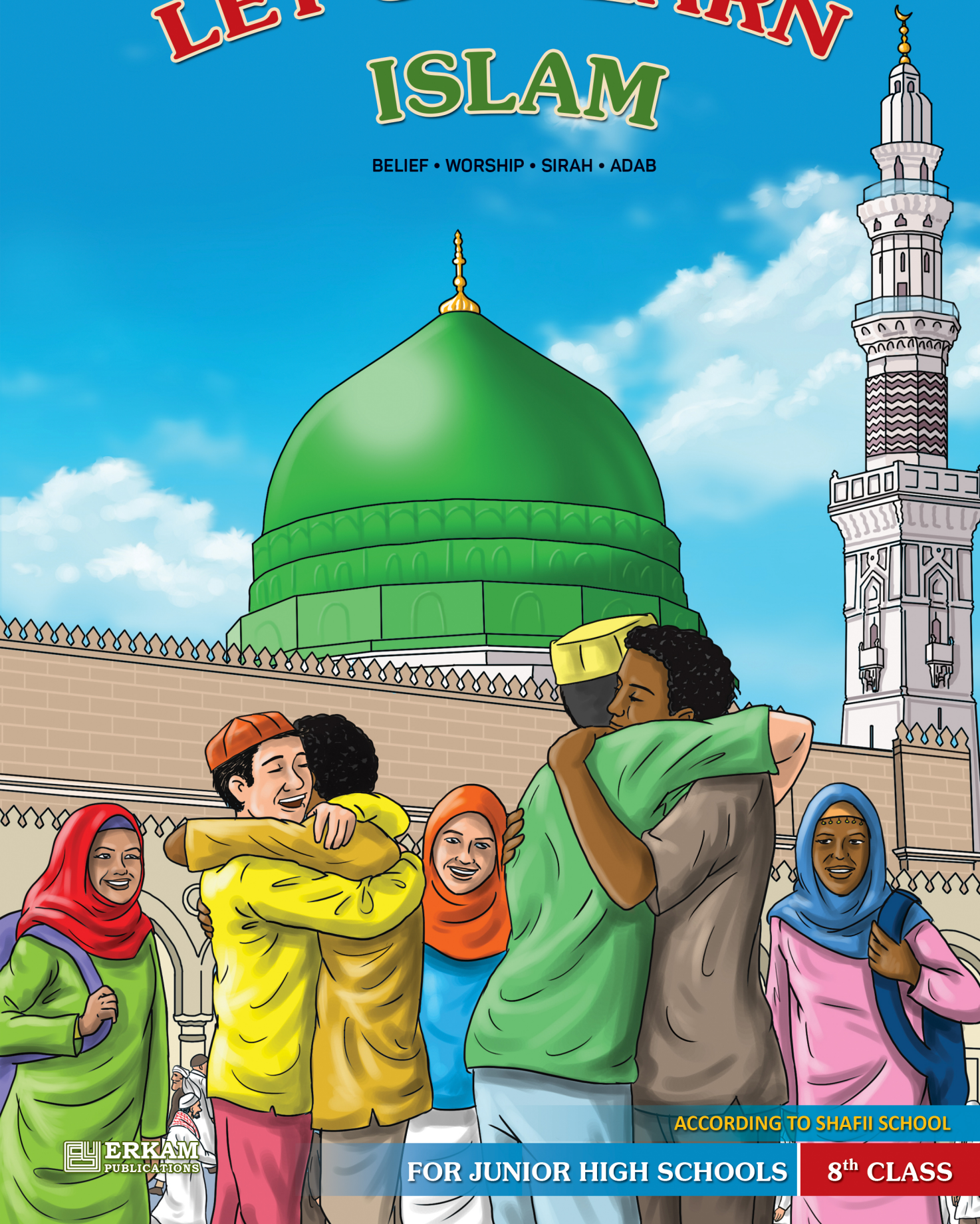


LET US LEARN ISLAM

BELIEF • WORSHIP • SIRAH • ADAB



ACCORDING TO SHAFII SCHOOL

 **ERKAM**
PUBLICATIONS

FOR JUNIOR HIGH SCHOOLS

8th CLASS

ACCORDING TO SHAFII SCHOOL

LET US LEARN ISLAM

FOR JUNIOR HIGH SCHOOLS / 8th CLASS



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FOREWORD

Praise to our Lord for giving us the honor and joy of living as a Muslim!

Many greetings to our Beloved Prophet ﷺ his family and Companions who lived and taught Islam in the most beautiful manner!

Our Beloved Prophet ﷺ was the greatest teacher who taught Islam to humankind. The Book he taught was the Holy Quran, a matchless miracle. The Blessed Prophet ﷺ both read and explained the Quran. And he lived the faith, deeds of worship and moral taught by the Quran in the most beautiful manner. After him, the Companions, the greats of Islam and our forefathers strived to both live this wonderful religion and to pass it onto future generations. The knowledge of Islam has hence been delivered to us, from heart to heart and from mouth to mouth. And now, it is our turn to learn.

Let Us Learn Islam has been prepared to cater for students of 8 th class of junior high school.

Consisting of five main chapters,

The first chapter teaches us our creed.

The second chapter instructs us the belief in the angels.

The third chapter teach us the ritual prayer (as Salah).

The fourth chapter presents a segment from the exemplary life of our Beloved Prophet.

And the fifth chapter provides information on the good manners a Muslim should adopt

We wish that we can learn our beautiful religion in the best manner; and become among the Muslims at whom the Blessed Prophet will smile in the Hereafter.

May your hearts be filled with faith, your lives with Islam and minds with sincerity! May the angels be your companions, and the righteous your friends! May Allah, glory unto Him, be your companion and helper!

May the path of your lives lead you to Paradise!

So in the name of Allah...

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ رَبِّ تَمِّمْ بِالْخَيْرِ

'Make it easy, o Lord, and not difficult; and conclude it all with goodness.'

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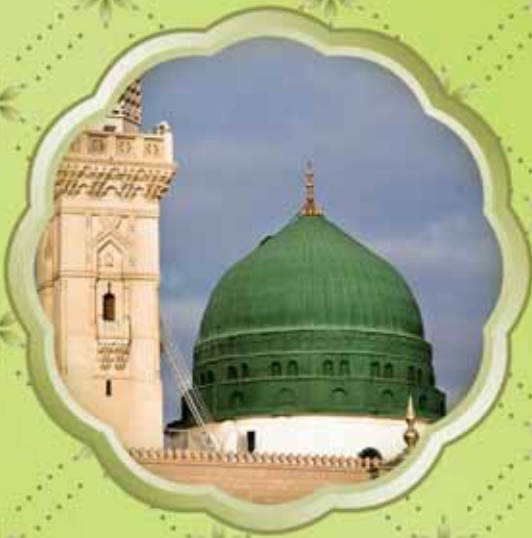
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THE LORD OF THE UNIVERSE:

❁ BELIEVING IN ALLAH ❁

- ❁ *Allah's Existence and Oneness*
- ❁ *Allah's Attributes and Names*
- ❁ *Benefits of Believing in Allah*
- ❁ *Our Prophet's Love of Allah*



THE KID WHO BELIVED IN ALLAH

Abraham ؑ was a kid who lived in Babylon. He Abrahamu was a kid who lived in Babylon. He used to draw everybody's attention with his good manners and his intelligence. The people of this country used to worship idols, the moon, the sun, the stars, the fire, the water, and other things. Their temples were full of pictures and sculptures of these false deities. They abandoned Allah ﷻ and kneeled

down in front of these pictures and sculptures that they believed to be gods and worshiped them. They used to pray for their wishes to come true or for these idols to protect them from evil.

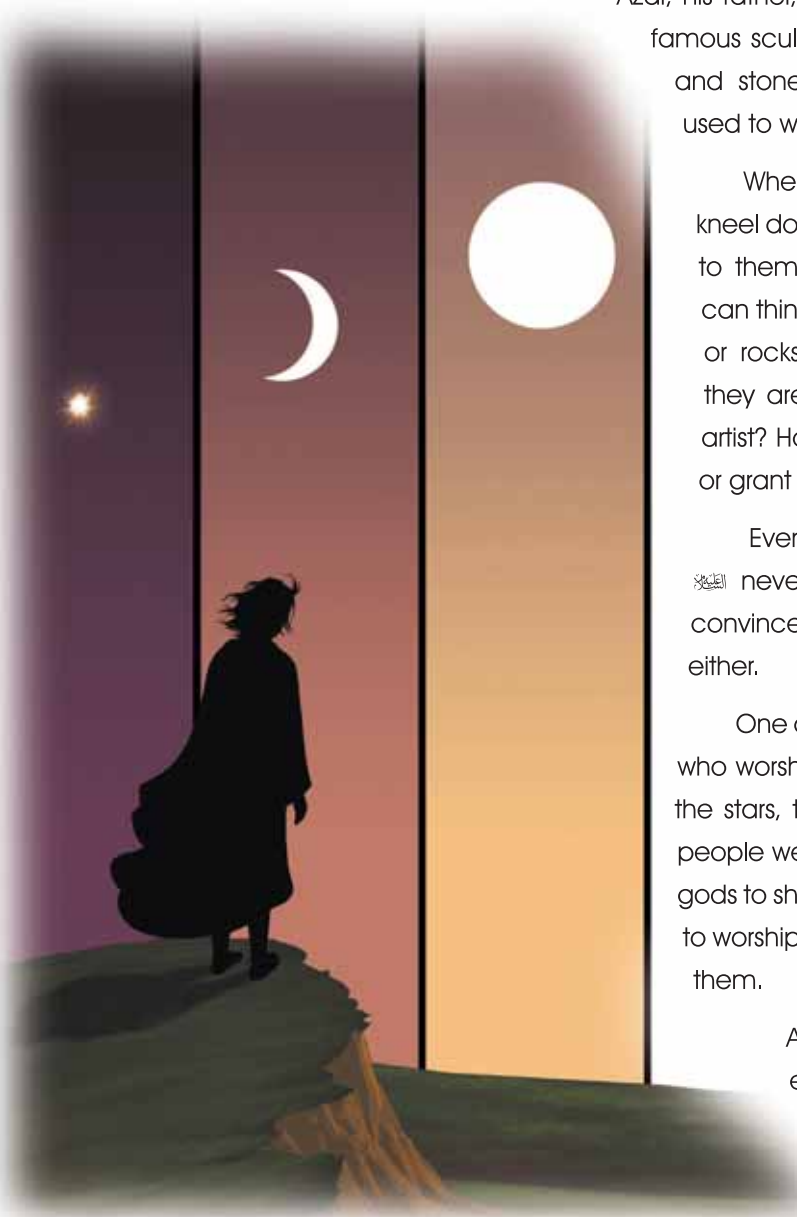
Abraham ؑ would observe this weird faith of the people in wonder and take lessons. He did not make any sense out of why people had adopted these strange beliefs. Even Azar, his father, believed in these. Azar was a famous sculpture. He used to carve wood and stone to make idols, and people used to worship them.

When Abraham ؑ saw people kneel down in front of the idols and pray to them, he felt sorry for them. "How can things that were just ordinary wood or rocks a while ago be gods when they are turned into sculptures by an artist? How could they protect humans or grant their wishes?!"

Even though he was a kid, Abraham ؑ never worshiped idols. He tried to convince others not to worship idols either.

One day, Abraham ؑ went to those who worshiped heavenly bodies such as the stars, the moon, and the sun. Those people were waiting for darkness for their gods to show up. They were getting ready to worship them and Abraham ؑ joined them.

After a while the sky got dark. The evening star appeared while people were curiously looking. The evening



star was more apparent than the other stars. While pointing to the sky,

Abraham ﷺ said to the others who congregated around him, "What a beautiful shining star this is! This must be my Lord."

Those who worship the evening star thought that Abraham ﷺ had believed the same as they believed and that he had found the right path. After a while, the evening star disappeared.

Upon this, Abraham ﷺ said "No, this can't be my Lord. My Lord could not set. I do not like those that set." Some of the people who heard these thoughtful and wise words agreed with him. This logical explanation made some of them suspect their own faith. Some of them got angry with him. They did not like this kid who questioned their gods in their own temples.

After a while the moon appeared. It was more shiny and beautiful compared to the evening star. Again Abraham ﷺ said audibly:

"This one is bigger and shinier! This must be my Lord."

After some time, the moon disappeared as well. Upon this, Abraham ﷺ said "This one too disappeared as the star did. If my Lord has not made me realize the truth, I would be among those believing in something that was not real. Definitely, this one can't be my Lord, either." After his explanations, people around him started to agree with him. However, some of them did not want to change the faith that they got used to, and therefore they did not agree with his logical explanations.

When the sun was rising, Abraham ﷺ said "This must be my Lord. This one is much bigger and shinier!" The people around him tried to

persuade him by saying "Now you have found the truth. The sun is worth being the Lord."

However, at night after the sunset, Abraham ﷺ said to those who worship the heavenly bodies:

"O my people! It is not smart to worship these stars which do not have any control over when to show up and when to disappear and are not capable of doing anything. For sure, I do not worship or show respect to your gods. I believe in the one and only Allah, the Lord of all the worlds, who has created the heavens and the earth out of nothing."

The people around him responded, "Abraham, what are you doing!? If you speak like that you will become paralyzed. Our gods will be offended and will harm you. You will receive their wrath and be sorry for what you have said."

Abraham answered them, "You do not believe in Allah ﷻ who is all powerful and omnipotent and has created the entire universe. Also, you acknowledge creatures that do not have any power or strength and cannot benefit or harm anyone as your Lords. You make them partners with Allah ﷻ. You are not concerned about the fact that you will be accountable for this wrong behavior. For all that, do you think that I would be scared of your false Lords?! Come on; give up your wrong beliefs. Believe in Allah ﷻ the true Lord who created the earth and the sky, who adorned the sky with stars, the moon and the sun. I have turned my face towards Him who created the heavens and the earth and never shall I associate partners with Allah ﷻ."

(For verses in Quran on this topic, see Surah An'am (Cattle), 6: 74-79)

EVERY ART WORK INDICATES AN ARTIST

Every piece of art that is aesthetically pleasing to our eyes and beautiful in appearance must have an artist, someone responsible for its making; just as the carpenter is responsible for the chair on which one sits or the architect who is responsible for the house or school, or the author of the book that we are reading. Behind the events that we observe in the universe, there is a Creator who is Omniscient and Omnipotent. It is impossible to think that the perfect system of the universe was just a coincidence. Let's explain this with the following example:

You go to the beach on a hot summer's day. The blue sea is in front of you, so calm and clean. As you stroll the beach, you come across a beautiful sand castle. You look around, but no one is in sight. You wonder who could have made this sand castle.

You can explain the existence of this sand castle in two ways:

The first possibility: This castle was made by putting some effort and skills into it. Only someone who is talented and experienced in making sand castles could have done this. The second possibility: This castle came about due to the waves that hit the beach. While the waves hit the beach one after another, the sand piled up and this beautiful castle had happened by chance.



Which one of the two possibilities looks more logical and acceptable to you?

The castle in the picture is made by someone who is talented in making sand castles by working for hours. No one until this day has seen or heard that waves can cause such a sand castle by chance. This castle will be destroyed by a strong wind or a small wave. Knowledge, experience, and effort are necessary for even this simple sand castle.



Now, let's have a look at the mosque in the picture.

The Suleymaniye Mosque, located in one of the hills of Istanbul that overlook the sea, was built by the great architect Sinan. It is considered one of the most important architectural works in the world, both for its interior and exterior design. It impresses everyone with its tall and aesthetic minarets, huge dome, and magnificent view. The quality of the materials used in the building and the labor, the elegance among the different sections, and the harmony with its surroundings fascinates everyone. It is impossible to think or argue that such a masterpiece can come along without an architect and an engineer.

Well then, is it possible for the sky that covers us like a dome, the world that we live in, humans around us, animals, plants, mountains, living things and fish that find life deep in the sea and ocean, sun, planets and galaxies that decorate the vast outer space, and many other creatures that we do not know and see that make up the whole universe to happen



by itself as a coincidence? Who did all this with a perfect plan, delicate art, superior power, in-depth knowledge and glorious artwork?

The only way we can answer this question is: There is a creator of this universe that is the product of detailed calculations and superior design from the smallest atoms to vast galaxies. This creator is Allah ﷻ who is Omniscient and Omnipotent.





ALLAH

You read a book, and
Want to know who the author is.
When you see a nice building,
You look for the person who made it.

Does no one own the heavens and earth?
One understands when one thinks.
Everything proves to us that,
There is a Great Powerful Allah.

It is our duty to ask and learn
The one who created us.
It is our duty but
It's religion that teaches us this.

İbrahim Alaattin GÖVSA

ABU HANIFA'S RESPONSE

Imam Abu Hanifa رَحِمَتْهُ اللهُ عَلَيْهِ one of the great scholars of Islam, was living in Baghdad. He raised many students there and gained the trust and respect of everyone.

At that time, there was another scholar who denied the existence of Allah ﷻ and used to argue about it with other scholars that he met on his travels.



This non-believing scholar heard about Abu Hanifa's fame. He went to Baghdad in order to discuss these issues with him. He began the discussion when he found Abu Hanifa. Abu Hanifa رَحِمَتْهُ اللهُ عَلَيْهِ did not answer his proposition right away. He asked to meet the next day in the same place. He was going to give his answer then.

The next day, Abu Hanifa رَحِمَتْهُ اللهُ عَلَيْهِ did not come at the meeting place as promised. The non-believing scholar did not like this.

When he was about to leave, Abu Hanifa came.

The scholar said to Abu Hanifa:

— Why did you come so late? Were you scared to have a debate with me?

Abu Hanifa رَحِمَتْهُ اللهُ عَلَيْهِ answered:

— No, I was not scared. You know that the river Tigris divides Baghdad in the middle, and I live on the other side of the river. Last night, the winds blew away the bridge on the river. I wanted to build a new one right away without any carpenters or engineers. I commanded the trees and rocks over there to build me a bridge. I said: "Trees and rocks! Hurry and make a bridge for me." What I wanted did happen but it took longer than I expected. I crossed that bridge and came here, even though late. Now, I am here."

The non-believing scholar laughed and asked:

— O people! Is this the smartest among you? Is it possible to build a bridge without a carpenter and engineer?! Isn't it stupid to believe this?

Abu Hanifa made his point right away:

— Hey unwise man! Since you argue that a bridge cannot be built by itself, how can you argue that this magnificent universe can happen by itself?!

The non-believing scholar could not find anything to say. He could only say: "This issue is over. Now, you show me Allah and I too believe in Him."

Abu Hanifa got a glass of milk and asked:

— Tell me what is butter made from?

— For sure it is made from milk.

— Now, can you show me the fat in this milk?

— There is fat in this milk for sure, but it cannot be seen. That is because it is dissolved in the milk, not compiled in a certain place.

— You believe that the fat in this milk cannot be seen. With the same reasoning, why don't you believe that the Almighty Creator Allah exists but cannot be seen?

Upon these words, the scholar realized his mistake. He acknowledged that there is a Creator of this world but that He cannot be seen. By apologizing, he abandoned his claim. He acknowledged the existence and oneness of Allah.



THE PERFECT HARMONY IN THE EXTERNAL AND INTERNAL UNIVERSE

The existence and oneness of Allah ﷻ is an unquestionable fact. Examining ourselves and this world carefully is enough to realize the existence, oneness, and greatness of Allah ﷻ.



In the human body, which starts up with a single cell, there are around 100 trillion cells. In each cell's nucleus, there is one DNA molecule. Every detail about a human's characteristics are saved in the molecules of these genes. In the human cell, there are around 3 billion genes. In other words, there is hidden information in 3 billion different topics in the DNA of each cell. All the information about us from our skin color to our eye color and our genetic illnesses are recorded in our DNA and transferred to the next generations through our DNA.

Countless bodily functions, such as our heartbeats happen without our having any



Allah the Exalted says:

"Say: 'It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding.'"

(Surah Al-Mulk (The Sovereignty); 67:23)

control over them. Nevertheless, there is a perfect order in all the systems that we have.

Everything we do, think, say, and feel happens in our brains. The communication that makes it possible in our brain is made by the neurons in our brain. In a human brain, there are around 100 billion neurons, or in other words nerve cells. In order to perceive, see, and feel, communication between these cells is necessary. 100 billion neurons in our brain communicate with each other through 100 trillion links of communication.

As you read these lines, billions of processes are taking place in our eyes. The light rays that reach our eyes go through first the cornea, then the pupil, and then the lens. The light sensitive cells here transform the light rays into electric signals and send them to nerve endings as an alert. The brain connects the views that come from both eyes into one view. It identifies the shape and the color of an object. It determines how far an object is located. All of this processing just takes one tenth of a second.

75% of the earth and around 70% of the human body is composed of water. Water can go into every cell in the human body and



can travel into every vein within us. It carries nutrition to each of the 100 trillion cells in the human body and provides them with oxygen and energy. Water is an unmatched blessing for our lives.

Fruits and vegetables that came out of the same earth and watered with the same water have unbelievable variations.

The different tastes and scents of fruits and vegetables that receive the help of earth, water, and minerals, have been carried to this day without deviation or mixing.

Every information about a plant is recorded in a tiny seed that produces it. Seeds contain all the information about their specific plant such as the shape of its bushes and leaves, the color and thickness, the taste, scent, and shape of its fruit. In order for a living organism to survive in this world, there are many important requirements, such as the distance from the sun, temperature between certain levels, carbon, ozone, and water cycle, minerals that microorganisms bring out, photosynthesis, the critical slope of the earth, gravity, the power that keeps the atom molecules together, and many others. The earth that we live in is created in such a way that holds all of these requirements and is protected by the atmosphere.

Allah the Exalted says:

"Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls..."

(Surah Al-Fussilat ((signs) Spelled Out); 41:53)

It is believed that there are 300 billion galaxies in the universe. The Milky Way is just one of them. The Sun, which is 103 times the size of Earth is just one of the 250 billion stars in the Milky Way. The distance between the Sun and the planet Earth is 150 kilometers. All of the heavenly bodies rotate on an axis in this system.



Allah the Exalted says:

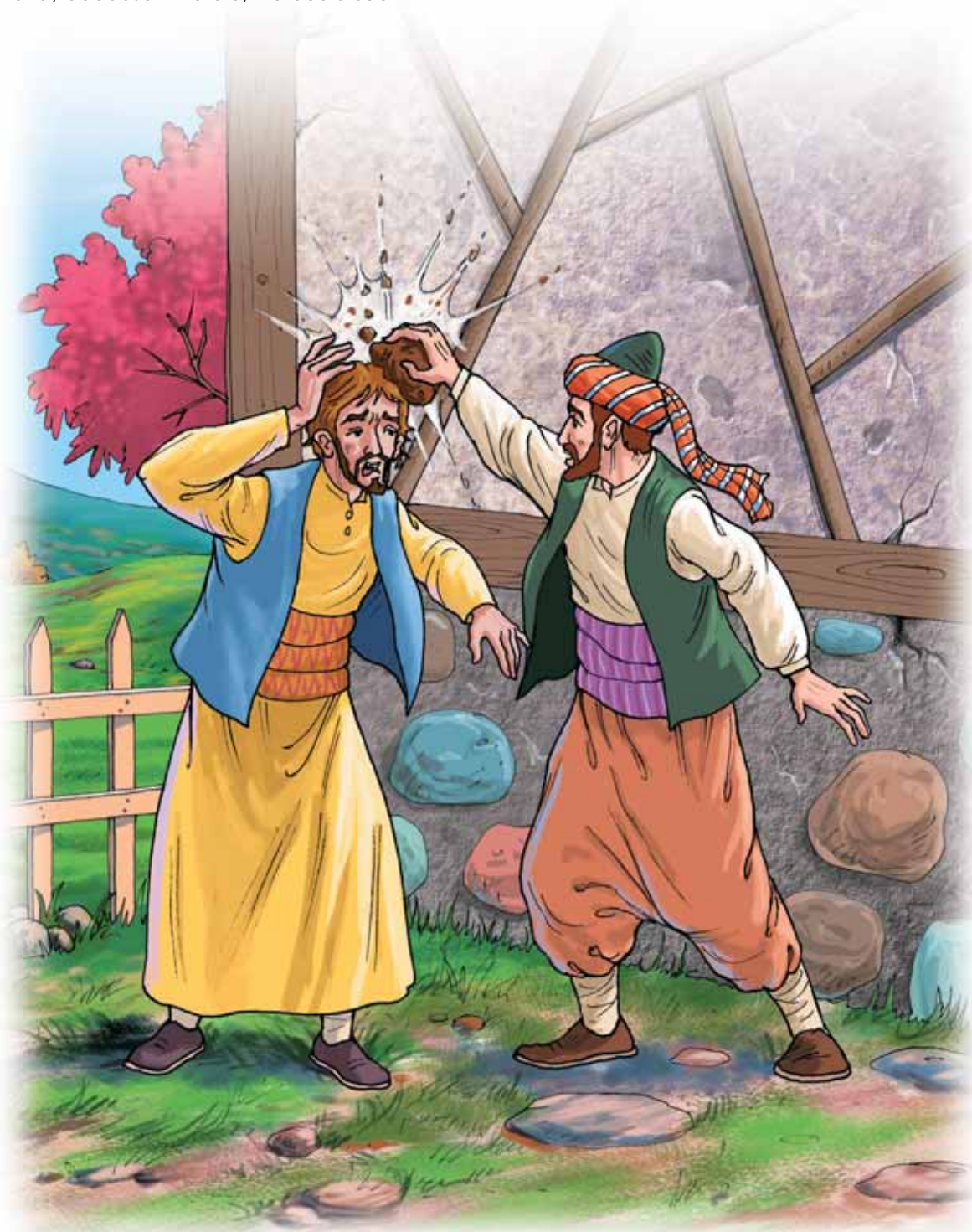
"So blessed be Allah, the best to create!"

(Surah Al-Mimunin (The Believers); 23:14)

ONE ANSWER TO THREE QUESTIONS

In the old times, there was a man who did not believe in Allah ﷻ. He would tell every child that he came across that Allah ﷻ did not exist, because if He did, we could see Him.

This non-believer had a very nice neighbour called Yunus who believed in Allah ﷻ, performed his prayers, and never lied.



He always acted kindly to everybody. He used to gather the kids and ask them, "Who created you?"

If they didn't know the answer, he would teach them to say: "Allah ﷻ has created you, my son!"

One day, the non-believer approached Yunus and sure that he would not answer his questions told: "I will ask you three questions about religion and faith. Let's see if you can answer them?"

Yunus replied with courage and confidence that he received from his faith: "Ask, let's see. He said to himself "Ask and get your answer!"

" My first question: You argue that there is Allah. If there was Allah, then we would see Him. I say, since we don't see Him, He does not exist. If He does exist, then show me!

My second question: He says that Satan will burn in Hell fire as well, but you believe that Satan was created out of fire. How is fire going to burn in fire?

My third question: Since goodness and evil comes from Allah, why should I receive punishment for not believing in Him?"

Yunus who listened to the questions calmly said "Here is my answer to all three questions" and picked up a small rock from the ground and hit it on the non-believer's head.

The man sued Yunus. They went to the court.

The judge asked to Yunus: "Did you hit this man's head with some soil?"

Jonah answered: "Yes sir! I hit his head. However, my act was the answer to his three questions that he asked me".

He began to explain what had happened: "First of all, he told me that he does not believe in Allah because he cannot see Him. He wanted me to show him Allah in order for him to believe in His existence. Then, I hit his head. Now, he tells us that his head hurts. Unless he shows me his pain, I do not believe him. Since he denies the things that he cannot see, I also deny the pain on his head.

Second of all, he asked me how fire can burn Satan who was created out of fire. The man was created from soil. Since fire cannot burn fire, the soil that I threw at his head cannot hurt him.

Thirdly, he argued that his being a non-believer was his destiny. He told me that it does not make sense for him to receive any punishment due to that. It looks like it was also his destiny to be hit by a rock on his head. Why is he wasting the judge's time with this law suit? "

Upon, this answer, the judge asked the non-believer: "What do you say to this?"

The man was embarrassed by what he had said and recognized his mistake: "Yunus tells the truth sir! He is right. I am not complaining anymore. I want to be a Muslim as well. Please let him help me."

Yunus and his neighbor exited the court together and became very good friends.

WE KNOW ALLAH ﷻ BY HIS ATTRIBUTES

There is a limit to our sensory organs that help us to perceive matters. For this reason, we cannot see and hear everything.

For example, as we cannot see the germs and viruses around us, we cannot hear low sounds such as the footsteps of an ant or high ones such as the sound of the Earth's rotating on its own axis.

As our sensory organs, our intelligence has limits as well.

One of the areas where our intelligence is limited to understanding is the Being and Characteristics of Allah ﷻ.

We can reach the conclusion about the existence of Allah ﷻ and His oneness by using our intellects and considering the evidence in the universe. However, we cannot form an opinion about His Being. We can only know Allah ﷻ and believe in Him in the way He allows us to, through his attributes.

Allah the Exalted says:

"No vision can grasp Him, but His grasp is over all vision..."

(Surah Al-An'am (Cattle); 6:103)



Our beloved Prophet ﷺ said:

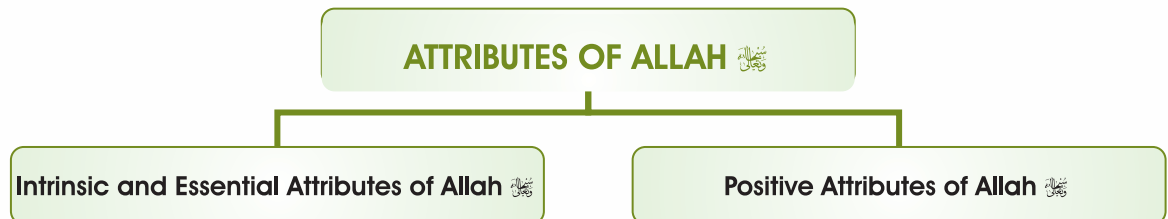
"Whatever comes to your mind about the being of Allah, He is not that. You think about the things that Allah created. Do not think about Him. That is because it is beyond our comprehension."

(Haythami, Mecmau'z-Zevaid, I, 81)



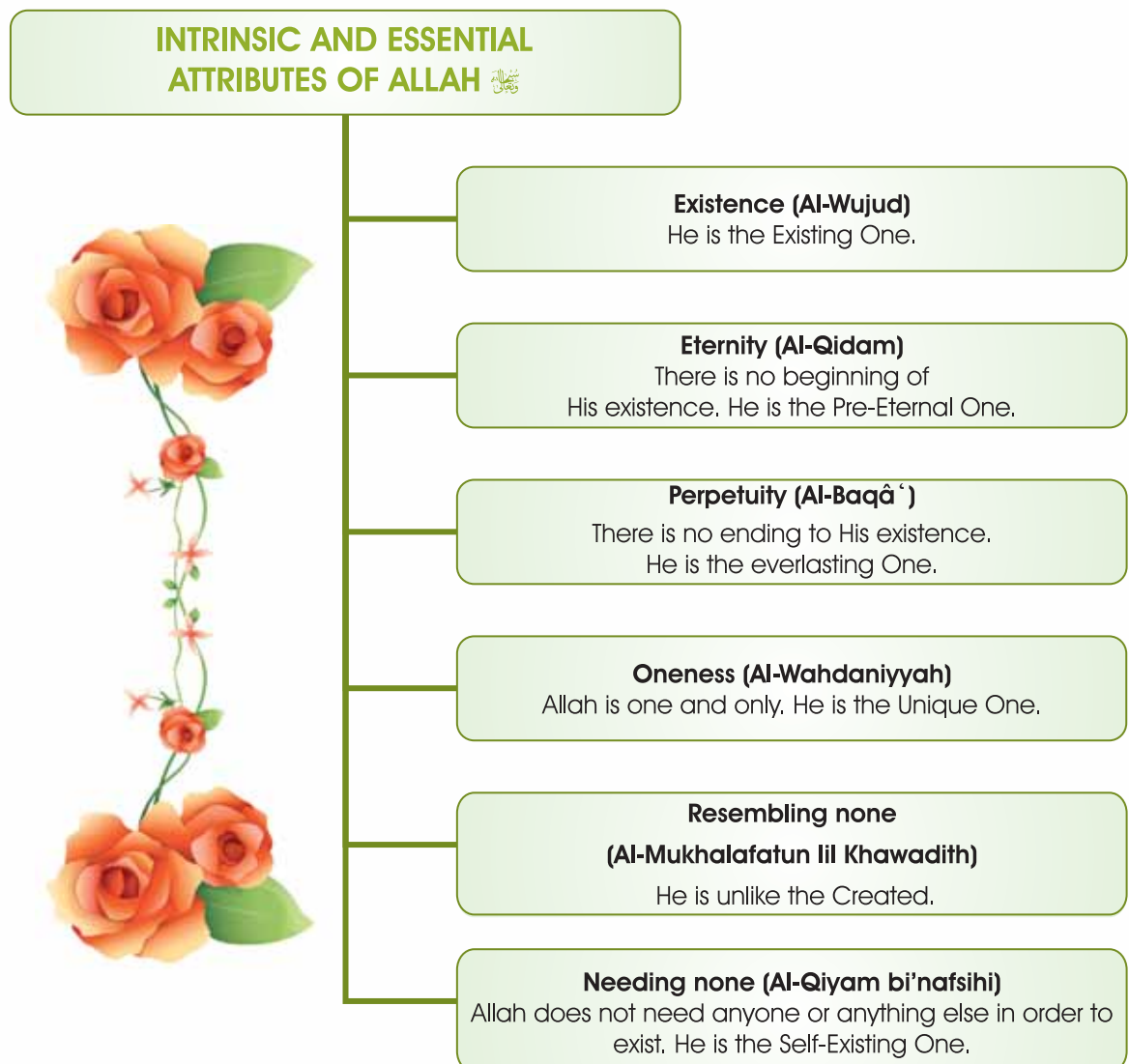
Our Magnificent Lord mentions His Attributes in the Noble Qu'ran in order for us to better understand Him and believe in Him as we should, we have to know these attributes.

We can examine the attributes of Allah in two groups related to His entity, His creation of this kingdom and His ruling it:



1) Intrinsic and Essential Attributes of Allah (AL-SIFAT AL-DHATIYAH)

Those are the characteristics of Allah specific to Him only. There are six of them:



1. Existence: Allah exists. His nonexistence is impossible.

2. Eternity: Allah is eternal; there is no beginning of His existence. No matter how far back in time one can imagine, a time that Allah had not existed cannot be thought of.

3. Perpetuity: Allah is everlasting; there is no end to its existence. No matter how far in the future someone's imagination can go, it cannot reach a time that Allah will not exist.

4. Oneness: Allah is one and only. There is no other creator or being that possesses His perfect attributes.

5. Resembling none: Allah does not look like any being. He is beyond any shape or thought that a human mind can conjure up.

6. Needing none: Allah's existence does not depend on some other being. Allah does not have a creator. His existence comes from Himself.

Allah the Exalted says:

"O you men! It is you that have need of Allah. But Allah is the One Free of all wants, worthy of all praise."

(Surah Al-Fatir (The Angels); 35:15)

Allah the Exalted says:

"Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him."

(Surah Al-Ikhlās (Sincerity); 112:1-4)



THE MILKWOMAN'S DAUGHTER

There is a limit to our sensory organs that help us to perceive matters. For this reason, we cannot see and hear everything.

For example, as we cannot see the germs and viruses around us, we cannot hear low sounds such as the footsteps of an ant or high ones such as the sound of the Earth's rotating on its own axis.

As our sensory organs, our intelligence has limits as well.

One of the areas where our intelligence is limited to understanding is the Being and Characteristics of Allah ﷻ.

We can reach the conclusion about the existence of Allah ﷻ and His oneness by using our intellects and considering the evidence in the universe. However, we cannot form an opinion about His Being. We can only know Allah ﷻ and believe in Him in the way He allows us to, through his attributes.

Our Magnificent Lord mentions His Attributes in the Noble Qu'ran in order for us to better understand Him and believe in Him as we should, we have to know these attributes. We can examine the attributes of Allah in two groups related to His entity, His creation of this kingdom and His ruling it:



II) POSITIVE ATTRIBUTES OF ALLAH (AL-SIFAT AL-THUBUTIYYAH)

These are the characteristics that exist in Allah in a perfect and infinite form. These characteristics help us to better understand how Allah created the universe and controls it.

POSITIVE ATTRIBUTES OF ALLAH

Life (Al-Hayat)

Allah is alive and is the source of all life.

Knowledge (Al-Ilm)

Allah has infinite knowledge.

All Hearing (Al-Samî)

Allah hears everything

All Seeing (Al-Baseer)

Allah sees everything.

Divine Will (Iradah).

Allah wills and does as He wishes.

Omnipotence (Al-Qudrah)

Allah has infinite strength and power.

Speech (Al-Kalam)

Allah speaks.

Creating (Al-Takwin)

Allah creates everything from nothing.

1. Life: Allah is alive and living. There is no beginning or end to His life. His life, unlike the life of creation, does not depend on time, space, or causality. He gives life to all living beings, and everything finds life through Him.

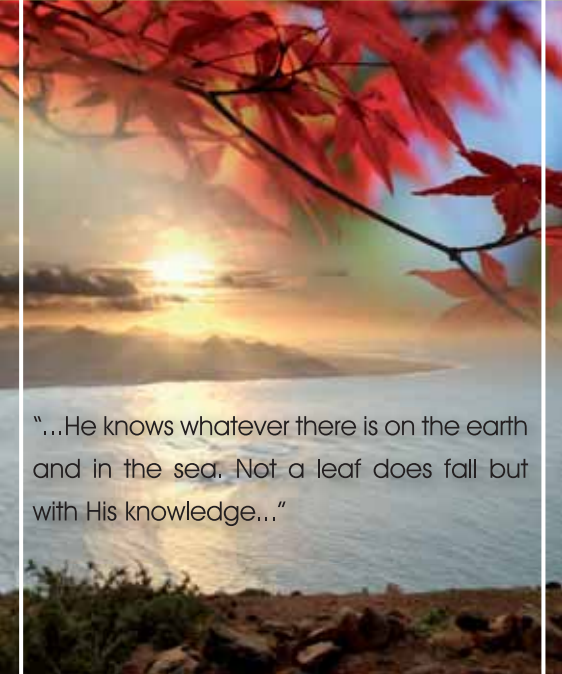
2. Knowledge: Allah the Exalted knows everything in the Heavens and Earth. There is nothing that He does not know. He has knowledge of the Heavens, the Earth, and every living thing in between, all the laws of the universe, and everything that happens. As he knows the billions of stars in the Universe, he also knows the ciphers coded in every living being, and also knows the secrets people keep within themselves because He is the Creator of all of us. Moreover, there is no limit to Allah's knowledge. The order and system, perfection, and harmony seen in the universe is proof of the infinite knowledge of Allah who created them.

3. All Hearing: Allah hears everything perfectly. The concept of nearness or distance does not exist. He hears and understands at all times what every being in the universe says. He also hears the begging and invocations inside of us. Allah does not need a tool or an organ to hear. The hearing power of Allah is infinite. His hearing of a certain thing does not constitute an impediment for Him to hear something else.

4. All Seeing: Allah sees everything. It does not matter for Him whether something is far or near, hidden or clear, small or big. He sees where we are and what we do. He does not need an eye to see like we do.

5. Divine Will: Everything happens with the will of Allah the Exalted. Nothing can be done without His will and command. There is wisdom in everything that he wishes and does. Everything that He created has a cause as well as wisdom

Allah the Exalted says:



"...He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge..."

(Surah Al-An'am (Cattle); 6:59)

Allah the Exalted says:

"Verily it is Allah (alone) Who hears and sees (all things)."

(Surah Al-Munim (The Believer); 40:20)

Allah the Exalted says:

"Verily, when He intends a thing, His Command is, "be", and it is!"

(Surah Ya-Sin; 36:82)

behind it. There is no power that could reverse His will or stop His command.

6. Omnipotence: Allah has infinite strength and power. There is nothing He cannot do. There is no impediment for Him to do as He wishes. It is sufficient for a person to examine the universe and the phenomena inside it to understand the infiniteness and limitlessness of Allah's power. Orbiting of stars and planets that are millions of tons in weight and Man's creation from one cell are just examples of Allah's power.

7. Speech: Allah the Exalted had the power to deliver His speech without the need for the organs and bodily functions that we humans need to deliver speech. None of his words can be compared to the words of humans. Our Exalted Lord speaks with each being with a language that it can understand. By commanding the Heavens and the Earth, and, small or big, all creation He announces His words. He spoke to the prophets via the holy books He revealed and through the prophets, He spoke to all of humanity. The Noble Quran and the heavenly books revealed to all humanity are His words.

8. Creating: Allah is the Creator of the universe and all that exists in the universe. Allah created everything from the living beings that can only be seen with a microscope to the great stars that are thousands of times greater than Earth. He is the One who creates, causes to live, the One in which we feed on, the One who brings all existence to life. There is no creator other than Him.

Allah the Exalted is His own attribute, the Creator. He creates from nothingness. The technological tools and inventions that Allah's subjects put forth, no matter how wonderful they are, are simply bringing together the already existing things, bringing about the ready energy and ability, and reshaping things.



Allah the Exalted says:

"He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours)."

(Surah Al-Hashr (Exile, Banishment); 59:24)



ALLAH SEES EVERYTHING

A father gathered his children together and gave each one of them a very precious ring. He wanted them to hide the rings somewhere, so that no one could find them and use them after he died. After taking the rings, the children looked for a hiding place for them. Two of the kids hid their rings among their personal belongings, carefully, and came back to their father. They waited for the third sibling. After a long time had passed, the other child did not return. Evening had arrived and just when they started to get worried about him, he showed up with the ring in his hands. When they saw that it had taken him this long to hide a simple ring, they mocked him:

— Our brother looked everywhere but could not find a place to hide the ring. At the same time, they were proud of themselves for doing what their father had asked them to do in such a short period of time.

After staring carefully at his

three sons, the father told the son who couldn't find a hiding place for the ring:

— My son! Look, your brothers were able to hide the rings. Why did you bring the ring back?

— Father! Did you not want us to hide the rings somewhere so that no one could see or find them?

— Yes.

— Father, I looked everywhere. I could not find such a place. That is because wherever I went, I realized that the magnificent Allah sees me. That is why I brought the ring back.

The father, being very pleased with what his son told him, said:

— Good job my son! With this small test, I wanted to remind you that Allah sees us everywhere and all the time.



MY LORD! I ACCEPT YOU AND BELIEVE IN YOU WITH ALL MY HEART

O My Lord! You exist. You do not need anything to exist. You are the One who created us and informed us about Your existence. Everything except you exists because of You. You are the One who created everything and who sustains their lives. If You want to, You can destroy them all.

O My Lord! You do not have a beginning or an end. You are the starter and finisher. You are the One who created time and who ends time. Infinity is only for You. Everything else except You is temporary. Everyone who is born will die and everything will perish. You are the only One who is everlasting.

O My Lord! You are One and Only. You do not have partners and nothing is like You. All the power and strength is Yours. You are the One who created everything and the One who controls everything. This perfect system and continuous balance in the universe is Your work; and it's a testimony that there is no god but You.

O My Lord! We cannot know Your person. What we do know is that You are different from all that we know. You are far from anything imaginable. Your existence comes from You. You are the One who does not look anything like Your own creation, You are incomparable and Exalted. We know You as our only God and we believe in You.

O My Lord! We cannot know Your person. What we do know is that You are different from all that we know. You are far from anything imaginable. Your existence comes from You. You are the One who does not look anything



IN THE NAME OF ALLAH

Allah is our first word,
Our essence is filled with faith.
All work that begin in the name of Allah,
ends delightfully,
When waking up in the morning,
I immediately say "BISMILLAH (in the name of Allah)."
While eating or drinking,
Opening my book...
I always recite Basmalah (Bismillah)
I never forget, even once.
I turn to my Lord,
Power comes to my heart.
With Allah, even a little becomes a lot,
Difficulties disappear,
Someone who recites Basmalah,
Is hand in hand with success.
I never quit reciting it, and
Allah lends me a hand.

M. Asım KÖKSAL

like Your own creation, You are incomparable and Exalted. We know You as our only God and we believe in You.

O My Lord! You are the One who wants something and creates it out of nothing. Everything exists because You want them to. There is wisdom in everything You do. You are Omnipotent and Almighty. There is no one who can stand up to or change Your decisions.

O My Lord! You are the One who says the truest words of all. By being merciful to Your

subjects, You are the One who sent Your words and books to us. If all the trees become pens and all the seas become ink, it is not enough to write down Your words.

O My Lord! You are the One who creates out of nothing and who can destroy anything that exists. You create everything within a certain balance and control them with Your Almighty power.



O Lord! Please purify our hearts from thoughts that would not fit Your Grandeur!

Please allow us to live our lives worshipping You and die as Muslims!

Please do not embarrass us due to our sins and shortcomings!

Please forgive the sins that we conceal or let be known!

Please help us in richness and poverty!

You are the One who knows all our wants

and hears all our prayers.

Please accept our prayers!

Amin



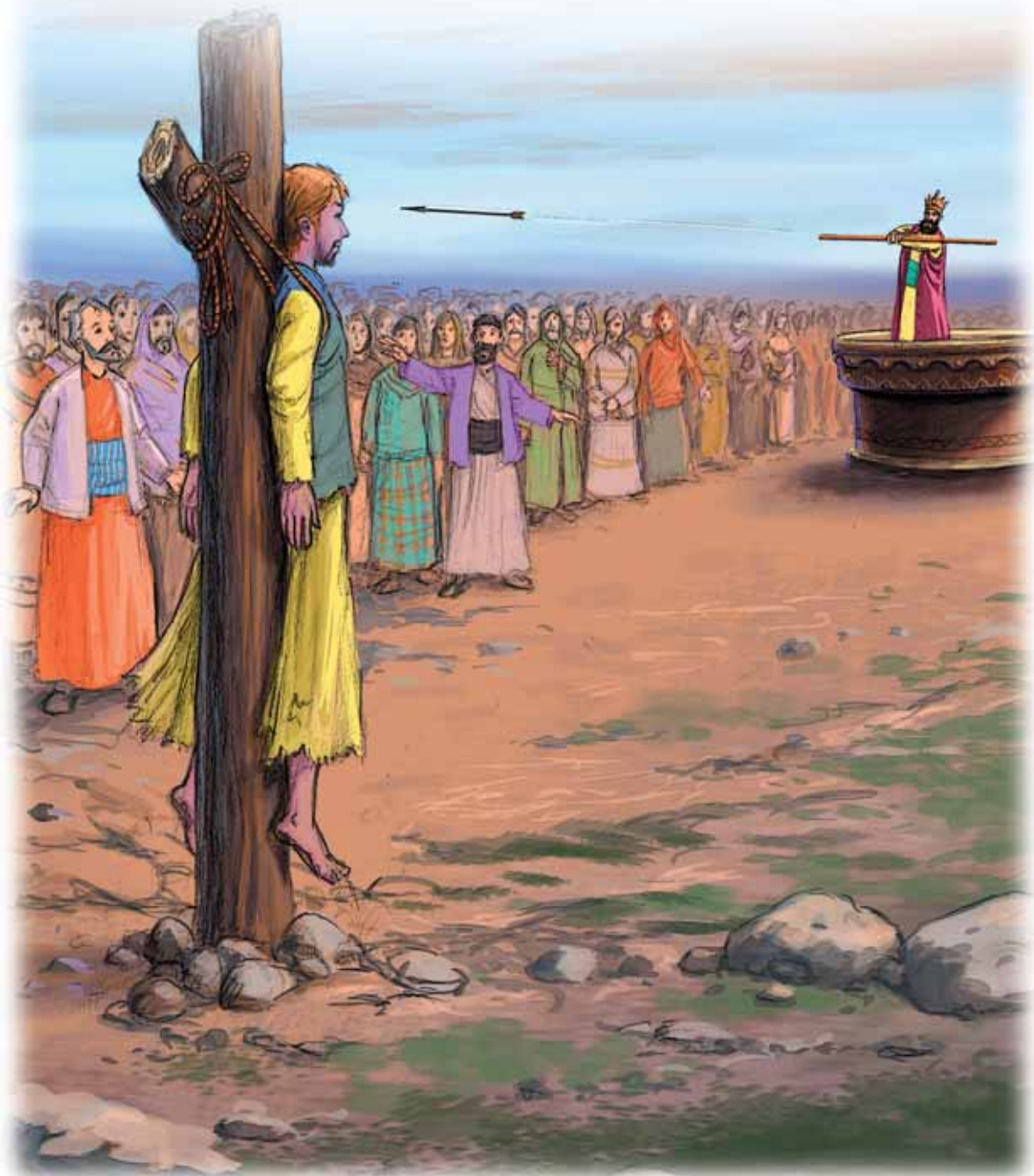
THE FAITH OF A YOUNG MAN

One day, the Messenger of Allah ﷺ told the following story to his Companions رضي الله عنهم.

Among the previous nations, there was a king and his magician. When the magician got old, he said to the king:

— I am old now. Send me someone young for me to teach him my magic.

Upon this wish, the king sent him a young man. When the young man was on his way to see the magician, he came across to a priest in a deserted place. The priest, who believed



in one God, had revolted against the king who claimed to be God. The priest had hidden here from the torture of the king and his men.

The young man then made it a habit to visit this priest whenever he went to the magician. He liked what the priest was telling him. He had some difficulty leaving the priest and sometimes was late to his meetings with the magician. Whenever the young man was late, the magician would get angry and beat him.

One day the young man saw a big and wild animal that blocked the way to the passengers. He said to himself "Now I will learn who is superior, the priest or the magician" and got a stone from the ground. He threw the stone at the animal and said: "O Allah! If you like what the priest does better than what the magician does, then kill this animal so that people can go their way." The wild animal died and people continued their way. Then, the young man told to the priest what had happened. The priest said:

— Young man! I saw that you have risen to a higher level. Now, you are superior to me. I guess, in a short period of time, you will become troubled. If this happens, don't ever tell anyone where I am.

The young man was healing the blind, the vitiligo and other diseases as well. At that time, the king also had an acquaintance that was blind. The blind man heard about him and went to the young man with valuable gifts and said to the young man:

— If you heal my eyes, all of these valuables will be yours.

The young man said:

— I can't heal anyone by myself. Only Allah the Exalted heals. If you believe in Almighty Allah, I would pray to Him for you, and He shall heal you.

The blind man believed in Allah. Allah the Exalted healed him. The man went to the king and as in the old times, and received his seat in the senate.

The king asked:

— Who healed your eyes? The man said:

— My Lord!

This time the king shouted:

— Do you have a Lord besides me?

The man said:

— Allah the Exalted is my Lord and yours.

The king got mad upon hearing these words and imprisoned the man. They tortured him until he told them where the young man was.

When he finally divulged where the young man was, they brought the young man to the king. The king asked:

— Young man, looks like your magic is so advanced that you can even heal the blind and vitiligo. I heard that you do a lot of, is this correct?

The young man said:

— No, I cannot heal anyone. Allah the Exalted is the one who provides healing.

The king imprisoned him thinking that he received this knowledge from the priest. They tortured him until he told where the priest is.

They brought the priest and told him to reject his faith. The priest did not accept this.

Upon this, the king ordered him to be sliced into half with a saw. Then, the man of the king was brought. They said to him as well: "Reject your faith!" When he did not accept, he was also sliced into half with a saw.

Then, the young man was also brought and was subject to such threats as "Reject your faith or die!" The young man resisted. The king delivered the young man to his men and ordered:

— Take this man to the top of this mountain. If he rejects his faith, that is good for him! Otherwise, roll him down the mountain.

The soldiers took the man to the top of the mountain.

The young man prayed:

— O Allah! Save me from their hands however You wish! Upon this, the mountain vibrated and the soldiers fell from the mountain. The young man was saved and walked back to the king. The king said:

— What happened to my men?

The young man said:

— Allah saved me from their hands.

Upon this, the king delivered him to other soldiers and said:

— Take this man to the middle of the sea. If he denies his faith, that is good for him! Otherwise, throw him into the sea.

They took the young man. He prayed:

— My Allah! Save me from their hand as You wish!

The ship turned upside down with its crew, and everybody sank except the young man. He returned to the king.

When the king saw him, he asked:

— What happened to my soldiers?

The young man said:

— Allah saved me from their hands, and continued:

— Unless you do the things I told you so, you cannot kill me.

The king asked:

— What are they?

The young man:

— Gather your people in a court. Tie me to a date log, take an arrow from your quiver, throw the arrow at me saying "in the name of this young man's Lord." Only then will you be able to kill me.

The king gathered his people in a court, tied the young man in a date log, then took an arrow from the quiver of the young man and placed it in his arc. He threw the arrow as he said "in the name of this young man's Lord, Allah." The arrow hit the young man on his temple. The young man put his hand to his temple and died right away.

Upon this, the people said:

— We believe in the young man's Lord.

The man of the king informed him about that and said:

— Did you see what happened? What you were scared of happened; the people believe in Allah.

(Muslim, Zuhd, 73)

THE MOST BEAUTIFUL NAMES (AL-ASMA AL HUSNA) BELONG TO ALLAH

Our Exalted Lord introduced Himself to us with His names and attributes. These names, which Allah the Exalted informs us in the Quran and are taught us in the sayings of the Prophet Muhammad ﷺ are called Al-Asma Al-Husna (the most beautiful names). It is commanded in the following verse of the Noble Qu'ran **"The most beautiful names belong to Allah. So call on him by them..."** (Surah Araf (The Heights), 7:180) that we should recite His beautiful names when praying and supplicating to Allah.

Our Prophet ﷺ informed us of the names of Allah the Exalted saying:

"Allah the Exalted has ninety nine names. Whoever memorizes them and recites them goes to Paradise." (Bukhari, Daawat, 76; Muslim, Dhikr, 5-6)



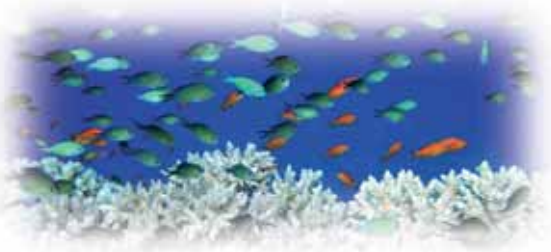

The purpose of "memorization and recitation" mentioned in our Prophet's saying is to know Allah by His beautiful names and to remember these names and attributes, therefore






they will constantly remind us of Him. It helps us view our lives and the events happening around us from the perspective of Allah's names. For example, we should be able to remember Allah's names "Rahman and Rahim" when we observe the compassion and mercy of a mother; or when we obtain some beautiful blessings, we should be able to remember the name "Razzak"; when we ask for forgiveness of our sins, the name "Ghafur" should come to our minds; each time we reach the Spring, the name "Muhyi," and in the face of death the name "Mumit" should be the names we need to reflect upon.

If we learn these names and their meanings, and correct our manners accordingly, we can be among those servants whom Allah loves. Thus, we can deserve the good news of our Prophet and go to Paradise.

Let's open up our hands and pray to our Lord by reciting some of His beautiful names...



| | | |
|---|--|--|
| <p>O ALLAH!</p> <p>اللَّهُ</p> | <p>O Allah, who has collected all the beautiful names and attributes in Him!</p>  | <p>We pray to you in your Greatest Name. Please accept our prayers!</p> |
| <p>O RAHMAN! O RAHIM!</p> <p>الرَّحْمَنُ الرَّحِيمُ</p> | <p>O Allah, who treats all of creation with compassion and mercy!</p>  | <p>Please have mercy on us, both in this world and in the Hereafter!</p> |
| <p>O RAZZAQ!</p> <p>الرَّزَّاقُ</p> | <p>O Allah, who gives life to all of creation!</p>  | <p>Bestow upon us from Your abundant and lawful blessings</p> |
| <p>O HAFIZ!</p> <p>الْحَفِيزُ</p> | <p>O Allah, who protects and cares for everything!</p>  | <p>Please protect me, my family, and all the Muslims from all kinds of trouble and evil!</p> |

| | | | |
|--|---|---|--|
| <p>O MUSAWWIR!</p> <p>المُصَوِّر</p> |  | <p>O Allah, who created everything in the most beautiful form!</p> | <p>Please beautify my manners as you did my looks!</p> |
| <p>O MUJIB!</p> <p>الْمُجِيب</p> |  | <p>O Allah, who hears and accepts all kinds of prayers that come to the hearts or drop from lips!</p> | <p>Please make us among Your servants who pray to You sincerely and whose prayers are accepted!</p> |
| <p>O HADI!</p> <p>الْهَادِي</p> |  | <p>O Allah, who shows the true path and who will have us reach the true path!</p> | <p>Please do not separate us from the true path of Islam, honesty, and the honest ones!</p> |
| <p>O HAYY!</p> <p>O QAYYUM!</p> <p>الْحَيُّ</p> <p>الْقَيُّومُ</p> |  | <p>O Allah, who is always alive and the source of life, who rules the whole universe!</p> | <p>Please make us among those who spend the life that comes from You in Your way. Please do not let our hearts to be attached to the temporal!</p> |
| <p>O WADUD!</p> <p>الْوَدُّودُ</p> |  | <p>You are the source of love. You are the One who is worthy of love, O Allah!</p> | <p>Please always make us love the ones whom you like, dislike the ones whom you dislike, and have us love those whom You have enlightened!</p> |

THE BENEFITS OF BELIEVING IN ALLAH ﷻ

BELIEVING IN ALLAH ﷻ

- It gives us an infinite sense of confidence
- It makes us act with mercy and compassion towards other creatures.
- It makes us control our actions.
- It makes us righteous and trustworthy human beings.

Believing in an Exalted power and leaving the results of everything up to Him is a great source of confidence for us humans who are weak by nature. Everything is in the hands of Allah the Exalted and happens because of Him. He never disappoints those who trust in Him. Unless our Exalted Lord wants, no one can harm us or provide benefits to us.

As believers, this is the way we believe in Allah. **This type of faith gives us a feeling of infinite trust.** It makes us open up our eyes with excitement to each day by the principle *"Allah is Sufficient for us and What an excellent Guardian He is."* It makes our lives peaceful by saving us from laziness, depression, and the stress of undue concerns and doubts.

Allah the Exalted says:

"If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? In Allah, then, Let believers put their trust."

(Surah Al-Imran (The Family of Imran); 3:160)

We believe that all of the creatures are the result of Allah's eternal mercy and affection. **Such a faith makes us merciful and affectionate towards other creatures.** That is because, for us, every kind of creature is the sign of Allah's mercy and the proof of His Existence and Oneness.

From now on, we look at every creature that Allah ﷻ gave life to from the perspective of Allah's mercy. Our hearts are filled with mercy. We do not harm our environment, our family, our friends, nor even a single ant. We know that nonliving beings are the blessings that our Exalted Lord has provided for our service. We avoid misusing or wasting them.

Our beloved Prophet ﷺ said:

"Once a man became very thirsty while walking on the road. Then he came across a well, got down into it, drank some water from it and then climbed out. Right then he saw a dog panting heavily and was licking the moist soil because of excessive thirst. The man said to himself "this dog is suffering from the same state of thirst just as I did." He went down into the well again and filled his shoe with some water for the dog. He climbed out of the well with the shoe in his mouth, and then let the dog drink from the shoe. Allah became pleased with him because of his selfless act and forgave his sins."

(Bukhari, Musakat, 9.)



Our Lord who is closer to us than our jugular vein is the One who sees, hears, and know everything. Nothing in the universe can be outside of His knowledge and control.

Knowing that our Lord knows everything makes us control and watch our acts.

As humans, we check our clothing or acts even while taking a picture or recording with a camera, this way we gain an auto-control system. We do not forget that we are under divine supervision and pay attention to our acts, behaviors, and thoughts. We shape our behaviors not according to law and order or others, but with the consciousness of knowing that Allah sees us at all times. We worship Allah with the knowledge that Allah sees us and our acts even though we cannot see Him. We strive to do everything in the most perfect way and to be qualified and competent human beings.

Allah the Exalted says:

"...And He is with you wheresoever you may be. And Allah sees well all that you do."

(Surah Al-Hadid (Iron); 57:4)

When we believe in Allah ﷻ, we shape our lives in accordance with His commands and prohibitions. Due to our love for our Exalted Lord, we try to gain His contentment. We are afraid of causing His anger and from His Hellfire and avoid the acts that He does not like. Therefore, we gain a consciousness called Taqwa (avoidance of disobeying Allah's commands) in our hearts. **Having such faith makes us righteous and trustworthy human beings.** We become part of those people who are known to be righteous in their words and acts. Whatever happens, we do not deviate from the righteous path by cheating. We do not have bad characteristics such as lying or fraud. We take good care of the things that are entrusted unto us. Just like our beloved Prophet ﷺ, we can become trustworthy Muslims who are loved and respected in the society, who say what they think, exemplary due to their righteousness and honesty.

Allah the Exalted says:

"Verily those who say, "Our Lord is Allah," and remain firm (on that Path),- on them shall be no fear, nor shall they grieve. Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds."

(Surah Ahqaf (The Wind-curved Sandhills, The Dunes); 46:13-14)

THE LOVE OF ALLAH ﷻ

Allah is the One who created us, the One who created our souls and placed love in our hearts. One of His beautiful names is "Wadud." In other words, He is both the lover and the beloved.

Our Almighty Lord, the source of love, loves us, His servants very much. He has proven His love by providing us with His countless blessings and by informing us about better blessings in the Hereafter. In return, He wants us to believe in Him, worship Him in accordance with the way He wants us to do, and love Him.

We love Allah ﷻ as a requirement of our faith and indication of our gratitude. That is because He is the one who is most worthy of being loved.

To love Allah ﷻ is the zenith of one's faith. Loving Him is the beginning of all nice and beautiful things. As Muslims, we sincerely and strongly believe in Allah ﷻ, we love Him more than everything else, even more than our lives. We know that our love for our mothers, fathers, spouses, children, friends and others are the blessings that our Exalted Lord provided for us. We can never compare the love for Allah ﷻ to the other kinds of love.

A lover always remembers the beloved one. One gets pleasure from remembering the name of the beloved and never forgets the loved one. As a believer, we too remember our Lord through our worship, prayers, recitations of the Quran and supplications. We think about His greatness and power with His beautiful names. We show our love by remembering Him.



Our beloved Prophet ﷺ said:

"There are three characteristics. Whoever has them gets the taste of faith: Loving Allah and His Messenger more than anyone else. To love the things one loves just for Allah. Seeing returning to disbelief after Allah saves him from the quagmire of disbelief as bad and dangerous as being burned in the fire."

(Bukhari, Iman, 9)



Allah the Exalted says:

"But those of Faith are overflowing in their love for Allah."

(Surah Al-Baqara (The Cow); 2:165)



Allah the Exalted says:

"Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.""

(Surah Al-Imran (The Family of Imran); 3:31)

Those who love Allah ﷻ follow the path of His Prophet ﷺ. Islam is a path that teaches love. The teachers of this path of love are the prophets who are the most virtuous and superior humans in the world. Our Prophet Muhammad ﷺ was the “Habibullah,” that is, “the beloved subject of Allah ﷻ.” As we continue in the path of our Prophet we both show our love for Allah ﷻ and gain His love.

When our hearts are filled with the love of Allah ﷻ, our lives become meaningful, our behaviors become more mature, and our manners and behavior get better. We try to please Allah ﷻ because of our love for Him. We obey our Lord’s words, follow His prophets, and do not part from the true path that He has shown us. When we act like this, Allah ﷻ also loves us and accepts us along with the other servants whom he loves. We become one of His select slaves and friends. We gain the love of believers and angels.



Allah the Exalted says:

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction.”

(Surah Ar-Rad (The Thunder); 13:28)

One of the friends of Allah said:

— I know when my Lord remembers me. Then, people gathered around him and asked:

— How do you know this? He answered as follows:

— It is very easy to understand this. When I remember my Lord, My Lord remembers me.



Allah the Exalted says:

“On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.”

(Surah Al-Maryam (Mary); 19:96)

THE LIFEBLOOD OF OUR WORSHIP: SUPPLICATION

Supplication is to accept our weaknesses and all that we are incapable of, and to turn to Allah the Exalted, asking Him for help. It is one of the moments that we are closest to our Lord. We open our hands, beg, and invoke. We pass on our wishes to Allah through supplications.

There are no certain conditions, special times or place for offering supplications. We may offer supplications anytime and anywhere. However, some periods and locations are good opportunities for offering supplications. The holy days and nights, Fridays, times of fast breaking (iftar) or pre-dawn meals (sahur) before the fast are important opportunities for supplications. Holy places, such as the Ka'bah and plain of Arafah in Mecca are places where supplications are accepted.

Allah the Exalted accepts wholehearted and sincere supplications. Allah does not return a servant who prays wholeheartedly empty handed. However, one should not hasten to see the results of their supplications, because Allah is the One who knows best what is most beneficial for his servant. In this respect our beloved Prophet says: "The Invocation of anyone of you is granted (by Allah) if he does not show impatience by saying: 'I invoked Allah so many times, but my request has not been granted'" (Al Boukhari, Daawat, 22)

Supplication is a form of worship that keeps our connection alive with our Lord at all times. Just when we remember the Exalted Allah in our difficult and anxious times we remember Him in times of ease and comfort and pray to Him at every opportunity.

It is just as important to obtain the prayers of others as it is to pray. Acts such as helping our mothers set the table, offering water to our elders, finding a solution to one of our friends' troubles, are all good opportunities to obtain the prayers of others. Then, starting with our parents,

we need to try to obtain the invocation of our elders, righteous and knowledgeable people, teachers, guests, neighbors, orphans, the destitute, and poor people. We, in turn, should pray for them and for our Muslim brothers and sisters.



Our beloved Prophet ﷺ commands:

"Prayer is the essence of worship."

(At Tirmidhi, Daawat, 1)



Allah the Exalted says:

"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me..."

(Surah Al-Baqara (The Cow); 2: 186)



Our beloved Prophet ﷺ commands:

"Remember Allah when you are in ease and comfort so that He remembers you when you are in difficulty and anxiety."

(Ahmad ibn Hanbal, Musnad, 1,)



O Allah! Please protect the Nation of Muhammad! Please forgive them. Please do not hold back your help and mercy on them. Amin

HERE I AM! O MY SERVANT

A Muslim used to wake up every night and remember Allah. Devil said to him:

— O you, who loves Allah so much, even if you recite the name of Allah all night long, is there anyone who answers your prayers? Not even a single response is coming to you, how long are you going to continue praying?

The man became broken-hearted, laid down his head, and went to sleep. In his dream, he heard:

— Wake up! Why did you abandon your prayers? Why did you get tired?

The man said:

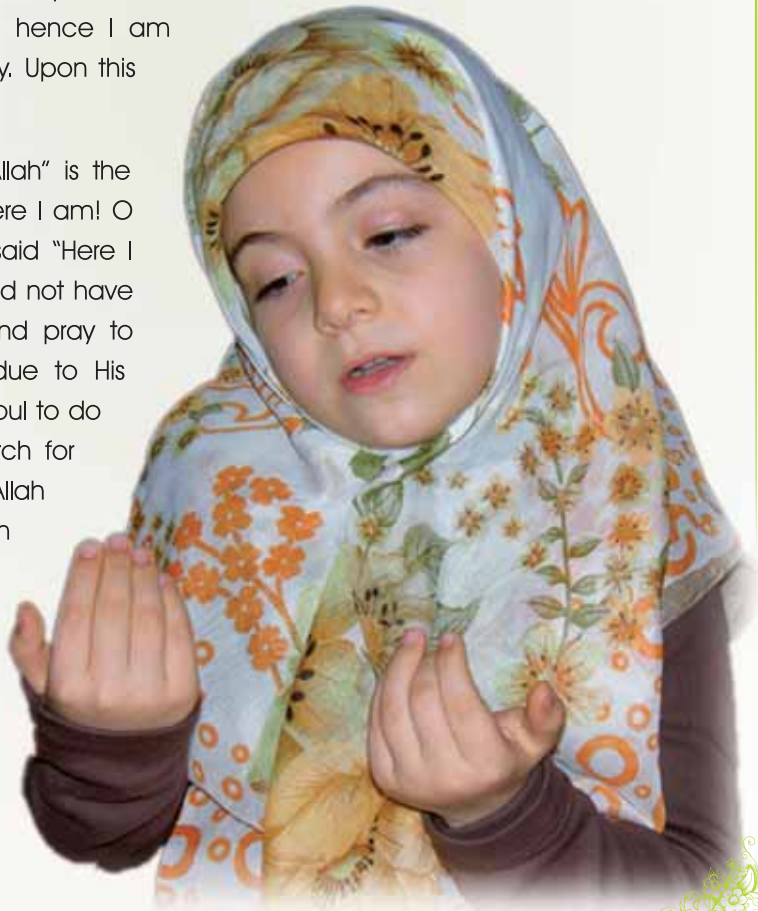
— There is no "Here I am! O my servant!" response is coming to me, hence I am scared of being driven away. Upon this he heard:

— Your recitations of "Allah" is the same thing as His saying "Here I am! O My servant." If He had not said "Here I am! O My servant," you would not have been able to say "Allah" and pray to Him. Your invocations are due to His implanting a desire to your soul to do so. All your efforts, your search for means happen because Allah wants you to get closer to Him and He releases your feet to do them. In every one of prayer beginning with "O Lord," there are many responses of Allah saying "Here I am! O my servant." A person who is away from

worship and prayers is also the one whose soul is far away from the invocation: "O Lord!" This is because he has not been permitted to say "O Lord!" There is a lock and bolt on his mouth, and also on his tongue and heart.

Perhaps Allah did not inflict upon him any troubles, aches, pain, sorrow, and sadness so that he would not cry and whine when he is hurt. Understand from here that the troubles and worries that cause you to pray to and call Allah, are better than the kingdom of this world. The supplication without troubles is cold. The supplication when offered during times of trouble comes directly from the heart.

Mawlana Jalaladdin al-Rumi



SWEEPING IS FROM ME AND WATERING IS FROM YOU

For days, they prayed asking for rain, sacrificed animals, gave alms, made orphans happy, but somehow nothing worked.

They did not know what to do. Some villages came together and prayed one more time asking for rain. From children to elderly, young to old, everybody from those villages gathered in the threshing field.

The religious leaders of the village and neighboring villages gathered together as well. They recited Surah Yasin from the Quran and mawlid (narrations of the Prophet's life and virtues). They distributed alms and sacrificed animals. They prayed for hours. All eyes were fixed on the sky. Yet, still, night had not fallen.

For months, not even a single drop of rain had fallen. For animals, there was no water left except the muddy water in the pond. Humans, on the other hand, were trying to survive with the water in the wells, which was nearly run out. They believed that there was no way out of this drought except by praying to Allah.

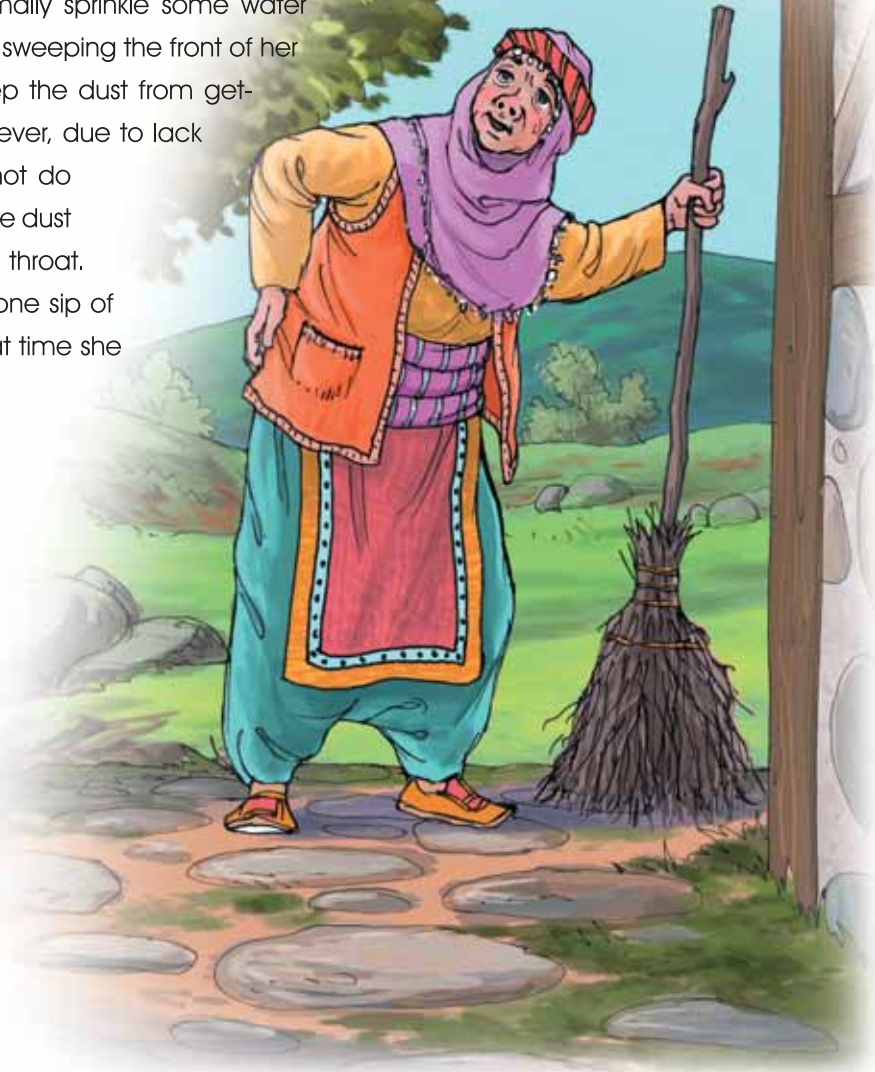
The next day, they had planned to pray asking for rain one more time. The sun had risen and everywhere was bright. That day, the weather looked even warmer. The women were waiting in the line early in the morning for the water that they needed. The men completed their work in their homes and they were about to go out to praying for some rain. Also, today some famous masters and religious leaders were going to come from the city.

Towards midmorning, people of the neighboring villages started to come. The guest imams had also arrived. The prayer service was about to begin. At that moment, an old lady opened her door as she was holding her back. Due to her age and illness, she was not able to go to the threshing field. She was so sad about not getting any rain and continuously was asking for forgiveness from Allah. She used to keep her spirits high and say that Allah is merciful to His subjects and one day it will rain.

In spite of her aching back, she swept the front of her doorway with difficulty. While raising her back a little bit, she looked at the sky with her wet eyes. She would normally sprinkle some water on the ground before sweeping the front of her house in order to keep the dust from getting everywhere. However, due to lack of water, she could not do that this time and some dust had gotten into her throat. She wanted to have one sip of water so much! At that time she

said: "Dear Lord! Let the sweeping be from me and the water be from You."

That was all she said. Black clouds were seen from afar even though she had not entered her house yet. In a few minutes, the black rain clouds have covered the whole sky. In half an hour, it was raining cats and dogs.



WHAT DOES BEING A MUSLIM ENTAIL?

- * As being His servants, we owe everything we have to Allah.
- * We do not associate partners with Allah ﷻ.
- * We do not accept any other god but Allah ﷻ.
- * We love Allah ﷻ more than anything else.
- * We worship only Him.
- * We pray only to Allah ﷻ and ask for help only from Him.
- * We trust in Allah ﷻ and believe that He will not leave us alone and helpless.
- * We know that all the goodness comes from Allah ﷻ and thank only Him.
- * We only perform our prayers for Him and prostrate only to Him.
- * We hope for His mercy and fear His anger.
- * We fulfill our Almighty Lord's commands.
- * We do not do the things that our Lord prohibits.
- * We love Allah ﷻ a lot and recite His name everywhere and in every situation.
- * We try to read, listen, and understand the word of Allah ﷻ, the Noble Quran.

THAT IS BECAUSE WE ARE MUSLIMS.

WHO IS GOING TO SAVE?

The Prophet ﷺ had organized a military expedition to the Najd region of Arabia. When they were returning to Medina, the soldiers who completed the expedition got very tired. The weather was hot and they still had a long way to go. It was noon. As soon as they reached a place with trees and shade, they took a break. In order for our Beloved Prophet to be comfortable, the Companions left the best place for him. They themselves relaxed under the shade further away.

The Muslim soldiers went to sleep right away due to the long and tiring travel and the effects of the hot weather. Our Prophet had relaxed under a tree with dense leaves. He hung his sword from the tree and went to sleep.

The enemy was secretly following the Muslim soldiers. For the enemy who was waiting for the right timing, this was the time. By encouraging one of the non-believers among them whose name is Gavres, they wanted to kill our Prophet. Gavres got very close to our Prophet without being noticed by anyone. He got the sword hanging from the tree. He was about to hit the Prophet when he opened up his blessed eyes. Gavres asked:

— O Muhammad! Now, who is going to save you from me?

Our Prophet ﷺ answered the enemy who wanted to kill him without getting scared or worried:

— "Allah!"

The enemy who was thrilled by the unbending faith of our Prophet ﷺ and his trust in Allah dropped the sword. Our Prophet ﷺ got the sword and asked the man:

— Now, who is going to save you from me?

The man who did not understand what had happened said:

— Stop! Don't punish me right away! The Messenger of Allah ﷺ asked:

— Will you acknowledge that there is no god but Allah and that I am His messenger?

The man said:

— No, I would not. However, I can promise that I will not fight with you and will not join in any army that will fight with you.

Upon that, our Prophet ﷺ freed the man who was about to kill him. At that time, the Companions who heard the noise came there. The man left there among the shocked looks of the Companions. The man was so touched from this merciful and forgiving act. When he returned to his friends, he said:

— Now, I am coming from the place of the Best Human. (Al Boukhari, Jihad, 84)

THE PROPHET ﷺ LOVED ALLAH ﷻ VERY MUCH

The Prophet ﷺ loved Allah ﷻ more than anything else. **He never compared the love of Allah ﷻ with anything else.** In order to protect this state of love he used to pray Allah ﷻ, *"O Lord! Make your love more superior to me than my life, my family, and cold water!"* (Tirmidhi, Daawat, 72)

The thought of gaining the love of Allah ﷻ was the underlying idea for the Prophet ﷺ in his relations with the universe, humanity, the animal kingdom, and all other creatures. Since he loved Allah ﷻ very much, he acted with mercy and compassion towards His creatures.

He wanted to please Allah ﷻ in each of his acts and always prayed, *"O Lord! I wish from You to love You, to love those who love You, and love the acts that make me reach Your love."* (At Tirmidhi, Daawat, 72)

The Prophet ﷺ used to recite the name of Allah ﷻ and also said "The difference between those who recite the name of Allah and those who do not is like the difference between the living and the dead." (Al Boukhari, Daawat, 66)

He used to begin all of his acts with the name of Allah ﷻ and would get pleasure from reciting His beautiful names and attributes.

Our beloved Prophet ﷺ was very fearful of disobeying Allah's commands. He always kept in his heart the worry of losing Allah's love and mercy. His heart used to shiver from the respect and love of our Almighty



Our beloved Prophet ﷺ said:

"O my Allah! You are my Lord. There is no deity that is worthy of worship other than You. You have created me. I am your subject. I still keep my promise and vow that I gave you in the eternal past as much as I am able to. I seek refuge in You from my faults. I thankfully acknowledge Your blessings in Your presence, and confess my sins. Forgive me! There is no doubt that You are the only One who can forgive sins."

(Al Boukhari, Deawat, 2)

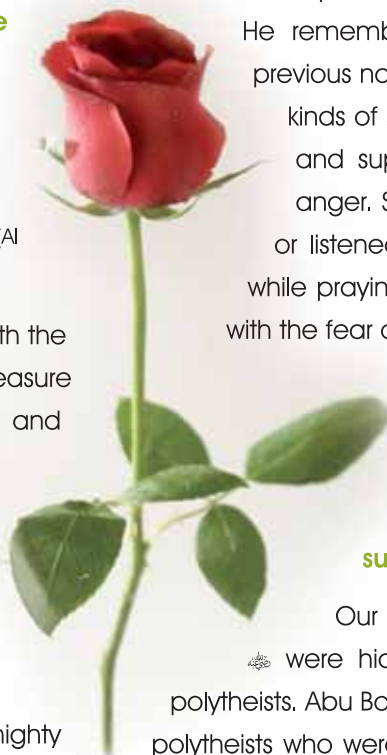


Lord. He would not fail in respect and obedience and used to say *"I am the one who knows.* He would not forget about the magnitude of the torment of Allah ﷻ. When strong winds blew, thunder squalled or dark clouds appeared,

He remembered how some of the previous nations were ruined. In these kinds of situations, he used to pray and supplicate in fear of Allah's anger. Sometimes, when he read or listened to the Noble Quran, or while praying, his heart used to shiver with the fear of Allah ﷻ, and he used to burst into tears.

Our Prophet trusted Allah's help and mercy at all times and submitted himself to Allah.

Our Prophet ﷺ and Abu Bakr ﷺ were hiding from some Meccan polytheists. Abu Bakr ﷺ was worried that the polytheists who were standing right in front of



the entrance of the cave in which they were hiding would harm the Prophet ﷺ.

The Prophet ﷺ said to Abu Bakr ؓ "Don't worry! Allah is with us."

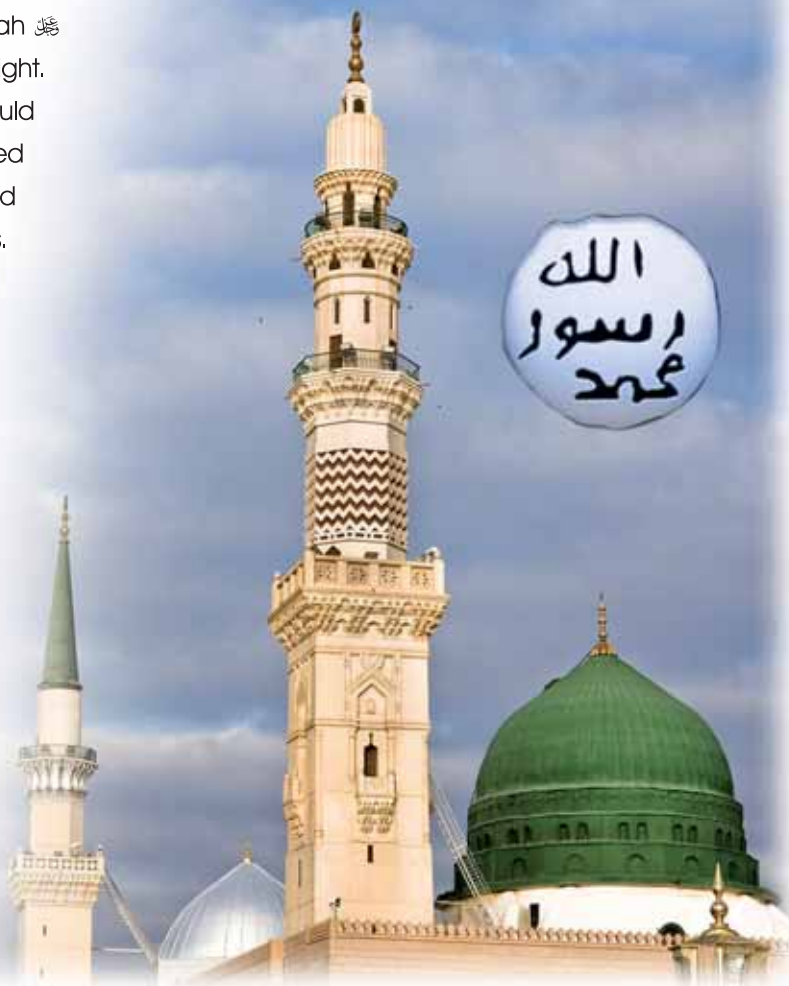
While the Prophet ﷺ knew that Allah's anger is severe, he never lost hope in His mercy. **He lived a balanced life between fear and hope.** He used to say that he also would reach salvation only by Allah's mercy even though he is a prophet. He said that "Prayer is the essence of religion" (At Tirmidhi, Daawat, 1) and used to pray to Allah ﷻ at every chance he got to make him a good servant to Him. He used to ask for His help, mercy, and forgiveness.

Our Prophet ﷺ would always give the most thanks to Allah ﷻ.

He showed his love of Allah ﷻ by worshipping him day and night. In order to thank Allah ﷻ, he would not just practice the required ritual duties, but he also would practice supererogatory acts. He would fast on certain days of each month and perform prayers during the nights. Even his feet sometimes used to swell due to standing up for long periods of time.

Once it was asked to him that "Even though his past and present sins are forgiven, why he was tiring himself so much," he answered "Should I not be a servant who thanks Allah ﷻ?" (Al Boukhari, Tafsir, Surah 48; 2)

Prophet Muhammad ﷺ, the best exemplar and leader in every subject, taught us that the real thanks giving would be with obeying and worshipping Allah ﷻ. He wanted to be a servant that always thanked. He used to pray, "Dear Allah! Help me to remember You, be thankful for Your blessings, and worship You in the best manner!" and recommended us to pray like this as well. **He thanked Allah both at times of difficulty and at the times of easiness.** He used to say "Alhamdulillah" for every blessing that Allah ﷻ had provided and expressed what was in his heart.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ

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

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

No slumber can seize Him nor sleep.

His are all things in the heavens and on Earth.

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

He knows what (appears to His creatures as) before or after or behind them

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

His Throne does extend over the heavens and the earth,

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

(Surah Al-Bakara (The Cow); 2: 255)

QUESTIONS

Fill in the blanks with the words in the parenthesis

(be / leaf / love / Prayer / love / (furthest) regions (of the earth) / close (to them) / hearts / Allah / their own souls)

1. "Soon will We show them our Signs in the....., and in....."
2. "He knows whatever there is on the earth and in the sea. Not afalls but with His knowledge."
3. "Verily, when He intends a thing, His Command is, ".....", and it is!"
4. "But those of Faith are overflowing in their love for....."
5. "Say: "If you doAllah, Follow me: Allah willyou and forgive you your sins.
6. "Those who believe, for without doubt in the remembrance of Allah dofind satisfaction."
7. ".....is the essence of worship."
8. "When My servants ask you concerning Me, I am indeed.....: I listen to the prayer of every suppliant when he calls on Me."



Let's Test Ourselves

1. Which one of the following would give Muslim the sweetness of faith when it was observed?
 - a. To love Allah and His Messenger more than anyone else.
 - b. To love for the sake of Allah.
 - c. To see abandoning the religion as dangerous as burning in fire.
 - d. All of the above.
2. Which one of the following statements about about is wrong?
 - a. It is not necessary to have a certain place and time to pray.
 - b. It is necessary to make ablution before offering a supplication.
 - c. It is necessary to make ablution before offering a supplication.
 - d. Let's pray when we have plenty so that our Lord will help us through difficult times.
3. Which one of the following cannot be said about our Prophet's love for Allah?
 - a. He used to recite the name of Allah all the time.
 - b. He aimed to gain the consent of Allah in all of his acts and words.
 - c. He was the leader (imam) of his Noble Companions during the five daily prayers.
 - d. He always prayed and worshiped Allah in gratitude.
4. Which one of the following is not among the benefits of believing in Allah?
 - a. It makes us loved by all humans.
 - b. It gives us an endless feeling of confidence.
 - c. It makes us act with mercy and compassion towards other creatures.
 - d. It makes us control our behaviors.

5. Which one of the below cannot be said to express the existence and oneness of Allah?

- a. Every piece of art has an artist who produced it. There is a creator of this universe, too.
- b. The perfect form and system in the human body cannot happen by itself. This proves the existence of a creator.
- c. It is impossible for the sun to rise and set, the night and day and seasons to occur by themselves. The perfect system in the universe is proof of a creator.
- d. Everybody has the right to choose good or evil.

**Guard strictly your (habit of) prayers,
especially the Middle Prayer; and stand
before Allah in a devout (frame of mind).**

(Surah Al Baqarah verse 238)

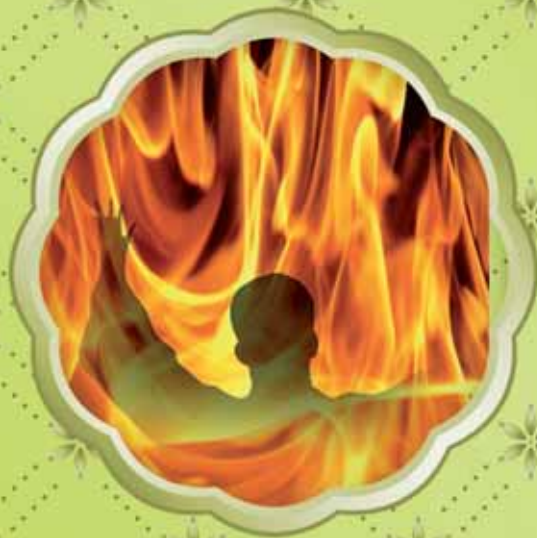




THE SYMBOL OF GOODNESS AND BEAUTY:

❁ BELIEVING IN THE ANGELS ❁

- ❁ *Visible and Invisible Creatures*
- ❁ *Believing in the Angels*
- ❁ *The Characteristics and Duties of the Angels*
- ❁ *The Benefits of Believing in the Angels*
- ❁ *The Characteristics of Satan*
- ❁ *The Prophet and the Angels*



THE VOICE OF THE ANGEL

Halil was a smart and careful child who enjoyed thinking. He looked for the causes of the events that he witnessed or thoughts that would cross his mind. And most of the time, he would come up with conclusions that were good and beneficial.

One day, he said to his father:

— Father, when I see my mother working hard for us and getting tired, I become so sad.

At those times, I want to help my mother. And I do help my mother. But sometimes, even though I know that my mother needs my help, I want to go out and play, and I do just that. I do not understand how I can act this way since I love my mother very much.

His father was used to Halil asking questions like these. He liked his son's sincerity by talking openly without hiding his feelings. He said to Halil:

— This is not something specific to you my son, everybody is like this.

— Is that right? Actually, I am very happy, I was blaming myself thinking that I was the only one like this. However, I wonder what the reason for this is. Aren't these conflicting thoughts?

— They sure are. Humans think opposing thoughts such as these because they are under the influence of two opposing beings whom they can not see. The first of these beings are the angels and the other one is Satan.

— What do the angels do, father?

— Angels give us good advice. They say: Be good! Perform these acts of kindness! They do not want us to perform any bad acts. If we

do something bad, the angels become very sad.

— What does Satan do?

— He suggests that we do bad things. He wants us to say bad words and hurt others' feelings. He wants us to disobey Allah's commands. He is happy when we disobey the elderly and do not listen our parents.

— But father! When I want to do something good or bad, I do not hear a voice that says "do this!" or "don't do that!"

— The voices of the angel and Satan do not sound like human voices. They influence our minds directly. Let's work on the example that you gave me.

Whenever you think, "My mother is tiring herself too much. She does not have anyone to help her; I want her to relax a little bit. She works hard for us. Let me help her a little!" you should know that this is the voice of an angel. While you see your mother like that, if you think:

"Why do I care if my mother gets tired? I am in no position to help anyone right now," you should know that Satan is trying to fool you. Sometimes, Satan works hard and makes you act the way that you never would want and makes you think such thoughts as:

"If she is working hard, she is doing it for her home. Everybody is doing their part. What can I do if she gets tired?" At that time, we should pull ourselves together and without falling into Satan's trap.

In order for you to differentiate between the voice of the angel and the voice of Satan, I will give you another clue.

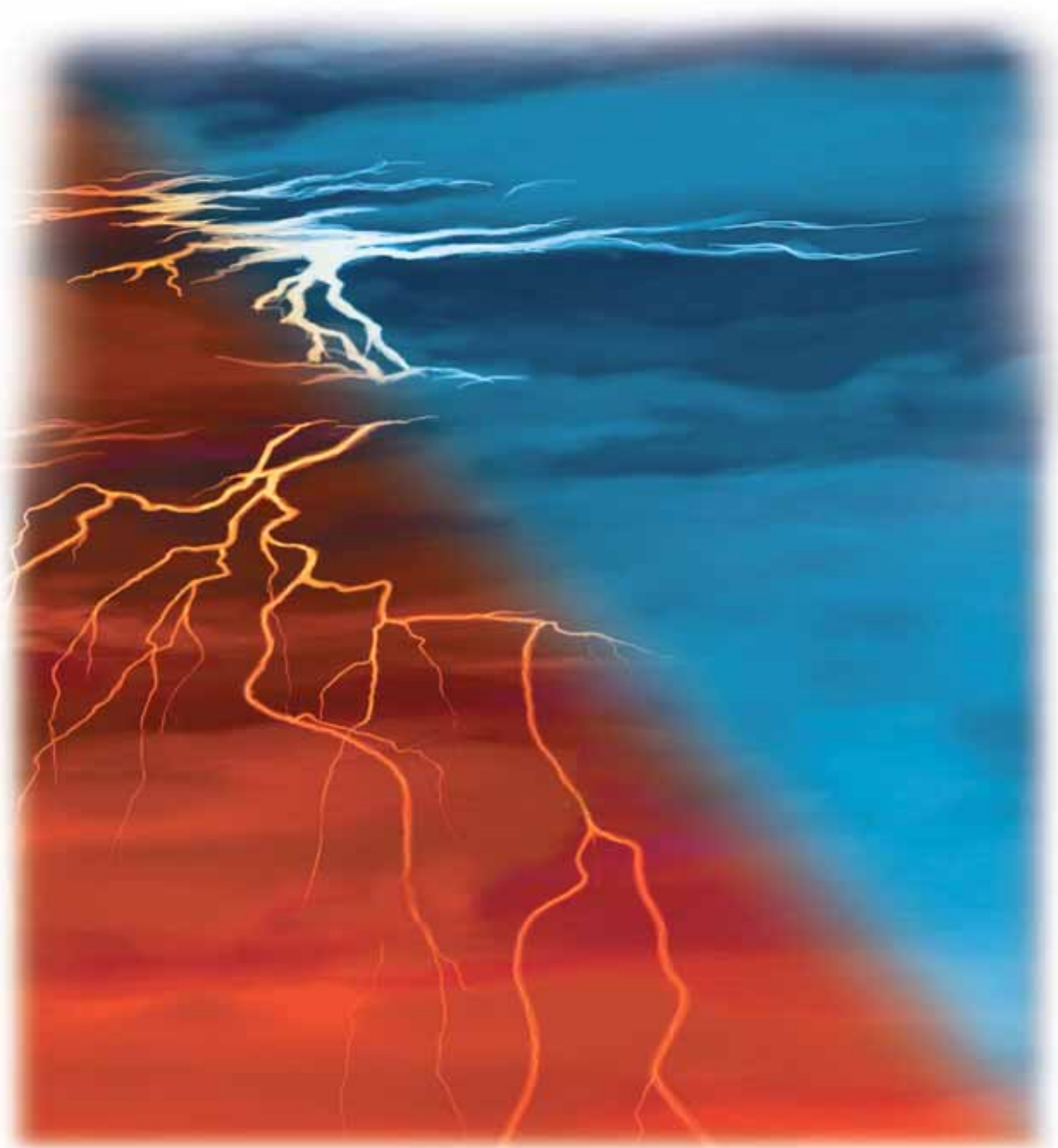
If we ever want to do the things that Allah or our Prophet wants us to do, we should know that we feel this way due to the influence of the angels. If we feel the opposite, this is because of Satan's influence. Satan wants us to distance ourselves from religion, in other words, the good and nice things in life.

— Why can't we see the angels and Satan, my father? Can you tell me more about angels and Satan?

— We cannot see them since their forms are different from ours. I will explain this some other time since I have to go to work now.

Halil thanked his father and started to think about the angels and Satan...

M. Yaşar KANDEMİR



VISIBLE AND INVISIBLE BEINGS

Allah ﷻ has created all of the creatures and regulated the whole universe. Almighty Allah has created an infinite number of creatures that are both visible and invisible to our eyes.

We can see and comprehend some of the creatures with our sensory organs. However, not all creatures can be sensed by us. There are some creatures that we cannot see and comprehend.

In order to acknowledge the existence of something, we do not have to see it. There are many things whose existence we acknowledge even if we cannot see them. For example, we cannot see our intelligence, love, mercy,

and happiness. However, we all accept their existence. We also cannot see electricity traveling through the wires, or the sound waves in the air. These examples show us that the creatures are not just the ones that are visible to our eyes.

Humans, animals, plants, mountains, oceans, trees, flowers, the Moon, the Sun, and the stars are all examples of visible creatures. The angels and Satan are among the invisible creatures. The reason why we cannot see them is because our eyes are not made to see them. We cannot see the angels and Satan, but we believe that they exist. This is because our Lord informed us about the existence of angels and Satan in the Noble Quran.



BELIEVING IN THE ANGELS

The angels were created under Allah's order to perform certain duties. We cannot sense angels with our sensory organs and cannot see them with our eyes. For this reason, we can get information about them only from the Noble Quran and our Prophet ﷺ.

Believing in the existence of angels is one of the principles of faith in Islam. Denying the existence of angels is the same as indirectly denying the divine revelation, prophets, and the books that are revealed to the prophets, and the religion that they announce. That is because Allah ﷻ had revealed His messages to prophets via angels. Therefore, those who believe in the divine revelation, prophets, and books should also believe in angels.

Characteristics of the Angels

The angels have characteristics that are different from humans and other creatures. The angels are created from divine light. They are very strong and powerful. They can move extremely fast. For this reason, they can travel long distances in short periods of time.

Angels are creatures that fulfill the duties that Allah ﷻ commands them to do. They are always busy obeying and worshipping Allah ﷻ. They do not disobey the commands of Allah ﷻ, commit

any sins by violating any of the prohibitions of Allah ﷻ and they never harm any creature.

They do not have a gender. They do not eat, drink, or sleep. They never get tired from working and worshipping.

The Duties of Angels

The duty of the angels is that they be servants of Allah ﷻ and fulfill His commands. Angels fulfill the commands of Allah ﷻ precisely. While they fulfill their duties, they do not get bored, weary, or tired. They continuously worship Allah ﷻ and never disobey Him.

The main duty of angels are worshipping Allah ﷻ and obeying Him. Apart from these main duties, there are some angels that are appointed for special duties. The most important of these are the four high-ranking angels.

Gabriel (Jibra'il) ﷺ: This angel was given the responsibility of delivering the revelations of Allah ﷻ to the prophets. At the same time, Gabriel ﷺ delivers the messages and commands of Allah ﷻ to other angels.

The Angel of Death (Azrael) ﷺ: With the permission of Allah, Azrael's responsibility is to take the souls at the time of death. For this



Our beloved Prophet ﷺ said:

"Angels were created from divine light, jinn from fire, and Adam from earth."

(Muslim, Zuhd, 10)



reason, this angel is called "the angel of death" in the Noble Quran.

Michael (Mikail) ﷺ: This angel is in charge of the formation of natural phenomena like the growth of vegetation and creatures' daily sustenance.

Raphael (Israfil) ﷺ: This angel has been in charge of the task of blowing the trumpet (al-Sur) on Doomsday (al-Qiyamah) to let everyone know that the Hereafter has started.

Apart from these four high-ranked angels, there are many others to whom are appointed special jobs. Some of them are as follows:

Kiram'an Katibin: They are the angels that record our good and evil deeds. They are the angels that are located on the right and left shoulders of humans. The angel on the right shoulder records our nice words, acts, and good behaviors. The angel on the left shoulder records our bad words, works, and acts. When it comes the time for us to be held accountable for what we have done, these angels will be our witnesses.

Angels of Hafazah: They are the protective angels. They are appointed to protect humans that take refuge in and trust in Allah. They protect humans from accidents and trouble with the permission of Allah.



Al-Munkar and Al-Nakir: They are the questioning angels. These are two angels that are responsible for questioning us in our graves. They will ask questions such as "Who is your Lord? Which book do you believe in?" and will treat us according to our answers.

Other angels: Other than the ones explained above, there are many other angels appointed to fulfill many other tasks. For example, some angels inspire humans' hearts towards the right path and Truth, while some angels record the greetings (salawat) that are sent to our Prophet, and some angels carry out the duties regarding Paradise and Hell.

Allah the Exalted says:

"But verily over you (are appointed angels) to protect you, Kind and honourable,- Writing down (your deeds): They know (and understand) all that you do."

(Surah Al-Infitar
(The Cleaving, Bursting Apart); 82: 10-12)

Allah the Exalted says:

"... angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded."

(Surah Al-Tahrim (Banning, Prohibition); 66: 6)

Angels Pray for Those Who Visit the Sick

One morning, Ali ؑ, the cousin and son-in-law of our Prophet ﷺ, met with his friend Sa'id ibn Ifaqa ؑ. By holding his hand, Ali ؑ said:

"Sa'id! Today, let's go to visit a sick person. Hassan is sick. Let's visit him."

They hit the road. When they reached Hassan's house, Abu Musa al-Ash'ari ؑ was there too.

Ali ؑ asked:

— O Abu Musa! Did you come with the intention of visiting a sick person, or did you just stop by for something else?
Abu Musa ؑ said:

— I came to visit him because he is sick.

Upon this, Ali ؑ related the good news that he heard from the Messenger of Allah ﷺ:

"If one Muslim visits in the morning another Muslim who is sick, seventy thousand angels pray for him and ask for his forgiveness until the evening. If he visits him in the evening, seventy thousand angels will pray for him until the morning. Also, for this person, there will be fruits collected in the heaven."

(At Tirmidhi, Janaiz, 2)



Angels Pray for Those Who Fast

The Prophet ﷺ who was careful about his neighborly relations used to visit his neighbors as much as he could. Once, he blessed the house of Ummu Umara ؓ who is also called Lady Nasiba and famous for her bravery in the Uhud War. Ummu Umara ؓ who was so pleased with the Prophet's visit prepared something to eat right away. She offered the food to our Prophet ﷺ and the others who were with him. Our Prophet ﷺ wanted the host to eat from the food as well and offered some food by saying:

— Come on, you eat too! Ummu Umara ؓ said:

— I am fasting.

Since Ummu Umara ؓ was performing a supererogatory fasting, she could not join the supper. Upon this, the Prophet gave us the good news,

"If some food is eaten next to someone who is fasting, angels pray for the person who is fasting until others finish their food or become full."

(At Tirmidhi, Sawm, 66)



THE BENEFITS OF BELIEVING IN THE ANGELS

BELIEVING IN THE ANGELS

- ✿ Increases our consciousness of servanthood and gives us the love of worshipping.
- ✿ Keeps us away from wrong acts.
- ✿ Corrects our manners.
- ✿ Encourages us to work and gives us positive energy.

Angels continuously worship and obey Allah. Some of them are always in prostration and others are in a bowing position. They remember Allah ﷻ without stopping and ask for the forgiveness of the believers. **Believing in angels that have these characteristics makes us become more conscious of our servitude for Allah ﷻ and encourages us to worship Him.** It encourages us to ask for His forgiveness for our faults and sins and to be the persons He wants us to be. It encourages us to utilize our days and nights better. We look up to the angels and try to be one of those servants who worship Allah ﷻ all the time.

Allah the Exalted says:

"Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service); They glorify (Him) night and day; they flag not."

(Surah Al-Anbiya (The Prophets); 21:19-20)

Believing in Kiram'an Katibin angels who are on our right and left shoulders and record our acts, and also in al-Munkar and al-Nakir angels who will question us in our graves, will keep our feeling to be responsible in Hereafter alive. It reminds us that we will be accountable for our acts one day. Believing in angels as a Muslim makes it easy for us to balance and control our words, acts, and relations with others. **It enables us to shape ourselves and stay away from**

wrong doings. Believing in angels makes us humans "like angels." In order not to bother the angels that stays with us, we stay away from bad and mean words. We do not backbite or tease anyone. We avoid being unjust and do not act rude to anybody.

Allah the Exalted says:

"Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready (to note it)."

(Surah Qaf; 50:17-18)



Angels inspire us to do good, beautiful, righteous, and truthful acts. They get happy from each of our good acts that we do by obeying our Almighty Lord's and our Prophet's commands. They pray to Allah ﷻ for our forgiveness. When we act nicely for the sake of Allah ﷻ such as when we are nice to our parents, when we help our friends and pray for them, when we visit our relatives or the sick, when we perform our prayers, when we recite the Noble Quran, or when we seek knowledge, angels pray for us and ask Allah ﷻ to forgive us. Knowing and believing that our good deeds are acknowledged and appreciated makes us feel better.

It encourages us to act even better; it corrects our manners.

Our beloved Prophet ﷺ said:

"Both Satan and Angels inspire some feelings and thoughts into humans' hearts. The job of Satan is to invite humans to wrong doing, incline them to do things which turn out to be bad and harmful at the end, and keep them away from the truth. The job of an angel is to invite humans to truth, to beautiful, and to goodness, and to keep them away from wrongdoing. Whoever hears a voice in them that invites him to goodness, he should know that this is the voice of an angel. He should listen to this voice immediately and thank Allah. Whoever hears a voice that invites them to wrongdoings, he should know this is the voice of Satan. He should not listen to this voice and take shelter in Allah's protection."

Tirmidhî, Tafsir, 3.



Allah ﷻ is the One who gives us the energy to work. Therefore, every success comes from Him. Our Lord is always with those who are good and work hard. That is because, He loves His servants' work and gives what those servants ask for. When we intend to do something good, the Almighty Allah ﷻ helps us. The angels that He appointed stay with us and they inspire nice and good thoughts. They are happy when we perform beneficial and nice acts. They pray to Allah ﷻ for our success. They help us with the permission of our Lord in difficult times. In the Noble Quran, we are informed that five thousand angels were appointed to help Muslims, to give the good news of victory, and to give moral support in the Battle of Badr. Believing that Almighty Allah will send angels to help us in our hard times **encourages us to keep working and gives us positive energy.** We do not feel exhausted and hopeless when we face hardships.

Allah the Exalted 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 you not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the 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!"

(Surah Fussilat (signs) Spelled Out); 41:30-31)



ANGELS PRAY FOR BELIEVERS

Angels pray for Muslims to be protected from wrongdoings and sins and to reach goodness. Our Almighty Lord informs us about this fact as follows:

"Those who sustain the Throne (of Allah ﷻ) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Your Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Your Path; and preserve them from the Penalty of the Blazing Fire!

And grant, our Lord! that they enter the Gardens of Eternity, which You have promised to them, and to the righteous among their fathers, their wives, and their posterity! For You are the Exalted in Might, Full of Wisdom.

And preserve them from (all) ills; and any whom You do preserve from ills that Day,- on them will You have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement".

(Surah Mumin (or Ghafir),
The Believer (or The Forgiver (god))); 40: 7-9)



Do you want to receive the prayers of angels?



Our beloved Prophet ﷺ said:

"The invocation said by a Muslim for his Muslim brother who is not with him at the time will be granted. As the Muslim invokes for his brother in religion, the appointed angel that is with him invokes saying as: 'May Allah accept your prayer! May the same be given to you, too.'"

(At Tirmidhi, Tafsir, 3)



Angels Say 'Amen' to Our Prayers



Our beloved Prophet ﷺ said:

Our beloved Prophet ﷺ advised us to pray in every chance, and gave us the good news that angels say 'amin' to all of our prayers. He advised us to ask for good and nice things from Allah ﷻ:

"When you pray, pray for only nice and good things for yourself. That is because angels say 'amin' to your prayers."

(At Tirmidhi, Tafsir, 3)



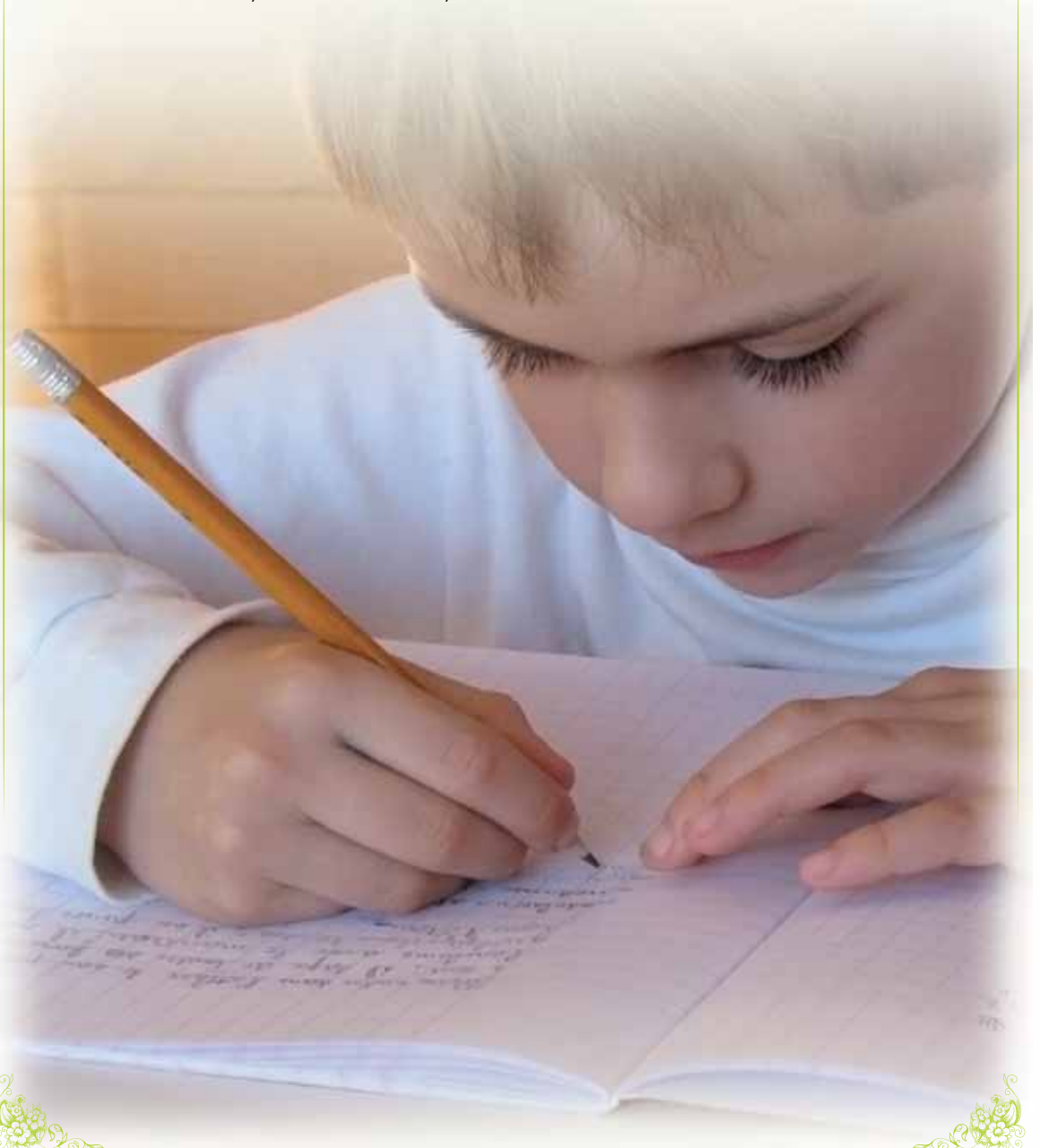
Angels Pray to Those Who Seek Knowledge

Our beloved Prophet ﷺ informs us that angels especially pray for believers who seek knowledge and try to practice what they have learned:

"If someone travels to seek knowledge, Allah makes the way to Paradise easy for

him. Angels get very pleased from this act. They take those who seek knowledge under their wings. Everything on the heaven and earth and even fish in the oceans pray to Allah for the forgiveness of that scholar."

(Abu Dawud, Ilm, 1)



ANGELS, SATAN AND MAN

Man had not been created yet. Allah ﷻ wanted to create Man to know and worship Him. He said to angels:

— I will create a vicegerent on the earth. The angels said:

— Are you going to create someone that will cause problems and shed blood, O my Lord? We always glorify You and obey You. Allah ﷻ said:

— I know things that you do not know. The angels silenced. Then they told each other:

— For sure our Lord knows everything, and does not create things without a reason.

Then, Allah ﷻ said to them:

— O my angels! I will create the man out of earth, shape it, and give him life. Show him the respect that he deserves and prostrate to him by fulfilling my command. The angels said all at once:

— O our Almighty Lord! We obey Your commands and fulfill them.

Satan did not like this command of Allah ﷻ. Satan was full of himself, being haughty, and considering himself to be superior to the other creatures that Allah ﷻ had created.

Finally, Allah ﷻ had created the man. By obeying Allah's command, the angels showed respect to Adam and prostrated before him. Satan became haughty and rebelled. He did not prostrate before Adam ﷺ. By this, he disobeyed Allah. The Almighty Allah said to Satan:

— Why did you not listen to me? What is stopping you from prostrating? Satan said:

— You have created me from fire and him from earth.

I am superior to him. Upon this, the Almighty Allah dismissed Satan from His presence.

Later, Allah ﷻ put Adam ﷺ into Paradise and created Eve as his spouse. He said to Adam ﷺ:

— O Adam! You and your spouse can stay in Paradise. You can eat from everything as much as you want. However, do not come close to this tree; otherwise you will be among those who ruin themselves.

The Almighty Allah gave permission to eat from everything else except from one tree. This way, He was teaching man to control his desires and strengthen his self-control.

Adam ﷺ and Eve were living in Paradise in peace. They did not know what getting tired or scared meant. They were eating whatever they desired. The Almighty Allah warned Adam about Satan.

— O Adam! For sure Satan is your and your spouse's enemy. Be careful, so he won't lead you out of Paradise. Otherwise, you will be sad. If you stay in Paradise, you neither will feel hungry or naked. In Paradise, you won't stay under the sun or feel thirsty.

Adam ﷺ and Eve lived in Paradise for some time. However, Satan was busy and was devising some evil plans. Once he came close to them and said:

— O Adam! Do you want me to show you the tree of eternity and the eternal kingdom?

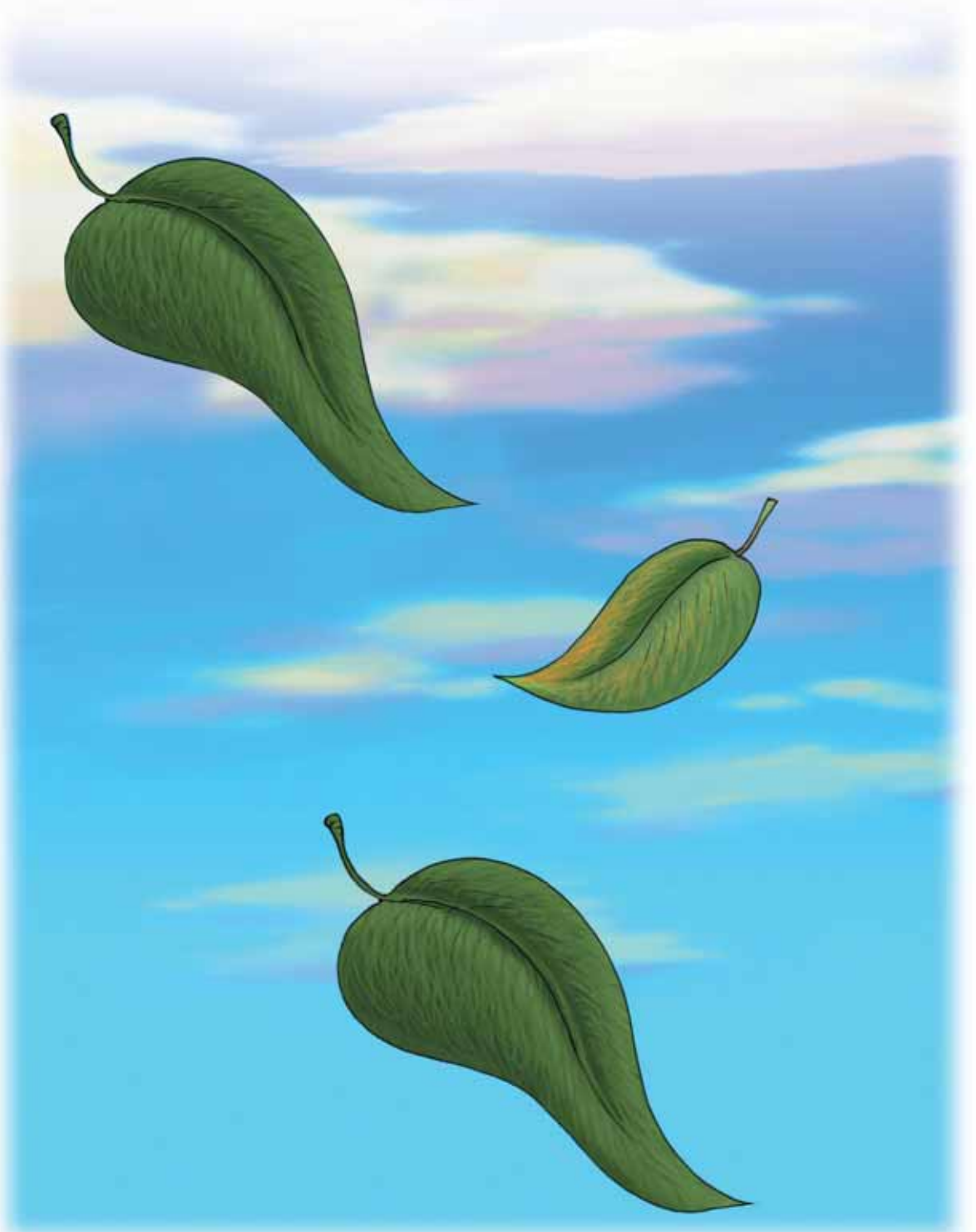
Adam ﷺ looked at Satan and said:

— What is it? Let me see it.

When Satan showed the tree that Allah ﷻ had forbidden, Adam ﷺ did not believe him and sent him away. However, Satan would not

quit. He came to them one more time and whispered:

— Do you know why your Lord prohibited you from eating off this tree? If you eat the fruits it



bears, you can stay here forever. In order for this not to happen, he prohibited you from eating its fruits. Think well, and eat from this tree now!

Adam ﷺ and Eve did not listen to Satan. They went away from there. Satan followed them. By promising in the name of Allah ﷻ, Satan said:

— Believe me, for sure I am giving you good advice.

When Satan promised in the name of Allah ﷻ, Adam ﷺ and Eve said to each other:

— It is not possible for someone to promise in the name of Allah ﷻ while lying. Maybe he is telling the truth. Then, they started to eat from the tree that Allah had prohibited.

— When they ate from the tree, the cover of Paradise was removed and they became aware of their private parts. They felt so ashamed. They tried to cover themselves with the big leaves of the tree. They did not know what to do.

Allah ﷻ said:

— Did I not forbid you to eat from that tree? Did I not tell you that Satan is your enemy? Why didn't you listen to my commands? Adam and Eve said:

— O my Lord! Please forgive us.

Almighty Allah ﷻ said to them:

— I commanded you and you did not obey my commands.

Adam ﷺ and Eve begged:

— Dear Lord! We ruined ourselves. If You do not forgive us and show mercy to us, for sure we will be among those who are lost.

Almighty Allah ﷻ said to Adam:

— I gave you my biggest blessing, Paradise. I provided whatever you wished for. Was not what I gave you enough, that you had to eat from that tree?

Adam ﷺ said:

— I swear I could not imagine that someone would lie and swear in the name of You.

Almighty Allah said to Adam ﷺ who was begging:

— I swear that you will go to Earth and earn your life by working hard and sweating.

Then, Almighty Allah ﷻ said:

— You all go to Earth. You will stay there for a while and earn your life.

Adam ﷺ became so sad. He started to cry, sorrowful for what he had done. He begged:

— O Lord, please forgive me! O Lord, please forgive me!

At the end, Allah ﷻ forgave Him by accepting his invocations. That is because Allah ﷻ forgives those who regret what they have done and repent by asking for forgiveness. He is merciful.

*(Religious Stories from Noble Quran,
Sayyid Qutub – Abdullah Judah as-Sahhar)*

*(For the related verses in Quran see: Surah Baqara
(The Cow); 2: 30-37 and Surah A'raf (The Heights); 7: 11-25)*

SATAN

One of the invisible creatures is Satan. The other name of the Satan that is mentioned in the Noble Quran is Iblis. Satan was expelled from the presence of Allah ﷻ since he disobeyed Allah's command and did not prostrate to the first human Adam ﷺ. He was created from fire. He is the symbol of evil.

The reason for Satan's dismissal from the presence of Allah ﷻ is his being arrogant and disobeying Allah's command. However, Satan became an enemy to humans, arguing that humankind was the reason for his punishment by Allah ﷻ. For this reason, Satan tries every lie, trick, and cheat to prevent humans from finding the right path. Satan wants humans to sin by disobeying Allah's commands. By doing this, Satan wants to take revenge by causing Adam and his bloodline to go to Hell. Our Lord warns us of Satan's hostility and tricks:

"Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents that they may become Companions of the Blazing Fire." (Surah Fatir; 35: 6)

Satan is not a powerful creature that we should be scared of. Satan only invokes negative feelings and thoughts in our hearts. Satan puts worry in our hearts. Satan makes bad and evil acts appear good. He tries to make us forget about Allah ﷻ and the Hereafter. Whereas, we humans have intelligence and self-control. With these characteristics, we are more powerful than Satan. Even though Satan's form is different and invisible, he does not have the power to push us to do wrong. Satan cannot force us to do wrong. Allah the Exalted informs us of this fact as follows:

Allah the Exalted says:

"They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord..."

(Surah Kahf (The Cave); 18:50)

"No authority has he over those who believe and put their trust in their Lord. His authority is over those only, who take him as their patron and who join partners with Allah."

(Surah Nahl (The Bee); 16: 99-100)

If we use our intellects and self-control, without becoming influenced by the feelings and thoughts that Satan invokes within us, we will not perform bad and evil acts. Thus, we would win the struggle between Satan and humankind. However, we should not forget that it is not enough to win this struggle once. This is a struggle that will last until the end of our lives.



The Confession of Satan

And Satan will say when the matters are conducted and decided in the Hereafter: "It was Allah ﷻ Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but you listened to me: then reproach not me, but reproach your

own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah ﷻ. For wrongdoers there must be a grievous penalty."

(Surah Abraham; 14: 22)

Allah the Exalted says:

"And if (at any time) an incitement to discord is made to you by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things."

(Surah Fussilat ((signs) Spelled Out); 41:36)

I TAKE REFUGE IN ALLAH FROM SATAN

Allah the Exalted says:

"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 Falaq (The Daybreak, Dawn), 113: 1-5)

Allah the Exalted says:

"Say: I seek refuge with the Lord and
Cherisher of Mankind, The King (or Ruler) of
Mankind, The Allah (for judge) of Mankind,
From the mischief of the Whisperer (of Evil),
who withdraws (after his whisper), (The same)
who whispers into the hearts of Mankind,
Among Jinns and among men."

(Surah An-Nas (Mankind); 114: 1-6)

The Noble Companion of Our Prophet Whose Coffin was Carried by the Angels

Salama bin Aslam ؓ narrates:

Salama bin Aslam ؓ narrates:

One of the beloved friends of the Prophet, Sa'd bin Muaz ؓ, had passed away. When the Prophet heard the bad news of Sa'd, he went to his house right away with his friends. Prophet was in front of us and we were following him. We came to the door, and our Prophet entered into the room. There was no one else in the room except the coffin of Sa'd bin Muaz ؓ. However, our beloved Prophet was walking carefully as if trying not to step on anyone. When he saw that I was trying to enter the room, he signaled me with his hands to stay where I was. I stopped and signaled the others who were behind me to stop.

When the Prophet stepped out, I said "O Messenger of Allah ﷺ! I did not see anyone. However, you were walking as if you were trying to get through many people's shoulders," the Prophet ﷺ said: "In order to carry the coffin of Sa'd, seventy thousand angels that never came to Earth before have come. I could not find anywhere to sit. One of the angels opened up a place for me to sit, so I was able to sit."

Our beloved Prophet ﷺ was so happy due to the rank that Sa'd b. Muaz (r.a) had gained, he often said referring to him "O Aba Amr! How nice for you! O Aba Amr! How nice for you! O Aba Amr! How nice for you!"

(Ibn Sa'd, III, 428-430)

*Let's live such a life so that our coffins
also can be carried by the angels.*



THE PROPHET AND THE ANGELS

The angels that showed respect to Adam ﷺ show respect to every Muslim that comes from his bloodline. They too love the good people that Almighty Allah loves. Therefore, angels love and show respect to prophets the most.

Muhammad ﷺ was the last Prophet that Allah the Exalted sent to humanity. He was chosen by Allah ﷻ to be the most beautiful example to humanity. He had good manners that can make angels envious. Allah ﷻ loved him and made his servants love him as well. Angels also loved the Prophet ﷺ since his childhood and gave the good news of his prophethood to each other.

The intense communication of the Messenger of Allah ﷺ with angels started with the revelation of the Noble Quran. Our Prophet ﷺ was around forty years old. He used to retreat for a few nights into a cave called Hira. He would think about Allah ﷻ and ponder deeply about the universe and the situation of humanity. In one of the nights that he was staying in the cave, Allah ﷻ appointed Gabriel ﷺ, the messenger's angel. And Gabriel ﷺ came to our Prophet ﷺ towards the morning.

Gabriel ﷺ wanted our Prophet ﷺ to read. Our Prophet ﷺ told to Gabriel ﷺ that he did not know how to read. Gabriel ﷺ repeated that he must read. This request was repeated for a few times. Upon receiving the same answer from our Prophet ﷺ, Gabriel ﷺ recited the first verses of Quran. After receiving the first revelation, our beloved Prophet ﷺ came out of the cave and saw that Gabriel ﷺ had covered the whole sky. For twenty three year after this first revelation, Gabriel ﷺ came to our Prophet ﷺ many times, and revealed the verses and chapters of the Noble Quran, in other words, the messages of Allah ﷻ.

Every year, the Prophet ﷺ used to recite from his memory to Gabriel ﷺ the verses that were revealed until then in the month of Ramadan. In the year that he would pass away, he had recited the whole Quran twice and recited it together with Gabriel ﷺ.

Gabriel ﷺ sometimes appeared to our Prophet ﷺ in human form.



One day, while our beloved Prophet ﷺ was with his Companions رضي الله عنهم, Gabriel عليه السلام came in white, clean clothes. He asked questions about faith, Islam, benevolence, and the day of judgment. After receiving the answers, he disappeared. Our Prophet ﷺ informed his Companions رضي الله عنهم that he was Gabriel عليه السلام and came to teach them some knowledge about religion.

In order to make our Prophet ﷺ feel better and support him, Allah ﷻ used to send angels to him in his difficult times. The best example of this had been experienced during the Migration to Medina (Al-Hijrah). The Meccan polytheists came right in front of the cave that our Prophet ﷺ was hiding in. If they had leaned forward just a bit more than they already had, they would have seen him. Allah ﷻ bestowed upon our Prophet's heart peace and tranquility. He supported him with invisible armies of angel.

Allah ﷻ supported our beloved Prophet ﷺ and his Companions رضي الله عنهم with armies of angels in many wars including the Battle of Badr. In the Battle of Hunayn, when Muslims were in a very difficult situation, Allah ﷻ sent armies of angels and helped the Muslims.

Our beloved Prophet ﷺ used to say that angels come to places where people act according to Allah's commands. He used to inform us that the angels would come to places where knowledge is sought, the Noble Quran is recited, Allah ﷻ is worshipped, and good deeds are performed. Our Prophet ﷺ gave the good news that angels pray to those who are present in the above mentioned places, and brought peace and happiness to their hearts. He would advise that we stay away from acts that will bother the angels and he too paid attention not to perform those acts. Our prophet ﷺ did not want those who ate smelly foods such as onion

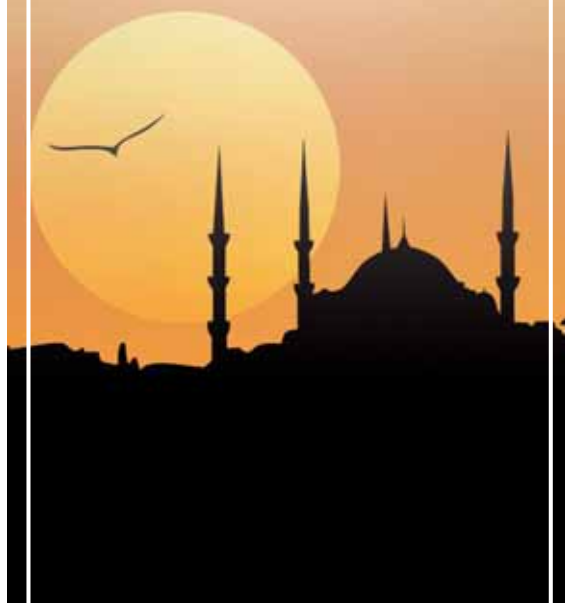
or garlic to enter prayer rooms until their breath smelled nice. He expressed that humans and angels should not be bothered.

Our beloved Prophet ﷺ had been sent as a blessing to the whole universe.

Our Lord, who glorified our Prophet ﷺ with His mercy and content, made the angels love him as well and wanted the angels to recite the supplication that asked Allah ﷻ to send blessings to Him (salawat). For this reason, angels pray and appeal for mercy and wish for his level to be elevated. There are even angels appointed to determine the believers who recite salawat to the Prophet ﷺ and deliver them to him.

Allah the Exalted says:

"...truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up."



(Surah At-Tahrim (Banning, Prohibition); 66:4)

THE HELP THAT COMES WITH THE ANGELS

The Battle of Badr was the first battle between the Meccan unbelievers and the Muslims. The number of pagan soldiers that came to Badr was three times more than the number of soldiers in the Muslim army. They were planning to destroy the Muslims all together.

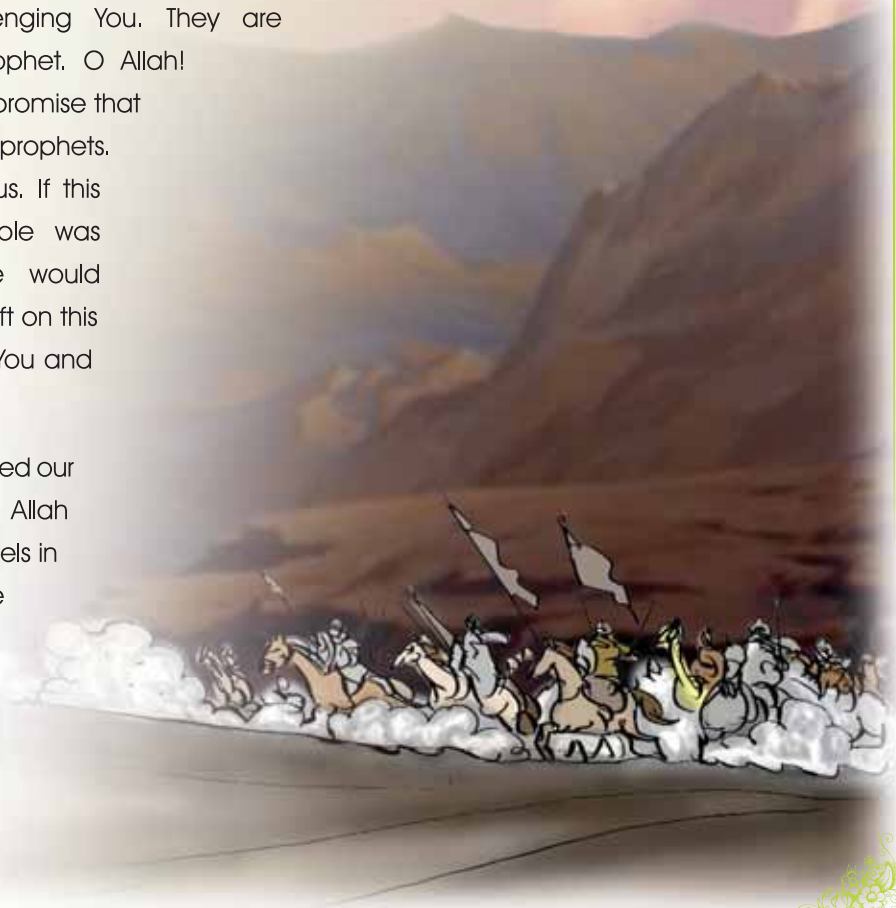
The battle had started and the two armies were fighting. The Muslims were fighting for their lives. Our beloved Prophet ﷺ raised his hands to Heaven and was repeatedly praying as follows: "Dear Lord! Here is the tribe of the Quraysh and with all its power it's trying to destroy Your religion. They are challenging You. They are denying Your Prophet. O Allah! Please fulfill Your promise that You will help Your prophets. Make us victorious. If this handful of people was destroyed, there would not be anyone left on this earth to worship You and be Your servant."

Allah ﷻ granted our Prophet's prayer. Allah ﷻ had sent angels in groups during the most difficult

times of the battle. He supported the Muslim with a total of five thousand angels. The Muslims won the battle. Our Almighty Lord mentions in the Noble Quran the support He sent with angels:

"Allah had helped you at Badr, when you were a contemptible little force...Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise."

(Surah Al-i Imran (The Family Of 'Imran), 3:
excerpt from verses 123-126)



Allah the Exalted says:

"Allah and His angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect."

(Surah Al-Ahzab (The Clans, The Coalition, The Combined Forces); 33: 56)

Let us pray for the Prophet's ﷺ status to be elevated in the presence of Allah ﷻ, just as the angels do. Let us send our most beautiful and sincere greetings by entrusting them to the wings of the angels with divine light.

The supplication below is called Salah Al-Ummiyyah:

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ
الْاُمِّيِّ وَعَلَى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

Allahumma salli ala sayyidina Muhammadin
Nabiyy'il-ummiyyi wa ala alihi wa sahbihi wa sallim.

O Allah! Please send blessings and greetings
to our illiterate Prophet Muhammad (p.b.u.h.), His
family and His companions.

AMEEN

QUESTIONS

Fill in the blanks with the words in parenthesis

(amin / Satan / record / angel / enemy / authority / Satan / partners / word / angels / enemy)

1. "There are two angels who, located at the right and left shoulders of everyone. They watch humans and record every they say right away."
2. "Verily is an enemy to you: so treat him as an He only invites his adherents, that they may become Companions of the Blazing Fire."
3. "Satan has no over those who believe and put their trust in their Lord. His authority is over only those, who take him as patron and who associatewith Allah."
4. "When you pray, pray only for nice and good things, becausesayto your prayers."
5. Whoever hears a voice in them that invites him to goodness, he should know that this is the voice of an He should listen to this voice and thank Allah. Whoever hears a voice that invites them to wrongdoings, he should know this is the voice of He should not listen to this voice and take shelter in Allah's protection."



Let's Test Ourselves

1- Which one of the properties of angels is wrong?

- a) They do not eat or drink.
- b) They do not sleep.
- c) They are neither male nor female.
- d) They have the ability to disobey Allah.

3-

- I- Increases our consciousness of being servants of Allah
- II- Encourages us to be more hard working
- III- Keeps us away from wrongdoings
- IV- Purifies our manners

Which one of the above is among the benefits of believing in the angels?

- a) I-II-IV
- b) I-III-IV
- c) I-II-IV
- d) I-II-III-IV

2- Which one of the following is not among the duties of angels?

- a) To be an example to humans
- b) To protect humans
- c) To pray for believers
- d) To carry messages to the prophets

4-

- I- Micheal (Mikail)
- II- Rapheal (Israfil)
- III- Al-Munkar and Al-Nakir
- IV- Gabriel (Jibra'il)
- V- Azrael (Azrail)
- VI- Yunus (Jonah)

Which one of the above are not among the four high-ranking angels?

- a) I -IV
- b) II-VI
- c) III-VI
- d) IV-V

5- Often when we want to do nice and good deeds, we think of some counter thoughts. Satan and angels invoke thoughts within us. Which one of the following comes from Satan?

- a) By doing this, you will feel peace and relief in your heart.
- b) You will be a good example to others.
- c) It won't benefit you in this world.
- d) You will earn the love and divine gifts of Allah.

Allah the Exalted says:

“Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.”

(Surah Al-Ahzab (The Clans, The Coalition,
The Combined Forces); 33:56)





THE ASCENSION OF THE BELIEVER TO THE HEAVENS, THE PILLAR OF OUR RELIGION:



RITUAL PRAYER (AL-SALAH)



- ❁ *Definition of Ritual Prayer*
- ❁ *How to Perform Ritual Prayer*
- ❁ *Benefits of Ritual Prayer*
- ❁ *Congregational Prayer*
- ❁ *Types of Ritual Prayer*
- ❁ *Prayer of the Sick, Travellers, and Make-up Prayer*
- ❁ *Rules Related to Ritual Prayer*
- ❁ *Prophet's Attention to Ritual Prayer*
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- ❁ *Mosques and Prayer Houses*



THE FIRST PRAYER

This morning, it was so cold. When I left the warmth of my bed and put my bare feet into the slippers that fully absorbed the coldness of the night, I shivered.

It was not dawn yet. I leaned on the window. There was no one in the small and "Minaret of the Ski" ("Old") Mosque that rises in the sky with spiritual grandeur. Then, the shadow of the young Mu'adhdhin (person who raises the call to prayer – 'al-Adhan') appeared in the minaret. I snuggled into my sweater. As I heard the call to prayer that shook my soul full of troubling thoughts, I was thinking about the first of these prayers full of spirituality that I was able to wake up to for fifteen years. Ah, fifteen years ago...

My respectable mother whom I love the most in this world had waken me up for my first morning prayer fifteen years ago. I guess it was a winter like this one. While I was sleeping in the small bed in my room that was next to hers, by cuddling my hair with her kind and thin fingers as if kissing my forehead, she said:

Come on my dear Omar, wake up! "Wake up, come on my child!"

I had opened up my eyes and said "But mother it is still night..."

By kissing me from where she always does, from the

edge of my left eyebrow, she helped me to get up by holding me from my arms lest the time for prayer passed.

I put my small slippers on and, rubbing my eyes, I followed her. We passed the dark hall and reached my mother's room. Near the a person sat cross-legged.

— Oh... Pervin is awake too...

Pervin was getting the yellow kettle from the top of the stove. I did not imagine that she would be up. But my mother said:

— Pervin wakes up every morning.

Even though I had never woken up this early, I was surprised that she used to wake up every morning. They helped me to take out my sweater and roll up my sleeves, and I bent down next to the ablution kettle. My mother said:

— "You would get tired like that" and passed me a little stool to sit on. After making ablution, I went back to the stove to warm up. When I looked back, I saw my mom opening up the angora wool prayer rug...Then she put her green scarf on and called me:

— Come on...I went. Very young me stayed next to my kind mother on a prayer rug.

At the beginning, while she raised her hands to her shoulder as women do, I had also copied her without knowing. After finishing the performance of the sunnah of the prayer, she smiled at me with her kind eyes and said:



— My son! Are you a woman? Women start out like that. You are a male, you have to raise your hands up to your ears.

With her warm hand, she held my hands up and raised them to my ears, saying:

— Just like this, and she taught me how males take the Opening Statement (Takbir, i.e., Allah u Akbar).

— I took al-Takbir like that and completed my prayer. I asked when I was praying to God:

— Mom, how I am going to pray to God?

— Mom said that I can pray like:

— O my God, I thank you that I am a Muslim! I pray that You protect our homeland from the enemies. I pray to you for the well

being and health of all the Muslims who are in pain, sick, facing disaster, or poor.

Then my mother suggested for me to pray to God to be a good person that is not deceived by Satan's tricks. After the prayer, my mom picked up the prayer rug and asked me whether I want to go back to sleep or not. Was I sleepy? I did not know that... I did not answer her.

— Come on then, go get your book, let's listen to your lesson.

— All right!

I passed the hall quickly. I took the open book on my desk and ran to my mom. In the end, I did not have any mistakes at all. My mom used to say at night:

— Read your lesson three times before you go to bed my son, angels will teach you that lesson in your sleep.

Those angels had taught me my lesson that night too. My mother cuddled me with a merciful 'Well done' and said:

— There is still too much time for school. Then she let me sleep in her bed.

I was not sleepy and was looking at my mother. In the pale morning light, my mom with her green head scarf on her, got the Holy Quran, moving as in a dream. Sitting on the wide sofa next to the window, she started to read

with her thin and delicate voice. I fell asleep listening to this beautiful voice that leaves an imprint of a poem, seeing her beautiful and clean face under the big green head scarf. I was comparing her to an angel and watched her head swaying slowly with the harmony of praying to God. Imagining the angels that must have been gathering around my mother reading the Holy Quran, I fell asleep.

ÖMER SEYFETTİN
(Short Version)

WHAT IS RITUAL PRAYER (AL-SALAH)?

Every creature in existence prays and praises God in its own way. Praying is a verbal type of worship that combines elements from the worship and praises of all creatures. Since praying is the most important worship (ibadah) in Islam, our Prophet said "It is the backbone of the religion."

Performing a prayer, which means to pray to God for goodness, is the Ascension of the believer to the Heavens.¹ It is the meeting of a believer with the Creator. By performing the ritual prayer, we are in the presence of Allah five times a day. We sincerely show our submission to Him and remember that we are always in need of Him. Praying shows that we are thankful to God. By praying, we thank God for all of His gifts and show our love and respect to Him. That

is because praying is the most magnificent way of showing respect.

To perform prayer is to petition God, ask for His help and beg Him to forgive our sins.

In short, praying is the backbone of the religion and a divine light for the heart. It is the lifeblood of our spiritual world. As it purifies us physically, it is a high worship that also keeps us spiritually aware.



Our beloved Prophet ﷺ said:

"Praying is a divine light to one's heart. Those among you who wish, have divine light with it and try to increase the light in your hearts."

(Tirmizî, Deavât 85)



¹ Translator's note: Prayer is likened to the Ascension of the Messenger of Allah (Al Meraj).

WHY DO WE PERFORM THE RITUAL PRAYERS?

Performing a prayer is our duty to God who created us and gave us life. We perform our prayers to get closer to our Almighty Creator God and to show our love to Him.

Our Lord has provided us with numerous bounties. We have to thank Him for those bounties. We perform our prayers to thank Him for all those bounties.

Thanking God for a bounty should be done in kind. By giving the Islamic poor-due (al-Zakat), we thank God for the goods and wealth that He gave us. By fasting, we thank God for enjoying a healthy body and various foods. By performing prayer, we thank God in the best way Who created us as human beings and we also give thanks for our bodies.

Our Prophet (blessings and peace be upon him) said: **“Charity is needed to give thanks for our every joint and bone. Thus, every Tasbih recitation (saying Allah is pure from all evil and imperfection) is charity, every praise recitation is charity, every testimony recitation (to the oneness of God) is charity, every proclamation of the greatness of God (takbir) is charity, enjoining good is charity, forbidding evil is charity. If the slave of God prays two units (rakahs) of ritual prayer he fulfills all these.”** (Muslim, Musafirin 84)

We must listen to our beloved Prophet’s advice and perform our prayers regularly. Thus, we must show God our love of Him, and we must thank Him for all the bounties He granted us, starting with our bodies.



Allah the Exalted says:

“Establish salat to remember Me!”

Surah Ta Ha, Ayah 14)

Allah the Exalted says:

“O Believers! Bow and prostrate and worship your Lord, and do good, so that hopefully you will be successful.”

(Surah Al-Hajj, Ayah 77)

THE BENEFITS OF PRAYER

Prayers that we perform have many benefits to our body, soul, and social life. Some of the benefits of prayer can be enumerated as follows:

Prayer ensures that we remember Allah in the best manner

Our Lord Almighty informs us that "in the remembrance of Him do hearts find rest!" That is because remembering our Lord that we love most and mentioning His name rests our troubled souls, comforts our chests, and relaxes our hearts.

The best way to remember Allah is to perform ritual prayer. Every prayer that we perform reminds us of our Lord. Therefore, praying is a great gift bestowed upon us by Allah the Almighty. Knowing the value of this blessing very well, Our beloved Prophet seized every opportunity to pray. He expressed the happiness and peace that he experienced in praying, saying: "My happiness is in the prayers."

Praying reminds us of the Day of Judgment and the Hereafter

There are many things in the world that make people forget the Hereafter. Those who forget it and do not think that they will be questioned for their actions would do all kinds of evil for their own benefits. Therefore people need something to remind them of the existence of the Hereafter.

Our consciously and carefully performed prayers remind us of Allah, the Hereafter, and Judgment Day five times a day. The more we remember the Hereafter and Judgment Day, the more we stay away from evil. We would also not harm anyone or their property, and would not be unfair to anyone.

Allah the Exalted says:

"You who believe! Seek help in steadfastness and prayer. Allah is with the steadfast."

(Surah Al-Baqara, Ayah 153)

Allah the Exalted says:

"Only in the remembrance of Allah can hearts find peace."

(Surah Ar-Ra'd, Ayah 28)

Allah the Exalted says:

"Establish prayer at each end of the day and in the first part of the night. Good acts eradicate bad acts. This is a reminder for people who pay heed."

(Surah Hud, Ayah 114)

Allah the Exalted says:

"Salat precludes indecency and wrongdoing."

(Surah Ankebut, Ayah 45)

Prayer purifies our sins

Prayer is a moment of meeting with our Creator. While praying, we know that we are in the presence of our Almighty Lord. When we are about to commit a sin, we change our mind by remembering that we are going to pray and come in the presence of our Lord. Thus, we would purify our hearts from evil feelings. In the same way we purify our thoughts along with other parts of our body such as our hands and tongues from wrongdoings

Praying improves our good morals

Praying is a good chance for us to realize our wrongdoings and sins and ask for God's forgiveness by repenting from them. By means of praying, we ask our Creator's pardon and forgiveness. We stand in front of God five times a day, mindful that He knows of everything that we do, so we pay more attention to our acts. As such, we become humans with good morals.

Prayer makes our day more fruitful and blessed

When we regularly perform our prayers, we schedule our day according to prayer times. We wake up before sunrise so we start our day early. When most (non-praying) people are still asleep, we are finishing some of our tasks. By this, we take advantage of our Prophet's supplication: "O Lord! Let the early hours of my people be blessed."

With the noon and late afternoon prayers that are performed at the busiest hours of the day, we remember Allah and relax our souls. We take a break with prayer, mentally relax and regain energy for our work. Thus we become more productive.

With the sunset and night prayers, we reflect on our day and go to bed with the peace of having fulfilled our responsibilities to Allah.

Prayer helps us gain the habit of purification

When we make ablution in order to perform a prayer, we wash the parts of our body that get dirty most in our daily life. We pay attention to keep our body, our clothes, and the place we perform the prayer clean. By performing ablution a few times in a day, we clean our hands, face, and feet. These acts help us maintain the habit of staying clean.



Once our Prophet asked his Companions:

— What do you say? If there is a river in front of the house of one you and if that person takes a bath in that river five times a day, would there be any filth left on him? The Companions said:

— There would not be any filth left on him. Our Prophet said:

— "Praying five times a day is just like that. Allah forgives our sins through our five daily ritual prayers."

(Bukhari, Mevakit; 6)

WHO IS OBLIGED TO PRAY?

Praying five times a day is a form of worship that was commanded to us on the night of Meraj (the Night Journey, the Ascension to Heavens). Praying five times a day is obligatory (fardh) for Muslims who have reached the age of puberty and are of sound mind.

Praying is one of Allah's categorical commands. While believing in the obligation of praying five times a day, those who act lazy and do not perform them commits a big sin.

Our religion wants children to get used to praying in early ages. Our beloved Prophet

recommended teaching children how to pray when they reach the age of seven. He also emphasized the importance of praying regularly starting from the age of ten.



Our beloved Prophet ﷺ said:

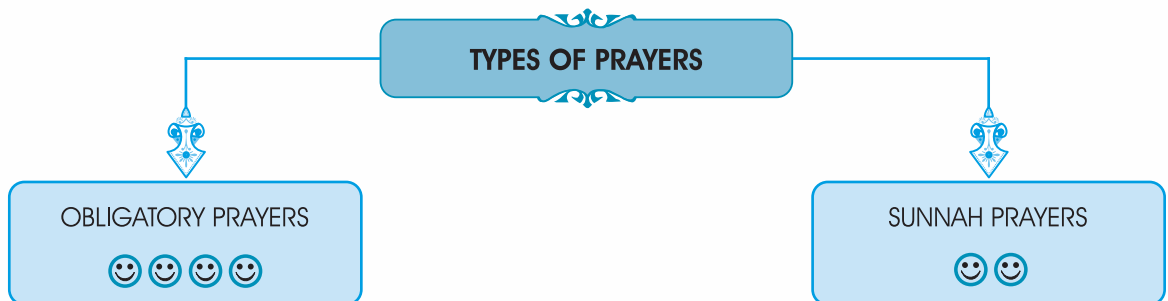
"On the Day of Judgment, the first act to be accounted for is one's prayers. If one's prayers were performed well, he will prosper and reap benefits. If his prayers were not done well, he will lose and suffer disappointment."

(At Tirmidhi, Mevakiit 188)



TYPES OF PRAYERS

Prayers are generally divided into two categories: Obligatory (Fard) and Sunnah,



A. OBLIGATORY (FARD) PRAYERS

There are three types of obligatory prayers.

1. FIVE DAILY PRAYERS

a) Dawn Prayer (salat al-Fajr): it consists of two cycles (rak'ahs).

b) Noon prayer (Salat al-Zuhr): it consists of four cycles (rak'ahs).

c) Afternoon prayer (Salat al-Asr): it consists of three cycles (rak'ahs).

d) Evening (sunset) prayer (Salat al-Maghrib): it consists of four cycles (rak'ahs)..

e) Night prayer (Salat al-l'sha): it consists of four cycles (rak'ahs)..

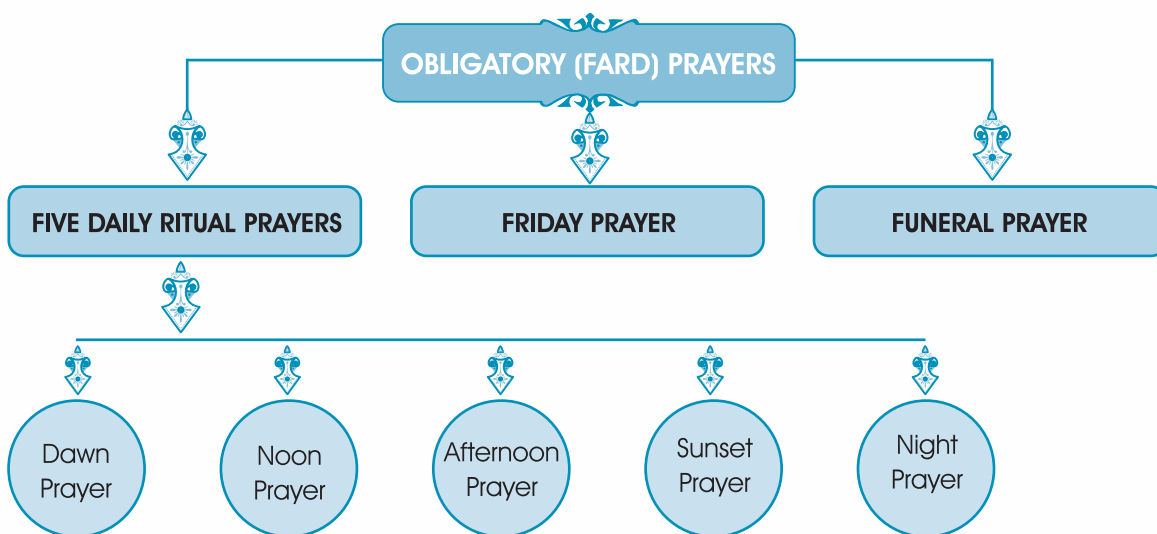
Number of ra'kahs of the five daily prayers

| | Muakkad Sunnah | Gayr Muakkad Sunnah | Fard | Muakkad Sunnah | Gayr Muakkad Sunnah | Total |
|------------------|-------------------------|---------------------|------|----------------|---------------------|--------|
| DAWN | 2 | - | 2 | - | - | 4 |
| NOON | 2 | 2 | 4 | 2 | 2 | 12 |
| AFTERNOON | - | 4 | 4 | - | - | 8 |
| SUNSET | - | 2 | 3 | 2 | - | 7 |
| NIGHT | - | 2 | 4 | 2 | 2 | 10 |
| WITR | minimum 1 maximum 11 | | | | | 1 or 3 |

2. FRIDAY PRAYER: Friday prayer is performed on Fridays at the time of noon prayer in substitution of the noon prayer.

3. FUNERAL PRAYER: It is a type of prayer performed as an invocation for deceased

believers. There is no prostration (Sajdah) or bowing down in funeral prayer. It is a collective obligation upon the Muslim community (Fard al-Kifai).



B. SUNNAH PRAYERS:

Sunnah prayers are those that our Prophet ﷺ performed regularly other than the obligatory prayers. They are of two kinds, based on their performance together with the obligatory prayers:

1. Those that are performed together with the obligatory prayers: (Rawatib): Those are the sunnah prayers that are performed before or after the obligatory prayers.

a) Sunnah cycles of five daily prayers: These are sunnah prayers performed before and/or after the obligatory cycles of the five daily prayers. They are of two types; emphasized (muakkad) and non-continuous (ghayr muakkad):

Muakkad sunnahs are:

1- Two cycles before the obligatory cycles of dawn prayer

2- Two cycles before the obligatory cycles of noon and two cycles after them.

3- Two cycles after the obligatory cycles of sunset prayer,

4- Two cycles after the obligatory cycles of night prayer.

Gayr muakkad sunnahs are:

1- Two cycles before the obligatory cycles of noon and two cycles after them.

2- Four cycles before the obligatory cycles of afternoon prayer. Performing them as two at a time is more virtuous.

3- Two cycles before the obligatory cycles of sunset prayer.

4- Two cycles before the obligatory cycles of night prayer.

After performing the two cycles before the obligatory and sunnah cycles of night prayer, it is also an emphasized sunnah to perform witr prayer.

b) The sunnahs of the Friday Prayer: Before the obligatory cycles of Friday prayer, one should perform two cycles of prayer as a muakkad sunnah.

c) Witr prayer: Witr prayer is performed between one to eleven cycles. Performing it

two cycles at a time and one single cycle at the end is more virtuous. For instance when performing three cycles of witr prayer, first one may perform two cycles followed by one more cycle.

2. The sunnahs that are not performed as part of the five daily prayers: These are the ones that are performed neither before nor after the obligatory cycles of five daily prayers, but rather, they are independent of obligatory prayers. Some of these prayers that our Prophet ﷺ performed include:

a) Tarawih Prayer (Salat-al-Tarawih): It is an eight to twenty-cycle prayer that is performed during the month of Ramadan between the night prayer (Salat al-Isha) and the witr prayer. Performing it in two by two cycles or four by four cycles is permissible.

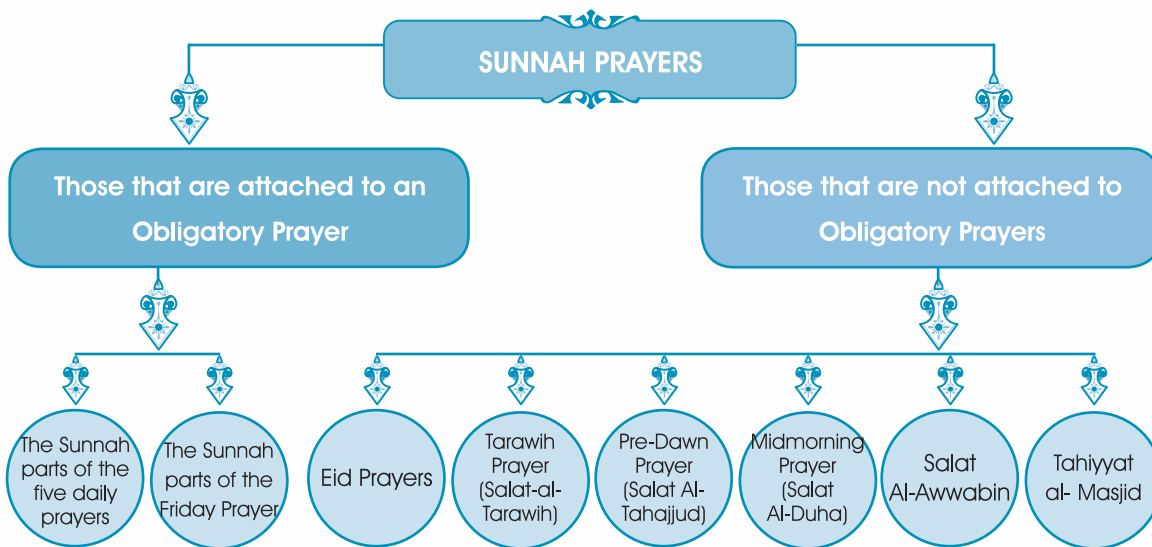
b) Salat al-Tahajjud (Pre-Dawn Prayer): One may perform cycles of prayer after the night prayer either before going to bed or after taking some rest before the dawn prayer. If it is performed after some sleep, it is called tahajjud prayer. Tahajjud prayer may consist of between two to twelve cycles. It is advised to perform it in two by two cycles.

c) Salat al-Duha: It is a two-to-eight cycle prayer performed from around one hour after the sunrise until around one hour before the sun passes the meridian.

d) Salat al-Awwabin: It is a two-to-twenty rak'ah prayer that is performed between the sunset prayer (Salat al-Magrib) and the night prayer (Salat al-Isha).

e) Tahiyat al-Masjid: It is a two-rakah prayer performed by those who enter a mosque before sitting in order to "greet" the mosque.

f) Eid (Festival) Prayers: It is sunnah to perform a two-cycle prayer in the next morning after the month of Ramadan and for the sacrificial holiday.



“Help Me by Performing Prayer A lot!”

One of the Honorable Companions, Rabi’a Ibn-i Ka’b Aslami ؓ used to serve our Prophet ﷺ who was very pleased from his service. Rabi’a ؓ told us as follow one of his remembrance:

“I was with Allah's Messenger ﷺ one night and I brought him water and what he required.”

He said to me”

– Rabi’a! Ask (anything you like) I will grant you whatever you ask for.

I said:

– “O Messenger of God! I shall think about it and let you know.”

Then I thought “Material goods are temporary, and I already have what is enough for me. The best thing to wish for

from the Messenger of God is to ask for something that is good in the hereafter. That is because he has a high place in God’s presence.”

When I went to our Prophet, he asked:

– What did you decide to wish Rabi’a?

– O Messenger of God, I want to be with you in paradise. I ask you to intercede for God to save me from hellfire.

– Don’t you wish to ask for anything else?

– That is all I wish for.

Our Prophet ﷺ said:

– “Then help me to achieve this for you by devoting yourself often to prostration.”

(Muslim, Book 4 Salat Hadith 256)

OBLIGATORY ACTS (FARDS) OF PRAYER

There are twenty two obligatory acts of prayer. Five of them must be fulfilled before the prayer and seventeen of them should be observed during the prayer. If one of those acts is omitted, the prayer becomes nullified. Those acts briefly are:

a. The Conditions that must be fulfilled before the prayer:

Those are the ones that must be fulfilled before starting a prayer. They prepare us both physically and psychologically to perform a prayer and are also called "shurut al-salah or preconditions of prayer."

1. Al-Taharah min Al-Hadath: (Purification oneself from spiritual impurity): In other words, performing minor, major ablution, or when they are not possible, performing dry ablution as their substitute.

2. Al-Taharah min Al-Najasah: (Cleansing from physical or visible dirt): Cleansing one's body, clothes, and the place where the prayer will be performed from physical impurities.

3. Satr al-Awrah: (Covering of the necessary parts of one's body): Muslim men are required to cover between the navel and knees of their body, and Muslim women are required to cover their entire body except their face and hands.

4. Al-Waqt: (That means the specified time for the prayer should have arrived): There is a certain time for each obligatory (Fard) prayers, and they should be performed within their specific time frames. Any prayer performed before its due time is regarded as invalid. Leaving the performance of a prayer without a valid excuse until after its time passes is a great sin.

5. Istiqbal al-Qiblah: Facing the direction of Ka'bah when praying. During the prayer, if one willingly turns his chest in any direction other than qiblah, his/her prayer becomes nullified.

After fulfilling all these conditions, one can begin to perform a prayer.



Abdallah Ibn-i Mes'ûd ؓ said:

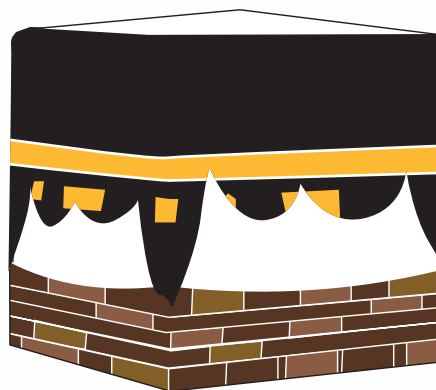
- O the Messenger of God! Which act is more liked by Allah? I said.
- Performance of prayer on time, he said.
- What is the next one? I said.
- Doing good to one's parents, he answered.
- What is the next one? I asked.
- Struggling in the way of Allah, he said.

(Al Boukhari, Book of Times of Prayer Chapter 5)



"As you turn your body towards Ka'bah for prayer, you also need to turn your heart to Allah because what corresponds to the direction of Ka'bah for the hearts is Allah."

(Mawlana Jalaladdin Rumi)



b. Integral parts of a Prayer

✍ They are the obligatory acts that must be fulfilled during the prayer. They are also called "arkan al-salah or essential parts of a prayer."

1. Intention (al-Niyyah): To intend for the prayer to be performed. In congregational prayers, one must also express his/her intention to follow the imam.

2. Opening Takbir (Takbir al-Iftitah): To say "Allahu Akbar" when starting a prayer.

3. Standing (Al-Qiyam): To stand up while reciting Fatihah and an additional part from the Qur'an.

4. Recitation of Fatiha: To recite Fatihah in every cycle of a prayer together with basmalah.

5. Bowing (al-Ruku'): To bow in such a manner that the hands are placed upon the knees after the completion of the recitation of the Noble Qur'an.

6. I'tidal after Ruku': To straighten back up after bowing

7. Prostration (Sajdah): To perform two prostrations in each cycle of prayer. To place the

forehead, the nose, hands, feet, and knees on the ground after having risen from the bowing (al-Ruku').

8. To sit between two prostrations:

9. Final sitting (Qa'dah al-Akhirah): To sit at the final cycle of the prayer for as long as one can recite the supplication called "tahiyyat."

10. Recitation of "tahiyyat": to recite the supplication of tashahhud (or tahiyyat) in the final sitting.

11. Recitation of Salawat: After the recitation of tashahhud in the final sitting, recitation of salawats (or saying blessings on the Prophet)

12. First Greeting: Turning head to right and saying "al-Salamu Alaikum [wa rahmatullah]" at the end of a prayer (saying it to the left is a sunnah)

13. To observe sequence while performing the essential parts of the prayer

14. Tuma'ninah: To remain motionless for a moment during ruku', after ruku', during prostration, and between prostrations.

THE CALL TO PRAYER (AL-ADHAN)

What do the terms "Adhan" and "Muezzin" mean?

Adhan is a type of call to let Muslims know that the prayer time has come. The person who makes that call is called a muezzin.

When and how is Adhan recited?

Adhan is recited out loud from a minaret after the prayer time enters. Muslims are invited to pray five times a day with adhan.

How should one act during the recitation of adhan?

When we hear adhan, we should be quiet and listen to it. We repeat what the muezzin says. Upon the completion of adhan, one recites "the supplication of adhan" taught to us by the Prophet ﷺ.

Our beloved Prophet ﷺ said:

"If people knew how virtuous calling al-Adhan and praying in the first row was, and then if they had to draw lots in order to determine who would be there, they would draw lots."

(Al Boukhari, Call of Prayer 9)

Our beloved Prophet ﷺ said:

"When you hear al-Adhan, repeat after the mu'adhdhin."

(Al Boukhari, Call of Prayer 7)

The words of al-Adhan and their meanings

| | | |
|---|---|--|
| الله أَكْبَرُ | Allahu Akbar (4 times) | Allah is the Greatest. |
| أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ | Ashhadu an-la-ilaha illa Allah (2 times) | I bear witness that there is no god but Allah. |
| أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ | Ashhadu anna Muhammadan RasuluAllah (2 times) | I bear witness that Muhammad is the Messenger of Allah |
| حَيَّ عَلَى الصَّلَاةِ | Hayya 'ala as-Salah (2 times) | Hasten to prayer! |
| حَيَّ عَلَى الْفَلَاحِ | Hayya 'ala al-Falah (2 times) | Hasten to salvation! |
| الله أَكْبَرُ | Allahu Akbar (2 times) | Allah is the greatest. |
| لَا إِلَهَ إِلَّا اللَّهُ | La ilaha illa Allah (once) | There is no god but Allah! |



The same lines are repeated in all calls to prayers. However, in adhan for the dawn prayer, the sentence of "Assalatu khayrun min al-nawm" (Prayer is better than sleep) is added and repeated twice after the recitation of "hayya 'ala al-falah".

What does adhan remind us of?

Adhan tells us that the time for prayer has come. Since ritual prayer is an act of worship specific to Muslims, hearing adhan indicates that there are Muslims in that community.

Adhan which is called five times a day reminds us of the basic faith in the Oneness of Allah (Tawheed). It impresses upon our hearts and soul the existence and Oneness of Allah and that Muhammad (peace and blessings be upon him) is His messenger. It also reminds us of the purpose of our creation and that the only way to our salvation is through worshipping Allah.

Whoever invokes blessings on the Prophet and recites the following prayer formula upon hearing the al-Adhan, the Prophet's intercession becomes guaranteed for him on the Day of Judgment

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ
وَالصَّلَاةُ الْقَائِمَةُ آتِ سَيِّدَنَا مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَالْدَّرَجَةَ الرَّفِيعَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

"O Allah! The Lord of this perfect call and of this prayer about to be performed, grant our liegeland Muhammad the favor of nearness unto You and excellence. And elevate him to the high position (al-Maqam al-Mahmud) that You have promised him. Without any doubt You never break Your promise."

(Al Boukhari, Call of Prayers 8)

THE CALL TO COMMENCE A PRAYER (IQAMAH)

What is Iqamah?

Iqamah is the call for the actual start of a prayer that is recited before the obligatory (fard) prayers.

By whom and when can al-Iqamah be called?

When performing a prayer in congregation, the muezzin recites iqamah out loud. Men who perform a prayer by themselves recite iqamah loud enough to hear themselves. Women do not recite Iqamah.

The words of iqamah are almost the same as adhan. Only in iqamah, the addition of "qad qaamat as-Salah," which means "The prayer has started," is said twice after the recitation of "hayya ala al-Falah." Also, while adhan is called slowly giving time lapses between its phrases, iqamah is recited swiftly and without waiting in between the phrases.

The words of Iqamah:

- Allahu Akbar (2 times)
- Ashhadu an-la-ilaha illa Allah (once)
- Ashhadu anna Muhammadan-Rasulu Allah (once)
- Hayya 'al-as-Salah (once)
- Hayya 'ala-al-Falah (once)
- Qad-qaamati-s-Salah (2 times)
- Allahu Akbar (2 times)
- La ilaha illa Allah (once)

HOW DO WE PERFORM PRAYER?

We make ablution (wudu) before the prayer. We cover the parts of our body that must to be covered. We then turn towards Ka'bah on a clean place or a prayer rug. Then we make

the intention (al-niyyah) for the due prayer (for example; "I intend to perform the sunnah of the dawn prayer (Salat al-Fajr) for the sake of Allah.")

I. Rak'ah (First Cycle)

1 (Men)

Men raise both hands so that the ends of the fingers should reach to the level of the earlobes and then say the opening Takbir that is "Allahu Akbar."



1 (Women)

Women raise both hands so that the ends of the fingers should reach to the level of the shoulders and then says the opening Takbir that is "Allahu Akbar."



"(Luqman عليه السلام advised his son): And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful."

(Luqman 31;17)



2 (Men)

While standing, men hold the wrist of the left arm with the thumb and the smallest finger of the right hand, tying their hands above the navel. In this position, they first recite the supplication of "wajjahtu." Next, they recite the formula of "Audhu, Bismillah" and then "the Chapter of the Opening" (Surah al-Fatiha), After that they recite a chapter (surah) or a few more verses from the Qur'an.



2 (Women)

While standing, they place their right hand on the left one and place them right below their chest a little bit towards the left side. At this position, they first recite the supplication of "wajjahtu." Next, they recite the formula of "Audhu, Bismillah" and "the Chapter of the Opening" (Surah al-Fatiha), and then they recite a chapter (surah) or a few more verses from the Qur'an.



3 (Men)

After that, men raise their hands up to level of the earlobes and then bow down saying "Allahu Akbar." They hold the knees, making their back straight. In bowing, they perform tuma'ninah or stay still for a while in the position of ruku'. They say "Subhana Rabb'iy-al-azim" (Glorified is my Lord, the Most Great) three times in that position.



3 (Women)

After that, women raise their hands up to level of the shoulders and then bow down saying "Allahu Akbar." They put their hands on the knees and bow down but not as much as men do. They perform tuma'ninah or stay still for a while in the position of ruku', and they say "Subhana Rabb'iy-al-azim" (Glorified is my Lord, the Most Great) three times in that position.



4 (Men)

Then men raise their head saying "Sami'a Allahu liman hamidah" (Allah hears one who praises Him). While standing up, they raise their hands upto the level of the earlobes. They stand up fully while their hands are at ease and stay still for a while and then say "Rabbana laka al-hamd" (O Lord, to You alone belong all kinds of praises).

4 (Women)

Then women raise their head saying "Sami'a Allahu liman hamidah" (Allah hears one who praises Him). While standing up, they raise their hands upto the level of the shoulders. They stand up fully while their hands are at ease and stay still for a while and then say "Rabbana laka al-hamd" (O Lord, to You alone belong all kinds of praises)

5 (Men)

Men go down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." They pay attention to place their forehead and nose on the ground. They hold their elbows away from their body and from the ground. They hold their feet at a right angle from their toes, the latter facing the Qibla. They say "Subhana Rabbi al-a'la" (Glorified is my Lord, the Most Exalted) three times in prostration.

5 (Women)

They go down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." They should be careful to place their forehead and nose on the ground. Unlike men, women keep their elbows close to their body and lay them on the ground. They hold their feet at a right angle from their toes, the latter facing the Qibla. They say "Subhana Rabbi al-a'la" (Glorified is my Lord, the Most Exalted) three times in prostration.



6 (Men)

Then men say "Allahu Akbar" and get up from the first prostration. They pause briefly on their knees. Between two prostrations, they recite the supplication of "Rabbighfir li warhamni..." Spreading out the left foot and sitting on it, while raising the right foot with its toes facing in the direction of Ka'bah. They place the hands on the knees, and fingers are held tight together.

6 (Women)

Then they say "Allahu Akbar" and get up from the first prostration. They pause briefly on the knees. Between two prostrations, they recite the supplication of "Rabbighfir li warhamni..." Placing both feet on the right side, hands on the knees, with fingers are held tight together.

7 (Men)

Once again, men go down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." As before, they say "Subhana Rabbiy al-a'la" (Glorified is my Lord, the Most Exalted) three times in prostration.

8 (Men)

Then they raise their head from the second prostration saying "Allahu akbar" and sit on their knees for a short while. This is called "sitting of resting." Then they stand up for the second cycle.

7 (Women)

Once again, they go down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." As before, they recite in prostration three times "Subhana Rabbiy al-a'la" (Glorified is my Lord, the Most Exalted).

8 (Women)

Then they raise their head from the second prostration saying "Allahu akbar" and sit on their knees for a short while. This is called "sitting of rest." Then they stand up for the second cycle.

**II. Rak'ah
(Second Cycle)**

9 (Men)

After standing, men hold their left wrist with the thumb and the smallest finger of the right hand, tying their hands above the navel. They recite only the formula of Bismillah, and recite the "Chapter of the Opening" (Surah al-Fatiha), and an additional chapter (surah) or a few verses that they know from the Qur'an.

10 (Men)

After that, men raise their hands up to the level of the earlobes and then bow down saying "Allahu Akbar." They hold their knees, keeping their back straight. In the position of ruku', they perform tuma'ninah or stay still for a while. They say "Subhana Rabb'iy-al-azim" (Glorified is my Lord, the Most Great) three times.

11 (Men)

Then they raise their head while saying "Samid' Allahu liman hamidah" (Allah hears one who praises Him). While standing up, they raise their hands upto the level of earlobes. They stand up fully while the hands are at ease and stay still for a while and say "Rabbana laka al-hamd" (O Lord, to You alone belong all kinds of praises).

9 (Women)

When standing, they place their right hand on the left over their chest. They recite only the formula of Bismillah, and then recite the "Chapter of the Opening" (Surah al-Fatiha), and an additional chapter (surah) or a few verses that they know from the Qur'an.

10 (Women)

"After that, women raise their hands up to level of shoulders and then bow down saying "Allahu Akbar." They put their hands on their knees and bow down but not as much as a man does. They perform tuma'ninah or stay still for a while in the position of ru'ku. In this position, they say "Subhana Rabb'iy-al-azim" (Glorified is my Lord, the Most Great) three times.

11 (Women)

Then they raise the head while reciting "Sami'a Allahu liman hamidah" (Allah hears one who praises Him). While standing up, they raise their hands upto the level of shoulders. They stand up fully while the hands are at ease and say "Rabbana laka al-hamd" (O Lord, to You alone belong all kinds of praises)

12 (Men)

Men go down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." They make sure to place their forehead and nose on the ground. They keep their elbows away from their body and from the ground. They hold their feet at a right angle from their toes, the latter facing the Qibla. They say in prostration three times "Subhana Rabbiy al-a'la" (Glorified is my Lord, the Most Exalted).

13 (Men)

Then men get up from the first prostration saying "Allahu Akbar". They pause briefly on our knees. Between two prostrations, they recite the supplication of "Rabbighfir li warhamni..." Spreading out their left foot and sitting on it, while raising the right foot with its toes facing in the direction of the Holy Ka'ba. They place the hands on our knees, keep our fingers together.

14 (Men)

Once again, they go down to prostration (al- Sajdah) with the utterance of "Allahu Akbar." As before, they recite in prostration three times "Subhana Rabbiy al-a'la" (Glorified is my Lord, the Most Exalted).

15 (Men)

They sit up saying "Allahu Akbar." While sitting they keep their right foot upright and tuck their left foot underneath their right foot. They place their hands on their knees and keep their fingers together. While sitting they recite the "Supplication of Witnessing" (Dua al-Tashahhud or At-tahiyyatu), and the Supplication of "Allahuma Salli",



12 (Women)

They go down to prostration (al-Sajdah) with the utterance of "Allahu Akbar." They make sure to place their forehead and nose on the ground. They keep their elbows close to their body and place them on the ground. They hold their feet at a right angle from their toes, the latter facing the Qibla. They recite in prostration three times "Subhana Rabbiy al-a'la" (Glorified is my Lord, the Most Exalted)

13 (Women)

Then women utter "Allahu Akbar" and get up from the first prostration. They pause briefly on the knees, Between two prostrations, they recite the supplication of "Rabbighfir li warhamni..." Placing both feet on the right side, hands on the knees, with fingers held tight together.

14 (Women)

Once again, they go down to prostration (al- Sajdah) with the utterance of "Allahu Akbar." As before, they recite in prostration three times "Subhana Rabbiy al-a'la" (Glorified is my Lord, the Most Exalted).

15 (Women)

"They sit up saying "Allahu Akbar." While sitting they keep their right foot upright and tuck their left foot underneath their right foot. They place their hands on their knees and keep their fingers together. While sitting they recite the "Supplication of Witnessing" (Dua al-Tashahhud or At-tahiyyatu), and the Supplication of "Allahuma Salli"





16 (Men)

After the completion of the Supplications, men turn their head first to the right side saying "Assalamu alaikum wa Rahmatullah", and then to the left saying the same salutation (As- Salamu alikum wa rahmatullah). By doing this, they complete a two-rakah prayer.

16 (Women)

After the completion of the Supplications, they turn their head first to the right side saying "Assalamu alaikum wa Rahmatullah", and then to the left saying the same salutation. By doing this, they complete a two-rakah prayer.



PERFORMANCE OF THE FIVE DAILY RITUAL PRAYERS (SALAH)

| DAWN PRAYER | First Cycle | Second Cycle |
|---|--|---|
| SUNNAH OF THE DAWN PRAYER (2) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat -Allahumma Salli and Barik -Rabbena atina * Salutations |
| OBLIGATORY CYCLES OF THE DAWN PRAYER (2) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'ninah) * Sitting between prostrations * Staying still for a while (Tuma'ninah) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'ninah) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat -Allahumma Salli and Barik -Rabbena atina * Salutations |

| NOON PRAYER | First Cycle | Second Cycle | Third Cycle | Fourth Cycle |
|---|--|---|--|---|
| FIRST SUNNAH OF THE NOON PRAYER (2) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat -Allahumma Salli and Barik -Rabbena atina * Salutations | | |
| | | | | |
| OBLIGATORY CYCLES OF THE NOON PRAYER (4) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat and Salawat * Standing up for the third cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the fourth cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat -Allahumma Salli and Barik -Rabbena atina * Salutations |
| | | | | |

| | First Cycle | Second Cycle | Third Cycle | Fourth Cycle |
|--|---|--|-------------|--------------|
| FINAL SUNNAH OF THE NOON PRAYER (2) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Doing all acts properly (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Doing all acts properly (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat -Allahumma Salli and Barik -Rabbena atina * Salutations | | |

| AFTERNOON PRAYER | First Cycle | Second Cycle | Third Cycle | Fourth Cycle |
|--|---|--|---|--|
| OBLIGATORY CYCLES OF AFTERNOON PRAYER (4) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Doing all acts properly (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat and Salavat * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Doing all acts properly (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat and Salavat * Standing up for the third cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Doing all acts properly (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat -Allahumma Salli and Barik -Rabbena atina * Standing up for the fourth cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Doing all acts properly (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat -Allahumma Salli and Barik -Rabbena atina * Salutations |

| SUNSET PRAYER | First Cycle | Second Cycle | Third Cycle | Fourth Cycle |
|---|--|---|---|--------------|
| OBLIGATORY CYCLES OF SUNSET PRAYER (3) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat and Salavat * Standing up for the third cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat -Allahumma Salli and Barik -Rabbena atina * Salutations | |
| SUNNAH OF THE SUNSET PRAYER (2) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyat * Recitation of Tahiyat -Allahumma Salli and Barik -Rabbena atina * Salutations | | |

| NIGHT PRAYER | First Cycle | Second Cycle | Third Cycle | Fourth Cycle |
|--|--|---|--|--|
| OBLIGATORY CYCLES OF THE NIGHT PRAYER (4) | <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the second cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat and Salawat * Standing up for the third cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting of resting * Standing up for the fourth cycle | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat -Allahumma Salli and Barik -Rabbena atina * Salutations |
| | SUNNAH OF THE NIGHT PRAYER (2) | <ul style="list-style-type: none"> * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat -Allahumma Salli and Barik -Rabbena atina * Salutations | WITR PRAYER (minumum 1) | 1 Cycle <ul style="list-style-type: none"> * Opening takbir * Supplication of Wajjahtu * Saying Audhu-Bismillah * Chapter of Fatiha * Additional chapter * Ruku' (Bowing down) * Tuma'nina (staying still for a while) * Standing back from Ruku' * Straightening up (I'tidal) * Tuma'nina * Prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting between prostrations * Staying still for a while (Tuma'nina) * Second prostration (Sajdah) * Staying still in prostration for a while (tuma'nina) * Sitting for the supplication of Tahiyyat * Recitation of Tahiyyat -Allahumma Salli and Barik -Rabbena atina * Salutations |

SOME SUPPLICATIONS RECITED DURING RITUAL PRAYER

Opening (Wajjahtu) Supplication:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ
حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي
وَنُكُيَّ وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا
شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

Transliteration of Opening (Wajjahtu) Supplication:

"Wajjahtu wajhiya lilladhi fatara al-samawati wal-arda hanifan musliman wama ana min al-mushrikina inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamina la sharika lahu wa bidhalika umirtu wa ana minal-muslimin."

The Meaning of Opening (Wajjahtu) Supplication:

("I turn my face to Him who created the heavens and earth, a pure monotheist, in submission, and I am not of those who associate partners with Him. My prayer, worship, life, and death are for Allah, Lord of the Worlds, who has no partner. Thus I have been commanded, and I am of those who submit.")

The Supplication of Qunut:

اللَّهُمَّ اهْدِنَا فِي مَن هَدَيْتَ وَعَافِنَا فِي مَن عَافَيْتَ
وَتَوَلَّنَا فِي مَن تَوَلَّيْتَ وَبَارِكْ لَنَا فِي مَا أَعْطَيْتَ
وَقِنَا شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى
عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُ مَنْ عَادَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ الْحَمْدُ عَلَيَّ مَا قَضَيْتَ
نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Transliteration of the Supplication of Qunut:

"Allahummahdina fiman hadayta wa afina fiman afayta wa tawallana fiman tawallayta wa barik lana fima a'tayta wa qina sharra ma qadayt Fainnaka taqdi wala yuqda alayk wa innahu la yadillu man walayta wala yaizzu man adayta Tabarakta Rabbana wa taalayt Falaka'l-hamdu ala ma qadayt Nastaghfiruka wa natubu ilayka wa sallallahu ala sayyiddina Muhammadin wa ala alihi wa sahbihi wa sallam"

The Meaning of Supplication of Qunut:

"O Allah, guide me among those whom You guided, relieve me from sickness among those whom You relieved, support me among those whom You supported, bless for me what You gave me. Protect me against the evil of what You created, for You are the One Who orders (ordains) and not the One Who is ordered (ordained for). Whomever You support is not weakened and ignored, and whomever You oppose is not dignified. O our Lord, may Your givings increase. You are the Supreme One Whose status is high and great and You are clear of any imperfection. Praise is due for what You ordained. I ask You for forgiveness and I repent to You. May Allah raise the rank of Muhammad, and his Al and Companions. May Allah protect the Prophet's Nation from what he feared for it."

Supplication of Tahiyat:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Transliteration of the Supplication of Tahiyat:

At-tahiyatu al-mubarakatu as-salawatu at-tayyibatu li'l-lahi as-salamu alayka ayyuha'n-nabiyyu wa rahmatu'l-lahi wa barakatuhu as-salamu alayna wa ala ibadi'l-lahi's salihin ashhadu alla ilaha illallah wa ashhadu anna muhammadar-Rasulullah

Recitation of the first tahiyat is a sunnah and the second one is obligatory.

The supplication recited after the supplication of Tahiyat:

It is a sunnah to pray after tahiyat for oneself and for the rest of the believers.

اللَّهُمَّ اغْفِرْ لِي وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

Its Transliteration:

"Allahummaghfirli wa li'l-mu'minina wa'l-mu'minat wa'l-muslimina wa'l-muslimat al-ahyai minhum wa'l-amwat."

Its Meaning:

(O Allah! Forgive me, the male and female believers, the male and female Muslims both dead and alive.)

THE SUPPLICATIONS (DUAS) AND PRAISES TO BE RECITED AFTER THE RITUAL PRAYER

After the salutation of one should recite the following supplication three times:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

“Astaghfirullah al-azim alladhi la ilaha illa huval-Hayyal-Qayyum wa-atubu ilayhi”. Then we say:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
تَبَارَكْتَ وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

“Allahumma anta’s salamu wa minka’s salam, fa hayyina rabbana bissalam tabarakta wa taalayta ya dha’l jalali wa’l ikram” and after that we say:

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا
رَادَّ لِمَا قَضَيْتَ وَلَا مُبَدِّلَ لِمَا حَكَمْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ

“Allahumma la mania lima a’tayt wa la mu’tia lima mana’t wa la radda lima qadayt wa la mubaddila lima hakamt wa la anfau dhal jaddi minkal jaddu wala hawla wa la quwwata illa billahil aliyil azim”

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

“Subhanallahi wa’l-hamdu lillahi wa la ilaha illallahu wallahu akbar wa la hawla wa la quwwata illa billahi’l-aliyyi’l-azim”.

Following these supplication we recite the formula of audhu bismillah and the verse known as Ayat al-Kursi (Baqara 2; 255). And then chapters of Ikhlas (112), falaq (113), and Nas (114) respectively.

After recitation of **سُبْحَانَ اللَّهِ Subhanallah** 33 times, **اَلْحَمْدُ لِلَّهِ Alhamdulillah** 33 times, and **اللَّهُ أَكْبَرُ Allahu Akbar** 33 times, we say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ رَبِّيَ الْعَلِيِّ
الْأَعْلِيِّ الْوَهَّابِ

“La ilaha illallahu wahdahu la sharika lah. Lahu’l-mulku wa lahu’l-hamdu wa huwa ala kulli shay’in qadir. Subhana rabbiya’l-aliyyi’l-a’la’l-wahhab”, and we pray Allah by raising our hands. After these prayer we wipe our face with our hands and thus complete the praise and supplication parts that come after ritual prayer.

Our Prophet (upon him blessings and peace) used to say the following supplication and recommend that we recite it:

“O Allah! I only praise You. You are the one who sees and watches over the Heaven and Earths and everything therein.

All praises are due to You. You are True and Real. Everything You said that You would do is true



and real. Your Word is true and real. Returning to You is true and real. Paradise is true and real. Hell is true and real. It is true and real that the Day of Judgment will arrive. The prophets are true and real. Muhammad (peace and blessings be upon him) is true and real.

O Allah! I devote myself only to You by accepting Your commands and prohibitions. I trust in you alone. I only believe in You. I have turned my face and my heart only to You.

O Allah! Accept my prayer. You are certainly All-Seeing, All-Hearing.

O Allah! Kindly forgive my sins, everything I did due to my ignorance, all my mistakes I committed by overstepping my limits, and all my crimes which You know better than I!

O Allah! Kindly forgive what I did – seriously or in jest - forgive my sins whether I committed them in error or knowingly!

O Allah! Help me to remember You and chant Your name, to thank you for Your blessings, and to worship You as befits You!

O Allah! Protect me from erring in my religion, which is the beginning of all my works! Bless my

businesses in this world! Help me in earning my hereafter, where I shall return! Enable me to perform more good deeds in the course of my life!

O Allah! Protect me from everything that contravenes unity, from hypocrisy and from all bad habits!

O Allah! Show me the right path, purify my morals and my soul, beautify my manners. Keep me away from everything unlawful (harams).


“O Allah! I seek refuge in You from being immoral, conducting bad deeds, deviating to wrong beliefs.

O Allah! I seek refuge in You from poverty, excess, contempt, from oppressing others and from being oppressed by others.

Dear Lord, Who has created us and taught us the manners! Give us the greatest good in both this world and in the Hereafter. Save us from the torment of hellfire.

Dear Lord, Who has created us and taught us the manners! In the Day of Judgment forgive me, my parents, and all the believers.”

Amin!



One day our Prophet ﷺ held Muaz b. Jabal's ﷺ hand and said: "Muaz! As Allah is my witness, I truly love you." Upon this, Muaz ﷺ told our Prophet ﷺ: "O Messenger of God! I truly love you too." Our Prophet ﷺ continued: Muaz! I strongly advise you to recite this supplication after each prayer:

اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ

"O Allah! Help me to remember You and chant Your name, to thank for Your bounties, and to worship You as befits You!!"

(Abou Dawud, Witr, 26)

Perform your prayer again

Surrounded by his Companionsؓ, one day our Prophet ﷺ entered the mosque, and sat in a corner. Just then someone came in and began to perform prayer. The man was not aware that our Prophet ﷺ was watching him. After completing his prayer, the man approached the Prophet ﷺ and greeted him. After greeting him back, the Prophet ﷺ said: "Go back and perform your prayer again; for you did not [properly] perform your prayer."

The man went back and reperformed his prayer just as he had before. Then he came back to the Prophet ﷺ who said again: "Go back and perform your prayer again; for you did not [properly] perform your prayer." The same thing happened for the third time. Finally the man said: "I swear to Allah Who has sent you to show the Truth,

I do not know how else to pray. Teach me the right way." The Prophet ﷺ taught him the following:

"When you stand for a prayer, recite al-Takbir (Allahu Akbar). Then recite verses from the Qur'an as much as you can at your convenience. Follow this by a bowing (al-Ruku). Until all your limbs are not moving any more, stay at that position. (After reciting "Subhana Rabb'iy-al-adhim" three times) raise your head until you stand up right. Then go to prostration (al-Sajdah). Stay in prostration until all your limbs are still. (After reciting "Subhana Rabbiyal-a'la" three times) raise your head. Sit until all your limbs are still. Repeat this in all rakahs of the prayers." (Al Boukhari, Adhan, 95)

SUNNAHS OF THE RITUAL PRAYER ☺☺

Sunnahs of the prayer are of two types:

A. Sunnahs performed before the prayer:

1. Adhan (call to prayer)
2. Iqamah (call to commence the prayer)

B. Sunnahs performed during the prayer:

☺☺ **1. Sunnah Ba'diyya (Sunnah Ab'ad) or the Main Sunnahs:** These are the six sunnahs which are considered as main parts of the prayer. If any one of them is omitted during prayer, it is a sunnah to perform a prostration of forgetfulness at the end of the prayer. These sunnahs are:

- a. In the second cycle of dawn prayer after straightening back from ruku', reciting the

supplication of Qunut and saying praises and greetings to the Prophet, his family, and his companions

- b. Standing while reciting the supplication of Qunut in the dawn prayer
- c. Sitting for first tashahhud at the end of the second cycle of three and four-cycle prayers.
- d. Recitation of the first tashahhud
- e. Saying blessings on the Prophet after tashahhud in the first sitting
- f. Saying blessings on Prophet's family in the prayer's final Tashahhud (Saying blessings on the Prophet in the final sitting is obligatory).

😊 B. Sunnahs of Hay'ah or ordinary sunnahs:

These are the sunnahs which are part of the prayer but they do not require the prostration of forgetfulness. Performing these sunnahs makes the prayer complete. All other parts of the prayer save the above mentioned ones are ordinary sunnahs. Some of them are as follows:

- 😊 Raising hands up to the level of earlobes while saying the opening takbir.
- 😊 Recitation of the supplication of wajjahtu in low voice after the opening takbir.
- 😊 In congregational prayers, to say "amin" out loud after the recitation of the chapter Fatiha.
- 😊 To say praises three times during rukus and prostrations. The least number of these praises can be once.
- 😊 To say "Subhana Rabbi al Azim" during bowings, and to say "Subhana rabbiyal-A'la" during prostrations
- 😊 To say takbirs between the essential actions of prayer like standing, bowing, and prostration.
- 😊 To say "Samiallahu liman hamidah" while raising from ruku' and to say "Rabbana laka al-hamd" after standing up completely.
- 😊 To do the recitation out loud in the prayers [dawn, sunset, and night prayers] which require recitation to be out loud and to do it in a low voice in the prayers [noon and afternoon prayers] that require recitation to be in a low voice
- 😊 Choosing the verses or chapters recited after Fatiha to be in sequence as they are in the Qur'an. For instance when we want to recite chapter Kawthar and Ikhlas, we should recite Kawthar in the first cycle and Ikhlas in the second for the former is the 108th chapter while the latter is 112th chapter of the Qur'an. Disregarding the sequence is reprehensible.



- 😊 Raising the hands up to the level of shoulders when going down or raising back from bowing.
- 😊 Raising the hands up to the level of shoulders when getting back to the standing position from prostration or from the sitting position.
- 😊 During recitation of tahiyyat the left hand stays open on the knee and fingers of the right hand stay closed except the index finger. It is raised while saying "illallah" and stays like that till the end of supplication.
- 😊 To sit in a position called iffirash which is to place the left foot on its side and sitting on it in the first sitting, and in a position called tawarruk, i.e. sitting with the left posterior (buttock) on the ground and right foot placed vertically with toes pointing towards the qibla and the left foot on its side emerging from under the right foot, in the final sitting.

A Muslim scholar was asked: "How can one achieve awe and derive pleasure from the performance of a prayer?" He answered:

- ◆ By ensuring that what he eats is earned by honest work,
- ◆ By being alert while taking ablution and being aware of getting into the presence of Allah

- ◆ By being aware that he is now in the presence of Allah after the saying of opening takbir and by keeping that in mind throughout the prayer.
- ◆ By never forgetting that Allah is with us even when we are not praying and by realizing that He sees us all.



REPREHENSIBLE ACTS DONE DURING RITUAL PRAYER (MAKRUHAT AL-SALAT) ☹️☹️

We should not forget that we are in the presence of our Almighty Lord during prayer and we should perform our prayers as they are taught to us by the Prophet ﷺ. We should pay attention to the sunnahs of the prayer which they complete the obligatory acts of prayer. Abandoning the sunnahs of a prayer is not welcomed in Islam as that is considered reprehensible (makruh). The main reprehensible acts are:

- ☹️ Unnecessarily playing with clothes or parts of the body during the prayer
- ☹️ Praying while sleeves are drawn up.
- ☹️ Praying while one has to go to the bathroom
- ☹️ Standing alone in congregational prayers, when there is space available in the front row
- ☹️ Praying towards a human being or the picture of a human.
- ☹️ Giving the body weight on one foot without an excuse.
- ☹️ For males, praying without a head cover.
- ☹️ Looking up in the air or around
- ☹️ Exaggeration in lowering the head during ruku or keeping it higher than the body.
- ☹️ To recite quietly without moving the lips.

Who is here to pray?

The Caliph Harun Rashid said to Behlul Dana on a Ramadan day:

– Go to the mosque for the sunset prayer (Salat al-Maghrib) and invite everyone who performs the prayer to dinner (to break their fast).

Then came the evening. The adhan was called. There was a congregation in the mosque that extended to more than one row. After the prayer, Behlul Dana came back with only a few people. Harun Rashid was surprised:

– Is this all? I wanted you to invite everyone who prayed to a dinner in this palace, but you brought only a few people

barely enough for one table! Bahlul Dana said:

– My king! You asked me to invite those who performed their prayers, not those who come to the mosque. After the prayer, I stood in front of the mosque's door and asked everyone what chapters of the Qur'an the imam had recited. Most of the people in the congregation could not remember what chapter he had recited. Only those who are here remembered. The number of people in congregation was a lot, but it looks like only these people performed their prayer well. I, as you commanded, brought them to the palace.



LET US PERFORM OUR PRAYERS IN AWE

When we perform something we love, we concentrate fully on our business. Sometimes we concentrate so well that we would not hear if someone called us and would not notice the things that are happening around us. To feel awe in prayer means to realize that we are in the presence of Allah, not to pay attention to anything else, and concentrate just on our prayer.

We would not want to leave someone we love, or to be left by that person. Even if hours pass, we would not notice how time passes. When we are spending time with our friends or chatting with them, it would be wrong to do something else, would it not?

Similarly, doing something else when we are in the presence of Allah in prayer would be wrong as well. Our prayers should not turn into a session in which we review our issues

at work, in school, with family or friends, and plan our day. As we turn our bodies towards the Ka'bah, we must turn our hearts to Allah as well. By thinking of the meanings of the verses that we recite and the fact that we stand before Allah Most High, we must keep our respect. We should not be busy with something else when we are with our Lord, because He sees us, when our tongues are saying supplications to Him and reciting the verses He sent. What would we do if Allah said, "My servant, I was with you, but who were you with?"

We must consider each prayer as a period of time when two intimate friends get together, or rather a period of time that a servant meets with his Lord. We get closer to the state of awe when we strive to perceive our ritual prayers as a piece of time when we show our love to our Lord and are with Him, rather than a piece of time when we cast off a burden by performing our prayers quickly.

Allah the Exalted says:

"It is the believers who are successful: those who are humble in their salat."

Surah Al-Muminun, Ayat 1-2)

Allah the Exalted says:

"Seek help in steadfastness and salat. But that is a very hard thing, except for the humble: those who are aware that they will meet their Lord and that they will return to Him."

Surah Al-Baqara, Ayat 45-46)

When we start our prayers, we think about the greatness of Allah and stand in the presence of Him saying "Allahu Akbar." We stand in a respectful posture by clasping our hands in front of our Creator. We consider that Allah Most High is speaking to us when we recite or listen to the verses of the Qur'an. We bow (al-ruku') by remembering the greatness of our Lord. After rising again with respect, we place our forehead in prostration (al-sajdah) with our body and soul. Remembering that the moment of prostration is the time when we get closest to Allah, and we say "My

Almighty Lord, I glorify You." We reflect that the purpose of our creation is to worship Allah and praise Him, and we would sacrifice anything for Him. We perform all the other rakahs with these thoughts in mind. In the end, we sit like a humble, destitute person, and recite the supplications of "Al-Tahiyyat, Allahuma Salli, and Allahuma Barik." With happiness of performing an act of worship that gets us closer to our Lord, we complete our prayer by giving salutation (As-Salam) to the angels and people who are at the right and left sides of us.

ACTS THAT NULLIFY THE RITUAL PRAYER

- ❦ Breaking ablution during the prayer,
- ❦ Omitting one of the obligatory acts (fard) of prayer,
- ❦ Eating or drinking during prayer,
- ❦ Talking to someone or greeting someone or returning a greeting,
- ❦ Laughing during prayer.
- ❦ Turning our chest away from the direction of the Holy Ka'bah,
- ❦ Fiil-i Kathir: (amal-i kathir) or to take three steps consecutively in one obligatory act of prayer or to make three movements with parts of the body like hand or head. Or to be busy with something so much that people may assume that he/she is not praying
- ❦ Reciting the Noble Qur'an incorrectly to such a degree that the meaning is changed,
- ❦ To have something impure on the body or at the place of prayer.
- ❦ When a part of the body that needs to be covered gets uncovered, it nullifies the prayer unless it is immediately covered.
- ❦ To lose consciousness during prayer

I did not want to interrupt your play

It was time for either the noon or the late afternoon prayer. Our Prophet ﷺ came to the mosque with his grandsons Hassan ؑ and Hussein ؑ on his back. He came to the Mehrab, the place of the Imam, put Hassan and Hussein ؑ to the ground and started to pray. His Companions ؓ began to pray after him. During prayer Allah's Messenger ﷺ extended his stay in the prostration position longer than usual, for one of his grandsons was playing on his shoulders. After completion of the prayer, the Companions ؓ said:

"O Messenger of Allah! When you stayed in one of the prostrations longer than usual, we thought something happened or you received a revelation." Upon that our Prophet ﷺ said:

"It was neither. However, my grandson was playing on my back while I was praying. I stayed still until he came off my back. I did not want to interrupt his play by hurrying." (An Nasai, Tatbiq, 82)"



THE IMPORTANCE OF PRAYING IN CONGREGATION

The meaning of “imam” (leader) and “jama’ah” (congregation)

✍ One who leads at least one other person in prayer is called imam, and the people who follow him in prayer are called the jama’ah (congregation).

Why are mosques also called “The Houses of Allah”?

Mosques are buildings where Muslims come together and pray. Since in those buildings prostrations (al-Sajdah) are made to Allah, acts of worship are performed, they are also called “Houses of Allah.”

What is the superiority of praying in congregation?

Our Prophet ﷺ always used to perform his prayers in congregation and advised us to perform our prayers in congregation as well. We have been informed that praying in congregation is twenty-seven times better in terms of divine gifts. It is not welcomed in Islam to abandon congregation without an excuse. Making a habit of praying in congregation is considered one of the good traits of a Muslim. Our beloved Prophet ﷺ also gave us the good news that for those who make ablution and go to a mosque to pray, for each step they take, one of their sins will be forgiven and one divine reward will be given.

What are the benefits of praying in congregation?

Performing a prayer with other Muslims helps us concentrate better when praying. Thus, our minds focus on prayer only. Also, praying in congregation leads to feelings of love and solidarity among Muslims. Muslims who pray together get informed about each

Our beloved Prophet ﷺ said:

“The prayer in congregation is twenty seven times superior to the prayer offered by a person by himself!”

(Al Boukhari, Adhan 30)

Our beloved Prophet ﷺ said:

“For sure, those who will gain the most divine rewards are those who walk to the mosque from far away. The divine reward of a person who waits to pray with the imam is more than the rewards of those who pray alone and then go to sleep.”

(Al Boukhari, Adhan 31)

Our beloved Prophet ﷺ said:

“If a person makes ablution at home and goes to one of the Houses of Allah in order to perform one of the obligatory (Fard) commandments of Allah, for each step he takes, one of his sins is cancelled and his stature (in the presence of Allah) is elevated one degree.”

(Mouslim, Mosque 282)

other's problems. They help each other solve their issues. We learn the rules and prohibitions of our religion from sermons, lectures, and conversations. In mosques, we also increase our knowledge of the Prophet's life and manners.

We live the joy and peace of coming together and worshipping Allah in mosques. Angels surround us and Allah's mercy and blessings rain on us. Our Lord loves more the worship performed in congregation. With the blessing of congregation, He also forgives the mistakes that we might have done during the performance of prayer.

How should the order of rows be when praying in congregation?

- ❁ Adult males should stand in the front rows, boys may stand between them or form new rows behind them, and females should form the back rows.
- ❁ If there is only one person in congregation, he should stand to the right side of the leader (imam) but a little bit behind him.
- ❁ When praying in congregation, the rows should be in order and there should be no space between people. It is not appropriate to form a new row when there is space in the front rows.

Allah's Messenger ﷺ said;

"Set your rows straight, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and do not leave openings for the devil. Allah grants contentment to the hearts of those who keep no space between the rows. Allah does not bestow His blessings to those who leave space in rows" (Abu Dawud, Salat, 93) and he talked about the role of having straight rows in completion of the prayer. He personally used to walk around the rows and touch the chests and shoulders of his Companions ﷺ and say: "Do not stand back and forward. Then your hearts would also be different from each other." (Abu Dawud, Salat, 93)

Manners In the Mosque

In mosques, one must pay attention to the issues below:

- ❁ We should be ritually pure when entering a mosque and enter it with the right foot first.
- ❁ We should exit the mosque with the left foot.
- ❁ We should not step on the rugs or carpets in the mosque with dirty feet or socks.
- ❁ We should not bother the congregation in the mosque by eating smelly foods such as onion or garlic, or with the smell of cigarette smoke on our breath and clothes.
- ❁ Unless we have a valid excuse, we should avoid disrespectful behaviors such as sitting with extended legs, speaking loudly, making noise and engaging in idle and unnecessary talk.
- ❁ If the Noble Qur'an is being recited or a lecture is given in the mosque, we should listen carefully and respectfully.
- ❁ When we are late, we should sit wherever there is a spot available instead of bothering people by trying to go to the front rows.



What is the ruling on praying in congregation?

It is obligatory to perform the Friday prayer in congregation, while it is an emphasized sunnah (sunnah muakkadah) to perform the rest of the prayers in congregation. Abandoning the congregation is not in accordance with the sunnah of our Prophet.

How may one perform prayer in congregation?

When praying in congregation, the imam makes his intention (al-niyyah) to pray and to lead the prayer. The congregation make their intention both to pray and to follow the imam.

Let us see how the noon prayer (Salat al-Zuhr) is performed in congregation as an example:

1) First one makes the intention by saying "I intend to perform Salat al-Zuhr and to follow the imam."

2) When the imam says "Allahu Akbar" out loud, we start to perform the prayer by saying the opening takbir loud enough that we can hear ourselves. (Similarly we silently repeat the other transitional takbirs said by the imam).

3) After the opening takbir, we tie our hands and recite the supplication of wajjahtu. Then we stay quiet and listen to the Imam. After Imam finishes the recitation of Fatiha, we say "amin" and then we, too, recite Fatiha. We do the same in the rest of the cycles of the prayer.

4) When we bow down, we say "Subhana Rabbi al-azim" three times. Then Imam stands back saying "Samiallahu liman hamidah", and we straighten back from ruku saying "Rabbana laka al-hamd." We raise our hands up to the level of our earlobes.

5) In prostrations (al-Sajdah), we say "Subhana Rabbi al-a'la" three times.

6) In the sitting position, with the imam, we also recite the supplications of "Al-Tahiyyat," "Allahuma Salli," "Allahuma Barik," "Rabbana Atina and Rabbana-ghfirli," then we wait for

the imam to say greetings to his right and when he says his greetings to his left, we say our greetings to our right then left.

When praying in congregation we have to follow Imam and do not act before him.

How do we complete a prayer when we join a congregation late?

When we are late to join a congregation, we complete the cycles that we missed after the Imam finishes the prayer. If we catch the Imam before he raises his back from a ruku', we are considered as having performed that cycle. We do not need to redo that cycle.

Suppose we catch the congregation in the second cycle, we wait at the last sitting for the imam to recite Al-Tahiyyat and give Salam. We stand up after Imam says the final greetings, and we perform the cycles we missed as follows:

First Cycle

- * Audhu, Bismillah
- * Surah al-Fatiha
- * Additional Surah
- * Bowing (al-Ruku')
- * Tuma'ninah
- * Standing back from ruku'
- * I'tidal
- * Tuma'ninah
- * Prostration
- * Tuma'ninah in prostration
- * Sitting between prostrations
- * Tuma'ninah
- * Second prostration
- * Tuma'ninah in prostration
- * Sitting for Tahiyyat
- * Recitation of Tahiyyat Salli - Barik-Rabbena
- * Salams



If we join the congregation in the third cycle, after waiting for the imam to say Salams, we complete the first two cycles that we missed as follows:



| First Cycle | Second Cycle |
|---|--|
| <ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for resting (Istirahah) * Standing up for the fourth cycle | <ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for Tahiyat * Recitation of Tahiyat Salli - Barik-Rabbena * Salams |


If we join the congregation in the fourth cycle, after waiting for the imam to say Salams, we complete the first three cycles that we missed as follows:



| First Cycle | Second Cycle | Third Cycle |
|---|---|--|
| <ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for Tahiyat * Recitation of Tahiyat Salli - Barik-Rabbena * Standing up for the third cycle | <ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for resting (Istirahah) * Standing up for the fourth cycle | <ul style="list-style-type: none"> * Audhu, Bismillah * Surah al-Fatiha * Additional Surah * Bowing (al-Ruku') * Tuma'ninah * Standing back from ruku' * I'tidal * Tuma'ninah * Prostration * Tuma'ninah in prostration * Sitting between prostrations * Tuma'ninah * Second prostration * Tuma'ninah in prostration * Sitting for Tahiyat * Recitation of Tahiyat Salli - Barik-Rabbena * Salams |

If we join the sunset prayer in the third cycle, we stand up after the salams and make up the first two cycles as follows:



 If we join in any prayer in congregation after the bowing of the final cycle, we wait for imam's salams and then stand up and make up all the cycles of that prayer as usual and thus complete our prayer.

| First Cycle | Second Cycle |
|---|---|
| * Audhu, Bismillah | * Audhu, Bismillah |
| * Surah al-Fatiha | * Surah al-Fatiha |
| * Additional Surah | * Additional Surah |
| * Bowing (al-Ruku') | * Bowing (al-Ruku') |
| * Tuma'ninah | * Tuma'ninah |
| * Standing back from ruku' | * Standing back from ruku' |
| * I'tidal | * I'tidal |
| * Tuma'ninah | * Tuma'ninah |
| * Prostration | * Prostration |
| * Tuma'ninah in prostration | * Tuma'ninah in prostration |
| * Sitting between prostrations | * Sitting between prostrations |
| * Tuma'ninah | * Tuma'ninah |
| * Second prostration | * Second prostration |
| * Tuma'ninah in prostration | * Tuma'ninah in prostration |
| * Sitting for Tahiyat | * Sitting for Tahiyat |
| * Recitation of Tahiyat Salli - Barik-Rabbena | * Recitation of Tahiyat Salli - Barik-Rabbena |
| * Standing up for the third cycle | * Salams |



SOME PRAYERS THAT ARE PERFORMED IN CONGREGATION

A. FRIDAY PRAYER:

Fridays are the weekly festivals of Muslims. They meet at the mosques on Fridays, enquire of each others' news and hear each others' issues. They help each other.

How many rakahs are there in the Friday Prayer and when is it performed?

Our religion commands Muslims to leave whatever they are doing at the time of Friday prayer and come to perform it.

In order to perform a Friday prayer there must be a congregation of forty qualified Muslims including an imam.

Friday prayer consists of six cycles. It is performed at the time of noon prayer and becomes a substitute for that day's noon prayer. Those who cannot perform Friday prayer because of a valid excuse must perform the noon prayer.

Upon whom is Friday prayer obligatory?

Friday prayer is obligatory upon those who are male, adult, sane, healthy enough to go to mosque, and local residents, meaning they live there and do not leave unless they need to.

Upon whom is Friday prayer not obligatory?

Women, children, people who are too sick to go to the mosque, those who have to take care of sick people, travelers, those who do not have freedom, the blind who have no one to take them to the mosque, the crippled, and those who are too old to go to the mosque. Even though it is not obligatory upon them, if the above mentioned people perform Friday prayer their prayer is valid and they do not need to perform that day's noon prayer.

Allah the Exalted says:

"O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know."

(Surah Al-Jumu'a, Ayah 9)

Allah the Exalted says:

"But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful."

(Surah Al-Jumu'a, Ayah 10)



Our beloved Prophet ﷺ said:

"Provided that major sins are not committed, five daily prayers are expiation of the minor sins committed in between two prayers and Friday prayer is an expiation of the minor sins committed from one Friday prayer to the next."

(Muslim, Taharat 14)



What are the conditions that a valid Friday prayer requires:

1. The site of Friday prayer should be in the midst of the dwellings of a numerous enough community to perform it, such as a village or a city.
2. In that place, there should be at least forty qualified believers including the imam.
3. Friday prayer should be performed at the time of noon prayer.
4. To perform Friday prayer in congregation
5. Deliverence of two sermons.

What are the integral parts of a sermon (khutbah)?

The first three of the conditions below are required for both sermons:

1. Hamdala: Saying praises to Allah the Almighty or saying "al-Hamdu lillah" (praise be to Allah)
2. Salwala: Saying blessings on the Prophet ﷺ

3. Enjoining taqwa or piousness: Giving advice to believers in worldly and religious matters
4. Recitation of a verse from the Qur'an (this is required in either one of the sermons)
5. And supplication for the believers. (This is required in the second sermon)

How do we perform Friday prayer?

- ✿ It is recommended to perform a two-cycle prayer before the Friday prayer.
- ✿ Then the imam ascends the pulpit and sits down.
- ✿ The Muezzin calls the interior adhan
- ✿ After the adhan, the imam stands up and delivers two sermons. It is obligatory to deliver these sermons and listen to them.
- ✿ After the sermons, the imam descends from the pulpit while the muezzin calls for the commencement of prayer (iqamah). We then perform the two-cycle obligatory Friday prayer together with the congregation.



B. FESTIVAL PRAYERS

We have two religious Festivals in the year. One of them is called Eid al-Fitr (the festival day right after the completion of the month of Ramadan) and the other one is Eid al-Adha (or the festival day at the completion of Hajj –the pilgrimage to Mecca). In these festivals, we perform a two-cycle festival prayer to show our thanks to Allah.

When is a festival prayer performed?

A festival prayer is performed on the festival day after the sunrise. It is recommended to wait for about 40-45 minutes after the sunrise.

How do we perform a festival prayer?

Festival prayers can be performed in congregation but congregation is not required. There are no calls to prayer or commencement to prayer. We make our intention and follow the imam. Then we perform our prayer as follows:

First cycle: We make our intention and then raise our hands, say the opening takbir and raise our hands up to the level of the earlobes right after imam does. We should then

recite the supplication of wajjahtu. Then we say takbir and raise our hands up to the level of our earlobes seven times before the recitation of audhu-bismillah and Fatihah. Between each takbir, we tie our hands above our navel and say "Subhanallahi wa al-hamdullahi wa la ilaha illallahu wallahu akbar (Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is greatest)".

After finishing the seven takbirs, we recite audhu-bismillah, Fatihah, and additional verses from the Qur'an before bowing down.

Second cycle: After standing back from the prostrations of the first cycle, following the imam we begin to raise our hands up to the level of our earlobes and say takbirs just like the first cycle. However this time we do this five times. After finishing the takbirs, we recite audhu-bismillah, Fatihah, and some additional verses from the Qur'an before bowing. Festival prayer becomes complete after performing the rest of the cycle.

When is a festival sermon delivered?

A festival sermon is delivered after the festival prayer and constitutes a sunnah of our beloved Prophet ﷺ.

The person who gives the sermon usually talks about the meaning and importance of the day. After the completion of the sermon and the supplications, Muslims greet and congratulate each other on their festival. Even people who had a falling-out hug and forgive each other.

What is Takbir al-Tashriq and when is it recited?

The takbirs recited after the completion of every obligatory (fard) prayer during the days of Eid al-Adha are called Takbir al-Tashriq. These takbirs are sunnah and are recited after obligatory prayers beginning with the dawn prayer of the day before eid and ends with the afternoon prayer of the fourth day of eid. We need to recite this formula whether we perform our prayers by ourselves or in congregation.





Takbir al-Tashriq is also recited after the evening and night prayers of the day before eid al-Fitr and after the dawn prayer of the eid al-fitr day.

What is the formula of Takbir al-Tashriq and what does it mean?

Below is the formula of Takbir al-Tashriq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

"Allahu Akbar, Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu akbar, Allahu Akbar wa lillahi'l-Hamd"

It means:

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

C. FUNERAL PRAYER

The funeral prayer is a supplication for our deceased brethren in Islam. Although usually performed in congregation, this prayer can also be performed individually.

What is the ruling about the funeral prayer?

Performing the funeral prayer is a collective obligation (fardh al-kifayah) upon the Muslim community. In other words when a group of Muslims fulfill this obligation, they get the reward for their prayer and the responsibility is lifted from the rest of the Muslims. However, if nobody fulfills this obligation, the entire Muslim community of that region becomes responsible and commits a sin.

How do we perform funeral prayer?

The Funeral Prayer is a prayer without bowing (al-ruku) and prostration (al-sajdah). It is performed with intention (al-niyyah) and then saying four takbirs:

We stand in rows keeping the platform where the deceased is placed in front of us and make the intention by saying "I have intended to say supplication (al-Dua) over the deceased,



Our beloved Prophet ﷺ said:

"Whoever attends the funeral procession till he offers the funeral prayer will get a reward equal to one Qirat, and whoever accompanies it till burial will get a reward equal to two Qirats." It was asked, "What are two Qirats?" The Prophet replied: "Like two huge mountains."

(Al Boukhari, Jenazah 59)



and to follow the leader (imam).” Then we raise our hands and say the opening takbir. After the opening takbir, we place our right hand over the left above the navel and recite fatiha. We raise our hands and say the second takbir and say the blessing on the Prophet ﷺ (recite Allahumma Salli and Barik). After the third takbir we supplicate for the deceased. After the fourth and final takbir, it is sunna to say, “O Allah, do not withhold from us his recompense, nor try us after him, but forgive us and him.” (this supplication has to be done in Arabic which is given below). Then we complete the funeral prayer by saying salams to right and left.

The Funeral Supplication:

If the deceased is a male:

اللَّهُمَّ تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ
وَاعْفُ عَنَّا وَعَنْهُ وَاعْفِرْ لَنَا وَلَهُ

If it is a female

اللَّهُمَّ تَحْرِمْنَا أَجْرَهَا وَلَا تَفْتِنَّا بَعْدَهَا
وَاعْفُ عَنَّا وَعَنْهَا وَاعْفِرْ لَنَا وَلَهَا

After the funeral prayer, we condole with the family, relatives and friends of the deceased. We stay with them and support them on their sad day, sharing their grief.

D. TARAWIH PRAYER (Salat-al-Tarawih)

Tarawih prayer consists of twenty rakahs and is performed during the month of Ramadan after the night prayer. Performing this

Our beloved Prophet ﷺ said:

“Whoever performs prayers during the nights of Ramadan out of sincere faith and hoping to attain Allah’s rewards (not for showing off), all his past sins will be forgiven.”

(Al Boukhari, Iman, 37)

prayer is Sunnah al-Muakkadah for both male and female believers. It is sunnah to perform the tarawih prayer even for those who have an excuse not to fast.

Can we perform the tarawih prayer by ourselves?

Yes. Our Prophet ﷺ performed the tarawih prayer sometimes in congregation and sometimes by himself but never abandoned it. During the caliphate of Umar it started to be performed in congregation and continued thus to this day.

Therefore, just as we can pray the tarawih prayer with congregation in the mosque, we can also perform it alone in our homes. However, performing it with congregation brings us higher divine rewards.

How and when do we perform the tarawih prayer?

Tarawih is performed between night and with prayers. It consists twenty cycles which can be performed in twos.

PRAYER OF A SICK PERSON

How do we perform our prayers when we are sick?

Our beautiful religion has provided some rules for exceptional circumstances to make our duties easier. When we are too sick to pray standing, we are allowed to perform our prayers seated. If we are unable to perform it sitting, then we may perform it lying down through nodding our head as much as we can in stead of bowing and prostration.

If we are too sick to nod our head, how do we pray?

If we cannot even nod our heads, then we postpone the performance of our prayers until a time that we feel better. When we get better we make up the prayers that we could not perform.



PRAYER OF THE TRAVELER

When are we considered a traveler according to Islamic law?

We are considered traveler (musafir) if we are travelling to a place that is at least 83km away from our city or village and if we are going to stay there less than four days excluding the days we travel.

When does travel start and end?

Travel starts as soon as we leave our town and it ends when we come back.

How do we perform our prayers when we are travelers?

Since journeys usually involve hardships, our religion makes some things easier for the travelers. We shorten the four-cycle obligatory prayers (noon, afternoon, and night prayers), and perform them as two cycles. We perform three and two-cycle obligatory prayers (dawn and sunset prayers) as they are. If we do not have much time during our journey, we may omit the sunnah prayers. If we are going to perform them, then we should know that there is no shortening for sunnah prayers.

How do we perform a prayer in congregation during our journeys?

If we are travellers and perform our prayers with an imam who is not a traveller (muqim), we

can not shorten our prayers. We have to follow the imam and perform our prayers as he does.

If a traveller leads a prayer, how do the residents (muqim) praying with him perform their prayers?

If a traveller becomes the imam of a prayer, he shortens his prayer and finishes it at the end of the second cycle of a four-cycle prayers. If within the congregation there are people who are not travellers, they do not finish their prayers with the imam and continue to perform the remaining two cycles alone.

What does it mean to combine two prayers (jam' al-salah) during a journey?

During a journey or when there is an absolute necessity like heavy weather conditions, it is permissible to perform noon and afternoon prayers together during the time of either one of them; and it is similarly permissible to combine sunset and night prayers during the time of either one of them. If joining is done during the time of the former ones (i.e. noon or sunset prayers), it is called jam' al-taqdim; if it is done during the time of the latter ones (i.e. afternoon or night prayers), it is called jam' al-Ta'khir.



MAKE UP PRAYER (SALAT AL-QADA)

What does Salat al-Qada mean?

✍ Performing a prayer on time is called "ada", and late performance of a prayer that is not performed at its original due time is called "Salat al-Qada or make-up prayer"

Those who missed some prayers should not perform sunnah or supererogatory prayers until performing the make-up prayers.

What is the ruling for missing a prayer?

Just like we have an obligation to perform our prayers within their proper times, we also have an obligation to make up the prayers that we missed. It is also a grave sin to postpone a

prayer to a later time or not to perform it in its proper time without a valid excuse.

How do we perform a make-up prayer?

If a dawn prayer is missed, it can be made up together with its sunnah cycles until the sun comes to the meridian that day. After the sun passes the meridian, only its obligatory cycles should be made up. As for the other daily prayers, only the obligatory cycles need to be made up. We do not perform the sunnah cycles until we finish up performing our make-up prayers.

How do we make our intention for a make-up prayer?

For instance when making intention to make up that day's dawn prayer, we say "I intend to make up the obligatory part of today's dawn prayer which I could not perform today." If we do not remember the day of the prayer that we missed, we make our intention by saying "I intend to make up the obligatory part (fard) of

the last dawn prayer that I could not perform on time."

When can we perform a make-prayer (salat al-qada)?

We can perform Salat al-Qada anytime during the day.

Satan Tries to Deter us from our Prayer

Prayer is a great act of worship. In order to deter us from this worship, Satan will not waste time in leading us to doubting thoughts. When it is time to pray and we want to get ready for it, Satan tries to deter us from praying by whispering into our ears thoughts like: "There is still time" or: "Now you are working, first finish your job" or: "You can pray later. You are so tired, you did not get enough sleep, sleep some more..." Thus, Satan causes us to procrastinate and miss our prayers.

Sometimes Satan tries to prevent us from praying by using other human beings. When we are with others, Satan will suggest to us thoughts like: "There is still time. First finish this topic. Chat some more and you can pray after your friend leaves." In such situations, if we go and perform our prayer by saying "It is time to pray", we will overcome Satan.

Another thing that Satan does a lot involves performing a prayer in a hurry. "You have a lot of things to do. Perform your prayer quickly." By reminding us during our prayer of all the things that we have to do, Satan makes us hurry as if we were running out of time. Thus, Satan prevents us from fulfilling the pillars of a prayer (arkan

al-Salat) and from performing bowing (al-ruku) and prostration (al-sajdah) properly. In fact, when we think about it, compared to the time spent in praying, we realize how much time we waste doing other things.

To deter us from praying, Satan works his way through many tricks and traps that we could not imagine. Some of these traps are as follows: Satan goes to poor and desperate people and tells them to quit performing prayers by whispering:

"Praying is not for you. It is for the people who receive wealth and blessings from Allah." Satan goes to sick people and whispers "Quit praying, because Allah says "There is no burden upon the sick." You can pray a lot when you get better." By this, Satan causes them to abandon praying. Satan tries to prevent the performance of praying by making up excuses depending on each person's situation or profession.

The best way to be saved from such doubts suggested by Satan is to keep ourselves in a state of ablution (wudu) at all times and perform our prayers as soon as their times arrive.

PROSTRATION OF FORGETFULNESS (SAJDAT AL-SAHW)

What does sajdah al-sahw mean?

✍ Sajdah al-sahw mean prostration of forgetfulness or prostration of mistake.

During a prayer if we accidentally make a mistake that does not nullify our prayer, we need to perform the prostration of forgetfulness at the end of the prayer. This prostration is done to make up for the incomplete acts in our prayer, and It is a sunnah.

When does one have to perform sajdah al-sahw?

1. If one forgets to perform one of the main sunnahs of a prayer, for instance sitting for the first tashahhud or recitation of the supplication of qunut, then he/she needs to perform the prostration of forgetfulness.

2. If someone is not sure about the number of cycles performed, then it is a sunnah to perform the prostration of forgetfulness.

When we have doubts whether we performed a cycle or not, then we should proceed on the assumption that we did not and perform the prostration of forgetfulness at the end of prayer. This is done because of the possibility that we have performed an extra cycle. For instance, when someone is uncertain during the third cycle of a four-cycle prayer as to whether it is the third or fourth cycle, and if he is still in prayer, he should assume that he is in the third cycle and perform one more cycle then the prostration of forgetfulness.





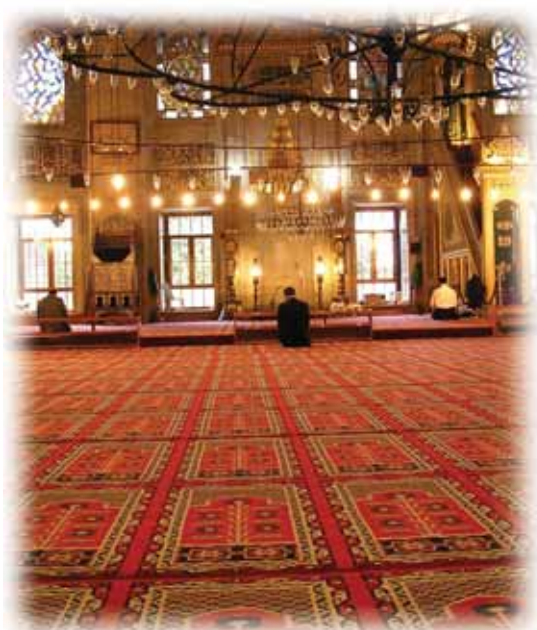
prostration of forgetfulness becomes a sunnah. For instance if one recites fatiha instead of tashahhud or recites qunut during prostration or recites the additional chapter after standing back from bowing which is normally done after fatiha, performing a prostration of forgetfulness becomes a sunnah.

If we do more than one mistake in a prayer, how many prostrations of forgetfulness do we need to perform?

A single prostration would be enough for all of the mistakes that require a prostration of forgetfulness,

How do we perform a prostration of forgetfulness (Sajdat al-Sahw)?

In the final sitting of the prayer, one recites all the supplications and before saying salams goes down to prostration twice. After prostrations, salams are said without reciting any other supplication.



3. Unintentionally doing some of the things that would invalidate a prayer if it is done intentionally. For instance speaking a few words or if someone mistakenly adds a cycle to the prayer and realizes his mistake before finishing his prayer, he performs prostration of forgetfulness.

4. If the sequence of integral or obligatory parts of a prayer is changed; recitation of a chapter or a supplication out of its required order, performing a

PROSTRATION OF RECITATION (SAJDAT AL-TILAWAH)

What does Sajdat al-Tilawah mean?

✍ There are certain verses in the Glorious Qur'an that require prostration to the person reciting, listening, or merely hearing them. The prostration we perform upon recitation, listening, or hearing of these verses is called Sajdat al-Tilawah.

How many verses are there in the Qur'an that require prostration (Ayat al- Sajdah)?

There are fourteen verses in the Qur'an that require prostration. They do not include the prostration in the chapter Sad (38; 24), which is a prostration of gratitude, not a prostration of recitation. Unlike others the latter is not an emphasized sunnah and is only performed outside of prayer.

What is the ruling of the performance of Sajdat al-Tilawah?

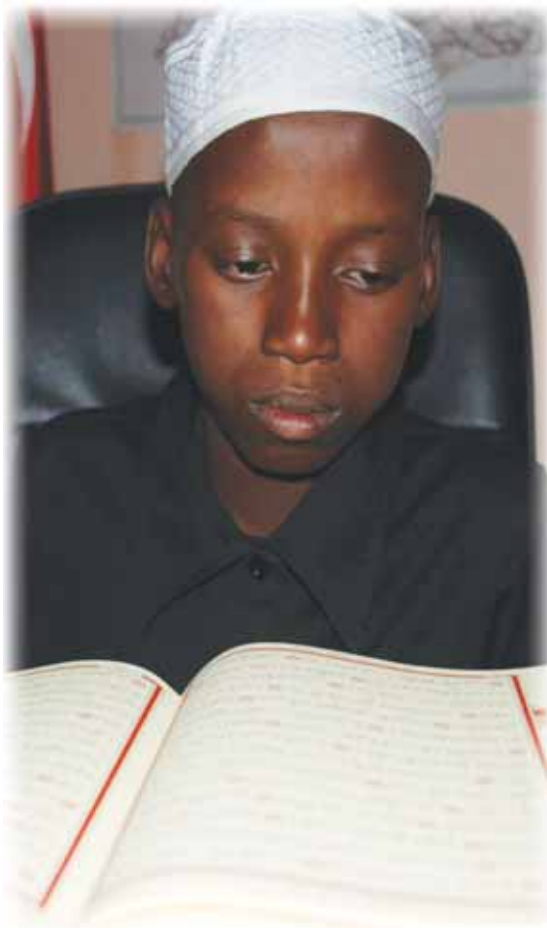
For those who recite, listen to, or merely hear one of these verses, it is a sunnah muakkadah to perform the prostration of recitation.

How do we perform a Sajdat al-Tilawah in a prayer?

When we recite one of these verses during prayer, we say "Allahü Akbar" and go down to prostrate. We say "Subhana Rabbi al-A'la" three times and then stand back saying "Allahü Akbar" and continue our prayer either by recitation or by going down to ruku'.

How do we perform Sajda al-Tilawat when we are not praying?

When we recite one of these verses outside a prayer, we perform the prostration as follows: The prostration of recitation is considered to be like prayer so we must be ritually pure for it, but standing (qiyam) is not a requirement of the prostration so we could start it while sitting. Then we turn to the direction of qiblah, say "Allahu Akbar" and raise our hands. Then we go down to prostrate and say three times "subhana rabbi al-A'la". After that we sit up saying "Allahu Akbar." Finally we say salams and finish our prostration.



TIMES WHEN PERFORMING A RITUAL PRAYER IS REPREHENSIBLE (Awqat al-Karahah)

For which prayers are there reprehensible times to perform?

There is no reprehensible time for the prayers whose reasons of performance have passed.

These are the following prayers:

Missed prayers, solar or lunar eclipse prayers, drought prayer, prayer after circumambulation, prayer after ablution, prayer for greeting the mosque, and funeral prayer.

There is no reprehensible or forbidden time to pray within the Meccan Sacred Precinct (Haram) at any time.

Are there times during the day in which performing a prayer is reprehensible?

There are some reprehensible times to offer supererogatory prayers and prayers performed for a reason which will come into existence after the prayer, such as the prayer performed before entering the state of the sanctity of the pilgrimage (ihram) and guidance prayer (istikhara). These times are:

- 1- after praying the dawn prayer till sun rises.
- 2- from sunrise until the sun is a spear's length up above the horizon. (about 40-45 minutes after sunrise)
- 3- from the time the sun is at meridian in the sky until it moves on
- 4- after praying the after-noon prayer until the sun sets.
- 5- About 45 minutes before the sunset for those who have not performed the afternoon prayer.



MY PRAYERS

His grandmother's words were ringing in his ears:

– My son, how can the performance of a prayer be delayed to this time?

His grandmother was almost seventy. However, whenever the adhan was called, she would rush to make ablution with unexpected quickness for her age, and would perform her prayer. He himself was not able to exercise self control. Whatever was happening, prayers were always procrastinated and left to the last minute, and therefore performed in a hurry. He got up and looked at the watch. Only fifteen more minutes remained until the time of the night prayer.

He thought to himself "Again, I procrastinated my prayer," shaking his head both sides woefully. He made his ablution with quick movements. Without drying himself, he ran to his room. He performed his sunset prayer in a hurry. He could not stop thinking of his grandmother as he was reciting the formulas of glorification of Allah.

– If she could see this state of mine, she would be angry.

He loved his grandmother a lot. He used to watch this blessed woman's performance of the prayers with deep admiration, as if watching a rainbow. She used to be so humble in prayer that her virtuousness was visible. He felt strange when he remembered her. That day, he got very tired until the evening. He was feeling exhausted. As he was saying his supplications, he prostrated with his head between his hands. He liked thinking deeply in this position after a prayer. His eyes were closed.

– How tired I am, he thought. In such thoughts he went to sleep and had a dream.



It was the Day of Judgment. It was very crowded. There were people everywhere. Some of them were watching around frozen without making a move; some of them were running around, and some of them were kneeling and waiting with their heads in their hands. His heart was beating fast, as if it was about to escape from its cage, and he was having cold sweats. In life, he had heard many things about the Questioning and Trial, the Balance and the Sirat Bridge. These terms of the Day of Judgment were familiar to him. However, he never expected they would be this frightening. The questioning of deeds was continuing. Just then, his name was called. He looked to his left and right, startled.

– Did you call my name? His voice was trembling.

The crowd suddenly parted and a way opened up in front of him. Two people held his hands. It was obvious they were in charge. He walked through the crowd, utterly bewildered. The three of them came to the center. The angels left his arms. His head was down. His whole life was passing in front of his eyes like a movie strip. It was the Day of Judgment.

– Thank God, he said to himself and continued:

– I have always been among the good people since I was born.

My father was going one sermon to another to learn Islam and spending his wealth for the sake of Islam.

My mother was hosting guests and food was served in our home all the time.

As for me, I have always been on their path. I tried to serve and help people. I talked to them about Allah and performed my prayers. I observed my fast. I fulfilled everything obligatory upon me, and I stayed away from everything unlawful.

While tears were rolling down from his eyes, he was thinking: "I love my Lord, at least I think I do." But at the same time he was thinking: "Whatever I did, it could not be enough for my Lord. My deeds cannot be sufficient to earn the Paradise."

His only shelter was the mercy of Allah.

Questioning kept going on and on!

He was sweating bullets. He was soaked in sweat and shaking.

He was waiting for result of the Judgement. Finally, the result was going to be announced. Holding a paper in their hands, the angels in charge turned towards the crowd.

First his name was called. His feet were not holding him anymore. He almost fell to ground. He closed his eyes in complete anxiety and became all ears to hear the result. A voice was heard from the crowd. Was he hearing wrong? His name was on the list of those sent to Hell! He fell to his knees. He was shocked, "It cannot be!" he shouted. He ran around.

– How can I be among those going to Hell? All my life, I was with those who served Allah. I worked hard with them. I always told others about my Lord....

He wept profusely. Two angels held his arms. Shoving and pushing their way through the crowd, they made for a huge fire whose flames billowed up to the sky. He struggled but could not



break free. Was there no hope of help? No one to come to his defense?

Words dropped from his lips incoherently, mixed with begging:

– “My services... Fasting... My recitation s of the Qur’an... My prayers... Will these not save me?

He was crying for help. The angels of Hell continued to drag him. He was so close to the fire. He turned his head away. It was his last struggle. He remembered the words of the Messenger of Allah:

“Just like a river running in front of someone’s house cleans the person who takes a bath from that river five times a day, praying five times a day cleanses us from sins.” He was thinking:

– “Aren’t my prayers going to save me?” He whimpered:

“My prayers...My prayers...My prayers.....”

The angels did not even stop a bit. They kept walking until they arrived at the top of the great hole of Hell. The heat of the blaze was scorching his face. He turned for the last time and looked back. Now, his eyes were dry too. His hopes were gone as well. He dropped his head. He cringed. The fingers that tightly held his hands let go. One of the angels pushed him. He suddenly found his body floating in mid-air. He was falling headlong into the fire. Lo and behold! Someone caught his hand. He raised his head, looked up. An elder with a long white beard had saved him from falling down.

The old man pulled him up. As he put out the flames on himself, he looked at the old man’s face.

– Who are you? He asked.

The old man smiled and said: “I am your prayers.”

– Why were you so late? You saved me at the last moment. I was almost falling!

Old man smiled and shaking his head he said:

– Don’t you remember? You were always performing me at the last moment.

At that moment he woke up. He raised his head from the prostration. He was drenched in sweat. He listened to the voice that was coming from the outside. It was the call to the night prayer.

He quickly stood up. He was going to make ablution for the night prayer.

ABDULLAH DEMİR



OUR PROPHET USED TO LOVE PERFORMING RITUAL PRAYERS

Our Prophet ﷺ called prayer “the light of my eye,” for he perceived it as the most beautiful way to prove one’s love and loyalty to Allah ﷻ. He performed his prayers on time. He loved to perform a prayer as soon as its time arrived. He disliked procrastinating a prayer and said: **“the contentment of Allah is in the initial parts of a prayer-time, and in its final moments, there is His forgiveness.”** (Tirmidhi, Salat, 13).

By this, he was emphasizing that Allah would be pleased by those who perform their prayers early in its time, and would be merciful and forgive those who procrastinate it to the last minutes.

Our Prophet would leave everything aside when it was time to pray and would turn to Allah. Our mother Aisha said the following about our Prophet’s prayer:

“The Messenger of Allah would talk to us and we would talk to him. However, when the prayer time arrived, he would act as if he did not know us and turn towards Allah with his body and soul.” (Fadail-i A’mal, 303)

Apart from the obligatory prayers, he would perform supererogatory prayers whenever he got a chance. When he was happy, he would perform a prayer to show his happiness. Similarly when he was sad, he would perform a prayer to strengthen his patience.

Once, he performed a prayer until his feet were swollen and our mother Aisha ﷺ asked him: “O Messenger of Allah! Why do you pray so much and exhaust yourself when all of your sins are forgiven?”

He said, “O Aisha! Should I not be a slave who thanks his Lord?”

The Messenger of Allah ﷺ never deserted his prayers even during the most difficult times of his last illness. Even though the illness was getting worse and his body was weakening, he went to the masjid with the help of two Companions and performed his noon and afternoon prayers (Salat al-Asr) together with the congregation.

Just before his death, reminding his followers of important issues, The last words which the Messenger of Allah ﷺ spoke were: **“Prayer, prayer; fear Allah about those whom your right hands possess”** (Abu Dawud, Kitab 43 al Adab (General Behavior) Chapter 134 Hadith 5156)

Allah the Exalted says:

“And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).”

Surah Ta Ha, Ayah 132)

Our beloved Prophet ﷺ said:

“When you stand to pray, pray like a bidding farewell. Do not say anything for which you will have to apologize. And give up hope, for what other people have.”

(Ibn Majah, Book 37 Asceticism (Zuhd) Chap.15 Hadith 4171)

Our beloved prophet ﷺ who spent his life spreading and conveying the message of Islam in the best way and educating his friends with divinely inspired training, wanted prayers, the source of peace, to be performed by everyone. Abdullah ibn Rawaha ؓ who had been preparing to go to the Mu'tah expedition, came to say goodbye to the Prophet ﷺ whose blessed face he was going to miss and said:

- "O Messenger of Allah! Advise me something that I will memorize and never forget!" And the Prophet told him:

- "Tomorrow, you will go to a country where very few prostrations (al-sajdah) are made to Allah. There, perform many prostrations and prayers." (Waqidi, II, 758)



MOSQUES AND PRAYER ROOMS (MASJIDS)

What is a mosque or a prayer room?

Masjid, which means in Arabic "place of prostration" is a sacred place built to worship Allah. In some Muslim countries like Turkey the word "masjid" usually refers to small places of worship where only a few people may fit into; whereas the word jami' or mosque is used for much bigger places of worship. In some other Muslim countries both words are used interchangeably. Masjids and Jami's are also called ma'bad or place of worship.

In Islam, no special place is required to perform a prayer or to worship Allah. We can perform our worship anywhere. On the other hand, mosques and minarets that reach to the sky in a residential area indicate that those lands are populated by Muslims. Also, performing prayers in congregation in masjids

and mosques is much more rewarding and virtuous than worshipping alone. Our mosques are holy places where people come together and socialize five times a day and definitely every Friday.

What is the first temple ever built to worship Allah?

It is stated in the Glorious Qur'an that the first place ever built to worship Allah was the Ka'bah. Islamic History tells us that the first person to build the Ka'bah was Adam (peace be upon him). The Prophets Abraham and Ishmael rebuilt the Ka'bah on the same foundations. The second masjid on earth was built by Solomon in Al-Quds (Jerusalem) and is called Masjid Al-Aqsa.



Did our Prophet ﷺ ever have a masjid built?

Our Prophet ﷺ used to perform his prayers and worship Allah ﷻ in the Ka'bah as a masjid when he was in Mecca. When the polytheists increased their persecution, he used to lead the prayers and teach Islam in a place called "Dar al-Arqam or the House of Arqam." At those times, there were Companionsﷺ, like Abu Bakrﷺ who opened up their houses to be used as masjids.

When our Prophet ﷺ was going from Mecca to Madina (the Hijra, i.e., migration), he ordered a masjid to be built around the locality called "Kuba." Shortly after his orders, a small open-air masjid was built there. When he arrived at Madina, the first thing the Prophet ﷺ did was to purchase a land and build a masjid called "Masjid al-Nabawi," which means The Masjid of the Prophet. Our Prophet personally worked in building this masjid and carried bricks on his blessed shoulders. Today's Masjid al-Nabawi in the city of Madina al-Munawwara is the expanded version of this masjid.

Why are the Mosques and Masjids important?

Having a mosque or a masjid somewhere indicates that there are Muslims living there. Masjids are places dedicated to Allah ﷻ.

People who enter them find peace and can worship Allah ﷻ in a safe place. They acquire knowledge and socialize. No one can purchase or acquire masjids or mosques as their personal property. This is a grave sin. People who do that and prevent others from worshipping Allah ﷻ in mosques are among the most cruel of human beings. Masjids are the symbols of the belief in the oneness of God and are all branches of the Holy Ka'bah. For this reason, in every place where Muslims go or country they conquer, they build mosques that are large, small, plain, or magnificent depending on the needs and circumstances.

Are mosques only for prayers?

No. Mosques are not places that serve only for the performance of prayers. Historically, they have been major centers of civilization. In our Prophet's ﷺ time, right next to the first masjid, there was a school called "suffa" that became a center of knowledge. The first teacher of the "suffa" was the Prophet. The Prophet's Mosque, Masjid al-Nabawi, turned into a center where Muslims came together, performed their prayers and recited the Noble Qur'an, listened to the sermons/ conversations of the Prophet, discussed their issues and devised solutions, received foreign dignitaries, and organized state governance. In later eras, next to the magnificent mosques built by Muslims, institutions that served the needs of the society such as madrasahs (schools-universities), public soup-kitchens for the poor and indigent, libraries, hospitals, and public baths were also built. Mosques became centers of knowledge, culture, and civilization where people socialized and got educated.

Who do work at mosques?

Imam: The word imam, which means “chief, leader, and head of the state,” is used for a person who leads the prayers and guides people in religious issues. The imams of the mosques are not only the people who lead the prayers, but also people who lead the society with their knowledge and wisdom, and are responsible for the society’s moral/spiritual training.

Muezzin: The muezzin is a person who calls to prayer (Adhan) when the time arrives and who performs other related tasks. When the imam is not present, he fills in for the imam’s position and leads the prayer. He works for the society’s moral/spiritual training along with the imam.

Preacher (Waiz): These are the people who give advice to people before or after the performance of prayers on Fridays, Festival Days, in Ramadan, and on certain days of the week. Preachers give talks, sermons, or educate people, enlightening Muslims who come to the mosques about religious topics. Preachers play an important role in educating the society.

Qayyum: They generally work in big mosques. They are the staff who are responsible for the cleanliness and the orderliness of the mosques.

What are the main sections of a mosque?

Mihrab, “Prayer-niche”: a place where the imam stands ahead of the congregation when leading them in prayer.

Minbar, “Pulpit”: A raised platform where the sermon is given on Fridays and Festival Days. When we face towards the Ka’bah, the Minbar usually stands on the right side of the Mehrab and has steps. In order to give a sermon, one climbs up the stairs of the Minbar.

Kursii: Literally it means chair. Like the pulpit, it is a high place that the imam or waiz preach about Islam.

The Pew of the Muezzin: It is a place where the muezzins perform their prayers and call the commencement to prayer (iqamah). Not every mosque has a pew of muezzin. Usually, only the big mosques do.



Mihrab



Minbar, “Pulpit”



Kursii



The Pew of the Muezzin

QUESTIONS

Let's Check Our Knowledge (1)

For the sentences below, check the RIGHT or WRONG boxes accordingly

- | | | |
|---|--------------------------------|--------------------------------|
| 1. Performance of the five daily prayers was first commanded on the Night of Ascension (Laylat al-Mi'raj). | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 2. The Dawn Prayer is composed of 8 cycles. 4 cycles of sunnah and 4 cycles of obligatory. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 3. The Noon Prayer is composed of 10 cycles. 2 sunnahs, 4 obligatory, and 4 last sunnah. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 4. The Night Prayer (Salat al-Isha) is composed of 10 rakahs. 2 muakkad sunnahs, 4 obligatory, and 4 ghayr muakkad sunnahs. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 5. It is a sunnah to perform witr. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 6. It is obligatory to perform eid prayers. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 7. Cleansing one's body, clothes, and the place where the prayer will be performed from visible uncleanness is called "taharah min al-hadath. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 8. Witr is performed after the sunset prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 9. In congregational prayers one should also make intention to follow the imam. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 10. To say "Allahu Akbar" at the beginning of prayer is called "Takbir al-Iftitah." | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |

Let's Check Our Knowledge (2)

For the sentences below, check the RIGHT or WRONG boxes accordingly.

- | | | |
|---|--------------------------------|--------------------------------|
| 1. The call Muslims to a prayer is called "al-Iqamah." | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 2. We recite the Supplication of Qunut at the third cycle of the Noon Prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 3. It is sunnah to make intention (al-niyyah) to pray | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 4. It is obligatory to make the opening takbir (Takbir al-Iftitah). | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |

- | | | |
|---|--------------------------------|--------------------------------|
| 1. It is obligatory to recite the supplication of "wajjahtu" after the beginning takbir. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 2. It is sunnah to prostrate in prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 3. It is a sunnah to make a prostration of forgetfulness when we make a mistake in prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 4. When we have a strong urge to go to the bathroom, it is forbidden (haram) to perform a prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 5. It is disliked (makruh) to eat or drink while praying. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 6. Turning the chest away from qiblah nullifies our prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |

Let's Check Our Knowledge (3)

For the sentences below, check the RIGHT or WRONG boxes accordingly

- | | | |
|---|--------------------------------|--------------------------------|
| 1. There must be a sermon before the Friday Prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 2. We have two religious Festivals in a year. One of them is Eid al-Fitr and the other one is Eid al-Adha. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 3. The takbirs that are recited after every obligatory prayer during the days of Eid al- Adha are called Takbir al-Tashriq. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 4. When we are on a journey, we shorten the three-cycle prayers and perform them as a two-cycle prayer. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |
| 5. When the sun is rising, when itb is at the meridian, and during sunset, no prayer can be performed. | <input type="checkbox"/> RIGHT | <input type="checkbox"/> WRONG |

Let's Check Ourselves (1)

1.
 - I. Performing a prayer makes us remember Allah in the best way
 - II. Performing a prayer reminds us of the Hereafter and the Day of Judgment.
 - III. We would have exercise by praying.
 - IV. Performing a prayer cleans us from our sins.

Which one of the above are among the benefits of prayer to us?

 - a) I-II-III
 - b) I-II-IV
 - c) II-III-IV
 - d) I-III-IV
2. **On which night were the five daily prayers commanded as obligatory?**
 - a) The Night of Ascension (Laylat al-Mi'raj)
 - b) The Night of Power (Laylat al-Qadr)
 - c) The Night of the Birth of the Prophet
 - d) The Night of Wishes (Laylat al-Ragha'ib)
3. **Which one of the items below is not required for an individual to be obliged to pray?**
 - a) To be sane
 - b) To be hardworking
 - c) To reach the age of puberty
 - d) To be a Muslim
4. **Which one of the prayers given below is sunnah?**
 - a) The Noon Prayer (Salat al-Zuhr)
 - b) Witr Prayer
 - c) The Sunset Prayer (Salat al-Maghrib)
 - d) The Friday Prayer (Salat al-Jum'ah)
5. **Which one of the Prayers given below is sunnah?**
 - a) Funeral Prayer
 - b) Noon Prayer
 - c) The Tarawih Prayer (Salat-al-Tarawih)
 - d) Friday Prayer
6. **Which one of the following is an obligatory prayer?**
 - a) The Festival Prayers (Salat-al-Eidain)
 - b) The Funeral Prayer
 - c) Salat al-Witr
 - d) The Night Prayer (Salat al-Tahajjud)
7. **Which one of these prayers' obligatory cycles are performed first?**
 - a) The Noon Prayer (Salat al-Zuhr)
 - b) The Dawn Prayer (Salat al-Fajr)
 - c) The Sunset Prayer (Salat al-Maghrib)
 - d) The Night Prayer (Salat al-'Isha)
8. **Which one of the following is not among the conditions that need to be fulfilled before prayer?**
 - a) Covering of the private areas (Satr al-awrah)
 - b) The time (al-Waqt)
 - c) The intention (al-Niyyah)
 - d) Standing (al-Qiyam)
9. **Which one of the following is not among the integral parts of a prayer?**
 - a) Standing (al-Qiyam)
 - b) The time (al-Waqt)
 - c) Prostration (al-Sajdah)
 - d) Recitation (al-Qira'ah)

10. Which one of the following is among the integral parts of the prayer?

- a) Taharah min Al-Hadath
- b) Taharah min Al-Najasah
- c) Satr al-Awrah
- d) Prostration (Sajdah)

11. What is the term used for the announcement of the prayer time?

- a) Adhan
- b) Iqamah
- c) al-Salah
- d) Takbir

12. Which one of the following is not a four-cycle sunnah prayer?

- a) The first sunnah of the Noon Prayer
- b) The sunnah of the Afternoon Prayer
- c) The sunnah of the Sunset Prayer
- d) The Sunnah of the Night Prayer

13. Which one of the following is not a two-cycle sunnah prayer?

- a) Sunnah of the noon prayer
- b) Sunnah of the dawn prayer
- c) Sunnah of the sunset prayer
- d) Sunnah of the night prayer

14. Which one of the following is not a four-cycle obligatory prayer?

- a) Noon prayer
- b) Afternoon prayer
- c) Sunset prayer
- d) Night prayer

15. Which one of the following is among the required (fard) acts of prayer?

- a) Recitation of Wajjahtu
- b) To say Subhana rabbi al-A'la during prostration
- c) Recitation of Fatiha
- d) To say samiallahu liman hamidah while standing back from ruku'

Let's Check Ourselves (2)

1. Which one of the supplications listed below is not recited at the final sitting of a prayer?

- a) Tahiyat
- b) Rabbenatina
- c) Allahumma Salli and Allahumma Barik
- d) Supplication of Qunut

2. Which one of the following acts is not among the reprehensible acts of a prayer?

- a) Unnecessarily playing with the clothes or body
- b) Reciting the glorifications of Ruku' and prostration more than three times
- c) Praying while having a strong need to go to the bathroom
- d) Praying towards a human being

3. Which one of following prayers has to be performed in congregation?
 - a) Friday prayer
 - b) Noon prayer
 - c) Afternoon prayer
 - d) Sunset prayer
4. What is term used for make-up prayers?
 - a) Salat al-Duha
 - b) Salat al-Qada
 - c) Prayer of a sick
 - d) The prayer of Greeting a mosque
5. In which month do we perform Tarawih prayer?
 - a) Rajab
 - b) Shaban
 - c) Ramadan
 - d) Muharram
6. Which one of the prayers below does not require bowing and prostration?
 - a) Funeral prayer
 - b) Tarawih prayer
 - c) Friday prayer
 - d) Festival prayers
7. What is the Qiblah of the Muslims and where is it?
 - a) Ka'bah-Mecca
 - b) Ka'bah-Medina
 - c) Masjid al-Aqsa-Jerusalem
 - d) Rawda-Medina
8. When do we call for the commencement to the prayer (iqamah)?
 - a) Before the obligatory cycles of a prayer
 - b) Before festival prayers
 - c) Before funeral prayers
 - d) Before witr prayers
9. Which one of the following does not nullify a prayer?
 - a) Speaking
 - b) Yawning
 - c) Eating or drinking
 - d) To recite a verse incorrectly so much as changing its meaning
10. Which one of the following is correct about the cycles of noon prayer?
 - a) 10 cycles. 6 sunnah, 4 obligatory
 - b) 12 cycles. 8 sunnah, 4 obligatory
 - c) 8 cycles. 4 sunnah, 4 obligatory
 - d) 4 cycles. 8 sunnah, 4 obligatory

1. It consists of 2 obligatory cycles. Before its obligatory cycles, a sermon is delivered. It can only be performed in congregation. It is only obligatory upon male believers.

To which prayer do the characteristics above belong?

- a) Festival prayers
- b) Dawn prayer
- c) Funeral prayer
- d) Friday prayer

2. Which one of the following nullifies both prayer and ablution?

- a) Turning the chest from qiblah
- b) Eating something during a prayer
- c) Speaking during a prayer
- d) Losing consciousness during prayer

3. What are the body parts that Muslim men must cover during prayer?

- a) Between feet and shoulders
- b) Between the navel and knees
- c) Between the navel and feet
- d) Between the shoulders and knees

4. What are the body parts that Muslim women must cover during prayer?

- a) The entire body except face and hands
- b) The entire body except the head
- c) Between the shoulders and feet
- d) Between the shoulders and knees

5. In which prayer is the Supplication of Qunut recited?

- a) The Friday Prayer
- b) The Tarawih Prayer
- c) Dawn Prayer
- d) Funeral prayer

6. What is the ruling of Funeral Prayer?

- a) Supererogatory
- b) Obligatory upon the community of Muslims
- c) Obligatory upon every individual Muslim
- d) Sunnah

7. How many cycles are there in the Tarawih Prayer?

- a) 18 b) 10 c) 20 d) 13

8. Which information given below is not correct about the two Festival Prayers?

- a) It can be performed individually.
- b) It is performed twice a year.
- c) It is a prayer without bowing and prostration
- d) A sermon is delivered.

9. What is the term used for the place where a sermon is given during the Friday and Festival Prayers?

- a) Minbar b) Mihrab
- c) Sharafa d) Kursii

10. In order to shorten the obligatory four-cycle prayers to two cycles, what is the minimum distance of travel?

- a) 9 km b) 83 km
- c) 100 km d) 900 km

Fill in the blanks (1)

Fill in the blanks with the words in parentheses.

(al-Qira'ah / Tahajjud / Prostration / Istiqbal al-Qiblah / Satr al-Awrah)

1. The supererogatory prayer that is performed after midnight is called salat al-.....
2. To cover the necessary parts of the body in prayer is called
3. To face the Ka'bah during prayer is called
4. Reciting at least three short verses from the Noble Qur'an in a prayer when standing is called
5. After bowing (al-ruku), placing the forehead, nose, the feet and hands on the ground is called

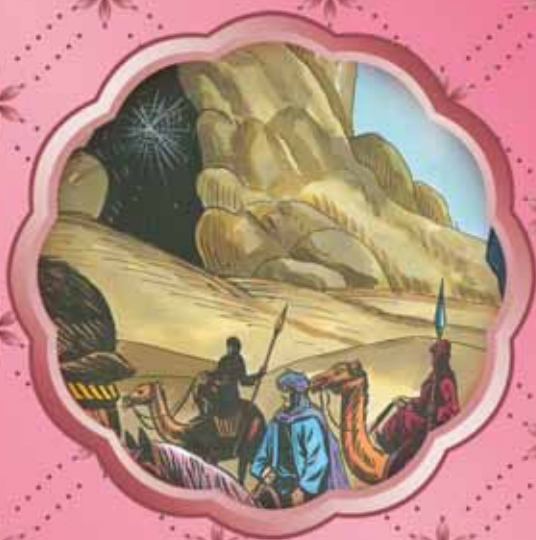
Fill in the blanks (2)

Fill in the blanks with the words in parentheses.

(Takbir al-Tashriq / right / Sajdat al-Tilawah / sin / sermon/ Sajdat al-Sahw / signalling / al-Kifayah)

1. We must enter mosques with ablution and with ourfoot
2. Amust be given before the Friday Prayer (Salat al-Jum'ah).
3. The takbirs that are recited after the completion of every obligatory (fard) prayer during the days of the Festival of Sacrifice (Eid al-Adha) are called
4. It is Fardto perform a Funeral Prayer.
5. A sick person who cannot even sit can perform his prayers lying down and by
6. It is a graveto miss prayers without an excuse.
7. When we forget and omit one of the main sunnahs of a prayer, it is a sunnah to perform a
8. The prostration we perform when we recite ayat al-sajdah from the Noble Qur'an is called ...





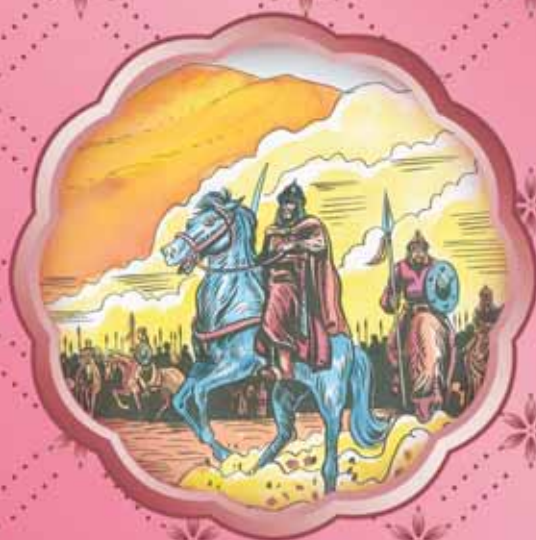
I AM LEARNING MY PROPHET



SIRAH



- ✿ *Sorrowful Years*
- ✿ *Allah's Messenger Invites People To Islam*
- ✿ *Last Resort: Migration, Sad Farewell To Mecca*
- ✿ *The Life In Medina The New Homeland (Year 622 CE)*
- ✿ *Battle Of Badr (Year 624)*



TEARS TURNED INTO A FOUNTAIN

On their way back from Taif, the Prophet (pbuh) and Zaid took shelter in a vineyard. The owners of the vineyard had pity on their situation and sent them some grape with their servant Addas. Addas gave a bunch of grape to the Prophet (pbuh) and said "Here, eat it" Addas had a good look at the face of the guest. He was a strange man. He did not look like the people from the neighborhood. Allah's Messenger (pbuh) began to eat saying "In the name of Allah." This attracted Addas' attention who got more curious and puzzled and then said:

— People here neither know this word nor do they say it. Who are you? You are a different person. The Prophet (pbuh) asked in return:

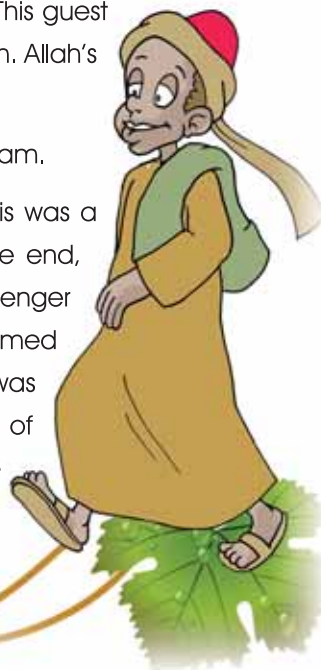
— Where are you from? What is your religion?

— I am from Ninova and I am a Christian, he said.

— So you are from homeland of Yunus, son of the good servant Matta, he said. Addas' astonishment increased more. This guest could not be someone ordinary. He admired him. Allah's messenger (pbuh) went on:

— Yunus is my brother. He was a Prophet just like I am.

Addas felt inside an indescribable excitement. This was a feeling he had not experienced until that time. In the end, the divine light reflected from the heart of the Messenger of Allah to his face was seen only by a slave named Addas among entire people of Taif. While Addas was expressing the statement of *shahadah*, the fountains of belief in his heart turned into tears and started to flow. He threw himself on the Prophet's (pbuh) knees and kissed his hands. He was now a believer,





1- SORROWFUL YEARS

a) Death of Abu Talib and Khadija ﷺ

Muslims were quite cheerful because the blockade was over. However, their joy did not last long. Eight months after the end of the blockade, they suffered from two great miseries together. Our Prophet's uncle, Abu Talib who had taken the Prophet ﷺ under his protection since his childhood, got pretty old and he passed away. Three days after Abu Talib's death, Prophet's beloved wife Khadija ﷺ also passed away.

Abu Talib was not converted to Islam. However, he loved the Prophet ﷺ very much and was strongly bond with him. He endured all kinds of hardship and protected him against persecutions of the unbelievers. Before his death, he advised his relatives to obey the Messenger of Allah, to listen to his orders and to help him on his mission. As to Khadija ﷺ, she was our Prophet's confidant, his compassionate, devoted helpmate. She

consoled him in his most difficult days and stood by him body and soul. She spent all her money and goods for the benefit of Muslims.

Allah's Messenger ﷺ became really sad upon the consecutive deaths of his favorite people and the greatest supporters. The companions ﷺ were sharing the Prophet's sorrow. This is why, that year was called "The Year of Sorrow". When Abu Talib was alive, polytheists were afraid to tease the Prophet ﷺ. But after his death, they began intrepidly to apply all kinds of persecution upon his unescorted nephew. Once, for instance, Allah's Messenger ﷺ was performing prayer in Ka'bah. With Abu Jahl's encouragement, Uqba, who was a cruel person with an impertinent personality, put the tripe and bowels of a newly slaughtered camel on back of our Prophet ﷺ, while he was in the position of prostration. Allah's Messenger ﷺ could not raise his head from the place of prostration.

If you were there at the time, what would you do?

Prophet's daughter Fatima ﷺ went for his help and cleaned his clothes. When the Prophet ﷺ finished performing his prayer, the polytheists were laughing loudly and jumping in joy around him. Allah's Messenger ﷺ raised his hands and said three times: "O Lord! I leave this group of people from Quraish to You. I leave Abu Jahl,

Uqba son of Abu Muait, Shu'ba son of Hajjaj, Rabia's sons Utba and Shaiba, Halaf's sons Ubayy and Umayyah to You." He counted out the names of all polytheists present there. Years later all these fierce polytheists perished one by one under the sword blows of Muslim soldiers in the Battle of Badr.

b) Visit to Taif and furious people of Saqif (Year 620)

Cruelty of Meccan polytheists became unbearable. The Prophet ﷺ was in search of a help and a land to live in. He took his adopted son Haritha b. Zaid along with him and went to Taif. He was going to invite people of Taif to Islam.

In Taif lived the clan of Sakif. Allah's Messenger ﷺ informed them about Islam during his ten-day-long stay. He met notables of the clan. However, not only they refused to accept Islam but also they ridiculed the Prophet (pbuh) saying: "Is there nobody other than you to come as a Prophet?" Rather than

considering Allah's most-loved Prophet's visit to them as an honor, they chased him away saying: "Get out of our homeland..." They insulted him. While the Prophet ﷺ was leaving Taif, they made children and the lowlives of the city line up on two sides of the road and throw stones at him. The feet of the Messenger of Allah ﷺ became drenched in blood because of the stones thrown at him. He was barely able to walk because of the pain of his wounds. The raving tyrants were making the Prophet ﷺ stand up by force whenever he attempted to sit and continue to throw stones at his feet. They were laughing at his heart-wrenching, touching status and making fun of it.

What do you think about how Zaid felt and what he saw all these?

Zaid, on the one hand, was using his body as a shield for the stones thrown at the Messenger of Allah ﷺ, on the other hand he was warning them saying: "What do you think you are doing? Don't you fear Allah? Do you know that the person you are stoning is a Prophet of Allah?" But all these warnings did not prevent the cruelty of those raving people.

Eventually they took shelter in the vineyard of Rabia's sons, Utba and Shaiba, on their way back to Mecca and were able to save themselves. There our Prophet ﷺ raised his hands up to the sky and prayed:

"O Allah! I am submitting to you slimness of my power, my desperation and my falling into contempt in the eye of people. O the most Merciful of the merciful ones! If you are not angry with me, I do not mind the torture and trouble I had. O my Lord! Bestow

guidance to my folk. They do not know. My Lord! I beg your forgiveness until You are pleased with me!"

In spite of the tortures and persecution he had been exposed to, Allah's Messenger ﷺ did not curse the people of Saqif.

Even Gabriel came and said:

"O Messenger of Allah, Allah heard what your folk had said to you, saw what they had done to you and sent you this Angel of Mountains. You can order him to do anything you wish to these people."

However, our Prophet ﷺ said:

— No, I do not want them to be perished. But I beg from my Lord to bring a new generation out of them who do not associate any partner to Allah and worship nobody other than Him.

2- ALLAH'S MESSENGER INVITES PEOPLE TO ISLAM

After coming back from Taif to Mecca, Allah's Messenger ﷺ went on delivering the message of Islam to people he met. During the pilgrimage season, he was going to the markets set up around Mecca, meeting with other Arab clans who gathered in those markets, reciting parts from the Holy Qur'an and preaching them about Islam.

The notables of Quraish were afraid of Islam's spread among other clans outside Mecca. They sought a way to rebut the effort of the Messenger of Allah ﷺ and to prevent other tribes to accept his words.

Mughira's son Walid was a clever and respected man. He was also talented in literature. After he listened to the Qur'an recited by the Messenger of Allah ﷺ, he said:

— I know all types of poetry. What I have heard from Muhammad are not poems. So you can't call him a poet. They were not prose, neither. The beauty and the art in those words are found in no other words. He can't be called magician or fortuneteller, neither. For, his words have nothing to do with magic or fortune telling. Lunatic or insane is he not at all. If you call him so, no one will believe you. For, such beautiful words cannot belong even to sane people, let alone insane ones. You can't

call him sorcerer either. He does nothing related to sorcery.

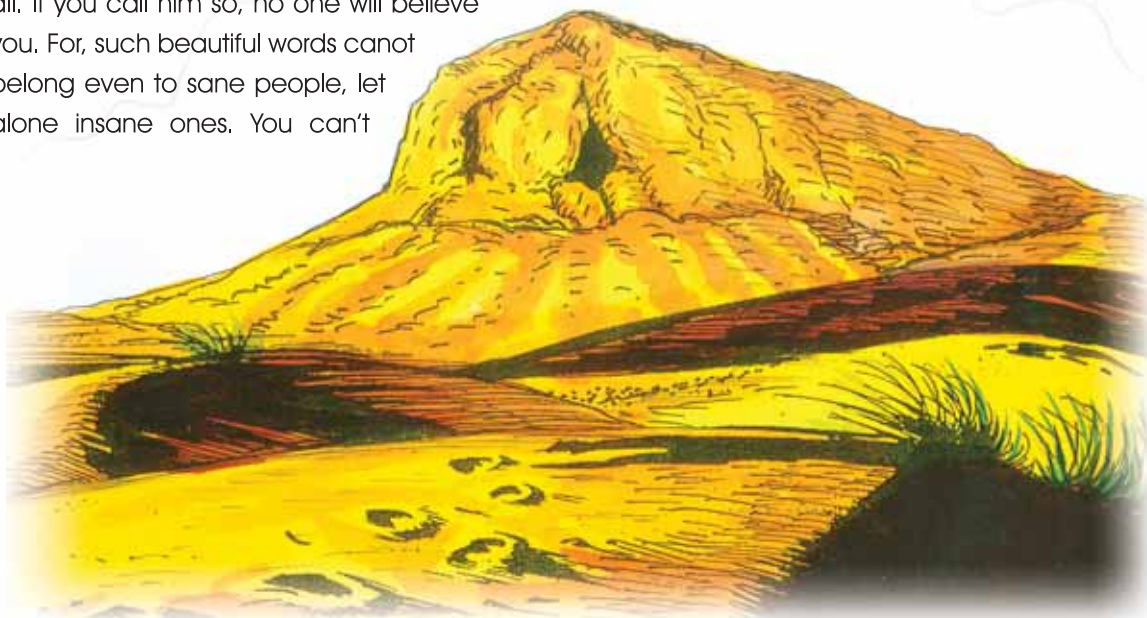
— So, what shall we call him then? They asked.

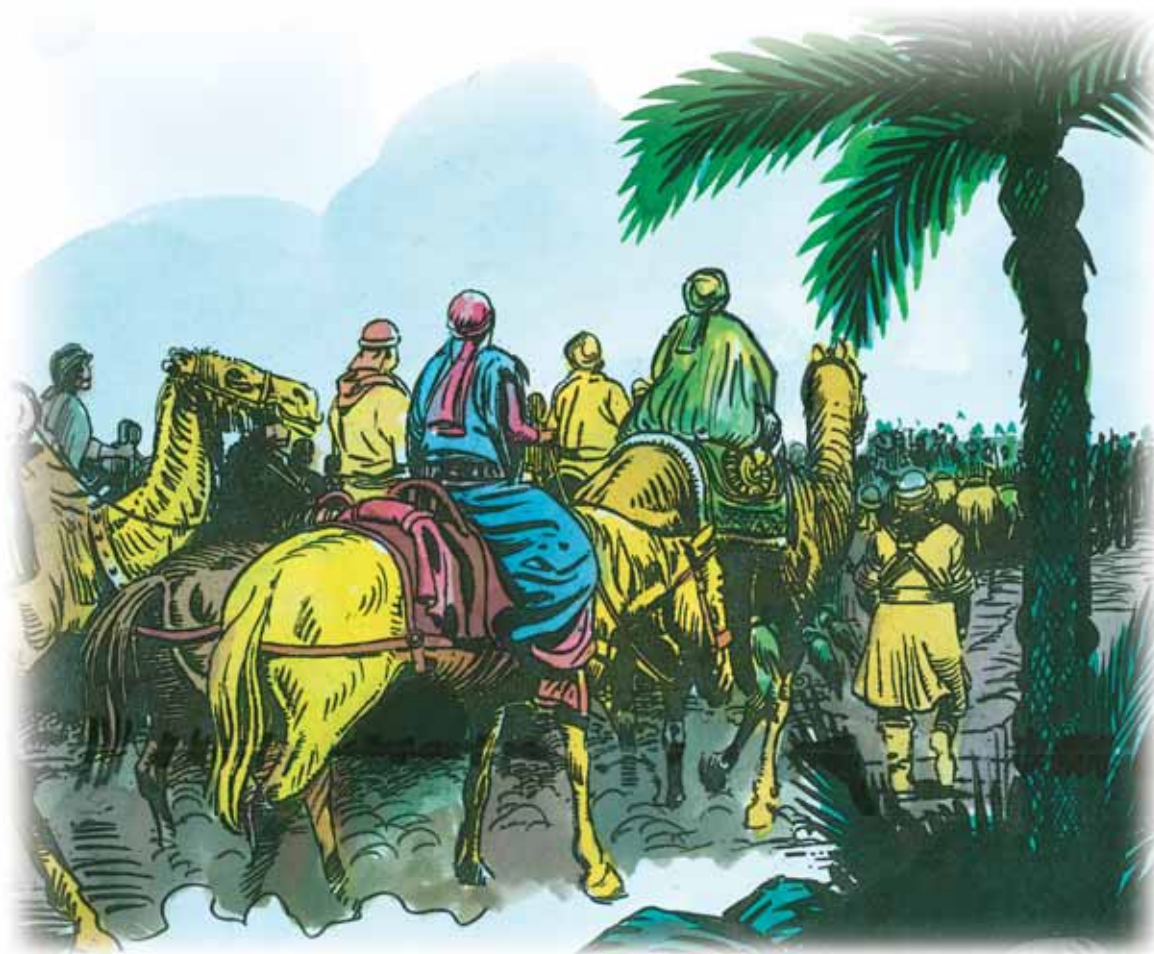
— I don't know what you call him. But, none of the characteristics you ascribe to him such as poet, fortuneteller, lunatic, sorcerer does suit him. You can't make anybody believe in these words, he said. However, on the following day, Walid said:

— It is more proper to call him magician, for his words are separating brothers from each other and creating arguments among relatives. Therefore, his words are nothing but a magic and sorcery. Call him a magician.

Thus, they decided on calling him "a magician and a sorcerer". Whenever Allah's Messenger ﷺ negotiated with a person or a group, they went after him and were propagating saying: "Don't listen to him. Don't be cheated by his words. He is a sorcerer. He separates brothers from each other."

However, their whole struggle would not be able to prevent spreading the divine light of Islam.





The Holy Qur'an gave them their answer:

"They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse." (al-Tawba 9: 32)

**a) Aqaba Meetings and pledges
(Year 621 – 622)**

Despite all obstacles, the Prophet ﷺ went on preaching the message of Islam to those who came to visit the idols in the Ka'bah during the pilgrimage season. One day, he came across with six persons in a place called "Aqaba" in the north of Mecca and between the city of Mecca and Mina. They were from the tribe of "Khazraj" from Medina. Allah's Messenger ﷺ talked to them, recited parts from the Holy Qur'an, informed them about the Islamic faith and invited them to Islam. People of Medina had often heard from their elders that a Messenger ﷺ

would come soon. When the Prophet ﷺ invited them to the new religion, they looked at each other. They said "this is the Messenger about whom our elders were talking and for whom the Jews are waiting. Let's believe in him before the Jews do and be ahead of them", and converted to Islam reciting the statement of testimony (*shahada*).

**b) The first and second Aqaba
Pledges (Year 621 – 622)**

Those six people returned to Medina at the end of the pilgrimage season. They told of what they had seen and heard to their relatives and friends. They began to spread the message of Islam in Medina. One year later, in the pilgrimage season, ten from the tribe of Khazraj, two from the tribe of Aws, in total of twelve Muslims came from Medina to Mecca. Five of them were those who had had the meeting in

Aqaba the year before. In this second meeting, twelve Medinan Muslims gave pledge of loyalty to Allah's Messenger ﷺ. Holding the Prophet's ﷺ hand, they promised to abstain to:

- ✓ associate any partners to Allah ﷻ,
- ✓ steal and to commit illegal intercourse,
- ✓ kill their daughters,
- ✓ slander anybody,
- ✓ disobey to Allah ﷻ and His Messenger ﷺ.

After this meeting and the pledge, Medinan Muslims returned to their city in order to strive for spreading the message of Islam there. Allah's Messenger ﷺ sent Mus'ab son of Umair ؓ along with them as an instructor to teach them Islam and the Holy Qur'an.

Mus'ab ؓ was going to the houses of those who converted to Islam from the tribes of Aws and Khazraj. He was teaching them the Holy

Qur'an and Islamic doctrine. Mus'ab ؓ was a well-behaved, patient, kind and also a very wise teacher. In a short span of time, everybody liked him. He was immediately convincing everyone who got to know him to accept the message of Islam. As a result of efforts of Mus'ab ؓ and other people who took a pledge to the Prophet ﷺ in Aqaba, the number of Muslims in Medina was rapidly increasing.

However, Sa'd b. Muadh and Usaid b. Hudair, two of the notables of the tribe of Aws, hadn't yet accepted Islam. One day, while Mus'ab ؓ was preaching Islam to people around him, Usaid came. He wanted to prevent Mus'ab's preaching the faith to them. He grumbled saying:

— What do you want to do? Do you want to make these people leave the path of their ancestors?

What do you think Mus'ab did upon this situation and how he answered?



Mus'ab ؓ treated him very kindly and recited verses from Qur'an. Usaid was deeply affected by the Holy Qur'an. After a while, he felt indefinable deep emotions in his heart. Saying that "These are beautiful words", he embraced Islam. Afterwards he ؓ spoke:

— I'll go and send Sa'd ibn Muadh ibn Jabal. If he finds it reasonable and embraces Islam as well, there will be nobody left in our city who has not embraced Islam.

Sa'd was really unhappy to see Islam's spread in Medina. When he heard about Usaid's conversion to Islam, he wrathfully went to Mus'ab ؓ. He reproached the people present there saying: "O people of Aws! Were there no relationship of blood between you and me, I would never tolerate your sowing discord within our tribe..." Mus'ab ؓ treated him very kindly and softly, too. He delivered both mind and heart-pleasing message of Islam to him. He recited the Holy Qur'an. In the end, Sa'd ibn Muadh ؓ was also honored with Islam.

Sometime later, with the influence of these two leaders, there was almost nobody left in Aws and Khazraj tribes who didn't converted to Islam. Mus'ab ibn Umair ؓ send a message to the Prophet ﷺ about these pleasing developments in Medina. The dearest of the prophets and the Muslims under oppression became delighted about this news. The year in which these pleasing events took place was called "The **Year of Joy**".

The following year 75 Muslims, two of which were women, came to Mecca from Medina. They secretly met the Prophet ﷺ on the Hill of Aqaba. They invited him to Medina. Allah's Messenger's uncle Abbas, who had not yet become a Muslim, began to speak, for he had taken the responsibility of his nephew after Abu Talib's death. He said:

— "O people of Aws and Khazraj, you know that my nephew Muhammad has a superior place among us. We had protected him against his enemies till now, and we will do so in the future. Now you are inviting him to Medina asking him to stay there. He also wants so. But invite him, only if you will be able to protect him against his enemies. If you won't be able to protect him under any condition, give it up now."

After they listened him, Medinans said:

— O Messenger of Allah ﷺ, please speak to us. For the sake of Allah ﷻ, ask any promise from us which you would like, for we are ready to pledge allegiance to you.

After reciting a little bit from the Qur'an, the Prophet ﷺ said: "I want you to promise on:

- ✓ Not to lapse in religious responsibilities both in your good and sorrowful times,
- ✓ Not to hesitate on anything about fulfilling the rights,
- ✓ To protect me as you protect your families and your children when I migrate to your land.

Might Medinans have difficulties on keeping their promises? Why?

.....

.....



Medinans replied: "O Allah's Messenger we came here to swear allegiance to you. We will do as you command. We shall protect you more than we protect our own families and children. We shall keep our word." Then they asked:

— O Messenger of Allah, what is in it for us if we die in the way you showed us for the sake of you?

The Prophet ﷺ responded:

— You will be rewarded with Paradise in the Hereafter.

— Then give your hand, they said. All of them hold his hand, swore allegiance and promised to give their lives in the way of Islam if it will be necessary.

c) Miracles of Isra (Night Journey) and Mi'raj (Ascension) (Year 621)

After the second Aqaba Meeting, in 27th night of the month of Rajab, the Prophet's ﷺ miracles of Isra and Mi'raj took place. Isra means night journey and night walking while Mi'raj means ascension or a device for

ascension. Because of the fact that this great miracle occurred in the night and Allah's Messenger ﷺ ascended to heavens and exalted positions, it was called "the miracle of *Isra* and *Mi'raj*".

This is stated in the Holy Qur'an as follows:
"Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing." (al-Isra 17: 1)

These miraculous incidents took place as follows:

One night, Allah's Messenger ﷺ, while he was in the section of Ka'bah called "Hatim", was brought by the "Buraq"¹ to al-Masjid al-Aqsa in Jerusalem where he ﷺ performed prayer.

And from there, the "buraq" took him for the "Mi'raj" and ascended to heavens.

Having witnessed various events in these heavens, he reached "Sidra al-Muntaha" beyond which no creature is able to go. The realm beyond *Sidra al-Munteha* was unspeakable.

Gabriel ﷺ who accompanied the Prophet ﷺ thus far didn't go further and said: "This is the boundary for me. If I proceed, I'll burn to the ground."

In Mi'raj, Allah ﷻ showed his beloved Messenger ﷺ many realms. Allah ﷻ use to report His revelation to His Messenger ﷺ through

Gabriel ﷺ on earth, but there He revealed it directly without any intermediary angel.

The Prophet ﷺ was given three things in the *Isra* and *Mi'raj*: (Muslim Book1 chap75 Hadith 0329)

- ✓ Fives obligatory daily prayers
- ✓ The last verses of Surah al-Baqara, (Amana al-Rasulu...)
- ✓ Remission of Sins for those of the Ummah who will not associate anything to Allah ﷻ.

d) Obstinacy of Pagans facing the Miracles

The following morning, Prophet ﷺ told the Meccans about Mi'raj and what he saw in Mi'raj.

The believers believed in everything that Allah's Messenger ﷺ told them. They said: "May it be blessed."

On the other part, just like they always did, pagans denied. They told that it was impossible to go to Jerusalem and return back in one single night.

Among pagans, some of those who had been to Jerusalem and Masjid al-Aqsa stood up to test the accuracy of the Messenger of Allah ﷺ by asking him::

- How many doors has Masjid al-Aqsa?
- How is it overthere?
- What is overthere?

Later, the Prophet ﷺ told on this subject:

— Meccans asked me such questions about the places I travelled and especially about Masjid al-Aqsa that I didn't ever watch out in the night of *Isra*. However, when they questioned me in order to test, Allah the Exalted

¹ Animal brought by Gabriel ﷺ which is describe as follow by Al Boukhari: Then a white animal which was smaller than a mule and bigger than a donkey was brought to me. ... The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight.

showed me Bayt al-Maqdis. I responded their questions by looking at it.

Pagans who got the right answers for all their questions did still not give up their denial and obstinacy. They directly run to Abu Bakr ؓ and told him:

— Muhammad is telling us that last night he went to Jerusalem, ascended to heaven there and returned. Will you believe in this too.

Abu Bakr ؓ unhesitatingly spoke:

— Whatever he says is true! For, there is no potentiality or possibility for him to lie. I believe in whatever he informs,

Pagans asked again:

— Now, do you approve him, and believe that within a single night he went to Masjid al-Aqsa and returned?

Abu Bakr ؓ answered:

— Yes! What is wrong about that? By Allah, he tells me that he receives revelations from Allah any time in the morning or night, and I still ratify him.

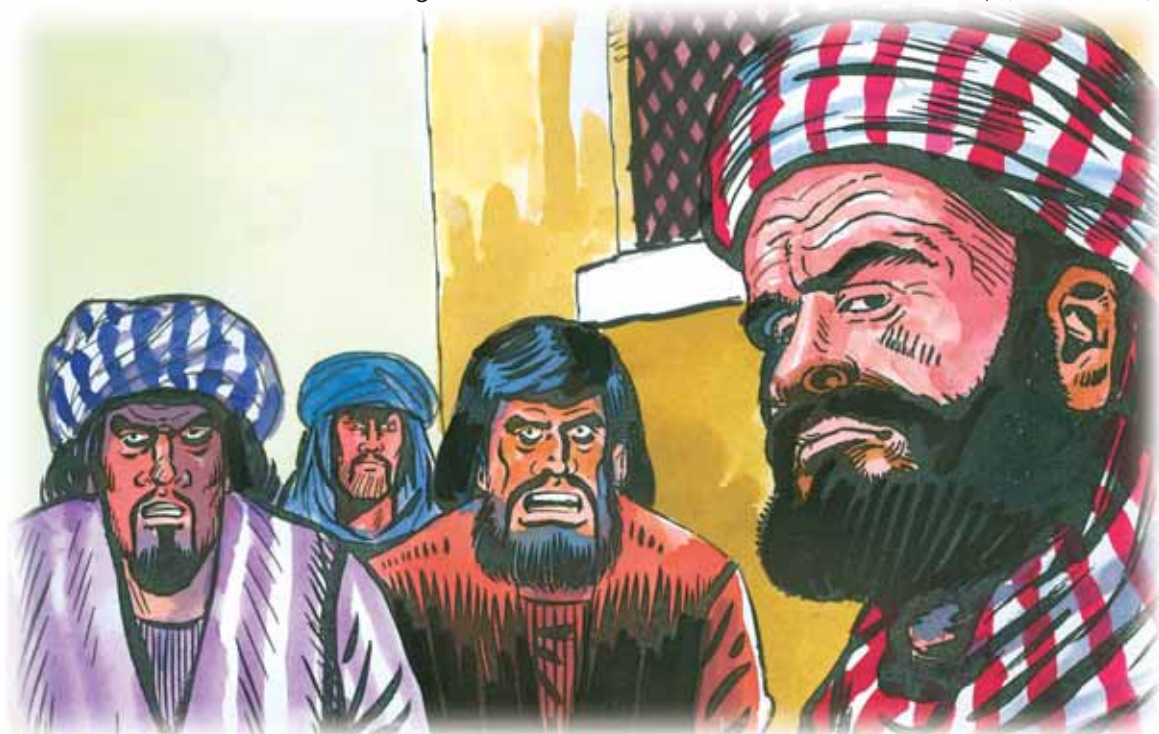
What do you think the pagans did when they heard this answer of Abu Bakr?

Later on Abu Bakr ؓ went to the Prophet ﷺ who was in the Ka'bah and listened what had happened on the night of *isra* and *mi'raj* directly from his blessed mouth and said:

— that's true, o Allah's Messenger!

Being pleased with his confirmation, Allah's Messenger ﷺ spoke to Abu Bakr ؓ with a smile enlightening the world:

— O Abu Bakr, you are '*Siddiq*' (deeply devoted to the side of the truth)! (Ibn Hisham, II)



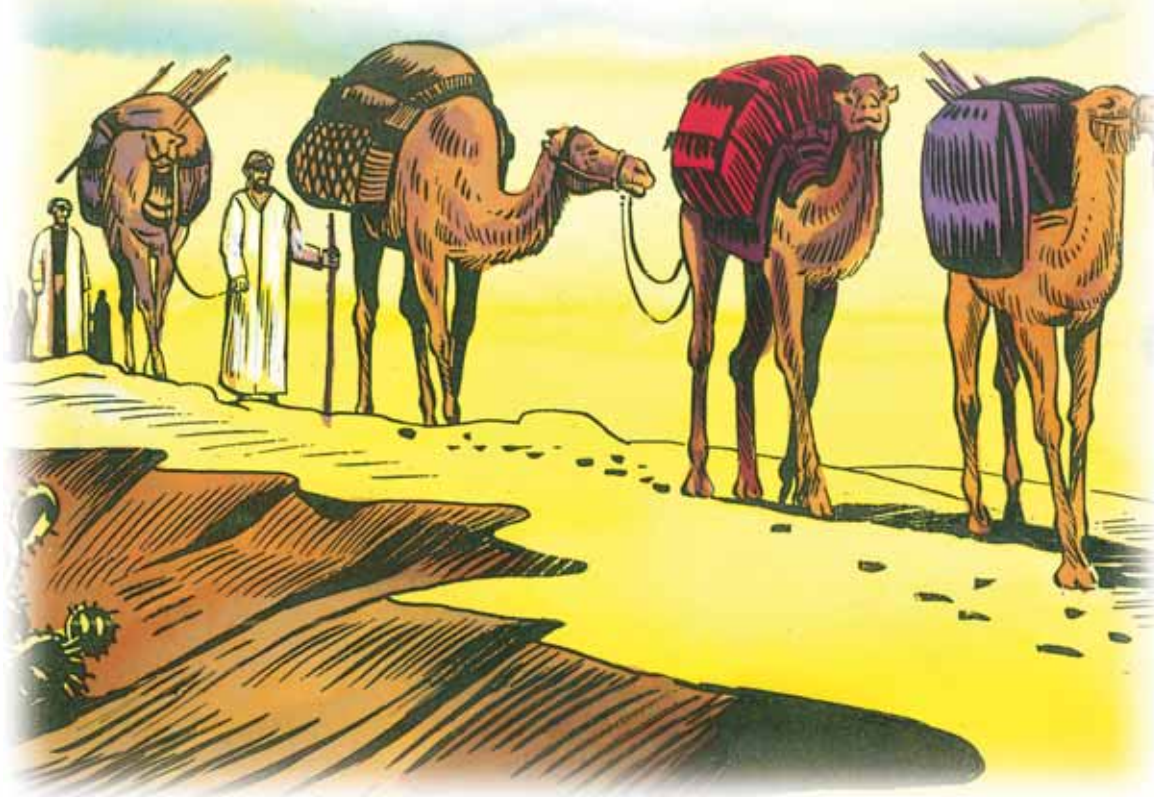
3- LAST RESORT: MIGRATION, SAD FAREWELL TO MECCA

It became impossible for Muslims to stay in Mecca due to increasing tortures of the pagans. For that reason, in the second Aqaba Pledge, it was decided on the migration of the Prophet ﷺ and Muslims ﷺ to Medina. Allah's Messenger ﷺ let Muslims ﷺ to migrate to Medina saying: "Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains..." (Bukhari, Kafalah, 4).

In the month of Muharram (July 622), Muslims began secretly to migrate to Medina in separate groups. Some of them were alone and some were with their families. The first person to migrate from Mecca to Medina was Abu Salama ibn Abdussamad ﷺ while the last one was the Prophet's ﷺ uncle Abbas ﷺ.

Within the period from the beginning of the Migration till the conquest of Mecca, Meccan Muslims ﷺ who immigrated to Medina with the permission of Allah's Messenger ﷺ leaving their homes, properties, families, relatives and everything they had for the sake of their religion were named as "Muhajirs. As to Medinan Muslims who welcomed muhajirs in Medina, shared all of their means with them and displayed an unprecedented altruism, they were called "Ansar".

Umar ﷺ didn't migrate secretly. He had no fear of anybody. When he was going to set out, he girded on his sword and hung his bow on his shoulder. Holding his arrows and spear, he went to Ka'bah. Leading members of pagans were near the Ka'bah at that time. After circumambulating the Ka'bah, Umar went





to them and rumbled out as if he was showing the first step of the forthcoming triumphs:

— Here I am going to Medina! Whoever wants to make his mother cry and leave his wife a widow and his children orphaned then let him confront me behind this valley!" But no one dared to follow him." (Ibn Asir, *Usd al-Gaba*, IV, 152-153)

In a short time, almost all of the Meccan Muslims migrated to Medina. Only Abu Bakr ؓ and Ali ؓ were asked to stay in Medina by Allah's Messenger ﷺ. There was no Muslim left in Mecca except some slaves and the ones who had been imprisoned by their families because of their conversion to Islam.

a) The Scary Plan of the Pagans

After the Aqaba Pledges, Islam began to spread in Medina. Pagans' fears came true. They now started to think what to do if Muhammad ﷺ went to Medina and took the control of Muslims. They had worried about this for their trade route to Damascus passed by near Medina. Muslims could easily attack them from there. Since they had treated them badly, Meccans began to worry that Muslims might want to take revenge from them after they got together and became stronger.

The wicked pagans wanted to determine what to do in order to find an accurate solution for their situation. They gathered in Dar al-Nadwa to talk. In the meeting, there were almost all of leading members of Mecca including Abu Jahl, Abu Sufian, Abu al-Bahtari, Utba ibn Rabia. Each one of them presented his idea to finish Islam off. Abu al-Bahtari said:

— We should tie Muhammad up and prison him in closed place until he dies.

Hisham ibn Amr suggested:

— We should climb him on a camel and send him far away from Makkah and Medinah.

As to Abu Jahl, he spoke:

— Let's choose one agent from each branches of Quraish and have all of them attack Muhammad together and kill him in one move. It won't be possible to know by whose hit he got killed. This way, Hashimids, Muhammad's family, cannot stand up to the whole Quraish tribe and start a blood feud. They helplessly will consent a ransom to be paid. And so the issue comes to an end... The proposal of Abu Jahl was unanimously accepted.

Those Dar al Nadwa pagans speeches and plans are summarized in 30th verse of surah al-Anfal: **“And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.”**

b) Murderers at Work

Gabriel ؑ informed the Prophet ﷺ about the terrifying plan of the pagans by saying: *“this night down, don’t lie down on your bed as you always do, abandon your home...”*

Thus, Allah’s Messenger ﷺ was also allowed to migrate. He called Ali ؑ and told him: “I am going to Mecca. Lie down on my bed tonight and put my coat over yourself. Let the Pagans think that it were me who is sleeping, don’t make them recognize anything. In the morning, give these things which were entrusted to me back to rightful owners. After that, come immediately to Medina.”

When it got dark outside, the murderers surrounded the house. They were planning to suddenly attack him at all hands while he was leaving home in the morning. Ali ؑ lay down on the bed of Allah’s Messenger ﷺ. The Prophet ﷺ took some soil in his hand and scattered it over the pagans who surrounded his house. With the scattered dust, they all fell fast asleep. Allah’s Messenger ﷺ recited the first nine verses of chapter Yasin.

After he recited the ninth verse: **“And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see”**, he just passed through them and walked away. Pagans thought that the Prophet ﷺ was lying on his bed. In the morning, by the time they saw that it was Ali ؑ who was lying on the bed, they became petrified and did not know what

to do. They were so upset that without losing any time, they set out to seek him. They turned the city of Mecca upside and down but they could not find the Prophet ﷺ, he wasn’t there.

After he had left home, Allah’s Messenger ﷺ circumambulated the Ka’bah, looked at Mecca for the last time with rueful eyes and said: **“O Mecca, you are the most favorable and the most pleasant place to me on earth. Were I not be forced to, I wouldn’t leave you.”**

The following day, under the burning sun, he went to Abu Bakr’s ؓ house. He informed Abu Bakr ؓ that they will migrate together with the command of Allah ﷻ. Abu Bakr ؓ with his eyes full of tears of joy, showed him two camels which he had been keeping for the pilgrimage and said:

“One of them is yours, O Allah’s Messenger! Choose whichever you want.” The Prophet ﷺ took one of them by paying its price and they departed.

c) Three days in the Cave

At night, they both went out the window on back of the house. Through deserted roads towards southern Mecca, they went to the mountain of Thawr which was one and a half hour away by walking. They arrived at a cave on the mountain. For the following three days during which pagans looked for them, they hid in that cave.

At night, Abu Bakr’s son Abdullah ؓ was coming to the cave and telling them what had happened in Mecca and he was going back to Mecca before sunrise. His slave Amr ibn Fuhaira also brought sheep to the mountain of Thawr in the evening and gave them milk.

Eventually, men chasing the Prophet ﷺ and Abu Bakr ؓ came to the entrance of the

cave on Thawr. Their footsteps and voice could be heard inside.

If the pagans were to bend down a little and look inside, they could easily see them. They walk around the cave and told:

— If they had entered this cave, the pigeon eggs would have been broken and the spiderweb at the cave entrance destroyed.

Some of them said:

— Let's check inside the cave.

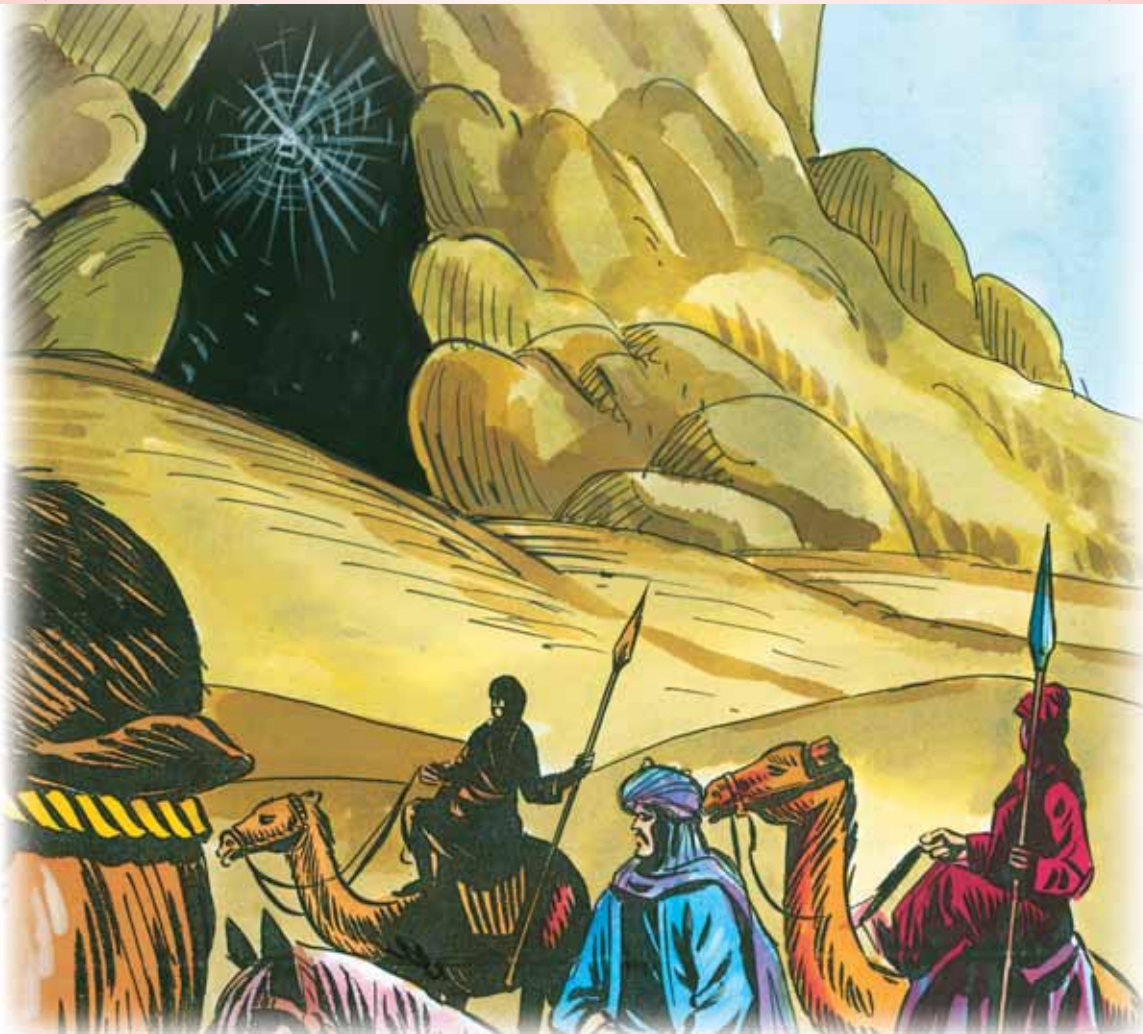
There upon Umayyah ibn Halaf said:

— Don't you have any mind? What will you do in there? Will you enter this cave in the entrance of which there is a spider web in layers? By God, I think this web goes back to the times before Muhammad's birth.

As to Abu Jahil, he said:

— By God, I feel that he is close to us! But he mesmerized us with magic and blind us

Suppose you were a Muslim present there, what would you do?



THE SNAKE BIT

Sometime while they were in the cave, Allah's Messenger ﷺ put his blessed head over Abu Bakr's knees and took a nap. Abu Bakr ؓ noticed a small hole just beside him. He slowly closed the hole with his heel without waking the Prophet ﷺ so that no insect pest came out of it and harm him.

After a while, a snake in the hole bit Abu Bakr's foot and drained its venom. He got hurt but didn't move in order not to wake Allah's Messenger ﷺ up. However, he could not prevent tears falling down from his eyes because of the pain. One of these tears dropped on the Prophet's ﷺ blessed face who, woke up and asked:

— What's the matter O Abu Bakr?

— What happened?

Abu Bakr ؓ responded:

"There is nothing."

But upon the Prophet's insistence, he told him that a snake bit his foot.



In the meantime Abu Bakr ؓ was worried and said to Allah's Messenger ﷺ:

— If I am killed, I'm just one person. I disappear off the face of the earth.

But if something happens to you, a whole community will be destroyed.

The Prophet ﷺ responded to his cave-mate:

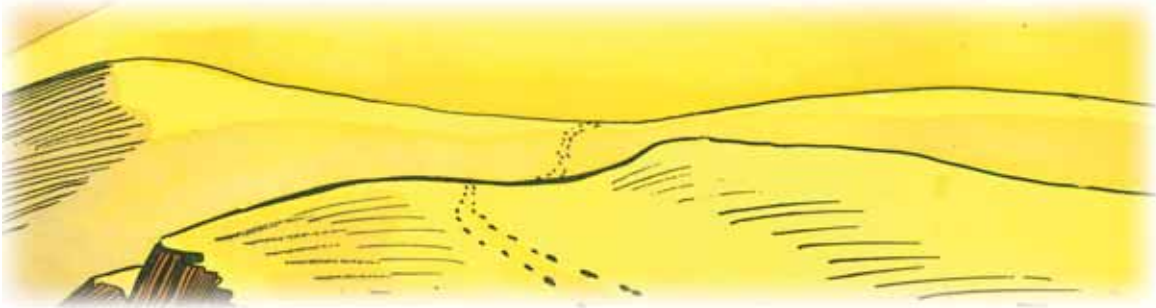
— Don't be afraid, O Abu Bakr ؓ! Verily Allah ﷻ is with us!

After this incident, Allah's Messenger ﷺ and Abu Bakr ؓ got on one camel and the guide Abdullah ؓ and Abu Bakr's slave Amir ibn Furaiha ؓ got on the other. Following the coastal road, they traveled toward Medina without taking a break.

They covered the 13-day-long trip to Medina in eight days and reached the village of Quba on Monday 12th Rabiulawwal or 23rd September 622 CE.

It was heard in Medina that Allah's Messenger ﷺ had set off. Therefore, every morning Medinans were going outside the city and excitedly looking forward to see the arrival of the Prophet ﷺ in order to welcome him.





d) Arrival at Medina and the first Friday Prayer

The Medinians met Allah's Messenger ﷺ in the village of Quba an hour distance away from Medina. Allah's Messenger ﷺ stayed there with the sons of Amr ibn Awf ؓ for 14 nights. He constructed Masjid al-Quba and performed prayer there.

Ali ؓ went away from Mekka 3 days after Allah's Messenger ﷺ and join them in Quba.

14 days later on Friday the Prophet ﷺ got on his camel. He moved off toward Medina in a procession along with people who came to greet him. At noon, they were in the valley of Ranuna. There, Allah's Messenger ﷺ gave two Friday Sermons and led the Friday Prayer.

In the first Sermon, he ﷺ stood up and praised Allah and extolled Him, then he said:

"O people! Repent Allah before you pass away, send forth for yourselves good deeds while you still have a chance. Strengthen your bond with Allah by remembering Him, give charity in secret and openly... Know that on this day of this month Allah the Exalted has ordained the Friday Prayer upon you until the Judgment Day. During my lifetime or after me, whoever abandons this prayer because of underestimating or denying it, may Allah not make his both ends meet and give him no benefit from anything..."

... So whoever is able to shield himself from the Fire, even if it be only by giving a piece of a date in charity, let him do so; and whoever was unable to do so, let him shield himself by saying a good word to the needy,

for the reward of a good deed is multiplied by ten to seven hundred times."

After the first sermon, he ﷺ delivered this second sermon:

"All praise and thanks be to Allah, I praise Him and I seek His Aid. We seek refuge with Allah from the evil of ourselves and from the wickedness of our deeds. Whomsoever Allah guides, there is none can misguide him and whomsoever Allah sends astray, there is none can guide him.

And I testify that none has the right to be worshipped except Allah, Alone, without partners. The best of speech is the Book of Allah. He whose heart has been beautified with it by Allah and whom He has admitted to the fold of Islam after he had disbelieved will be successful, for he has chosen Allah's Speech over that of all of mankind. Truly, it is the best of speech and the most eloquent. Love what Allah loves; love Allah with all of your hearts.

Do not become tired of Allah's Speech, nor of mentioning His Name and do not make your hearts hard towards it. Hence, amongst everything that Allah creates He chooses something; Allah would call it: His best in terms of deeds; His favorite ones amongst the servants; that which is good and useful in terms of speech; So worship Allah and do not associate anything with Him and fear Him as He should be feared and be sincere to Allah in the righteous words which pass your lips and love one another with Allah's Spirit between you. Verily, Allah hates that His Covenant should be broken. Love each other with Allah's grace and mercy. And may the Peace, Mercy and Blessings of Allah be upon you."

e) The moon rose over us

After the Friday Prayer, Allah's Messenger ﷺ departed for Medina. Medina was experiencing the most significant day of its history. Rejoicing people filled the both sides of the road as from Quba. Women were singing, children were

shouting: "Allah's Messenger has arrived; Allah's Messenger has arrived..." Little girls were rejoicing by playing tambourine.

People of Medina did never feel that much joy about anything before the Prophet's ﷺ arrival.

If you were there, how would you show your happiness of meeting Allah's Messenger ﷺ?

Everybody wanted to host our Prophet ﷺ at his home. They were trying to stop the Prophet's camel saying: "O Messenger of Allah! Please come and stay with us..." In order not to offend anyone, Allah's Messenger ﷺ set his camel free. He excused himself saying:

— Let's leave the camel alone. She would go where she is commanded to go.

Finally the camel kneeled down on the place where Masjid al-Nabawi is situated today, but the Prophet ﷺ didn't get off the camel. The camel stood up, went a few more steps and then turned back where she kneeled down for

the first time and didn't stand up once more. Allah's Messenger ﷺ get off the camel and asked people around him:

— Whose house is the nearest among our relatives? Khalid ibn Zaid ؓ invited him saying:

— Here is my home, here is its door. Please go ahead O Allah's Messenger!

Thus the Prophet ﷺ became Khalid's ؓ guest. This continued for seven months until the construction of the Masjid al-Nabawi, the rooms of the Messenger ﷺ of Allah and the rooms of his wives beside were completed.



4- THE LIFE IN MEDINA THE NEW HOMELAND (Year 622 CE)

Medina is a city in the north of Mecca and is surrounded by mountains on three sides. The southern side of it is bounded by plains. Medina's air is nice; its land is suitable for agriculture and has plenty of date groves. At the time when Allah's Messenger ﷺ migrated, there were two Arab tribes in Medina namely Aws and Khazraj, and there were also three Jewish tribes called Banu Qaynuqa, Banu Nadir and Banu Qurayza.

There was an enmity between Aws and Khazraj tribes ongoing for years. By the time Allah's Messenger ﷺ came to Medina and declared Meccan muhajirs and Medinan ansar brothers of each other. People of Aws and Khazraj did also get their share from Muslim brotherhood and affection. The grudge and enmity between them replaced with affection and brotherhood.

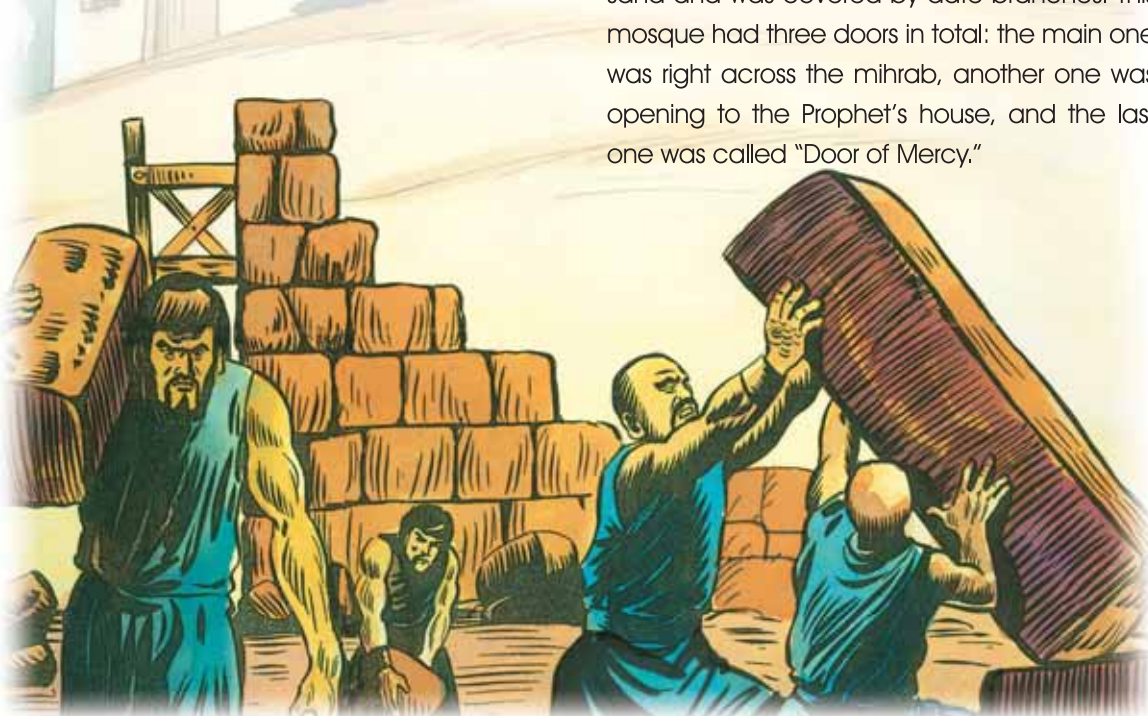
Allah's Messenger ﷺ wanted the names of Muslims in Medina to be written down and counted. Thereupon a census was carried out. The total population of Meccan muhajirs and Medinan ansars was 1500.

a) Construction of Prophet's Mosque

There was no mosque in Medina during the migration. Allah's Messenger ﷺ used to lead prayers wherever he was during the prayer time. The first mosque was built in Quba on the first days of the migration.

The mosque was going to be built on the empty land where the Prophet's ﷺ camel kneeled down during the migration in front of Khalid ibn Zaid's ﷺ house. This land belonged to two orphans from Banu Najjar. Even though they offered to give their land as charity, the Prophet ﷺ didn't accept it. Abu Bakr ﷺ bought the land paying approximately 40 gold coins and the construction began.

During the construction of the mosque, Allah's Messenger ﷺ also personally worked along with the other construction workers. Women and children did also support the construction by working at nights. The foundation was of stone; the walls were made out of adobe; and the posts were from date trees. The floor was sand and was covered by date branches. This mosque had three doors in total: the main one was right across the mihrab, another one was opening to the Prophet's house, and the last one was called "Door of Mercy."



IN TEARS

The one who delighted in prayer most and know the meaning of prayer best was our Prophet ﷺ. He loved to be close to his Lord by praying. When he finished the prayer, he would yearn for the next one. He also had a liking for praying along with his companions. Because of standing up for a long time during prayer in nights, his feet would become tumid. However, during the prayers, he would lose track of time because of the spiritual delight he was having while thinking deeply the meaning of the verses he was reciting. At times, his tears, accompanying effusive feelings of his heart, would soak the place where he was prostrating.

Once, when Bilal al-Habashi ؓ came to mosque and saw the Prophet ﷺ in this position, he asked:

— O Allah's Messenger, even though your past and future sins are forgiven and you don't commit any sin, why do you pray and shed tears so much?

The Prophet ﷺ replied:

— O Bilal, shall I not be thankful to my Lord? (Source: Al Boukhari, Tafsir,48)



b) **Needy companions ؓ who stay in the mosque to acquire knowledge: Ashab al-Suffah**

On one part of the mosque, they built a kind of shade that was an arbor (suffa) whose sides were open and whose roof was covered with date branches. Muslims who didn't have home and family used to stay there. This is why they were called "Ashab al-Suffa" meaning those who stay at the arbor. These were extremely poor people. They worked when they find a job and other times they stayed in the mosque learning the Qur'an and religion and spent times by worshipping Allah.

This place became the first learning center, in other words the first school in the Islamic history. So much so that, the mosque was the class of this school; its dormitory was the suffah

and its students were the poor companions. As to its teacher, he was Allah's Messenger ﷺ.

When there was a need for sending instructors to teach Islam to the communities who newly converted to Islam outside Medina, they were sent among the companions of the Suffah. Needs of the Ashab al-Suffah ؓ whose numbers vary between 70 and 400 were met by the wealthy companions ؓ. Every evening, Allah's Messenger ﷺ would invite some of these companions over dinner to his house, and the rest of them were hosted at dinner by other companions. The Prophet ﷺ would distribute all of the charities among them and would also reserve a share from the presents given to him for the people of Suffah ؓ.

c) The first call to prayer (adhan) is being recited

After accomplishing the construction of Masjid al-Nabawi, it was necessary to establish a way to announce the prayer times to Muslims. Because the ones who came early to the prayer were lagging behind in their works while waiting for the time for prayer to come, on the other hand, the ones who came late got sad for missing the congregation. Allah's Messenger ﷺ would take opinions of the companions on issues about which no verse had been revealed. During the consultation on this issue, companions made various suggestions such as: ringing a bell, trumpeting, lighting a fire, raising a flag on a high place. The Prophet ﷺ didn't accept any one of them saying: "Bell is the custom of the Christians, trumpet is of the Jews and fire is of Zoroastrians."

The offer to raise a flag wasn't approved either. As a result of the consultation no decision was made. Abdullah ibn Zaid ؓ had a dream in which he saw a man carrying a bell on his

hand and he wanted to buy it in order to use it in announcing the prayer times. However, the man he saw in his dream said:

— "Let me teach you something more beautiful," and taught him the words of Adhan. When Abdullah ؓ woke up, he went to Allah's Messenger ﷺ and informed him about his dream. The Prophet ﷺ told him:

— "Hopefully, it's a righteous dream. Bilal's voice is more sonorous than yours is. So, teach him what you have seen. Tell him to recite it at the prayer time."

The adhan recited by Abyssinian Bilal ؓ with his sonorous and touching voice was heard from all over Medina. Hearts of those who heard adhan were filled with an indefinable spiritual delight. Umar ؓ did also have the same dream but Abdullah ؓ told it earlier. Later on, Bilal ؓ added the following statement to the text of morning adhan: "*as-salatu khairun min al-nawm*" which means: "prayer is better than sleeping."

If you listened to the adhan from Abyssinian Bilal ؓ for the first time, how would you feel?



d) The Unique Brotherhood

Meccan Muslims ﷺ had left all their wealth and property in Mecca for the sake of their faith and migrated to Medina. As to Medinan Muslims ﷺ, they even gave preference to Muhajirs over themselves, helped them in everything and meet all their needs. However, muhajirs were feeling bad thinking that they were burden to Ansar, for they didn't have their own earnings.

Allah's Messenger ﷺ gathered Muhajirs and Ansars in order to remove this sorrow of Muhajirs and to strengthen affection and sincerity between them. He established a bond of brotherhood among them. Ansar took their muhajir brothers to their homes, made

them partners in their wealth. They came to the Prophet ﷺ:

— O Allah's Prophet, divide our date orchards between us and our Muhajir brothers, they said. The Prophet (pbuh) said:

— No, ownership belongs to you, work with your Muhajir brothers, then share the product.

Sa'd ibn Rab'i ﷺ from Ansar said to Muhajir Abdurrahman ibn Awf:

— I'm the richest one in terms of wealth among Ansar. Allah's Messenger ﷺ made us brothers, half of my property is yours, take whatever you like. Abdurrahman ﷺ replied:

— May Allah bless your property. I don't need it. It's enough if you show me the market. I can do trading.

What would you do in the face of such an offer? Why?

Abdurrahman ﷺ began trading, in a short span of time, he became rich. Most of the Muhajirs began earning their living from commerce.



PICK THE ONE YOU LIKE MY BROTHER!

Muhajirs left their homes, gardens, properties in short everything they had in Mecca and migrated to Medina. However, Ansar show such a wonderful brotherhood that they shared their homes, properties, gardens and product with Muhajirs.

Medinans gave half of the date orchards to their Meccan brothers. They worked on orchard with their Muhajir brothers and when the harvest came and dates were picked and separated them into two piles. In order to give more share to their Meccan brothers, they were even putting more dates to one pile and fewer to the other and placing date branches in the latter pile in order to make them look

even. Afterwards they would say to their Muhajir brothers: "Here my brother, pick the one you like." The Muhajir would prefer to take the part which seems to have fewer dates so that his Ansar brother could have more dates. But, unwittingly, the pile with more dates would come to him. Islamic brotherhood of the hearts was taking them to the top of generosity.



The hard days of Muhajirs were passed by working and trading. After the Battle of Badr, when they got their share from the booty, they no more needed the help of Ansar.

After Allah's Messenger ﷺ interconnected Meccan Muhajirs and Medinan Ansar by establishing brotherhood among them in order to defend Medina jointly against external enemies, he made a written "citizenship treaty" between Ansar and the Jews in Medina.

e) Unending Grudge of Pagans

On the other hand, enmity of pagans didn't come to an end. They kept antagonizing Muslims and provoke Arabs in Medina against them. They were threatening Medinans saying:

— You let Muhammad live in your land. If you don't kill him or deliver him to us, we'll punish you. If you don't expel him from Medina, we'll raid on Medina in order to kill you all, and capture your women and children.

Muslims were not in relief even after they migrated to Medina. Therefore, the Prophet ﷺ took all the precautions about Medina's defense. He made peace agreements with Jews in Medina and pagan Arab tribes living around Medina. By sending small troops around, he got the movements of the enemy under control. He precluded the Damascus trade route of Meccans. In case of pagans' attack during the night, Muslims were watching and warding the streets of Medina.

Even the Prophet ﷺ could sleep in peace only when some Muslims were keeping guard on his door against an enemy attack.

f) Permission for battle (Year 623-624)

Islam is a religion of peace. In Islam, war can be made only to prevent cruelty and remove injustice. In spite of the cruelty, torture and injustice they were exposed by Meccans for thirteen years in Mecca, believers kept being patient. They were trying to preach Islam gently. For, war was not allowed. Muslims didn't either have the strength or potential to oppose pagans.

After the migration, Muslims gradually became powerful enough in terms of

population and financial capacity to fight with pagans. Patience of Muslims was raising pagans' coercion and oppression.

Finally, the following verse was revealed: **"Permission (to fight) is given to those upon whom war is made because they are oppressed (to believers), and most surely Allah is well able to assist them. Those who have been expelled from their homes (Mecca) without a just cause except that they say: Our Lord is Allah..."** (Surah al-Hajj 22: 39-40)

Thus Muslims were permitted to fight in order to defend themselves.



5- BATTLE OF BADR (Year 624)

a) Unending enmity

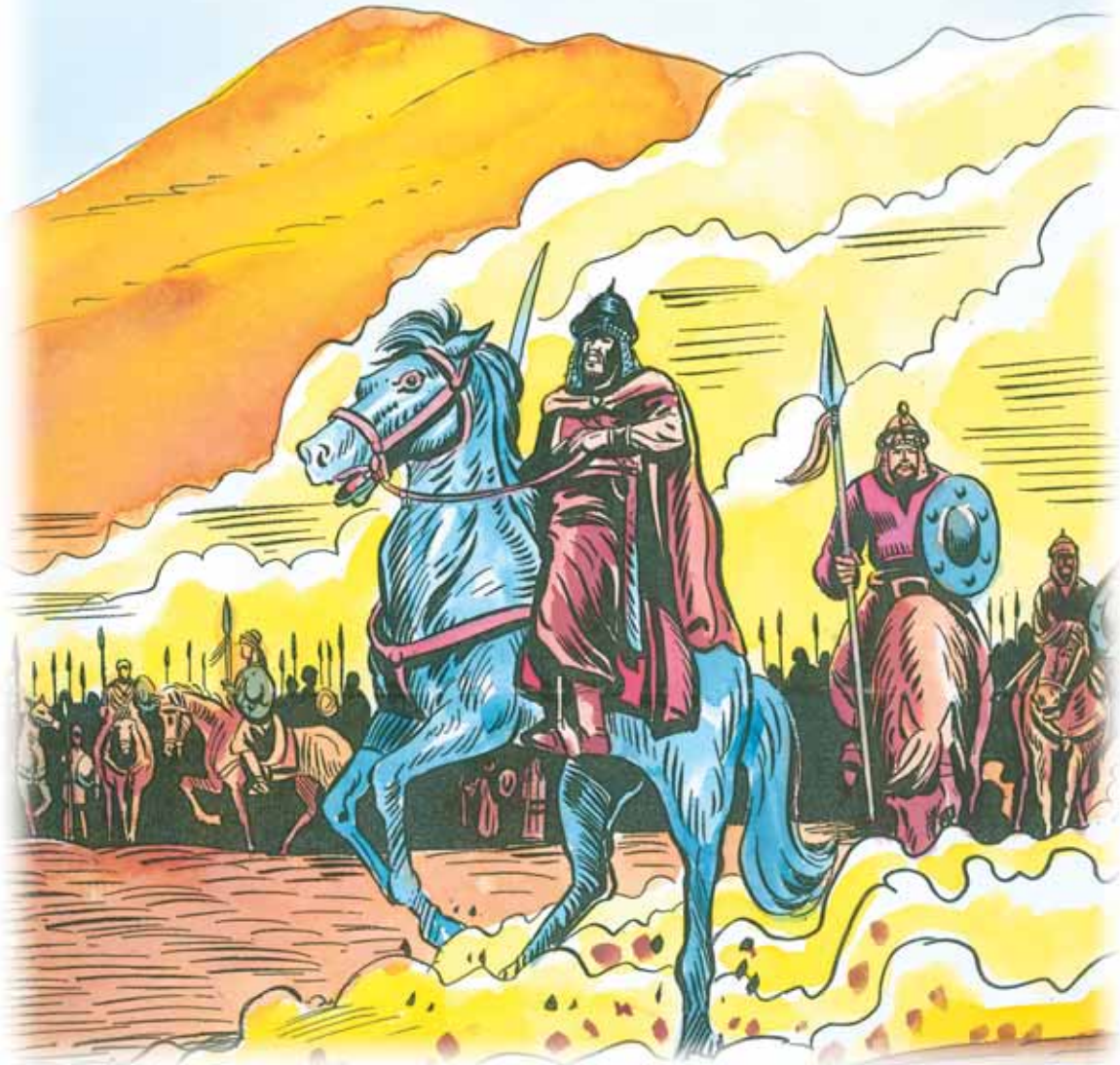
Meccan pagans were preparing to assault on Medina, kill the Messenger of Allah ﷺ and get rid of Islam.

In order to reimburse for coming battle, they sent a huge trade caravan under the leadership of Abu Sufian through Medinan trade route to Damascus. In this caravan, there were goods and wares of Muslims who left these behind when they migrated to Medina. Pagans had seized the properties of

Muslims, and now they loaded these goods on caravans and wanted to sell them out. With the money they earn, they were going to reimburse the war preparations for wiping out Islam.

The Prophet ﷺ heard of the preparations made in Mecca.

He was informed that having all its goods sold, pagan's caravan was turning back.



With the aim of capturing the caravan, leaving Abdullah ibn Maktum ؓ as imam in charge in Medina, he departed with 313 people on twelfth day of the month of Ramadan.

On the way, eight of them asked permission to turn back because of their excuses. There remained 305 people, 64 of which was Muhajir and the rest were Ansars. Neither had they shields nor did they have mounts. Therefore they were riding the camels in turn.

On the other hand, Abu Sufyan had sent a forerunner to Mecca and asked help for his protection in case Muslims attack the caravan on the way back. Meccans who were getting

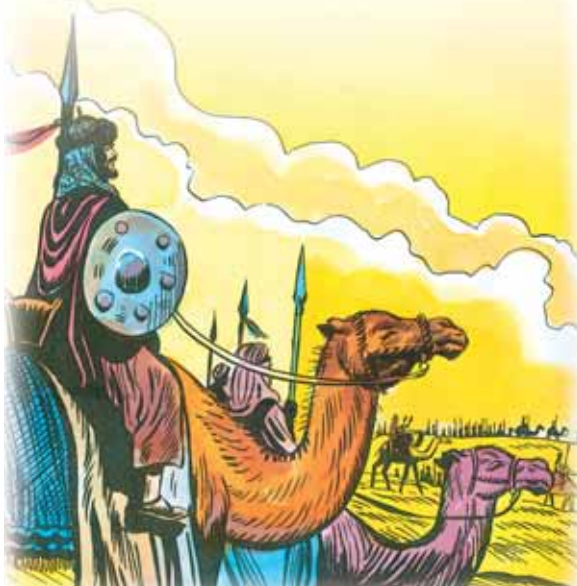
ready for a war for months embarked with a 1000-people-army under the leadership of Abu Jahl with intent to rescue the caravan and revenge on Muslims. This army to which leading members of Mecca other than Abu Lahab had also attended, consisted of 200 horsemen, 700 men on camels and the rest were on foot.

When Allah's Messenger ﷺ received the news that pagans, with a huge army, were advancing towards Medina to rescue the caravan, he consulted with his companions ؓ:

— Pagans departed from Mecca are coming towards us. Should we follow the caravan or should we encounter the pagan army?

Do you also think that consultation is important? Why?

Because of the fact that they departed from Medina unprepared for a war, most of them were in favor of following the caravan. Reluctance of some of the companions to fight with pagans made Allah's Messenger ﷺ a bit upset.



Witnessing his sadness, Abu Bakr ؓ and following him Umar ؓ stood up and argued that it would be more appropriate to face the enemy army. The Prophet ﷺ wanted to learn the opinions of Ansar ؓ on this issue. Aswad ibn Miqdat ؓ, among the first persons to accept Islam, began to speak on behalf of Muhajirs:

— We are not going to tell you “you and your Lord may go and fight against the enemy. We’ll sit here and wait” as the Jews said to Moses ؑ. We will fight on your right and left, in front of you and behind you. We obey what is commanded by Allah ﷻ and His Messenger ﷺ. We go anywhere you go. And Muadh ibn Sa’d ؓ spoke on behalf of Ansar:

— O Messenger of Allah! Do it in the way you like. I swear to Allah who sent you as righteous Prophet, if you show us the sea and dive into it, we will also dive, none of us will return.



We know how to fight with enemy and to be steadfast in a battle. Let's advance on the enemy army..." Allah's Messenger ﷺ got delighted upon these speeches and he said:

— Then, Let's walk to Allah's blessings. I want you to know that Allah has promised us either capturing the caravan or a triumph over the pagan army. Our victory is for sure. It is as if I am already seeing the places where the leaders of Quraish will be killed in the battlefield. Then, they departed towards Badr.

The Prophet ﷺ stopped the Muslim warriors in a place called Buyut al-Suqia, a mile away from Medina, in order to check his soldiers. He sent the ones who were under age back to

Medina. Sa'd ibn Abi Waqqasؓ narrates this incident as follows:

"Allah's Messenger began to send the youngest ones back one by one. My brother Umair was among the newly grown young men. Knowing that he would also be sent back, I saw my brother trying to hide himself in the midst of the ones whose ages were older. I asked:

— Why are you doing this, my brother?

He answered me:

— I fear that Allah's Messenger ﷺ sees me and sends me back! However, I really want to go on a campaign and I wish that Allah ﷻ will grant me with martyrdom.

What would you say to your brother if you were in the place of Umair at that point?

So indeed, when Allah's Messenger ﷺ asked and learned his age, he said:

— You need to go back.

There upon Umair ؓ began to cry. Because of the level eagerness of my brother, the Prophet ﷺ could not refuse him and gave him permission to come with the army. Because of the fact that my brother was so young and so inexperienced, it was me who girded his sword on him. Umair ؓ was 16 years old when he got martyred in Badr." (Waqidi, I, 21)

Badr was a village in a 3-day distance away from Medina and ten-day distance away from Mecca with camel's walk. Every year, fairs were

held there. The caravans going to Syria used to pass through Badr. The pagan army arrived Badr earlier than the Muslims and took hold the water wells. Abu Jahl who trusted the power of his army very much wanted to fight.

b) Step by Step towards the Battle

In the year 624, on the 17th day of the month of Ramadan, on Friday morning two armies met in Badr. For both sides, this battle was different from the others. Arabs fought all along against the other tribes for the benefit of their own tribe. However, in this battle, people of the same tribe, that is the tribe of Quraish, were going to fight with each other for their

beliefs. Some of them had brothers, uncles or nephews among the enemy side. Even fathers and sons took their places on the opposing sides and were going to draw their swords to kill each other. (170/1)

Mus'ab ibn Umair ؓ was the standard bearer of Muslims, while his brother Abu Aziz ؓ was the flag bearer of the pagans. Among the sons of Utbah ibn Rabia ؓ, Walid ؓ was beside him, but his other son Huzaiifa was among Muslims. Abu Bakr's son Abdullah ؓ was beside him, while Abdurrahman ؓ, his other son, was in the rank of pagans. From the uncles of Allah's Messenger ؐ, Hamza ؓ was standing by him, but his other uncle Abbas ؓ was in the enemy side. Ali ؓ, son of Allah's Messenger's ؐ uncle Abu Talib who guarded him for his lifetime, was among Muslims, while Abu Talib's other son Aqil was in the rank of pagans.

Enemy army looked many times stronger than the Muslim army in number, weaponry, experience and financial means. The place where they stay was also much more convenient for the battle. However, it rained towards morning which hardened the sandy ground and made easier for Muslims to walk. With this rain Muslims also got the chance to satisfy their need for water. So, Muslims who left their worries behind now had absolute confidence in Allah's help. In this war, which was a battle of life or death for Muslims, Muslims were praying Allah ؓ for supremacy and sovereignty of Islam.

As to the Prophet ؐ he performed prayer all night long and prayed to Allah ؓ. Hence, Ali ؓ reports his state of him:

"I know well that each of us slept except for the Messenger of Allah ؐ. He performed prayer and cried under a tree till morning.

For what may our Prophet ؐ prayed that night?





At dawn Allah's Messenger ﷺ called Muslims to prayer saying: "O Allah's servants! It's time for prayer." He led the dawn prayer, and then he encouraged Muslims to jihad.

c) The Battle Begins

Step by step Quraish were approaching to Muslims. It was a very rueful scene. A handful Muslims with the aim of glorifying Allah's name were confronting a huge army of pagans which was fully armed. Allah's Messenger ﷺ took Abu Bakr ؓ with him and moved aside in the arbor prepared for him and raised his hands to Heaven praying:

— Oh Lord! The Meccan pagans came here with all their pride and might in order to get rid of Your religion. They are challenging You and refuting Your Prophet. Oh Lord! Grant the aid You have promised to Your prophets and the triumph You promised to me. If these handful Muslims get destroyed here today, from today on, there will be no person on earth to worship You.

Allah's Messenger ﷺ prayed so enraptured and he raised his hands so high that he couldn't realize that his sweater fell down from his back. Putting his sweater on his back, Abu Bakr ؓ held his hands and said:

— Oh Messenger of Allah! It is enough now, your prayer made the heaven tremble. Allah ﷻ will grant His promise.

Muslims witnessing this situation of the Prophet were all weeping out of excitement. In the end the Prophet ﷺ recited the following verse: **"Soon will their multitude be put to flight, and they will show their backs"** (al-Qamar 54: 45) and he stepped out of the tent. Thus Allah the Almighty did give the good news of His help and informed that Muslims were going to be victorious. The pagans initiated the battle. The arrow shot by Amir ibn Hadrami whose brother was killed in the incident of Batn al-Nahl hit Mihja ؓ, the freed slave of Umar, who died as martyr.

It was a custom that in the beginning of a battle, one or two people from each side would come in sight, challenge each other and provoke the parties by fighting. Utba ibn Rabia among the leaders of Quraish, his brother Shaiba and his son Walid moved forward and asked for warriors to challenge them among Muslims. With the command of Allah's Messenger ﷺ, Ubaida, Hamza and Ali ؓ confronted them. Hamza ؓ killed Shaiba and Ali ؓ killed Walid in one move, later on they went to Ubaida's rescue and killed Utba.

d) Victory of Those Who Believe and Put Their Trust in Allah

The war got heated and the pagans were now on the attack against Muslims. Muslims outbraved them.

With Allah's permission, they defeated the pagan army.

Pagans run away leaving 70 deaths and 70 captives in the battle field. 24 of the killed people were among the leading Members of Quraish who oppressed and tortured the Muslims the most. Abu Jahl, the commander in chief of the pagan army, was also among them.

Muslims had 14 martyrs. 6 from Muhajirs and 8 from Ansar flew to heavens accompanied by the angels.

The victory of Badr gave rise to rejoicing in Medina. As to Mecca, it trailed into lament. A week later, Abu Lahab died from his grief. However, pagans didn't mourn in order not to make Muslims happier. After the triumph Allah's Messenger ﷺ stayed three more days in

Badr. The martyrs were buried. The abandoned dead bodies of pagans in the battle field were also buried into the holes they dug. When the Prophet ﷺ was going to depart from Badr, he stood up beside the hole. He called the names of each death bodies and said:

— O the son of so and so! We have in fact seen the victory our Lord promised us. Did you also see the facts after death which Allah promised you? When Umar ؓ asked the Prophet ﷺ:

— O Allah's Messenger! Are you talking to the soulless dead bodies?

The Prophet ﷺ responded:

— I swear to God that they hear what I am telling better than you do.

MERCIFUL EVEN TO HIS ENEMIES

The foundation of Islamic brotherhood of hearts was built by our Prophet ﷺ fourteen centuries ago.

Being a perfect example whom the Muslims loved so much so that they could sacrifice their life for him, he at the same time had such a personality that even his enemies admire.

For instance, one day before battle of Badr began, fifteen people from pagans asked permission for drinking water from the well in the Muslims' side.

Some of the companions ؓ didn't want to give water to the pagans with whom they were going to fight soon.

However, the Prophet ﷺ show mercy even to his enemies who came to fight against them and then gave them water.





e) Pagans Taken Captive in Badr

On the way back from Badr, the Prophet ﷺ equally shared out the booties such as valuable things, gold and silver which were left by the pagan army. He reserved shares for the eight people who had left the army because of their excuses as well. When they came back to Medina, Allah's Messenger ﷺ consulted his companions about what to do with the captives. Those who paid their ransom money were instantly set free. Each of those who were not able to pay the ransom but were literate, gained their freedom in return for teaching 10 Medinan children how to read and write. The ones who were neither literate nor had any money to pay their ransom were also set free.

This incident presents how much our religion attaches importance to science and literacy.

On the other hand, this also shows how valuable is a human being in Islam, the religion of mercy, even though he is a slave.

On this issue, the following incident is quite noteworthy. Mus'ab ibn Umair's brother Abu Aziz narrates:

— In the battle of Badr, I was also captured and delivered to a group of Ansar. Allah's Messenger ﷺ told to the Ansar:

— Treat the captives fairly!

In order to follow his order, the group of Ansar whom I was stayed with gave the bread which their share to me in the morning and in the evening and they were contented just with dates. I was embarrassed upon this incident and gave the bread back to one of them. But without touching it, he gave the bread back to me. (Haithami, VI, 86; Ibn Hisham, II, 288)

To treat in such a way towards the enemy soldiers who came to kill us but was taken as captive, what kind of social ethics do we need to have?

QUESTIONS

HOW MUCH DID I LEARN?

1. What was it called “the year when Khadija and Abu Talib passed away”?

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.....

2. How did the community of Taif respond to the Prophet (pbuh) and his invitation?

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3. What kind of methods did Meccan pagans use to prevent the invitation to Islam by Allah’s Messenger?

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.....

4. In the first Aqaba Pledge, on which points did Medinan Muslims take oath of allegiance to the Prophet?

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5. Which chapter in the Holy Qur’an mentions the miracles of Isra and Miraj?

.....

.....

6. How was Umar’s attitude during the migration? Why?

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.....

7. How did Allah save the Prophet and Abu Bakr who were hiding from Meccan pagans in the cave of Thawr?

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8. How was the enthusiasm of people who welcomed the Prophet in Medina?

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9. Who are called "Ashab al-Suffa"?

.....

.....

10. What was done to the pagans taken as captives in Badr? What was the reason for this treatment?

.....

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WHICH ONE IS THE CORRECT ANSWER?

- 1) What was it called the year when Khadija and Abu Talib passed away?
A) Year of sorrow B) Year of pain
C) Year of nuisance D) Year of fear
- 2) Which tribe was living in Taif?
A) Banu Tamim B) Banu Umayyah
C) Saqif D) Khazraj
- 3) With which companion did Allah's Messenger go to Taif?
A) Abu Bakr B) Zayd
C) Umar D) Muadh
- 4) How did the pagans who aimed to hinder the invitation of the Prophet decide to publicize him to public?
A) Poet B) Fortune teller
C) Liar D) Magician
- 5) How many people were there from Medina in the first Aqaba Pledge?
A) 14 B) 15
C) 12 D) 16
- 6) Which of the following was not among the conditions on which Muslims took an oath of allegiance?
A) Not to associate any partners to Allah
B) Not to commit adultery and robbery
C) Not to lie
D) Not to bury little girls alive
- 7) After the first Aqaba Pledge, which companion did the Prophet (pbuh) send with Medinans as an instructor?
A) Ali B) Mus'ab
C) Ja'fer D) Anas
- 8) What was it called the year after the first Aqaba Pledge in which a great deal of people became Muslim?
A) Year of Peace B) Year of Happiness
C) Year of Love D) Year of Victory
- 9) Upon Medinans' inviting Allah's Messenger to Medina, on which matters specially did Abbas want Medinans to decide during the second Aqaba Pledge?
A) On living Islam properly
B) On loving the Prophet more than their own soul
C) On paying attention to prayers
D) On protecting the Prophet in any case
- 10) In the miracle of Isra, from where to where was the Prophet transported in a very short time?
A) From Masjid al-Haram to Masjid al-Nabi
B) From Masjid al-Aqsa to Masjid al-Haram
C) From Masjid al-Quba to Masjid al-Aqsa
D) From Masjid al-Haram to Masjid al-Aqsa

11) Which of the following was not among the issues Allah revealed directly to the Prophet in the miracle of Miraj?

- A) The requirement of five daily prayers
- B) The concluding two verses of surah al-Baqara (Aman al-Rasul)
- C) Fasting during the month of Ramadan
- D) Good tidings for those who doesn't associate any partner to Allah will eventually enter the Paradise.

12) Who was the companion who lied down on the Prophet's bed during the Prophet's migration?

- A) Ali
- B) Umar
- C) Abdallah ibn Mas'ud
- D) Talha

13) Where was the first Friday prayer performed?

- A) The valley of Ranuna
- B) Masjid al-Qubai
- C) Masjid al-Nabi
- D) Masjid al-Haram

14) Which one of the following was not one of the Jewish tribes which were present in Medina when Allah's Messenger arrived there?

- A) Banu Qaynuqa B) Banu Quraiza
- C) Banu Nadir D) Banu Tamim

15) For which reason were the suggestions for the call to prayer such as ringing a bell, trumpet, and fire declined?

- A) Because they were not enough.
- B) Because they were not easy on the eye and ear.
- C) Because of the fear to resemble the non-Muslims.
- D) Because they were not efficient.

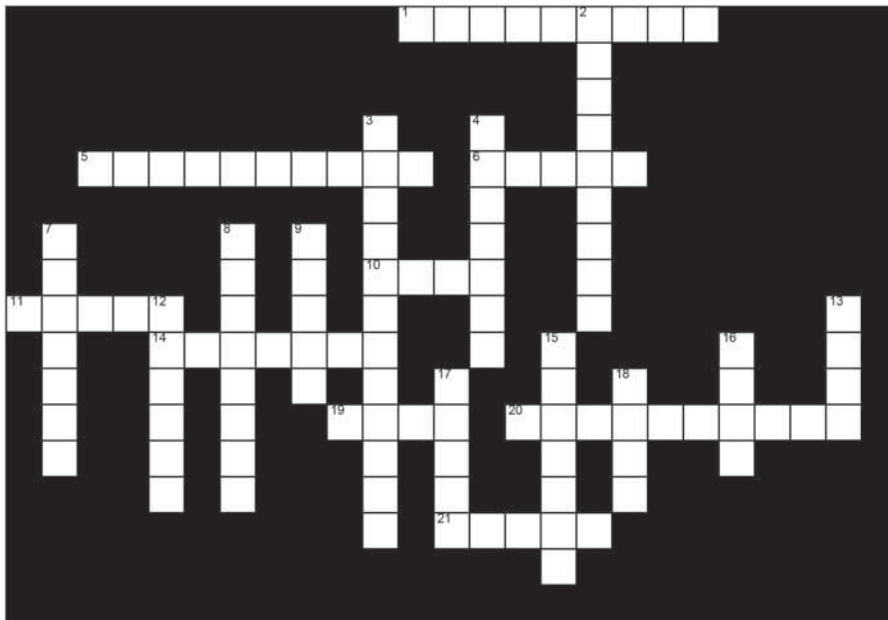
16) In which option are the numbers of the armies of Muslims and pagans fought in the battle of Badr given correctly?

- A) 313 / 2000 B) 300 / 1000
- C) 1000 / 2000 D) 313 / 1000

17) How many martyrs did Muslims have in the battle of Badr?

- A) 16 B) 14
- C) 15 D) 21

FIND IT?



1. Family of our Prophet.
2. Immigration of Muslims all together from Mecca to Medina.
3. The needy Muslims who were busy in masjid with education and religious service in Medina.
4. The previous name of the city of Medina.
5. To associate partners beside Allah, to procure idols.
6. Each of the Medinan Muslims.
7. Each of the Muslims who migrated from Mecca to Medina.
8. The companion who had a dream about adhan: ibn Zaid
9. The mount of Allah's Messenger during the miracle of Isra and Mi'raj.
10. The first battle between Muslims and pagans.
11. The cave where our Prophet hid from pagans.
12. The price the captives pay in order to be released.
13. The miraculous night journey of our Prophet from Masjid al-Haram to Masjid al-Aqsa.
14. One of the leading members of pagans who was killed in Badr, an enemy of Islam.
15. One of the Muslim tribes in Medina.
16. Oath of allegiance.
17. A section of Qa'ba.
18. The companion who went to Taif with the Prophet.
19. The village where the first masjid of Islam was built.
20. The place where Meccan pagans used to gather.
21. The companion who was sent as a teacher to Medina.



The Manners that Make One a Good Muslim



ADAB



- ✽ *Etiquette for Exchanging the Salam*
- ✽ *Etiquette for Sleeping and Resting*
- ✽ *Etiquette for Eating and Drinking*
- ✽ *Etiquette for yawning, sneezing, coughing, and belching*



A DREAM

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Abdullah ibn Omar ؓ one day told us one of his youthful memories:

"When I was young I enjoy to sleep too much and sometimes I used to sleep in the mosque. I was so hoping to make a beautiful dream and tell it to the Messenger of Allah ﷺ. I envied so much the companions ؓ who saw so beautiful dreams and told the Prophet ﷺ that he interprets them.

One day while I was sleeping in the mosque I had a dream. Two angels came to me and brought me to the hell which was bordered by a wall and two iron bars like a well. I was petrified, I recognized some people from those of hell.

Taken by fear I was shaking and screaming for help:

O Allah! Spare me the fire of hell!

At that time two other angels came and said:

Do not fear anything won't happen to you!

When I wake up I rushed to my sister Hafsa ؓ to tell her my dream.

I had not the courage to tell such a dream the Messenger of Allah ﷺ. After all she was the wife of the Prophet ﷺ. So my sister Hafsa ؓ told my dream the Messenger of Allah ﷺ said:

What a great man Abdullah. If only he was praying at night and multiplied the prayers

I realized that the Messenger of Allah ﷺ wanted me to be among the righteous servants who pray the night before the dawn prayer. So he wanted me to move away from the fire of hell. Since then, I gave up the long nights of sleep and I have always performed the night prayer and dawn in their hours. Certainly the scene of hell never erased from my memory." (Al Bukhârî, Ashâbu'n-Nabî, 19)

ETIQUETTE FOR EXCHANGING THE SALAM

When a Muslim sees a brother or sister, he or she becomes happy.

Muslims love each other very much. When they come together, out of affection for seeing the people they love most, they become happy and exchange greetings with smiling faces. This love, happiness, and peace that believers feel in their hearts for each other are manifestations, or reflections, of Allah's attribute of "Salam" (Peace).

For this reason, when Muslims meet each other, they greet each other by saying "**As-salamu 'alaykum**" or "**Salamun 'alaykum**" ("Peace be upon you"). Those who are greeted respond by saying "**Wa 'alaykum salam**" or "**'alaykum salam**" ("And upon you be peace."). One meaning of Allah's name of

"Salam" (Peace) is **"that which protects His servants from all kinds of evil, problems, and afflictions and brings them to safety."** From this perspective, giving and receiving *salam*s has such nice meanings as **"O my brother, I am Muslim. No harm will come to you from me, be safe and secure"** and **"Our Lord's attribute of Salam surrounds us all, so live in peace and security."**

Allah ﷻ tells us of the importance of giving *salam*s in The Qur'an:

"When ye are greeted with a greeting, greet ye with a better than it or return it ..."
(Qur'an, Nisa, 4:86, Pickthall).

We can understand from this that returning a *salam* to the person who gives it is commanded by Allah, a *fard*. As for the initial *salam*, it is a very important *sunnah* of our Prophet ﷺ.



WHAT SHOULD WE PAY ATTENTION TO WHILE GIVING THE SALAM?



- ✓ When someone says **"As-Salamu 'alaykum"** we can say **"Wa 'alaykum as-salam wa rahmatullah"** extending it in a beautiful way.
- ✓ To the person who says **"As-salamu 'alaykum wa rahmatullah"** (May the

peace and mercy of Allah be upon you), there is also a beautiful way to extend our reply: **"Wa 'alaykumu s-salamu wa rahmatullahi wa barakatuhu"** (May the peace, mercy, and blessings of Allah be upon you). We receive an additional reward for each extension.



Allah the Exalted says:

"When ye are greeted with a greeting, greet ye with a better than it or return it ..."

((Qur'an, Nisa, 4:86, Pickthall))

- ✓ Our Prophet ﷺ was usually the first to say *salam*. We should also try to be the first to say *salam* when we meet someone.
- ✓ When we come across an acquaintance or friend, after saying *salam* we shake hands.
- ✓ It is not necessary that we know a person for us to say *salam* to him or her; we also say *salam* to people we don't know.
- ✓ Just as we say *salam* when we enter a gathering, when we leave we also say *salam*.
- ✓ When someone says *salam* to us, we respond immediately with a voice loud enough for them to hear, not too soft or too loud.



- ✓ In saying *salam* or returning *salam*, we should not use a voice that is impolite and harsh or excessively smooth and flat.
- ✓ If we enter a gathering of a few people or a crowded environment, it is enough if one of us says *salam*. If just one person from the crowd returns the *salam*, that is enough.
- ✓ In exchanging greetings, the young should be sure to say *salam* to the old; likewise, someone from a small group to a larger group, someone walking to someone sitting, and someone riding to someone walking.



THE PLEASURE OF EXCHANGING THE SALAM

Abdullah ibn 'Umar رضي الله عنه, would regularly go to the bazaar with Tufayl ibn Ubay رضي الله عنه.

One day, when Abdullah was walking to the bazaar together with his friend Tufayl, he saw a man selling old worn-out stuff and said *salam* to him. After that, he saw a merchant selling valuable goods and he said *salam* to him. Later, they saw a poor, forlorn man and Abdullah رضي الله عنه exchanged the *salam* with him too. Then a rich man came and Abdullah رضي الله عنه also said *salam* to him. He said *salam* to many people, friends and strangers.

The next day Tufayl رضي الله عنه came again to his friend Abdullah ibn Umar رضي الله عنه. Abdullah said:

— Come on Tufayl, let's go to the bazaar! Be a pal.

— What are you going to do at the market? You don't buy anything. You pass by so many shops and sellers and you don't even ask about the prices of their wares.

— Come on, let's go again.

— But if you're not going to buy anything why do you want to go to the bazaar? You don't sit and talk with people anyway. Let's stay here and talk.

— O Abu Batin ("Father of a pot-belly"),

Tufayl رضي الله عنه was a little overweight. When Abdullah got angry at his dear friend, or when he wanted to tease him, he called him Abu Batin.



— Look Tufayl ﷺ, the only reason we're going to the bazaar is to say *salam*. We're saying *salam* to the people we meet there. (Mâlik, Muwatta', Salâm 6), because our Prophet ﷺ said,

"You will not enter Paradise before believing; and truly, you will not believe until you love one another. Shall I tell you something which when done will make you love each other? Spread the salam amongst yourselves."

(Muslim, Iman, 93)

WOULD YOU ALSO LIKE TO HAVE SUCH ENJOYMENT?

In what situations don't we give or return salams?

- ✓ In the toilet, bathroom or bath we don't give or return the *salam*.
- ✓ We don't say *salam* to someone who is trying to cause one to sin or to someone who is sinning. If they say *salam*, we don't return it.
- ✓ We don't say *salam* to someone who is praying or reading The Qur'an.
- ✓ We don't say *salam* to someone who is reading a hadith, preaching, or saying the call to prayer.

Our beloved Prophet ﷺ said:

"You will not enter Paradise before believing; and truly, you will not believe until you love one another. Shall I tell you something which when done will make you love each other? Spread the salam amongst yourselves."

(Muslim, Iman, 93)



ETIQUETTE FOR SLEEPING AND RESTING

As I lay me down to sleep...

Allah ﷻ made the day bright for working and earning a living; and He made the night dark for resting and sleeping. All creatures were made with the need for resting and sleeping. While worshiping or working, we must be relaxed, peaceful, and strong. Moreover, we need proper rest, sleep that is, in order to be healthy.

What should we pay attention to when sleeping and waking?

- ✿ We should sleep early, in a state of ablution, after praying *salat al-'isha'*.
- ✿ We should brush our teeth before sleeping.
- ✿ We should sleep in clean sleeping clothes, pijamas.
- ✿ We should read *Ayat al-Kursi*, *Surat al-Ikhlās*, *Surat al-Falaq* and *Surat an-Nas* in bed before sleeping.
- ✿ If possible we should sleep with our faces to the *qiblah* and our right hands under our chins.
- ✿ In order not to cramp the heart, which is on the left of the body, with the stomach, we should sleep on our right sides.
- ✿ Because our Prophet ﷺ forbade it, we never sleep lying face downward, on our backs, or with our legs crossed.
- ✿ We should sleep neither too little nor too much. (6-8 hours)

Our beloved Prophet ﷺ said to one of his companions ﷺ:

— If you read this *du'a* and die on the night you've read it, you'll die with *iman*. May these words be the last words you read before you die.

اللَّهُمَّ اسَلِّمْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ
أَمْرِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ.
وَالْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ
لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ. آمَنْتُ
بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي
أَرْسَلْتَ

"O Allah! I submit myself to you. I leave my affairs to you and I turn my face towards you. I lean on you and I take refuge in you, desiring and fearing you. There is no shelter and no salvation from you except through you. I believe in the book you have revealed and the Prophet you have sent." (Al Boukhari, Da'awat, 7)

May these beautiful du'as of Our Prophet ﷺ, which show his love and connection to his Lord, be our last words every night!

- ✿ We should not sleep while the sun is rising or setting. (45 minutes)
- ✿ We should sleep with the intention of waking up for *salat al-fajr* or *salat al-'isha'* so as not to miss our prayers.

❁ Before sleeping, we should read these du'as, which our Prophet ﷺ taught.

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا "O Allah! I die (sleep) and come to life (wake) in Your name."

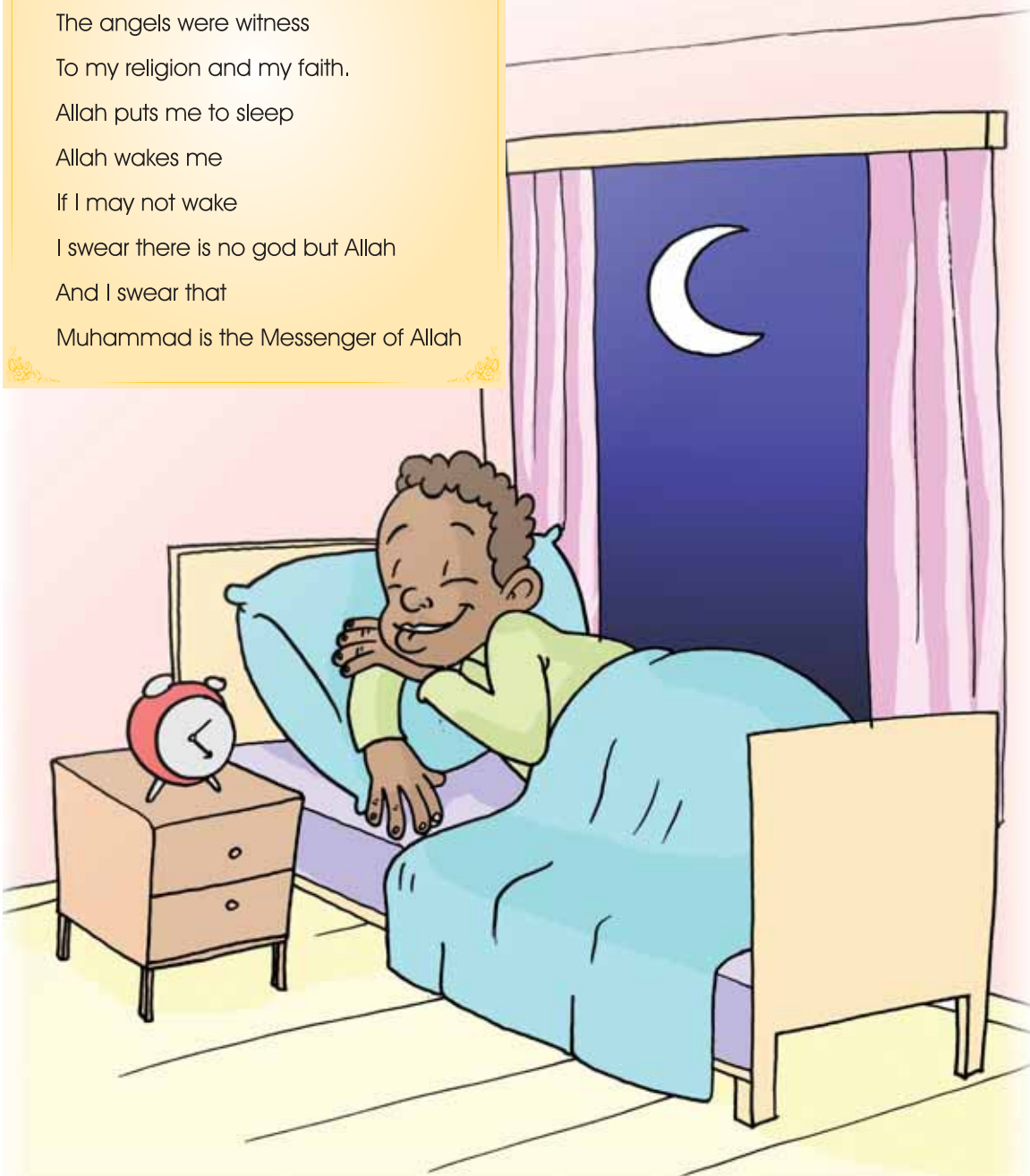
❁ After waking, we praise our Lord and rise from our right side. Then we read this du'a.

Poetry for before sleeping for children.

I slept on my right
I turned to my left
The angels were witness
To my religion and my faith.
Allah puts me to sleep
Allah wakes me
If I may not wake
I swear there is no god but Allah
And I swear that
Muhammad is the Messenger of Allah

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

"Praise be to Allah who brings us to life after we die. The Resurrection will be to Him." (Al Boukhari, Da'wat, 8)



ETIQUETTE FOR EATING AND DRINKING

Eating is worship!

Allah ﷻ says: "...Eat of the good things, and do right. Lo! I am Aware of what ye do." (Qur'an, Mu'minun, 23:51, Pickthall)

Our Lord sent us to this world in order that we became His excellent servants and go to Paradise.

The things we need to carry out our worship in a good manner, our needs such as sleeping, eating, and shelter, have also been made halal (lawful) to us.

He presented us with numberless blessings in the way of many vegetables, fruits, animals to eat, and milk. Now, when we eat or drink of these bounties, we should do it with the intention of becoming better servants of our Lord, the Creator of all the worlds, for our eating and drinking is a part of our worship.

For instance, if a student eats something with the intention of better studying, Allah ﷻ will begin his reward for learning immediately.

If a young man wakes up and pray *salat al-fajr* with the intention of performing all his daily worship for his Lord from the heart, when he eats dinner, he will also have reward for his worship.

What do we have to beware before eating?

- ✿ We must not eat until we are hungry.
- ✿ We should help prepare the table.
- ✿ We should wait for our elders and visitors, if we have them, to sit before beginning.
- ✿ We should wash our hands before coming to the table.
- ✿ We should use a tablecloth so no food or crumbs fall on us.
- ✿ If we eat sitting on the ground, we should sit on our left foot, with our right knee raised up. We should not lean on anything.
- ✿ When eating at the table, we should neither lean back too far, nor lean over the table.





- ✿ We should eat of our food with intention of using the energy it gives us to be good servants of our Lord and worship him well.
- ✿ When we begin eating, we say **"Bismillahi r-Rahmani r-Rahim"** ("In the name of Allah, the Compassionate, the Merciful"). If we forget to say the *basmala* when we begin eating, the moment remember, we should say **"Bismillahi awwalahu wa akhirahu"** (In the name of Allah, in its beginning and its end").

What do we have to beware while eating?

- ✿ We should salt our food at the beginning and the end. This is a nice sunnah of our Prophet (pbuh).
- ✿ We should eat what is in front of us with our right hand.
- ✿ We should chew well every bite that we take into our mouths before swallowing, and we should appreciate it before swallowing.
- ✿ We should close our mouths when eating so as not to disgust anyone.

Our Beloved Prophet ﷺ while eating beside his Companions رضي الله عنهم, said the following:

— "People have never filled a vessel worse than the stomach. It is sufficient for a person that they eat enough food to straighten out the waist, i.e. food enough to provide energy for that day. If your going to completely fill your stomach, leave a third of it for food, a third for drink, and a third empty to leave some space for breathing." (Tirmidhi, Zuhd 47; Ibni Majah, At'ima 50)

One Companion رضي الله عنه, forgetting to say the *basmalah*, began eating. When the last bite remained, he remembered that he had forgotten to say the *basmalah* and said "Bismillahi awwalahu ve akhirahu." Because of this, the Messenger of Allah ﷺ smiled and said:

— "Satan continued to eat with him since the beginning. When this brother of yours mentioned the name of Allah, Satan vomited up all the food he had eaten." (Abu Dawud, At'ima 16)

Later, to promote blessings while eating, he said,

— "Food for two is enough for four people, and food for four is enough for eight people." (Muslim, Ashriba 179; Tirmidhi, At'ima 21)

Every word that the Prophet ﷺ said to his Companions رضي الله عنهم was also related to us!

We are also of his Ummah (community)!

- ✿ We shouldn't complain about any food because the Messenger of Allah was not unhappy with any food and didn't complain about any food. If he liked it, he'd eat; if he didn't he'd leave it.

- ❁ We should eat the food that is in front of us, but while eating fruit, we can eat from where we like.

Never do these things while eating and drinking!

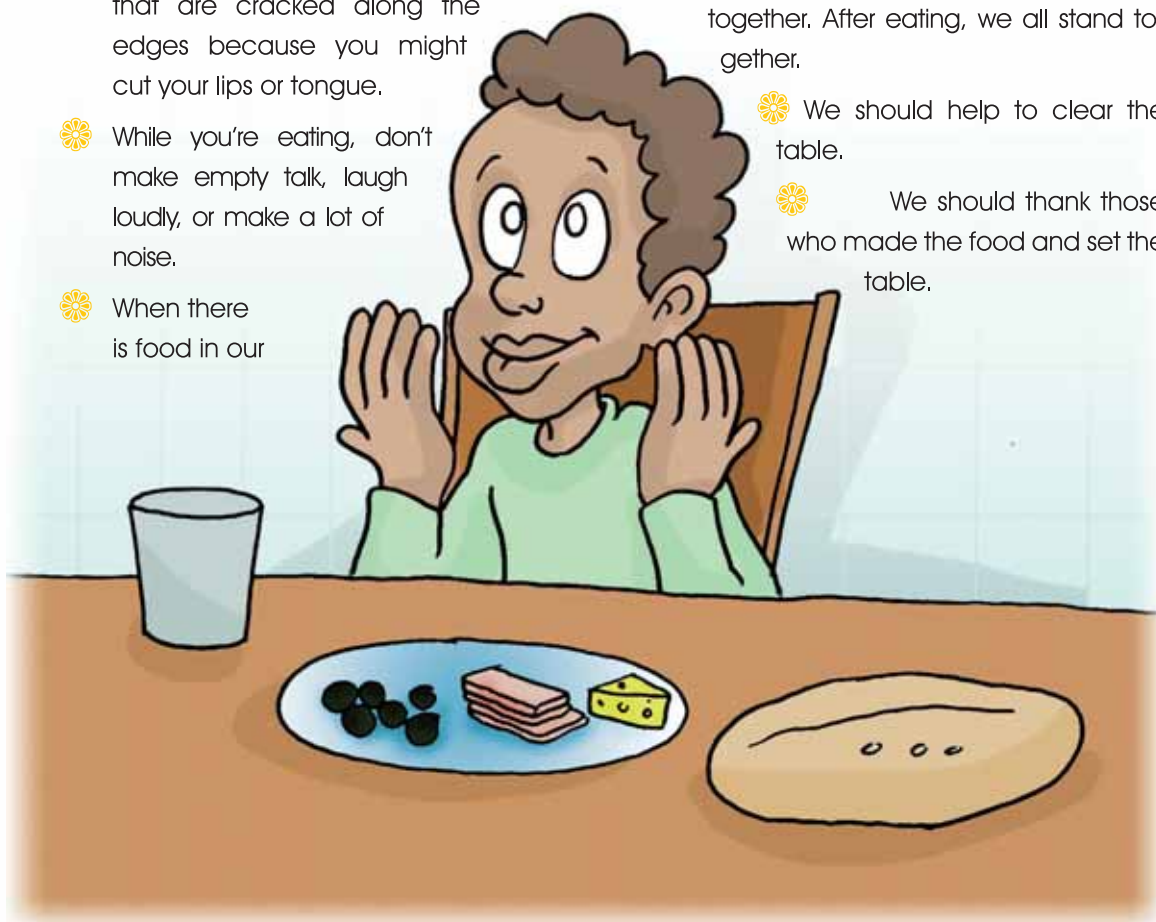
- ❁ Don't eat or drink anything *haram*.
- ❁ Don't eat or drink while standing.
- ❁ Do not drink water in gulps. Take three breaths and drink in a relaxed manner. Don't breathe into the container.
- ❁ When sneezing, coughing, or belching, we should not put food into our mouths; we and we must close our mouths. Otherwise we'll have a dangerous or disgusting situation.
- ❁ Don't leave water and food containers open. Otherwise bugs, insects, and flies may get inside.
- ❁ Don't eat or drink from plates or cups that are cracked along the edges because you might cut your lips or tongue.
- ❁ While you're eating, don't make empty talk, laugh loudly, or make a lot of noise.
- ❁ When there is food in our

mouths, we don't talk until after we swallow it.

- ❁ We don't wipe our hands and mouths with bread, and then eat that bread.
- ❁ Don't throw away a bite of food that has fallen on the ground, saying it's dirty. Instead, wipe it off to clean it and eat it.
- ❁ We don't blow on food that is too hot; and we don't drink very cold water immediately.
- ❁ We don't leave our food with our plates half full, and we don't spill crumbs.

Be sure to do these things after eating!

- ❁ When you finish eating say, "al-hamdu lillah" and "O Allah, I am thankful to You." In this way we give thanks to Allah and say our *du'a* for eating.
- ❁ After eating, we wash our hands.
- ❁ We gather together and everyone eats together. After eating, we all stand together.
- ❁ We should help to clear the table.
- ❁ We should thank those who made the food and set the table.



A RECOLLECTION OF THE TASTE OF DATES

My name is Rafi bin 'Amr. Let me tell you a recollection I have that affected me very much from when I was with the Messenger of Allah ﷺ when I was a child.

I was only six or seven years old. Rushing down to the street to play, I would not notice how time passed. And it was just such a day. I became hungry. As usual, I was too lazy to go home. Entering the nearest date palm orchard, I decided to make off with some dates from there. I snuck into the orchard and began throwing stuff at the tree. I picked up whatever I could find on the ground, stones, clods of dirt, and sticks, and tried to knock down some dates by throwing them at the date palm. After a little while, I had about ten dates to eat, some ripe, some unripe, that had fallen to the ground. I had eaten a few of the ripe ones from the bunch, filling my stomach well, when the owner of the orchard saw me. Catching me, he took me by the arm directly to the Messenger of Allah ﷺ. The owner of the orchard said:

— O Messenger of Allah, here's a boy who's been knocking dates from my tree! This boy is harming my date trees. I've been waiting a long time to catch him.

Saying this, he took me before the Messenger of Allah ﷺ. He wanted me to be punished. I was young and couldn't make too much sense of what was happening, but I was very scared. The messenger of Allah ﷺ smiled, stroked my hair, and said:

— "Little one! Why are you throwing stuff at the date palms?" I responded innocently,

— "Sir. I got hungry while I was playing and wanted to feed myself." That Prophet of mercy smiled at my answer, given from an innocent child and patted me on the back. Then he said,

— "O my son! The next time you are hungry, eat of the dates that have fallen to the ground. They are both softer and sweeter. In this way, you won't harm the trees or the dates of the owner of the orchard." Then, he said,

— "O Allah! Fill this child's belly with halal food," making a du'a for me.

Now, I have never forgotten the laughing, pat on my back, and advice given with kind words from the Messenger of Allah ﷺ to me when I was afraid about what was going to happen. Since that day, I have never harmed someone else's property. I never took anyone's things without their permission. I have always been careful to make sure that what I eat and drink is halal. Those beautiful moments that I spent with the Prophet ﷺ have enriched my life and world view. Later in my life, I better understood how important the halal and the haram are for the servant of Allah ﷺ. I never extended my hand to anything haram. (Based on the hadith of Ibn-i Maja, Tjjarat, 67.)



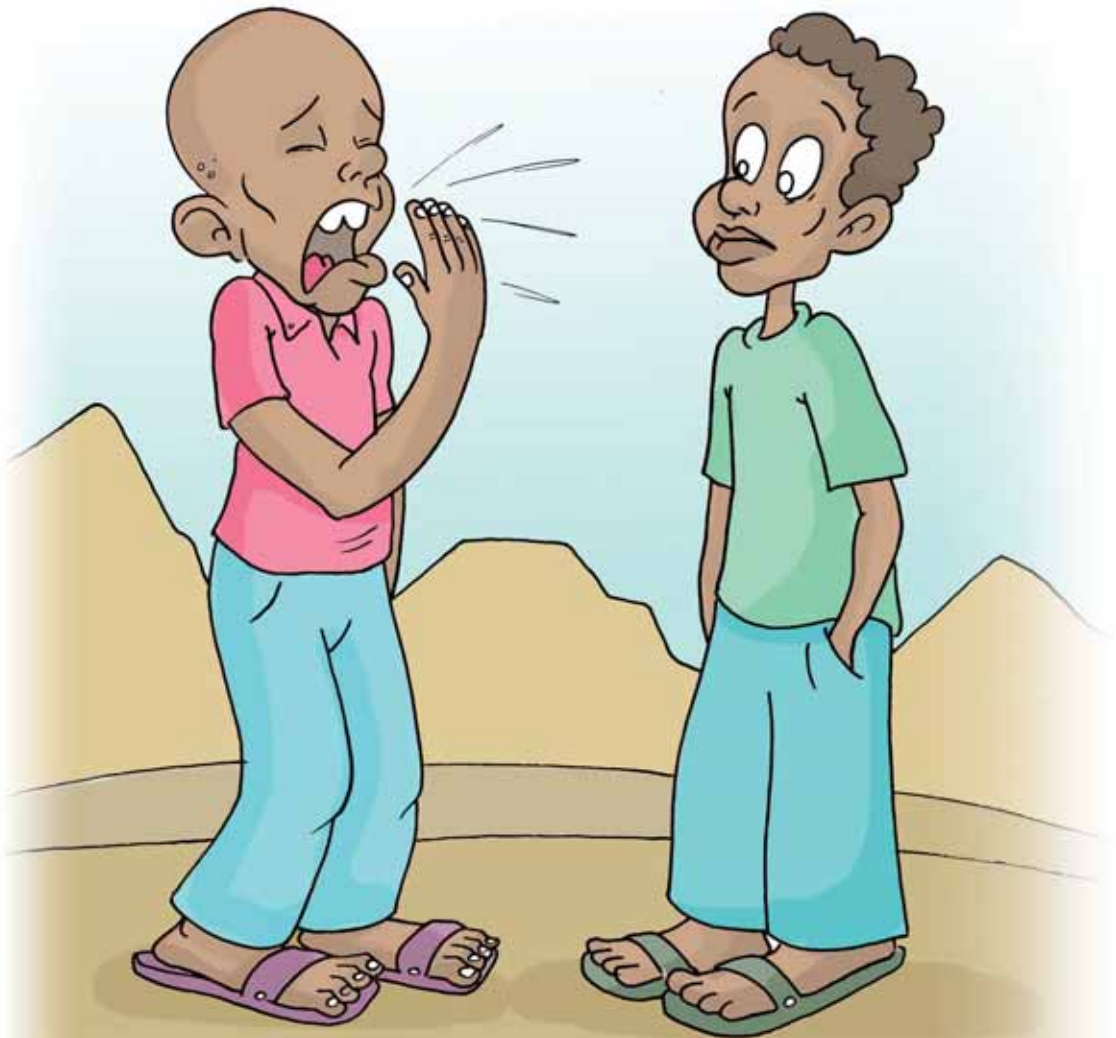
ETIQUETTE FOR YAWNING, SNEEZING, COUGHING, AND BELCHING

A Muslim is a person beautiful as a flower.

All of us yawn, sneeze, cough and belch because these are natural human actions. However, when we do, we shouldn't bother or disturb those around us. Imagine you are excitedly explaining what you are thinking to a friend and he begins to yawn. Imagine someone comes up to you and coughs or sneezes in your face. How would you feel? Or if some-

one who had eaten garlic and onions burped in your ear, what would you think? Of course, these are very gross things we should never do, right? Certainly!

A good Muslim is always a kind, polite and agreeable person. A Muslim doesn't bother anyone because of his actions or the states he finds himself in, and he doesn't gross anyone out. He presents those around him with pleasantness and beauty.



What should we pay attention to when yawning or coughing?

- ✽ If it is possible, we should try to control ourselves when yawning is due to drowsiness, absentmindedness, heedlessness, or similar reasons.
- ✽ When it is necessary that we yawn, we should cover our mouths with our hands and try to shorten the time that we yawn.
- ✽ We should take care not to make a loud noise when we yawn.
- ✽ Coughing often causes micro organisms found in the respiratory tract and bacteria in the mouth to be ejected into the air. In order to prevent this we should cover our mouths with a napkin, or if we don't have one, with our hands.
- ✽ While coughing, to prevent spittle from shooting out of our mouths, and to keep from making a lot of noise, we should close our mouths.
- ✽ While coughing, we should turn slightly to the left and downwards. If at this time we are either talking or listening to someone, we should apologize, saying "Excuse me."

What should we pay attention to while sneezing and belching?

- ✽ Sneezing is the relief of pressurized air from inside us, thrown out quickly. It is something that is good for our bodies' health, so every time we sneeze we say, **"Al-Hamdu lillah"** ("Praise be to Allah").

THREE TIMES

While the Messenger of Allah ﷺ was talking with his Companions, one among them quietly sneezed. Thereupon, our Prophet ﷺ said, "Yarhamukallah." A short time later, another companion sneezed. However, the Messenger of Allah ﷺ did not say anything.

The one to whom our Prophet ﷺ did not say "Yarhamukallah" then said, feeling slightly offended:

— O Messenger of Allah! Someone sneezed and you said "Yarhamukallah." I also sneezed, but you didn't make such a du'a for me. After he said this, our Prophet ﷺ said:

— Upon sneezing, that person said "Al-Hamdu lillah," but as for you, you did not say it. (Al Boukhari, Adab, 127)

Later he said:

— When you sneeze, say "Al-Hamdu lillah" ("Praise be to Allah"). Then your brother or friend should respond by saying "Yarhamukallah" ("Allah have mercy on you"). Then the person who sneezed should say, "Yahdikumullah wa yuslihu balakum" ("May Allah guide you and rectify your state.") (Al Boukhari, Adab, 126) and further,

— If someone sneezes more than three times, it's enough that his brother say "Yarhamukallah" three times because that means he has a cold. (Abu Dawud, Adab, 92)

- ✽ When we hear someone sneezing, we should say, **"Yarhamukallah"** ("Allah have mercy on you").

- ❁ After sneezing and saying "Al-Hamdu lillah," if someone responds to us saying "Yarhamukallah," then we should reply to them saying **"Yahdina wa yahdikumullah"** ("May Allah guide us and you").
- ❁ While other words may be said in place of these, the best words are those that our Prophet taught us.
- ❁ Most of the time, when it comes to us not being able to stop ourselves from belching, it is for reasons such as eating too much, too fast, drinking soda, and eating onions and garlic that make gas. We should take measures against this.
- ❁ When we eat, we should chew each bite well and swallow slowly so air doesn't enter our stomachs and cause us to belch.
- ❁ We should refrain from gorging ourselves, that is, from eating too much.
- ❁ When we're going to go to the mosque or a gathering, we should not eat foods like onions and garlic that cause gas and belching and unpleasant smells.
- ❁ If, even though we try not to, we can't help belching, we should do it silently and cover our mouths with our hands.
- ❁ If possible, we should go somewhere with no one around to belch.
- ❁ We should always keep in mind the saying of our beloved Prophet ﷺ, **"A Muslim is a person who never harms anyone with his hand or his tongue,"** and never disausts or disturbs anyone.



**"A Muslim is a person
who never harms anyone
with his hand or his tongue."**



ANSWER KEY

THE LORD OF THE UNIVERSE: BELIEVING IN ALLAH

Fill in the Blanks (Pg. 51)

1. their own souls - (furthest) regions (of the earth)
2. leaf
3. be
4. Allah
5. Love / love
6. hearts
7. Prayer
8. close (to them)

Let's Check Ourselves (Pg. 52)

1- d 2-b 3-c 4- a 5- d

THE KEY TO PEACE IN WORD AND PARADISE IN HEREAFTER: FAITH

Fill in the Blanks (Pg. 79)

1. record / word
2. Satan / enemy
3. authority / partners
4. angels / amen
5. angel / Satan

Let's Check Ourselves (Pg. 80)

1- d 2-a 3-d 4- c 5- c

RITUAL PRAYER (AL-SALAH)

Let's Check Our Knowledge 1 (Pg. 130)

1- RIGHT 2- WRONG 3- WRONG 4- RIGHT 5- RIGHT 6- RIGHT 7- WRONG 8- WRONG
9- RIGHT 10- RIGHT

Let's Check Our Knowledge 2 (Pg. 130)

1- WRONG 2- WRONG 3- WRONG 4- RIGHT 5- WRONG 6- WRONG 7- RIGHT 8- WRONG
9- WRONG 10- RIGHT

Let's Check Our Knowledge 3 (Pg. 131)

1- RIGHT 2- RIGHT 3- RIGHT 4- WRONG 5- RIGHT

Let's Check Ourselves 1 (Pg. 132)

1- b 2- a 3- b 4- b 5- c 6- b 7- c 8- d 9- b 10- d 11- a
12- c 13- a 14- c 15- c

Let's Check Ourselves 2 (Pg. 133)

1- d 2- b 3- a 4- b 5- c 6- a 7- a 8- a 9- b 10- b

Let's Check Ourselves 3 (Pg. 135)

1- d 2- d 3- b 4- a 5- c 6- b 7- c 8- c 9- a 10- b

Fill in the blanks 1 (Pg. 136)

1- Tahajjud 2- Satr al-Awrah 3- Istiqbal al-Qiblah 4- al-Qira'ah 5- Sajdah

Fill in the blanks 2 (Pg. 136)

1- Right 2- Sermon 3- Takbir al-Tashriq 4- al-Kifayah 5- signalling 6- sin 7- Sajdat al-Sahw
8- Sajdat al-Tilawah

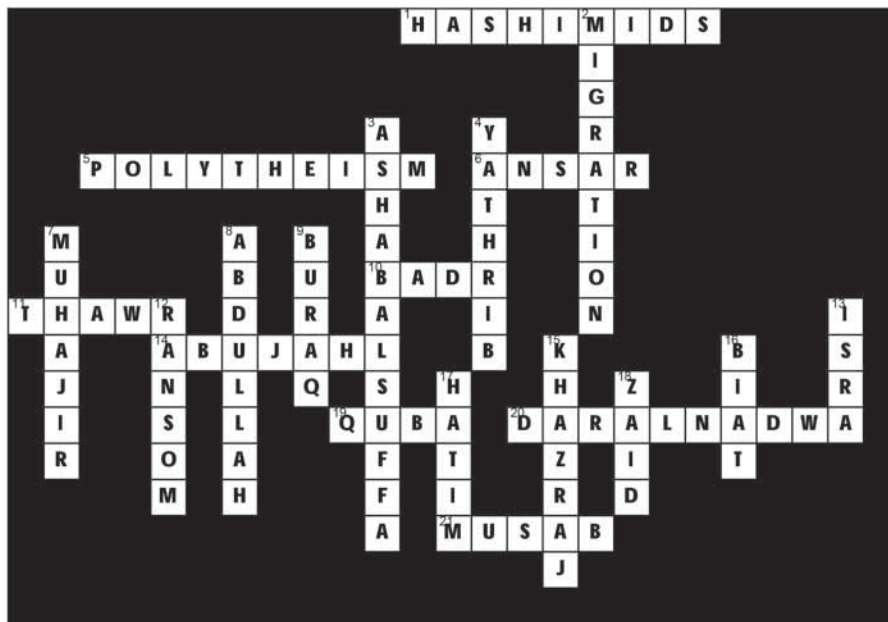
I AM LEARNING MY PROPHET (SIYER)

What is the Correct Answer? (Pg. 180)

1- a 2- c 3- b 4- d 5- c 6- c 7- b 8- b 9- d 10- d

11- c 12- a 13- a 14- d 15- c 16- d 17- b

The Names (Pg. 182)



NOTES

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NOTES

Handwriting practice lines consisting of 20 horizontal dotted lines for text entry.

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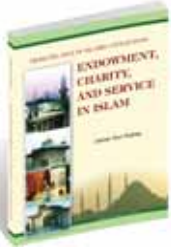
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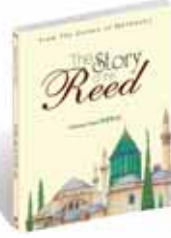
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Ikhlâs And Taqwâ



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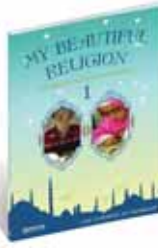
**The Final Divine
Religion ISLAM**



Such a Mercy He Was



**The Secret in the
Love for God**



My Beautiful Religion 1



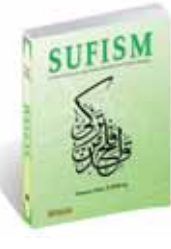
A Peaceful Home



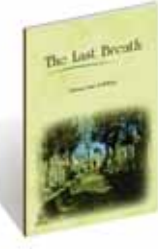
**The Exemplar
Beyond Compare**



**Principles from the
Lives of the Four
Rightly-Guided Caliphs**



Sufism



The Last Breath



**Hajj Mabruur
and Umrah**



**The Prophet Muhammad
Mustafa The Elect (s.a.v) 1**



**Contemplation
in Islam**



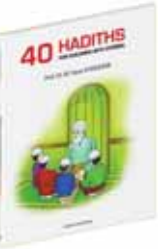
**The Society of
the Age of Bliss**



**Civilisation of Virtues
1**



**Civilisation of Virtues
2**



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