to share the understanding that Allah has given them. We should never feel that we have exclusive rights to our achievements or understanding. All understanding and achievement comes from Allah for the guidance and benefit of all people.

We are taught in the Holy Qur'an that there are degrees of moral injury to man. The worst injury is the one committed by the disbeliever who cheats the people out of that which Allah has given. Withholding the truth that Allah intended for the people is the worst sin possible for those entrusted with Allah's Word (Revelation), and with the responsibility of guiding humanity.<sup>96</sup>

Allah did not intend for the truth of Revelation to come to the prophets and not to the people. The message Allah intended for them was exactly the same as that which He intended for the people. The prophets were only the mediums which Allah used for giving that message to the rest of the people.

In the Holy Qur'an Allah says to Prophet Muhammad ﷺ, "By degrees shall We teach you to declare [the Message] so you shall not forget, except as Allah Wills, for He knows what is manifest and what is hidden."<sup>97</sup> Many of us may have read this passage without having its meaning register on our minds. It tells us that Allah guaranteed the correctness and completeness of His Message (Holy Qur'an), and also easy grasp in memorizing it.

The Holy Qur'an charges the people who lived before the lifetime of Prophet Muhammad ﷺ (mainly the Jews) with withholding the knowledge which Allah revealed to benefit all people. Those entrusted with The Guidance became hoarders and cheaters. We too, are sometimes guilty of being selfish with that which Allah has given to benefit all people, although not on the same scale. When others ask us questions, many of us, especially the so-called intellectuals, cheat them by deliberately giving answers which are incomplete, which are designed to take them off course, or which are overly complex and beyond their range of reference. This is the

same evil that is in Iblis (the devil). This weakness is not limited to Iblis, or to those who betrayed the mission of the prophets. It is common to all of us to such an extent that I think it has again become the great sin of nations.

Allah does not give learned men any knowledge until He takes from them a covenant (as He took from the prophets) to make it known, and not conceal it. The Holy Qur'an says, "Remember when Allah took a covenant from the People of the Book, 'You shall surely make it known to the people, and not conceal it.'"<sup>98</sup> This tells us that we have a binding obligation to teach that which we have learned. Allah tells us, "Call towards the ways of your Lord with wisdom and good sermon."<sup>99</sup> He also tells us, "And who is better in speech than one who calls [people] to Allah and does good and says: 'I am surely of those who are Muslims (inclined to peace)'?"<sup>100</sup>

The Holy Qur'an teaches, "Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what you do."<sup>101</sup> It also says, "Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knows all that you do."<sup>102</sup>

The worst sin in society is cheating our fellow man because we want to have some exclusive superiority over him, or because we selfishly feel that giving him true answers will bring him up to our level, or give him an advantage over us. Some of us say, "Oh, I'm not going to help him to be equal to me." This is the worst attitude we can have. Because of this attitude, many of us are hoarding our knowledge and cheating our fellow men. When we are afraid to share our knowledge with others, we are punished and our knowledge gives us nothing but hell. Prophet Muhammad ﷺ came to us with a message for the world and for our personal well-being; a message which benefits our society and our community as well. As we know, our community's well-being depends on our individual well-being. We should always realize that selfishness and self-promotion are un-Islamic. We are only to promote things which are good, proper and best for Allah's Sake.

While we are aware that our religion encourages us to shun all vulgar desires and conduct, we must also understand that American society, at present, is operating under mental stress and

spiritual strain. As human beings we have an inclination towards weakness, and a tendency to give in to it when we are under great strain. That is why we must be patient with each other. In our efforts to improve the lives of our fellow men, we must remember to be tolerant of each other's thoughts. We should not nag, aggravate, jeer or poke fun at each other. Prophet Muhammad ﷺ told us to pass over small faults. We should not constantly remind people of the minor shortcomings in their lives. Instead we should let our own behavior speak for us. When they see that we don't share their faults, we will be giving them the inducement they need in order to change their behavior.

A man once asked Prophet Muhammad ﷺ to advise him. The Prophet said, "Don't be angry."<sup>103</sup> The man repeated his question twice and Prophet Muhammad ﷺ repeated his answer. We know that passion has been likened to a wild horse, and that it is one of the most difficult things for a human being to control. But we will never be successful in life until we first learn to control our passions. That is the key.

The Holy Qur'an says, "O believers, reverence Allah, The One and Only God with the reverence that is due Him. And hold fast to the handholds of the cable that Allah extends to you and be not divided."<sup>104</sup> Certainly we can differ in our opinions, but Allah tells us that we must not be divided. We should remain as one Muslim community under all circumstances. Whosoever tells you, "I bear witness that there is no god except Allah, and I bear witness that Muhammad ﷺ is His Messenger," and who greets you, "As-salaam 'alaykum," is your brother or sister until they prove themselves to be otherwise. We are to accept those who have proven to be sincere in their devotion, and who truly promote peace among the people.

Within Al-Islam there are groups which are guided by different schools of thought: Sunnis, Shi'ites, Malikis, Hanbalis and Hanafis. Some people would like to draw sharp lines of distinction among these groups in order to divide Muslims and to isolate us from each other. If there is a Shi'ite among us, he is my brother. We are all Muslims, first and last. You may follow one school of thought, and I may follow another. You may be making the way straight and easy, and I may be drooping in the way, but we

should not be divided in our faith as long as we have faith in Allah and want peace with each other.

The Holy Qur'an says, "And when you are greeted with a greeting, greet with one better than it, or return it. Surely Allah ever takes account of all things."<sup>105</sup> If you say to me, "As-salaam 'alaykum, brother (Peace be unto you, brother)," I will say, "Wa 'alaykum as-salaam wa rahmatullahi wa barakatuh (And on you be peace, and the Mercy of Allah and His Blessings)." The next time I say, "As-salaam 'alaykum," you should say, "Wa 'alaykum as-salaam wa rahmatullahi wa barakatuh." If someone says, "Good morning, sir," you should say, "Good morning to you, sir, and may God bless you." We must compete to see which of us can be better towards the other. This is the spirit of competition Allah intends for Muslims. We are not to try to tear each other down. We are not to try to demean anyone, or to reduce his image in the eyes of society. We are to compete to shower goodness on each other, and to promote the spirit of peace and righteousness.

The obligations which Al-Islam places upon us benefit our entire society. When we perform acts of obedience to Allah, they help us to develop better relationships with our family. We will have better relationships with people of different races, and peace within our homes and on our jobs if we are truly obedient to Allah.

Our devotion will save us once we know that every individual act of duty, obligation or charitable sacrifice, although it may be directed specifically for the development and the good of the individual who carries out that devotion, ultimately benefits the whole society. What makes the fulfillment of our obligatory duties difficult is impurity and corruption within our minds and hearts.

The right behavior is formed once the right attitude is formed. The right attitude is formed after we stop seeking "self glorification." In Al-Islam we never say, "Glorified are you," or "Glorified am I." First we recognize that glory is not for us. It is for Allah alone. This makes us praise Him by saying, "All praise is due to Allah." After praising Him properly, without the desire or inclination to promote or glorify ourselves, we give our devotion to Allah.

Everything in the heavens and the earth stands as a testimony to Allah's Glory, and shows that He alone is perfect and above

mistakes and weaknesses. We are subject to make mistakes. We are subject to be weak under given circumstances. Allah alone is worthy of being praised with the perfect praise, and of being glorified and worshipped. This is the attitude we must develop in our hearts. When we develop this attitude, the blind animal urge in us will die out and we will see ourselves as Muslims.

We are to be worshippers of Allah, and we are not to ask for worship for ourselves. We are to be the servants of Allah. I am sure you are aware that there are respected religions in this world that encourage their worshippers to seek self-discipline for the sake of self-mastery and divine illumination. A Muslim seeks self-discipline for one purpose, and one purpose only; to become obedient to Allah. Our desire is to please our Lord. We do not want to do things that displease Him, so we develop our moral, spiritual and intellectual muscles through the discipline of prayer and fasting. The Muslim is not seeking to become super. We are seeking obedience to Allah. That alone makes for a truly successful and productive life.

The Holy Qur'an tells us, "And there is no charge on the Prophet except clear delivery of The Message."<sup>106</sup> When Prophet Muhammad ﷺ clearly delivered The Message Allah charged him to deliver to us, he fulfilled his obligation as prophet and messenger. If we turn away from our obligations, he is free of any share of responsibility for our neglect. Just as Prophet Muhammad ﷺ met his obligation to Allah, so must we meet ours.

Prophet Muhammad ﷺ was not sent to force us into good conduct, or to do our duty for us. Allah places the burden of watching over our behavior, and of executing it in an intelligent manner on each individual Muslim. The only people who are excused from the obligations of Al-Islam are little children, and those who are mentally handicapped or physically incapacitated. Everybody else is expected to carry out his required duties.

We must declare that there is no god except Allah and that Muhammad ﷺ is His Messenger. We must pray, give charity and fast. After performing these duties, we are to make Hajj, if we are financially and physically able. These are the foundations upon which our society is structured. As Muslims we must be capable of carrying out each of these duties alone. Each Muslim has an in-

dividual obligation to Allah to respect himself, his neighbor, society and the total environment. These are the fundamental principles of our religion.

## Prophet Muhammad's ﷺ Farewell Address

Taken from the Prophet's ﷺ Address at Mina

O people! lend an attentive ear to my words; for I know not whether I shall ever hereafter have the opportunity to meet you here. Do you know what today is? This is the sacred Day of Sacrifice. Do you know what month it is? This is the sacred month (Dhul-Hijjah). Do you know what place this is? This is the sacred town (Mina). So I inform you that your lives, properties and honor must be as sacred to one another as this sacred day of this sacred month, in this sacred town. Let those who are present take this message to those who are absent. You are about to meet your Lord, Who will call you to account for your deeds. As of this day all sums of interest are remitted, including that of Abbas ibn Abd al-Muttalib. Every right arising from homicide in pre-Islamic days is henceforth waived, and the first such right that I waive is that arising from the murder of Rabi'ah ibn al-Harith ibn Abd al-Muttalib. O people! this day Satan has despaired of re-establishing his power in this land of yours. Nevertheless, should you obey him, even in what may seem to you trifling, it will be a matter of pleasure for him. Beware of him, therefore, for the safety of your religion. O my people! you have certain rights over your wives, and your wives have certain rights over you. Allah has entrusted them to your hands, so you must treat them with all kindness. It is your right that they do not associate on intimate terms with any one of whom you do not approve, and that they never commit adultery. All Muslims, free or enslaved, have the same rights and responsibilities. No one is higher than another unless he is higher in virtue. O people, though an Abyssinian slave may become your Amir (Ruler), listen and obey him, as long as he executes the Book of Allah among you. O people! listen to what I say, and take it to heart. I leave you with the Book of Allah, and the sunnah of His Prophet. If you follow them, you will never go astray. You must know that every Muslim is the brother of another Muslim. You are equal. You are members of one common brotherhood. It is forbidden for any of you to take from his brother save what the latter should willingly give. Do not oppress your people.

O Lord! I have delivered Your Message.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



## PRAYER

When My Servants ask you concerning Me, I am indeed close [to them]. I listen to the prayer of every supplicant when he calls on Me. Let them also, with a will, listen to My Call, and believe in Me: that they may walk in the right way.<sup>107</sup>

Prayer is a tradition so strong in our natural urges that it will never be abolished as long as there are human beings on earth. The institution of prayer has been completely and perfectly established by Prophet Muhammad ﷺ.<sup>108</sup> Other prophets had the practice of praying in the morning and at night, and some are recorded in the Bible as having prayed at midday.<sup>109</sup> But Prophet Muhammad ﷺ, guided by Divine Inspiration, established prayer five times a day.<sup>110</sup> Prophet Muhammad ﷺ, when telling how prayer was prescribed for his followers said, "I asked Allah and He said, 'These are five prayers and they are equal to fifty [in reward] and what has been said will not be changed.'"<sup>111</sup>

Prayer is the soul of all religions, and it has always formed an essential part of Al-Islam. It is the symbol of humble reverence before The Creator of the heavens, the earth and everything above and below. Where there is no prayer there can be no purification of the soul. It is the remedy for the ills which beset the heart, and which corrupt the mind and soul. It is the light which dispels the darkness of evil and sin.

Throughout Biblical history all of Allah's Prophets instituted the practice of offering prayers among their followers. In the Old

Testament the Israelites are commanded, "Seek you the Lord while He may be found, call upon Him while He is near."<sup>112</sup>

A similar commandment in the New Testament tells Christians, "Watch you therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass."<sup>113</sup>

In the Holy Qur'an Allah says, "And establish regular prayer, for prayer restrains from shameful and unjust deeds, and remembrance of Allah is the greatest [thing in life] without doubt. And Allah knows the [deeds] that you do."<sup>114</sup> In our prayers to Allah we ask Him to guide us to the right way of life, and to help us overcome all forms of corruption, shameful behavior and evil thoughts in order that we may be happy in this life and in the Hereafter. In another passage of the Holy Qur'an Allah tells us, "And establish regular prayers at the two ends of the day and at the approaches of the night, for those things that are good remove those that are evil. Be that the word of remembrance to those who remember [their Lord]."<sup>115</sup>

In offering our prayers we accept a posture of physical and mental humility before our Creator, The Guardian Evolver, Cherisher and Sustainer of all the worlds. We thank Him for the blessings He has bestowed upon us, and we ask His Forgiveness for our sins. This expression of humility is painfully difficult for those of weak faith, but it is a joy and inspiration for the strong in faith. In communicating with Allah we must be ever mindful of our human limitations, and we must be conscious of the fact that we are but minute parts of His Infinite Creation. In our prayers we address Allah only. After saying, "Allah is the Greatest," we begin with the Name Allah (in the Name of Allah).

Prophet Muhammad ﷺ said that prayer is one of the five pillars upon which Al-Islam is raised.<sup>116</sup> Just as a building loses its stability when one of its pillars falls, neglect of prayer will cause a person to lose his sense of morality and piety. Prophet Muhammad ﷺ felt so strongly about the institution of prayer in Al-Islam that in one of his last directives to his followers before his death, he emphasized the importance of safeguarding and promoting its observance. He said, "Prayer, prayer, and [take care of] the females in your charge." The Holy Qur'an says, "Establish regular prayers, and be not among those who join gods with Allah."<sup>117</sup> Polytheists

are those who believe in a plurality of gods.

Prayer in Al-Islam is a beautiful exercise in meditation through which we are able to forge a direct link with Allah. Thus it is not only an obligation, but also a gift and a privilege. When we neglect the worship of Allah we lose contact with Him, and our sense of direction becomes faulty. We lose the spiritual guidance that comes from submission and obedience to Allah, and we become easy prey for the evil influences which confront us throughout our daily lives. The spiritual vacuum created within us when prayer is neglected is soon filled with materialistic greed, prejudice, envy, jealousy and other sins. A person who is so affected loses his sense of humility before Allah and views himself as the ultimate authority in his life. He loses his sense of compassion for others, and he regards the wonders of Allah's Creation only as they contribute to the fulfillment of his own selfish desires.

The Holy Qur'an says, "And [ask] of the sinners, 'What led you into Hell-fire?' They will say: 'We were not of those who prayed; nor were we of those who fed the indigent; but we used to talk vanities with vain talkers; and we used to deny the Day of Judgment.'" <sup>118</sup> Those who neglect or abstain from prayer sow the seeds of their own destruction, in this world and in the Hereafter.

History teaches us of great societies which lost their moral consciousness and humanity when they discontinued their observance of the worship of Allah. As a result of their neglect they lost respect for Allah in their institutions of learning, and they began the process which ultimately caused their moral, political and economic downfalls. By the same token we are able to see that sound belief in Allah and the establishment of prayer were the major factors in the rise to greatness of many ancient nations. The Holy Qur'an says, "Of the posterity of Adam, and of those whom We carried [in the Ark] with Noah, and of the posterity of Abraham and Israel—of those whom We guided and chose, whenever the signs of [Allah] Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears. But after them there followed a posterity who missed prayer and followed after lust, soon then will they face destruction."<sup>119</sup>

The Holy Qur'an teaches us that prayer is a means of purification which frees us from evil.<sup>120</sup> Prayer can sometimes be painful,

however there are times when the pleasure outweighs the pain. The Holy Qur'an says, "And truly it (prayer) is hard save for the humble-minded."<sup>121</sup>

Prayer is a manifestation of faith, and an outer expression of an inner condition of belief and trust. It cleanses our inner being, giving us a fresh outlook on life and a release from self-deception and conceit.

It is up to each Muslim to find the strength necessary to carry out his or her obligatory duties. We cannot expect to strengthen ourselves when we neglect fundamental duties such as prayer. Most people who lose the strength to stand up to the evil influences of life have neglected their spiritual and moral make-up. If we maintain and pursue our spiritual development, we will have the necessary strength to resist evil forces and influences. We can only develop the strength we need by applying our spiritual and moral muscles. We cannot become strong believers if we fail to exercise these muscles.

Remember Muhammad Ali, the greatest boxer of his time. How do you think he became a great boxer, a superman in the ring? Do you think he did it by sitting down and waiting for his muscles to develop? No, that man had to run for miles. He had to sweat and train in the gym for many long hours. It is through this type of training and discipline that he and many others became great in their athletic professions.

In the religion of Al-Islam Allah has prescribed a way for us to train every muscle in our being, be it mental, moral or spiritual. You cannot expect to develop your moral and spiritual muscles without the discipline of prayer. Salvation in Al-Islam can be achieved only through willing and conscious obedience to the Commands of Allah.

A follower of Al-Islam views his religion as more than a set of guiding principles; for him it is a complete way of life. A soldier in the cause of Al-Islam is on duty twenty-four hours a day, every day of his life. Being a Muslim involves serious study, strict discipline, and true faith in Allah. Mere verbal adherence to the creed of Al-Islam is not enough. When one initially makes his declaration of faith in accepting Al-Islam, he makes the statement, "I bear witness that there is no god except Allah, and I bear witness

that Muhammad is the Messenger of Allah." This only signifies that he is announcing his candidacy for entering the service of Allah. Once a person makes his declaration he is placed under a strict code of discipline which is designed to prepare him to follow the Islamic way of life. Prayer, which has been prescribed five times daily, is one of the disciplines that helps in this training.

Regular observance of prayer is excellent training for the servants of Allah because it is particularly difficult for those who are insincere in their allegiance to Al-Islam.<sup>122</sup> It is a test of a Muslim's dedication to Allah and His Commandments.

Anyone who feels burdened by the obligation of prayer must realize that secular society has poisoned his nature, which was created upright by Allah. If he is not willing to struggle to meet this obligation, he is not ready to submit himself entirely to the Will of Allah. Though he may read the Holy Qur'an daily, he will not find its true message. For those who willingly and enthusiastically follow the Commandments of Allah, the Holy Qur'an provides Divine Guidance. It says, "This is the Book. In it is guidance sure, without doubt to those who fear Allah, who believe in the unseen, are steadfast in prayer and spend out of what We have provided for them."<sup>123</sup>

Although Prayer is a form of remembrance of Allah, anyone who prays all of the time while neglecting his other obligations is saying meaningless prayers. The Holy Qur'an warns us, "O you who believe! Fulfill [all] obligations."<sup>124</sup> If you are sincere in your prayers, and if you really give recognition to Allah, The Creator of the heavens and the earth, your prayer will make you conscious of the things you are neglecting in your life. You may be neglecting your wife, your children, your community or whatever, but if you remember to turn to Allah in prayer with your heart and mind, He will help you to meet all of your obligations.

Prayer in Al-Islam is never to be neglected under any circumstances. It sometimes seems hard to be consistent in prayer when one is faced with exceptional hardships or challenges. However, it is exactly during these times that the spiritual insight and reassurance which come from prayer are most beneficial. During the lifetime of Prophet Muhammad ﷺ, and up until this day, the followers of Al-Islam have been instructed to continue their

observance of prayer without any exception, even when facing their enemies in battle. In the Holy Qur'an Prophet Muhammad ﷺ is told, "When you travel through the earth, there is no blame on you if you shorten your prayers if you fear the unbelievers may attack you, for the unbelievers are unto you open enemies. When you [O Prophet] are with them and stand to lead them in prayer, let one party of them stand up [in prayer] with you, taking their arms with them. When they finish their prostrations, let them take their position in the rear and let the other party come up which has not yet prayed. And let them pray with you taking all precautions, bearing arms . . . but when you are free from danger, establish regular prayers, for such prayers are enjoined on believers at stated times."<sup>125</sup>

Regardless of the obstacles you may face, you have to fulfill your obligation to pray. If you are too weak physically to stand, offer your prayer in a sitting position. If you cannot sit, offer it in a lying position. And if you can't move your arms and legs, offer it by moving the eyes in conformance with what is ordered for us. Only the mentally helpless are excused from the required practices of prayer in Al-Islam. Minors are not forced to pray, but they are expected to accept the invitation to prayer demonstrated in the exemplary conduct of their parents and older associates. Prayer becomes obligatory for every individual, male or female, at the age of puberty.

When Allah says to do a thing, we are to do it. We are not to compromise our religion. We should not make excuses. If we are not living up to our obligatory prayers we must say sincerely, "I am not one who prays five times a day, but I wish I were." It hurts a believer to know he is not doing all that Allah asks of him. If you are having difficulty in offering your prayers, tell yourself, "I pray that Allah will one day ease the obstacles in my life so it will be less difficult for me to pray five times a day." Never give in to wrong.

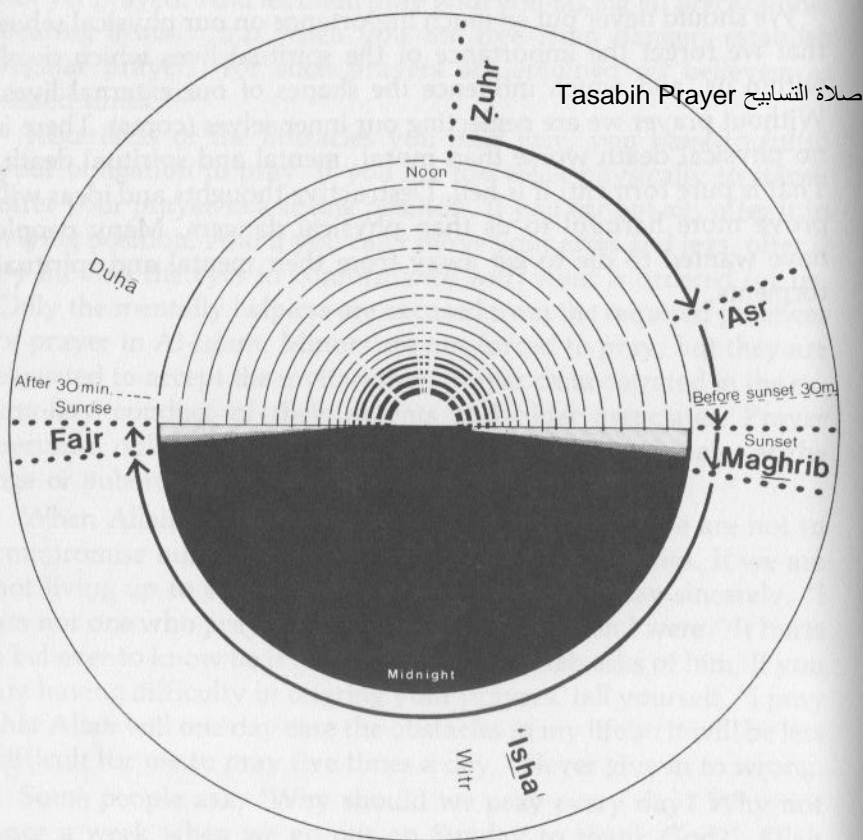
Some people ask, "Why should we pray every day? Why not once a week when we go out on Sunday to thank God?" Allah helps us every day, every minute, and every second of our lives. Why should we only take one day on the weekend to give praise and thanks to Him? We should thank Him every day. In respecting Allah by giving Him thanks regularly, we are showing the world

that He is the most important force in our lives. We lose no dignity by prostrating ourselves in prayer. Instead we are honored because it adds to our virtues. The Holy Qur'an says, "Successful indeed are the Believers who are humble in their prayers."<sup>126</sup>

You should never push prayer out of your mind and say, "Oh, this is America, not an Islamic society." That is the first crack in your building. Very soon it will crumble and fall. If you are not in the position to offer your prayers at the designated times, admit that you are failing to offer them.

We should never put so much importance on our physical selves that we forget the importance of the spiritual lives which dwell within us, and which influence the shapes of our external lives. Without prayer we are neglecting our inner selves (cores). There is no physical death worse than moral, mental and spiritual death. That is pure torment; it is hell. Destructive thoughts and ideas will prove more harmful to us than physical dangers. Many people have wanted to die to get away from their mental and spiritual torments.

## The Times Of Prayer



With the Name Allah,  
The Most Gracious, The Most Compassionate



## THE TIMES OF PRAYER

Establish regular prayers, for such prayers are enjoined on believers at stated times.<sup>127</sup>

Though the Holy Qur'an does not point out explicitly when each obligatory prayer should be offered, it does tell us the prescribed time periods within which each prayer must be performed.<sup>128</sup> We are to offer the prayers as soon as they are due, unless circumstances which are considered by Islamic Law cause an unexpected delay or postponement.<sup>129</sup>

Because we want to be in complete harmony with the Will of Allah, as is the universal order, our prayers are regulated in accordance with the created phenomenon from which we are formed. When we awaken we must pray in order to prepare ourselves to face the darkness of the world, and we must ask Allah to give us enlightenment. The unenlightened world is full of lies, falsehoods and ignorance. Ritualism, symbolism, superstition and tradition have been used to hide the Light of Truth, plunging the world into darkness. The sun comes up, but the world is still dark with ignorance and falsehood. Man comes into this dark world every day, and he is challenged to overcome corruption, greed and the influences of materialism.

Man gets his start with a spiritual and physical life. Then he matures into spiritual awareness. His physical and spiritual qualities exist together, but they are separate entities which combine to make up his total being. Just as the spirit of obedience is the

first to develop in the human being, the Muslim rises before the sun and offers two rak'ahs in prayer to Allah, The Most High. A rak'ah in prayer consists of changing positions from standing to bowing down, to prostrating and sitting.

When praying, the Muslim makes obligatory physical movements which signify obedience and submission to Allah, but these physical movements are not ends in themselves. We must be growing spiritually also. In disciplining our physical bodies, our spiritual drive and awareness become stronger. When the mind becomes more obedient to Allah, the burden on both the body and the spirit is lessened. We must pray to Allah, not only out of gratitude and appreciation for our physical lives, but also out of fear of losing things which are even more precious; our relationship with Him, and the estimable character of our souls.

### MORNING PRAYER

(*Salatu-Fajr/Subh*)

The first obligatory prayer of the day is the Morning (*Fajr*) prayer. It is offered after dawn, and before sunrise.<sup>130</sup> The Morning obligatory prayer consists of two rak'ahs, and it is recited in an audible voice. With each rak'ah we recite The Opening Chapter of the Holy Qur'an, along with another chapter, or a number of consecutive verses. It was the practice (sunnah) of Prophet Muhammad ﷺ to silently offer a non-obligatory prayer of two rak'ahs before he said the Morning obligatory prayer. Therefore we do the same. (Whenever we pray silently we should form the words of the prayer with our tongues.) It is forbidden to offer any sunnah (non-obligatory) prayer during the first thirty minutes after sunrise and before sunset.

### NOON PRAYER

(*Salatuz-Zuhr*)

The second obligatory prayer of the day is the Noon (*Zuhr*)

prayer. It is said immediately after the sun has passed its zenith and has begun to decline, or when the shadow changes from the west to the east. It is forbidden to offer the Noon prayer when the sun is at its zenith. The Noon prayer consists of four rak'ahs which are recited silently. In the first two we recite The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third and fourth rak'ahs The Opening Chapter is offered without any additional recitations. It was the practice of Prophet Muhammad ﷺ to silently offer a prayer of two or four rak'ahs before he said the Noon obligatory prayer, and a silent prayer of two rak'ahs after.

Offering a prayer of four rak'ahs shows the necessity for universal awareness. When we understand the need to discipline our bodies and our attitudes we can begin to make progress. Once we discipline ourselves physically and spiritually, the next thing we have to do is achieve harmony with the Will of Allah in the universal order.

Allah has established a universal order which calls for us to live in peace with each other all over the earth, and to recognize, respect and follow truth wherever we find it.

### AFTERNOON PRAYER

(*Salatul-'Asr*)

The third obligatory prayer of the day is the Afternoon (*'Asr*) prayer. It is offered when the sun is midway through its course of setting, and its time extends until just before the sun sets. The Afternoon prayer, which consists of four rak'ahs, is offered silently. In the first two rak'ahs the prayer is offered by reciting The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third and fourth rak'ahs The Opening Chapter is offered without any additional recitations. It was the practice of Prophet Muhammad ﷺ to offer a prayer of two or four rak'ahs before offering the 'Asr prayer.<sup>131</sup>

## SUNSET PRAYER (*Salatul-Maghrib*)

The fourth obligatory prayer of the day is the Sunset (*Maghrib*) prayer.<sup>132</sup> It must be offered after the sun sets, and before the twilight, or ruddy glow upon the horizon disappears. The Maghrib prayer consists of three rak'ahs. In the first two rak'ahs the prayer is offered by audibly reciting The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third rak'ah The Opening Chapter is offered silently, and without any additional recitations. After we have completed the Maghrib prayer it is advisable that we perform a silent prayer of two additional rak'ahs, as was the practice of Prophet Muhammad ﷺ.

Offering the Maghrib prayer after sunset shows the way we have to start over again if the light of understanding declines in our society. In order to be re-enlightened we must undergo a three stage development. That is the only thing that will save us. If there ever comes a time when the light of the Muslim society goes out, we pray that Allah will re-enlighten us mentally, morally and spiritually.

## NIGHT PRAYER (*Salatul-Isha*)

The fifth, and last obligatory prayer is the Night (*Isha*) prayer. Its time begins with the disappearance of the twilight. Preferably, it should be offered before midnight. The Night prayer consists of four rak'ahs. In the first two rak'ahs we audibly recite The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third and fourth rak'ahs The Opening Chapter is offered silently, without any additional recitations. It was the practice of Prophet Muhammad ﷺ to offer a prayer of two or four rak'ahs before offering the Night prayer, and an additional prayer consisting of two rak'ahs afterwards. He would then offer two rak'ahs (*Shaf'*), and he would close with the Witr prayer.

The night is symbolic of darkness and the need for rest and rejuvenation. Darkness makes us come together. As long as we have some light we may remain selfishly independent. We might try to use our little light to gain an advantage over others. But if the light goes out and total darkness prevails, people start to fear being alone, and they begin to sense the need for trust among themselves.

Imagine you and your enemy sleeping in the same room, with no light. In a situation such as that you would wish that your enemy were a friend. If the world's light has gone out we all have to ask Allah for another day. We will need not only the three stage development (mental, moral and spiritual), but we will also need renewed vision in the right direction and the return of our institutional and academic processes.

In the hour of total darkness, social (family) conscience is intensified to be given natural priority over private interest. Hence, Allah is The Absolute Ruler over both the spiritual and social phenomena. We should always be aware that Allah is The Ultimate Ruler, and that He is in constant charge in secular and private matters, just as He is in the matter of creating and maintaining the universe.

## DAILY PRAYERS

NAME OF PRAYER	TIME OF PRAYER	SUNNAH PRAYERS		OBLIGATORY PRAYERS <sup>a</sup>		SUNNAH PRAYERS
		Number of rak'ahs before obligatory prayer (Silent)	Number of rak'ahs after obligatory prayer (Silent)	Audible	Silent	Number of rak'ahs after obligatory prayer (Silent)

Morning ( <i>Subh/Fajr</i> )	From dawn until sunrise	2		2	None	None
Noon ( <i>Zuhr</i> )	From immediately past noon until mid-afternoon	2 or 4		None	4	2 or 4
Afternoon ( <i>'Asr</i> )	Between mid-afternoon until just before sunset	2 or 4		None	4	None
Sunset ( <i>Maghrib</i> )	From immediately after sunset until dark	None		2	1	2, 4, or 6 <sup>d</sup>
Night ( <i>'Isha'</i> )	After dark and just before dawn <sup>c</sup>	2		2	2	2
Shaf' <i>Witr</i> <sup>b</sup>						2 1

TIMES OF PRAYER

a. The first two rak'ahs of all obligatory (fard) prayers are recited with Al-Fatiha and another chapter or verses in sequence, or at least one verse from the Holy Qur'an. All subsequent rak'ahs are recited with Al-Fatiha only.

b. The *Witr* prayer consists of an odd number of rak'ahs. See page 196 for additional information.

c. The Night prayer must be said in the first third of the night, or before 12:00 AM. If extenuating circumstances prevent one from saying the prayer during this time, it can be said up until the time of the Morning prayer.

d. If one does four or six rak'ahs after the Sunset prayer, they are to be done in pairs.

With the Name Allah,  
The Most Gracious, The Most Compassionate



## ABLUTION (*Wudu'*)

O you who believe! When you prepare for prayer, wash your faces, and your hands [and arms] to the elbows; rub your heads and [wash] your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah does not wish to place you in a difficulty, but to make you clean and to complete His Favor to you that you may be grateful.<sup>133</sup>

Ablution is the washing and cleaning of certain parts of the body for prayer. The ritual of ablution, as taught to us in Al-Islam, is one of the essential steps in conditioning the mind and heart to be in the state of cleanliness, righteousness and obedience to Allah.

Before we discuss ablution we must first understand the meaning of ritualism and the symbolic language which surrounds it. The use of symbolic language in religion is a practice that comes from ancient customs and traditions which have withstood the test

of time. Language itself began as symbols and pictures, and slowly evolved into words.

When we examine the history of any religious movement, whether it be Judaism, Christianity or Al-Islam, we may see more traditional symbolism and ritualism than enlightened religion. When the Jews, Christians and Muslims meet for their religious services they all practice their own rituals. The Holy Qur'an says, "And for every nation have we appointed a ritual."<sup>134</sup>

Ritual is ceremonial procedure established in accordance with prescribed rules and customs. It involves the standardization of certain physical steps in the religious ceremony such as sprinkling water, breaking bread, drinking and saying certain things repeatedly. Such acts have meaning, and they should be interpreted for the benefit of those performing the rituals. Ritual is akin to habit, and to many people religion has been mostly a ritualistic habit. Some people can tell you about their ritualistic habits, but they are in the dark when it comes to explaining their origins or meanings.

The significance of the rituals associated with prayer in Al-Islam is in the subtle way they affect our consciousness, without our conscious recognition of everything they represent. Our rituals are not designed to appeal to wild imaginations or to inspire superstitions; they are designed to appeal to our intellects and our curiosity.

When people perform rituals without understanding them they are placing themselves in spiritual darkness, and Satan can come into that darkness and rule. This is what Jesus and all of the prophets spoke of when they said darkness was ruling.<sup>135</sup> Satan hides in symbolism and rituals because such things need interpretation. Without it they are like lights under a cover. The ritualism in Al-Islam is designed to bring understanding, but it also has to be interpreted. Praise and thanks to Allah, The Most High, for blessing me with the knowledge to bring you this understanding.

Before the coming of Prophet Muhammad ﷺ, the truth had been obscured in symbolism and ritualism to such an extent that it could no longer be discovered without Light from Allah. It was Allah who gave Prophet Muhammad ﷺ the Holy Qur'an, the Light which dispels darkness. The Holy Qur'an contains the keys which open the locks of confusion, and it gives meaning to our

lives.

In the Holy Qur'an Allah clearly tells us that belief in superstition, witchcraft, magic, astrology and other such things is a corruption of religion. Such beliefs cannot be tolerated among Muslims. He says, "Say: I seek refuge in the Lord of the Dawn. From the mischief of created things. From the mischief of darkness as it overspreads. From the mischief of those who practice secret arts, and from the mischief of the envious one as he practices envy."<sup>136</sup>

This chapter does not refer to Allah's Creation as evil. It refers to the danger of ignorance and superstition within that which He created. Things taken to extremes can cause evil. Evil can come into us when our minds misinterpret what we see. Superstitions, ignorance and wickedness can come into our lives when we lack proper understanding of Allah's Creation. When the Holy Qur'an tells us we should ask Allah's Protection from these evils, it is telling us that a Muslim cannot believe in them. We can have no fear of darkness because we cannot believe that darkness carries demons or special evils. Darkness forces us to be cautious simply because it restricts our physical vision. In the darkness of ignorance we also have to be careful. When we do not know about something we must use caution in dealing with it. If we do not, we may be led to accept falsehoods or to participate in crime and superstition.

Allah tells us to seek His Protection, "From the mischief of darkness as it overspreads." At that moment when we do not see the Light of Al-Islam, we cannot act. If we are asked to participate in a conversation, but we are unaware of the guidance provided by the Holy Qur'an and Hadith, we must be silent. If the Light of Al-Islam shows us that the conversation is wrong, we are obligated to speak out against it.

This is not a superstitious religion. We are not asking people to believe in something beyond human grasp, or beyond human perception. We are simply asking people to do what is natural and comfortable for a good thinking person. Allah has given us Al-Islam to lead us to make the best use of our natural human potential. When our moral discernment allows us to find rational answers for our questions about life, we learn to rid ourselves of superstitions and to avoid degrading desires. This is what we are

taught in the Holy Qur'an wherein it says, "This is a clear message for the people in order that they may be warned thereby, and that they may know that He is only One God, and that men of understanding may take heed."<sup>137</sup>

The Bible says, "Blessed is he that reads and understands,"<sup>138</sup> and, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro and seek the word of the Lord, and shall not find it."<sup>139</sup> It also says, "The words are closed up and sealed till the times of the end."<sup>140</sup>

What does it mean for words to be sealed? It means locked up, fixed so that people cannot get their true meanings. No religious leader will deny this. Christian leadership will tell you, "Yes, they are sealed." Jewish leadership will tell you, "Yes, they are sealed."

The Bible says that the people will come searching for guidance and that they will go to the learned and say, "Read this, I pray thee." And he [that is learned] saith, 'I cannot, for it is sealed.' And the book is delivered to him that is not learned, saying, 'Read this, I pray thee.' And he saith, 'I am not learned.' Therefore the Lord said, 'Forasmuch as this people draw near Me with their mouths, and with their lips do honor Me, but have removed their hearts far from Me, and fear toward Me is taught by the precept of men. Therefore, behold, I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hidden. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, 'Who seeth us? And who knoweth us?'"<sup>141</sup>

The world's religious leadership will tell you, "Even we have lost much of the true interpretation of the scripture." The Bible is now being contradicted by scientific findings. That is why there is so much controversy among the religious leadership of the world. Today, however, there is a serious and sincere effort to bring together the leadership of the great religions of Judaism, Christianity and Al-Islam.

When we gain a proper understanding of the function of reli-

gious ritual and symbolism we can appreciate the full significance of the physical steps of ablution. When we learn to interpret their meanings we can see how these steps are designed to help us grow in accordance with the principles of Al-Islam.

Before making an ablution we should test the water we are using to be sure that it is pure. It should be odorless, colorless and tasteless. The ablution is not acceptable if we use dirty water. That would not be ablution; it would be pollution. If ablution is made with water that is in a container, one should dip or pour water from the container, never using the same water twice. If a person is physically dirty, and clear water alone will not render him clean, he must first wash the parts of the body that are to be cleaned in ablution with some type of cleaner such as soap, etc.

Allah, The Most High, tells us in the Holy Qur'an, that when water suitable for ablution cannot be found, "...then take good clean sand or earth and rub your faces and your hands therewith."<sup>142</sup> When we are performing ablution in this way it is called tayammum. Things which can be used to make tayammum are: dry earth, dust, sand, any natural stone, natural gypsum, salt, marble, ice, or brick which has not been manufactured by fire.

If one is in a place where one of the above is accessible, he may rub it with his hands and perform tayammum. However, one should be able to find water if he is in a city. There is no excuse for not using water when it is reasonably available. After performing tayammum one should not delay going to prayer.

External cleanliness brings about the desire for inner cleanliness. Prayer in Al-Islam is a higher form of ablution because it affects the mind directly. In instructing his followers to pray, Prophet Muhammad ﷺ said, "If there were a river at the door of anyone of you and he washed in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." Prophet Muhammad ﷺ added, "That is the example of the five prayers by which Allah annuls evil deeds."<sup>143</sup>

Five is a number which is symbolically used to represent the rational sense. If one devotes his full mind, heart and all of his senses to Allah for the purpose of bringing about external and internal cleanliness, and if he follows Al-Islam he will become clean. Ablution is a state of physical and mental cleanliness.

It is not necessary to make ablution before every prayer unless the previous ablution has been broken, except when performing tayammum, which applies only to the single prayer which it precedes. When one is uncertain whether or not the previous ablution was broken, the state of ablution remains in effect. Uncleanliness and a number of other things can break the ablution. The same occurrences which nullify ablution also nullify tayammum.

## PERFORMING ABLUTION

Before making ablution we must mentally confirm our intention so that our minds and hearts will not be influenced by the false values set by society. Make your ablution with the Name Allah, knowing that when we become attentive with both heart and mind, we can better answer the call to obey Allah and His Messenger. We say, audibly or silently, "I am about to make my ablution for Allah, The Guardian Evolver, The Cherisher and Sustainer of all the worlds." We then say, "With the Name Allah, The Most Gracious, The Most Compassionate." We state our intention to give reverence, respect, humility and obedience to Allah, The Most High, so that the physical action of ablution becomes a conscious one, and not just a routine exercise.

We begin our ablution by washing the right hand three times to remind us of our duty to uphold that which is right.<sup>144</sup> We are not to act physically, mentally or spiritually in a corrupt way. The hands are used to symbolize action, and the right hand is symbolic of our conscious acts. In order to correct our unconscious actions we must first discipline our conscious actions. We depend upon our hands to help us be productive in business, defense, literature and many other areas.

Next, we wash the left hand three times. The left hand is symbolic of our impulsive or unconscious acts. These acts are subject to negative influences when our conscious acts are not rightly oriented. Washing the left hand reminds us of our responsibility to give help to those who are oppressed and culturally blind. Prophet

Muhammad ﷺ said to his followers, "Help your brother whether he is an oppressor or he is an oppressed one." When the people asked Prophet Muhammad ﷺ how they could help their brother if he were an oppressor, he answered, "By preventing him from oppressing others."<sup>145</sup> [Through appealing to his conscience.]

We should be positively influenced by people who have more strength or understanding than ourselves. Those with less moral and spiritual knowledge should voluntarily support those with greater knowledge; those who have good moral characters, stronger faith, and who courageously resist injustices and corrupt influences.

After cleaning our hands, we wash out our mouth three times. The mouth symbolizes moral discernment. Even if you do no harm to others with your hands, you may still hurt them with your tongue. With our mouths we can injure others mentally, morally and spiritually. A person cannot do shameful, filthy acts and not be affected by them. The corrupt influences we allow to come into our lives affect us psychologically.<sup>146</sup> When a man restrains himself from doing harmful things, his words will begin to reflect restraint and thoughtfulness.

Prophet Muhammad ﷺ taught that the thing which gets a person into hell or paradise quickest is his tongue. The Muslim who protects the honor and safety of his brothers and sisters with his hand and his tongue can receive salvation. A person who lies is often trying to defend his incorrect actions. Should he govern his actions, his way of speaking will show it. When he corrects his actions his mouth will automatically become more creditable. If he is not ready to discipline his thoughts and actions his mouth can be washed out a thousand times a day and still he will lie.

After cleaning the mouth, we clean the nostrils three times. The nose symbolically represents desires and aspirations. If we work on our actions and our speech to discipline them, we will force our desires to come under control. If we force ourselves to speak the truth we deny our negative desires a medium of expression.

The nose is also symbolic of the intuitive spirit of the human being. You have heard the common expressions, "I can smell it in the air," and "I can smell something cooking." These expressions do not refer to the physical sense of smell. They relate to a kind of in-

tuitive awareness. This intuitive awareness is not something on which we can fully rely. Intuition means that which comes to us through feeling or instinct. Intuitive awareness comes automatically, without our minds perceiving the process. It will not, however, guarantee intellectual enlightenment unless it is rationally assisted by the Signs of Allah.

Throughout the ages millions of misinformed people have looked for magical ways to solve their problems, and they have been victimized by occultists and soothsayers. Over-dependence on intuition can lead to superstition. Superstition comes into our lives when we do not get a proper understanding of reality. When we get enough true answers to our questions about life we will not be interested in fantasy.

We are never to think of ourselves as being divine, or of a foreign or spooky dimension. Many people think that they can connect themselves with Allah by ignoring all that is in the world. Some even isolate themselves physically and spiritually, thinking they will come into divine essence and presence. Such persons are apt to neglect their duty in society. Sometimes you cannot get them back to reality. They just go off somewhere and dry up like a plant without water.

Thus far we have checked our actions by the washing of the hands. We then gave attention to our mouths in speaking the truth and in keeping our words and thoughts clean. Next, we washed the nose to symbolize the removal of superstitions and unclean desires. When we clean up our actions and desires, and also develop our spiritual awareness, we become conscious that we are not perfect and that we are ever in need of Allah's Help.

After washing the nose, we wash our face three times. The face symbolizes a person's character. Just as an evil can be created by our mouths or our hands, a facial expression can also start an evil to work. When we say, "Do not pay any attention to him, there is another face that he is not showing you," we mean that his real character is hidden. A two-faced person can never make himself presentable to Allah.

After washing the face, we wash the arms three times up to the elbows, starting with the right arm. The arm is a symbol of power. We are not to use our power to force others to our way of think-

ing. Some people are unable to discipline themselves, yet they are ready to use their power to force others to submit to their wills. By the same token, nations and communities are sometimes guilty of using their power in the form of wealth, or knowledge of warfare, science, psychology, religion, etc., to dominate and exploit others.

In washing the arms three times we are reminded that power is given in three ways: physically, mentally and spiritually. Power can interrupt, corrupt and disrupt our physical, mental and spiritual lives. After washing the right arm, we wash the left to reinforce the principle so that it will become a habit for us.

After washing the arms, we wipe the hair once. The hair is a symbol of sub-skin intelligence, and wiping it is symbolic of keeping our emotional senses clean. Emotions are subject to the influence of instinctive intelligence. Once a society develops to a civilized level, the most important things for its leaders to do are to preserve its knowledge and to safeguard it from distortions and impurities. Once its knowledge is corrupted, a society will soon become corrupt. Right knowledge keeps a society on the path of growth and development.

After wiping the hair, we wipe the ears simultaneously, cleaning them only once. The ear is an open door to our minds and hearts. It is symbolic of another form of desire, the desire of the intellect and the heart to know. When cleaning the ears we should be conscious that we are to protect ourselves against suggestions and influences which could corrupt our minds. If something is not in agreement with the Holy Qur'an and Hadith, we want to stop it right at the door.

Our ears are not interpreters; they only receive information under the influences of sentiment and logic. When we listen, it is because we desire to know something in order to satisfy our minds and hearts. Sometimes people may plant things in the ear which can disrupt and unseat the mind and heart. Once something comes into our ears, it is up to us to use our intelligence to see if it is good or evil, logical or illogical. Once we recognize evil, we must fight its influence in all forms.

According to the Holy Qur'an and the Bible, Adam and Eve lost their place in the Garden of Eden because they were tempted to listen to the deceiving whispers of Satan.<sup>147</sup> In ignorance, they let

their hearts and intellects take diverging paths, and the attention of their ears became imbalanced between the requirements of logic and sentiment. Most people are impulse-directed-burden-bearers without skill. That which comes into our ears must be consciously examined. This is something to which we have to devote our entire being.

We clean the feet after cleaning the hair and ears. Symbolically speaking, the body represents the structure of society, and the feet represent the innate spiritual intelligence of the people or masses. Society stands upon the emotional stability of the people. You cannot tell the masses to be clean and upright, and to fight evil influences in all forms before involving both heart and intellect in the cause of truth and justice.

For the individual the feet represent habit-formed convictions and morals. Think of the expressions, "I stand on my faith and convictions," "Walk of life," and "What road do you follow?" Your walk of life, or the road you follow, forms your habits. You do not have to think consciously about your habits in order to form them. You speak a certain way, walk a certain way and perform certain social functions because they have become your way of life. Society has passed these habits on to you. They are both emotionally and rationally based.

It is essential that we understand and live in accordance with the symbolic meaning associated with the ritual of ablution. The constant repetition of its steps should reinforce our awareness of the way Allah directs us toward the life He intends for us, and it should remind us of our need to constantly reorient ourselves in accordance with the principles it illustrates. The symbolism of ablution shows us that no matter what the situation is, we are required to maintain a clean, rational attitude.

In order for our unconscious actions to be properly oriented, our thoughts and conscious actions must first be disciplined to uphold that which is right. Once we have disciplined ourselves physically we become able to practice moral discernment and clean, creditable speech. When we reach this point in our development we hope that our character is acceptable to Allah. Through these steps we learn to understand our own potential and how to use it properly, so that we can protect the purity of our knowledge

and wisdom. Next, we learn to protect our minds and hearts from evil influences and suggestions, and to correct our personal habits so that they will conform to Al-Islam. Once we have progressed in this endeavor, we can better live the lives of upright Muslims in a continuous state of mental, moral and spiritual ablution.

Before going further let us review the steps of ablution and the order in which they are to be performed. Before beginning the ablution we state our intention by saying in our hearts, "I am about to make my ablution for Allah, The Guardian Evolver, The Cherisher and Sustainer of all the worlds." It is then obligatory to say, "With the Name Allah, The Most Gracious, The Most Compassionate," and begin the ablution. Only clear water is used when performing ablution. The steps of ablution are performed in the following manner:

The hands are washed three times to the wrists, beginning with the right hand. The hands should be rubbed, while at the same time permitting the water to reach between the fingers.

The mouth is washed out by rinsing three times, using fresh water each time. It was the practice of Prophet Muhammad ﷺ to brush his teeth before prayer if a long period of time had elapsed since his last ablution.

The nostrils are rinsed out three times, rinsing the right nostril first, or both at the same time.

The face is washed three times, from the top of the forehead to the underside of the chin, and from ear to ear. Water must also penetrate the beard and the wrinkles around the eyes.

The arms are washed three times to the elbows, beginning with the right arm.

The head is wiped over once, starting from the top of the forehead and going back down to the neck. Both ears are then wiped once, simultaneously, with fresh water.<sup>148</sup> If the hands are not damp after wiping the head, moisten them before wiping the ears. With wet fingers, follow the track inside the ears. Bring the fingers up, then down along the back grooves inside of the ears, (starting in the inner auditory canal, and tracing the concha and the antihelix) to the openings and the lobes. To wipe the back of the ears, put the thumbs behind the ear lobes and push them up to the top, then down the back of the ears.

The feet are washed three times up to and including the ankles, starting with the right foot. Water must penetrate between the toes. Under certain conditions wiping over the foot coverings is permissible.<sup>149</sup> However, the feet are to be clean.

If you are in a bathroom after finishing the ablution it is commendable to recite the Shahadah (silently to yourself): I bear witness that there is no god but Allah, and that Prophet Muhammad ﷺ is His Servant and Messenger. O Allah, make me of those who are repentant, and make me of those who are purified. Exalted are You, O Allah. With Your Praise I ask Your Forgiveness and I return to You.

While making ablution one should refrain from talking and from wasting water. Once you begin ablution you must complete it in one continuous sequence.

### ACTS WHICH NULLIFY ABLUTION

The following acts nullify ablution. In such cases the ablution must be performed again:

Emission of any solid, liquid or gas from the anus or genitals. (When any waste is excreted from the body, the anus and/or genitals are wiped and cleaned with clear water.)

In case of emission of semen while asleep or awake, ablution and an obligatory [full] bath become necessary.

Intentional direct touching of unclothed sex organs.

Temporary insanity, fainting spells or hysteria.

Being under the influence of any substance which befogs the mind.

Falling asleep and losing consciousness of activity in one's surroundings.

Women having a flowing emission of blood or secretion.

Women are forbidden to fast or to offer obligatory prayers during their menstrual periods. Upon completion of the menses an obligatory bath and ablution are necessary.

### ACTS WHICH DO NOT NULLIFY ABLUTION

Touching a person of the opposite sex without the thought of intimate sexual relations, such as a husband holding the hand of his wife, or kissing her affectionately. (If one is sexually aroused from such contact the ablution is nullified.)

If one is praying and blood begins to flow from a previous injury, the ablution is not nullified.

When a person has begun praying but is unable to maintain a state of purity because of continual emission of impure fluid due to illness or disease, he or she is not to join congregational prayers. When the condition occurs while the worshipper is praying alone it is not necessary to stop praying and perform the ablution again. However, fresh ablution must be performed for every prayer. Such cases include the following:

Having infected eyes which emit impure fluid continuously.

Suffering from dribbling of urine.

Having frequent release of wind due to some ailment.

Constant emission of semen or prostatic fluid.

### HOW TO PERFORM TAYAMMUM

One should have in mind the intention to perform tayammum.

One should begin by saying, "With the Name Allah, The Most Gracious, The Most Compassionate."

Both hands should be struck on clean earth, sand or stone, etc.

Both hands may be blown to remove excess dust.

The face should be wiped once with both hands.

Both hands are then rubbed against each other, wiping the right hand first.

## WHEN TO PERFORM TAYAMMUM

Tayammum is performed when water is not available at the time of prayer, or when the amount of water available is insufficient to perform an ablution or a complete bath. [If there is not enough water to perform a complete ablution, use whatever water is available, and complete the ablution by tayammum when it runs out.]

When the use of water will increase the chance of illness, or delay its cure.

When the quantity of water is small and its immediate use is essential for cooking or drinking (by humans or domesticated animals. Animals for shows, exhibitions, etc., are excluded.).

When water is unobtainable because of some danger to health, or because of some other major reason.

## SUPPLICATIONS DURING ABLUTION

It is recommended that the following supplications be offered while performing ablution.

**WHEN WASHING HANDS:** O Allah, I ask of You good fortune and blessing, and I seek refuge in You from misfortune and destruction!

**WHEN GARGLING:** O Allah, help me in the recitation of Your Book, and in remembering You most, and in offering You thanks!

**WHEN POURING WATER FOR THE NOSTRILS:** O Allah, comfort me with the smell of heaven under the circumstance that You are pleased with me!

**WHEN SNIFFING WATER:** O Allah, I seek refuge in You from the smells of the fire [of hell], and from the disgrace of the abode!

**WHEN WASHING THE FACE:** O Allah, brighten my face on the day when You will brighten the faces of those who are dear to You, and do not blacken my face on the day when You will blacken the faces of Your foes!

**WHEN WASHING THE RIGHT HAND:** O Allah, give me the record of my deeds in my right hand and subject me to an easy judgment!

**WHEN WASHING THE LEFT HAND:** O Allah, I seek refuge in You that I may not be given the record of my deeds in my left hand or from behind my back!

**WHEN WIPING THE HEAD:** O Allah, give me the shade of shelter under Your Throne, on the day when there will be no shade other than the shade of Your Throne!

**WHEN WIPING THE EARS:** O Allah, make me one of those who listens to an utterance and follows what is best in it! O Allah, make me listen to the pronouncement of the heavens with the virtuous people!

**WHEN WIPING THE NECK:** O Allah, remove my neck from hell-fire. I seek Your Refuge from the fetters and shackles!

**WHEN WASHING THE RIGHT FOOT:** O Allah! Let my feet stick to the right path.

**WHEN WASHING THE LEFT FOOT:** O Allah, I seek refuge so that my feet do not slip on the bridge on the day when the feet of the hypocrites slip in Hell!

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



## ADHAN

*(Announcement)*

It is important for every Muslim to know and understand the great significance and origin of the Adhan, which literally means announcement. The Adhan is the Call to Prayer which is made before every congregational prayer service. It is proclaimed from hundreds of thousands of masjids all over the world, and from wherever else there is a gathering for congregational prayer.

The Adhan is more than just a simple call for people to assemble. It is an essential declaration of the principles of Al-Islam, and a compact summary of the central teachings of the Holy Qur'an and Sunnah. It beautifully ties together the fundamentals upon which Al-Islam rests: belief in the Oneness of Allah, the fact that there is no power greater than He, and that Prophet Muhammad ﷺ brought the Final Message of Allah to the world. So profound are the words chosen for the Adhan that if one's understanding were limited to it, and if one abided by its instructions, he would have a firm grasp of the fundamentals of Al-Islam.

The main purpose for the loud announcement of the Adhan in every masjid is to make available to everyone a brief and easily intelligible description of Al-Islam. The Adhan presents the Message of Allah every morning, noon, afternoon, evening and night.

There are many traditional accounts of Islamic history which reveal the origin and inspiration for the Adhan. Since the Muslims'

initial gatherings at Makkah, prayer had always been said in congregation, but only after Prophet Muhammad ﷺ immigrated to Madinah in A.H. 1 (A.D. 622), was the Adhan permanently incorporated into Islamic ritual.

It has been reported in Hadith that after Prophet Muhammad ﷺ arrived in Madinah, his followers gathered and sought to know the times of prayer and how they should be summoned to prayer. Some suggested that a fire be lit at the times of prayer, and others suggested ringing a bell as do the Christians.<sup>150</sup> When these proposals were brought to Prophet Muhammad ﷺ, he delayed in giving a response.

It was during this period that one of his followers, 'Abdullah ibn Zayd, came to him and said, "I saw in a dream a person wearing green clothes. In his hand was a bell, so I said to him, 'O Slave of Allah, please sell me your bell.' The person replied, 'What would you do with it?' I replied, 'I would use it in order to gather the people for prayer.' So the man said, 'May I guide you to a better way than this?' I replied, 'Yes.' So he called [out] with his loudest voice, 'Allahu Akbar, Allahu Akbar . . . etc,' until he finished the Adhan. Then he moved from the place where he called the Adhan and called the Iqamah [second call] of the prayer." Prophet Muhammad ﷺ responded, "Surely this was a good dream (ra'yah) of truth. Go to Bilal, tell him what you heard and tell him to call it." When 'Umar heard the Adhan he came to Prophet Muhammad ﷺ and said, "I have seen a dream like this." Prophet Muhammad ﷺ said [to him], "Al Hamdulillah."<sup>151</sup> Ringing bells and lighting fires cannot compare with the impact of a human voice announcing the great and significant principles of Al-Islam five times daily.

After the Muslims' conquest of Makkah, Prophet Muhammad ﷺ told Bilal to climb to the top of the Ka'bah, the Sacred House of the Muslims, and call the people to prayer. With calm reigning, he said in effect, "Bilal, tell the world, tell this nation that has been brought from chaos and turmoil into tranquility and peace that Allah is the Greatest." And Bilal climbed on top of our honored Kab'ah and cried out, "Allah is the Greatest. Come to prayer, come to success." Bilal thereafter gave the Call to Prayer. Thus he became the first Mu'adhdhin (Caller who summons to prayer) in Al-Islam. It should be noted that Prophet Muhammad ﷺ also

designated 'Abdullah ibn umm Maktum, who was blind, and Abu Muhdhurah as the second and third Mu'adhdhins in Al-Islam.

Prophet Muhammad ﷺ, the leader of the most rapidly growing religion on earth, a spiritual world revolution that now encompasses more than one billion people, chose Bilal as the first Mu'adhdhin to call the Morning prayer (just after dawn and before sunrise). This is a revealing historical fact and a source of everlasting inspiration to a people who have been totally uprooted from their natural growth in the life of humanity. The role personified by (characteristic of) Bilal contains all the elements essential for survival, struggle and progress.

We of the American Muslim Mission are saying, "Allah is the Greatest. There is no god but Allah; make no images. Get rid of all images that attempt to portray the Divine." We are the Mu'adhdhin in America, calling the people's attention to The One True God, Allah.

According to tradition the person selected to make the Adhan must be an adult male who has earned the respect of his community. To make the announcement the Caller faces in the direction of the Ka'bah, which is located in the center of the Sacred Masjid in Makkah, Arabia. It was in this direction, approximately sixteen months after Prophet Muhammad's ﷺ flight from Makkah to Madinah, that the Muslims were ordered to turn when offering prayer.<sup>152</sup> We are not turning in this direction to worship anything except Allah, The Creator.

When announcing the Adhan, the Caller assumes the standing position (See Illustration, page 127.) and raises his hands to his ears. With hands cupped, palms forward and thumbs under his ear lobes, he makes the following announcement in a loud, chanting voice:

Allah is The Greatest, Allah is The Greatest. Allah is The Greatest, Allah is The Greatest. I bear witness that there is no god except Allah. I bear witness that there is no god except Allah. I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah. (Turning his head to the right he says) Come to prayer, come to prayer. (Turning his head to the left he says) Come to success, come to success. (Turning his head once again in the direction of the Ka'bah he

says) Allah is The Greatest, Allah is The Greatest. There is no god except Allah.

After the Caller has finished the First Call, he and the followers should offer the following prayer:

O Allah, Lord of this perfect call, and of the prayer to be offered presently, grant Muhammad the way of approach to You, and also eminence. And elevate him to the glorious position which You have promised him, and afford us his intercession on the Day of Judgment, for You never go back on Your Promise.<sup>153</sup>

If time permits the following prayer is also said silently:

O Allah, praise and venerate Muhammad and the followers of Muhammad, as You praised and venerated Abraham and the followers of Abraham. O Allah, bless Muhammad and the followers of Muhammad, as You blessed Abraham and the followers of Abraham.<sup>311</sup> In the worlds, surely You are Praised and Magnified.

For the Morning prayer only, after the Caller says, "Come to success," the following words are said, "Prayer is better than sleep. Prayer is better than sleep."

When the Adhan is proclaimed the immediate responsibility of every Muslim is to prepare for prayer. The Adhan is never to be taken lightly. Upon hearing it a Muslim should make every effort to join the congregational prayer. It is commendable to repeat the words of the Adhan after the Caller. Prophet Muhammad ﷺ said, "When the Caller says, 'Allah is The Greatest, Allah is The Greatest,' one should make the response, 'Allah is the Greatest, Allah is The Greatest.' When the Caller says, 'I bear witness that there is no god except Allah,' one should make a response, 'I bear witness that there is no god except Allah.' When the Caller says, 'I bear witness that Muhammad is the Messenger of Allah,' one should respond, 'I bear witness that Muhammad is the Messenger of Allah.' When the Caller says, 'Come to prayer,' one should make a response, 'There is no movement and no power except by Allah.' When the Caller says, 'Come to success,' one should respond, 'There is no movement and no power except by Allah.' And when the Caller says, 'Allah is The Greatest, Allah is The Greatest,' then make a response, 'Allah is The Greatest, Allah is The Greatest.' When the Caller says, 'There is no god except Allah,' and if this is a response from the heart, 'There is no god ex-

cept Allah,' he will enter Paradise."<sup>154</sup>

'Abdullah b. 'Amr b. al 'As reported the Messenger of Allah ﷺ as saying, "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah the position of intercession, which is a rank in Paradise fitting for only one of Allah's Servants, and I hope that I may be that one. If anyone asks that I be given the position of intercession, he will be assured of my intercession."<sup>155</sup>

When the Caller says, "Allah is The Greatest," he is telling the world that he bows before no one as an object of worship in his life except Allah, The Most High. When he says, "I bear witness that there is no god except Allah, and I bear witness that Muhammad is the Messenger of Allah," he is declaring the Unity of Allah; that He is One Alone, and that Muhammad ﷺ is not a divinity, but a servant of Allah.

Prophet Muhammad ﷺ obligated all of us to protect the purity of our religion by never forgetting that he was neither a god nor an angel, but a human messenger for human beings on earth. The Holy Qur'an states, "If there were settled on earth angels walking about in peace and quiet, We would certainly have sent down from the heavens an angel for a messenger." There is no better example for man than another man who is courageous, righteous and Divinely Guided.

After bearing witness to the Unity of Allah, and to the prophethood of Muhammad ﷺ, the Caller turns his face to the right and says, "Come to prayer." The word "come" is translated from the Arabic word, "hayya," which means to rush, to come lively, or to come with life. In saying, "Come to prayer," we are being called to life, and to a spiritual awakening which will purify and dignify us; one that will help us rise to heights which can be attained only through prayer and submission to Allah.

When the Caller turns his face to the left and announces, "Come to success," we are once again told to come lively, but this time to prosperity and salvation. Salvation is in cultivating the inner soul and spiritual potential. Since self-development is attained through prayer, we are being called together so that we can plow up our substance and plant the seed of truth in our being. As it grows it

will increase our wealth and make us humanly, intellectually, morally and spiritually rich. It will allow us to know how to truly measure the wealth outside of ourselves. Until we have cultivated ourselves, we will never be able to utilize our natural resources properly.

The Caller then repeats, "Allah is The Greatest, Allah is The Greatest. There is no god except Allah." The world witnesses our call that Allah is the greatest force in our lives, and that nothing deserves to be worshipped except Him alone.

## IQAMAH

The Iqamah<sup>156</sup> is to be made to the assembled congregation just before the Imam begins the congregational prayer. After the Mu'adhdhin has made the Adhan there should be an interval before the Iqamah is announced, during which time a Muslim prepares for the prayer service.<sup>157</sup> The interval between these two calls should allow the followers at least sufficient time to finish a meal (if they are eating), make ablution, go to the masjid and perform sunnah prayer.

The sentences of the Adhan are delivered in a leisurely manner,<sup>158</sup> while the delivery of the Iqamah is marked by quickness. The Iqamah is also pronounced in a comparatively lower tone of voice. The person who makes the Adhan is generally the one who announces the Iqamah, however it is acceptable for someone else to make the Iqamah. The Iqamah is said as follows:

Allah is The Greatest, Allah is The Greatest.

I bear witness that there is no god except Allah.

I bear witness that Muhammad is the Messenger of Allah.

Come to prayer.

Come to success.

Prayer is commencing, prayer is commencing.

Allah is The Greatest, Allah is The Greatest.

There is no god except Allah.<sup>159</sup>

When making the Iqamah both hands remain at the sides, as in the standing position. (See Illustration, page 100.) Also, the face is

not turned to the right or left when announcing, "Come to prayer," or "Come to success." The Caller announces, "Prayer is commencing," to alert the congregation that prayer is about to begin. At this point the congregation stands and forms straight lines for the prayer service. The members of the congregation will not be out of order if they stand before the pronouncement, "Prayer is commencing."

## PERFORMANCE OF PRAYER

Prayer in Islam has a form and a spirit. It is observed in the form of physical and concrete acts of worship involving both the mind and the body, and its spirit lives in the heart of the believer. To keep the spirit of prayer alive, an outward form is essential. The outward form of prayer is not an end in itself, but a means to guard against evil inclinations. Thus, in Islam a form for the institution of prayer was revealed to Prophet Muhammad ﷺ by Allah.

Prayer is a physical and spiritual exercise. It is not only reciting words in praise of Allah, The Most High; it also involves a mental attitude. The first condition of a prayerful mind is humility in feeling of submission. This feeling must be maintained while praying. When praying, the mind must be clear, and for being in a healthy and natural way. Those who are grounded in faith are humble in their prayers. They are conscious of their defects and deficiencies before Allah, and they feel small in His presence. Such people are referred to as *mutahajjirun* or *mutahajjirah*.

Human beings have a natural tendency to feel ashamed of their deficiencies or bad manners. When a young girl or boy does something embarrassing in the presence of other persons, whether grown-ups, they usually blush or show signs of distress or fear. Shyness is a quality displayed by persons who feel timid or bashful before

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



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Human beings have a natural tendency to feel ashamed of their deficiencies or bad manners. When a young girl or boy does something unbecoming in the presence of their parents or other grown-ups, they usually blush or show signs of shyness or fear. Shyness is a quality displayed by persons who feel timid or bashful before

others. They feel that something is lacking within themselves, and that they are inadequate in some sense.

When a Muslim stands before Allah in prayer, he feels shyness. He comes to Allah with his human weaknesses and strengths, and he wishes that he could be more presentable before Him. His awareness of his faults, sins and infirmities forces him to be shy when standing before Allah. He is humble, meek, and he feels a bit of shame. These are qualities of those who have the right attitude while praying.

There are others who just make a show of prayer. They feel nothing; they are just reciting. They observe the formalities of prayer, but their hearts and minds are not conscious of what they are saying and doing. We must be aware of such people, because many who are like that can be saved. What they must realize is that it is not proper for a Muslim to pray to Allah with an attitude which is independent, proud, arrogant or egotistical. The creation of the proper state of mind for prayer is aided by the atmosphere surrounding the worshipper, as well as by the particular positions he adopts.

When teaching one of his followers how to pray, Prophet Muhammad ﷺ instructed, "When you stand for prayer say, 'Allah is The Greatest,' then recite from the Holy Qur'an some of that which you know by heart, then bow till you feel at ease. Then raise your head and stand up straight, then prostrate until you feel at ease during your prostration, then sit with calmness until you feel at ease [do not hurry], and do the same in all your prayers."<sup>161</sup> It is also reported that Prophet Muhammad ﷺ said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."<sup>162</sup>

Before reciting Al-Fatiha we make two statements, the first is, "I seek refuge in Allah from Satan the accursed."<sup>163</sup> The second is "With the Name Allah, The Most Gracious, The Most Compassionate."<sup>164</sup> In the first statement we ask for Allah's Help so that Satan will not cause our prayer to be rejected by Allah by distracting our minds with worldly thoughts. The purpose of the second phrase is to make us contemplate the boundless Gifts of Allah. It appears before every chapter of the Holy Qur'an except the ninth, and it is included twice in Chapter 27. Thus it is found 114 times in the Holy Qur'an.

"Bismillah (With the Name Allah—In the Name of Allah)" is the first phrase which a Muslim child should learn, and a believer should commence every act with it. We should never be absent minded when it comes to Allah. When we say, "With the Name Allah," we are thinking of Allah and we are showing our understanding that we should always seek His Support first. Through the continual repetition of this phrase we express our faith in Allah in a manner unapproached by members of any other religion.

It has been reported by Alshu 'Bi that Prophet Muhammad ﷺ began his actions and writings with the statement, "In the Name of You O God," until Chapter 11, verse 41 of the Holy Qur'an was revealed. It says that Noah called his followers to sail in the ark by saying, "Embark therein! With the Name Allah..." At that time Prophet Muhammad ﷺ began to say, "With the Name Allah." Later he added, "The Most Merciful (The Most Gracious)" when Chapter 17, verse 110 was revealed. It says, "Say: Call Allah or call The Merciful (The Most Gracious)..." When Prophet Muhammad ﷺ received Chapter 27, verse 30, which says, "Lo! it is from Solomon, and lo! it is: With the Name Allah, The Most Merciful, (The Most Compassionate)," he began using, "With the Name Allah (In the Name of Allah), The Most Merciful (The Most Gracious), The Most Compassionate."

"With the Name Allah, The Most Gracious, The Most Compassionate," is considered to be a verse of the Holy Qur'an by some and not by others when it occurs at the beginning of a chapter. There are equal arguments concerning whether or not it is a verse of Al-Fatiha. Both opinions are valid. Those who do not consider it to be a verse recite it by moving the tongue silently, but those who consider it to be a verse recite it audibly before saying Al-Fatiha in their prayer.

Abu Hurayrah reported that Prophet Muhammad ﷺ said Allah The Mighty and Most Sublime says, "I have divided the prayer Al-Fatiha<sup>165</sup> into two halves between Me and My Slave, and My Slave will receive what he asks for. When My Slave says, 'Praise be to Allah, The Lord<sup>166</sup> of all the worlds,' Allah the Most High says, 'My Slave has praised me.' And when he (the slave) says, 'The Most Gracious, The Most Compassionate,' Allah The Most High says, 'My Slave has praised me.' And when he (the slave) says,

'Master of the Day of Judgment,' Allah The Most High says, 'My Slave has glorified Me.' And sometimes Allah would say, 'My Slave entrusted [his affairs] to Me.' And when he (the slave) says, 'You do we worship, and Your Aid we seek,' Allah says, 'This is between Me and My Slave, and My Slave will receive what he asks for.' Then when he (the slave) says, 'Guide us on the straight way, the way of those on whom You have bestowed Your Grace. Those whose [portion] is not wrath, and who go not astray.' Allah The Most High says, 'This is for My Slave, and My Slave will receive what he asks for.'"<sup>167</sup>

As previously stated, the recitation of Al-Fatiha has been made obligatory in every rak'ah of prayer.<sup>168</sup> This constant recitation will keep us aware of the object of our worship.<sup>169</sup> The first three verses of The Opening Chapter (Al-Fatiha) make a clear statement that the Praise and Thanks are all for Allah, and they make us conscious that we are to glorify Him first, before asking for His Help. When we praise Allah, we acknowledge our awareness that He is All-Powerful and in Control of all things. All Praise is due to Allah,<sup>170</sup> The Guardian Evolver, Cherisher and Sustainer of all the worlds.<sup>171</sup> Only Allah stands to be praised. If we fall in love with and accept praise, it will destroy us. Acknowledging the fact that Allah is the Lord of the worlds indicates our awareness that He is the Lord of all the worlds within and without, Who created everything and gave everything its nature. There is no god but Allah. He is The One Who raises up all things stage by stage, until they reach their completion.

Allah is The Most Gracious, The Most Compassionate. Highly Glorified is He Who is responsible for all benefits of nature. Allah is The One Who avails us of all of these benefits. He bestows His Mercy (Compassion) upon believers and non-believers, in this world and in the Hereafter. The Holy Qur'an says, "If you would count up the favors of Allah, never would you be able to number them."<sup>172</sup> Allah has sustained His Creation, and He has given us blessings in abundance. His Generosity is so great that He is The Most Benevolent.

Allah is The Master (Owner)<sup>173</sup> of the Day of Judgment, when all people will receive the consequences of their good and bad deeds. This Day is also referred to as the Day of Resurrection and

the Day of Reward and Punishment. We are not sent into this world to act on our own, without regard for those who have authority over us and others. We have moral responsibility and we are answerable to Allah for all our deeds. Allah in His Infinite Mercy will Judge us according to our conduct toward ourselves and others during our worldly lives. We should fear Allah's Judgment and hope for His Mercy. Nothing compares with His Love and Mercy. Allah's Help will come if we have faith, which includes hope and the ability to strive steadfastly toward the goal; patience; obedience; discipline; and unity; and if our attitudes and actions are in the spirit of righteousness and justice. If we fail, Allah's Mercy is always open to us, but His Mercy is also open to our enemies and to those who seem to us to be His Enemies. Thus Allah is the only One we worship, and the only One we supplicate (beg and pray to) for help.

By saying that we worship Allah alone, we are saying that we know our nature is to give ourselves to something or someone as servants and slaves, and that we choose to give complete obedience to Allah as His Slaves. The Holy Qur'an tells us that Allah, The Most Generous, has bought the believers, and no one else can buy them.<sup>174</sup> No one else can pay a price equal to the Blessings of Allah. We should offer complete devotion and absolute submission to the Will of Allah. A man may submit to other men, to a woman, to his children or to his job or field of study, but the moment he becomes a slave by giving himself to anything else, he is guilty of associating it with Allah and His Rule.

Allah told Prophet Muhammad ﷺ to say, "Truly, my prayer and my service of sacrifice, my life and my death, are [all] for Allah."<sup>175</sup> Thus, we ask Him to Help us worship Him. We know that when we receive assistance from people, they are merely the vessels through whom Allah helps us. By asking Allah to aid us we are admitting that we are incapable of doing anything without His Help. Therefore we must strive to know and understand Allah's Will, so that we may act accordingly.

The last three verses are our supplication (asking) for Allah's Help. Abu Dharr al-Ghifari reported that Prophet Muhammad ﷺ said that Allah says, "O My Servants, all of you are astray except for those whom I have guided, so seek guidance of Me and I shall

guide you." Now we ask Allah to, "Guide us on the straight way, the way of those on whom You have bestowed Your Grace. Those whose [portion] is not wrath, and who go not astray." This is our greatest concern. No one can give us complete guidance on a straight path<sup>176</sup> through this complicated life we live other than Allah, The Creator and Designer of the universe. He Alone knows where all paths lead. We ask Allah to guide us along His Path throughout our lives, and to allow us to die the deaths of Muslims.

We do not want to follow the paths of those who earn Allah's Anger; those who rebel against Allah and refuse to conform to His Way. They are the ones upon whom wrath descends. This verse does not ascribe wrath to Allah because we earn wrath by ourselves. Abu Dharr al-Ghifari reported Prophet Muhammad ﷺ as saying that Allah says, "O My Servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another." Sin is a form of oppression which one brings upon oneself by disobeying Allah's Word.

We do not want to follow the path of those who go astray; those who err and miss the mark. If someone aims at something and misses his mark, he has missed unintentionally. If his aim is to please Allah, but he has been led astray, he has missed the mark in the blindness of ignorance. When he finds he has fallen into sin or error, the God-fearing man does not whine or despair. Instead he asks for Allah's Forgiveness and his faith gives him hope. If he is sincere he will be able to abandon his wrong conduct and make amends.

It has been reported by Abu Hurayrah that Prophet Muhammad ﷺ said, "The Imam says, 'Not the path of those who earn Your Wrath, nor of those who go astray. Amen.' Then one must say, 'Amen,' for if one's utterance of Amen coincides with that of the angels, his past sins will be forgiven."

The Holy Qur'an says, "The believers must [eventually] win through, those who humble themselves in their prayers."<sup>177</sup> This means that the believer is careful not to offend his Creator in any way. When he stands, bends, prostrates or sits he makes every effort to assume his position correctly.<sup>178</sup> He would never assume the standing position in a proud or arrogant manner before his Maker. Should he bend so much in trying to submit to Allah that he

becomes conscious he is bending out of form, he will straighten himself to the correct form out of love and fear of Allah.

Perform your prayer with humility and patience, and advise your family to do the same. The Holy Qur'an teaches, "Enjoin prayer on your people, and be constant therein. We do not ask you to provide sustenance: We provide it for you. But the [fruit of] the Hereafter is for righteousness."<sup>179</sup> Allah does not ask for subsistence from us. It is He Who is The Provider and Sustainer of all the worlds. Therefore, we seek His Assistance through patience and prayer.

The different positions taken in prayer have definite effects on the mind. Together they combine to make the spiritual experience of prayer perfect. This form of prayer which Allah has given us helps us physically, mentally and spiritually.

Even if the worshipper does not understand the Arabic language in which the prayer is offered, the positions will inspire his heart with true awe of Allah's Greatness. This awe increases as he learns to understand the words of the prayers. (Once the words of the prayers are learned in English, it is commendable to learn them in Arabic.) As the worshipper stands up, then bows down with heels raised, toes touching the ground, and places his hands, knees, forehead and nose on the ground, the great Majesty and Glory of his Creator are brought to his mind, and he realizes that he is but a minute part of this great creation. Prayer is more than reciting, standing, bowing, sitting and prostration. In addition it is surrendering oneself to Allah's Greatness by obeying and following His Word.

We begin the prayer service by standing and facing in the direction of the Ka'bah. When Prophet Muhammad ﷺ first received the Revelation, the direction the Muslims faced when praying was towards Jerusalem. However, later in his mission, he was directed by Allah to turn his face to the Ka'bah.

Prophet Muhammad ﷺ is told in the Holy Qur'an, "The fools among the people will say, 'What has turned them from the qiblah (direction) to which they were accustomed? 'Say,' To Allah belong both east and west. He guides whom He will to a way that is straight.'"<sup>180</sup> The Holy Qur'an also says, "We see the turning of your face [for guidance] to the heavens. Now shall We turn you to

a qiblah that shall please you. Turn then your face in the direction of the Sacred Masjid.<sup>181</sup> Wherever you are, turn your face in that direction."<sup>182</sup>

Here in America we turn in a northeasterly direction to face the Ka'bah, but from country to country the direction of the Ka'bah naturally varies. For example, those living in China, India, Pakistan and other countries in the East turn their faces towards the west, while those in Russia turn their faces towards southwest. Muslims in Britain and neighboring countries will turn their faces towards the southeast, etc.

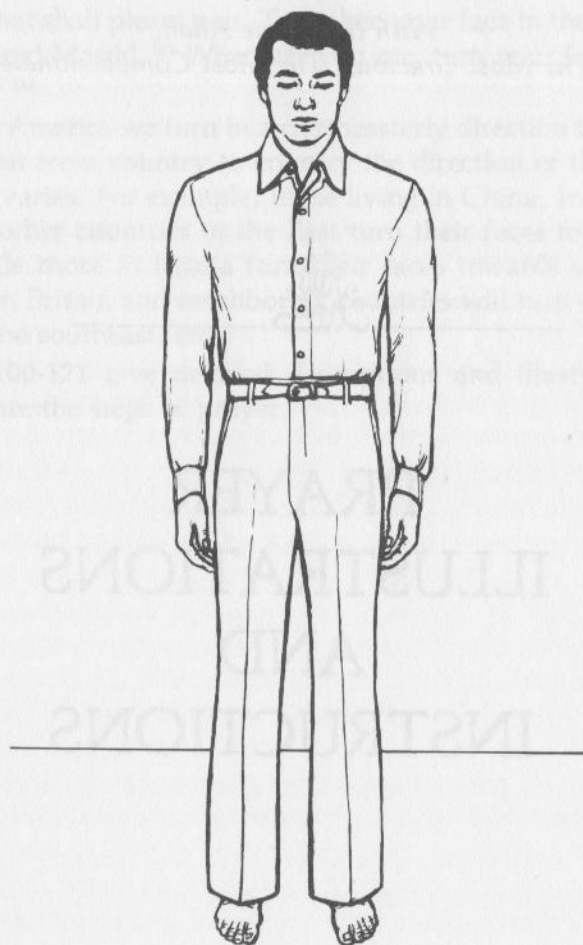
Pages 100-121 give detailed descriptions and illustrations to demonstrate the steps of prayer.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



## PRAYER ILLUSTRATIONS AND INSTRUCTIONS

## STEP 1

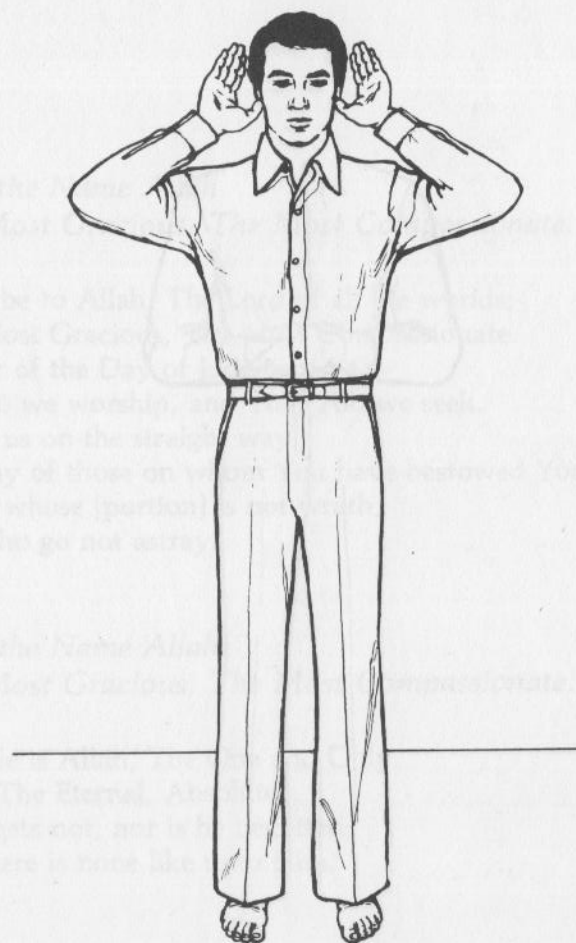


I intend to perform the Morning prayer as ordered by Allah, The Lord of all the worlds.

**INSTRUCTIONS:** Facing in the direction of the Ka'bah, stand humbly upright (*Qiyam* position), with head slightly forward, eyes focused on the spot where the forehead will rest during prostration, and arms at the sides. The feet are placed in an "at ease" position with the distance between them approximately the width of the body. Silently say your intention for the particular obligatory prayer you are to perform.

**NOTE:** The above intention is for the Morning obligatory prayer.

## STEP 2

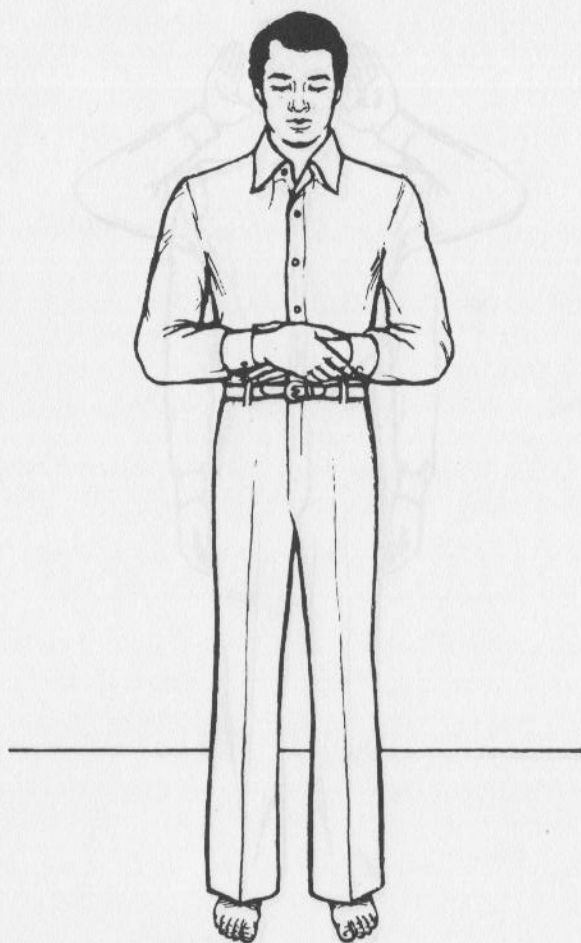


Allah is The Greatest

*Allahu Akbar*

**INSTRUCTIONS:** After stating your intention, remain in the standing position (*Takbiri-Tehrimah*). Raise the hands to the ears, palms forward, placing the thumbs under the ear lobes. Glorify Allah aloud as stated above.

**NOTE:** With the exception of when rising from the bending position, the worshipper is to say, "Allah is The Greatest," with each change of position.




---

Pure and glorified are You, O Allah.  
Blessed is Your Name and exalted is Your Majesty,  
and there is nothing worthy of worship except You.

I seek refuge with Allah from Satan, the accursed.

---

INSTRUCTIONS: While still in the upright (*Qiyam*) position, place the palm of the left hand over or above the navel with the right hand slightly grasping the left wrist. Recite the above and what is on the following page.

*With the Name Allah  
The Most Gracious, The Most Compassionate.*

Praise be to Allah, The Lord of all the worlds;  
The Most Gracious, The Most Compassionate.  
Master of the Day of Judgment.  
You do we worship, and Your Aid we seek.<sup>a</sup>  
Guide us on the straight way,<sup>b</sup>  
the way of those on whom You have bestowed Your Grace.  
Those whose [portion] is not wrath,  
and who go not astray.

*With the Name Allah,  
The Most Gracious, The Most Compassionate.*

Say: He is Allah, The One and Only.  
Allah The Eternal, Absolute;  
He begets not, nor is he begotten;  
and there is none like unto Him.

Allah is the Greatest.

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- a. To supplicate for help; to pray, or to ask humbly and earnestly for help.  
b. "Guide us" to and "on the straight way." The second part of this request is to keep on the straight way. How are we to judge? We must ask for Allah's Guidance.



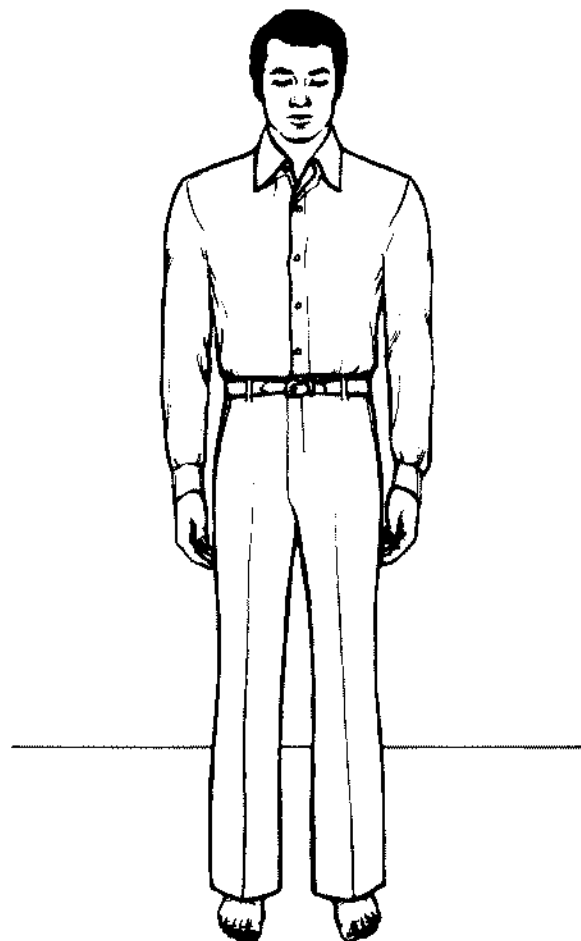
INSTRUCTIONS: The standing (*Qiyam*) position for women is similar to that for men, as shown in STEP 3, page 102 (*Qiyam*). The only difference is that a woman folds her hands on her breast, not on or above her navel.



Highly glorified is my Lord, The Mighty.  
Highly glorified is my Lord, The Mighty.  
Highly glorified is my Lord, The Mighty.

INSTRUCTIONS: Assume the bending (*Ruku'*) position by bending forward until the back is parallel with the floor, and by placing the hands on the knees. While looking down between the feet, recite the above.

STEP 5



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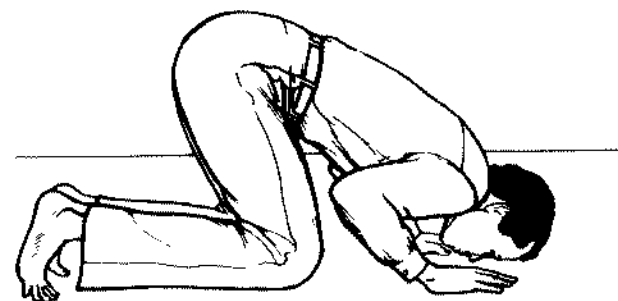
Allah hears who praises Him.  
Our Lord, for You is the praise.

Allah is The Greatest.

---

INSTRUCTIONS: Rise slowly from the bending to an erect standing position while reciting the above.

STEP 6



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Highly glorified is my Lord, The Most High.  
Highly glorified is my Lord, The Most High.  
Highly glorified is my Lord, The Most High.

Allah is The Greatest.

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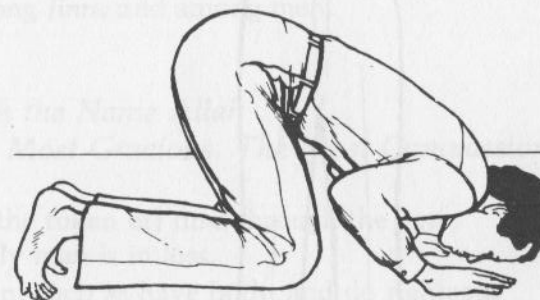
INSTRUCTIONS: Assume the prostrate (*Sajdah*) position. With toes, knees, hands, forehead and nose touching the floor, elbows raised, the head between the hands, fingers extended and held close together, and with the thumbs in line with the ears, recite the above. See page 128 for illustration of side view of *Sajdah* for women.



O Allah, pardon me and have mercy on me.

Allah is The Greatest.

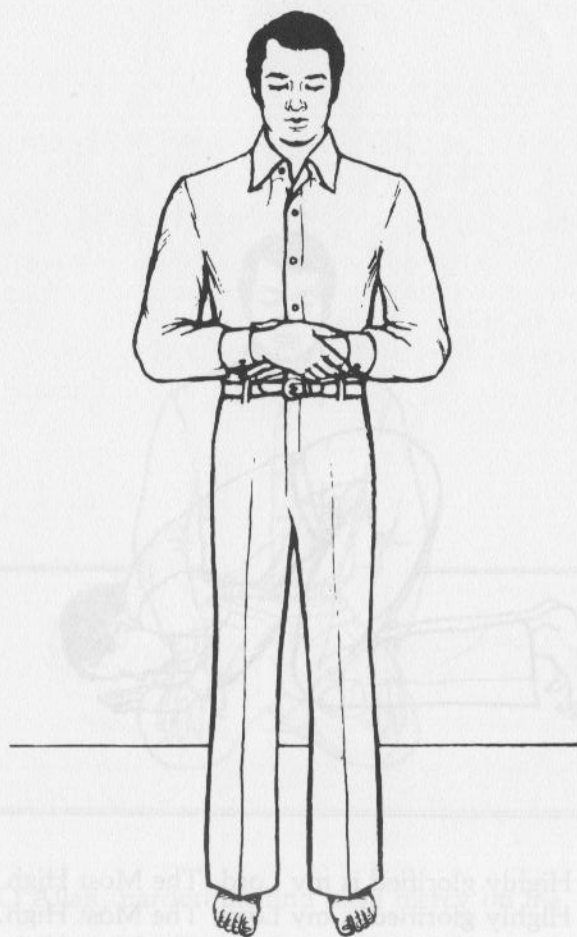
INSTRUCTIONS: After prostrating, rise to the sitting (*Jalsah*) position as illustrated. After rising, say the above to yourself. It is absolutely necessary to sit erect while in the sitting position.



Highly glorified is my Lord, The Most High.  
Highly glorified is my Lord, The Most High.  
Highly glorified is my Lord, The Most High.

Allah is The Greatest.

INSTRUCTIONS: Resume the prostrate position and recite the above once again.  
NOTE: This completes one rak'ah.



INSTRUCTIONS: This begins the second rak'ah. Recite once again *Al-Fatiha* (The Opening Chapter), followed by a short chapter from the Holy Qur'an as stated on the following page.

*With the Name Allah*  
*The Most Gracious, The Most Compassionate.*

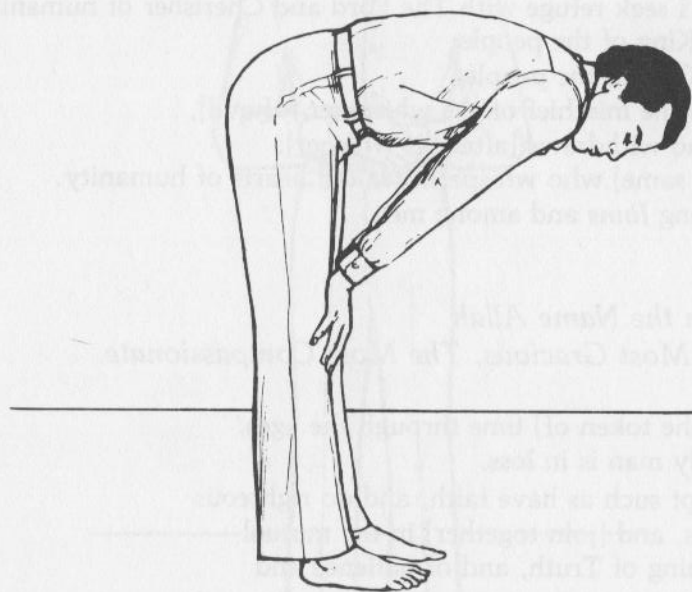
Say, I seek refuge with The Lord and Cherisher of humanity.  
 The King of the people.  
 The God of the people.  
 From the mischief of the whisperer [of evil],  
     who withdraws [after his whisper].  
 [The same] who whispers into the hearts of humanity.  
 Among *Jinns* and among men.

*With the Name Allah*  
*The Most Gracious, The Most Compassionate.*

By [the token of] time through the ages,  
 Surely man is in loss,  
 Except such as have faith, and do righteous  
 deeds, and [join together] in the mutual  
 teaching of Truth, and of patience and  
 constancy.

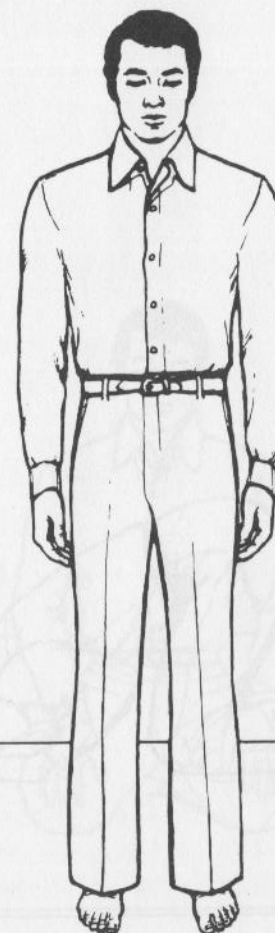
Allah is the Greatest.

INSTRUCTIONS: The worshipper may recite either or both of the above chapters.



Highly glorified is my Lord, The Mighty.  
Highly glorified is my Lord, The Mighty.  
Highly glorified is my Lord, The Mighty.

INSTRUCTIONS: Assume the bending position and recite the above.



Allah hears who praises Him.  
Our Lord, for You is the praise.

Allah is the Greatest.

INSTRUCTIONS: Rise slowly from the bending to the standing position while reciting the above.



Highly glorified is my Lord, The Most High.  
Highly glorified is my Lord, The Most High.  
Highly glorified is my Lord, The Most High.

Allah is The Greatest.

INSTRUCTIONS: Assume the prostrate position and recite the above.



O Allah, pardon me and have mercy on me.

Allah is The Greatest.

INSTRUCTIONS: After rising from the prostrate position, quickly say the above to yourself.

NOTE: See Instructions, STEP 7 on how to assume the above position.



Highly glorified is my Lord, The Most High.  
 Highly glorified is my Lord, The Most High.  
 Highly glorified is my Lord, The Most High.

Allah is The Greatest.

INSTRUCTIONS: Resume the prostrate position and recite the above once again.

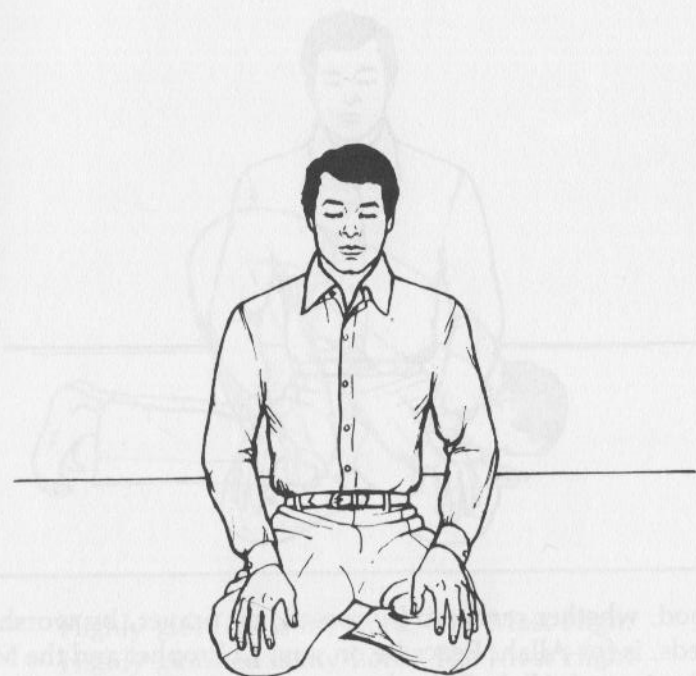


All good, whether rendered by speech, by prayer, by worship or by deeds, is for Allah. Peace be on you, O Prophet and the Mercy and Blessings of Allah. Peace be on us and the Righteous Servants of Allah. I bear witness that there is no god except Allah. And I bear witness that Muhammad is His Servant and Messenger.

Allah is The Greatest.

INSTRUCTIONS: After rising to the sitting (Qa'dah) position, recite the above.

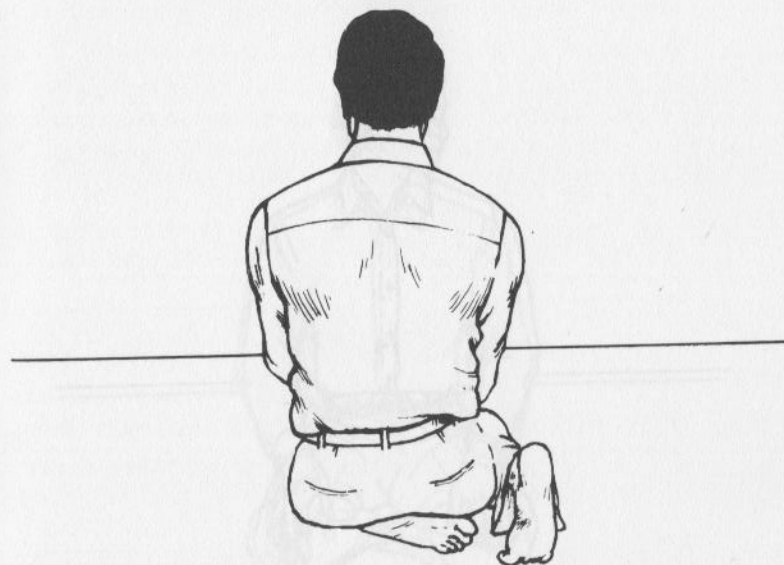
NOTE: If the prayer consists of three rak'ahs, repeat STEPS 9 through 18. If the prayer consists of four rak'ahs, repeat STEPS 1 through 18. In the third and fourth rak'ahs of prayer, no verses from the Holy Qur'an are recited after saying The Opening Chapter (Al-Fatiha).



O Allah, praise and venerate Muhammad and the followers of Muhammad, as You praised and venerated Abraham and the followers of Abraham. O Allah, bless Muhammad and the followers of Muhammad, as You blessed Abraham and the followers of Abraham.<sup>311</sup> In the worlds, surely You are Praised and Magnified.

NOTE: The word "follower" as used in the above prayer is translated from the Arabic word "ahl" or "al," which means, "family, relatives, companions, followers, etc."

See page 132, on praise and blessings for Prophet Muhammad ﷺ.



INSTRUCTIONS: In the sitting (*Jalsah* or *Qa'dah*) position, the toes of the right foot touch the ground. The left foot is spread under the right side of the body with its left side in contact with the ground. The hands rest on the thighs with palms down, and with the fingers extending to the ends of the knees. Should a person be unable to place the feet in the above position, they may be positioned under them in whatever way possible. See Illustration, page 108, STEP 7 for front view. See page 126 for illustration and instructions for the woman's sitting position.



Peace be on you and the Mercy of Allah.

INSTRUCTIONS: Turning the face to the right (*Right Salam*), with the eyes looking down over the right shoulder, recite the above.



Peace be on you and the Mercy of Allah.

INSTRUCTIONS: To finish the prayer turn the face to the left (*Left Salam*), with the eyes looking down over the left shoulder, and recite the above.

NOTE: This completes the prayer service. For illustrations and instructions for other prayer positions, see pages 122-131.



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O Allah, You are The Peace and from You comes Peace. Blessed are You of Majesty and Bounty. O Allah, there is no preventer for what You have given, and no giver for that which You prevent. There is no reverser for that which You decided, and the owner of influence is useless before You.

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INSTRUCTIONS: To offer additional supplications after prayer, remain in the sitting position, with the hands held, palms up, no more than six inches from the chest, in the region of the heart. The hands may be held as low as the lap, but never above the shoulders. The eyes are to be focused in the area of the hands. The above supplication may be offered, as may those on the following page.

I ask Allah, The Greatest, for forgiveness. There is no god but He, The Alive (The Immortal, The Everlasting), The Self-Existing, and I resort to Him. [*Repeat 3 times.*]

O Allah, help me to remember You, and to thank You. Help me in the betterment of my worship of You. [*Repeat 3 times.*]

My Lord, allow me to avoid Your Punishment on the day You resurrect Your Slaves. [*Repeat 3 times.*]

O Allah, save me from the fire. [*Repeat 7 times.*]

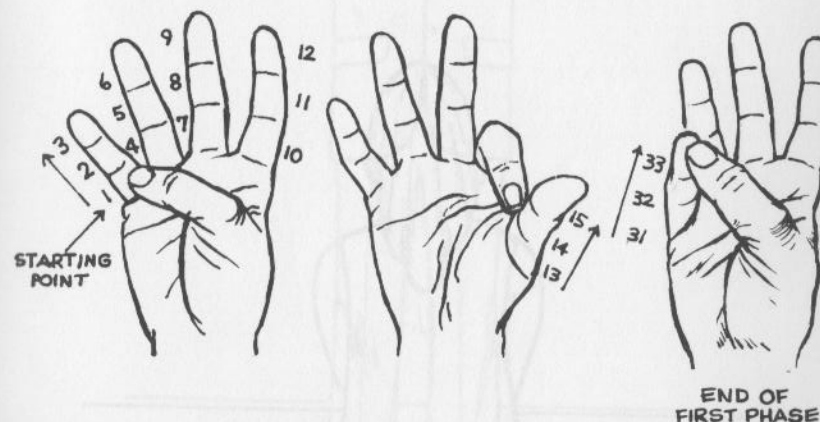
O Allah, surely I ask You [to help me in] doing the good, and [in] abstaining from the wrong, and [help me] to love the poor, and forgive, and have mercy upon me. And if You decide for Your Slaves a disaster, so take my spirit for You unafflicted.

O Allah, You are my Lord, there is no god but You. You created me and I am Your Slave and I keep my promise to You, and I pledge as I can. I seek refuge in You from the harms of [that] which I did. I certify Your Gift to me and I admit my sin, so forgive me, surely no one forgives sins except You.



INSTRUCTIONS: The above position is assumed when the worshipper desires to express words of praise and glory to Allah in a prayer form called *dhikr* (remembrance of Allah). One is free to sit as he likes or to assume the *Qa'dah* (sitting) position, without the hands resting on the knees. After performing the obligatory prayers and the sunnah of the Prophet, a devotee of Allah is to engage himself in the remembrance of Allah by feeling His Presence within and by sensing His Presence without, until the heart-felt certainty of the Presence of Allah is deeply rooted in him and he attains the abiding feeling of the Presence of Allah.

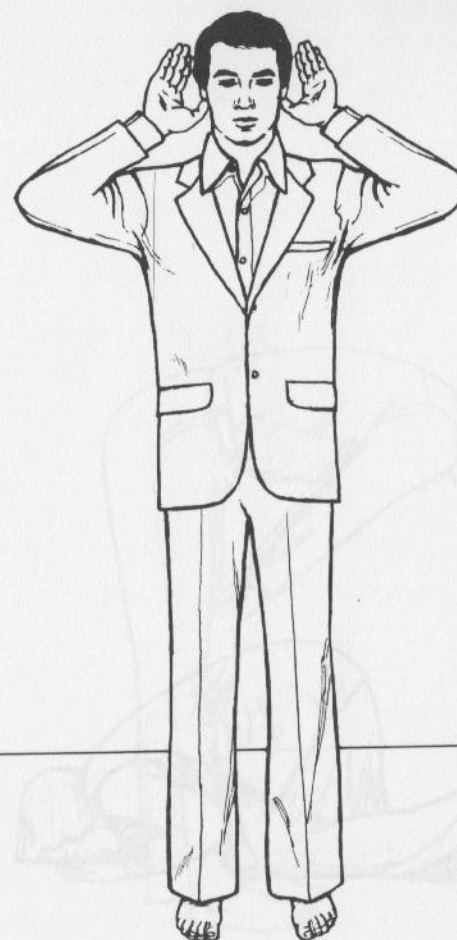
See illustration on opposite page, instructing how to use the hand as a counter when expressing words of praise to Allah.



INSTRUCTIONS: The above hand position is assumed when the worshipper desires to express words of praise and glory to Allah in a prayer form called *dhikr* (remembrance of Allah). Turn the right hand so that its palm faces you. Using the thumb as a counter, begin counting the joints from the base of the little finger toward the top. Instead of using numbers recite, "Glory to Allah," once for each joint. Continue counting in the same manner on each finger until you reach the top joint of the index finger. At this point, use the index finger to count the joints of the thumb. There are three joints to each finger. Repeating this step will give you a count of thirty. To attain thirty-three, count the three joints of the little finger again. Begin again at the base of the little finger and follow the same procedure with, "All praise is due to Allah," thirty-three times, and then, "Allah is The Greatest," thirty-three times. Finally say once only, "There is no god except Allah." The above dhikrs may also be recited ten or eleven times.



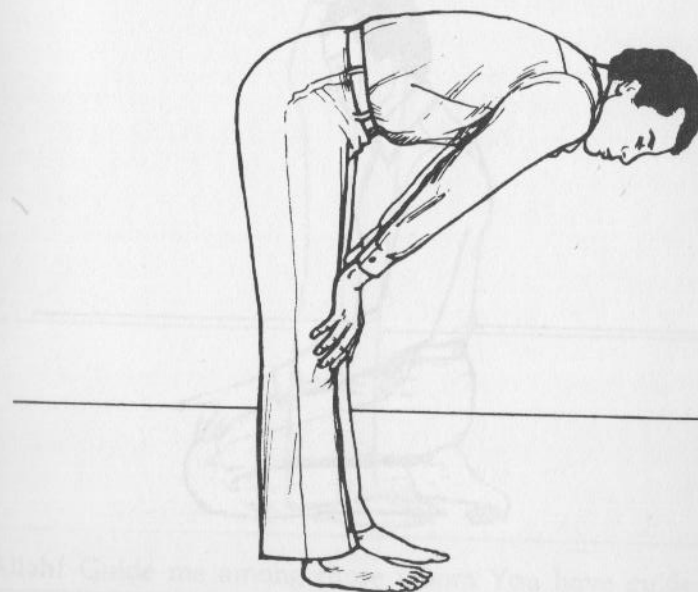
INSTRUCTIONS: The sitting (*Qa'dah*) position for the woman is the same as for the man.



INSTRUCTIONS: To assume the standing position as illustrated above, stand humbly upright, with the head slightly forward, eyes focused on the spot where the forehead will rest during prostration. The feet are placed in an "at ease" position with the distance between them approximately the width of the body, the hands are raised to the ears, palms forward, and the thumbs are placed under the ear lobes. This position is assumed when first announcing, "Allah is The Greatest," at the beginning of the prayer, or when making the Adhan (First Call to Prayer), which is called Takbiratul-Ihram. When making the Adhan, the eyes are not focused on the floor, but in the direction of the Ka'bah.



INSTRUCTIONS: The woman in the prostrate position is to rest her elbows on her thighs, slightly off the floor, keeping them close to her belly and thighs.

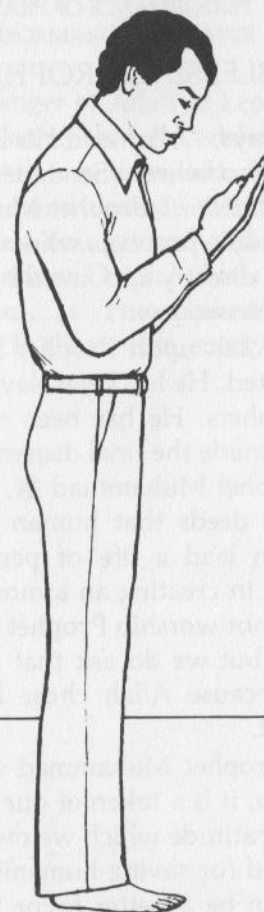


INSTRUCTIONS: Bending (Ruku') position. Same instructions as those in STEP 4.



I bear witness that there is no god except Allah.

INSTRUCTIONS: Sitting (*Qa'dah*) position when saying *tashahhud*. (See STEP 15.) When reciting *Shahada*, "I bear witness that there is no god except Allah," the index finger of the right hand is raised and lowered.



O Allah! Guide me among those whom You have guided, and preserve me among those whom You have preserved, and befriend me among those whom You have befriended, and bless me in what You have granted and save me from the harm of what You have ordered, for when You order, no order is given against Your Order. Surely he is not disgraced whom You befriend, and he whom You take for an enemy will not be honored. Blessed are You, Our Lord! and highly exalted. We ask repentance from You and turn to You and we give praise and venerate the Prophet.

INSTRUCTIONS: Standing position when offering supplication after rising from the bending (*Ruku'*) position in the final, or third rak'ah of the *Witr* prayer. (See page 196 for instructions on performing *Witr* prayer.)

## PRAISE AND BLESSING PROPHET MUHAMMAD ﷺ

The Holy Qur'an says, "Allah and His Angels send blessings on the Prophet. O you who believe! Send blessings on him and praise him with all respect (33:56)." Prophet Muhammad ﷺ is the most eminent among the noble prophets who received revelations from Allah, and who were directly appointed by Him to guide humanity to the path of righteousness.

The blessings of Allah upon Prophet Muhammad ﷺ are too numerous to be counted. He has been elevated to the highest position among the prophets. He has been sent as a mercy for the world, and has been made the final dispenser of the Will of Allah. The angels bless Prophet Muhammad ﷺ, for he has been able to show by words and deeds that human beings, in spite of the freedom of will, can lead a life of perfect submission to the Almighty. This helps in creating an atmosphere of spiritual piety in the world. We do not worship Prophet Muhammad ﷺ because he is not a divinity, but we do ask that Allah's Blessings be bestowed upon him because Allah chose him to bring His Final Message to the world.

When we praise Prophet Muhammad ﷺ and ask that Allah's Blessings be upon him, it is a token of our love and devotion, and of the great debt of gratitude which we owe him for guiding us to the Path of Allah, and for saving humanity from moral ruin and destruction. What can be a better favor to humanity than this? Prophet Muhammad ﷺ has taught us to live according to moral ideals rather than material ends. He raises human beings from the low level of animality to the pinnacle of human excellence and moral glory.

The Holy Qur'an says, "Allah did confer a great favor on the believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, purifying them and instructing them in scripture and wisdom, while before that, they had been in manifest error (3:164)."

It is reported in Hadith that Mas'ud al-Ansari said, "We were sitting in the company of Sa'd b. 'Ubada when the Messenger of Allah ﷺ came to us. Bashir b. Sa'd said, 'Allah has commanded us to send blessings on you, Messenger of Allah ﷺ! But how should

we bless you?' The Messenger of Allah ﷺ kept silent [and we were so perturbed over his silence] that we wished we had not asked him. The Messenger of Allah ﷺ then said, '[To send blessings on me] say, 'O Allah, praise and venerate Muhammad and the followers of Muhammad, as You praised and venerated Abraham and the followers of Abraham. O Allah, bless Muhammad and the followers of Muhammad, as You blessed Abraham and the followers of Abraham.<sup>311</sup> In the worlds, surely You are Praised and Magnified.'"



With the Name Allah,  
The Most Gracious, The Most Compassionate



Positioning in Congregational prayer.

With the Name Allah,  
The Most Gracious, The Most Compassionate



## CONGREGATIONAL PRAYER

And be steadfast in prayer, practice regular charity; and bow down your head with those who bow down [to Allah].<sup>183</sup>

Before Allah we all stand shoulder to shoulder, regardless of our station in life, showing our gratitude and appreciation for the many blessings that He continually bestows upon us. In Al-Islam all are servants before Allah, regardless of social status. During prostration the rich and the poor, the lettered and unlettered, the ruled and the ruler all lay their heads at the feet of one another. The feeling of brotherhood and humility which results becomes a part of our being and makes us better people in our daily lives.

Congregational prayer contributes to individual development, as well as to the development of a unified society. In stressing the importance and benefit of congregational prayer Prophet Muhammad ﷺ said, "Prayer said in congregation is twenty-seven degrees more excellent than prayer said by a single person."<sup>184</sup>

Regular participation in congregational prayer strengthens and sustains the believers in their religion. It is only right that we should devote our minds completely to approaching Allah in a

spirit of reverence. Prayer teaches punctuality and builds character. In addition, congregational prayer in Al-Islam is a powerful force for the unification of humanity. When we enter the masjid, we enter an atmosphere which makes us aware of our duty to respect others, and which emphasizes the equality of all people.

The congregational prayer must be led by an Imam. Because the Imam follows the footsteps of Prophet Muhammad ﷺ, he must be chosen with care. According to tradition he must be an adult male, the most God-conscious among the people, and the most knowledgeable and understanding of the Holy Qur'an and Hadith. He must teach the message of the Holy Qur'an and Hadith, and he must practice what he teaches. If some persons are equal in these qualities, the one most knowledgeable in the Law of Al-Islam should be selected. If some are equal in these, the one selected should be the eldest among those who meet the above qualifications.<sup>185</sup>

The Imam should be a person who is beloved and respected by the people, who is free of any repulsive disease, who does not commit any major sins and whose morals are the best among the people. He must be a compassionate, sympathetic person, and he should not unduly prolong the prayer service.<sup>186</sup>

When assembling for the congregational prayer, the first person who enters the masjid should be seated facing in the direction of the Ka'bah, directly behind the spot where the Imam stands (mihrab)<sup>187</sup> when leading prayer, and when delivering his Friday (Jumu'ah) speech. The other persons coming for the service are to form a line to the first person's right. Once this line has extended to its limit, other members of the congregation line up to his left. Each subsequent row is formed by following the same procedure. If the Imam is late, a member of the congregation takes his place and begins the prayer service.

If one enters a masjid for congregational prayer and finds the front row filled, he should take an available place in a line to the rear. Regardless of wealth, rank or political position, no one can come in and take another's place. He or she must stand where a place is available. This includes the resident Imam, if he joins the prayer service after it has started. If a space should become available, it should be filled immediately by someone from the

row behind it. A person should not perform congregational prayer standing alone. If all rows are filled, he should form another row in back by gently drawing someone from the row in front of him.

The minimum number of people needed to form a congregation is two. When only two people are present at the time of prayer one acts as Imam and leads the prayer while the other follows. The person following stands behind the Imam and to his right. Should a third person join after the prayer service has started, he should (without talking) motion to the first follower to move back so that they can form a row behind the Imam.

The people who follow the Imam in the congregational prayer service are called followers (muqtadin), and their discipline is so perfect that they are bound to follow him even though he may make a mistake. Should the Imam make a mistake the followers have a right to point it out. In such a case someone in the line behind him should say, "Glory be to Allah (Subhana-llah)."<sup>188</sup> However, the Imam is the final judge of any alleged mistakes, and the followers, after having pointed out such, must continue to follow him.

To announce that the congregational prayer is ready to begin, someone, usually the Mu'adhdhin, will stand and announce the Second Call (Iqamah). After the phrase, "Prayer is commencing," the members of the congregation stand, form their lines and assume the proper position for prayer.

In Al-Islam we are one body, so we form our lines as straight as possible.<sup>189</sup> We stand shoulder to shoulder in one or more rows (with our feet forming straight lines). Each person's arm should lightly touch the arm of the person standing next to him. The feet should be in an "at ease" position, and the distance between them should approximate the width of the body at chest and shoulder level. They should not be so far apart as to make it impossible for the arms to touch the next person on the right or left (see illustration, page 134). The distance between the Imam and the first row, and between the subsequent rows, is enough to allow everyone to assume the prostrate position without having their heads touch the feet of those in front of them.

After the congregation has been properly aligned, the Imam makes the intention and then begins the service by raising both

hands to his ears and announcing in a loud voice, "Allahu Akbar (Allah is The Greatest)." Following his lead, the members of the congregation raise their hands to their ears and repeat to themselves in a low voice, "Allah is The Greatest." The prayer of anyone who neglects the responsibility of following the Imam in the first pronouncement of "Allah is The Greatest," will not be valid.

With each change of position, except when rising from the bending position, the Imam will say, "Allah is The Greatest." This pronouncement is repeated by the congregation in a very low voice. The congregation is never to say, "Allah is The Greatest," or change position before the Imam.<sup>190</sup> When the Imam says, "Allah is The Greatest," one of those following him is to say it loudly only if passing the signal to others who cannot hear it. (The signal should be passed on until everyone in the congregation hears it.)

The Imam then recites silently, "Pure and glorified are You, O Allah, Blessed is Your Name and exalted is Your Majesty, and there is nothing worthy of worship except You. I seek refuge with Allah from Satan, the accursed." He then recites The Opening Chapter of the Holy Qur'an. At its conclusion, when he says, "Nor of those who go astray," the congregation says, "Amen," in a low voice. The Imam will then recite a chapter or excerpt from the Holy Qur'an, after which he will again say, "Allah is The Greatest," and assume the bending position, followed by the congregation. While in the bending position the Imam recites silently three times or more, "Highly glorified is my Lord, The Mighty." He then rises slowly. While rising he says aloud, "Allah hears him who praises Him." The congregation, while rising slowly to the standing position, responds in one low voice, "Our Lord, for You is the Praise." The Imam repeats the same to himself silently.

After rising to the standing position the Imam will say, "Allah is The Greatest," and assume the prostrate position. While in the prostrate position he silently says, "Highly glorified is my Lord, The Most High," three times or more. He then repeats audibly while rising, "Allah is The Greatest," followed by the congregation. Next, he rises to the sitting position. While sitting he says silently, "O Allah, pardon me and have mercy on me." After assuming the sitting position for a brief moment he repeats

audibly, "Allah is The Greatest," resumes the prostrate position, and repeats silently three times, "Highly glorified is my Lord, The Most High." He once again announces audibly, "Allah is The Greatest," and returns to the standing position. The congregation follows the Imam's lead in all changes of position. It is best to make the pronouncement, "Allah is The Greatest," throughout the full time of movement while changing positions.

This procedure is also followed in the second rak'ah, except that after saying, "Allah is The Greatest," the fourth time in the prostrate position, the final sitting position is assumed to finish the prayer. While sitting the Imam silently recites Tashahhud:<sup>191</sup>

All good, whether rendered by speech, by prayer, by worship or by deeds, is for Allah. Peace be on you, O Prophet, and the Mercy and Blessings of Allah. Peace be on us and the righteous Servants of Allah. I bear witness that there is no god except Allah. And I bear witness that Muhammad is His Servant and Messenger. O Allah, praise and venerate Muhammad and the followers of Muhammad, as You praised and venerated Abraham and the followers of Abraham. O Allah, bless Muhammad and the followers of Muhammad, as You blessed Abraham and the followers of Abraham.<sup>311</sup> In the worlds, surely You are Praised and Magnified.

The Imam finishes the prayer by turning his face to the right and saying audibly, "As-salamu 'alaykum wa rahmatullah (Peace be on you and the Mercy of Allah)." He then turns his face to the left and repeats the same. This procedure is followed by the congregation, and it completes the two rak'ahs of the Dawn or Jumu'ah prayer service. After turning his face to the left and saying, "Peace be on you and the Mercy of Allah," the Imam will usually make a supplication. This ends the obligatory prayer service.

After the Noon, Sunset and Night prayers are concluded, each worshipper should separately perform a prayer of two or four rak'ahs in the manner of Prophet Muhammad ﷺ. Preferably, he or she should not pray in the same spot in which the congregational prayer was performed.<sup>192</sup>

Every member of the congregation must make his or her intention before following the Imam in prayer. Any person who joins the congregational prayer after it has started should make his intention in the standing position. He should say silently, or very

softly, "I intend to perform the (name of) obligatory prayer as ordered by Allah, the Lord of all the worlds." While still in the standing position he then puts his hands to his ears and says, "Allah is The Greatest," before joining the Imam in the prayer service.

If the Imam is in the standing or bending position when a worshipper joins, the worshipper will be credited for performing a complete rak'ah of prayer. If the worshipper joins after the Imam has finished the bending position, the worshipper will be considered to have missed the rak'ah. Any rak'ahs missed are to be made up. When the Imam turns his face to the right and says, "As-salamu 'alaykum wa rahmatullah (Peace be on you and the Mercy of Allah)," the worshipper making up for missed rak'ahs stands and offers them without offering the salams with the Imam.

Only if one has a valid Islamic reason may he be excused from offering the obligatory prayers in congregation (see Essentials). In such a case he will be allowed to perform them alone at their stated times. Such permission is generally granted to the blind and the infirm, and to those who are hindered by unfavorable conditions such as severe weather.<sup>193</sup>

Although women are not obligated to perform the daily congregational prayers in the masjid, they are not forbidden to do so, and they will be greatly benefited by participating in them whenever possible. Because of the protection of women in certain Muslim countries, some people have questioned their right to attend the masjid for prayer services. During the lifetime of Prophet Muhammad ﷺ women freely participated in religious services. It is reported that Prophet Muhammad ﷺ said, "If the wife of any one of you asks permission [to go to the masjid],<sup>194</sup> do not forbid her." Prophet Muhammad ﷺ also told his followers, "Don't prevent the female slaves of Allah from [attending] the masjid."<sup>195</sup>

When women and children are in attendance for the congregational prayer, they are to form separate rows at the rear of the masjid. Children are to stand behind the men, and women must stand behind the children.<sup>196</sup> If there is only one woman in attendance, she may stand alone behind the children. There are many Hadiths which tell of women forming rows in back of men, and of men retaining their seats until the women had left the prayer area

(musalla).<sup>197</sup>

The fact that women stand behind men is in no way meant to imply an inferior status. This rule was created to prevent distractions which could detract from the performance and effectiveness of the prayer service. No Muslim, man or woman, is allowed to touch the body of a member of the opposite sex during prayer. If men and women stand side by side in prayer they cannot possibly avoid touching each other. Furthermore, if a woman is praying in front of, or beside a man, it is very likely that some part of her body may become uncovered in the course of changing positions. In such a circumstance the man may observe the exposed part of the woman's body, causing embarrassment to both, and creating a distraction that could possibly lead to evil thoughts. To help the followers concentrate their thoughts on prayer to Allah, The Most High, Al-Islam has ordained separate sections for men and women.

When only women are present it is permissible for them to hold prayer with a female leading the service. The woman who leads the service stands in the middle of the first row, one step in front of the others.

A man may lead a congregation of women in prayer. However, he may not lead one woman when no other men or women are present, unless she is one whom it is unlawful for him to marry, i.e., his mother, sister, etc.

## THE FRIDAY PRAYER

(*Salatul Jumu'ah*)

The Holy Qur'an says, "O you who believe! When the call is proclaimed to prayer on Friday [the day of assembly], hasten earnestly to the remembrance of Allah, and leave off selling and buying [business and traffic]. That is best for you if you but knew! And when the prayer is finished, then may you disperse through the land and seek the Bounty of Allah, and remember Allah often [and without stint] that you may be prosperous."<sup>198</sup>

While most nations and religions set apart a special day of the

week for Divine Service, such as the sabbath for the worship of Allah, every day is a day of worship in Al-Islam. However, there is a time set aside during the week when all members of the Muslim community are required to observe a lecture and prayer. That time is Friday afternoon. All over the world Muslims of all ranks, nationalities and classes join together at the masjids in their respective communities for a special Friday (*Jumu'ah*) prayer service.<sup>199</sup>

Though the Friday prayer service is a congregational prayer performed during the period for the Noon prayer, it differs from the ordinary congregational prayer in several ways. A special feature of the Friday service is the khutbah, a speech in two parts which is delivered by the Imam before the prayer is performed. For ordinary congregational prayer only two persons are necessary, but for the Friday service, it is the opinion of some scholars that at least twelve adult males besides the Imam are needed.

When attending the masjid for the Friday prayer, one should be in a state of ablution. A complete bath is also a must for all who attend the service.<sup>200</sup> One should arrive at the masjid on Friday before the Adhan, early enough to perform a prayer of two rak'ahs before the Imam begins his khutbah.<sup>201</sup>

After the people have assembled in the masjid, the Mu'adhdhin makes the Adhan. After the Adhan is finished, the Imam, who is sitting, rises and delivers the first part of his khutbah. The members of the congregation are enjoined to remain seated and silent during the time the Imam is talking. It should be so quiet that it seems as though the masjid is empty except for the feeling of light and the spirit of brotherhood. Prophet Muhammad ﷺ, speaking on the importance of remaining silent during the Friday khutbah said, "Whenever the Imam is delivering the khutbah, it is essential for the audience to keep quiet and listen."<sup>202</sup> Prophet Muhammad ﷺ also said, "If the Imam gives [a] khutbah, [you should be quiet] so you can hear."<sup>203</sup>

After the Imam finishes the first part of his khutbah, he sits down for a few moments and offers supplication. At this time the members of the congregation join him and offer their own private supplications to Allah. After the Imam finishes his supplication, he rises and delivers the second part of his khutbah. When he finishes, someone in the congregation, usually the Mu'adhdhin,

stands and announces the Iqamah. At this time the congregation stands and follows the Imam as he audibly offers the obligatory prayer of two rak'ahs.

Muslims are drawn together by one force in their lives: the will to obey and worship Allah. The coming together of Muslims as members of one humanity first begins within our families and communities and it grows as we become more aware of our membership in a universal society based on one truth: There is no god except Allah, and Muhammad is His Servant and Messenger.

The sequence of prayer services which brings Muslims together regularly in Al-Islam did not occur by chance. It illustrates the way Allah intends for humanity to grow. Muslims come together to pray five times a day in the local masjid; once a week on Friday for the Jumu'ah prayer service in the largest masjid in the community; during the Festival of Fastbreaking ('Idul-Fitr), which comes at the end of Ramadan; during the Festival of Sacrifice ('Idul-Adha), which comes at the end of the Pilgrimage to Makkah; and during the Pilgrimage itself when Muslims from throughout the world come together in the Sacred Masjid to worship Allah in the spirit of peace and brotherhood. We are taught in the Holy Qur'an, "Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me [and no other]."<sup>204</sup>

As Muslims we believe in the Oneness of Allah and the unity of humanity, and we work together to achieve human dignity for all people of the world. Allah is the only Truth and the only Reality that can bring everybody together, pulling them from their fanatical nationalism and racism. Al-Islam gives us a concept of human dignity which embraces the whole world, and which brings everybody to a plane of freedom, justice, and equality.

We need equality between Muslims and non-Muslims (Christians, Jews and others) in order to have peace on earth. In the Holy Qur'an Allah tells us the conditions necessary for equality: "That we worship none but Allah. That we associate no partners with Him. That we erect not from among ourselves lords and patrons other than Allah (3:64)."

Allah demands that we all respect the laws of social justice and that we adopt a frame of mind which allows us to accept each

other and to do right by each other, so that we will not have imperialism, slavery, or racial discrimination. The people of the world should demand a dialogue on divinity in religion between their religious leaders. We must not worship Moses, Jesus or Muhammad ﷺ. We must invite all people to come into Allah's Mercy and Blessings on terms of equality.

## REGULATIONS RELATING TO JUMU'AH PRAYER

### FORBIDDEN ACTS

Saying anything such as, "Allahu Akbar," or "That's right," etc., during the Imam's lecture (khutbah).<sup>205</sup> It is permissible to say, "Al Hamdulillah," silently.

Acting restless.

Eating or drinking.

Chewing gum.

Turning attention from the Qiblah.

Starting a non-obligatory prayer after one has sat down, once the Imam begins his khutbah. When one enters during the khutbah, he can greet the masjid by praying two rak'ahs.<sup>206</sup> If the Imam sits down before the worshipper finishes his non-obligatory prayer, the prayer may be continued, but it must be shortened.

Buying or selling anything from the time of the Adhan until the end of the prayer.<sup>207</sup> Any contract made during this period is void.

Starting travel at the time of the Jumu'ah prayer.

### REASONS FOR NOT ATTENDING

Dangerous weather, i.e., very heavy rain which creates quagmires, etc.<sup>208</sup>

Sickness.

Having to attend to a close relative who is critically ill, such as one's wife, etc.

Being fearful of going out because of the possibility of being beaten, injured, captured or killed.

Blindness, if one has no guide to take him to the masjid.<sup>209</sup>

## UNDESIRABLE ACTS

Wearing tight-fitting pants which show the imprint of the private parts of the body.

Wearing any style or quality of clothing out of vanity. (Being proud, which is forbidden in Al-Islam, is a major root for wrong actions.) A woman is not to wear clothing that exposes her figure, breasts, or any parts of her body other than the hands or face.<sup>210</sup> Women are not to dress as men, nor are men to wear the attire of women. If a woman wears slacks, she should wear an overgarment which extends at least to the middle of the calf. Allah says to Prophet Muhammad ﷺ in the Holy Qur'an, "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what [must ordinarily] appear thereof (Holy Qur'an 24:31)." In the Holy Qur'an Allah also tells Prophet Muhammad ﷺ, "O Prophet! Tell your wives and daughters and the believing women, that they should cast their outer garments over their persons [when in public]. That is most convenient, that they should be known [as such] and not molested. And Allah is Oft-Forgiving, Most Merciful (33:59)."

Stepping over others before the Imam sits down to begin his khutbah, unless one is taking an available space nearby.<sup>211</sup>

Sitting with the feet pointing in the direction of the Ka'bah.

Traveling after Fajr prayer on Friday.

Closing one's business on Friday for reasons other than to attend the Jumu'ah service.

It is undesirable for a woman to attend the prayer service with the deliberate intention of causing men to be distracted. Women are to avoid doing anything which may be considered seductive, such as wearing loud makeup, perfume, etc. Any woman blessed by Allah with beauty which she knows will distract men should seek a secluded place in the masjid.

With the Name Allah,  
The Most Gracious, The Most Compassionate



## THE 'ID FESTIVALS

In Al-Islam there are two great festivals of profound significance for all Muslims. Both go under the name, 'Id,<sup>212</sup> which means a recurring happiness, and both are connected with the performance of duty in the service of Allah. These festivals commemorate remarkable achievements in the life of the individual, and the rituals associated with them symbolize the aspirations of the universal man.

The first festival is known as the Festival of Fastbreaking ('Idul-Fitr). It is celebrated to commemorate the completion of the month of Ramadan (during which fasting is obligatory for all Muslims who are able), and it represents a personal victory of the spiritual man over his blind, unrestrained appetites (desires and sensual urges). The second is known as the Festival of Sacrifice ('Idul-Adha), and it represents something greater than personal victory; the victory of the social man, which is symbolized in the Pilgrimage (Hajj) to Makkah.

The Festival of Sacrifice also commemorates the great act of devotion performed by Prophet Abraham in showing his willingness to sacrifice his son, Ishmael. By so doing he proved his devotion to Allah to be complete. Instead of allowing Prophet Abraham to sacrifice Ishmael, Allah revealed to him a lamb to be given in a feast for the poor. The lesson conveyed by these events is twofold: Allah is Merciful and Just; and the proof of devotion to Him is justice and kindness toward all members of society.

Each 'Id is a day of achievement for the faithful believer who

observes the duties that are associated with it. Once he has developed the ability to control himself and to discipline his desires in order to please Allah, he can begin to enjoy the benefits of a disciplined life. As his discipline becomes stronger, he will hopefully become free from sin, fear, cowardice, vice, indecency, jealousy, racism, greed, selfishness and all other forms of spiritual enslavement.

The Holy Qur'an says, "By no means shall you attain righteousness unless you give [freely] of that which you love."<sup>213</sup> This is an eye opener to aid us along our path of personal struggle against the opposition which comes to us from ourselves. Prophet Muhammad ﷺ said, "Surely Allah does not look to your image and your wealth, but He looks to your hearts and your actions."<sup>214</sup> The condition of a person's life in this world and the next depends on the state of his heart. Until we can manage to be truthful within our hearts, there is no hope for us. If we can put our hearts in the right state we will have salvation.

Each 'Id is a day of forgiveness, and a day to show devotion to Allah through prayer and praise of Him. During the congregational prayer which accompanies each 'Id, the Muslim who prays sincerely and wholeheartedly for forgiveness and strength of faith is assured Allah's Mercy. This spirit of mercy spreads among the members of the community. In such a spiritual assembly any true Muslim would feel ashamed before Allah to have enmity or ill feelings towards others. He would find the strength in his heart to forgive those who may have wronged him. Each 'Id, like each Friday, is a day to pray for the deceased<sup>215</sup>, to visit their graves (to offer Al-Fatiha and to ask forgiveness for them), to give consolation to the grief stricken and to visit the sick to cheer them up. Thus the remembrance of Allah on these days transcends all limits and covers all aspects of human life.

The Festival of Fastbreaking takes place during the daylight hours, immediately after the month of Ramadan.<sup>216</sup> It was during Ramadan that Allah began to bless Prophet Muhammad ﷺ with the Revelation of the Holy Qur'an, which was sent to correct and complete the message of the previous scriptures. The Holy Qur'an says, "The month of Ramadan in which was revealed the Holy Qur'an, a guidance for mankind, and clear proofs of the guidance,

and the Criterion [of right and wrong]. And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, [let him fast the same] number of other days. Allah desires ease for you; He desires no hardship for you, and [He desires] that you should complete the period, and that you should amplify praises of Allah for having guided you, and that perhaps you may be thankful."<sup>217</sup>

To show our appreciation for the gift of renewed and purified knowledge with which Allah has blessed the world, Muslims traditionally read the entire Holy Qur'an during Ramadan. Each day we are to read one thirtieth of the Book so that we may complete it within thirty days. Reading the Holy Qur'an in this manner provides us with additional blessings. The time, effort and attention we give to understanding the truth within the Book give us the reward of increased knowledge. Because the Holy Qur'an is the greatest Book of truth, we receive more blessings by reading it during Ramadan than we receive during any other month of our lives.

Fasting during the month of Ramadan trains us to control our unbridled appetites so that we can present ourselves to Allah as obedient, clean and upright people. Fasting did not begin with Prophet Muhammad ﷺ. It was practiced by Jesus, Moses and the rest of Allah's Prophets. Ramadan, which lasts for twenty-nine or thirty days,<sup>218</sup> is a month for purifying the human biological and spiritual appetites. Just as the Holy Qur'an represents a purification of the scriptures, the Ramadan fast represents the requirements necessary in our private lives for maintaining a stable and decent society.

Allah, The Most High, told Prophet Muhammad ﷺ, "Every act of the son of Adam is for himself except fasting. It is surely for Me, and I will give a reward for it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise his voice. If anyone reviles him or tries to quarrel with him, he should say, 'I am a person who is fasting.' By Him in Whose Hand is the life of Prophet Muhammad ﷺ, the breath of the observer of fast is sweeter to Allah on the Day of Judgment than the fragrance of musk. The one who fasts has two [occasions] of joy. When he breaks the fast, he is glad with the breaking of [the fast], and when he meets his Lord, he is glad with his fast."<sup>219</sup>

We do not fast to please ourselves or society, but to please Allah. The Holy Qur'an says that the bond with Allah is the only bond to insure all other bonds. It also says, "...Fasting is prescribed to you as it was prescribed to those before you, that you may [learn] self-restraint."<sup>220</sup> Thus, fasting keeps us from becoming enslaved to our carnal desires, and it helps us to control our lives.

Throughout world history all societies that have come into real religious experiences, whether they have been primitive or advanced, have begun by first trying to discipline the forces of their individual spirituality. The victory over human appetites, which is the primary message of the Ramadan fast and the festival that follows, is a victory which brings us into clearer spiritual knowledge and understanding. Muslims gather together on the blessed day of the Festival of Fastbreaking to give praise and thanks to Allah for the Holy Qur'an. The Light of Revelation given to Prophet Muhammad ﷺ brings the world into full understanding of the life that Allah ordained for us. We thank Allah for providing guidance designed to unite man on the principles of justice, peace, equality, devotion to One God, and the doing of good to our fellow man.

While celebrating the great 'Id festivals a Muslim attends the Islamic prayer.<sup>221</sup> He is also enjoined to remember and help his less fortunate brothers and sisters through the giving of charity. On the occasion of the Festival of Fastbreaking Muslims are required to pay a tax known as Sadaqatul Fitr.<sup>222</sup> This tax was organized during the lifetime of Prophet Muhammad ﷺ, and it is imposed on every individual who can afford it, whether they are male or female, young or old (tax for the young must be paid by a parent). Sadaqatul-Fitr must be paid prior to the prayer service<sup>223</sup> so that the less fortunate who are sincerely in need will be able to witness the day in a festive and cheerful spirit. Any charity given after the prayer service is not considered to be Sadaqatul Fitr.<sup>224</sup>

In his 'Id sermons, Prophet Muhammad ﷺ urged Muslims to voluntarily contribute whatever they could in addition to the obligatory charities of the two 'Ids, to be used in the interest of the general community. On these occasions it is advisable (though not obligatory) for Muslims who are able to give a meal, or its value,

to the poor. A Muslim who has dependents is advised to provide the same on behalf of himself and each of his dependents. For example, a Muslim who has three dependents besides himself is encouraged to distribute four full meals, or their equivalent, to the less fortunate. In many Muslim countries the wealthy offer their sacrifices by slaughtering animals to feed the less fortunate in the community. This distribution of food is a major part of the 'Id festival. The gathering of Muslims in such a brotherly and joyous atmosphere is a true demonstration of the social and humanitarian spirit within the Islamic community. The 'Ids emphasize what should be a continuous effort by Muslims.

The Festival of Sacrifice ('Idul-Adha), which comes three months after Ramadan, on the tenth day of the twelfth month of the Muslim calendar year (Dhul-Hijjah), represents the second great hope for man and society. It follows the completion of the Pilgrimage to Makkah (Hajj), during the course of which Muslims renounce worldly concerns in seeking the pleasure of Allah. This is indeed the most significant day in the life of a Muslim because it represents the way man makes a personal sacrifice for the benefit of society by giving the best of himself in the service of Allah. When we give of ourselves in this manner we are following the way of Allah's Upright Servants, the prophets.

Once we have made our individual lives conform to what Allah asks of us we want to see conformity with His Will throughout our society. We have been given understanding which tells us we cannot live at peace by ourselves. We can't enjoy the blessings of a spiritual life by ourselves. Every time we walk out of our doors we encounter obstacles which threaten that life. This makes us want to do something to change the world into a good place in which to live the life Allah intends for us. This is why the victory of the social man is greater than personal victory.

Making Pilgrimage is not a new practice. The Bible tells people to journey together to a Holy Place. Just as we are told to travel together to Makkah,<sup>225</sup> the center of our religion, Jews and Christians are instructed to travel to the City of Jerusalem.

When Prophet Abraham was persecuted by his father, who did not believe in Allah, he left his home in the city of Hebron and went to Arabia, where he and his son, Ishmael, began to look for a

suitable place to build a house of worship. They saw a burning star fall from the sky, and Abraham interpreted this as a sign from Allah that he should build the house on the spot where it landed. It was here that he built the Ka'bah, using the fallen stone, known as the "Black Stone" as its cornerstone. (In principle, Allah's House was erected with the creation of Adam.)

Performing Pilgrimage (Hajj) to Makkah is one of the five basic obligations of our religion. We are obligated to testify that there is no god except Allah and that Prophet Muhammad is His Messenger. We are obligated to pray to Allah. We are obligated to be charitable. We are obligated to fast during the month of Ramadan, and we are obligated to make the Hajj.

All Muslims who are financially able, and whose health allows them to participate, are obligated to make the Pilgrimage at least once during their lifetime, as soon as they are able. Prophet Muhammad ﷺ said, "One of the best jihad is the Hajj." This tells us that Hajj is a struggle against the rebellion within ourselves. When a Muslim makes the Hajj he usually leaves all of his cherished possessions behind. He leaves his family, his wealth and the conveniences of his home. When he arrives in the Holy City of Makkah he expects hardship. He expects no privacy. He expects to live in a community setting with people from all over the world. He expects to meet others on the highest and lowest social levels. Thus the Hajj demonstrates the universality inherent in the social life of all people. The Hajj shows us that our dignity is in that which is commonly shared between Muslims, and that which is commonly shared by all. Our differences test our inner strength and therefore subtly serve to promote the universal order and the social excellence which it necessitates. The message of the Hajj condemns racial superiority, as well as the notion that races and nations are to be assimilated. Though we unite around our deeper and more essential bonds, we accept the fact that our different racial features, colors, tongues and group personalities are also to be cherished when formed intelligently and presented unpretentiously.

When a man is at home and he is confronted by a situation he doesn't like, he can walk away from it. If he doesn't like the company he is in, he can leave it. If he gets bored with what he is doing, he can do something else. But one has to follow strict rules

during the Pilgrimage. A Muslim may feel an urge to get away and seek privacy, but he must stay where he is during the rituals of the Hajj, even if he is near others whom he dislikes. Thus the Hajj is a strong test of our ability to endure and to control ourselves for Allah's Pleasure. It throws us into a personal challenge, and it forces us to advance our abilities in order to successfully meet that challenge. This is why nobody with an ounce of sense in his head ever made the Pilgrimage without coming back victorious.

Among the greatest highlights of the Festival of Sacrifice is the sacrifice of an animal, which takes place between the morning of the first day, and sunset of the third day following the completion of the Pilgrimage. Allah says in the Holy Qur'an, "It is not their meat nor their blood that reaches Allah."<sup>226</sup> Allah is reached by our desire to be right, honorable, decent, just and sincere in life. Allah does not ask for flesh or blood, He asks for obedience, sincerity and honesty. The animal is only a symbol of something within ourselves, but it is not wasted when it dies. It is used to feed the poor. The Holy Qur'an teaches us that the meat of the slaughtered animal is to be shared with the poor; with those who ask and with those who are too self-conscious to ask.<sup>227</sup>

We must strive to make our spiritual and mental attitudes conform with that which Allah has ordained as right and good, and we must strive to be obedient to Him. We must be conscious that He sees everything, and that we are always accountable to Him. Blood is symbolic of the life drives in man. Like everything else, these drives should be made to yield obedience to Allah. It is in recognition of this kind of sacrifice to Allah that we celebrate the Festival of Sacrifice.

As previously stated, the Festival of Sacrifice commemorates the great act of devotion to Allah performed by Prophet Abraham and his son, Ishmael. In a dream Allah commanded Abraham to sacrifice Ishmael. Both courageously agreed to comply, but Allah did not intend that Abraham should kill his son. He wanted to prove Abraham's faith and strengthen it thereby.

The Holy Qur'an says, "And when [his son] was old enough to walk with him (Abraham) said, 'O my dear son, I have seen in a dream that I must sacrifice you. [The dreams of the prophets convey the Orders of Allah.] So look, what do you think?' He

(Ishmael) said, 'O father! Do that which you are commanded. Allah Willing, you shall find me of the steadfast.'" <sup>228</sup>

It has been reported that Ishmael told his father, "Sit upon my shoulders so I do not harm you when the sharp blade strikes me, and turn my face towards the ground, and do not slay me while looking at my face least you should have mercy for me. Give the greetings of peace to my mother, and give her my shirt in order that it may make my death easier for her." It has also been reported that Abraham tried to cut the back of his son's neck, but was unable to because the knife slipped several times.

The Holy Qur'an says, "Then, when they had both submitted their wills [to Allah], and he had laid him prostrate on his forehead [for sacrifice], We called unto him, 'O Abraham! You have already fulfilled the vision.' Thus indeed do We reward those who do right. For this was obviously a trial. And We ransomed him with a great sacrifice [a great ram]." <sup>229</sup>

Another version of Abraham's great act of faith and obedience tells us that as he was about to cut his son's throat in sacrifice, he drew the knife once and missed. He drew it again, and again he missed. Several times he tried and missed. But he felt God wanted it, so he kept trying. Ishmael is reported to have said, "Take the end of your turban and put it across your eyes so you won't see me, then strike with the knife." But when Abraham looked down his son wasn't there. A ram was there instead.

Allah was testing Abraham's willingness to sacrifice his son in order to serve His Divine Order. When Allah stopped Abraham from killing his son He ordered him to sacrifice the ram and feed it to the poor. This ram represents Abraham's stability and sense of security in knowledge and wealth. Through an open to all sacrifice, he raised the living conditions of other people. Allah does not want us to kill our children, but He does ask that our faith and love be greater for Him than for our children. We should be willing to sacrifice our desires, aspirations, inclinations and appetites to His Cause. We should willingly relegate all of our sentiments to Him.

We celebrate during the Festival of Sacrifice because the world needs the attitude of sacrifice to Allah to which it calls our attention. There will be no peace or justice in the world as long as we

are dominated by our blind appetites. We must learn to discipline ourselves for Allah. Our self-discipline alone is not strong enough to control us for long. The only force that can discipline us forever is faithful obedience to Allah. This is what we need for a peaceful world. Allah has guided us to realize our greatest hope in life. We make the world better when we share with our fellow man, but there is no peace or charity in a society which is controlled by its appetites. We can only achieve peace when we want to dignify ourselves as individuals for Allah's Sake. Our greatest victory on earth will come only when we give the best of ourselves in the service of Allah. We must tell our appetites to be dead to all except that which Allah approves.

As we study the Hajj and focus on the full dimensions of this great annual event, we see that it brings people together from all points of the compass. Their languages, nationalities and cultures are different, but they all come together for a single objective: to worship Allah and to praise Him for revealing His Truth. It is only through the Force of Allah and His Truth that all people can be pulled from their fanatical nationalism and racism, in order that they may better know and understand each other.

The diverse ethnic and social backgrounds of the Muslims who perform the Pilgrimage to Makkah, and the steps, duties and symbols associated with it together form a universal message which relates positively to the social aspirations of the people of the Book, and of all peace loving people throughout the world. This message shows us how Allah brings us together to work for our mutual benefit, and it tells us that there should be no slavery or dictatorships.

During the Pilgrimage we sacrifice an animal that we ourselves bought or raised. It must be an animal that we own, and not one which belongs to someone else. This sacrifice symbolically indicates that we, as individuals, are first responsible for ourselves. The shedding of blood symbolizes our victory over the life drive of the animal nature within us. We are not to be controlled by our animal instincts, desires and appetites. We should rise to a higher level. We should discipline the life drives of our animal inclinations to yield obedience to Allah.

The sacrifice of an animal during the Hajj also represents man's

victory over the animal kingdom. At one time people had to hide or lock themselves up to protect themselves from dangerous animals, but now many of us live in cities where we are secure from tigers, lions, snakes and other wild beasts. This is a sign from Allah that He has raised the intellect of man above the instincts of animals. He has dignified man above the animal kingdom.

The animals designated for sacrifice are the sheep, goat, cow and camel. If none of these is available, other animals such as the ox, ram, etc., are acceptable. When we study the nature of these animals we see how they characteristically reflect qualities of human nature. The camel is a cool (not easily excited), dignified, wise, prudent and alert animal. When it moves about it watches every side. While running it is careful to look straight ahead to be certain that its aim is straight. It knows there are few water holes in the desert, so it stores up large quantities of water before traveling.

We see that the sheep has a peaceful nature. It is humble, submissive and agreeable. The goat has an appetite for many different things. Allah has evolved our intellects to give us a great appetite for learning. The cow is contented, meditative, loyal and faithful. If put out to pasture, it will patiently stay there. These animals provide excellent examples of the positive social strengths Allah has created in man.

## THE 'ID CONGREGATION

During the 'Id festivals, Muslims gather in as large a congregation as possible to show reverence to Allah, our Guardian Evolver, Cherisher and Sustainer of all the worlds, giving praise and thanks to Him for enabling us to perform our duty. It is in this Divine Service that the spiritual significance, which is the main feature of the festival, is brought out.

A masjid may be used for the 'Id service, but an open space (musalla) should be used if the congregation is too large to assemble within a masjid. The preparation for the 'Id service is similar to that made for the Friday (Jumu'ah) prayer service. Every worshipper should go to the 'Id service in a state of ablution, looking his

best, and in high spirits. One must take a complete bath, put on his or her best clothes and do whatever else is necessary to be neat and tidy. One should not eat anything offensive (which will cause bad breath) before going to the congregational prayer. Prophet Muhammad ﷺ said, "He who eats of this offensive plant uncooked (garlic) must not approach our masjid till its odor is gone."<sup>230</sup>

Women are especially urged to be present at the 'Id gatherings. Prophet Muhammad ﷺ commanded the young, the menstruating and those women taken to seclusion to attend. Women who have their menses are to stay outside of the area where prayer is performed, and they are not to participate in the prayer service, but they are to repeat constantly, "Allah is the Greatest," along with the rest of the Muslims.<sup>231</sup>

For the 'Id prayers there is neither Adhan nor Iqamah to call the people to prayer.<sup>232</sup> Instead, "Allah is the Greatest," is announced a number of times. A special prayer is said aloud by the congregation at the place of assembly before the actual prayer service begins. It is known as Takbirul-'Id, and it is offered as follows:

Allah is The Greatest, Allah is the Greatest.

There is no god except Allah.

Allah is the Greatest, and for Him The Praise.

Takbiru-l-'Id is said three times after each daily prayer following Zuhr prayer on the ninth or tenth day of Dhul-Hijjah, up until the 'Asr prayer on the fourth day following the Festival of Sacrifice ('Idul-Adha).

The 'Id prayers may be offered anytime after sunrise and before noon.<sup>233</sup> The service consists of only two rak'ahs in prayer. To begin the prayer service the Imam stands in front of the congregation, facing in the direction of the Ka'bah, and makes his intention to lead the prayers. He raises his hands to his ears and says aloud, "Allahu Akbar," followed by the congregation. Then he continues silently as follows:

Pure and glorified are You, O Allah.

Blessed is Your Name, and exalted is Your Majesty,  
and there is nothing worthy of worship except You.

After saying the above, the Imam announces (aloud) six times, "Allah is the Greatest," raising his hands and lowering them to his sides after each announcement. After the sixth time, he remains in

the standing position (qiyam) and recites aloud The Opening Chapter, Al-Fatiha, followed by another Qur'anic passage.<sup>234</sup> He then completes the first rak'ah in the usual manner.

In the second rak'ah the Imam recites The Opening Chapter aloud, followed by another Qur'anic passage. Next he announces, "Allah is the Greatest," five times, raising his hands and lowering them to his sides after each announcement. He then says the prayer in the usual manner. The congregation follows the Imam's lead in all movements during the prayer service.

After completing the prayer service, the Imam delivers the 'Id lecture, which is similar to the Friday (Jumu'ah) lecture.<sup>235</sup> He may deliver it in two parts, with a short recess in the sitting position, as in the Friday lecture, or he may deliver it without a recess. Regardless of how the Imam elects to deliver his lecture, he begins by saying, "Allah is the Greatest," nine times before the first part, and seven times before the second part.

It should be noted that the 'Id prayers cannot be substituted for the obligatory Dawn or Noon prayer, nor can they be replaced by any other prayer.<sup>236</sup>

### REGULATIONS RELATED TO 'ID

It is necessary to partake of some food before departure for the Festival of Fastbreaking ('Idul-Fitr) congregational prayer service.<sup>237</sup> However, one should not eat any food before departing for the Festival of Sacrifice ('Idul-Adha) congregational prayer service.

The 'Id prayer service is not to begin until one half hour after sunrise.<sup>238</sup> Its time extends until just before the time of the Noon (Zuhr) prayer, but it should not be delayed any longer than necessary. There must be at least enough time to complete the 'Id prayer before the announcement of Adhan for the Noon prayer. The Festival of Sacrifice prayer is offered a little earlier in the day than the Festival of Fastbreaking prayer.

It is undesirable to offer a voluntary prayer on the 'Id grounds before or after the prayer service.<sup>239</sup>

It is forbidden to observe a fast on the 'Id days.

Anyone who misses the 'Id congregational prayer may offer it

alone or in a group, up until the time of Zuhr prayer.<sup>240</sup> If the time of the Zuhr prayer has arrived, the 'Id prayer cannot be offered.

Mild entertainment and sports which do not include activities which are forbidden by Al-Islam are permissible on 'Id days.<sup>241</sup>

Persons joining the 'Id prayer after it has started should first make their intention silently, then say, "Allah is the Greatest," the required number of times before joining the Imam. A worshipper who joins while the Imam is reciting the Holy Qur'an in the standing position should first make his intention silently in the standing position. He should then say, "Allah is the Greatest," the required number of times, and then join the Imam. If the late-comer joins the prayer while the Imam is in the bending position he should say, "Allah is the Greatest," (once) while standing. He should then join the rest of the congregation when they are in the bending position. If he misses the standing and bending positions he must add one rak'ah at the end of the prayer, before the Imam says, "As-salamu 'alaykum wa rahmatullah."

The 'Id prayer may be held in more than one place within a city. Persons who cannot go to the 'Id grounds may offer the prayer together in a place which meets their convenience.<sup>242</sup>

The recitation of the 'Id prayer must be audible.

During the Festival of Sacrifice, every Muslim who can afford to do so should sacrifice an animal to be divided with relatives and with the poor. In the case of a goat or sheep, one animal suffices for a household. In the case of a cow or a camel, seven men may join as partners.<sup>243</sup> However, believers are encouraged to sacrifice more if their means will allow them to. If the number of sacrificed animals and skins exceeds the needs of the population of the Muslim community, the surplus may be preserved, or sold with the proceeds being used for charitable purposes.

Animals sacrificed for the 'Id must be fully grown and free of any apparent physical defects (blindness, lameness, etc.). Goats or sheep must not be less than one year old. Cows must not be less than three years, and camels must not be less than five years old. The person slaughtering the animals should be a Muslim.

The period for sacrificing animals is immediately after the 'Id prayer, and prior to the Zuhr prayer time.<sup>244</sup> If this cannot be done the animal may be sacrificed before Zuhr time during the two days

which follow.<sup>245</sup> Because of the time needed to slay the sacrificial animals it is necessary to make the khutbah of the Festival of Sacrifice shorter than that of the Festival of Fastbreaking.

All parts of the sacrificed animal are to be given for charity. No part is to be sold or given as a fee to the person who slays the animal. The person who sacrifices the animal loses possession of it once it is given to Allah in sacrifice.<sup>246</sup>

*With the Name Allah,  
The Most Gracious, The Most Compassionate*

اللَّهُ  
ALLĀH

Praise be to Allah, The Creator (Al-Khaliq), Who is All-Powerful and Who rules alone; The Everlasting and Eternal, All-Knowing, Who guides His Servants toward the True Path. Allah transcends everything. There is nothing like Him, nor does He resemble anything; and He cannot be divided or measured. He is free from change, rest, and all limitations of time and space. He does not increase nor does He diminish; He is now as He has always been. He is above heaven, earth and all creation. He is present everywhere, and He is always nearer to every man or woman than their jugular veins. Nothing is in Allah, nor can He be contained. Allah expresses His Existence through His Creatures.

Allah is The Great Destroyer, The Lord of the entire universe and everything in it. He is without fault or failure, sleep, disease or death. He is unique and unrivaled in creation. He has determined the provisions of life and death for every being, and nothing can escape His Incomprehensible Power.

Allah says in the Holy Qur'an, "With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf falls but with His knowledge."<sup>247</sup> Allah's Knowledge is without limit. Everything happening between the deepest abyss on earth and the highest heaven is known to Him. The smallest atom in the universe is

known to Him. He knows all that is open and secret, all thoughts and every contrivance of the devil. His Knowledge is Eternal and Perfect.

Nothing comes into being without the Power, Order, Permission and Will of Allah. Everything whether small or great, good or evil, beneficial or harmful, true or false, known or unknown to us, sinful or virtuous occurs by His Leave. Whatever Allah wills comes into being, and what He does not will cannot exist. No man may follow Allah's Commands without His Permission, nor may any man escape Allah's Will. No one can rescind Allah's Commands. Man, jinn, angel, and devil are all powerless to move a single atom from its proper place without His Permission or Will, for everything has a time appointed and a place fixed by Allah. There is no obstacle to Allah's Will. It is unlimited, as are His other Attributes.

All actions proceed from Allah. The world, human beings, jinn, angels, and all things were created by Allah, and they exist by His Power alone. Although Allah's Actions and Judgment are beyond the understanding of man, Allah is Wise and Just. He brought creation into existence because of His Wisdom and Justice, not because of a sense of necessity. Thus, obedience to Allah as expressed through His Prophets, who conveyed His Injunctions and Prohibitions, is enjoined upon all His Creatures.

The Holy Qur'an says, "The most beautiful names belong to Allah: so call on Him by them."<sup>248</sup> In Arabic "Allah" is an unalterable proper noun. It is not masculine, feminine, or plural. When any letter is omitted, those which remain still refer to Allah and maintain the purity of His Name.

The Name Allah is rich in meaning, i.e., The Unseen, The Light, The Highest, The Merciful, and The Most Merciful. Allah is Merciful to the believers and unbelievers alike, but in the Hereafter, He is Most Merciful to the believers. Allah is The Worshipped One in Whom both the common man and the elite take refuge. Although He is above our comprehension and imagination, He is known to us by His Attributes and Signs. Allah says in the Holy Qur'an, "No just estimate have they made of Allah such as is due to Him (39:67)."

Allah's Attributes are greater than those of His Creatures. He is

The All-Hearing (As-Sami), The All-Seeing (Al-Basir). The creeping of a black ant on a black rock and the flight of a black moth in the darkest night are seen and heard by Him. Nothing, however scanty or subtle it may be, escapes His Sight and Hearing. Distance and nearness are the same to Allah, for He is The Aware (Al-Khabir). Darkness cannot obstruct His Sight, for He sees without eyes, just as He catches without hands and creates without instruments. The Holy Qur'an says, "Lo! Nothing in the earth or in the heavens is hidden from Allah."

Allah's Speech is unlike the speech of created beings. It is eternal and it has nothing to do with sound, the movement of air, lips, or tongue. The Holy Qur'an, the Bible, the Gospel and Psalms in their pure form are books given by Allah to His Prophets. Though the words of the Holy Qur'an may be recited, written on paper and preserved in the human heart, the Holy Qur'an exists in eternity with Allah. Just as the Prophets of Allah heard His Words without sound or language, so shall the righteous see Him without body or form in the Hereafter.

When we study the Attributes of Allah, we can readily see how they can influence the development of human character. We should emulate the Divine Attributes which are fitting for us as servants and slaves of Allah, and we should take the supreme character as shown in the life of Prophet Muhammad ﷺ as our example.

Allah said to Prophet Muhammad ﷺ, "O My Servants, you will not attain harming Me so as to harm Me, and you will not attain benefitting Me so as to benefit Me. O My Servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My Kingdom in anything. O My Servants, were the first of you and last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My Kingdom in anything. O My Servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have."

*He is Allāh*

1. *AR-RAḤMĀN*  
The Merciful,  
The Beneficent,  
The Most Gracious.
2. *AR-RAḤĪM*  
The Most Merciful,  
The Most Compassionate.
3. *AL-MALIK*  
The Divine King,  
The Sovereign Lord.
4. *AL-QUDDŪS*  
The Holy,  
The Pure.
5. *AS-SALĀM*  
The Source of Peace,  
The Owner of Peace.
6. *AL-MU'MIN*  
The Faithful,  
The Truthful.
7. *AL-MUHAYMIN*  
The Protector, The Vigilant,  
The Watcher.
8. *AL-'AZĪZ*  
The Mighty, The Unique,  
The Undefeatable.
9. *AL-JABBĀR*  
The Compeller, The Strong,  
One Who sets things aright.

هُوَ اللَّهُ  
الرَّحْمَنُ  
الرَّحِيمُ  
الْمَلِكُ  
الْقُدُّوسُ  
السَّلَامُ  
الْمُؤْمِنُ  
الْمُهَيِّمُ  
الْعَزِيزُ  
الْجَبَّارُ

10. *AL-MUTAKABBIR*  
The Majestic, The Haughty,  
Possessor of Greatness,  
The Proud (Independent).
11. *AL-KHĀLIQ*  
The Creator.
12. *AL-BĀRĪ'*  
The Producer, The Maker,  
The Fashioner,  
The Creator of the Soul.
13. *AL-MUSAWWIR*  
The Designer,  
The Fashioner.
14. *AL-GHAFFĀR*  
The Forgiver.
15. *AL-QAHHAR*  
The Subduer.
16. *AL-WAHHĀB*  
The Bestower,  
The Granter.
17. *AR-RAZZĀQ*  
The Provider.
18. *AL-FATTĀḤ*  
The Revealer,  
The Conqueror,  
The Opener.

الْمُتَكَبِّرُ  
الْخَالِقُ  
الْبَارِئُ  
الْمُصَوِّرُ  
الْغَفَّارُ  
الْقَهَّارُ  
الْوَهَّابُ  
الرَّزَّاقُ  
الْفَتَّاحُ

19. *AL-'ALĪM*  
The All-Knowing.

اَلْعَلِيمُ  
جَلَّ جَلَالُهُ

20. *AL-QĀBID*  
The Constrictor,  
The Restrainer.

اَلْقَابِضُ  
جَلَّ جَلَالُهُ

21. *AL-BĀSIT*  
The Expander.

اَلْبَاسِطُ  
جَلَّ جَلَالُهُ

22. *AL-KHĀFID*  
The Abaser,  
The Humbler.

اَلْخَافِضُ  
جَلَّ جَلَالُهُ

23. *AL-RĀFI'*  
The Exalter,  
The Ennobler.

الرَّافِعُ  
جَلَّ جَلَالُهُ

24. *AL-MU'IZZ*  
The Honorer,  
The Strengtheners.

اَلْمُعِزُّ  
جَلَّ جَلَالُهُ

25. *AL-MUDHILL*  
The Dishonorer,  
The Humiliator.

اَلْمُذِلُّ  
جَلَّ جَلَالُهُ

26. *AS-SAMĪ'*  
The All-Hearing.

اَلْسَمِيعُ  
جَلَّ جَلَالُهُ

27. *AL-BAṢĪR*  
The All-Seeing.

اَلْبَصِيرُ  
جَلَّ جَلَالُهُ

28. *AL-ḤAKAM*  
The Judge.

اَلْحَكَمُ  
جَلَّ جَلَالُهُ

29. *AL-'ADL*  
The Just.

اَلْعَدْلُ  
جَلَّ جَلَالُهُ

30. *AL-LATĪF*  
The Benevolent,  
The Kind,  
The Subtle One.

اَللَّطِيفُ  
جَلَّ جَلَالُهُ

31. *AL-KHABĪR*  
The Sagacious,  
The Aware.

اَلْخَبِيرُ  
جَلَّ جَلَالُهُ

32. *AL-ḤALĪM*  
The Forbearing One.

اَلْحَلِيمُ  
جَلَّ جَلَالُهُ

33. *AL-'AZĪM*  
The Inaccessible,  
The Great One,  
The Mighty.

اَلْعَظِيمُ  
جَلَّ جَلَالُهُ

34. *AL-GHAFŪR*  
The All-Forgiving.

اَلْغَفُورُ  
جَلَّ جَلَالُهُ

35. *ASH-SHAKŪR*  
The Very Appreciative.

الشَّكُورُ  
جَلَّ جَلَالُهُ

36. *AL-'ALĪ*  
The High.

الْعَلِيُّ  
جَلَّ جَلَالُهُ

37. *AL-KABĪR*  
The Great (Immeasurable).

الْكَبِيرُ  
جَلَّ جَلَالُهُ

38. *AL-ḤAFĪZ*  
The Preserver,  
The Vigilant,  
The Guardian.

الْحَفِيزُ  
جَلَّ جَلَالُهُ

39. *AL-MUQĪT*  
The Maintainer,  
The Nourisher,  
The Determiner.

الْمُقِيتُ  
جَلَّ جَلَالُهُ

40. *AL-ḤASĪB*  
The Reckoner.

الْحَسِيبُ  
جَلَّ جَلَالُهُ

41. *AL-JALĪL*  
The Sublime One,  
The Majestic,  
The Revered.

الْجَلِيلُ  
جَلَّ جَلَالُهُ

42. *AL-KARĪM*  
The Generous One.

الْكَرِيمُ  
جَلَّ جَلَالُهُ

43. *AR-RAQĪB*  
The Watchful,  
The Guardian.

الرَّقِيبُ  
جَلَّ جَلَالُهُ

44. *AL-MUJĪB*  
The Responder.

الْمُجِيبُ  
جَلَّ جَلَالُهُ

45. *AL-WĀSI'*  
The All-Embracing,  
The Omnipresent.

الْوَاسِعُ  
جَلَّ جَلَالُهُ

46. *AL-ḤAKĪM*  
The Wise.

الْحَكِيمُ  
جَلَّ جَلَالُهُ

47. *AL-WADŪD*  
The Very Loving.

الْوَدُودُ  
جَلَّ جَلَالُهُ

48. *AL-MAJĪD*  
The Most Glorious One.

الْمَجِيدُ  
جَلَّ جَلَالُهُ

49. *AL-BĀ'ITH*  
The Resurrector.

الْبَاعِثُ  
جَلَّ جَلَالُهُ

50. *ASH-SHAHĪD*  
The Witness.

الشَّهِيدُ  
جَلَّ جَلَالُهُ

51. *AL-ḤAQQ*  
The Truth.

الْحَقُّ  
جَلَّ جَلَالُهُ

52. *AL-WAKĪL*  
The Trustee.

الْوَكِيلُ  
جَلَّ جَلَالُهُ

53. *AL-QAWĪ*  
The Strong,  
The Almighty.

الْقَوِيُّ  
جَلَّ جَلَالُهُ

54. *AL-MATĪN*  
The Firm One,  
The Unshakable.

الْمَتِينُ  
جَلَّ جَلَالُهُ

55. *AL-WALĪ*  
The Protecting Friend,  
The Patron, The Support.

الْوَلِيُّ  
جَلَّ جَلَالُهُ

56. *AL-ḤAMĪD*  
The Praiseworthy.

الْحَمِيدُ  
جَلَّ جَلَالُهُ

57. *AL-MUḤṢĪ*  
The Reckoner,  
The Accountant.

الْمُحْصِي  
جَلَّ جَلَالُهُ

58. *AL-MUBDĪ*  
The Originator,  
The Initiator.

الْمُبْدِي  
جَلَّ جَلَالُهُ

59. *AL-MU'ID*  
The Restorer.

الْمُعِيدُ  
جَلَّ جَلَالُهُ

60. *AL-MUḤYĪ*  
The Creator of Life.

الْمُحْيِي  
جَلَّ جَلَالُهُ

61. *AL-MUMĪT*  
The Creator of Death.

الْمُمِيتُ  
جَلَّ جَلَالُهُ

62. *AL-ḤAYY*  
The Alive,  
The Ever-Living.

الْحَيُّ  
جَلَّ جَلَالُهُ

63. *AL-QAYYŪM*  
The Self-Subsisting.

الْقَيُّومُ  
جَلَّ جَلَالُهُ

64. *AL-WĀJID*  
The Finder, The Revealer,  
The Opulent.

الْوَاجِدُ  
جَلَّ جَلَالُهُ

65. *AL-MĀJID*  
The Noble,  
The Sublime.

الْمَاجِدُ  
جَلَّ جَلَالُهُ

66. *AL-WĀḤID*  
The Unique One.

الْوَاحِدُ  
جَلَّ جَلَالُهُ

67. *AL-AḤAD*  
The One,  
The Only.

الْأَحَدُ جَلَّ جَلَالُهُ

68. *AṢ-ṢAMAD*  
The Eternal,  
The Impenetrable.

الصَّمَدُ جَلَّ جَلَالُهُ

69. *AL-QĀDIR*  
The Able,  
The Powerful,  
The Omnipotent.

الْقَادِرُ جَلَّ جَلَالُهُ

70. *AL-MUQTADIR*  
The All-Powerful,  
The Able.

الْمُقْتَدِرُ جَلَّ جَلَالُهُ

71. *AL-MUQADDIM*  
The Expediter,  
The Presenter.

الْمُقَدِّمُ جَلَّ جَلَالُهُ

72. *AL-MU'AKHKHIR*  
The Delayer.

الْمُؤَخِّرُ جَلَّ جَلَالُهُ

73. *AL-AWWAL*  
The First,  
The Before.

الْأَوَّلُ حَلَّ حَلَالُهُ

74. *AL-ĀKHIR*  
The Last,  
The After.

الْآخِرُ جَلَّ جَلَالُهُ

75. *AZ-ZĀHIR*  
The Manifest,  
The Apparent.

الظَّاهِرُ جَلَّ جَلَالُهُ

76. *AL-BĀTIN*  
The Hidden.

الْبَاطِنُ جَلَّ جَلَالُهُ

77. *AL WĀLI*  
The Reigning,  
The Supporter.

الْوَالِي جَلَّ جَلَالُهُ

78. *AL-MUTA'ĀLĪ*  
The Most Exalted,  
The Supreme.

الْمُتَعَالِ جَلَّ جَلَالُهُ

79. *AL-BARR*  
The Source of Piety,  
The Pure.

الْبَرُّ جَلَّ جَلَالُهُ

80. *AT-TAWWĀB*  
The Acceptor of Repentance.

التَّوَّابُ جَلَّ جَلَالُهُ

81. *AL-MUNTAQIM*  
The Avenger.

الْمُنْتَقِمُ جَلَّ جَلَالُهُ

82. *AL-'AFÜWW*  
The Pardoner.

الْعَفْوُ جَلَّ جَلَالُهُ

83. *AR-RA'ŪF*  
The Compassionate,  
The Pardoners. الرَّؤُوفُ جَلَّ جَلَالُهُ
84. *MĀLIK-UL-MULK*  
The Eternal Owner of  
Sovereignty, The King of  
the Universe. مَالِكُ الْمُلْكِ جَلَّ جَلَالُهُ
85. *DHUL-JALĀL-WAL-IKRĀM*  
The Lord of Majesty and  
Bounty, The Possessor of  
Highest Reverence. ذُو الْجَلَالِ وَالْإِكْرَامِ جَلَّ جَلَالُهُ
86. *AL-MUQSIT*  
The Equitable,  
The Impartial. الْمُقْسِطُ جَلَّ جَلَالُهُ
87. *AL-JAMĪ'*  
The Gatherer. الْجَامِعُ جَلَّ جَلَالُهُ
88. *AL-GHĀNĪ*  
The Self-Sufficient,  
The Independent,  
The Rich. الْغَنِيُّ جَلَّ جَلَالُهُ
89. *AL-MUGHNĪ*  
The Enricher. الْمُغْنِي جَلَّ جَلَالُهُ
90. *AL-MĀNĪ'*  
The Preventer,  
The Prohibitor. الْمَانِعُ جَلَّ جَلَالُهُ

91. *AD-DĀRR*  
The Distresser,  
The Afflicter. الضَّارُّ جَلَّ جَلَالُهُ
92. *AN-NĀFI'*  
The Propitious,  
The Beneficial. النَّافِعُ جَلَّ جَلَالُهُ
93. *AN-NŪR*  
The Light. النُّورُ جَلَّ جَلَالُهُ
94. *AL-HĀDĪ*  
The Guide. الْهَادِي جَلَّ جَلَالُهُ
95. *AL-BADĪ'*  
The Wonderful Originator,  
The Creator, The Inventor. الْبَدِيعُ جَلَّ جَلَالُهُ
96. *AL-BĀQĪ*  
The Everlasting,  
The Enduring. الْبَاقِي جَلَّ جَلَالُهُ
97. *AL-WĀRITH*  
The Supreme Inheritor. الْوَارِثُ جَلَّ جَلَالُهُ
98. *AR-RASHĪD*  
The Guide to the Right Path. الرَّشِيدُ جَلَّ جَلَالُهُ
99. *AŞ-ŞABŪR*  
The Very Patient. الصَّبُورُ جَلَّ جَلَالُهُ

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



## SUPPLICATIONS OF PROPHET MUHAMMAD ﷺ

Allah, there is no god except Him. The Ever-Living, The Self-Subsisting. Alif, Lam, Mim, Allah, there is no god except Him. The Ever-Living, the Self-Subsisting. And downcast will be the face before [Allah] the Ever-Living, the Self-Subsisting.

O Allah, You are The Most Forgiving. You love forgiveness, so forgive me. O Allah, Turner of hearts, turn my heart to Your Religion.

O Allah, endow us with Your Love, and with the love of deeds which let us be close to Your Love.

O Ever-Living, O Self-Subsisting, of Your Mercy we appeal to Your Mercy for help in abundance. Set right all our affairs and entrust us not to ourselves, even for the twinkling of an eye; for if You entrust us to ourselves, You in fact entrust us to [risk of] weakness and faultiness, sin and offence.

O Allah, nothing is easy save that which You make so, and You make the difficult easy whensoever You like.

There is no god except Allah, The Forebearing, The Magnanimous. There is no god but He, The Master of the Greatest Throne. O Merciful of mercifuls, we ask of you the qualities which make us eligible for Your Grace, [and we ask You] for Your Firm Forgiveness; and for the opportunity to win from every good act,

to be saved from every sin, and to win Paradise and safety from Hell. Don't let us have a sin unless You forgive it, O Merciful of mercifuls. Remove worries, O Merciful of mercifuls; and fulfill all of my wants which meet Your Pleasure.

O Allah, plan for us and do not plan against us.

O Allah, increase us and decrease us not, and choose us rather than choose against us.

### GENERAL SUPPLICATION

O Allah, I ask You for forgiveness in this world and in the Hereafter.

O Allah, forgive me and turn to me; You are Most Forgiving and Merciful!

O Allah, I did a grave wrong to myself and none except You forgives sins, so grant me forgiveness from Yourself, and take pity upon me. You are The Most Forgiving, Most Merciful!

O Lord, help me in remembering You, in thanking You, in improving my worship of You, in expressing gratitude to You, and in worshipping You in the best of manners!

O Allah, You are the Most Forgiving. You love forgiveness, so forgive me.

O Allah, I seek Your Refuge from the knowledge that brings no good, from the heart that has no fear, from the supplication that cannot be accepted, and from the self that cannot be satisfied!

Our Lord, make our hearts not deviate after You have guided us, and grant us mercy. Surely You are The Most Liberal Giver!

My Lord, make me keep up prayer, and also my offspring. O, Our Lord, accept my prayer!

*FOR MORNING:* We enter upon the morning, and so does the creation of Allah, Lord of the worlds.

O Allah, I beg of You the good of this day, the victory thereof, the help thereof, the light thereof, the blessing thereof, and the guidance thereof. And I seek refuge in You from the evil therein, and the evil thereafter!

O Allah, I beg of you useful knowledge, abounding sustenance, commendable conduct and the cure for all ailments.

*AT DUSK:* We enter upon the evening, and so does the creation of Allah, Lord of the worlds.

O Allah, I beg of You the good of this night, the opening thereof, the victory thereof, the light thereof, the blessing thereof, and the guidance thereof. And I seek refuge in You from the evil therein, and the evil thereafter [in the evening]!

*AT THE CALL FOR EVENING:* O Allah, this is the hour of the advent of Your Night, and the departure of Your Day, and the sounds of Your Heralds, so grant me forgiveness!

*AT TIME FOR BED:* In Your Name O Allah, do I die and live.

*GOING TO BED:* O Allah! I give my soul into Your Charge, I turn my face to You, I entrust my affairs into Your Hands, and I seek refuge for my back in You, make my humble petition to You and fear You. There is no refuge or deliverance except in You. I believe in Your Book, which You have revealed, and in Your Prophet, whom You have sent.

*AT TAHAJJUD:* O Allah! praise be to You. You are the Guardian of the heavens and the earth, and of those therein. Praise be to You. You are the Light of the heavens and the earth, and of those therein. Unto You belongs the praise. You are the King of the heavens and the earth, and of those therein. You are True, true is Your Promise, true is our meeting with You, true is Your Word, true is Heaven, and true is Hell. True are the prophets, true is Muhammad, and true is the Hour of Judgment. O Allah! unto You do I surrender; in You do I have faith; upon You do I rely; unto You do I turn. With Your help do I contend; and from You do I seek judgment. So forgive me for that which I expedite, that which I defer, that which I conceal, and that which I reveal. And also for that (sin) of mine of which You are the Deferrer. There is no god save You, and there is no god other than You.

*WITR SUPPLICATION:* O Allah! You do we serve, and to You do we pray and prostrate ourselves, and to You do we betake ourselves. We are quick to obey You, and we hope for Your Mercy, and we fear Your punishment, for Your punishment overtakes the unbelievers.

*ON AWAKENING:* I seek refuge through the complete words

of Allah, from His anger, His punishment, the mischief of His created beings and from the evil suggestions of the devils, lest they should come to me.

*RISING FROM SLEEP:* All praise is due to Allah, Who raised us to life after He had caused us to die; and to Him is the rising [after death].

There is no god except Allah; He is One, there is no associate with Him; His is the kingdom, for Him is praise, and He has power over all things.

*BEGINNING ABLUTION (WUDU):* With the Name Allah, The Exalted. Praise be to Him for [keeping me faithful] to the religion of Al-Islam.

*WHEN LEAVING OR ENTERING THE HOME:* O Allah, grant me forgiveness for my sins, grant me expansion in my house, and bless my sustenance!

*AT THE END OF ABLUTION (WUDU):* I bear witness there is no god except Allah, and I bear witness that Muhammad is His Messenger. O Allah, make me of those who are repentant; and make me of those who are purified. Exalted are You, O Allah. I praise You, ask Your Forgiveness and turn back to You.

*AFTER HEARING THE FIRST CALL (ADHAN):* O Allah, Lord of this perfect call, and of the prayer to be offered presently, grant Muhammad the way of approach to You, and also eminence. And elevate him to the glorious position which You have promised him, for You never go back on Your Promise!

*WHEN ENTERING THE MASJID:* O Allah, open the gates of Your Mercy to me! (Enter the masjid with the right leg first.)

*WHEN STEPPING OUT OF THE MASJID:* O Allah, I beg of You Your Bounty. (Exit from the masjid with the left leg first.)

*AFTER MORNING AND EVENING PRAYERS:* O Allah, protect me from the Fire [of Hell]! (Repeat 7 times.)

*WHEN BREAKING THE FAST:* O Allah, it is for You that I observed this fast, and it is with Your Sustenance that I break it! The thirst was no more; moistened were the veins, and the reward became due, so willed Allah.

*WHEN BREAKING THE FAST AT THE TABLE OF ANOTHER:* May the fasting people break [their fast] with you, and may the pious eat your food, and may the angels beg

forgiveness by you.

*BEGINNING THE MEAL:* With the Name Allah.

*FINISHING THE MEAL:* With the Name Allah, praise be to Allah Who fed us, gave us drink and made us Muslims.

*IN INTIMATE RELATIONS WITH MATE:* With the Name Allah. O Allah, guard us against Satan, and keep Satan away from what You grant us!

O Allah, do not let Satan take any part of the child which You have destined for me! [Say this in the heart.]

*SETTING OUT ON A JOURNEY:* O Allah, make this journey easy for us, and shorten the distance thereof for us.

O Allah, You are our Companion in this journey and Guardian in [our] household!

O Allah, I seek refuge in You from the toil of this journey, from beholding a miserable sight, and from ill return in my wealth, household, or my children.

*RETURNING FROM A JOURNEY:* We are returners, penitents, worshippers of our Lord, and we are thankful.

*WHEN ENTERING A CITY:* O Allah, prevent harm from coming to me from its dwellers and prevent harm from coming from me to them.

O Allah, bless us in this [township]. O Allah, provide us with the fruits thereof and cause us to be loved by the folk thereof. And cause the righteous folk thereof to be loved by us!

*AT TIMES OF DISTRESS:* Allah is sufficient for us. He is an excellent Agent, and we repose our trust in Allah.

*ON RECEIVING NEWS OF SOMEONE'S DEATH:* Surely we belong to Allah, and to Him we are returning.

Surely we are for Allah, and to Him we return! O Allah, I ask You for the reward of my hardship. Reward me and compensate me by replacing it with goodness!

*WHEN OVERWHELMED BY A TYRANT:* O Allah, let Your Sustenance suffice us against them, as You desire.

O Allah, place Yourself in front of them. I seek refuge in You from their mischief!

*SEEKING RELIEF FROM HARDSHIP:* O Allah, there is nothing easy except that which You make so. And You make the unpleasant easy, whenever You like!

**FOR FORGIVENESS:** O Allah, the extent of Your Forgiveness is far wider than the extent of my sins, and the extent of Your Mercy is a matter of greater hope for me than my deed!

**WHEN IT THUNDERS:** O Allah, slay us not with Your Wrath and destroy us not with Your Punishment, but forgive us before!

**CONDOLENCE ON THE DEATH OF A BABY:** Surely everything that Allah has taken away, and that He has given belongs to Allah. Allah is with him for an appointed time; so forebear and expect a reward for the parent!

**FOR RELIEF FROM INDEBTEDNESS:** O Allah, let Your Sublimity suffice me against things which are unlawful unto You. Make me, by Your Grace, dependent on none except You!

**WHEN INFLUENCED BY EVIL:** With the Name Allah, The Most Gracious, The Most Compassionate. Say: I seek refuge with the Lord of the Dawn, from the mischief of created things. From the mischief of darkness as it overspreads; from the mischief of those who practice secret arts; and from the mischief of the envious one as he practices envy (Surah 113: 1-5).

With the Name Allah, Most Gracious, Most Compassionate. Say: I seek refuge with the Lord and Cherisher of humanity, The King [Ruler] of humanity, The God [Judge] of humanity, from the harm of the whisperer [who whispers evil], into the hearts of humanity, among jinns and among men (Surah 114:1-6).

Note: Recite the above three times.

**DHIKR AFTER PRAYERS:** O Allah! You are the Peace, and from You comes peace; blessed are You, O Lord of Glory and Honor!

**WHEN PLACING THE DEAD IN GRAVES:** With the Name Allah, and according to the Religion of the Messenger of Allah.

**VISITING THE MUSLIM GRAVEYARD:** Peace be on you, O dwellers of the graves! May Allah grant you forgiveness. You have gone before us, and we are following you.

**SLAUGHTERING OF ANIMALS:** With the Name Allah; Allah is The Greatest.

**VISITING THE SICK:** Take away the sickness, O Lord, of all people, and restore them to health! You are the Healer. There is no healing but the healing which You give. Grant recovery which leaves no ailment behind.

**PRAYER AT ANY TIME:** O Allah! I seek from You steadfastness in action, and strong determination in guidance. And I seek from You gratefulness for Your Favors and excellence for Your Service. And I seek from You a sound mind and a truthful tongue. And I seek from You the good which You Know, and I seek refuge with You from the evil of what You Know, and I beg of You Your Pardon for what You Know.

### SUPPLICATION ON HARD TIMES

Authentic narrators have reported that Prophet Muhammad ﷺ recited the following supplication in the Morning Prayer:

O Allah! Guide me among those whom You have guided, and preserve me among those whom You have preserved, and befriend me among those whom You have befriended, and bless me with what You have granted, and save me from the harm of what You have ordered; for when You order, no order is given against Your Order. Surely he is not disgraced whom You befriend. Blessed are You, Our Lord! and highly exalted. We ask repentance from You and turn to You, and we praise and venerate the Prophet.

In offering this prayer the Imam and his followers stand erect after the bending position of the second step, keeping their arms at their sides. The Imam recites the prayer and the followers say, "Amen," at the proper juncture. Then all prostrate themselves.

### SUPPLICATION FOR DIVINE GUIDANCE

(Istikharah)

When one intends to do anything, he should first offer two steps of voluntary prayer, then recite the following:

O Allah, I beg Your Advice through Your Knowledge and Ability; through Your Power. And I beg Your Favors from Your Infinite Bounty; for You have Power, I have none. You Know, I know not; and You are the Great Knower of things unseen! O Allah!

You know whether this affair is good for me with respect to my faith, the means of my sustenance and in the end [of my affair, recent and future]. Make it easy for me, and bless it for me. And if You know that this affair is evil for me with respect to my faith, the means of my sustenance and in the end, then turn it away from me and turn me away from it, and proportion the good for me wherever it is; then grant me satisfaction in it. Surely You are Able, above everything.

#### SEEKING DIVINE HELP TO MEMORIZE THE HOLY QUR'AN

O Allah, be Gracious to me by enabling me to give up sins altogether for as long as You grant me life and have mercy upon me, lest I should concern myself with anything which is of no [good] consequence to me! And grant me the goodness of sight which will cause You to be well pleased with me! O Allah, Originator of the heavens and the earth, Lord of majesty, glory, and of might incomprehensible, I ask You, O Allah, O Beneficent Lord, by Your Majesty and the light of Your Countenance, to cause my heart to retain the Scripture just as You have taught [it to me]. And grant me the ability to recite it in such a manner as will cause You to be well pleased with me. O Allah, Originator of the heavens and the earth, Lord of majesty, glory, and of might incomprehensible, I ask You, O Beneficent Lord, by Your Majesty, and the light of Your Countenance, to illuminate my sight with Your Scripture, to set my tongue free, to comfort my heart therewith, to open my bosom therewith, and to wash my body therewith. For indeed, none helps me in [the path of] truth besides You, and none favors me besides You. There is no strength or power save in Allah, the Exalted, the Magnificent.

#### PRAYERS FOR THE DEAD

O Allah! forgive our living ones and dead ones, and those of us who are present and those who are absent, and our young ones and old ones, and our males and females.

O Allah! cause whoever among us is kept alive by you, to live in submission to You, and make whoever you cause to die, die in [Islamic] faith.

O Allah! Do not deprive us of his reward [for patience on his loss], and do not make us subject to tribulations after him.

#### MARRIAGE SERMON

All praise is due to Allah; we praise Him, we ask Him for help, we ask for His Protection, and we seek refuge in Allah from the mischief of our souls, and from the evil of our deeds. Whoever Allah guides can be led astray by none, and whoever Allah finds in error can be guided by none; and I bear witness that there is no god except Allah, and that Muhammad is His Servant and Messenger. O You who believe! be careful of your duty to Allah with the care which is due to Him, and do not die unless you are Muslims. O people! be careful of your duty to your Lord, Who created you from a single being, and of the same created its mate, and spread from these two many men and women; and be careful of your duty to Allah, by whom you demand one of another your rights, and [of your duty] to the ties of relationship. Surely Allah watches over you. O you who believe! be careful of your duty to Allah, and speak the right word. He would put your deeds into a right state for you, and forgive you your faults. And whoever obeys Allah and His Messenger indeed achieves a mighty success. May Allah shower His Blessings, and may He bless you and unite you two in goodness.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



## ESSENTIALS FOR PRAYER

### KEY WORDS WHICH DESCRIBE MUSLIM ACTIONS

**Fard or Wajib:** Obligatory or compulsory. One gains merit for doing such a thing. One who neglects it is subject to punishment.

**Haram:** Forbidden or prevented. One who avoids such things gains merit. One who does them will be punished.

**Makruh:** Hated or disliked. One gains merit for avoiding such a thing; however there is no punishment for doing it.

**Mustahabb:** Recommended or advisable. One gains merit for doing such a thing. There is no punishment if one does not do it.

**Ja'iz:** Permitted (conceivable). One is free to do or not do such things. One gains merit for doing such a thing with the intention of pleasing Allah.

### ESSENTIAL REQUIREMENTS

In order for the Muslim's prayer to be accepted by Allah and to be beneficial to the person who offers it, certain requirements must be met:

The worshipper must be in a state of ablution. If one is physically dirty, and clear water is insufficient for cleaning, the affected parts of the body must be washed with water and a cleanser such as soap, etc., before performing ablution.

Every effort must be made to remove filth from the body and clothing.

The worshipper must take a complete bath if he or she is in a

state of impurity. To clean the body of dirt and minor impurities, and to keep oneself ready for prayer, a Muslim must wash the private parts of the body with water whenever impure matter is released. The washing and drying should be done with a clean, non-transparent cloth, or with any other sanitary material that will serve the purpose. One should use the left hand when removing body wastes (impurities).<sup>249</sup>

The male worshipper's body must be fully covered between the navel and knees.<sup>250</sup> The whole body of the female must be covered except for the hands and face.<sup>251</sup>

The worshipper must observe the times and rules prescribed for the respective prayers.

The place where the worshipper prostrates in prayer must be clean.

The worshipper must stand so that his chest and face are in the direction of the Ka'bah.<sup>252</sup>

The worshipper must make the intention in his or her mind before offering the obligatory prayer.

The worshipper raises both hands to the ears and pronounces, "Allahu Akbar," before proceeding with the prayer service.<sup>253</sup> This is called "Takbirah Ihram," and it is one of the basics of prayer.

### WHEN PRAYER BECOMES OBLIGATORY

Prayer is obligatory for every Muslim who is relatively mature and at or beyond the age of puberty, provided he or she is sane and in a normal state of mind. Children should be taught to pray at the age of seven, and they should be urged to do so at the age of ten.

### OBLIGATORY ACTS OF WORSHIP

Once we begin an act of worship to Allah [including nonobligatory prayers, the performance of Hajj or Umrah (journey to Makkah for Hajj), etc.] we are obligated to complete it. The Holy Qur'an says, "Fulfill the covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them;

indeed you have made Allah your surety; for Allah knows all that you do."<sup>254</sup>

### COMBINING PRAYERS

It has been reported that Prophet Muhammad ﷺ combined the Noon and Afternoon prayers, and the Evening and Night prayers.<sup>255</sup> He observed these prayers together when travelling. It is permissible for believers to do the same, and to combine prayers due to illness. It should be remembered that this is the exception and not the rule.

In combining prayers, the Noon and Afternoon prayers are offered one followed by the other, as are the Evening and Night prayers. Combined prayers can be said at the time of the earlier prayer, or at the time of the latter.<sup>256</sup> Combined prayers should not be compounded into one single prayer. Each must be performed separately, and a short interval should transpire between them.<sup>257</sup> Before saying each prayer one is advised to say the Iqamah, as was the practice of Prophet Muhammad ﷺ.

### OBSERVING (INTENTIONALLY) DELAYED OR (UNINTENTIONALLY) MISSED PRAYERS

Every Muslim should offer the obligatory prayers when they are due. Anyone who is able, but who fails to do so is committing a sin. It is not a sin, however, if one fails to offer the prayer at its prescribed time due to unavoidable circumstances (such as unintentionally oversleeping). Prophet Muhammad ﷺ said, "He who sleeps (through) the prayer or he (who) forgets should observe it immediately when he remembers it."<sup>258</sup> Every person missing an obligatory prayer must make it up, except for women in confinement (childbirth), women who are menstruating, and people who are insane or unconscious. Delayed prayers are to be offered as soon as possible after the time when they are due. Missed obligatory prayers must be offered as soon as possible, at any time within 24 hours of their regular time, even during sunrise or

sunset. Prophet Muhammad ﷺ said, "Whoever could do one rak'ah [of the Fajr prayer] before sunrise [and one after sunrise], has done the [Fajr] prayer. And whoever could do one rak'ah of the 'Asr prayer before sunset [and three after sunset], has done the ['Asr] prayer."<sup>259</sup>

When making up for missed prayers, only the obligatory prayer is offered, except in the case of the Dawn prayer. When making up for the Dawn prayer, the sunnah prayer is offered first, then the obligatory prayer. Anyone who gets up late for the Dawn prayer should offer it even though the sun is rising. Missed prayers should not be offered before a prayer that is presently due unless sufficient time is available for the completion of both. For example, if one has missed the Noon prayer and only enough time remains to offer four rak'ahs before the sun sets, the Noon prayer should not be offered with the Afternoon prayer. It should instead be offered before saying the Evening (Maghrib) prayer.

If more than one prayer has been missed, they may all be offered one after the other. In the case of missed prayers there is no need for Adhan, because the Adhan is to be said only at the time of the prayer presently due. When offering the prayers someone should say the Iqamah before each one to make certain that they are separate and independent of each other. Before saying the prayer, one should say silently, "I intend to perform the missed obligatory [name of] prayer as a debt to Allah, The Most High."

### SHORTENING PRAYER

There are conditions under which one can shorten certain obligatory prayers.<sup>260</sup> If a person travels forty-eight miles or more from his or her city of residence, the obligatory prayers of four rak'ahs, the Noon, Afternoon and Night prayers, should be shortened to two rak'ahs.<sup>261</sup> In the case of the Morning and Evening prayers, the number of rak'ahs remains the same. Under normal circumstances full prayers are obligatory after eighteen days.

If one's intention is to remain away eighteen days or less, but he or she is forced to stay longer because of unforeseen circumstances, prayers can still be shortened (at the discretion of the wor-

shipper) until returning to the place of permanent residence, entering the residence of one's wife, or returning to the city from which one began his or her travels.

Prayers are not to be shortened until the traveler is outside the limits of the city from which he is departing. Under the circumstances of traveling mentioned above, one is exempt from all voluntary prayers except the sunnah prayers which are offered before the Morning and Witr prayers.<sup>262</sup>

The allowances are not applied to that which is unlawful. Shortened prayers are unacceptable if one embarks on a trip that is for unlawful purposes, or for objectives which are in opposition to the principles of Al-Islam.

### MODIFICATION OF PRAYER POSITIONS

It is permissible for a worshipper who is sick and unable to say his prayers in a sitting position to offer them while standing. If he is unable to pray standing or sitting, he may offer prayer while lying on his side.<sup>263</sup> If he is unable to turn in the direction of the Ka'bah, he may offer prayer in whatever direction he is facing.<sup>264</sup>

### CORRECTING MISTAKES IN PRAYER

Prophet Muhammad ﷺ said, "When anyone of you is in doubt about his prayer, he should cast aside his doubt and base his prayer on what he is sure of, then perform two prostrations before saying, 'As-salamu alaykum wa rahmatullah.'"<sup>265</sup> If one makes a mistake in prayer, or if one is doubtful about the number of rak'ahs performed, he or she should perform two prostrations, like the ordinary prostrations made during prayer, before saying, "As-salamu alaykum wa rahmatullah" (Peace be upon you and the Mercy of Allah). If a worshipper is late and misses any rak'ah, he or she must offer it before making the double prostration. If the Imam makes a mistake during congregational prayer he must perform the two prostrations, and the congregation must follow him.

After the Imam says, "As-salamu alaykum wa rahmatullah," the second time, the late worshipper is to stand and complete his prayer. However, if the Imam offers the two prostrations before he says the salams, the late worshipper is to follow the Imam in performing them.

### THE ADHAN AND THE IQAMAH

It is essential for Muslims to go to the masjid upon hearing the Call to Prayer (Adhan). However, one may say prayers away from the masjid if there is a valid reason for doing so. Under normal circumstances a worshipper who is in the masjid when Adhan or Iqamah is announced may leave before prayer to make ablution, after which he or she must immediately return. Worshippers may also leave the masjid after Adhan if they are responsible for administering to a sick person. It is not permissible to leave the masjid after the Adhan or the Iqamah for any other reasons until the prayer service has been completed.<sup>266</sup>

### DETERMINING DIRECTION OF THE KA'BAH

Facing in the direction of the Ka'bah when performing prayer is a religious duty which must not be dispensed with unless circumstances make it impossible.<sup>267</sup> If a person cannot determine the direction of the Ka'bah, he should ask someone who knows to point it out to him. If there is no one available to ask, one must pray facing in the direction he thinks is correct. If the worshipper learns that the direction was incorrect after completing the prayer, he is not obligated to perform the prayer again if its time is over, but he is required to face in the proper direction in the future. If one is not facing in the direction of the Ka'bah, and someone points out the correct direction during his prayer, the worshipper must stop praying, face in the correct direction and begin the prayer again.

### ACTS WHICH INVALIDATE PRAYER

Should a worshipper commit any of the following acts during prayer, the prayer becomes invalid, and it must be repeated:

Failing to make the intention, or failing to say the first "Allahu Akbar," or "As-salamu alaykum wa rahmatullah," at the end of the prayer.

Making any noticeable act, movement or statement other than those prescribed for prayer, i.e., leaving one's place during the prayer to correct others, turning one's chest away from the direction of the Ka'bah, eating, drinking, talking, laughing, coughing or moaning unnecessarily, etc.

Doing anything which nullifies the ablution, unless one has a continuing illness which affects him more than two-thirds of the time during prayer.

Failing to recite Al-Fatiha in every rak'ah, or failing to assume any of the prayer positions (whether one is leading as Imam, or following an Imam).

### ACTS TO AVOID IN PRAYER

Prayer is a condition in which one is in contact with Allah. It calls for the utmost degree of sincerity, dignity, concentration and control of the body. Any acts which tend to disturb this condition are considered undesirable. The following acts are undesirable and should be avoided:

Fumbling with one's clothing or body.

Placing one's hands on the hips or back.

Snapping one's fingers, or intertwining the fingers of one hand with those of the other.

Resting on the forearms or elbows during prostration (for a man).

Yawning deliberately, or failing to make an effort to suppress a yawn when possible.

Standing up for prayer when one has a strong urge to defecate, urinate or release wind.

Praying in garments, or on a mat, decorated with pictures of animals or human beings.

Standing in a back row for congregational prayer when there is an available place in a row in front.

Prostrating oneself by touching only the forehead or the nose to the ground.

Raising the feet off the ground during prostration. If the feet are raised during the entire prostration the prayer becomes void.

Turning the face to the right or left, except while offering salams at the end of the prayer.<sup>268</sup>

Closing the eyes or looking up. Closing the eyes is undesirable, but there is no punishment if one closes them while trying to concentrate.

Gesturing with the eye, the eyebrow or the hands.

Praying before a fire. Praying in a graveyard in the direction of, or above a tomb. If one prays in a graveyard, the place of prostration must be clean. The use of a mat or rug is permissible.

Praying when the sun is at its zenith.

### WOMEN'S PRAYER POSITIONS

Women's prayer positions are the same as those for men, except for the following variations:

A woman folds her hands on her breast, not on or under her navel. (See illustration, page 104.)

In assuming the bending position a woman is to bend only until her hands reach her knees, touching them gently. At the same time, her elbows should be in close contact with her sides.

In the prostrating position a woman is to keep her abdomen in contact with her thighs, and her elbows resting on her thighs. (See illustration, page 128.)

### RECOMMENDED ACTS FOR JUMU'AH PRAYER SERVICE

Taking a shower, putting on nice clothes and (for men) using

scent.<sup>269</sup>

Cutting the nails and moustache, shaving the pubic hair, and plucking the hair from the armpits. (If the hair is difficult to pluck, it may be shaved.)

One should silently say, "Al Hamdulillah," when he or she sneezes.<sup>270</sup>

Should one hear the whispers of Satan, he or she should say, "I seek refuge with Allah, and ask for His Forgiveness."

Coming to the masjid early.<sup>271</sup> (For each step taken to the masjid with one foot merit is recorded, for every step taken with the other a sin is annulled.)<sup>272</sup>

### INTENTIONS BEFORE PRAYER

There are four kinds of intentions for the obligatory prayers. They are said silently.

When leading any of the obligatory prayers as Imam the intention should be, "I intend to perform the [name of] obligatory prayer in congregation as ordered by Allah."

When following the Imam in prayer, the intention should be, "I intend to perform the [name of] obligatory prayer, as ordered by Allah, the Lord of all the worlds, in this group, following this Imam."

When praying as an individual, the intention should be, "I intend to perform the [name of] obligatory prayer, as ordered by Allah, the Lord of all the worlds."

The intention made when making up for missed prayers is, "I intend to perform the missed [name of] obligatory prayer as a debt to Allah, The Most High."

One should follow the intention with the first "Allahu Akbar." Then he or she should begin the prayer service.

### TARAWIH PRAYER

The Tarawih<sup>273</sup> prayer has a special characteristic, and it is an essential and integral part of the month of Ramadan. During this

month it is offered nightly in place of the Tahajjud prayer. The Tarawih prayer consists of eight rak'ahs, with two salutations (salams) offered after every two rak'ahs.<sup>274</sup> It may be offered individually or in groups, but it is preferable that it be said in congregation. It is commendable to complete the entire Holy Qur'an during Ramadan by reciting one of its thirty parts during Tarawih prayer each night. After reciting The Opening Chapter in each rak'ah the worshipper recites consecutive verses from each part, finishing the part in the eighth rak'ah.

### SHAF' AND WITR

Witr, which literally means "odd number," is a prayer which is a sunnah (practice) of Prophet Muhammad ﷺ. Its time starts after the performance of Isha prayer, and it ends before the time of the Dawn (Fajr) prayer. Prophet Muhammad ﷺ said, "Make Witr as your last prayer at night."<sup>277</sup> It is better to offer the Witr prayer during the latter part of the night, after offering Tahajjud prayer, as the last prayer before the Dawn prayer. However, if one feels he will be unable to offer the Tahajjud prayer due to sleeping the entire night, he may offer Witr after the Night prayer. Aishah, the wife of Prophet Muhammad ﷺ, reported that when Prophet Muhammad ﷺ observed Tahajjud prayer, he would first perform four rak'ahs in prayer, then perform four more rak'ahs in prayer before he observed the three rak'ahs of Witr. Only during the month of Ramadan is Witr prayer to be offered in congregation.

Witr is, in fact, one rak'ah with which the worshipper makes the number of rak'ahs in his prayer odd, but it is not observed alone. It is observed along with the last pair of rak'ahs concluding the Night prayer.

Witr is usually preceded with two rak'ahs of Shaf' prayer. After reciting Al-Fatiha in the first Shaf' rak'ah, recite surah 87. After reciting Al-Fatiha in the second rak'ah, recite surah 109 or 112. It is acceptable to recite surah 112 in both Shaf' rak'ahs. To perform Witr say Al-Fatiha and recite the last three chapters of the Holy Qur'an.

In the Witr rak'ah, after rising from the bending position and

before prostration, one can make the following supplication, known as "Du'a ul-Qunut":<sup>278</sup>

O Allah! Guide me among those whom You have guided, and preserve me among those whom You have preserved, and befriend me among those whom You have befriended, and bless me in what You have granted, and save me from the harm of what You have judged, for when You Order, no order is given against Your Order. Surely he who You befriend is not disgraced. Blessed are You, our Lord! and highly exalted. We ask forgiveness from You and turn to You; and may Allah praise and venerate the Prophet.

### TAHAJJUD PRAYER

Another voluntary prayer spoken of in the Holy Qur'an is Tahajjud.<sup>275</sup> Allah tells Prophet Muhammad ﷺ, "And pray in the small watches of the night: [it would be] an additional prayer [or spiritual profit] for you. Soon will your Lord raise you to a station of honor and glory."<sup>276</sup>

The Tahajjud prayer is offered between midnight and dawn, after the worshipper has had some sleep. It may consist of two or more rak'ahs, offered in pairs. The Tahajjud prayer is concluded with two rak'ahs of Shaf', and one rak'ah of Witr prayer. If a worshipper is offering the Tahajjud prayer and not enough time remains to complete the Witr before the time of the Dawn prayer, he may stop and offer the Witr rak'ah after any pair of rak'ahs.

### DUHA PRAYER

Abu Dharr reported that Prophet Muhammad ﷺ said, "In the morning charity is due from every bone in the body of everyone of you. Every utterance of Allah's Glorification (Glory to Allah, The Most High) is an act of charity. Every utterance of praise of Allah (The Praise is for Allah) is an act of charity. Every utterance of profession of His Oneness (There is no god except Allah) is an act of charity. Every utterance of profession of His Greatness (Allah is the Greatest) is an act of charity. Enjoining good is an act of chari-

ty; and two rak'ahs in prayer which one prays in the forenoon will suffice."<sup>279</sup>

The prayer said at this time is called Duha (Forenoon). Duha is the time when the sun is high above the horizon. The Duha prayer usually consists of between two and eight rak'ahs. It is reported that Mu'adha asked Aishah how many rak'ahs in prayer Prophet Muhammad ﷺ performed at forenoon, and that she replied, "Four rak'ahs, but sometimes as many as he pleased."<sup>280</sup>

Just as the Tahajjud prayer is recommended between the Night (Isha) and the Morning (Fajr) prayers, the Duha prayer is recommended in the interval between the Morning and Noon (Zuhr) prayers. Duha prayers are of two kinds: Ishraq, which is observed in the earlier hours of the morning, and Chast, which is observed later in the morning when the sun is higher in the heavens. It is better to perform the Duha prayer in the latter part of the morning. Zaid b. Arqam reported Prophet Muhammad ﷺ as saying, "The prayer of those seeking forgiveness should be observed when the young weaned camels feel the heat of the sun."<sup>281</sup>

Prophet Muhammad ﷺ did not observe Duha prayer in the masjid. He observed it in his house, hidden from the view of men, but he abandoned it at times. Had he observed it regularly in public, the people would have followed him, and it would have been treated as an obligatory prayer. Prophet Muhammad ﷺ did not intend to put unnecessary burdens upon the people. He wanted them to elevate their souls by developing religious devotion and piety of their own accord.

Abu Abdullah reported that Abu Hurayrah said, "The Prophet ﷺ advised me to offer two rak'ahs in prayer of Duha [to be offered after sunrise and before midday]."<sup>282</sup> Abu Hurayrah also reported, "My friend (the Prophet) advised me to do three things, and I shall not leave them till I die. These are: to fast three days every month; to offer the Duha prayer; and to offer Witr before sleeping."<sup>283</sup>

## WHEN NON-OBLIGATORY PRAYER IS FORBIDDEN

The Muslim is forbidden to offer voluntary prayers during the following periods:

When the sun is touching the horizon (at sunrise and sunset).<sup>284</sup>

When the sun is at its zenith, except on Fridays preceding Jumu'ah prayer.

During the period of menstruation or confinement due to childbirth.

One half hour after sunrise and before sunset.

## OBLIGATORY BATH (GHUSL) FOR PRAYER<sup>285</sup>

The Holy Qur'an warns us against approaching prayer in a physically or mentally unclean state when it says, "O you who believe! Approach not prayer with a mind befogged, until you can understand all that you say, nor in a state of ceremonial impurity until after washing your whole body. If you are ill [and water may be harmful], or on a journey [and there is no water], or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean earth [and rub therewith your faces and hands]."<sup>286</sup>

Muslims are commanded to keep themselves clean and free of impurities at all times. It was the practice of Prophet Muhammad ﷺ to take a bath before the Friday and 'Id prayers.

If you take a bath and come out of the dirty water of the tub without rinsing your body with clean, clear water, you cannot possibly be clean. Even though a glass has been washed in soapy water, it is not clean enough to drink from until it has been thoroughly rinsed with clear water. In the same manner you must thoroughly rinse your body and head with clear water before leaving the bathtub in order to insure cleanliness. Special care should be taken to rinse the areas of the wrinkles around the eyes, the stomach (if one is overweight), and the private parts, especially if one does not sit during the bath. If water fails to reach any parts of the body the bath is not valid.

A complete bath becomes obligatory under the following conditions:

After sexual intercourse, even if semen is not ejected. Any degree of penetration makes bathing obligatory.

Upon discharge of semen due to sexual excitement, or after one has had a wet dream. If semen has been discharged and one cannot recall having a dream, bathing is still obligatory. However, if

semen is discharged due to illness, bathing is not obligatory, but washing the areas of discharge is.

Upon completion of the menses, or after childbirth (post-natal bleeding).<sup>287</sup>

A person who has had a discharge as a result of sexual activity or a dream, etc., is called junub.<sup>288</sup> A Muslim who is junub should not perform prayer, circumambulate the Ka'bah in Makkah, physically handle or read from the Holy Qur'an, or enter a masjid. Only by taking an obligatory bath, or by performing tayammum does the condition of junub cease. Recitation of the Holy Qur'an from memory by a person in a state of junub, or during menstruation or post-natal bleeding is permissible.

### PERFORMING OBLIGATORY BATH

To perform the obligatory bath one must first have in mind the intention to clean the body of all impurities. Aishah reported, "When the Messenger of Allah bathed because of sexual intercourse, he first washed his hands. He then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer. He then took some water and put it on his fingers and moved them through the roots of his hair, and when he found that these had been properly moistened, then poured three handfuls on his head. He then poured water over his body and subsequently washed his feet."<sup>289</sup>

Concerning the washing of a woman's hair when taking an obligatory bath, Umm Salama reported: "I said, 'Messenger of Allah, I am a woman who has closely plaited hair on my head. Should I undo it for taking a bath, because of sexual intercourse?' He said, 'No, but pour water on your hair until it penetrates [to the scalp], using your fingers.'" Women must be certain that water reaches all parts of the hair and scalp.<sup>290</sup>

### GENERAL IMPURITIES

Before offering prayer the following impurities must be removed

from the body, clothing and the place where the worshipper is to prostrate himself:

Blood of nearly every kind, including menstrual and post-natal blood. (If one's clothes have a blood spot the size of 50 cent coin or smaller, it is permissible to say prayer in them.)

Human stool, urine, puss and vomit. In the case of urine from an unweaned male child, cleaning the clothes by pouring water on the affected spot is sufficient. Urine from a female child, whether unweaned or not, must be washed from the clothes and from the place where one prostrates in prayer.

Any secreted matter from a carnivorous animal or bird which is not acceptable for eating. (A believer's prayer will not be invalidated if the clothes are left stained from such secretions after cleaning with pure water.)

Prostatic fluid excreted due to sexual excitement. (In case of secretion, the private parts and the affected clothing must be cleaned, and an obligatory bath must be taken.)

Any thick, white fluid that is secreted due to illness.

Wine, liquor and other intoxicants.

### PROCEDURE FOR REMOVING IMPURITIES

Impurities on the body or clothing are to be cleaned by washing with water. It is excusable if a light mark is left on the garment after washing due to difficulty in removing an impurity. An example of such a mark would be the remains of a blood stain. Other exceptions are:

Street mud that may soil the feet or clothing while one is walking in places where it is difficult to avoid.

If a person is not aware of an impurity on his body or garment, or if he forgot about it and did not remove it before prayer, his prayer is still valid and it need not be repeated. If he should remember such an impurity during prayer, however, he must stop praying, remove the impurity and offer the prayer again from the beginning.

If a person cannot identify what caused his garment to be wet,

especially at night, there is no need to worry or even inquire about it unless the garment has an odor; then it must be washed.

There are certain minor impurities which need not be removed from the body or clothing. They include blood from lice, bedbugs and other small insects, and small quantities of the blood of humans or other animals. Worshippers may offer prayer if they are nicked while shaving, or if a small amount of animal blood gets on them while they are cooking food. Blood from the liver or spleen, and the blood of fish are also considered to be clean.

### PROPER TOILET USE

The following instructions reflect the Islamic attitude concerning cleanliness, decency and concern for public health:

Any article bearing the name "Allah" should not be taken into the toilet except in instances where one may lose it if it is left outside. If such an article is taken in, it must be covered.

Privacy should be maintained when using the toilet.

It is proper to recite, "O Allah! I seek Your Protection from that which is impure and unclean [from the male and female devils]," when entering the toilet.

When entering the toilet, the left foot should enter first.

Silence should be maintained while using the toilet.

It is improper to relieve oneself in meeting places, or in other areas customarily used for public gatherings.

One should not urinate in the standing position if impurities might splatter on the clothes.

The left hand should be used when cleaning oneself of impurities.

After using the toilet both hands should be washed. If water and soap are not available, one may clean the hands by rubbing them with clean soil or sand.

When leaving the toilet, the right foot should exit first.

While leaving the toilet one should say, "All praise is due to Allah Who has removed impurity from me and exempted me."

### SUTRAH

During the lifetime of Prophet Muhammad ﷺ it was common for a worshipper to place a stick, or something similar, in front of himself while offering prayer in an open place where people were walking. This object was about the thickness of a finger, and its length was equal to the distance from the finger tip to the elbow. It was placed in front of the area where one puts his head in prostration. It was called a sutrah,<sup>291</sup> and it was respected as a barrier by others who came near the praying person. To cross between a person and his sutrah was forbidden (haram). If a worshipper failed to put a sutrah in front of himself in an area where people were passing, he was guilty if someone passed in front of him while he prayed. However, if he placed a sutrah in front the person violating the barrier became guilty.

The sutrah also served as a weapon against harmful reptiles, insects, and dangerous animals. If one was threatened by such a creature while praying, it was permissible to strike out to the right or left to kill it. Once the threat was removed the worshipper continued the prayer. If it became necessary for the worshipper to turn his chest away from the direction of the Ka'bah to kill a harmful creature, his prayer was invalidated and it had to be performed again from the beginning.

The sutrah was placed only far enough in front of the worshipper to allow him to prostrate without touching it, or at a distance equal to the length of his arm when outstretched from the sitting position. When observing congregational prayer only the Imam placed a sutrah in front of himself. It thus sufficed for the whole congregation.

While praying, a worshipper can extend his arm to stop anyone who attempts to cross in front of him. It is permissible to walk past a worshipper as long as one is beyond the reach of his or her outstretched arm. Prophet Muhammad ﷺ said, "When anyone of you prays, he should not let anyone pass in front of him [even if there is no sutrah], and should try to turn him away as far as possible. But, if he refuses to go, he should be turned away forcibly, for he is a devil."<sup>292</sup> It is also a well known fact that when a worshipper placed something in front of himself such as the back of a

saddle, he could pray without caring who passed on the other side of it.<sup>293</sup> Evidence of the practice of using the sutrah can be seen around us today whenever we see a worshipper praying near one of the walls or pillars of the masjid. He does this to prevent others from passing in front of him during his prayers.

## THE MASJID

The Arabic word masjid, which has been translated into English as mosque, means a place where one worships Allah, or where one prostrates. The importance of the masjid in the life of a Muslim is seen historically in the fact that the first building constructed by Prophet Muhammad ﷺ after his arrival in Madinah was the Prophet's Masjid (which he began constructing during the second week after his arrival).

The masjid occupies the central place in the life of a Muslim. It is here that religious and other activities concerning the education and welfare of the community take place.<sup>294</sup> Therefore, a Muslim has a natural inclination towards the masjid.

The Muslim should have the utmost respect for the masjid; never regarding it as just another building. His body and clothing must be clean when he attends it, and he should never enter the prayer area (musalla) before taking off his shoes. No one should enter the masjid in a state that requires the taking of an obligatory bath. Upon entering one should recite, "O Allah, open to me the gates of Your Mercy," and upon leaving, "O Allah, I beg of Your Bounty."<sup>295</sup>

The Holy Qur'an says, "And the places of worship [masjid] are for Allah [alone]: So invoke not anyone along with Allah (72:18)." Thus the masjid is not the property of any person, though its management must necessarily be in the hands of someone, such as the builder or a person appointed by him. Once a masjid has been built it cannot be diverted to any other use.

Places of worship are considered sacred by all faiths and denominations; however, Al-Islam has given them a special place of distinction, and provides specific instructions concerning their use and upkeep. The Holy Qur'an says, "In houses which Allah

has permitted to be raised to honor for the celebration of His Name. Glorified is He in the mornings and in the evenings [again and again], by men who neither traffic or merchandise can divert from the remembrance of Allah, or from regular prayer, or from the practice of regular charity: their [only] fear is for the Day when hearts and eyes will be transformed" (Holy Qur'an 24:36, 37).

The doors of a masjid are open to all Muslims throughout the entire world. No one may claim it as his personal property. In fact, no place may be reserved in it for any individual. All Muslims have an equal right to worship in it without discrimination. The Holy Qur'an says, "Do not send away those who call on their Lord morning and evening, seeking His Face. You are not accountable for them, and they are not accountable for you, that you should turn them away, and thus be [one] of the unjust (6:52)." The Holy Qur'an also says, "And who is more unjust than he who forbids that Allah's Name should be celebrated in places for the worship of Allah? (2:114)." Thus there are no distinctions of race, color or class in the masjids of Allah.

Allah says in the Holy Qur'an, "And purify My House for those who compass it round, or stand up, or bow, or prostrate themselves [therein in prayer]." Accordingly, the masjid should be kept clean, and there should be nothing offensive to the worshipper within it.

Prophet Muhammad ﷺ proclaimed that the masjid should be kept clean, that a Muslim is free to occupy a space in any part of the masjid, that one who comes first to the masjid should find his place in the first row, and that no one should talk loudly in the masjid.

One should pray quietly with devotion, and in a touching tone in the masjid. Prophet Muhammad ﷺ instructed his followers to sit in a circle while in the masjid, so as not to disturb others, and he forbade them to enter the masjid while running or walking at a fast pace.

In stressing the importance of showing respect for the masjid, Prophet Muhammad ﷺ said, "When any one among you enters the masjid, he should not sit until he has observed a prayer of two rak'ahs."<sup>296</sup> A worshipper should not talk to anyone before he says his prayer, or before he sits down. Offering prayer upon entering

the masjid elevates one's spiritual consciousness, bringing about the realization that one is in an atmosphere of religious devotion to Allah. It also helps to relieve the mind of worldly thoughts.

The masjid plays a very important role in Al-Islam. If any house on earth can be called Allah's House, it is the masjid. Activities such as the Call to Prayer five times a day, and the mention of Allah's Name in the daily congregational prayer and in the prayers of individual believers make the masjid a true house of worship. Prophet Muhammad ﷺ said, "The servant is constantly in prayer as long as he is in a place of worship waiting for the prayer [to be observed in congregation], and the angels invoke [blessings upon him in these words]: 'O Allah! pardon him. O Allah! show mercy to him,' [and they continue to do so] until he returns [from the masjid having completed the prayer] or his ablution breaks." <sup>297</sup>

The masjid serves as a training place where Muslims put the teachings of equality and the fraternity of humanity into practice. No other religion has been as successful in establishing a living brotherhood of man as Al-Islam. The masjid gives Muslims a place to meet at least five times a day in a spirit of equality and true brotherhood. <sup>298</sup> In the masjid all Muslims stand in a row before their Creator, knowing no differences of color or rank, all following the lead of the Imam. All differences and distinctions are obliterated during the time of prayer. Thus the masjid brings Muslims physically and spiritually closer to one another.

In the masjid Muslims are informed about matters of importance to the community. Though the masjid is primarily a place of worship, its use for purposes other than the saying of prayers does not detract from its sacred character. Such activities as buying, selling and trading are undesirable within the masjid, except in matters of importance to the nation or community, but selling is permissible outside of the masjid.

We meet in congregation in the masjid to seek aid from Allah, and to ask Forgiveness from Him. We come to bear witness that nothing deserves worship and prayer except Him alone, that He has no equals or partners in His Rule, and that Prophet Muhammad ﷺ is His Servant and Messenger. Relationships between people are very important in Al-Islam. Meetings and conventions where people worship Allah and exchange ideas within the masjid

are of the utmost importance because they bring us close to each other in faith and trust.

It is in Allah that we put our complete faith and trust, and we praise and thank Him for revealing the Holy Qur'an to Prophet Muhammad ﷺ as a guidance to the believers, and as a mercy to all people. We thank our Guardian Evolver, Cherisher and Sustainer for giving us that which is excellent and good in this world, we ask Him to save us from the punishment of the fire, and we ask Him to bless us in the next life.

### CLASPING OF THE HANDS IN PRAYER

The practice of Prophet Muhammad ﷺ was to place his right hand on top of his left when standing in prayer. All schools of jurisprudence follow this practice, except for a small branch of the Maliki school; its members stand with their arms at their sides. When we observe others practicing this method we should not consider them wrong. The positioning of the hands is not obligatory, nor does it affect the validity of prayer. We may advise others of our practice in a spirit of brotherhood and respect, but we must allow them to determine the way they will follow.

### ANNOUNCING THE CALL TO PRAYER

The presentation of the Call to Prayer (Adhan) has been reported in different forms, all of which are sound. Some masjids announce "Allahu Akbar," four times, while others announce it twice. In the same manner, some masjids announce "Prayer is commencing," once during the Iqamah, while others announce it more than once.

### PRAYER DURING THE FRIDAY KHUTBAH

The practice of Prophet Muhammad ﷺ was to offer two rak'ahs in prayer to greet the masjid when entering it. When we are following his example we offer our two rak'ahs (before or during

the khutbah) before we sit down.

If a worshipper has missed any obligatory prayer which has already been offered by the Imam, he should remain standing and offer it before sitting down, or he may stand and offer it when he remembers.

It is reported that Prophet Muhammad ﷺ never offered non-obligatory prayers after the Adhan had been called. However, anyone who offers a non-obligatory prayer after the Adhan is not to be stopped.

All activity in the masjid must stop when the Mu'adhdhin (Caller) makes the Adhan (as in the Holy Masjids of Makkah and Madinah).

#### PRAYER BEFORE 'ID

The 'Id prayer is a sunnah prayer; it is not obligatory. Therefore a Muslim offers only his greeting to the masjid before it. No prayer precedes the 'Id prayer when it is offered in an open area.

#### PROSTRATION

One may descend upon the knees first, and then upon the hands, or vice versa.

#### THE FRIDAY KHUTBAH

Although sitting in rows for the Friday khutbah is approved, it is not obligatory. Prophet Muhammad ﷺ ordered that we do not talk except in the remembrance of Allah (in a soft tone), when answering a question asked by the Imam, etc. Therefore speaking during the Friday khutbah is prohibited.

*Seek by the means Allah has made available to you the promised life, but don't forget your share in this material world.*

Imam Warithuddin Muhammad

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



## APPENDIX I FUNERAL REGULATIONS (*Salatul-Janazah*)

O Allah, Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Take my soul [at death] as [a Muslim] one submitting to Your Will, and unite me with the righteous.<sup>300</sup>

With the Name Allah, The Most Gracious, The Most Compassionate. All praise is due to Allah, The Guardian Evolver, Cherisher and Sustainer of all the worlds. We ask that His Blessings and His Peace be upon His Righteous Servants, the prophets from Abraham to Muhammad ﷺ, the last prophet. Glory to Allah for creating everything that lives on earth, and for giving us our humanity. Blessed is He in Whose Power is sovereignty, for He is able to do all things. He has created life and death that He may try us to determine which of us is best in conduct. He is the Mighty, The Forgiving. Allah determines the length of our mortal lives, and no one dies except by His Leave. Allah provides the rewards of this world and the Hereafter for the thankful.

Praise be to Allah for spreading the earth before us as a place to live and to serve Him, to earn a livelihood for our comfort, and to dignify our mortal bodies after death. In death the earth receives its treasures, the physical elements from which we were created. From the earth we were taken, into the earth we will return, and

from it we will have another resurrection. Every one of us will taste a mortal death, and on the Day of Resurrection we will be judged according to our deeds. Those of us who are spared the fire of Hell and allowed to enter Paradise by Allah's Mercy will indeed be blessed.

Allah, The Most Exalted, has honored humanity above all His Creatures, and He has favored the believers whom He has guided to the faith of Al-Islam. Allah, The Creator of life and death, tells us in the Holy Qur'an, "How can you reject the faith in Allah? Seeing that you were without life, and He gave you life. Then will He cause you to die, and will again bring you to life. And again to Him will you return."<sup>301</sup>

Just as the Muslim is welcomed into this world at birth by the purification of his body, and by the joyful exclamations of, "There is no deity except Allah," and "Allah is the Greatest," and just as the entire earth is made a dwelling place for him, so also is he honored in death by the washing and shrouding of his body, and by the offering of prayer for him. To confer this honor upon the deceased is obligatory for all Muslims who are around him at death. Allah tells us in the Holy Qur'an, "Every soul shall have a taste of death. In the end, to Us shall you be brought back. But those who believe and work deeds of righteousness, to them shall We give a home in Heaven, lofty mansions beneath which flow rivers, to dwell therein forever. An excellent reward for those who do [good]."<sup>302</sup>

When it becomes obvious to a Muslim that he is dying, it is recommended that he turn himself in the direction of the Ka'bah (Qiblah). If it becomes obvious to others who are in his presence that death is near, and if he is unable to turn himself towards the Ka'bah, those present should turn him in that direction. This can be done by placing the dying person on his right side, with his face and toes in the direction of the Ka'bah. The dying person should then be encouraged to recite the Kalimah ("There is no deity except Allah"),<sup>303</sup> so that these words will be his last. Those who are present are to do this by softly repeating the Kalimah. However, the dying person should not be compelled to say the Kalimah if its recitation has a disquieting effect on him.

The dying person's family members, friends and neighbors

should be contacted so they may be present to help, and to encourage him in the spirit of the faith. Many prayers should be offered, and readings from the Holy Qur'an should be recited, especially Chapter 36, "Ya Sin," and Chapter 67, "Dominion." These recitations must be offered softly so that the dying person is not disturbed. Immediately after the person dies, his eyes are to be closed by pulling his big toe. While closing the eyes, the following supplication is made: O, Allah! make his/her affair light for him/her, and render easy what he/she is going to face after this, and bless him/her with Your Vision, and make his/her new abode better for him/her than the one he/she has left behind.

After the eyes are closed, the jaws are bound so as not to sag, and an iron object, no more than two inches in diameter, is placed upon the abdomen (stomach area) to keep it from becoming inflated. If possible, all the deceased person's joints should be loosened by moving them occasionally to keep the body from becoming stiff. This will facilitate its washing and shrouding. The spirit and the body are the total of the human being. It is therefore forbidden in Al-Islam to break any part of the body of the deceased, or to open the stomach. Prophet Muhammad ﷺ said, "Breaking the bone of the dead person is like breaking the bone of the living." It is also forbidden to embalm the body, unless this procedure is required by the laws of one's country. It is hated (makruh) to put the body in a freezer because the liquids in the body expand when they are frozen, damaging the bones and internal organs.

Prophet Muhammad ﷺ said, "Honor the deceased person by hurrying to bury him." Muslims are instructed to bury their deceased as soon as possible, before the body begins to decompose. It should be noted that Jewish funeral homes do not use the embalming process. Some of them welcome Muslims and provide facilities where the ritual of washing and shrouding may be performed according to Islamic rules. It is a collective obligation upon all Muslims in the community to hurry to open their own Islamic funeral homes, and to build an Islamic cemetery. If money in the Islamic treasury is not sufficient for this, the balance of the cost has to be paid by the rich Muslims of the community.

WASHING (*Ghusl*)

The washing and shrouding of the deceased is an obligatory duty enjoined upon all Muslims in the community. However, if it is performed by some, the other members are cleared of the obligation. The person selected to wash and shroud the deceased should be one who was chosen by the deceased, if possible. The person should be an adult Muslim who is in possession of his or her senses, and who is honest, trustworthy and well acquainted with the rules for washing the deceased in accordance with the practices of Prophet Muhammad ﷺ. If the deceased is a male, the person selected should be the closest male Muslim relative. If the deceased is a female, the person selected should be the closest female Muslim relative. If the relatives are non-Muslim it is the duty of other Muslims to wash and shroud the body of the deceased. At least three people must participate in the washing of the deceased; the person responsible and two assistants.

It is permissible for a husband to wash the body of his wife, and for a wife to wash the body of her husband. If the deceased is a child, the washing may be done by either a male or female adult.<sup>304</sup> There is no need to wash or pray over the body of a stillborn infant.

The deceased must be washed in a secluded, private place.<sup>305</sup> After the body has been covered with a sheet of white cloth, all clothing is removed from it, and it is placed upon a high table to be washed. After the clothing has been removed, the deceased must be covered from the navel to the knees. The private parts of the deceased should never be exposed or viewed, and the washer should always be gentle in handling the body. One who intentionally looks upon the private parts of the deceased is cursed. Prophet Muhammad ﷺ said, "Do not look at the thigh (upper leg) of the living or dead person."

If the deceased has any diseases or visible physical imperfections, it is compulsory for the persons washing the body to keep them concealed. It is recommended to have incense or some other fragrant, non-alcoholic substance available. The water used should be lukewarm, pure, colorless and odorless. A cleaning

agent such as soap should be used to cleanse the body before it is rinsed with pure water. In the final washing of the body a non-alcoholic perfume is to be added to the water.

Before washing the deceased the washer must make his intention. The body is then placed on its back, and the abdomen (stomach area) is gently pressed so that any waste material may be discharged. (See Illustration, page 222.) The washer's left hand must be covered or wrapped with a non-transparent material before washing the deceased, and it should be used when removing any unclean matter from the body. Cotton is placed in the openings of the ears, nose and anus of the deceased after all unclean matter has been removed. The washer, using the left hand beneath the sheet which covers the area from the navel to the knees, washes the private parts first.

After the private parts have been cleaned, the rest of the body is washed, starting with the right side. The parts that are washed in ablution are cleaned first.<sup>306</sup> One should not put water into the mouth, nose or ears of the deceased. The washing of the body at least once is obligatory, however the body should be washed three times, or an odd number of times up to seven. If impurities come out of the body during washing, the procedure must be repeated until all impurities have been expelled. If the last washing was even numbered the body must be washed once more so that the final wash is an odd number.

After ablution the hair of the head is thoroughly washed with soap. Next, the body is turned on its left side and washed from the neck to the foot, in front first, then in back. It is then turned on its right side and washed in the same manner. After washing, the hair and the body are rinsed.

After the final rinse the entire body is dried with a clean towel. The hair should be combed and brushed. A woman's hair is to be braided into three braids. A man's hair and beard should be well groomed. The nails are not to be cut, nor is the hair under the armpits to be removed. Both male and female are to be groomed humbly, without the use of cosmetics.

## THE SHROUD

After the above has been completed, the body is shrouded for burial. The deceased person's shrouding, preparation for burial, and the burial itself must be paid for from his or her private assets, even if someone has a rightful claim to them. If the deceased has no such assets, the shroud must be provided by whomever supported him or her in life. If the deceased's supporter cannot pay the expense, the shroud is paid for from the Muslim public treasury. If the assets of the public treasury are not sufficient, the responsibility falls collectively upon those Muslims who can afford to pay.

Cotton garments are to be used in shrouding. For a man, two white cotton sheets and a loose, sleeveless, collarless shirt, which covers the body from the neck to the feet, are prescribed. The first sheet is called the lower garment, and it covers the entire body from the head to the feet. It should be approximately two feet wider than the deceased after wrapping. The second sheet is called the winding sheet, and it is approximately two feet longer and two feet wider than the deceased after wrapping. Moderation should be observed in measuring the sheets to avoid using an excessive amount of material.

To begin shrouding a man the large winding sheet is spread out and the lower garment is placed on it. The deceased is placed in the shirt, with his arms lying along his sides. A turban is made for him and placed upon his head. The body is then placed upon the lower garment, which is folded over his left side first, and then over his right side. The large winding sheet is then folded over in the same manner. After folding, the garments are tied at the top of the head, at the hips and at the bottom of the feet. They are not untied until after the deceased has been placed in the grave, or before the coffin is sealed for burial. (See illustrations 10-13, page 231-234.)

In shrouding a woman it is proper to use a long, loose sleeveless dress, which covers the body from the neck to the feet, and three sheets. The first sheet is called the lower garment, and it covers the entire body from the head to the feet. It is at least two feet wider than the deceased. The second is a breast wrapper, or bodice, which covers the breast and thighs. The third is at least two feet longer and two feet wider than the deceased. A wrapper which will

completely cover the head and face, or a hood without a face opening is also prescribed.

To begin the shrouding the large sheet is spread, and the lower garment is placed on top of it. Next, the body is placed in the sleeveless dress, and the head cover is placed over the head. The body is then placed on the lower garment, which is wrapped around with the right side overlapping the left. The breast wrapper is wrapped around the body from the breast to the thighs in the same manner. Finally, the large sheet is folded over the left side of the body first, and then over the right. After the large sheet has been folded over the body it is tied at the top of the head, at the waist and at the bottom of the feet. It is untied only after the body is placed in the grave, or before the coffin is sealed for burial. (See Illustrations 10-13, page 231-234.)

After the body has been washed, scented and wrapped, it is placed in a coffin or bier (mahmal) and carried to the place of prayer. It is forbidden to use a coffin or bier which is expensive, or which has the color red on it. The body is to be placed in a grave dug in mud or stone. It is never placed in anything built of wood or iron. The body is placed in the coffin on its right side in such a manner that the face of the deceased will be towards the Ka'bah when the prayer service is performed.

A prayer to Allah is offered for every deceased Muslim, regardless of age, except in the case of a stillborn child. Such a child should be buried by the parents without any funeral ritual. The funeral service in Al-Islam is called Salat-ul-Janazah, and participation in it is regarded as a collective pious obligation for neighboring Muslims who can assist in the ceremony. If the prayer is offered by some members of the community the others are cleared of this responsibility. But if it is offered by none, the whole community is involved in sin.

It is forbidden for Muslims to participate in a funeral service or to offer prayers for an unbeliever (associate others with Allah), except in the case of a relative. In such a situation the Muslim does not offer supplications, ask mercy or attend prayer sessions for the deceased relatives. However, it is permissible to visit the family. While the unbelievers are alive we should ask Allah to turn their hearts to Him, so that He may grant them mercy, forgiveness for

their sins, and salvation from the chastisement of Hell.

The prayer for mercy may be offered at the masjid, or at any other clean premises of a size suitable for the simple, dignified ritual.<sup>307</sup> An open space or the gravesite may be an acceptable location. All participants in the prayer service must be in a state of ablution.

The person who leads the prayer (preferably one who was selected by the deceased) is usually very well known and close to Allah. The person selected by the deceased must not be immoral or a heretic. The deceased's father, grandfather, great-grandfather, son, grandson, great-grandson, or closest male relative on the side of a male descendent may offer the prayer.

If a Muslim is buried without being given an obligatory washing (ghusl), the body must be dug up and washed; then prayers must be said over the deceased. If the body has been buried for a long time and has deteriorated, the grave is opened and water is poured over the entire body until it is fully covered. Prayer is then offered for the deceased, and the grave is closed.

To perform the prayer service the coffin is placed in front of the Imam, who stands at the deceased's middle in the case of a female, and at the head if the deceased is a male.<sup>308</sup> The deceased is placed on his or her side, with the feet to the Imam's left. The Imam faces in the direction of the Ka'bah. Members of the congregation also face the Ka'bah and form lines behind him. The number of lines formed should be relative to the number of persons taking part in the service. The general practice is to have at least three rows. For example, if there are six people attending the service, they can make three rows by standing two to a row. If the number of people present is very small a single row will suffice. The entire service is offered from the standing position. The Imam begins the prayer service by silently making the intention, "I intend to pray the funeral prayer upon (name of deceased)."

After stating the intention, he raises both hands to his ears and says, "Allah is the Greatest," at which time the congregation follows his lead. They also follow as he lowers his hands and places the right hand over the left, as in the standing (qiyam) position.<sup>309</sup> Next, the Imam and the congregation recite silently:

Pure and glorified are You, O Allah, Blessed is Your Name and

exalted is Your Majesty, and there is nothing worthy of worship except You. I seek refuge with Allah from Satan, the accursed.

This is followed by The Opening Chapter of the Holy Qur'an, silently:

With the Name Allah, The Most Gracious, The Most Compassionate. Praise be to Allah, The Lord of all the worlds. The Most Gracious, The Most Compassionate. Master of the Day of Judgment. You do we worship, and Your Aid we seek. Guide us on the straight way, the way of those on whom you have bestowed Your Grace. Those whose portion is not wrath, and who go not astray. Amen.

After the Imam finishes The Opening Chapter, the congregation follows as he raises his hands to his ears again and announces, "Allah is the Greatest."<sup>310</sup> The Imam and the congregation then recite silently:

O Allah, praise and venerate Muhammad and the followers of Muhammad, as You praised and venerated Abraham and the followers of Abraham. O Allah, bless Muhammad and the followers of Muhammad, as You blessed Abraham and the followers of Abraham.<sup>311</sup> Surely You are Praised and Magnified.

The congregation follows the Imam as he raises his hands to his ears and announces for the third time, "Allah is the Greatest." Next, the Imam and the congregation offer private prayers to Allah for the forgiveness of the deceased. Different prayers are reported to have been offered by Prophet Muhammad ﷺ, and it seems that prayers of any form are permissible; however, the following is preferable:

O Allah, forgive him/her, and have mercy upon him/her, and pardon his/her sins, and honor his/her arrival, and widen his/her tomb and give him/her proof, and save him/her from the disaster of the tomb. And replace his/her house with a house better than his/her house and relatives better than his/her relatives. O Allah, do not prevent us his/her reward, and do not make us subject to trial after him/her (by disaster).

The Imam raises his hands to his ears and announces for the fourth time, "Allah is the Greatest." The congregation follows, and then says silently:

O Allah! forgive our living ones and dead ones, and those of us

who are present, and those who are absent, and our young ones and old ones, and our males, and females. O Allah! whosoever among us is kept alive by You, cause him to live in submission to You, and whosoever You cause to die, make him die in (Islamic) faith. O Allah! Do not deprive us of his reward, (for patience on his loss) and do not make us subject to trial after him (by disaster).

To conclude the service the congregation repeats after the Imam as he turns his face to the right and says, "Peace be on you and the Mercy of Allah," and as he turns his face to the left and repeats, "Peace be on you and the Mercy of Allah."

In the case of a deceased child under the age of puberty the service has one difference. After saying, "Allah is the Greatest," the worshippers recite, "O Allah, let him/her be an introduction for his/her family. O Allah, do not deprive us of the reward for patience on his/her loss, and do not make us subject to disaster after him/her. O Allah, make him/her our forerunner, and make him/her for us a reward and a treasure, and make him/her for us a pleader, and accept his/her pleading."

If the service is not being held at the gravesite, the body is then carried to the grave and buried. The right side of the deceased is placed in the grave facing in the direction of the Ka'bah. If the body is placed in the grave without a coffin, a niche (recess) should be made in the side wall of the grave. The niche should be slightly longer than the deceased, and high enough to allow the body to be placed on its right side. It should be at the bottom of the grave, in the side wall which is opposite the Ka'bah. For example, if the Ka'bah is to the northeast, the niche should be dug in the southwest wall of the grave. (See Illustration 11, page 232.)

When placed in the niche, the body should be close to the wall of the grave so as not to fall on its face, and it should be supported from behind by a pile of earth to keep it from rolling over on its back. The niche should be of sufficient size to hold the body comfortably. Once the body has been placed in the niche, a wall is erected in front of it to prevent dirt from falling on it.<sup>312</sup>

If the earth is too soft for making a niche, a trench is dug for the body in the floor of the grave. As in the case of the niche, the trench should be slightly longer than the deceased, and deep enough to allow the body to be placed on its right side. After the

body has been placed in the trench so that it faces the Ka'bah, the trench is roofed over to prevent dirt from falling upon it. The length of the grave should be in accordance with the size of the body, and the depth is usually four to six feet. In the United States the legal depth for burial is approximately six feet. (See illustrations 11-13, pages 232-234.)

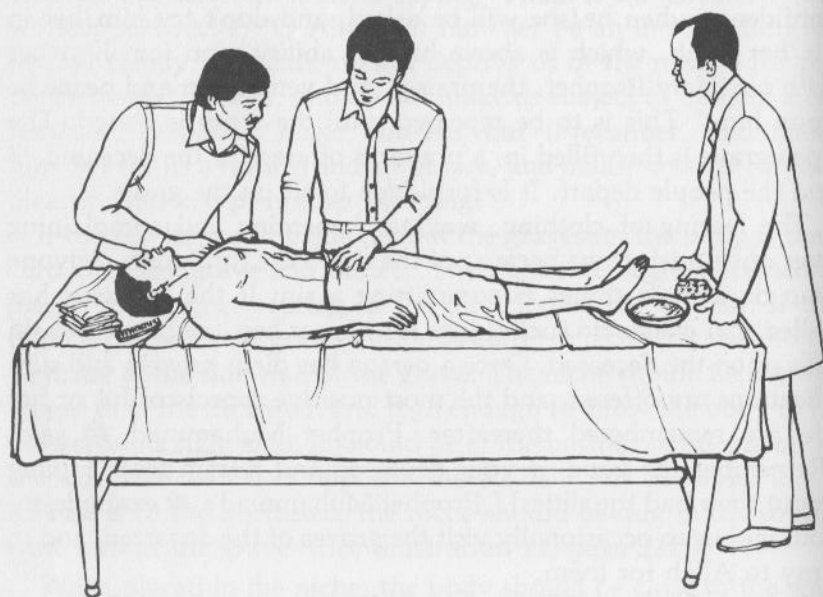
While the body is being lowered into the grave the worshippers recite, "With the Name Allah, and according to the Millah (belief and religion) of the Messenger of Allah, may Allah praise and venerate him and grant him perfect peace. Allah, surely our companion has come to You, leaving the world behind his/her back and he/she is very poor for what You have. O Allah, give him/her confidence when he/she will be asked, and don't try him/her in his/her tomb, which is above his/her ability, and join him/her with our Holy Prophet, the praises, and veneration and peace be upon him." This is to be repeated until the tomb is closed. The open grave is then filled in, a prayer is offered for the deceased,<sup>313</sup> and the people depart. It is forbidden to sit on the grave.

The tearing of clothing, wailing, lamenting and complaining over one's misfortune because of the death are forbidden. Anyone who does these things is committing a sin. If the deceased has willed that others do such things for him or her, the burden of sin falls upon the deceased. Once a person has died, prayers and supplications are offered, and the most positive aspects of his or her life are remembered thereafter. Prophet Muhammad ﷺ said, "Remember the good of your deceased and refrain from talking about their bad [qualities]." Prophet Muhammad's ﷺ example encourages us to occasionally visit the graves of the departed, and to pray to Allah for them.

Before a Muslim dies, he must make arrangements to distribute his wealth between his Muslim children according to the Islamic system of inheritance, as defined in the Holy Qur'an and Sunnah.<sup>314</sup> If a person has no Muslim beneficiaries, he must leave his wealth in a trust for the completion of Islamic projects such as the construction of masjids, the spreading of the faith of Al-Islam, and the feeding of poor and destitute Muslims.

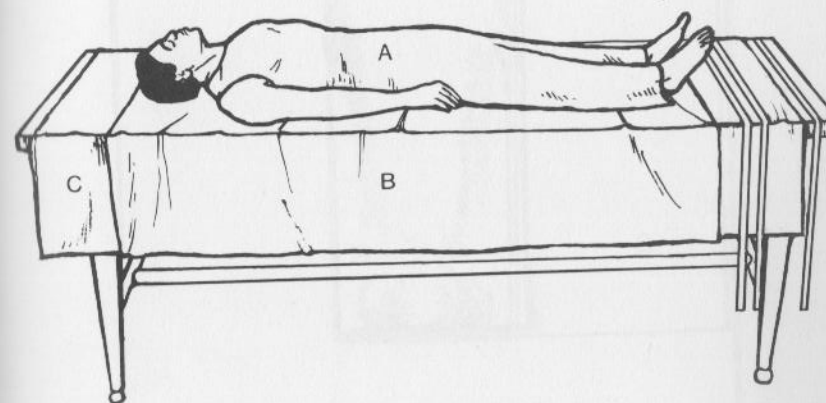
The following pages, 222-234, illustrate the washing, shrouding and burial of the deceased.

# ILLUSTRATION 1



Position of deceased for massaging or pressing the abdomen (stomach area) in order to discharge waste material. (See instructions, p. 215.)

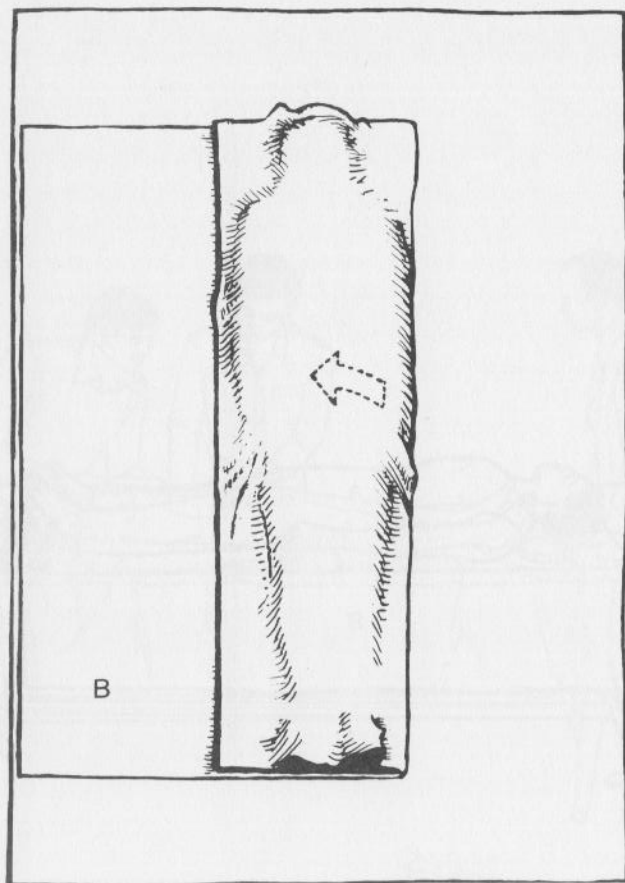
# ILLUSTRATION 2



## MALE POSITION FOR SHROUDING

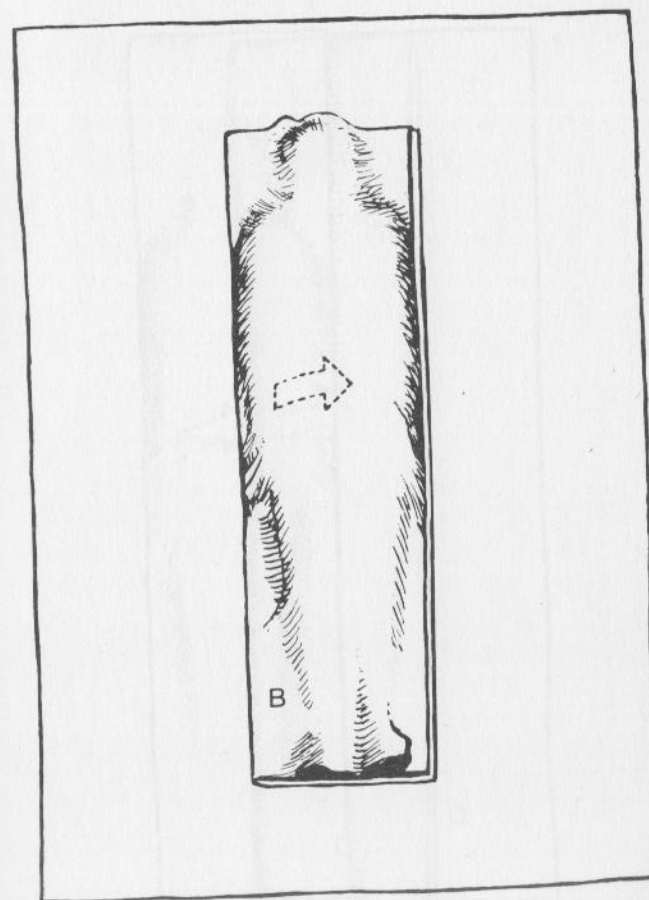
Male shrouding garments. (A) Sleeveless shirt. (B) Lower garment. (C) Winding sheet.

ILLUSTRATION 3



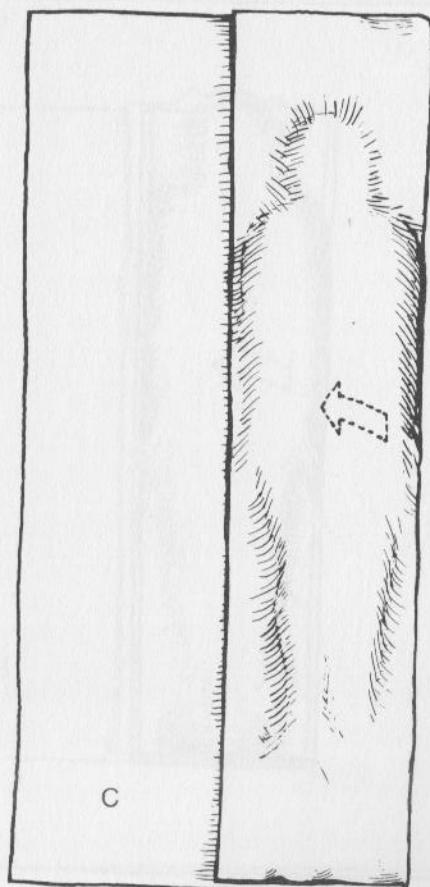
Folding lower garment (B) over left side.

ILLUSTRATION 4



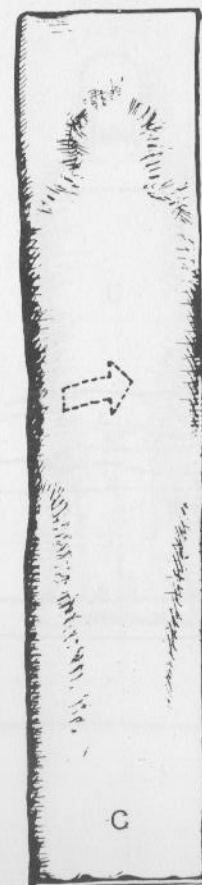
Folding lower garment (B) over right side.

ILLUSTRATION 5



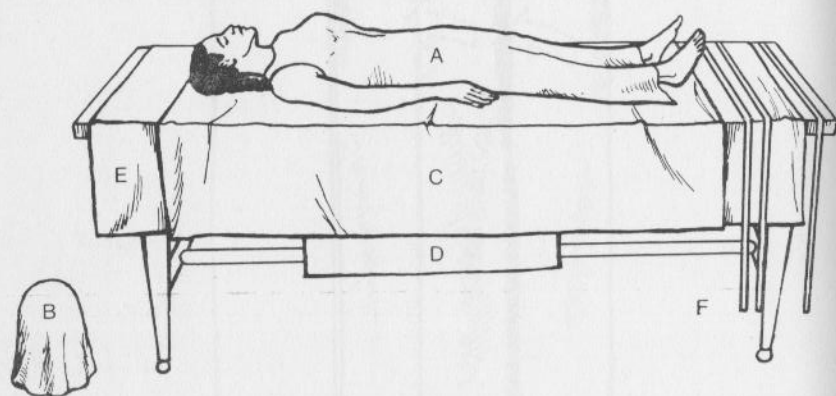
Folding winding sheet (C) over left side.

ILLUSTRATION 6



Folding winding sheet (C) over right side.

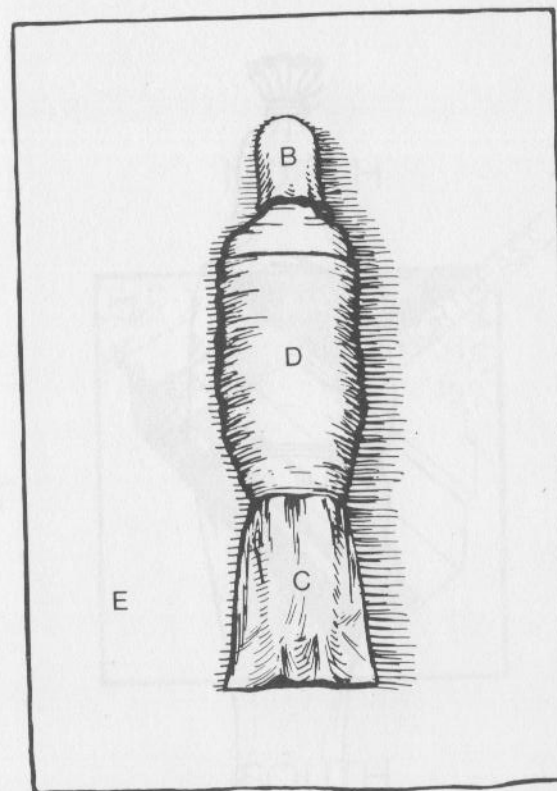
ILLUSTRATION 7



FEMALE POSITION FOR SHROUDING

Female shrouding garments. (A) Sleeveless dress. (B) Headwrapper. (C) Lower garment. (D) Breast wrapper. (E) Winding sheet. (F) Straps.

ILLUSTRATION 8



FEMALE PARTIALLY SHROUDED

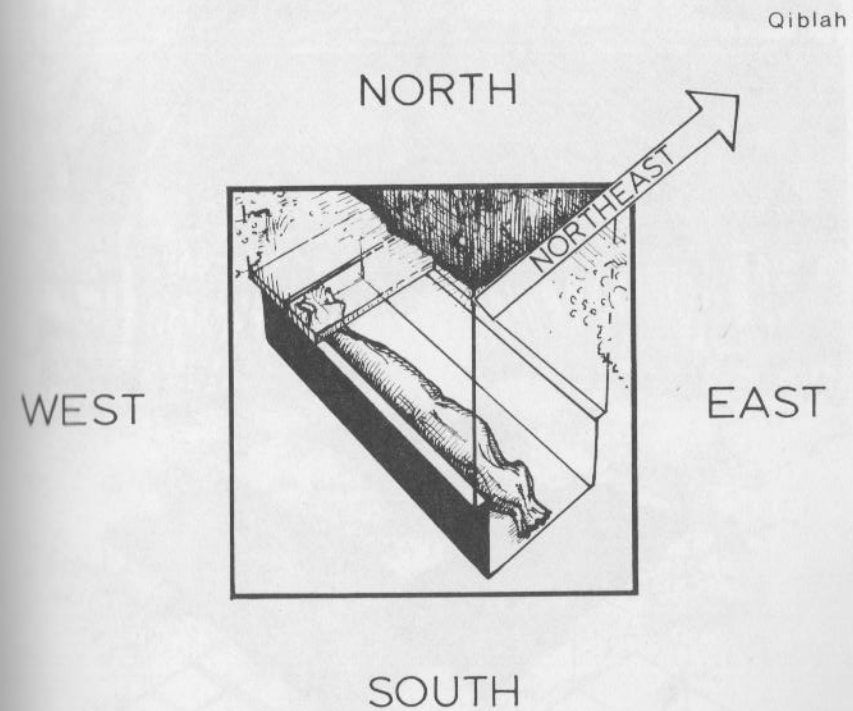
(B) Hood or Headwrapper. (C) Lower garment. (D) Breast wrapper. (E) Winding sheet.

ILLUSTRATION 9



Tying the winding sheet (E) of both the male and female.

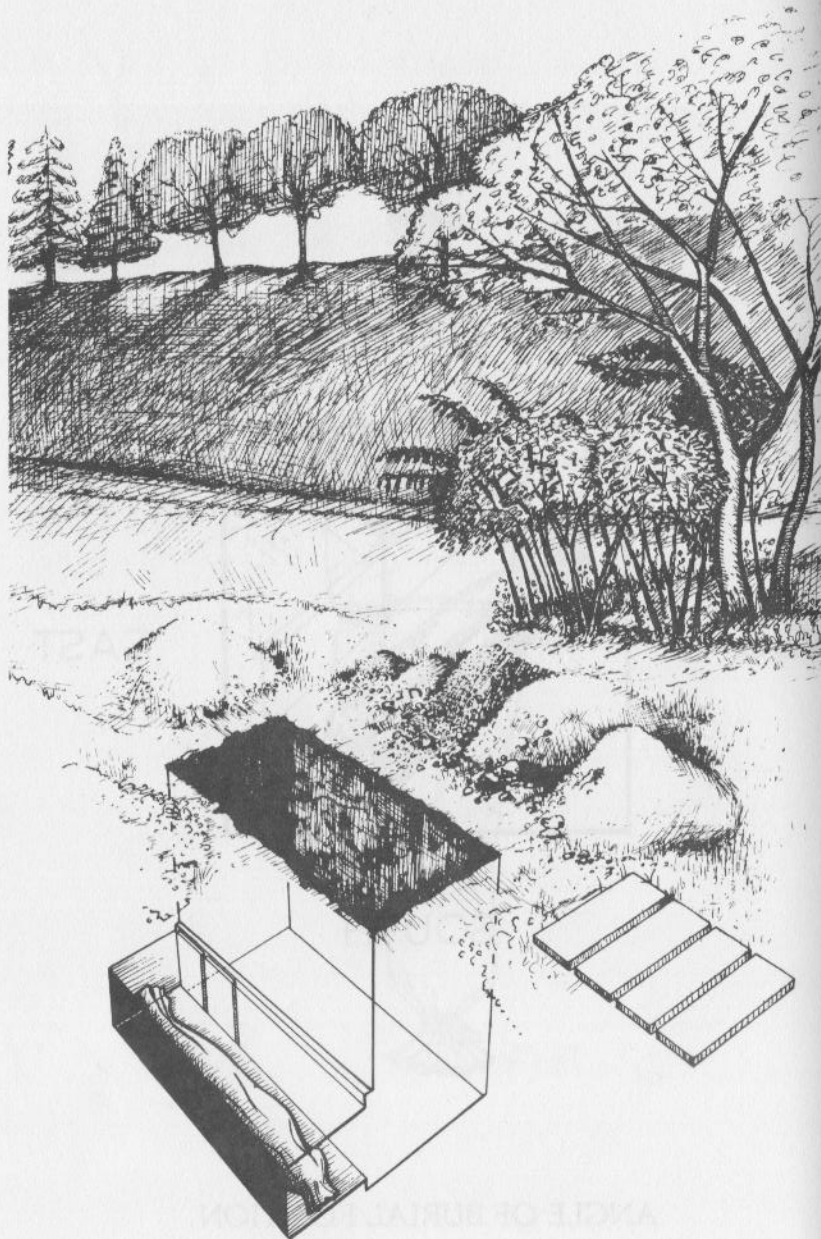
ILLUSTRATION 10



#### ANGLE OF BURIAL POSITION

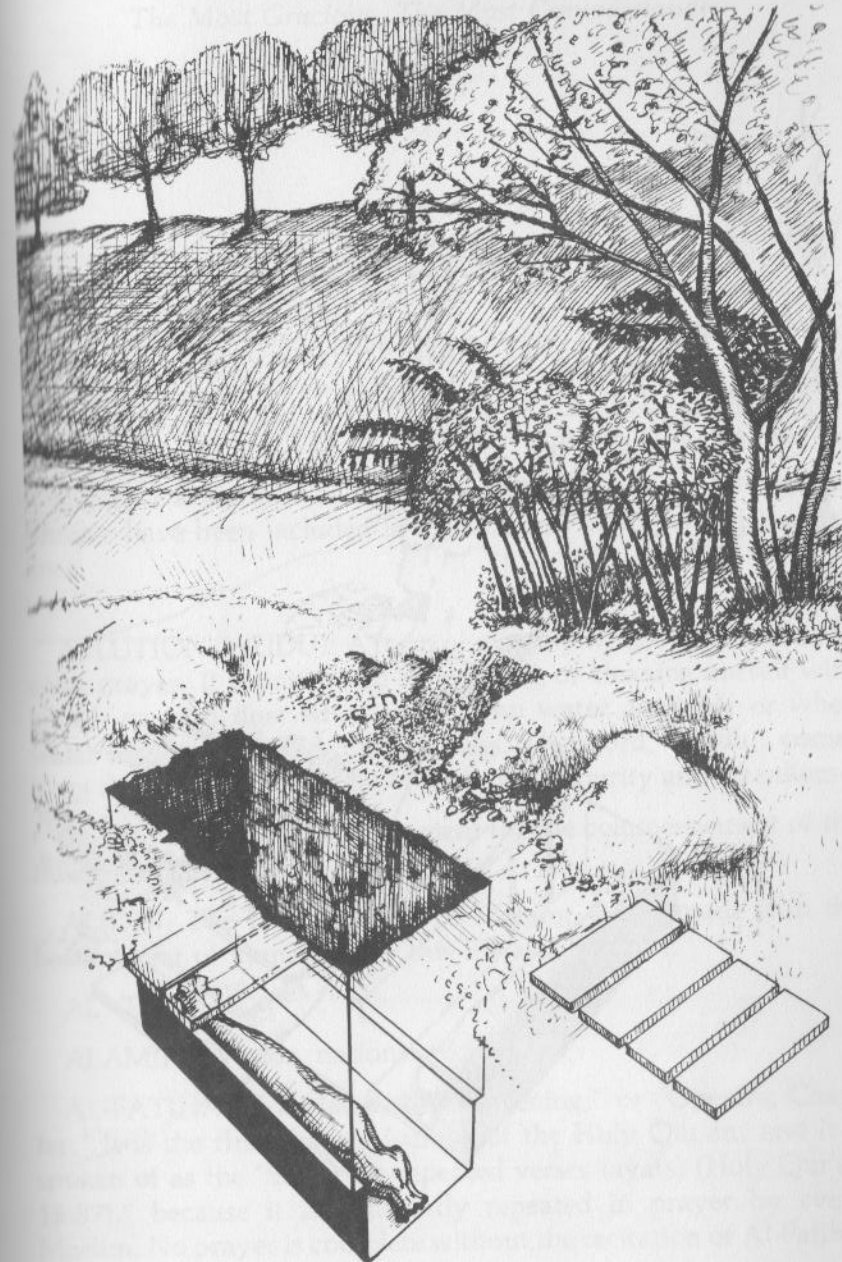
Position of deceased when placed in grave, if grave is southwest of the Ka'bah, as in the United States.

ILLUSTRATION 11



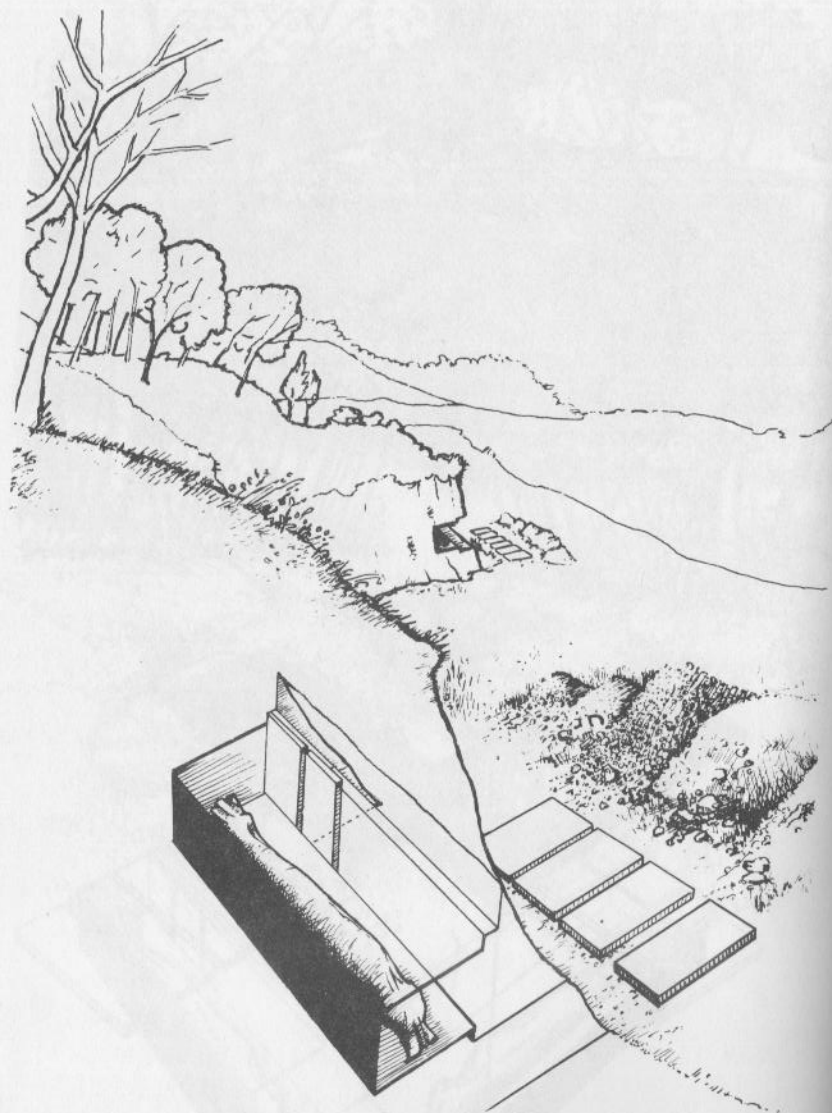
Body of deceased recessed in side wall of grave, facing the Ka'bah from the southwest.

ILLUSTRATION 12



Body of deceased in niche at bottom of grave, facing the Ka'bah from the southwest.

ILLUSTRATION 13



Body of deceased recessed in side of hill, facing the Ka'bah from the southwest.

*With the Name Allah,  
The Most Gracious, The Most Compassionate*



## APPENDIX II GLOSSARY

English translations and transliterations of Arabic words and phrases have been included in alphabetical order for quick reference.

**ABLUTION (WUDU):** A form of worship which qualifies one to enter prayer. It is performed by washing or cleaning oneself with water, or with dust when there is no water available or when water is not to be used due to illness. The word, "wudu," comes from the root word, "wadu," which means purity and cleanliness.

**ADHAN:** Specific announcement for the commencement of the time of prayer.

**AL-DIN:** The Divine [religion] Making. Allah made it in the best interest of humanity for this life and the next.

**AL:** The.

**ALAMIN:** Worlds, nations.

**AL-FATIHA:** Translated, "The Opening," or "Opening Chapter." It is the first chapter (surah) of the Holy Qur'an, and it is spoken of as the "Seven oft-repeated verses (ayats) (Holy Qur'an 15:87)," because it is constantly repeated in prayer by every Muslim. No prayer is complete without the recitation of Al-Fatiha.

**AL-HAMDULILLAH:** "The Praise is for Allah." Pronounced, "Alhamdulillah," not "Hamdulillah". Derived from the Arabic

words, "Al" (The, All), "hamida," (praise, appreciation and thanksgiving), and "lillah" (for Allah).

AL-HAYY: Who has immortal life. (An attribute of Allah.)

AL-ISLAM: See Islam, Al-.

ALLAH: The Creator, Whose existence is absolutely necessary. He is described with all descriptions of perfection. He is highly glorified and exalted, and He is not to be described as having any imperfections.

ALLAHU AKBAR: "Allah is The Greatest." This statement shows a comparison between the Creator and His Creation wherein The Creator is described as being greater, bigger and more important than His Creation. This expression is known as "Takbir-ah."

ALLAHU-S-SAMAD: The Eternal upon Whom all depend.

AL-RABB: Who sustains the creation and supplies it with His Favor (One of the Names of Allah).

AN'AMTA: To give or to favor.

ANGEL: Their bodies are created by Allah from light. They are not to be described as male or female. They are not produced by birth, nor do they eat or drink. They are not disobedient to Allah, and they do exactly as He orders. In the Holy Qur'an Allah says, "O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who flinch not [in executing] the Commands they receive from Allah, but do [precisely] what they are commanded (Holy Qur'an 66:6)."

Each person has two angels who record his or her righteousness or sin. The Holy Qur'an says, "It was We Who created man, We know what dark suggestions his soul makes to him: for We are nearer to him than [his] jugular vein. Behold, two [guardian angels] appointed to learn [his doings] learn [and note it] (Holy Qur'an 50:16-18)."

There are other angels who protect man from evil. The Holy Qur'an says, "In the case of those who say, 'Our Lord is Allah,'

and further, stand straight and steadfast, the angels descend on them [from time to time]: 'Fear not! [they suggest], Nor grieve! But receive the glad tidings of the Garden [of Bliss], that which you were promised! We are your protectors in this life and in the Hereafter: Therein shall you have all that your souls shall desire; therein shall you have all that you ask for. A hospitable gift from One Oft-Forgiving, Most Merciful! (Holy Qur'an 41:30-32)."

AR-RAHMAN: The Beneficent (an Attribute of Allah).

AR-RAHIM: The Merciful (an Attribute of Allah).

ASHHADU: I bear witness.

ASHHADU ALLA ILAHA ILLA-LLAH: I bear witness that there is no god (ilah) except Allah.

AS-SALAAM: The Peace. The name given to the pronouncement of "As-salamu alaykum wa rahmatullah," while turning to the right, and then repeating it while turning to the left at the end of prayer.

AS-SALATU-KHAYRU-M-MINA-N-NAWM: Announcement that prayer is better than sleep. Bilal first said it, and Prophet Muhammad ﷺ thereafter ordered him to include it in the Adhan of Fajr.

A'UDHU BILLAHI MINASH SHAYTAN-NI-RAJIM: "I seek refuge with Allah from Satan, the accursed." This statement is called ta'awwudh, and is to be said before each recital of the Holy Qur'an (see Holy Qur'an 16:98), as well as before reciting Suratul-Fatiha in the first rak'ah of prayer. It is also said before one opens the Holy Qur'an.

AYAT: A sign or mark by which a thing is known. Verses or words; one of the smaller portions of the Holy Qur'an's chapters (surahs). Ayat signifies a message or communication.

BISMILLAH: When translated into English it is relative to, "With the Name Allah." The B in Bismillah signifies *in*, *by*, or *with*. This expression is known as "Tasmiyah."

DHIKR: Remembrance of Allah. Repeating one or more of

words, "Al" (thanksgiving),

AL-HAYY:

AL-ISLAM:

ALLAH: The He is described glorified and imperfections

ALLAHU shows a corner wherein The important thing is.

ALLAHU-

AL-RABB: Favor (One)

AN'AMT:

ANGEL: The not to be deceived by birth, nor do and they do "O you who whose fuel stern [and] they receive mandated (H

Each person or sin. The know what nearer to angels] apply Qur'an 50:

There are Qur'an say

Allah's Names silently or audibly as a form of worship.

DHUL-HIJJAH: The twelfth month of the lunar calendar in which the Pilgrimage to Makkah is made.

DIN AL-FITRAH: "The religion on that pattern established by creation (Holy Qur'an 30:30)."

DU'A': Supplication; asking Allah, The Exalted One, for anything relating to the affairs of this life or the Hereafter.

FAJR, SALATUL-: The Dawn prayer. The first prayer of the day, which is said before sunrise. Salat-ul-Fajr has two obligations (rak'ahs).

FALAH: Success.

FARD (WAJIB): Obligatory or compulsory. One gains merit for doing such things. If one neglects them he is punished.

FATIHA: See AL-FATIHA.

FITRAH (FITR): To begin. Creation; the nature, constitution, original condition in which all humanity is said to have been made.

GHUSL: The washing of the whole body. In Islamic jurisprudence (Fiqh) the term "ghusl" implies the purifying oneself in a prescribed manner, after the body has been rendered impure.

HADITH: A piece of news, tale, story or report relating to the past or present event. In Al-Islam it is a record of the things said by the prophet Muhammad ﷺ, practiced, approved and disapproved, which reflect and demonstrate the teachings of the Holy Qur'an.

HAJJ: Literally, to repair to a place for the sake of a visit. In Islamic terminology it implies performing pilgrimage to Makkah to visit the Ka'bah, which is often called "The House of Allah," and to observe necessary devotion. Hajj is obligatory on every Muslim at least once in the life of a Muslim who is physically and financially able. Performance of the Hajj includes taking part in the rituals of circling the Ka'bah, going between Safa and Marwa, standing on Arafat, throwing stones in Mina and participating in the sacrificial

animal. During Hajj it is also recommended to visit the tomb of the prophet Muhammad ﷺ in Medinah.

HARAM: Forbidden or prevented. One who does such a thing is punished, one who avoids it will gain merit.

HAYYA: Come lively; come with life.

HAYYA 'ALAL-FALAH: Come to success.

HAYYA 'ALAS-SALAH: Come to prayer.

IBLIS, SHAITAN: He is the Chief Jinn. The Holy Qur'an says of him: "Behold! We said to the angels, 'Bow down to Adam.' They bowed down except Iblis. He was one of the Jinns, and he broke the command of his Lord. Will you then take him and his progeny as protectors rather than Me. And they are enemies to you! Evil would be the exchange for the wrong-doers! I called them not to adore the creation of the heavens and the earth, nor [even their own] creation. Nor is it for Me to take as helpers such as lead astray (Holy Qur'an 18:50)."

Iblis is also called Shaitan in the Holy Qur'an, wherein it says, "And behold, We said to the angels: 'Bow down to Adam.' And they bowed down, not so Iblis. He refused and was haughty. He was of those who reject faith. We said: 'O Adam! dwell you and your wife in the Garden; and eat of the bountiful things therein as you wish ere and when] you will; but approach not this tree, or you run harm and transgression.' Then did Shaitan (Satan) make them fall from the [Garden], and get them out (Holy Qur'an 2:34-36)."

IN THE English language, Shaitan is also translated as "Devil."

ID: A day which signifies happiness for Muslims. A day to worship in congregation, to visit each other and to be kind to the poor and destitute.

IDUL ADHA: The Festival of Sacrifice which takes place at the end of the Pilgrimage to Makkah. On this day, Muslims traditionally sacrifice an animal for the pleasure of Allah, and to feed the poor and destitute members of the community.

IDUL AL-FITR: Festival of Fastbreaking which comes after Ramadan announcing that the fast is over, and that zakat has to be

paid before offering prayer.

If a crescent (moon in its first quarter) is sighted between the time for the Maghrib and Isha prayer on the 29th day of fasting, the following day is 'Id; if not, the Ramadan fast is observed for 30 full days, and the next (the thirty-first) day, will be 'Id. The crescent has to be seen by two trustworthy adult male Muslims, who may use a telescope. Once they have sighted it, the rest of the Muslims in their country are obligated to finish the fasting. All the Islamic countries which are geographically close enough to share at least a few minutes of the night with the country which makes the sighting are to follow it's lead in breaking the fast. The night is significant because it is the time for making the intention to stop fasting (and actions are judged by intentions). Thus, most countries of the Islamic world fast and break fast together. Muslims in countries which don't share the night with the sighting country will have daytime when the crescent is sighted. They are to continue fasting that day, and they are to break the fast together the next day.

IKHLAS, AL-: Worshipping Allah alone.

ILAH: Worshipped One.

IMAM: A religious leader for the Muslim community. One who leads or stands in front. He represents the best in obedience to the law and teachings of Al-Islam, and he can best conduct the prayer service of the Muslims.

IQAMAH: Announcement which marks the commencement of congregational prayer.

ISHA, SALATUL-: Obligatory prayer offered between the disappearance of the twilight and the first third of the night.

ISLAM, AL-: Peaceful resignation to the Will of the Creator. The nature of everything in creation. Described in the Holy Qur'an 30:30, as Din Al-Fitrah, the religion that is established on the valuable pattern found in the very creation (nature) of the heavens and the earth.

ISTIHTAH: Dhikr said between the first takbirah and The Opening Chapter (Al-Fatiha). Several are reported to have been

said by Prophet Muhammad ﷺ. The best known is: "Pure and Glorified are You, O Allah. Blessed is Your Name, and Exalted is Your Majesty. There is nothing worthy of worship except You."

JA'IZ: Permitted (conceivable). One is free to do or not do such things. If one's intention is to do them for the sake of Allah, he gains merit.

JALSAH: The sitting position assumed between two prostrations. It is essential in offering prayer. If one does not assume jalsah his rak'ah is void, and he has to repeat it, otherwise his whole prayer is void. Jalsah is assumed with the palms of the hands on the thighs, with the fingers slightly parted and extending to the knees.

JIHAD: The using or exerting of one's utmost power, efforts, endeavors and ability in contending with an object of disapprobation, whether by word or deed. There are three kinds of jihad: 1) against a visible enemy, 2) against the devil, 3) against oneself.

JINAZAH: A bier for a dead body, a funeral procession and the corpse itself. From the word, "janaza," meaning, "he concealed or hid [a thing]."

JINN: The Holy Qur'an says of the creation of Jinn, "We created man from sounding clay, from mud moulded into shape; and the Jinn race, We had created before [man], from the fire of a scorching wind (Holy Qur'an 15:26-27)."

The Holy Qur'an also says that the Jinn are of two parties, believers and unbelievers. It says of the believing Jinn, "Behold, We turned towards you a company of Jinns [quietly] listening to the Qur'an; when they stood in the presence thereof, they said, 'Listen in silence!' When the [reading] was finished, they returned to their people, to warn [them of their sins]. They said, 'O our people, (the Jinns)! We have heard a Book revealed after Moses, confirming what came before it. It guides [men] to the Truth and to a Straight Path. O our people, hearken to the one who invites [you] to Allah, and believe in Him: He will forgive you your faults, and deliver you from a penalty grievous. If any does not hearken to the one who invites [us] to Allah, he cannot frustrate [Allah's Plan] on earth, and no protectors can he have besides

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Allah. Such men [wander] in manifest error (Holy Qur'an 46:29-32).'"

Concerning the believing and the disbelieving Jinn, the Holy Qur'an says, "Say: It has been revealed to me that a company of Jinns listened [to the Qur'an]. They said, 'We have really heard a wonderful recital! It gives guidance to the right, and we have believed therein. We shall not join [in worship] any [gods] with our Lord. And exalted is the Majesty of our Lord: He has taken neither a wife nor a son. There were some foolish ones among us, who used to utter extravagant lies against Allah; but we do think that no man or spirit should say anything that is untrue against Allah. True, there were persons among humanity who took shelter with persons among the Jinns, but they increased them in folly. And they [came to] think as you thought, that Allah would not raise up any one [to Judgment]. And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires. We used, indeed, to sit there in [hidden] stations, to [steal] a hearing; but any who listens now will find a flaming fire watching him in ambush. And we understand not whether ill is intended to those on earth, or whether their Lord [really] intends to guide them to right conduct. There are among us some that are righteous, and some the contrary: we follow divergent paths. But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight. And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short [account] or of any injustice. Among us are some who submit their wills [to Allah], and some who swerve from justice. Now those who submit their wills—they have sought out [the path] of right conduct: but those who swerve, they are [but] fuel for Hell-Fire (Holy Qur'an 72:1-15)."

JUMU'AH: Literally, *Friday*. An obligatory congregational prayer which cannot be offered alone. An Imam is necessary to lead this prayer service. In it he makes a speech or lecture (khutbah) in two parts and offers and audible prayer of two rak'ahs. The prayer and khutbah are observed in place of the Zuhr prayer on Friday.

JUNUB: A person (male or female) who is not in a state of

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purification as a result of sexual intercourse (even if there has been no ejaculation) or a wet dream.

KA'BAH-AL: The Sacred House of the Muslims, also known as Bait Allah (the House of Allah). The oldest known house of worship on earth. It was rebuilt by Prophet Abraham and his son, Ishmael, and it is situated in the Holy City of Makkah in Arabia. It is the focal point for reckoning the proper direction to face when praying to Allah. The Ka'bah is twelve meters long, ten meters wide and about sixteen meters high. The building is traditionally covered with a vesture (kiswah), made of cloth embroidered with gold lettering, which is changed annually. The celebrated Black Stone, which is enclosed in the structure, is not in the center of the Ka'bah, but in an outer wall close to its meridian angle.

KALIMAH: "Ashhadu alla ilaha illa-llah. Muhammadur rasul-ullah." "I bear witness that there is no god except Allah, and Muhammad is the Messenger of Allah." A declaration of the unity of Allah and the fact that Prophet Muhammad ﷺ is His Messenger. Referred to as "The Word of Allah" in the Holy Qur'an. "And He made the word of those who are unbelievers the lowest and the Word of Allah the Highest (Holy Qur'an 9:40)."

KHUTBAH: A speech or lecture.

LA-ILAHA ILLA-LLAH: Nothing is worthy of worship except Allah. There is no god except Allah.

LAILATU AL-QADR: Night of Al Qadr (The Honor), during which the Holy Qur'an came down from the protected tablets to Bait Al Izzah (House of Respected Power) in the first heaven. Also the night that the first five verses of the Holy Qur'an began to be revealed to Prophet Muhammad ﷺ. According to most Islamic scholars it occurred on the 27th night of Ramadan. (The 26th night of the lunar calendar, in which night precedes day.)

MAGHRIB, SALATUL: Obligatory prayer which is offered immediately after sunset, announcing the commencement of the coming day.

MAHRAM: A woman whom a man is forbidden to marry and have sex relations with i.e., his mother, daughters, sisters, aunts,

nieces, the ladies who breast fed him as a child, his mother-in-law, step daughters, and the wives of his sons. It is also forbidden for a man to be married to two sisters at the same time. All this is listed in the Holy Qur'an (4:23).

MAKRUH: The hated, disliked or discouraged. One gains merit by avoiding such a thing, but he is not punished for doing it.

MASJID: Mosque. Allah's House for the worship of Him. A place of convenience for praying to Allah. Allah, The Most High made the whole earth His Masjid for Prophet Muhammad ﷺ and his followers.

MIHRAB: A niche located in the center of a wall in a masjid. It marks the direction of the Ka'bah and the place where the Imam stands when leading the congregation in prayer.

MU'ADHDHIN: A man who gives the Call to Prayer (Adhan).

MUSLIM: One who submits himself to the Will of Allah. The nature of all things. The major discipline for maintaining and advancing human life. The Holy Qur'an says, "It is He Who has named you Muslims; both before and in this revelation that the Messenger may be a witness to you, and you be a witness for humanity (Holy Qur'an 22:78)."

MUSTAHABB: Recommended; advisable. One gains merit for doing such a thing, but there is no punishment for not doing it.

MUTTAQI: One who fulfills his or her obligations, and who avoids that which is forbidden; those who are right in their intentions, and who have the fear of Allah in their hearts. Such persons are dominated by the love of Allah, and they fear displeasing Him.

NAFL: A voluntary act; extra, above and beyond the obligatory (fard). The Nafl prayer is recommended. Prophet Muhammad ﷺ offered two rak'ahs in prayer before Subh, two before and two after Zuhr, two before 'Asr, two after Maghrib, two before Isha, and three after Isha (Shaf and Witr). Each one of the above mentioned rak'ahs (offered by Prophet Muhammad ﷺ) are known as Ratibah (parallel).

NIYYAH: The intention, aim or purpose of doing a thing.

QA'DAH (QU'UD): Literally, sitting. The sitting position in which the Tashahhud is recited. The position of qa'dah is assumed with the toes of the right foot touching the ground, and the left side of the left foot in contact with the ground. The hands rest palms down on the thighs, with the fingers extending to the ends of the knees. Qa'dah is not to be confused with jalsah, which is the sitting position assumed between the two prostrations of each rak'ah of prayer.

QAD-QAMATIS-SALAH: "Prayer is commencing." Signal for the congregation to form straight lines and assume the proper position for prayer.

QIBLAH, AL: The direction of the Ka'bah.

QIYAM, AL: The standing position for prayer. It is assumed to start the prayer (by saying "Allahu Akbar"), and when rising from the bowing and prostrating positions.

QUNUT, AL: The humbling of oneself. The verse, "Stand up for Allah," means to humble oneself. "Al Qunut" is also the name of the supplication to be said in the last rak'ah of Fajr prayer.

RABB: See Al-Rabb.

RAJIM: Exiled.

RAK'AH: Standing, bowing and making two prostrations, assuming the sitting position between prostrations in prayer.

RAMADAN: The ninth month of the Muslim calendar year. Ramadan is sacred for Muslims because it was during this month that the Holy Qur'an was revealed to Prophet Muhammad ﷺ. See Holy Qur'an 2:185. Ramadan is also a month during which Muslims fast through the day, and offer special prayer (Tarawih) during the late night (Holy Qur'an 2:183).

RUKU': Bowing by bending the upper half of the body until the back and the head are horizontally positioned, and even with the floor.

SADAQAH: Additional charitable deed performed after the obligation of zakat has been fulfilled.

**SADAQATUL-FITR:** Charity which is to be distributed to poor and needy Muslims during the Festival of Fastbreaking ('Idul-Fitr). This is a compulsory payment made at the end of the month of Ramadan by every Muslim who is financially solvent enough to pay it. Men are required to pay the Sadaqatul-Fitr charity on behalf of themselves and their wives and children, including babies who are born before sunset on the last day of Ramadan. It is obligatory to pay this charity prior to the 'Idul-Fitr prayer. If one pays afterwards instead, he is not considered to be paying Sadaqatul-Fitr, but ordinary charity.

**SAJDAH:** The prostrating position for prayer. In this position the nose, forehead, knees, toes, and palms of the hands are touching the floor or ground. The head is placed between the hands, which are beside the ears, with the fingers extended and held together.

**SALAH (SALAT):** Prayer in Al-Islam; the burning out of impurities; purification and exaltation.

**SALLA ALLAH ALAYHI WAS SALLAM:** Allah praise and venerate the Prophet, be kind to him and raise his position. "Wa sallam" means, "give him continuous peace/safety."

**SHAF:** The even number. A term used for rak'ahs in prayer when offered in pairs as a particular sunnah following Isha prayer.

**SHAHADA:** The bearing of witness, "Ashadu alla ilaha illallah." (I bear witness that there is no god except Allah.)

**SHAITAN:** See Iblis.

**SHART:** Condition. Once it exists that which is built upon it will exist, and vice versa.

**SHAWWAL:** The tenth month of the Muslim calendar year; the month which follows Ramadan.

**SUBH PRAYER:** Obligatory prayer performed between the beginning of the day (dawn) and sunrise. It is also called the Fajr prayer because it is said during Fajr time (at the beginning of the day).

**SUBHANNALLAH:** Pure and Glorified are You, O Allah. Describing Allah with no imperfections by saying "Subhan" ("I certify the purity of Allah, Who is free from any description of imperfection").

**SUNNAH:** Literally means precedent and custom. Sunnah in Al-Islam refers to the sayings, actions, and agreements made by Prophet Muhammad ﷺ, and to the reports describing his life. It is a tangible reference which embodies the way of life intended for humanity.

**SUTRAH:** An object such as a stick, which is placed in front of a praying person to act as a barrier between him and others who pass in front of him in the area of his prostration. A sutrah must be clean, and its length must be equal to the distance from the elbow to the finger tips.

**TA'AWUDH:** "A'udhu billahi minashi shaytan-ni-rajim." (I seek refuge with Allah from Satan, the accursed.)

**TAHAJJUD:** Literally, the giving up of sleep. It is derived from "hajada," which means, "he slept in the night," and, "he was wakeful in the night to pray." In Islamic religious terminology, tahajjud denotes the prayer said in the latter part of the night, after rising from sleep.

**TAHANNUTH:** Isolation far from sin.

**TAKBIR, TAKBIRAH:** Glorifying Allah by saying, "Allah is the Greatest (Allahu Akbar)."

**TAQABALLAH:** Supplication asking Allah to accept a deed.

**TAQWA:** God-consciousness; the fear of God. It implies self-restraint in guarding oneself from all sin, wrong and injustice.

**TARAWIH:** The act of taking a rest. "Tarawih" is the plural of tarwihah, which is derived from "raha," and which means to take a rest. The name of the special night prayer offered during Ramadan.

**TASBIH:** Declaring God to be free from every imperfection and impurity by saying, "Subhana-Allah." (Pure and Glorified are

You, O Allah.)

**TASHAHHUD:** Literally, testimony. A declaration of a Muslim's faith recited during prayer: "All good whether rendered by speech, by prayer, by worship or by deeds is for Allah. Peace be on you, O Prophet and the Mercy and Blessings of Allah. Peace be on us and the righteous servants of Allah. I bear witness that there is no god except Allah. And I bear witness that Muhammad is His Servant and Messenger." These words are recited while sitting after two rak'ahs (units), and at the final sitting before salutation (salams) in prayer.

**TASHRIQ, AYYAMUL:** Derived from sharq, which means east. The three days pilgrims spend at Mina during Hajj; three days following the first day of the Festival of Sacrifice ('Id-ul-Adha).

**TASLIM:** The saying of, "As-salamu 'alaykum wa rahmatullah." (Peace be on you and the Mercy of Allah.) It is the concluding dhikr of the prayer service, and it is offered while in the sitting (qa'dah) position.

**TASMI' (Tabliq):** Saying, "Sami-allahu li-man-hamidah," (Allah hears him who praises Him) in a loud voice while rising from the bowing to the standing position to pass the Imam's word to others who cannot hear (when one is at the limits of the Imam's voice).

**TASMIYAH:** The saying of, "Bismillah Ar-Rahman, Ar-Rahim (With the Name Allah, The Most Gracious, The Most Compassionate)."

**TAYAMMUM:** Purification by dust. When there is no water available, or when a worshipper is unable to use it, he may purify himself for prayer by striking dust, stone, sand, etc., (once only) before rubbing the face and the hands, and then intertwining the fingers of both hands. See Holy Qur'an 5:7.

**UMMAH (UMMAT):** A nation or community.

**WAJIB:** See Fard.

**WITR:** The odd number. The name for the last rak'ah perform-

ed as a particular sunnah after Isha prayer.

**WUDU:** See ablution.

**YAWM:** Day; a period of time. Al Yawm extends from sunset of one day to sunset of the next. (A full day of the lunar calendar, in which night precedes day.)

**YAWMU-AL-DIN:** The Day of Account and Reward, according to Islamic Jurisprudence.

**ZAKAT:** Obligatory charity observed by giving specific amounts to the Muslim treasury. According to the Holy Qur'an Zakat is only to be distributed to: 1) poor Muslims, 2) the destitute, 3) those who work collecting the charity, 4) those whose hearts are to be encouraged to accept Al-Islam, 5) to free the captives, 6) those who have debts, 7) those who are fighting unbelievers, or preaching Islam according to the example of Prophet Muhammad ﷺ, without any luxury or expenditure which is not approved by the Holy Qur'an, and 8) travelers who have lost their money, even if they are wealthy in their own countries, and even if they are traveling by an expensive mode of transportation, as long as their travels are not for non-Islamic purposes. See Holy Qur'an 9:60.

**ZUHR, SALATUZ:** Noon or midday obligatory prayer offered after the sun moves from its zenith (center of heaven).

With the Name Allah,  
The Most Gracious, The Most Compassionate



### APPENDIX III REFERENCE MATERIAL AND EXPLANATORY NOTES

The material in this section is from various sources as indicated. Material referred to can be found by locating the corresponding footnote number in the text.

1. For an explanation of the phrase, *With the Name Allah* (In the Name of Allah), see Glossary, page 237.
2. Holy Qur'an 2:208, *The Heifer*, "O You who believe! come, all of you, into peace [unto Him]; and follow not the footsteps of the devil. Lo! he is an open enemy to you."
3. Holy Qur'an 19:93, *Mary*.
4. Holy Qur'an 14:46, *Abraham*.
5. Holy Qur'an 29:13, *The Spider*.
6. Holy Qur'an 112:1-4, *The Purity*.
7. Holy Qur'an 6:103, *Cattle*.
8. Holy Qur'an 6:104, *Cattle*.
9. Holy Qur'an 2:285, *The Heifer*, "The Prophet believes in what has been revealed to him from his Lord, as do the believers. Each one [of them] believes in Allah, His Angels and His Prophets. They say, 'We make no distinction between one and another of His Messengers.' And they say, 'We hear, and we obey.'"

Holy Qur'an 4:136, *The Women*, "O you who believe! Believe in Allah and His Messenger, and the scripture which He has sent to those before [him]. Any who deny Allah, His Angels, His Books, His Prophets, and the Day of Judgment, has gone far astray."

10. Holy Qur'an 29:46, *The Spider*.
11. Holy Qur'an 41:43, *Ha-Mim*, "Nothing is said to you that was not said to the messengers before you."
12. Holy Qur'an 16:44, *The Bee*.
13. The divisions of the Holy Qur'an pertain to the Makkah and Madinah Revelations. The Holy Qur'an was revealed to Prophet Muhammad ﷺ over a period of twenty-three years, thirteen of which he spent in Makkah and ten in Madinah. Of the 114 chapters, 93 were revealed in Madinah.
14. The Holy Qur'an is the Word of Allah. It was not created. It was revealed to Prophet Muhammad ﷺ. Prophet Muhammad ﷺ personally dictated the Revelations to a Committee of scribes who wrote the verses of the Holy Qur'an and placed them in the text as he indicated in its present arrangement, while in his presence. Abu Bakr, who became the first Khalifah immediately after the passing of Prophet Muhammad ﷺ, commissioned the collection of Prophet Muhammad's ﷺ transcriptions in a single volume, with the verses conforming to the arrangement dictated by Prophet Muhammad ﷺ. Uthman, who succeeded Abu Bakr as Khalifah, ordered that all copies of the Holy Qur'an be made from Abu Bakr's collection. Uthman then placed copies of the Holy Qur'an commissioned by Abu Bakr in the various Islamic centers of learning so that Muslims from outside of Arabia, and those who would later reproduce the Holy Qur'an would have a standard copy to follow. Thus the Holy Qur'an was preserved. To this day copies of the Holy Qur'an as written in the time of the Khalifat of Uthman can be found in various centers of learning.
15. Holy Qur'an 15:9, *The Rocky Tract*.
16. Holy Qur'an 35:31, *The Originator*.
17. Holy Qur'an 81:27-28, *The Folding Up*.
18. Holy Qur'an 49:13, *The [Inner] Apartments*.

19. From "*The Benefactor*," by Fakir Syed Waheed Uddin.
20. Holy Qur'an 26:192-195, *The Poets* (M.M. Pickthall).
21. Sahih Muslim, Vol. I, p. 96, no. 301. Aishah, the wife of Prophet Muhammad ﷺ, reported, "The first form with which began the Revelation to the Messenger of Allah ﷺ was the true vision in sleep. And he did not see any vision but it came like the bright gleam of dawn. Thenceforth solitude became dear to him and he used to seclude himself in the cave of Hirah, where he would engage in tahannuth<sup>1</sup> [and that is a worship for a number of nights] before returning to his family and getting provisions again for this purpose. He would then return to Khadijah and take provisions for a like period, till Truth came upon him while he was in the cave of Hirah. There came to him the Angel Gabriel and said, 'Read,' to which he replied, 'I cannot read.' He took hold of me [Prophet Muhammad ﷺ said] and pressed me till I was hard pressed; thereafter he released me and said, 'Read.' I said, 'I cannot read.' He then again took hold of me and pressed me for a second time till I was hard pressed and then released me and said, 'Read,' to which I replied, 'I cannot read.' He took hold of me and pressed me for the third time till I was hard pressed and then released me and said, 'Read in the name of your Lord and Cherisher, Who created, created man out of a clot of congealed blood. Read, and your Lord Most Bountiful is He Who taught by [the use of] the pen, taught man that which he knew not (Holy Qur'an 96:1-5).' Then Prophet Muhammad ﷺ returned therewith, his heart was trembling and he went to Khadijah and said, 'Wrap me up, wrap me up!' So she wrapped him till the fear had left him. He then said to Khadijah, 'O Khadijah! What has happened to me?' And he informed her of the happening, saying, 'I fear for myself.' She replied, 'It can't be. Be happy, I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burdens,

1. Tahannuth means to avoid and abstain from sin. The worshipping of Allah for a certain period in seclusion. The word is used in the latter sense for the seclusion of Prophet Muhammad ﷺ on Mt. Hirah. The original word is *yatahannaf*, which means he follows the mode of worship of *Hanifiyah*, i.e., of Prophet Abraham.

you help the destitute, you help against the vicissitudes which affect people.' Khadijah then took him to Waraqah b. Nawfal b. Asad b. Abd Al-Uzzah, who was the son of Khadijah's uncle (the brother of her father). And he was the man who embraced Christianity in the Days of Ignorance [before Al-Islam], and he used to write books in Arabic, and therefore wrote Injil (Gospel) in Arabic as Allah Willed that he should write. He was very old and had become blind. Khadijah said to him, 'O Uncle! Listen to the son of your brother.' Waraqah b. Nawfal said: 'O my nephew! What did you see?' The Messenger of Allah ﷺ then informed him [of] what he had seen, and Waraqah said to him, 'It is Al-Namus<sup>2</sup> that Allah sent down to Musa (Moses). Would that I were then (during your prophethood) a young man. Would that I might be alive when your people would expel you!' The Messenger of Allah ﷺ said, 'Will they expel me?' Waraqah said, 'Yes, never came a man with a like of what you have brought but met hostilities. If I see your day, I shall help you wholeheartedly.'

22. Holy Qur'an 18:110, *The Cave*, "Say, 'I am but a man like yourselves, [but] the inspiration has come to me, that your God is One God: whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner.'"
23. Imam Muhaddith Abdullah Ibn as-Siddiq reported, "Umar Ibn Khatab came to Prophet Muhammad ﷺ and found him sleeping on the burlap cords of his bed frame without a mattress. He saw that the cords had made an imprint on the Prophet's ﷺ body. Umar looked around the room and saw, on a window shelf, only a handful of barley for food. His eyes filled with tears and he cried. Prophet Muhammad ﷺ asked him, 'What is the matter with you, son of Khatab?' Umar replied, 'Heraclius, the enemy of Allah, sleeps on silk, and you, the Messenger of Allah ﷺ are in this condition.' The Prophet ﷺ asked him, 'Are you not pleased [to have] this life for them and the next for us?' Umar answered, 'I am pleased.' The Prophet ﷺ said, 'That's it.'"

2. *Al-Namus* is the angel who is entrusted with Divine Revelations.

Imam Muhaddith Abdullah Ibn as-Siddiq reported: when Prophet Muhammad's ﷺ friends saw him living in a condition of hardship and limited wealth, they said to him, "Why don't you take something softer for your bedding than what you have?" He replied, "My relationship with this life is like that of a riding traveller who dismounts under the shade of a tree for one hour of the day, then goes away, leaving it [behind]."

24. Imam Muhaddith Abdullah Ibn as-Siddiq.
25. Holy Qur'an 4:7, *Women*, "Unto the men [of a family] belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much, a legal share."
26. Holy Qur'an 39:6, *The Crowds*, "He created you [all] from a single person: then created, of like nature his mate; . . ."
27. Holy Qur'an 68:4, *The Pen*.
28. Holy Qur'an 3:58, *The Family of Imran*.
29. Hadiths which stand up under the test of the Holy Qur'an are obviously very valid and genuine. But if the hadith says something that conflicts with the teachings of the Holy Qur'an, it cannot be accepted as a genuine hadith. Sunnah and hadith are the second sources from which the teachings of Al-Islam are drawn. Literally, sunnah means *a way, rule, manner of acting or mode of life*, and hadith means *a statement conveyed to man through hearing or revelation*. In Al-Islam, sunnah and hadith are the accurate accounts of the practices and sayings of Prophet Muhammad ﷺ. Although both terms are generally considered to be synonymous, hadith is actually a narration of the sunnah along with additional prophetic and historical elements. The Holy Qur'an has also been referred to as Hadith because it is the First and pure Hadith for Muslims (Holy Qur'an 18:6, 39:23).

The sunnah, or hadith of Prophet Muhammad ﷺ was not, as is often supposed, a guide which gained practical necessity only after his passing. It was needed as much during his lifetime as it is today. Any serious student of Al-Islam will agree that the Holy Qur'an generally deals with the broad

principles or essentials of our religion, rarely supplying details. The details were supplied by Prophet Muhammad ﷺ. It is reported that Prophet Muhammad ﷺ said, "Honesty, descended from the Heavens and settled in the roots of the hearts of men [faithful believers], and then the Holy Qur'an was revealed and the people read the Holy Qur'an [and learned it] and also learned it from the sunnah." (Sahih Al-Bukhari, Vol. IX, p. 283, no. 381.)

As Al-Islam covers the whole sphere of human life (activity), Prophet Muhammad ﷺ had to explain hundreds of points through his actions and words. The Holy Qur'an says, "You have indeed in the Messenger of Allah a beautiful pattern [of conduct] for anyone whose hope is in Allah and the Final Day, and who engages much in the praises of Allah (33:21)."

The Holy Qur'an enjoins us to believe in Allah and His Messenger, yet it was Prophet Muhammad ﷺ who taught us to express this belief through the statement, "I bear witness there is no god but Allah, and Prophet Muhammad is His Messenger." The Holy Qur'an enjoins us to pray, yet it contains no details of how we are to pray. Prophet Muhammad ﷺ provided us with those details through the example established in his actions. Similarly, the Holy Qur'an enjoins Muslims to pay zakat (obligatory charity), yet it was Prophet Muhammad ﷺ who gave us the rules and regulations for its payment and collection. These examples, and many others show us that all who embrace Al-Islam stand in immediate need of both the Holy Qur'an and the sunnah of Prophet Muhammad ﷺ in order to fully implement the fundamentals of Al-Islam.

Throughout both the Makkah and Madinah Revelations, Allah emphasizes the importance of the example set by Prophet Muhammad ﷺ. Allah says, "We have sent unto you a messenger from among you, who recites unto you Our Revelations and causes you to grow, and teaches you the Scripture (Holy Qur'an) and wisdom (Hadith), and teaches you of that which you did not know (the unseen)," and "We sent not a Messenger, but to be obeyed, in accordance with

the Will of Allah." (2:151, and 4:64.)

In the Holy Qur'an Allah also says, "It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: If any one disobeys Allah and His Messenger, he is indeed on a clearly wrong path (33:36)." And, "O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: that is best and most suitable for final determination (4:59)."

Because some scholars have referred to certain hadiths as sound, meaning that they are accurate, while labeling inaccurate reports "unsound hadiths," we must be cautious in accepting accounts of Prophet Muhammad's ﷺ words and deeds when we are not knowledgeable regarding their source. In the Holy Qur'an Allah says, "We have, without doubt, sent down the Remembrance (dhikr), and We will assuredly guard it [from corruption] (15:9)." In reality, inaccurate or false reports are not to be considered hadiths at all, as the words, "Hadith of Prophet Muhammad ﷺ," refers only to accurate reports of what he said and did. To exemplify the perfection attained by Prophet Muhammad ﷺ, and the importance of following his words, Allah says in the Holy Qur'an, "Your companion is neither astray nor being misled, nor does he say [anything] of [his own] desire. It is no less than inspiration (revelation) sent down to him: He was taught by one Mighty in Power, endued with Wisdom: for he appeared [in stately form] while he was in the highest part of the horizon. Then he approached and came closer, and was at a distance of but two bow lengths or [even] nearer; so did [Allah] convey the inspiration to His Servant, [conveyed] what He [meant] to convey. The [Prophet's mind and] heart in no way falsified that which he saw. Will you then dispute with him concerning what he saw?" (Holy Qur'an 53:2-12). When there is a reference to Prophet Muhammad ﷺ which seems questionable, there is a test which scholars in the science of Hadith must use. When we find a report attributed to

Prophet Muhammad ﷺ contrary to the spirit of the Holy Qur'an, we cannot accept that account as true.

30. Holy Qur'an 33:21, *The Confederates*.
  31. Holy Qur'an 4:59, *The Women*.
  32. Holy Qur'an 59:7, *The Gathering* [or] *Banishment* (M.M. Pickthall).
  33. Holy Qur'an 17:95, *The Children of Israel*.
  34. Holy Qur'an 3:64, *The Family of Imran*.
  35. Leviticus 26:1.
  36. Holy Qur'an 2:112, *The Heifer*.
  37. St. John 16:12-13.
  38. Holy Qur'an 5:4, *The Table Spread*.
  39. When Prophet Muhammad ﷺ began his mission he only required that his followers verbally pledge their hearts, acceptance of Al-Islam; later obligatory duties were imposed upon them. These duties deal with prohibition. Wine was known and forbidden during the lifetime of Prophet Muhammad ﷺ because it could make a person drunk and befog the mind. Today there are many different kinds of wines and liquors which can befog the mind. Some of these were not in existence during the lifetime of Prophet Muhammad ﷺ, yet we know they are also forbidden because they have the same effect on our minds and bodies.
- Regarding putting faith into action: When the early afternoon prayer time arrives, it becomes compulsory for a Muslim to know how to pray. He is then to put that knowledge into action. This is also the case with the other obligatory prayers. When the month of Ramadan arrives it is compulsory for the Muslim to know the rules of fasting in order to fulfill his obligation to Allah. This also applies to zakat, pilgrimage, and the other duties which are ordained by Allah and His Messenger ﷺ, and which are binding on all Muslims.
40. The early Christian Church regarded disease as a punishment for sin and held the belief that illness could be cured only through prayer and repentance. The human body was also held to be sacred, and dissection was forbidden. (See En-

- cyclopedia Britannica, 15th Edition, *Medicine, History of*, p. 828, for further information on this subject.)
41. Holy Qur'an 9:20, *Repentance* [or] *Immunity* (M.M. Pickthall).
  42. Holy Qur'an 13:11, *Thunder*, "Surely Allah does not change [the condition they are suffering from] that which is with a nation until they change that which is within their souls [the attitudes of their heart]."
  43. Holy Qur'an 4:125, *The Women*, "Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham, the true in faith? Allah chose Abraham for a close friend."
  44. Holy Qur'an 3:67, *The Family of Imran*.
  45. Holy Qur'an 41:30-32, *Ha-Mim*, "In the case of those who say, 'Our Lord is Allah,' and further, stand straight and steadfast, the angels descend on them [from time to time]: 'Fear not! [they suggest], Nor grieve! But receive the glad tidings of the Garden [of Bliss] which you were promised! We are your protectors in this life and in the Hereafter: Therein shall you have all that your souls shall desire; therein shall you have all that you ask for! A hospitable gift from The One Oft-Forgiving, Most Merciful.'"
  46. Holy Qur'an 22:78, *The Pilgrimage*.
  47. Holy Qur'an 41:11, *Ha-Mim*.
  48. Holy Qur'an 2:131-132, *The Heifer*.
  49. St. Matthew 6:10.
  50. Holy Qur'an 2:112, *The Heifer*.
  51. Holy Qur'an 2:41-43, *The Heifer*.
  52. Holy Qur'an 22:46, *The Pilgrimage*.
  53. Holy Qur'an 34:6, *The City of Saba*.
  54. Sahih Muslim, Vol. I, p. 3, 4, no. 4.
  55. Holy Qur'an 7:201, *The Heights*.
  56. A Muslim is one who submits himself or herself to Allah.
  57. Holy Qur'an 25:63, *The Criterion*.
  58. Holy Qur'an 57:28, *Iron*.
  59. The *Jinn* is a kind of creation created from fire. They have an influence on man's nature which has the tendency to keep him from obeying Allah. They are of two kinds: believers

and non-believers. Jinn will obey man, if man obeys Allah. The Holy Qur'an 72:1-14, *The Spirits*, tells us that there were Jinn who believed in the Message of the Holy Qur'an. Also see Holy Qur'an 46:29, 51:56; and 55:33.

60. Holy Qur'an 51:56, *The Winds That Scatter*.
61. Holy Qur'an 3:84, *The Family of Imran*.
62. Holy Qur'an 42:13, *Consultation*.
63. I Corinthians 14:33.
64. Holy Qur'an 41:43, *Ha-Mim*.
65. St. John 9:5.
66. St. John 14:16.
67. Holy Qur'an 2:41, *The Heifer*.
68. Holy Qur'an 2:62, *The Heifer*.
69. Holy Qur'an 2:121, *The Heifer*.
70. Holy Qur'an 14:1, *Abraham*.  
For information relating to the writers of the *New Testament*, see the following publications: 1) William Smith, "*Smith's Bible Dictionary*." Westward, N.J., Fleming H. Revell Company, Pyramid Publications, Inc., pp. 214, 445, 446. 2) Bamber Gascoigne, "*The Christians*." New York, Granada Publishing, p. 9. 3) "Christianity." *Encyclopedia Britannica*, 15th Edition, p. 489, 490. 4) H.G. Wells, "The Outline of History." Third Edition, New York, The MacMillan Company, pp. 49, 510, 511, 522 and 523. 5) "Paul the Apostle, Saint." *Encyclopedia Britannica*, pp. 1090-, 15th Edition.
71. Holy Qur'an 50:1-3, *Qaf*.
72. Holy Qur'an 99:1-8, *The Convulsion*.
73. Holy Qur'an 6:160, *Cattle*.
74. Holy Qur'an 2:30-31, *The Heifer*, "Behold, your Lord said to the angels, 'I will create a viceregent on earth.' They said, 'Will You place therein one who will make mischief therein and shed blood, while we do celebrate Your Praises and glorify Your Holy [Name]?' He said, 'I know what you know not.' And He taught Adam the nature of all things..."
75. Holy Qur'an 4:135, *The Women*.
76. Holy Qur'an 29:56, *The Spider*.
77. Holy Qur'an 8:38, *The Spoils of War*.

78. Sahih Al-Bukhari, Vol. I, p. 36, Chapter 32, Abu Said Al-Khudri reported that Allah's Messenger ﷺ said, "If any person embraces Al-Islam sincerely, then Allah shall forgive all his past sins, and after that begins the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and a bad deed will be recorded as it is, unless Allah forgives it."
79. Sahih Muslim, Vol. I, p. 71, no. 222.
80. The spending of 2½ percent of one's annual net savings in Al-Islam is not a voluntary charity. It is obligatory for every Muslim who meets the requirements for paying it.
81. Holy Qur'an 70:24-25, *The Ways of Ascent*, "And those in whose wealth is a recognized right for the [needy] who asks, and for him who is prevented [for some reason from asking]."
82. Holy Qur'an 9:103, *Repentance*.
83. Holy Qur'an 107:4-7, *The Neighborly Needs*, "So woe to the worshippers who are neglectful of their prayers, those who [want but] to be seen [of men], but refuse [to supply even] neighborly needs."
84. Holy Qur'an 2:264, *The Heifer*.
85. Sahih Muslim, Vol. II, p. 484, no. 2205.
86. Holy Qur'an 49:15, *The Apartments*.
87. *Jihad* is exerting one's utmost power, efforts, endeavors or ability in contending with an object of disapprobation, whether by word or deed [See Glossary].
88. Holy Qur'an 2:183, *The Heifer*.
89. Holy Qur'an 79:40-41, *Those Who Tear Out*.
90. Holy Qur'an 3:96, *The Family of Imran*, "Surely, the first House [of worship] appointed for people was that at Makkah, full of blessing and of guidance for all kinds of beings."
91. Holy Qur'an 4:125, *The Women*.
92. Holy Qur'an 2:256-257, *The Heifer*.
93. Holy Qur'an 22:40, *The Pilgrimage*.
94. Holy Qur'an 6:107, 108, *Cattle*.
95. Holy Qur'an 2:148, *The Heifer*.
96. Holy Qur'an 2:140, *The Heifer*, "... Ah! who is more unjust than those who conceal the testimony they have from Allah?"
97. Holy Qur'an 87:6, *The Most High*.

98. Holy Qur'an 3:187, *The Family of Imran*.
99. Holy Qur'an 16:125, *The Bee*.
100. Holy Qur'an 41:33, *Ha-Mim*.
101. Holy Qur'an 2:140, *The Heifer*.
102. Holy Qur'an 2:283, *The Heifer*.
103. Sahih Al-Bukhari, Vol. VIII, p. 88, no. 137.
104. Holy Qur'an 3:102, 103, *The Family of Imran*.
105. Holy Qur'an 4:86, *The Women*.
106. Holy Qur'an 72:21-22, *The Jinn*.
107. Holy Qur'an 2:186, *The Heifer*.
108. Prayer in Al-Islam is not a common way of making supplication. It is a specific form of daily worship, and it distinguishes the Muslim from the non-Muslim as Prophet Muhammad ﷺ taught.
109. Psalms 55:17.
110. Sahih Muslim, Vol. I, p. 102, no. 309, Anas b. Malik reported that Allah said to Prophet Muhammad ﷺ, "There are five prayers every day and night, O Muhammad, each being credited as ten; so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten. Whereas he who intends to do an evil deed and does not do it will not have an evil deed recorded for him. And if he does it, only one evil deed will be recorded."  
Holy Qur'an 30:17-18. *The Roman Empire*, "So [give] glory to Allah, when you reach eventide and when you rise in the morning. Yea, to Him be praise in the heavens and on earth; and in the late afternoon and when the day begins to decline."
111. Sahih Muslim, Vol. I, p. 104, no. 313.
112. Isaiah 55:6.
113. St. Luke 21:36.
114. Holy Qur'an 29:45, *The Spider*.
115. Holy Qur'an 11:114, *The Prophet Hud*.
116. Sahih Muslim, Vol. I, p. 9, 10, no. 18. Abdullah, the son of Umar, reported that Prophet Muhammad ﷺ said, "The superstructure of Al-Islam is raised on five [Pillars], i.e., the Oneness of Allah, the establishment of prayer, payment of

- zakat, the fast of Ramadan, pilgrimage [to Makkah]."
117. Holy Qur'an 30:31, *The Roman Empire*.
118. Holy Qur'an 74:42-46, *One Wrapped Up*.
119. Holy Qur'an 19:58-59, *Mary*.
120. Holy Qur'an 11:114, *The Prophet Hud*, "And establish regular prayers at the two ends of the day and at the approaches of the night, for those things that are good remove those that are evil. Be that the word of remembrance to those who remember [their Lord]."
121. Holy Qur'an 2:45, *The Heifer* (M.M. Pickthall).
122. Ibid.
123. Holy Qur'an 2:2-3, *The Heifer*.
124. Holy Qur'an 5:1, *The Table Spread*.
125. Holy Qur'an 4:101-103, *The Women*.
126. Holy Qur'an 23:1-2, *The Believers* (M.M. Pickthall).
127. Holy Qur'an 4:103, *The Women*.
128. Holy Qur'an 17:78, *The Children of Israel*, "Establish regular prayers at the sun's decline, till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their [angel's] testimony."
129. See *Essentials*, page 189, for instructions on how to perform delayed or postponed prayers.
130. Sahih Muslim, Vol. I, p. 307, no. 1324. Umara b. Ruwaiba is reported to have said on the authority of his father, "I heard the Messenger of Allah ﷺ saying, 'He who observed prayer before the rising of the sun and its setting, i.e., the Morning prayer and the Afternoon prayer, would not enter the [Hell] fire.'"
131. *Gardens of the Righteous*, Imam an-Nawawi, p. 220, no. 1124. "Ibn Umar relates that the Holy Prophet ﷺ supplicated, 'May Allah have mercy on one who offers four rak'ahs before 'Asr.'" Abu Dawud and Tirmidhi, p. 220, no. 1125. "Ali Ibn Abi Talib relates, 'The Holy Prophet ﷺ offered two rak'ahs before 'Asr prayer.'" (Abu Dawud.)
132. Sunset is when the sun has descended below the horizon.
133. Holy Qur'an 5:7, *The Table Spread*.
134. Holy Qur'an 22:34, *The Pilgrimage* (M.M. Pickthall).
135. Revelation 16:10; Ephesians 6:12.

136. Holy Qur'an 113:1-5, *The Dawn*.
137. Holy Qur'an 14:52, *Abraham* (M.M. Pickthall).
138. Revelation 1:3.
139. Amos 8:11-12.
140. Daniel 12:8.
141. Isaiah 29:11-15.
142. Holy Qur'an 5:7, *The Table Spread*.
143. Sahih Al-Bukhari, Vol. I, p. 301, no. 506.
144. Sahih Al-Bukhari, Vol. I, p. 101, Chapter 1. Abu 'Abdullah said, "Prophet Muhammad ﷺ had shown him that ablution was to wash the parts once. Prophet Muhammad ﷺ performed ablution by washing the parts two or three times, but never more than three times."

Washing the parts of the body in ablution at least once is obligatory, but to wash them two or three times is the practice of Prophet Muhammad ﷺ.

145. Sahih-Al-Bukhari, Vol. III, p. 373, no. 624.
146. Sahih Muslim, Vol. IV, p. 1375, no. 6307. Abdullah reported the Messenger of Allah ﷺ as saying, "Truth leads one to Paradise, and virtue leads one to Paradise, and the person tells the truth until he is recorded as truthful, and a lie leads to obscenity, and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar."
147. Holy Qur'an 7:19-20, *The Heights*, "O Adam! dwell you and your wife in the Garden and enjoy [its good things] as you wish; but approach not this tree, or you run into harm and transgression. Then Satan began to whisper suggestions to them, bringing all their shame openly before their minds."
148. If a woman has had her hair covered, and she has not broken her obligatory bath, it is not necessary for her to wipe it. She can make a gesture over the headpiece with damp hands instead. It is necessary that she touch a few strands of uncovered hair when wiping over the headpiece.

Sahih Muslim, Vol. I, p. 165, no. 534. Urwa b. al-Maghira b. Shu'ba reported on the authority of his father, "Verily, the Messenger ﷺ performed ablution and wiped over his forehead, and over his turban and over his socks."

149. If clean socks are put on after one has completed an ablution,

- it is permissible to wipe over them.
150. Sahih Al-Bukhari, Vol. I, p. 335, no. 580.
151. Abu Dawud, *Kitab al-Salat*. See Sahih Muslim, Vol. I, p. 207, Footnote no. 595.
152. Holy Qur'an 2:144, *The Heifer*, "We see the turning of your face [for guidance] to the heavens: now shall we turn you to a Qiblah that shall please you. Turn then your face in the direction of the Sacred Masjid, wherever you are, turn your faces in that direction."
153. Sahih Al-Bukhari, Vol. I, p. 338, no. 588.
154. Sahih Muslim, Vol. I, p. 211, no. 756. On the importance of repeating the words of the Adhan after the Mu'adhdhin, Abu Hurayrah reported the Messenger of Allah ﷺ as saying, "When the Call to Prayer (Adhan) is made, Satan runs back through the wind so as not to hear it, and when the Call is finished, he turns around. When the Iqamah is proclaimed he turns his back, and when it is finished he turns around to distract a man, saying, 'Remember such and such,' referring to something the man did not have in his mind, with the result that he does not know how much he has prayed."
155. Sahih Muslim, Vol. I, p. 209, no. 747.
156. See Glossary for definition of *Iqamah*.
157. Sahih Al-Bukhari, Vol. I, p. 342, nos. 596 and 597. Abdullah bin Mughaffal Al-Muzani reported that the Messenger of Allah ﷺ said, "There is a prayer between the two Adhans [Adhan and Iqamah], for whoever wants to pray."
158. Sahih Al-Bukhari, Vol. I, p. 336, no. 583. Abdul Rahman reported that Sa'id Al-Khudri told his father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer, raise your voice in doing so, for whoever hears the Adhan, whether human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." Abu Sa'id added, "You heard it from the Messenger of Allah ﷺ."
159. Sahih Al-Bukhari, Vol. I, p. 335, no. 580. Anas bin Malik reported, "Bilal was ordered to pronounce the wording of Adhan twice, and that of the Iqamah once only, except 'Qad

qamatis salat."

160. Sahih Al-Bukhari, Vol. I, p. 297, no. 500. Abu Mas'ud Al-Ansari said, "Don't you know that once Gabriel came and offered the prayer (Fajr prayer), and the Messenger of Allah ﷺ prayed too. Then he (Gabriel) prayed again (Zuhr prayer), and the Messenger of Allah ﷺ did the same. Again he (Gabriel) prayed ('Asr prayer), and the Messenger of Allah ﷺ did the same. Again he (Gabriel) prayed (Maghrib prayer), and so did the Messenger of Allah ﷺ. Again he (Gabriel) prayed (Isha prayer), and so did the Messenger of Allah ﷺ. And Gabriel said, 'I was ordered to do so to demonstrate the prayer prescribed for you.'"
161. Sahih Al-Bukhari, Vol. I, pp. 404-05, no. 724.
162. Sahih Al-Bukhari, Vol. I, p. 404, no. 723.
163. Holy Qur'an 16:98, *The Bee*.

Evil has no authority or influence on those who put their trust in Allah. It is good to make a formal expression of that trust in outward actions, as in the formula, "I seek refuge in Allah from Satan the accursed."

164. Some scholars maintain that "Bismillah, Ar-Rahman Ar-Rahim," is a verse of Al-Fatiha. Muslims who hold this belief are not considered to be wrong. Various schools of thought in Al-Islam also approach the practice of reciting the phrase before Al-Fatiha differently. Members of the Shafi' school say it audibly. Members of the Maliki and Hanbali school pronounce it silently.
165. The Islamic Scholars are in complete agreement that Al-Fatiha (The Opening Chapter) was revealed in Makkah when its recitation became obligatory for Muslims. Some believe that it was also revealed in Madinah when the direction faced during prayer was changed from Jerusalem to Makkah. Al-Fatiha is known by many names. In the Holy Qur'an it is called, "The Seven Oft-Repeated Verses," because it is repeated in every Muslim's prayers. It is also known as the Seven Twins (Holy Qur'an 15:87, 15:1, and 10:1), The Chapter of Confidential Prayer, The Opening of the Book, The Mother of the Qur'an (The Book), The Treasure, The Sufficient, The Provider, The Chapter of Supplication, Divine Protection,

The Praise, The Thanksgiving, The Foundation, The Whole, The Healer, The Healing, The Light, The Recoverer, The Recovery, The Chapter of Submission, The Essence of the Qur'an, The Basis of the Qur'an, and the Chapter of Teaching How to Ask.

166. The Arabic word for Lord (Rabb) has also been interpreted as Owner, Master, Worshipped One, Constant and Amender.
167. Sahih Muslim, Vol. I, p. 215, no. 775.
168. Sahih Muslim, Vol. I, p. 215, no. 772.
169. Imam Shafi' and a number of other Jurists (Fuqaha) are of the opinion that the recitation of Surah Al-Fatiha by each individual is essential in all rak'ahs of jahri (audible) and sirri (silent) prayers. In the jahri prayers (Fajr, Maghrib and Isha) the Imam recites audibly, and in the sirri prayers (Zuhr and Asr) he recites inwardly. Imam Malik and Imam Ahmed b. Hanbal are of the opinion that in jahri prayers one should listen to the Imam attentively without reciting, as the recitation of the Imam absolves the followers of the responsibility. According to Imam Abu Hanifa, the followers need not recite Surah Al-Fatiha, even in sirri prayers, as the recitation of the Imam [even though it is done inwardly] is sufficient for the followers. Imam Abu Hanifa draws his argument from a Hadith recorded in Abu Dawud, Nasa'i, ibn Maja, in which the Messenger of Allah ﷺ said, "The Imam is conferred upon [this privilege] that his followers should follow him. So when the Imam recites the takbir, you must also recite, and when he recites [the Qur'an], you should listen to him." This Hadith is an elucidation of the Holy Qur'an 7:204, "And when the Qur'an is recited, listen to it and remain silent [so] that mercy may be shown to you."

One can easily find in these arguments the true nature of the differences of opinion amongst the Jurists. They all draw their arguments from the Holy Qur'an and the Sunnah, thus their differences are of interpretation and understanding. They are, in fact, differences of preference rather than of disbelief. The above mentioned opinions are all considered valid since their base is one and the same.

170. "All Praise is due to Allah (Al-Hamdulillah)" means Allah knows that His slaves are incapable of praising Him in the way in which He should be praised, so He praises Himself. By Praising Himself, He sets an example and makes it easy for His slaves to praise Him. When we say, "All Praise is due to Allah," we are praising His Greatness, Oneness, Power, Favors, Knowledge, Ability, Wisdom, and all other qualities described by His first Ninety-Nine Attributes. We are also thanking Him for each of His Favors and for each act of Mercy He bestows upon His Creation, now and in the Hereafter.

Prophet Muhammad ﷺ said, "He who says, 'There is no god but Allah,' is rewarded twenty merits. He who says, 'All Praise is due to Allah, The Lord of all the worlds,' is rewarded thirty merits." Because the affirmation of Oneness which occurs in "There is no god but Allah" has already occurred in "All Praise is due to Allah," and because the latter has more meaning, believers say it to receive rewards. Those who enter the faith are enjoined to declare it because it provides special benefits which help to cleanse the slave of bad desires, and to sever those things which he unknowingly associates with Allah.

Praising can be giving thanks for a favor, but it can also be paying homage regardless of favors received. While praising is generally done with the tongue, thanking may be done with the tongue, limbs and heart. To thank with the tongue is to praise and venerate the Giver and to spread the news of His Gifts. Prophet Muhammad ﷺ said, "Spreading the news of the gifts is thanking." Thanking with the limbs is practicing obedience to Allah and avoiding what is prohibited. Thanking with the heart is understanding the value of the gift, realizing that it is from Allah alone, and that it is not a right of the slave. The gifts which we are obligated to thank Allah for are innumerable, but they may be generally included in three categories: 1) worldly gifts, 2) religious gifts, and 3) Hereafter gifts. *Worldly gifts* include inherited (spirit, brain, thinking, speech, etc.), physical (the body and its powers, health, sound organs, physical beauty, etc.), and earned gifts (purification of the spirit, i.e., cleansing it of bad behavior

and giving it a good manner, etc.). *Religious gifts* include knowledge and taqwa (obeying the commands and avoiding what is forbidden; following the Revelation and being prepared for death; being pleased with whatever Allah gives, even if it is a little, etc.). *Hereafter gifts* include forgiveness of sins, the great reward in reply to the insignificant deeds of the slave's short lifetime, an eternal place in the close company of angels, and the favors of Paradise.

171. This is understood to refer to the worlds of humanity, jinn, angels, ants, fish, etc. Thus Allah is The Lord of all creation.
172. Holy Qur'an 16:18, *The Bee*.
173. Also interpreted as King.
174. Holy Qur'an 9:111, *Repentance*.
175. Holy Qur'an 6:162, *Cattle*.
176. Literally translated, "The Visual Way." Al-Islam is understood to be the visual way because it is apparent to the believers that it is the right way to approach Allah. It is called the "visible way" because it is as apparent to the believer as a physically visible path.
177. Holy Qur'an 23:1-2, *The Believers*.
178. If a person is sick or physically unable to assume the correct position, he may say his prayers in whatever reverential position he finds easy.
179. Holy Qur'an 20:132, *Ta-Ha*.
180. Holy Qur'an 2:142, *The Heifer*.
181. *Masjid*, which is called 'mosque' in the Western world, is a house of worship. It is a place of convenience for praying to Allah.
182. Holy Qur'an 2:144, *The Heifer*.
183. Holy Qur'an 2:43, *The Heifer*.
184. Sahih Muslim, Vol. I, p. 315, no. 1365.
185. Sahih Muslim, Vol. I, p. 327, no. 1422. Abu Mas'ud al-Ansari reported that the Messenger of Allah ﷺ said, "The one who is most versed in the Book of Allah, and who is distinguished among them in recitation should act as Imam for the people. And if they are equally versed in reciting it, then (the Imam should be) the one who has most knowledge regarding Sunnah. If they are equal regarding the Sunnah,

- then the earliest one to emigrate. If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in another's house, or when another has authority. Nor may any man sit in another's place of honor in his house, except with his permission."
186. Sahih Muslim, Vol. I, p. 249, no. 942. Abu Hurayrah reported that the Messenger of Allah ﷺ said, "When any one of you leads the people in prayers, he should be brief, for among them are the young and the aged, the weak and the sick. But when one of you prays by himself, he may [prolong] as he likes."
  187. The *mihrab* is a niche in the middle of one of the walls in the masjid which marks the direction of the Ka'bah.
  188. The phrase, "Glory be to Allah (*Subhan-Allah*)," means that Allah alone is free of all defects.
  189. Sahih Muslim, Vol. I, pp. 238, 239, no. 875. Nu'man b. Bashir reported, "The Messenger of Allah ﷺ used to straighten our rows as if he were straightening an arrow with our help, until he saw that we had learned it from him. One day he came out, stood up for prayer and was about to say, 'Allah is the Greatest,' when he saw a man whose chest was bulging out from the row. So he said, 'Servants of Allah, you must straighten your rows or Allah will create dissension among you.'"
  190. Sahih Muslim, Vol. I, p. 226, no. 817. Anas b. Malik reported, "The Messenger of Allah ﷺ said, 'The Imam is appointed only to be followed.'"
  191. *Tashahhud* literally means a testimony of faith made by Muslims.
  192. Sahih Muslim, Vol. II, p. 416, no. 1921. Sa'ib, the son of Namir's sister said, "I observed the Jumu'ah prayer along with Mu'awiya in Maqsura, and after the Imam pronounced salutation, I stood up at my place and observed [sunnah prayer]. As he entered [the apartment], he sent for me and said, 'Do not repeat what you have done. Whenever you have observed the Jumu'ah, do not observe [sunnah prayer] until you have talked or moved to another place. The Messenger of Allah ﷺ had ordered us to do this, and not to

- combine two [types of] prayers without talking or moving to another place."
193. There are some extenuating circumstances in Western and non-Muslim countries which make it almost impossible for a Muslim to offer each daily prayer in congregation. Under such conditions the worshipper should offer prayer alone. If one cannot perform the prayer at its stated time, he or she should offer it later.
  194. Sahih Al-Bukhari, Vol. I, p. 459, no. 832.
  195. Sahih Muslim, Vol. I, p. 240, no. 886.
  196. Sahih Al-Bukhari, Vol. I, p. 390, no. 694. Anas bin Malik said, "One night an orphan and I offered the prayers behind the Prophet ﷺ in my house, and my mother (Um Salaim) was standing behind us [by herself, forming a row]."
  197. Sahih Al-Bukhari, Vol. I, p. 458, no. 829. Um Salama said, "Whenever the Messenger of Allah ﷺ completed the prayer with *taslim* [salutation], the women used to get up immediately, however, the Messenger of Allah ﷺ would remain at his place for sometime before getting up." Az-Zuhri said, "We think and Allah knows it is best that he did so, so that the women might leave before men could come in contact with them."
  198. Holy Qur'an 62:9-10, *The Assembly* (Friday).  
Sahih Muslim, Vol. II, p. 410, no. 1882. Abdullah b. Umar and Abu Hurayrah said, "The Messenger of Allah ﷺ said on the pulpit, 'People must cease to neglect the Friday prayer, or Allah will seal their hearts and then they will be among the negligent.'"
  199. *Jumu'ah* literally means Friday. It is derived from *jama'a*, which means to gather, and *Yawm Al-Jumu'ah* (the Day of Congregation).
  200. Sahih Al-Bukhari, Vol. II, p. 3, no. 5. Abu Sa'id reported that the Messenger of Allah ﷺ said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty; and also the cleaning of his teeth with siwak [toothbrush], and the using of perfume [for men] if it is available."
  201. Sahih Muslim, Vol. II, p. 406, no. 1864. Abu Hurayrah

- reported the Messenger of Allah ﷺ as saying, "When it is Friday, the angels stand at every door of the masjid and record the people in the order of their arrival, and when the Imam sits [on the pulpit to deliver the sermon] they fold up their sheets and listen to the mention [of Allah]. And he who comes early is like one who offers a she-camel as a sacrifice, the next like one who offers a cow, the next [like one who offers] a ram, the next [like one who offers] a hen, the next [like one who offers] an egg."
202. Sahih Al-Bukhari, Vol. II, p. 27, no. 56.
203. Ibid.
204. The Holy Qur'an 21:92, *The Prophets*.
205. Sahih Muslim, Vol. II, p. 407, no. 1867. Abu Hurayrah reported that the Messenger of Allah ﷺ said, "He who took a bath and then came for Jumu'ah prayer, and then prayed what was fixed for him, then kept silent till the Imam finished the khutbah, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days more."
206. Sahih Muslim, Vol. II, p. 413, no. 1901. Jabir B. Abdullah reported that the Messenger of Allah ﷺ delivered the khutbah and said, "When any of you comes for Friday [prayer], and the Imam comes out from his apartment, even then should he observe two rak'ahs in prayer."
- Sahih Al-Bukhari, Vol. II, p. 26, no. 53. Whoever comes when the Imam is delivering the khutbah should offer a light two rak'ah prayer. Jabir reported, "A man entered the masjid while the Prophet ﷺ was delivering the khutbah. The Prophet ﷺ said to him, 'Have you prayed?' The man replied in the negative. The Prophet ﷺ said, 'Pray two rak'ahs.'"
207. Sahih Al-Bukhari, Vol. II, p. 14, Chapter 16, Ibn Abass reported, "Selling is forbidden at that time [Friday during Jumu'ah]."
208. Sahih Al-Bukhari, Vol. II, p. 11, no. 24. Muhammad bin Sirin reported that on a rainy day, Ibn Abass said to his Mu'adhdhin, "After saying, *Ashhadu anna Muhammad Rasulullah* (I bear witness that Muhammad is the Messenger of Allah), do not say, *Hayya alas-salat* (Come to prayer), but say, 'Pray in your houses.' [The man did so], but the people disliked it. Ibn Abass said, 'It was done by one who was much better than I [i.e., the Messenger of Allah ﷺ]. No doubt, the Jumu'ah prayer is compulsory, but I dislike to put you to task by bringing you out walking in mud and slush.'"
209. Sahih Al-Bukhari, Vol. I, p. 360, no. 636. Mahmud bin Rabi'a al-Ansari reported, "Itban bin Malik, a blind man, used to lead his tribe in prayer. He said, 'O Messenger of Allah ﷺ! At times it is dark and flood water is flowing [in the valley], and I am a blind man, so please pray at a place in my house so that I can take it as a *musalla* (place of prayer).' So the Messenger of Allah ﷺ went to his house and said, 'Where do you want me to pray?' Itban pointed to a place in his house and the Messenger of Allah ﷺ offered the prayer there."
210. Holy Qur'an 33:59, *The Confederates*, "O Prophet! Tell your wives and daughters, and the believing women that they should cast their outer garments over their persons [when abroad]: that is most convenient, that they should be known [as such] and not molested. And Allah is Oft-Forgiving, Most Merciful."
- Holy Qur'an 24:31, *Light*, "And say to the believing women, that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what [must ordinarily] appear thereof; that they should draw their veils over their bosoms and not display beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers (etc.). . ."
- Sahih Al-Bukhari, Vol. VII, p. 513, no. 773. Ibn Abass reported that the Messenger of Allah ﷺ said, "Cursed are those men who are in the similitude of women, and those women who are in the similitude of men."
211. Sahih Al-Bukhari, Vol. II, p. 15, no. 33. Salman al-Farisi reported that the Messenger of Allah ﷺ said, "Anyone who takes a bath on Friday, and cleans himself as much as he can and puts oil [on his hair] or scents himself; and then proceeds for the prayer and does not force his way between two per-

sons [assembled in the masjid for the Friday prayer], and prays as much as is written for him, and remains quiet when the Imam delivers the khutbah, all his sins in between the present and the last Friday will be forgiven."

212. Pronounced, "Eed."

213. Holy Qur'an 3:92, *The Family of Imran*.

214. Imam Muhaddith Abdullah ibn As-Siddiq.

215. It is reported in Sahih Muslim, and Sahih Al-Bukhari, that Prophet Muhammad ﷺ said the following supplications for the deceased:

O Allah, forgive our living and dead ones, and those of us who are present, and those who are absent, and our young ones, and old ones, and our males and females.

O Allah, do not deprive us of his reward, [for patience on his loss]. And do not make us subject to trial after him.

Imam Muhaddith Abdullah ibn as-Siddiq reports that Prophet Muhammad ﷺ recited, "O Allah, forgive the deceased Muslims, and be pleased with them in the east and the west of the earth [and everyone ask for his relative]."

216. *Ramadan*, the ninth lunar month of the Muslim calendar year, is a sacred month for Muslims. It was during this month that the Holy Qur'an was revealed. The Festival of Fastbreaking [*Idul-Fitr*] falls on the first day of *Shawwal*, which is the tenth month of the Muslim calendar year.

217. Holy Qur'an 2:185, *The Heifer*.

218. Sahih Muslim, Vol. II, p. 527, 528, no. 2384. Zuhri reported that Urwa narrated to him from Aishah, "When twenty-nine nights were over, which I had counted, the Messenger of Allah ﷺ came to me [he came to me first of all]. I said, 'Messenger of Allah ﷺ, you had taken an oath that you would not come to us for a month, whereas you have come after twenty-nine days which I have counted.' Whereupon he said, 'The month may also consist of twenty-nine days.'"

219. Sahih Muslim, Vol. II, p. 558, no. 2564.

220. Holy Qur'an 2:183, *The Heifer*.

221. The service consists of a speech by the Imam, and the Muslim

prayer service.

222. *Sadaqatul-Fitr* means, "Charity of breaking the fast."

Sahih Muslim, Vol. II, p. 470, no. 2159. Ibn Umar reported that the Messenger of Allah ﷺ ordered that the *Sadaqatul-Fitr* should be paid before the people go out for prayer.

223. This tax [obligatory charity] is translated as "Zakat of Fitr." It is the duty of each Muslim who can afford to do so to give two and one-third kilograms of the best quality flour or its equivalent for the poor.

224. Sahih Muslim, Vol. II, p. 468, no. 2149. Ibn Umar said, "The Messenger of Allah ﷺ prescribed the payment of *Sadaqatul-Fitr* [on breaking the fast] of Ramadan upon every freeman, and slave, male and female among the Muslims."

Sahih Al-Bukhari, Vol. II, p. 342, no. 587. Nafi reported, "Once there was a scarcity of dates in Madinah and Ibn Umar gave barley. And Ibn Umar used to give *Sadaqatul-Fitr* on behalf of every young and old person. He even used to give on behalf of my children. Ibn Umar used to give *Sadaqatul-Fitr* to those who had been officially appointed for its collection. People used to give *Sadaqatul-Fitr* a day or two before the 'Id."

225. Holy Qur'an 2:196, *The Heifer*, "And complete the Hajj or Umrah in the service of Allah. But if you are prevented [from completing it], send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, [necessitating shaving, he should] fast, feed the poor or offer sacrifice in compensation; and when you are in peaceful conditions [again], if any one wishes to continue the Umrah on to the Hajj, he must make an offering such as he can afford. If he cannot afford it, he should fast three days during the Hajj and seven days on his return, for a total of ten days in all. This is for those whose household is not within [the precincts of] the Sacred Masjid. And fear Allah, and know that Allah is strict in punishment."

226. Holy Qur'an 22:37, *The Pilgrimage*.

227. Holy Qur'an 22:36, *The Pilgrimage*, "The sacrificial camels We have made for you are among the symbols from Allah: in

- them is [much] good for you: then pronounce the name of Allah over them as they line up [for sacrifice]. When they are down on their sides [after slaughter] eat thereof, and feed such as [beg not but] live in contentment, and such as beg with due humility: thus have We made animals subject to you, that you may be grateful."
228. Holy Qur'an 37:102, *Ha-Mim* (M.M. Pickthall).
229. Holy Qur'an 37:104-106, *Those Ranged in Ranks*.
230. Sahih Muslim, Vol. I, p. 279, no. 1142.
231. Sahih Muslim, Vol. II, p. 419, no. 1933. Umm Atiyyah reported, "On 'Id days we were commanded to bring out ladies who were observing purdah (seclusion), and those unmarried, and menstruating women came out but remained behind the people and pronounced takbir (Allahu Akbar) along with them."
232. Sahih Muslim, Vol. II, p. 417 and 418, no. 1929. Jabir b. Samura said, "I prayed on two 'Ids with the Messenger of Allah ﷺ more than once or twice without there being Adhan or Iqamah."
233. Sahih Al-Bukhari, Vol. II, p. 44, Chapter 10. To offer the 'Id prayer early, Abdullah bin Busr said, "We used to finish the 'Id prayer [in the lifetime of the Prophet ﷺ] at the time of Tasbih [Duha or Ishraq prayer], i.e., after sunrise."
234. The Imam generally reads Surah 80, 50 or 54.
235. The khutbah for the Friday (Jumu'ah) prayer is obligatory, whereas the khutbah for the 'Id is nonobligatory (sunnah). Talking during the khutbah on Friday is prohibited, however it is permitted during the 'Id khutbah.
236. The 'Id prayer cannot replace the Noon prayer because the Noon prayer is obligatory, while the 'Id prayer is not. Because the 'Id prayer is nonobligatory, it must be offered at least thirty minutes after sunrise.
237. Sahih Al-Bukhari, Vol. II, p. 38, no. 73. Anas bin Malik reported, "The Messenger of Allah ﷺ never proceeded [for the prayer] on the day of 'Idul-Fitr unless he had eaten some dates." Anas also reported, "The Prophet ﷺ used to eat an odd number of dates."
238. See reference no. 233.
239. Sahih Muslim, Vol. II, p. 419, no. 1935. "Ibn Abass reported that the Messenger of Allah ﷺ went out on the day of Adha or Fitr and observed two rak'ahs [of 'Id prayer], and that he did not observe prayer [at the same place] before or after that."
240. Sahih Al-Bukhari, Vol. II, p. 55, Chapter 25. "Whoever missed the 'Id prayer should offer two rak'ahs [in prayer]. Women and those who are at home or in the villages should do the same, and the statement from Prophet Muhammad ﷺ, 'O Muslims, this is our 'Id.' Also At Az-Zawiya Anas bin Malik ordered his slave, Ibn Abi Ghaniya, to collect his (Anas') family and offspring. Anas led a prayer similar to that offered by townspeople and recited Takbir similar to theirs. Ikrama said, 'The villagers should gather on the day of 'Id and offer two rak'ahs [in prayer] as the Imam does.' Ata said, 'Whoever misses the 'Id prayer, should pray two rak'ahs [in prayer].'"
241. Sahih Muslim, Vol. II, p. 420, no. 1940. "Aishah reported that Abu Bakr came to her on an Adha day. With her were two girls who were singing and beating the tambourine, and the Messenger of Allah ﷺ, who had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah ﷺ uncovered [his face] and said, 'Abu Bakr, leave them alone for these are the days of 'Id.' And Aishah said, 'I recapitulate to my mind the fact that once the Messenger of Allah ﷺ screened me with his mantle and I saw the sports of the Abyssinians and I was only a girl, so you can well imagine how a girl of tender age is fond of watching the sport.'"
242. See reference no. 225.
243. Sahih Muslim, Vol. II, p. 662, no. 3024. Jabir b. Abdullah reported, "In the year of Hudaibiyah (6 H) we, along with the Messenger of Allah ﷺ, sacrificed a camel on behalf of seven persons and a cow on behalf of seven persons."
244. Sahih Al-Bukhari, Vol. II, p. 39, no. 75. Al-Bara bin Azib reported, "The Prophet ﷺ delivered the khutbah after offering the prayer on the day of Nahr [tenth day of 'Dhul-Hijjah, on which pilgrims slaughter their sacrifice] and said, 'Whoever offers the prayer like us and slaughters like us, then

his sacrifice will be accepted by Allah. And whoever slaughters his sacrifice before the 'Id prayer, then he has not made the sacrifice."

245. See reference no. 244.

246. Sahih Muslim, Vol. II, p. 661, 662, no. 3022. "Ali b. Abu Talib reported that the Messenger of Allah ﷺ put him in charge of his sacrificial animals and commanded him to distribute the whole of their meat, hides, and saddle cloths to the poor, and not to give the butcher anything from them."

Holy Qur'an 22:28, *Hajj or the Pilgrimage* M.M. Pickthall.) "... and mention the name of Allah on appointed days over the beast of cattle that He has bestowed upon them. Then eat thereof and feed therewith the poor unfortunate."

247. Holy Qur'an 6:59, *Cattle*.

248. Holy Qur'an 7:180, *The Heights*.

249. Prophet Muhammad ﷺ used his right hand for taking his food. He used his left hand for cleaning after easing himself and for removing noxious things (Kitab al-Sunan, Abu Dawud). Prophet Muhammad said ﷺ, "When any of you eats, he should eat with his right hand, and when he drinks, he should drink with his right hand."

250. Sahih Al-Bukhari, Vol. I, p. 219, no. 357. Sa'id bin al-Harith reported, "I asked Jabir bin Abdullah about praying in a single garment. He said, 'I traveled with the Prophet ﷺ on one of his journeys. Once I went to him at night for some purpose and found him praying. I was wearing a single garment with which I covered my shoulder, and I prayed by his side. When he finished the prayer he asked, 'What has brought you here?' I told him what I wanted. When I finished, he asked, 'Why have you covered your shoulders with the garment?' I replied, 'It is a [tight] garment.' He said, 'If the garment is large enough, wrap it round the body [covering the shoulders] and if it is tight [too short], then use it as an Izar (a sheet tied around the waist).'"

251. Sahih Al-Bukhari, Vol. I, p. 225, no. 368. Concerning the sort of clothes in which a woman should pray, "Ikrima said, 'If she can cover her body with one garment, it is sufficient.'

Aishah reported, 'The Messenger of Allah ﷺ used to offer Fajr prayer, and some faithful female believers, covered with their clothes, used to attend the prayer with him. [Afterwards] they would go back to their homes unrecognized.'

252. Sahih Al-Bukhari, Vol. I, p. 234, no. 386. Concerning the superiority of praying facing the Qiblah with the toes also pointing towards it. Abu Humaid said Anas bin Malik reported that Prophet Muhammad ﷺ said, "Whoever prays like us and faces our Qiblah, and eats our slaughtered animals is a Muslim, and is under the protection of Allah and His Messenger ﷺ."

253. Sahih Al-Bukhari, Vol. I, p. 395, no. 703. Raise both hands while saying Takbir [on opening the prayers], before bowing and after raising the head [after bowing].

Abdullah bin Umar reported, "I saw that whenever the Messenger of Allah ﷺ stood for the prayer, he used to raise both his hands up to the shoulders..."

254. Holy Qur'an 16:91, *The Bee*.

255. Sahih Muslim, Vol. I, p. 342, no. 1512. Anas b. Malik reported, "Whenever the Messenger of Allah ﷺ set out on a journey before the sun declined [from the meridian], he delayed the Noon prayer until the Afternoon prayer, and then dismounted [his ride] and combined them [Noon and Afternoon prayers], but if the sun had declined before he set out on a journey, he observed the Noon prayer and then mounted [the ride]."

Sahih Muslim, Vol. I, p. 343, no. 1517. Ibn Abass reported, "The Messenger of Allah ﷺ combined the prayers as he set out on a journey during the expedition to Tabuk. He combined the Noon prayer with the Afternoon prayer, and the Sunset prayer with the Night (Isha) prayer. Sa'id (one of the narrators) said to Ibn Abass, 'What prompted him to do this?' He replied, 'He did not want his Ummah to be put to [unnecessary] hardship.'"

256. Sahih Al-Bukhari, Vol. II, p. 111, no. 197. Abdullah bin Umar reported, "I saw the Messenger of Allah ﷺ delaying the Maghrib prayer till he offered it along with the Isha prayer whenever he was in a hurry during the journey... (On such

occasions) he used to delay the Maghrib prayer and then offer three rak'ahs in prayer [of the Maghrib] and perform taslim. After a short while, Iqamah used to be pronounced for the Isha prayer and he would perform two rak'ahs in prayer [shortening Isha] and perform taslim."

Sahih Muslim, Vol. I, p. 344, no. 1521. Ibn Abass reported, "I observed, with the Messenger of Allah ﷺ, eight rak'ahs in prayer in combination, and seven rak'ahs in prayer in combination. . . I think that the Holy Prophet ﷺ had delayed the Noon prayer and hastened the Afternoon prayer, and he delayed the Sunset prayer and hastened the Isha prayer."

257. Prophet Muhammad ﷺ did not offer any extra prayers when combining the prayers until the middle of the night, when he offered the Tahajjud prayer.
258. Sahih Muslim, Vol. I, p. 335, no. 1454.
259. Sahih Muslim, Vol. I, p. 298, no. 1263.
260. Holy Qur'an 4:101, *The Women*, "When you travel through the earth, there is no blame on you if you shorten your prayer for fear the unbelievers may attack you; for the unbelievers are unto you open enemies."
261. Sahih Muslim, Vol. I, p. 336, no. 1463. Ibn Abass reported, "Allah has prescribed the prayer through the word of our Prophet ﷺ as four rak'ahs [in prayer] when resident, two when traveling, and one when danger [of war] is present."
262. Sahih Al-Bukhari, Vol. II, p. 115, no. 205. Chapter 11. Concerning not praying the Nafl after and before the [obligatory] prayer during a journey. Hafs bin Asim reported that Ibn Umar said, "I accompanied the Prophet ﷺ, and he did not offer voluntary (sunnah) prayers during the journey, and Allah says: 'You have indeed in the Messenger of Allah ﷺ a beautiful pattern [of conduct].'"

Sahih Al-Bukhari, Vol. II, p. 60, 61, no. 113. Sa'id bin Yasar reported, "I was going to Makkah in the company of Abdullah bin Umar, and when I apprehended the approaching dawn I dismounted and offered the Witr prayer and then joined him. Abdullah bin Umar said, 'Where have you been?' I replied, 'I apprehended the approaching dawn so

I dismounted and prayed the Witr prayer.' Abdullah said, 'Isn't it sufficient for you to follow the good example of the Messenger of Allah ﷺ?' I replied, 'Yes, by Allah.' He said, 'The Messenger of Allah ﷺ used to pray Witr on the back of the camel [while on a journey].'"

Sahih Al-Bukhari, Vol. II, p. 115. Chapter 12. Concerning offering optional prayers before the compulsory prayer during a journey. The Messenger of Allah ﷺ offered two rak'ahs [in prayer] before the Fajr/Subh prayer on a journey.

263. Sahih Al-Bukhari, Vol. II, p. 120, no. 217. Abdullah bin Buraida reported, "Imran bin Husain had piles. Once Abu Mamar narrated for Imran bin Husain who said, 'I asked the Prophet ﷺ about the prayer of a person while sitting. He said, 'It is better for one to pray standing. Whoever prays sitting gets half the reward of he who prays while standing; and whoever prays while lying gets half the reward of he who prays while sitting.'"

Sahih Al-Bukhari, Vol. II, p. 121. Chapter 19. Whoever cannot pray while sitting can pray while lying on his side. 'Ata said, "If one is unable to turn towards the Qiblah, he can offer the prayer in whatever direction his face may be."

264. Sahih Muslim, Vol. I, p. 341, no. 1499. "Ibn Umar reported that the Messenger of Allah ﷺ used to say [non-obligatory] prayer on his camel facing in whatever direction his face had turned while coming from Makkah to Madinah, and it was [in this context] that this verse was revealed: 'Withersoever you turn, there is the presence of Allah (2:115).'"
265. Sahih Muslim, Vol. I, p. 283, 284, nos. 1166 and 1177.
266. Sahih Al-Bukhari, Vol. I, p. 349, no. 613. Abu Hurayrah reported, "When Iqamah was pronounced and the people had straightened the rows, the Messenger of Allah ﷺ went forward [to lead the prayer] but he was junub, so he said, 'Remain in your places.' And he went out, took a bath and returned with water trickling from his head. Then he led the prayer."

Imam Muhaddith Abdullah ibn As-Siddiq reported, "Abu Hurayrah was sitting in the masjid after the Adhan [had been pronounced]. One man left the masjid. Abu Hurayrah said

- that this man disobeyed Abu Al-Qasim (the Holy Prophet ﷺ)."
267. Sahih Al-Bukhari, Vol. I, p. 239, Chapter 32. Concerning [facing] the Qiblah, "It has been said that there was no need to repeat a prayer if one prayed facing something else by mistake. When the Messenger of Allah ﷺ did Taslim after offering two rak'ahs of Zuh'r prayer, he then faced the people and completed the rest of the prayer."
268. Sahih Al-Bukhari, Vol. I, p. 401, no. 718. Aishah said, "I asked the Messenger of Allah ﷺ about looking here and there during the prayer. He replied, 'It is a way of stealing by which Satan takes away [a portion] from the prayer of a person.'"
269. Sahih Al-Bukhari, Vol. II, p. 3, no. 5. Abu Sa'id reported that the Messenger of Allah ﷺ said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and [also] the cleaning of his teeth with siwak, and the using of perfume if it is available." Amr, a sub-narrator said, "I confirm that the taking of a bath is compulsory, but as for the siwak (used as a toothbrush), and the using of perfume, Allah knows better whether it is obligatory or not."
270. Sahih Muslim, Vol. IV, p. 1539, no. 7125. Anas b. Malik reported that two persons sneezed in the presence of the Messenger of Allah ﷺ, who invoked mercy for one, and did not invoke it for the other. The one for whom he had not prayed said, "So and so sneezed and you said, 'May Allah have mercy upon you.' I also sneezed, but you did not utter these words for me." Prophet Muhammad ﷺ said, "That person praised Allah [saying Al-Hamdulillah], and you did not praise Allah."
271. Sahih Al-Bukhari, Vol. I, p. 355, no. 628. Abu Hurayrah reported that the Messenger of Allah ﷺ said, "The angels keep on praying for Allah's Blessing and Forgiveness for anyone of you as long as he is at his musalla (praying place), and does not do hadath (break the ablution) or talk to anyone. The angels say, 'O Allah! forgive him and be merciful to him.' Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family."
272. Sahih Al-Bukhari, Vol. I, p. 352, no. 620. Abu Hurayrah reports that the Messenger of Allah ﷺ said, "The reward of the prayer offered by a person in congregation is twenty-five times greater than that of the prayer offered in one's house or in the market [alone]. When he performs ablution properly and then proceeds to the masjid with the sole intention of praying he is upgraded one degree, and one sin is taken off for every step taken towards the masjid. When he offers his prayer, the angels keep on asking Allah's Forgiveness for him as long as he is [staying] at his musalla. They say, 'O Allah, forgive him, and be Merciful to him.' And one is regarded in prayer as long as one is waiting for the prayer."
273. Sahih Muslim, Vol. I, p. 366, no. 1663. Abu Hurayrah reported, "The Messenger of Allah ﷺ used to exhort [his Companions] to pray [at night] during Ramadan without commanding them to observe it as an obligatory act. [He used to] say, 'He who observed the Night prayer in Ramadan because of faith and seeking his reward [from Allah], all his previous sins would be forgiven.' This was the practice when the Messenger of Allah ﷺ passed, and it continued during Abu Bakr's caliphate and through the early part of Umar's caliphate."
- Tarawih is the plural of "tarawwuh," which is derived from "raha," and means, "the act of taking a rest." The name Tarawih seems to have been given to this prayer because the worshipper takes a brief rest after every two rak'ahs.
274. After every two rak'ahs of prayer, a short rest is observed while in the sitting position. Then the salutation, "As-salamu 'alaykum wa rahmatullah," is said before the next two rak'ahs are performed.
275. Tahajjud literally means, "the giving up of sleep."
276. Holy Qur'an 17:79, *The Children of Israel*.
277. Sahih Al-Bukhari, Vol. II, p. 60, no. 112.
- Sahih Muslim, Vol. I, p. 358, no. 1622. Aishah reported, "The Messenger of Allah ﷺ used to observe Witr every night, and he would [at times] complete his Witr at the end of the night."

Maulana Shabbir Ahmad, explaining the three rak'ahs which comprise the Witr prayer, states that Prophet Muhammad ﷺ said, "Make the end of your prayer as Witr," meaning that one rak'ah in prayer (witr) is observed with the last two sunnah rak'ahs (shaf') in concluding the Night prayer.

278. Qunut, which comes from qanata, means, "He was humble in obedience to God." Qunut is a prayer of humility; and it also means standing long in prayer.
279. Sahih Muslim, Vol. I, p. 350, no. 1557.
280. Sahih Muslim, Vol. I, p. 348, no. 1549.
281. Sahih Muslim, Vol. I, p. 362, no. 1631.
282. Sahih Al-Bukhari, Vol. II, p. 149, no. 268.
283. Sahih Al-Bukhari, Vol. II, p. 152, no. 274.
284. Sahih Muslim, Vol. I, p. 300, no. 1276. Abdullah b. Amr b. al-As reported, "The Messenger of Allah ﷺ was asked about the times of prayer. He said, 'The time for the Morning prayer [lasts] as long as the first visible part of the rising sun does not appear; the time of the Noon prayer is when the sun declines from the zenith; the time for the Afternoon prayer is before the sun becomes pale and its first visible part sets; and the time for the Evening prayer is from when the sun disappears until the twilight is no more; and the time for the Night prayer is up to midnight.'"
- Sahih Muslim, Vol. II, p. 395, no. 1811. Uqba b. Amir said, "There were three times at which the Messenger of Allah ﷺ forbade us to pray or bury our dead: When the sun begins to rise, till it is fully up; when the sun is at its height at mid-day, till it passes over the meridian; and when the sun draws near setting, till it sets."
285. Ghusl literally means the washing of the whole body. In Islamic jurisprudence (fiqh) ghusl implies the purifying of oneself in a prescribed manner after the body has been rendered impure.
286. Holy Qur'an 4:43, *The Women*.
287. The minimum period of post-natal bleeding is considered to be twenty days. The maximum period is sixty days. If the bleeding persists after sixty days the woman is to resume her obligatory prayers. According to the Shafi school, obligatory

bathing becomes necessary in any case in which the ablution is considered to have been neglected.

A woman is not to offer obligatory prayers during her menstrual cycle, which is considered to start with the first spurt of blood. The period of menstruation usually lasts from four to ten days. If a woman is experiencing bleeding after fifteen days it is not considered menstrual, and she is to resume offering the obligatory prayers.

288. Junub is a technical term for one who is under obligation to perform an obligatory bath.
289. Sahih Muslim, Vol. I, p. 182, no. 616.
- Imam Muhaddith Abdullah ibn as-Siddiq reported, "It is reported that when Prophet Muhammad ﷺ performed obligatory bath, he started with the washing of his private parts, then he washed his hands. He then made ablution like the ablution for prayer. After performing ablution he took three cupped handfuls of water and poured them over his head, penetrating his hairs with the water [using his finger], then he poured water over his entire body. After washing his body he moved a short distance and washed his legs [and feet]."
290. Sahih Muslim, Vol. I, p. 187, no. 643.
291. Sutrah is an object such as a stick, etc., placed in front of a praying person to act as a barrier between him and others. A sutrah is not to be used when praying at the Grand Masjid in Makkah, or at the Masjid of Prophet Muhammad ﷺ in Madinah. It is compulsory for a person to discontinue the prayer in order to kill a snake or scorpion, or to aid a blind person or child who is endangered. If one does not turn his or her chest from the direction of the Ka'bah after interrupting the prayer due to a danger, he may resume praying from where he left off. If he had to turn from the direction of the Ka'bah, he must start the prayer from its beginning. If a Muslim parent calls his or her son or daughter during a nonobligatory prayer, the worshipper may stop praying and respond to the call. However, when returning to the prayer, the worshipper must start again from the beginning. The above does not apply to the obligatory prayers.

292. Sahih Muslim, Vol. I, p. 260, no. 1023.
293. Sahih Muslim, Vol. I, p. 258, no. 1006.
294. Holy Qur'an 9:18, 108, and 109 *Repentance or Immunity*.
295. Sahih Muslim, Vol. I, p. 346, no. 1538.
296. Sahih Muslim, Vol. I, p. 347, no. 1541.
297. Sahih Muslim, Vol. I, p. 322, no. 1397.
298. The masjid must be opened to make Adhan for the five daily prayers. It must be opened in time for the Dawn (Fajr) and Subh (Morning) prayers. Then it must be closed until time to make Adhan for the Zuh (Noon) prayer. It remains open until the Isha (Night) prayer has been offered. Then it may be closed until the time of Adhan for the Fajr prayer.
299. Janazah originally meant a bier for a dead body in accordance with the manner described by Allah and His Prophet ﷺ. However, in the Western world it means a funeral procession.
300. Holy Qur'an 12:101, *Joseph*.
301. Holy Qur'an 2:28, *The Heifer*.
302. Holy Qur'an 29:57-58, *The Spider*.
303. Sahih Muslim, Vol. II, p. 435, no. 1996. Abu Sa'id al-Khudri reported that the Messenger of Allah ﷺ said, "Exhort those of you who are dying to recite, 'There is no deity except Allah.'"
304. If the relatives of the deceased are non-Muslims, it is the duty of other Muslims to wash and shroud the body.
305. If the body has been delivered to a mortician it may be washed by a Muslim in the confines of the mortuary.
306. Sahih Al-Bukhari, Vol. II, p. 195. Umm Atiyyah reported in regard to the washing of his daughter, "The Messenger of Allah ﷺ told them [the women] to start from the right side with those parts of the body over which ablution is performed."
307. Sahih Muslim, Vol. II, pp. 460-61, no. 2124. Abbad b. Abdullah b. Zubair reported on the authority of Aishah that when Sa'd b. Abi Waqqas died, the wives of the Messenger of Allah ﷺ sent a message to bring his bier into the masjid so that they should offer prayer for him. They [the participants of the funeral] did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was

brought out of the door [known as] Bab al-Jana'iz, which was towards the side of Maqa'id, and the news reached them [the wives of the Holy Prophet] that the people had criticized this [i.e., offering of funeral prayer in the masjid], saying that it was not desirable to take the bier inside the masjid. This was conveyed to Aishah. She said, "How hastily the people criticize that about which they know little. They criticize us for carrying the bier in the masjid. The Messenger of Allah ﷺ offered the funeral prayer of Suhail b. Baida in the innermost part of the masjid."

308. Sahih Al-Bukhari, Vol. II, p. 233, no. 416. Samura bin Jundub reported: "I offered the funeral prayer behind the Prophet ﷺ for a woman who had died during childbirth, and he stood up facing the middle of the coffin."
309. See Illustration, page 102 for qiyam position.
310. Raising the hands for the second, third and fourth pronouncements of "Allahu Akbar" is the option of the Imam.
311. The word "followers" has been translated from the Arabic word, "al" which means, "family, relatives, kinsfolks, clan, companions, partisans (followers), and people." See *"The Hans Wehr Arabic-English Dictionary of Modern Written Arabic,"* edited by J.M. Cowan.
312. Sahih Muslim, Vol. II, pp. 458, 459, no. 2112. Amir b. Sa'd b. Abu Waqqas reported that during his terminal illness Sa'd b. Abu Waqqas said, "Make a niche for me in the side of the grave and set up bricks over me as was done in the case of the Messenger of Allah ﷺ."
313. Sahih Muslim, Vol. II, p. 453, no. 2084. Sha'bi reported, "The Messenger of Allah ﷺ observed prayer over a grave after the dead was buried, and he recited four takbirs over him. Shaibani said, 'I said to Sha'bi, 'Who narrated it to you?' He said, 'An authentic one, Abdullah b. Abass.'"
314. Sahih Muslim, Vol. III, p. 864, no. 3990. Salim reported on the authority of his father (Abdullah b. Umar) that he (his father) had heard the Messenger of Allah ﷺ say, "It is not proper for a Muslim who has something to bequeath to spend even three nights without having his will written down with him regarding it."

Sahih Muslim, Vol. III, p. 864, no. 3991. Amir b. Sa'd reported on the authority of his father (Sa'd b. Abi Waqqas), "The Messenger of Allah ﷺ visited me during my illness which brought me near death in the year of Hajjat-ul-Wada (Farewell Pilgrimage). I said: 'Messenger of Allah ﷺ, you can well see the pain with which I am afflicted. I am a man possessing wealth, and there is none to inherit me except one daughter. Should I give two-thirds of my property as Sadaqah (charity)?' He said, 'Give one-third [in charity] and that is quite enough. To leave your heirs rich is better than to leave them poor, begging from people; that you would never incur an expense seeking therewith the pleasure of Allah, but you would be rewarded therefore even for a morsel of food that you put in the mouth of your wife.' I said, 'Messenger of Allah ﷺ, would I survive my companions?' He said, 'If you survive them, then do such a deed by means of which you seek the pleasure of Allah, but you would increase in your status [in religion] and prestige; you may survive so that people would benefit from you, and others would be harmed by you.'"

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*With the Name Allah,  
The Most Gracious, The Most Compassionate*



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