

Illustrated guide for prayer

Let's Learn About WUDU', GHUSL and SALAH



Asim Uysal



 **ERKAM**
PUBLICATIONS

Maliki Madhhab



© Erkam Publications - Istanbul: 2021 / 1443 H

Let's Learn About Wudu', Ghusl and Salah

Asim Uysal

Original Title: Abdest, Gusül ve Namaz
Öğreniyorum (Maliki)

Author: Asim Uysal

Translator: Joseph Shamis

Editor: İsmail Eriş

Graphics: İlhan Baştaş

ISBN: *****

Address: İkitelli Organize Sanayi Bölgesi
Mah. Atatürk Bulvarı, Haseyad
1. Kısım No: 60/3-C
Başakşehir, Istanbul, Turkey

Tel: (+90-212) 671-0700 pbx

Fax: (+90-212) 671-0748

E-mail: info@islamicpublishing.org

Web site: www.islamicpublishing.org

Printed by: Erkam Printhouse

Language: English



Let's Learn About Wudu', Ghusl and Salah

(Maliki Madhhab)

By Asim Uysal





“Bismillahi’r-Rahmani’r-Rahim”

“In the name of Allah, the Compassionate, the Merciful.”

Basmalah

Allah is our first word.
Our essence is full of *iman*.
When I wake every morning,
I hurry to say *bismillah*.
When I eat or drink something,
Or open my book,
I turn to my Lord,
And strength comes to my heart,
It never falls from my tongue,
Allah holds my hand.

Religious Knowledge Through Questions and Answers

Who is your Lord? Allah.

Who made you? Allah made me.

Whose servant are you? Allah's servant.

Where did we come from and where are we going? We came from Allah and we're returning to Allah.

Why were we created? To serve and worship Allah.

What must people do in their service? Worship Allah, obey the Prophet, and live Allah's religion on the earth, letting it dominate all their lives.

Since when were we Muslims? Since "Qalu bala" we have been Muslims, *alhamdulillah*.

What does "Qalu bala" mean? Before Allah, the Exalted, created the world, he created the souls of all people (those that have come and those that will come), gathered them into his presence and asked them:

"Alastu bi rabbikum" (Am I not your Lord?)

Then the souls replied

"Yes, You are our Lord," they replied, actually pledging "We will serve You and hope for Your help."

The time of this conversation is called the "Qalu Bala."

How many is Allah? Allah is one.

What is your religion? Islam.

Your book? The Qur'an al-Karim.

Your qibla? The Ka'ba.

From whose line of descent are you? From Adam's (Peace be upon him).

From whose community are you? From the community of Muhammad (pbuh).

What was his father's name? Abdullah.

What was his mother's name? Amina.

What was his wet-nurse's name? Halima.

What was his grandfather's name? Abdulmuttalib.

What was his uncle's name? Abu Talib.

Where was our prophet born? In Mecca.

When was he born? In 571 A.D.

When did the mother and father of our prophet die? Our prophet's father died two months before he was born. Our prophet's mother died when he was six years old.

How old was he when his prophethood began? His prophethood began when he was 40 and carried out his prophetic duties for 23 years.

How old was our prophet when he died? He left for the afterlife when he was 63.

Where is the grave of our prophet? In Medina.

How many children did our prophet have? Seven.

His daughters were Zaynab, Ruqiyya, Um Kulthum, and Fatimah.

His sons were Qasim, Abdullah, and Ibrahim.

Except for Fatimah, all our prophet's children died during his lifetime.

What are the prophet's wives to us? Our mothers, the mothers of all Muslims.

Who was his first wife? And who was his last? His first wife was Khadijah, and his last wife was A'ishah.

How many grandchildren did our prophet have? He had two grandsons, Hasan and Husayn, and two granddaughters, Zaynab and Umm Kulthum.

Whose children were they? They were the children of Ali and Fatimah.



Fundamentals to be Known

Iman (Belief): *Iman* is confirmation with the heart and confessing with the tongue. That is to say, confirmation with the heart of everything that the Prophet (pbuh) brought from Allah and saying this with the tongue.

(Amantu) The Pillars of Belief: 6

- 1- Belief in Allah's existence and oneness.
- 2- Belief in Allah's angels.
- 3- Belief in the books sent by Allah.
- 4- Belief in Allah's prophets.
- 5- Belief in the Last Day and the Resurrection after death.
- 6- Belief that the Good and the Bad come from Allah.

The Pillars of Islam: 5

- 1- Saying the *shahadah*.
- 2- Fasting in Ramadan.
- 3- Praying five times a day.
- 4- Making the Hajj, if it is *fard* (necessary) for you.
- 5- The paying of *zakat* (charity) by the rich on their wealth, once a year.

The Fard (Obligatory) Acts of Wudu' (Minor Ablution): 7

- 1- Stating the intention in the heart to perform wudu'
- 2- Washing the face once.
- 3- Washing the arms up to and including the elbows.
- 4- Wiping the whole head.
- 5- Washing the feet up to the ankles.
- 6- Doing all the above-mentioned acts one after another without giving a break between them
- 7- Rubbing the limbs gently while washing to be sure that water contacts the skin

The Fard (Obligatory) Acts of Ghusl (major ablution): 5

- 1- Stating the intention in the heart to perform *ghusl*
 - 2- As in ablution, doing all the acts of *ghusl* one after another without giving a break.
 - 3- Rubbing the body while washing.
 - 4- Ensuring that the water penetrates any and all hair on the body.
 - 5- Washing the entire body without leaving and dry spot.
- According to the Maliki School, the mouth, the nose, the ear canal and the eyes are not included in ‘the body’, rather, what is required, in their view, is that one wash the outside of the entire body.

The Fard (Obligatory) Acts of Tayammum (dry ablution): 5

- 1- First, stating the intention in the heart to perform *tayammum* to make it permissible either to perform ritual prayer, touch the Qur’an, or engage in some other act of worship which requires ritual purity.
- 2- Second, using “purifying dust”, that is, soil which has never been contaminated by ritual impurity
- 3- Third striking clean soil once.
- 4- Fourth wiping the entire face and hands up to the wrists
- 5- Fifth maintaining continuity, not only between the various actions included in the dry ablution itself, but also between the dry ablution and for whatever the act of worship it is performed.

The Fard (Obligatory) Acts of Salah (the Prayer): 26

A. Condition for prayer to be obligatory:

- 1- In order for prayer to be obligatory (*wajib*) only one condition must be met. This condition is that the person who performs the prayer has to have reached the age of puberty.

B. Conditions Necessary for the Validity of Prayer

1. Being a Muslim
2. Purification from *hadath* (spiritual impurities): Cleansing oneself from *hadath*, spiritual impurities that cannot be seen with the eye, by performing *wudu'*, *ghusl*, or *tayammum*.
- 3- Purification from *najasat* (physical impurities): Cleansing oneself from *najasah* (physical impurities) that may be seen with the eye, the clothes, and the place where prayer will be performed.
- 4- *Satru'l-'awrah* (Covering of the Body): Covering the parts of the body that, according to Islamic law, must not be seen by others. For men, the part of the body that needs to be covered is from the navel to the knees; for women, the entire body should be covered except the hands, face, and feet.
- 5- Turning toward the *Qiblah* (direction of prayer): Facing towards the direction of Ka'ba during prayer.

C. Conditions for a Prayer to be Valid and Obligatory (fard)

- 1- The knowledge of the command of Islam that prayer is obligatory (fard) has to reach the individuals.
- 2- To be sane
- 3- Time: Performing each prayer during its prescribed time.
- 4- Being able to find water or clean soil that is necessary for cleansing oneself from *hadath*
5. Not being asleep and not being unwary of prayer.
6. For women, not being in the state of bleeding after menstruation or post partum bleeding.

D- Pillars of Prayer)

- 1- Intention (*niyyah*): To intend for the prayer to be performed. The important thing in intention is to intend for the prayer to be performed from one's heart.

2- The opening *takbir* (“Allahu Akbar”): Starting the prayer with “Allahu Akbar.”

3- Saying the Opening Takbir (Takbir al-Iftitah) in standing position (al-Qiyam):

4- Reciting the Opening Chapter of the Noble Quran (Surah al-Fatiha): One must recite Surah al-Fatiha in each *rakah* of the prayer.

5- Reciting the Surah al-Fatiha in standing position (al-Qiyam).

6- *Ruku'*: Bowing down

7- The Standing (al-Qiyam) back after Bowing (al-Ruku): To stand back for a while after bowing (al-Ruku).

8- *Sajdah*: Prostration

9- Sitting (al-jalsah) between the two prostrations (al-Sajdah).

10- As-Salam: “Upon finishing the prayer, one completes the prayer by saying the greeting “Assalamu alaikum” once. One may add “wa rahmatullah wa barakatuh.”

11- Being in a sitting position when saying as-Salam.

12- Composure: It refers to calm and proper pausing when standing after bowing, when sitting after the first prostration, when sitting while giving as-Salam, and when standing while reciting the Opening Takbir.

13- Tumaneenah (staying still for a while): Performing the pillars of prayer properly. In other words, performing the pillars of prayer such as standing, bowing, sitting, and prostration in awe, and properly without hurrying.

14- The Order: It refers to performing the pillars of prayer in order. According to this, in prayer: We first make intention (al-Niyah), say the Opening Takbir (Takbir al-Iftitah), recite the Surah al-Fatiha, perform bowing (al-Ruku), rise from bowing, and give as-Salam.



Fard: The things that Allah commands are the *fards*, such as *salah*, fasting, and *zakah*. It is *haram* to neglect doing something that is *fard*. Someone who denies a *fard* will convert out of Islam and will no longer be called Muslim

Sunnah: The words and deeds that are related to the matters of worship, our beloved Prophet (pbuh) did often, very infrequently left undone, and recommended for us are called *sunnah*.

Haram: The things that are forbidden, such as the drinking alcohol and the revealing of the hair by women to strange men, are called *haram*. Refraining from things that are *haram* is rewarded. Someone who commits things that are *haram* becomes a sinner. Someone that intentionally denies them to be *haram* converts out of religion and becomes a disbeliever.

Cleanliness for the Bathroom

- Before entering the toilet, roll up your pant cuffs so they don't get sprayed with urine,
- Don't pee standing up.
- Don't eat or drink anything, and don't talk in the toilet.
- Enter the bathroom with your left foot; exit with the right.

Cleanliness for the bathroom: Clean yourself with your left hand and use lots of water. If there is no water, you can use something else that is appropriate.

Muslims who observe ritual prayer must pay attention to this type of cleanliness.



Wudu'

Wudu' means minor ablution which consists of stating the intention, washing the face, arms up to and including the elbows, and the feet, and the wiping the entire head. *Wudu* should be performed thoroughly without giving a break between its actions and by rubbing the hands over the limbs while washing them.

How to perform wudu': If possible, turn towards the *qiblah*.

Say, "I intend to perform *wudu'*. *A'udhu billahi min ash-shaytani'r-rajim* (I take refuge in Allah from Satan, the accursed)" *Bismillah ir-Rahman ir-Rahim* (In the Name of Allah, the Beneficent, the Merciful)

Then, wash the hands up to the wrists three times. While washing the hands, try not to leave any dry spots between your fingers. If you're wearing a ring, move it around so water can get under it.





Draw water into your mouth with your right hand, rinse it, then spit it out three times. Brush your teeth with a *miswak* or toothbrush, if you have one. If not, use your right thumb and index finger to cleanse your teeth.

Next, draw water into your nose by your right hand three times. Use your left hand to blow it out.



Wash your face, from where the hair ends to the chin, three times. While washing the face, pay attention not to splash the water onto the face but let it trickle from top to down instead.



Wash your arms, first the right, then the left, up to and including the elbows, three times.

Wipe your entire head with your wetted palms.



Wipe the inside of your ears with your forefingers (or the smallest fingers), and the back of your ears with your thumbs.



Then wash first the right foot and then the left foot including the toes.

Thus, finishing *wudu*, it is *sunnah* to take water with the right hand and drink while standing.

After performing *wudu*, it is very good to turn towards the *qibla* and say the *kalimat ash-shahada* and to read the chapter "*al-qadr*" three times.

The Fard (Obligatory Acts) Acts of Wudu:

- 1- Stating the intention in the heart to perform wudu'
- 2- Washing the face once.
- 3- Washing the arms up to and including the elbows.
- 4- Wiping the whole head.
- 5- Washing the feet up to the ankles.
- 6- Doing all the above-mentioned acts one after another without giving a break between them
- 7- Rubbing the limbs gently while washing to be sure that water contacts the skin

The Sunnah Acts of Wudu:

- 1- Washing the hands up to the wrists,

2- Rinsing out the mouth which means drawing water into the mouth three times and spitting it in each time. This is called "Madmada",

3- Rinsing out the nose which means drawing water into the nostrils three times and taking it out by blowing the nose using the left hand, which is called "*Istinshaq*,"

4- Washing each part three times,

5- Starting with the tips of the fingers and toes when cleaning the hands and feet,

6- Moving the ring if there is any on the fingers,

7- When wiping the head, to start rubbing the wet hands from the back of the neck to forehead.

8- Wiping the outside and inside of one's ears, including the ear canal.

9- Using new water to wipe the ears.

10- Maintaining a fixed order among the parts of the body washed in ritual ablutions.

The Virtuous Acts of Wudu'

1- Starting wudu by uttering the statements of *a'udhu* and *bismillah*,

2- Performing ablution in a clean place

3- Cleaning the mouth with a *miswaq* and brush, or scrubbing the teeth with the thumb and index finger,

4- Using just the right amount of water; neither too little nor too much.

5- Beginning to wash the necessary parts of the body from the right side.

6- Washing each limb of the body (those that are required to be rinsed) a second or third time.

7- To start washing the face from the forehead.

Nawaqid al-Wudu (Things that Nullify Wudu):

There are seventeen things which nullify wudu', which are divided into three categories:

A. Eight of them ritual impurities

- 1- Breaking wind
- 2- Feces
- 3- Urine
- 4- *Madhy* (or pre-seminal fluid (that is, the thin, yellowish liquid which tends to be secreted when a man experiences sexual pleasure)
- 5- *Wady* (a thick white liquid resembling semen which tends to be secreted from the penis following urination)
- 6- Semen (when it is secreted without the accustomed sexual arousal)
- 7- *al-wadi al-hadi* (a white liquid which is secreted from a pregnant woman's genitals prior to childbirth)
- 8- Bleeding from false menstruation

B. Asbab, which are those things which are considered to lead to the emergence of ritual impurities. There are seven of them:

- 1- Falling into a heavy sleep.
- 2- Getting drunk
- 3- Fainting or losing consciousness.
- 4- When a man who has reached the age of puberty touches his penis with his bare hands,
- 5- Losing sanity
- 6- Kissing
- 7- A person who has reached the age of puberty touches the opposite gender and feels a desire or touches intending to feel sexual desire.

C. Those things which do not fall into either of the above-mentioned categories of which there are two:

1- Doubt. a person's ablution is invalidated if he suspects that he is not in a state of ritual purity.

2- Apostacy. If someone who has performed ritual ablutions renounces the religion of Islam, his ablutions cease to be valid.

Acts of Worship that Cannot be Done Without Being in the State of Wudu:

1- One may not perform ritual prayer without being in the state of ablution

2- If anyone wishes to touch the Qur'an, whether all or part of it, including even a single verse, he must first perform ritual ablution.

3- One may not perform circumambulation of the Ka'ba.

4- One may not perform the *Sajdah* of *Tilawah* (the prostration of recitation).

Tayammum (Dry Ablution)

Tayammum refers to performing ablution with clean soil or with a substance whose origin is soil.

How to perform Tayammum:

We need to pay attention to the cleanliness of the soil and place where tayammum will be performed.

Then we turn toward the direction of Ka'ba and utter the statements of *a'udhu* and *basmala*.

After that when patting our palms on the soil, we state our intention by saying, "To be purified from impurities in place of performing wudu or ghusl"



Then, we lightly struck our palms on clean soil. We then wipe our face (after shaking off of the extra soil) and

Then our hands by wiping in between our fingers.



According to the Maliki School, there are three types of conditions related to *tayammum* (dry ablution):

A. The conditions which must be fulfilled in order for dry ablution to be obligatory but not necessarily valid,

- 1- To be an adult;
- 2- Not to be forced to refrain from this practice;
- 3- To be able to make use of the soil to be used in dry ablution (since if one is unable to do so, dry ablution cease to be obligatory); and
- 4- That the ablution has been invalidated for some reason.

B. The conditions which must be fulfilled in order for dry ablution to be *valid hut not necessarily obligatory*,

- 1- To be a Muslim,
- 2- Not to exist any barrier between the skin and the soil to be used, and
- 3- That nothing takes place to invalidate the dry ablution while it is being performed.

C. The conditions which must be fulfilled in order for them to be *both obligatory and valid*.

- 1- That the time period for the ritual prayer for which one is performing the dry ablution has already begun;
- 2- To be in full possession of mental faculties;
- 3- Having received the message that God Almighty has sent a Messenger;
- 4- In case of a woman intending to perform the dry ablution, not to be menstruating or have postpartum bleeding;
- 5- To be both awake and mindful of what one is doing; and
- 6- To have ‘purifying dust’ available.

The Fard (Obligatory Acts) Acts of Tayammum:

- 1- First, stating the intention in the heart to perform *tayammum* to make it permissible either to perform ritual prayer, touch the Qur’an, or engage in some other act of worship which requires ritual purity.
- 2- Second, using “purifying dust”, that is, soil which has never been contaminated by ritual impurity
- 3- Third striking clean soil once.
- 4- Fourth wiping the entire face and hands up to the wrists

5- Fifth maintaining continuity, not only between the various actions included in the dry ablution itself, but also between the dry ablution and for whatever the act of worship it is performed.

The *Sunnah* Acts Related to Tayammum:

- 1- Maintaining the proper order by beginning with the face, then wiping the hands.
- 2- Wiping the arms from the wrists up to the elbows.
- 3- Performing an additional second 'strike' for the hands.
- 4- Transferring the dust which is clinging to the hands to the part of the body intended to be wiped (that is, to the hands and face) without wiping anything else first.

Recommended Acts to Do While Performing Tayammum

- 1- Uttering the *basmalah*;
- 2- Cleaning the teeth and gums with a *miswak*;
- 3- Remaining silent except in order to make mention of God;
- 4- Turning toward the direction of *qiblah*;
- 5- Commencing dry ablutions by wiping the back of the right hand with the palm of the left.
- 6- Performing dry ablution near the beginning of the 'elective' phase of the time period for the prayer one intends to pray if there is no hope that one will find water or that whatever condition is preventing one from using water will pass before the end of this time period.

After taking the hands up, they may be lightly hit together to shake them off.

Every part of the face should be wiped with the palms of the hands.

Tayammum (Dry Ablution) ❁❁❁

Next, we strike the earth again with the palms of our hands. First, separate the thumb and index finger of the left hand, and with the remaining three fingers of the palm wipe the inner side of the right arm up to and including the elbow.



Next, wipe the outer side of the right arm with the separated thumb and index finger of the left hand.

In the same way, this time using the right hand, we wipe the right arm.

Next, with the thumb and index finger of the right hand, we wipe the outer part of the right arm.

In this way, leaving no place on the face and hands unwiped, *tayammum* is performed in accordance with the *fard* and the *sunnah* and recommended acts of *tayammum*.

Situations in which performing dry ablution becomes permissible:

If someone, who needs to perform wudu or ghusl, has either no water whatsoever, or has water but insufficient amount to achieve ritual purity, or has water available but is unable to use it for some reason, it becomes permissible for him/her to perform *tayammum*. The following can be given as examples for such situations:

1- Water is available but in a long distance away (two or more miles away).

2- When one has good reason to believe that the use of the water available would cause illness, exacerbate an already

existing illness, or cause a delay in one's recovery from an illness.

3- When one needs the water for other vital purposes, be they immediate or more remote.

4- When there is an enemy-be it a human being or a wild animal-preventing one from reaching the water and one fears for himself, his possessions, or family members under his protection.

5- If the instrument with which one gains access to water has been lost, such as the rope or the pail with which one draws water from a well. However, the person who has lost the instrument with which he gets water, or the person who brings him the water, should not perform dry ablution unless he is certain, or has good reason to believe, that he will not be able to find other water before the time period for the prayer concerned runs out.

6- If water is too cold to be used.

If you are wearing rings, you must either take them off or move them around when you are doing *tayammum*.

Ghusl

The word *ghusl* refers to the action of pouring water over and rubbing one's body.

The fard acts (obligatory acts) of *ghusl* are three:

- 1- Stating the intention in the heart to perform *ghusl*
- 2- As in ablution, doing all the acts of *ghusl* one after another without giving a break
- 3- Rubbing the body while washing.
- 4- Ensuring that the water penetrates any and all hair on the body.

5- Washing the entire body without leaving and dry spot. According to the Maliki School, the mouth, the nose, the ear canal and the eyes are not included in 'the body', rather, what is required, in their view, is that one wash the outside of the entire body.

The Sunnah Acts of Ghusl:

- 1- Washing the hands up to the wrists as one does before minor ablutions,
- 2- Rinsing out the mouth,
- 3- Rinsing out the nose and blowing the water out afterwards (*istinshaq*) and
- 4- Wiping the ear canal.

Recommended Acts of Ghusl

- 1- Uttering the *basmalah* while beginning;
- 2- Beginning by removing impurities from the genital area and the rest of the body, as well as any dirt which would not hinder the water from contacting the skin (bearing in mind that if it would hinder such contact, its removal would be obligatory);
- 3- Performing *ghusl* in a ritually pure place;
- 4- Beginning by washing each of the parts of the body involved in regular ablutions three times;
- 5- Washing the higher parts of the body before the lower parts with the exception of the genitals, as it is considered desirable to wash this area before everything else lest one's minor ablutions be invalidated by having touched it; this same ruling applies to both the man and the woman even if the woman's ablutions would not be invalidated by her touching her genitals;

6- Washing the head three times and ensuring that the water covers it entirely each time;

7- First covering the right side of the body with water, back and front, ensuring that the water covers the arm down to the elbow [below which is not necessary since by this time, one will already have performed regular ablutions, which include washing both hands and arms up to the elbows], then doing the same on the left side;

8- Using as much water as one needs to wash the various parts of the body, and no more;

9- Keeping in mind the intention until the ablution is completed; and

10- Only speaking in order to make mention of Allah or to say something which needs to be said.

How to Perform Ghusl in Accordance with its Fard, Sunnah, and Recommended Acts:

Someone who wants to perform *ghusl* washes the hands first three times up to wrists. Then If there is any visible impurity on the body, it is cleaned. One makes intention (Niyyah) by saying "I intend to perform Ghusl for the sake of Allah." One performs minor ablution (wudu) as for a ritual prayer.

One pours water on his/her head and washes the head in such a manner that water contacts the skin.

One pours water first to the right side of the body and to the left side and then washes the entire body three times by rubbing in such a manner that there is no dry spot left. The entire body is washed with water.

The Benefits of Ghusl:

According to our religion, the conditions that require performing ghusl are due to ritual impurity (*al-hadath*). Unless we get cleansed from impurities by performing ghusl, we cannot perform certain acts of worship. Ghusl thus prepares us for worship and sets our minds at rest.

By performing Ghusl, we gain the divine pleasure

Ghusl is Allah's command to us. By obeying His command, we fulfill one of the duties of being His servant and gain His love and pleasure. By fulfilling Allah's command, our heart becomes at peace. In this respect, ghusl is a spiritual cleansing that provides peace to human beings.

Ghusl makes our body energetic

Our bodies' contact with the outer world happens through our skin. For this reason, dirt and dust mostly affect our skins. Also, fat and sweat in our bodies exits through the glands on our skin. These toxic materials stick onto our skins in time and eventually block the pores on our skin. In such a case, the skin would not work well in regards to its task of helping the lungs breathe. When we perform ghusl, our blocked skin pores open up. Our body gets cleansed from impurities and our breathing gets easier. Thus, we feel light and energized. In this respect, ghusl is also a physical cleansing that purifies our body from impurities.

Ghusl protects our physical and psychological health

Contact with water while performing ghusl discharges electricity in our body and regulates blood circulation. It helps us control our anger and decreases our stress. Ghusl is both a spiritual cleansing that protects our mental health, and a material cleansing that protects our physical health. It is an indispensable medicine for our whole being.



Conditions Making Ghisl Necessary

There are six situations in which one is required to perform *ghisl* (major ablution):

- 1- Having sexual intercourse even if no emission of semen takes place
- 2- An emission of sexual discharge on the part of either the man or the woman. As for an emission which occurs due to illness, a severe blow to the loins, or some other trauma, it does not require one to perform major ablutions.
- 3- An emission of semen which takes place while one is asleep, that is. a "wet dream".
- 4- Genital bleeding due to menstruation or childbirth.
- 5- The death of a Muslim. In the case of a Muslim's death, the deceased must be administered major ablutions unless he or she died as a martyr.
- 6- The embracing of Islam by an unbeliever if he is in a state of major ritual impurity.

If the hair has been braided, it will have been braided either with strings around the outside, or without strings. If it has been braided with three or more strings, it must be loosened; if it has been braided with fewer than three strings, loosening it is not required unless it has been braided so tightly that it is difficult or impossible to allow the water to reach the scalp.

If the ring is one that a man is permitted to wear-which means a single silver ring weighing no more than two dirhams [i.e., approximately 6.24 grams]-it is not necessary to move it regardless of whether it is tight or loose, and regardless of whether the water gets under it or not. If, on the other hand, the ring is one which a man is forbidden to wear, such as a ring made of gold, a silver ring weighing more than two

dirhams, or more than one ring, then if it is loose, it is sufficient simply to turn the ring on one's finger without rubbing the area beneath it with his hand. However, if it is tight, one must remove it from its place and rub the area under it. As for the ruling on rings which it is undesirable for a man to wear—namely, rings made of copper, lead, or iron—it is the same as that for rings which men are forbidden to wear. As for women, they are permitted to wear any jewelry they wish, whether it is made of gold or any other metal. Hence, if a woman wears bracelets or anklets, she is not required to move them even if the water does not get under them as she performs her ablutions, and regardless of whether they are tight or loose.

Things that are Haram for Someone in a State of Major Ritual Impurity (Janabah)

- 1- A person in a state of greater ritual impurity, menstruating women, or women who have postnatal bleeding may not enter a mosque.
- 2- They may not read/recite *the Quran*.
- 3- They may not touch *the Quran*.
- 4- They may not circumambulate the *Ka'ba*.
- 5- They may not perform ritual prayer.

Special Matters Related to Women

- 1- Menstruation (Hayd),
- 2- Postpartum bleeding (Nifas),
- 3- Chronic genital bleeding (*Istihadah*)

Note: For more information on special matters related to women, see Ibn Rushd's *Bidayat al-Mujtahid* (which was translated by Imran Ahsan Khan Nyazee under the title *The Distinguished Jurist's Primer*).

The Adhan

Allahu Akbar (Allah is Greater), four times.

Ash hadu an la illaha illa Allah (I bear witness that there is no deity but Allah), twice.

Ash hadu anna Muhammadan rasulu Allah (I bear witness that Muhammad is the Messenger of Allah), twice.

Hayya 'alas salah (Hasten to the prayer), twice.

Hayya 'alal falah (Hasten to the salvation), twice.

Allahu Akbar (God is Greater), twice.

La ilaha illa Allah (There is no deity but Allah), once.

During the *adhan* for Dawn prayer, after “*hayya 'ala falah*,” “*as-salatu khayru min an-nawn*” is said twice. (meaning prayer is better than sleep).

As for the *iqama* (the actual call for prayer recited immediately before the prayer), the wording is as follows:

Allahu Akbar, Allahu Akbar, Ashhadu alla ilaha illa'llah, wa ashhadu anna Muhammadan rasulullah, Hayya ala's-Salati, Hayya ala'l falah, qad qa'mati's-Salah, Allahu Akbar, Allahu Akbar, La ilaha illa'llah

The *iqama* is recited quickly, while the *adhan* is recited slowly and as loud as possible so that the Muslims in the area can hear it.

The following is the invocation to be recited after the *adhan*:

Allahumma rabba hadhihi'd-da'wati t-tammati, was-salatti'l-qa'imati, ati sayyidana Muhammadani'l-wasilata wa'l-fadilata, wa'd-darajata'r-rafi'ata, wa b'thhu maqaman mahmudani lladhi wa'dtahu. Innaka la tukhlifu'l-mi'ad.

Story: What Does Allah Want from Us?

Ahmet was in the yard helping his father mow the grass. His father said:

“Son, would you bring me a glass of water?”

As his father was drinking his water, the *adhan* began.

“Thanks Ahmet,” said his father. “You did what I wanted, now Allah wants something from us.”

With confusion in his eyes, Ahmet looked at his father.

“Does Allah want something from us, Father?” he said.

“Yes, son.”

“But I don’t hear anything”

“Don’t you hear the *adhan*?”

“Yes, but...”

“Son, the things Allah wants from us are made heard in different ways. For example, the *adhan* reminds Muslims about the command, “Pray!” You hear this command at every prayer time.

The Prayer (Salah)

The Punishment for not Performing Salah:

In a *hadith* of the Prophet (pbuh), it is related:

“A person who does not pray is between kufr (disbelief) and shirk (polytheism). That is to say, not praying is a passage leading to kufr. There is a path to kufr in not praying.”

In Islam, there is absolutely no abandoning of the prayer. Even the sick do not have permission to abandon the prayer.



The way that the sick pray will be explained below. In Islam, there is also no permission to abandon the prayer for those in war.

Just as there is a punishment for not praying, there is also a heavy punishment for praying without proper etiquette. Such people are called as thieves of the prayer. Among those thieves of the prayer are: those who move before the imam, those who do not fully move to bow and prostrate, etc.

In a *hadith*, the Prophet (pbuh) said:

“The worst thief among men is the one who steals from his prayer.”

The Times and Number of Cycles of the Five Daily Prayers

The Maliki School divides prayer times into what they term an ‘elective’ phase, namely, the period during which the choice of when to pray is up to the individual held accountable for prayer, and an ‘imperative’ phase, namely, the time subsequent to the ‘elective’ phase. It is referred to as ‘imperative’ because it pertains to individuals who are bound by special constraints, such as difficulty maintaining mental presence, menstrual flow, loss of consciousness, insanity, etc. No one who suffers any of these conditions is held to be guilty for performing prayer during the ‘imperative’ phase; as for others, however, they are guilty of wrongdoing if they perform ritual prayer during the ‘imperative’ phase unless they have managed to complete an entire *rak’ah* during the ‘elective’ phase.

1- *Salatu’l-fajr*: The time for this prayer starts at Dawn and continues until sunrise.

It is four *rak'ahs* (cycles), two cycles of *sunnah* and two cycles of *fard*.

2- *Salatu'z-zuhr*: The time for this prayer starts after the sun passes the meridian and then continues until the shadows of things become equal in length to the height of the things themselves.

It is twelve cycles, four cycle of *sunnah*, four cycle of *fard*, and four cycle of *sunnah* afterward.

3- *Salatu'l-'asr*: The time for this prayer begins when the shadow of things becomes longer in length than the height of the things themselves and continues until sundown.

It is eight *rak'ahs*, four cycles of *sunnah* and four cycles of *fard*.

4- *Salatu'l-maghrib*: According to the Maliki School, there is no extension to the 'elective' phase of the *maghrib* prayer time; rather, it is restricted, being estimated to last only as long as is required to perform the *maghrib* prayer and to fulfill the requisite conditions [for its validity], such as purity from both *hadath* and *khathath* and covering the private parts. As for the 'imperative' phase of the time period for the *maghrib* prayer, it follows the 'elective' phase and continues until daybreak.

It is five (or nine) *rak'ahs*, three cycles of *fard* and two cycles (preferably six cycles) of *sunnah*.

5- *Salatu'l-'isha*: The 'elective' phase of the time period for the *'isha* prayer begins at the moment when the red twilight glow disappears and lasts until the end of the first third of the night, while its 'imperative' phase extends from the beginning of the second third of the night till daybreak. It

consists of, at least, seven *cycles*, four of which are *fard*, two cycles of which are *sunnah*, and one cycle of which is *salatu'l-witr* (which is also *sunnah*).

Salatu'l-witr: There are two time periods for the *witr* prayer: (1) an 'elective' phase and (2) an 'imperative' phase. The 'elective' phase begins immediately after the evening prayer. The 'elective' time then extends up to the true break of dawn. (2) As for the 'imperative' phase, it extends from the break of dawn to the time when the dawn prayer is actually performed.

Fard Prayer: Prayers that we perform on the basis of a clear command of Allah.

Emphatically enjoined Sunnah-based (Sunnah Muakkadah) Prayer: Voluntary prayers that Allah's Messenger (pbuh) never left and always performed.

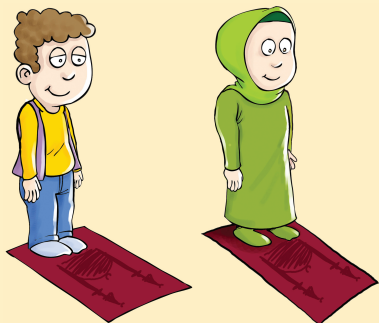
Nafilah Prayer: Voluntary prayers that Allah's Messenger (pbuh) sometimes performed and sometimes left.

Raghibah Prayer: The word essentially means desirous and it is the ruling given only to the two cycles before the obligatory dawn prayer. It is given this name as Allah's Messenger (pbuh) strongly encouraged us to perform it.

Times in which it is Undesirable (Makruh) to Perform Prayer

According to the Malikis, anyone who prays during this 'imperative' phase is guilty of wrongdoing, even though his or her prayer was performed during the time period for the evening prayer. As for the time periods for the morning, noon, and sundown prayers, they do not divide them into 'elective' and 'imperative' phases, as we have seen.

How to Pray the Sunnah Cycles of Salatu'l-Fajr



1) After performing *wudu'*, turning towards the *qiblah*, we make our intention in standing position by saying:

“For the sake of Allah, I intend to pray the *sunnah* (or if we are performing the fard cycles we intend by saying the “*fard*” cycles) cycles of *Salatu'l-fajr*.”

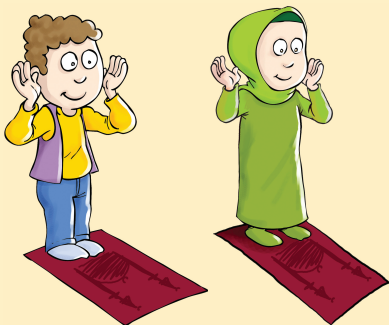
The Prayer Posture and the Making of Intention:

Everything in the prayer is to be conducted with reverence and respect. Standing with respect and stillness commences the ritual.

Saying the *Takbir al-Iftitah* (*Takbir al-Ihram*)

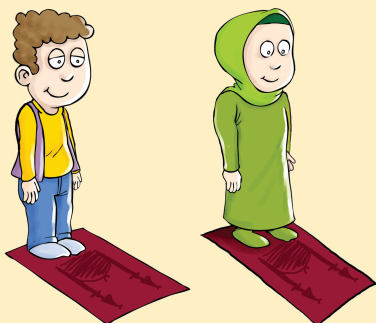
2) After making the niyyah, raise both hands up to the level of shoulders in such a manner that both palms face to-

wards the Qibla, then say Allahu Akbar. No other expression will suffice.



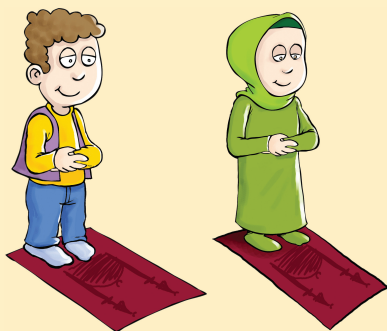
When saying the *takbir*, women raise their hands just like the men do.

Qiyam (standing) and Qira'ah (reciting)



3) After saying the *takbir*, the hands are not raised at any other time during the prayer, just as the arms should be at one's sides as if standing at attention. This posture is called *sadl*.

Although the posture of *sadl* is supported by the majority of Maliki jurists, it is also permissible for one to pray with one's hands folded between the navel and the chest the right being over the left. This posture is called *qabd*.



4) After leaving the arms on sides (or placing the hands above the navel), in a very soft voice, Recite the opening chapter of the Qur'an entitled al-Fatiha:

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

Al-hamdulillahi Rabbi'l-'alamin. Ar-Rahmani'r-Rahim. Maliki yawmi'd-din. Iyyaka na'budu wa iyyaka nasta'in. Ihdina's-sirati'l-mustakim. Sirat alladhina an'amta 'alayhim. Ghayri'l-maghdubi 'alayhim wa la'd-dallin.

“Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful. Master of the Day of Judgment, You (alone) we worship; You (alone) we ask for help. Show us the straight path, the path of those whom You have favored; Not the (path) of those who earn Your anger nor of those who go astray.”

Note that according to Imam Malik it is reproachable (makruh) to recite the formula of Basmalah in Prayer before reciting Chapter Fatiha as well as before reciting additional chapters or verses from the Qur'an

5) After saying “*wa la'd-dallin*” say “Amin.” It is a phrase that means “O Allah! Respond!” It is recommended that it be said inaudibly (i.e. in a low voice). This is the popular opinion held in the Maliki School, although it is permissible for one to say it out loud.

5) Recite any additional short chapter (Surah) or verses from a chapter of the Qur'an you know, for example:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ {١}

فَصَلِّ لِرَبِّكَ وَانْحَرْ {٢}

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ {٣}

“Inna a'taynaka'l-kawthar. Fasalli li rabbika wanhar. Inna shani'aka huwa'l-abtar.”



Bowing (Ruku')



7) After the recitation of the Qur'an (The *Fatihah* and another *surah*) is finished, say "Allahu Akbar" and bow. In the bowing position (*ruku'*) keep your head level with your tailbone and place the palms of the hands on the knees. Keep the waist straight. The

eyes should be set on the ends of the feet. The elbows should not be bent. While in the position of *ruku'*, you should say "*Subhana Rabbiya'l-'azim.*" This formula may be said three, five, or seven times (said in odd numbers).



8) Return to the standing position. On the way up from bowing (*ruku'*), one should say "*Sami'a'llahu li man hamidah*" (Allah hears the one who praises Him). This is said if one is praying alone, or is leading someone else in prayer. However, if one is following someone else this should not



be said. That is, only the one leading should say this. When praying alone one should say in addition to the previous statement "*Rabbana wa laka'l-hamd*" (Our Lord! And for You is all praise).

8) After standing for a short period of time, fall prostrate to the ground by saying “*Allahu Akbar*”.

Prostration (Sajdah)



9) When moving from the standing position into prostration, the hands should touch the ground before the knees. The toes of the feet should be pointing in the forward direction

while prostrating also. Not backward in the westerly direction. The arms of the male should be outspread as if one had wings with elbows bent in a way such that their arms take the shape of two squares, one on both sides of the body. The feet should have a small gap between them, and the knees should not be too close to the abdominal area. While prostrating, you may say “*Subhana rabbiya’l-ala*” or “*Subhanaka rabbi inni zalamtu nafsi wa amiltu su’an faghfirli*” (Glory to You, My Lord! I have surely wronged my soul and done evil, so forgive me) or any other glorification/supplication you choose to say.

As for the women, it should be the opposite. That is, the arms should not be extended. Rather, they should be constricted and at her sides. The feet should be together. This is the only position that posture significantly differs between men and women.





10) Then by saying "**Allahu Akbar**," raise your head and hands from the floor, and assume a sitting posture. This sitting is called "*jalsah*." The palms of the hands should rest on the thighs, and the feet should be positioned in a way that the right foot is propped up (toes pointing in the direction of prayer) and the left foot should be bent underneath the bottom. This way of sitting posture is called *tawarruk*.

The left buttock should be resting on the floor. During this sitting position, one may say: "**Allahhumma'ghfiri wa'r-hamni wa afini wa'fu anni**" (O Allah! Forgive me, have mercy upon me, cure me, and pardon me). However, any other form of glorification will be sufficient.

Another way of sitting is called *iftirash* which is to place the left foot on its side and sitting on it; and keeping the right



foot vertical while resting on the bottom of the toes turning them towards the qibla. Both sitting positions are fine to do.

Afterwards, by saying "**Allahu Akbar**," prostrate for a second time in the same manner as the first one. Again, say the same glorification in the position of prostration. Every action done from beginning to the end of second prostration is called a rak'ah or cycle. A prayer may consists of 1, 2, 3, or 4 cycles.

The Second Rak'ah (Cycle)

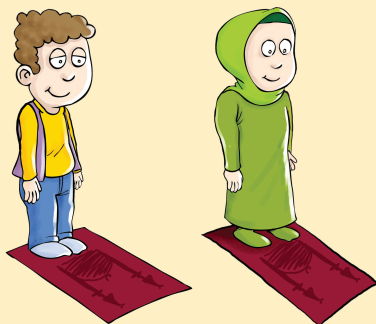
11) Next by saying “*Allahu Akbar*”, return to standing position to perform the second cycle. While standing up, the hands need to be the last part of the body to leave the ground.

Standing and Reciting in the Second Rak'ah

Just like the first rak'ah, recite the chapter *al-Fatiha* followed by an additional chapter or some verses from the Qur'an.

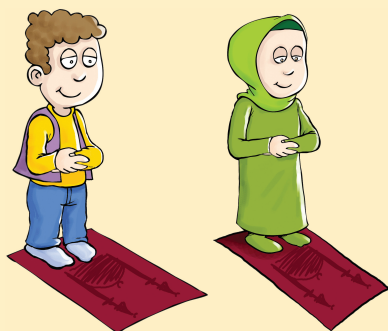
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنُ الرَّحِيمُ.
مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

Al-Hamdulillahirabbi'l-'alamin. Ar-Rahmani'r-Rahim. Maliki yawmi'd-din. Iyyaka na'budu wa iyyaka nasta'in. Ihdina's-sirata'l-mustakim. Sirata lladhina an'amta 'alayhim. Ghayri'l-maghdubi 'alayhim wa la'd-dallin. Amin.



قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ.
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

For example, one may recite chapter *al-ikhlas* as an additional chapter: *Qul huwa Allahu ahad. Allahu's-Samad. Lam yalid wa lam yulad. Wa lam yakullahu kufuwan ahad.*



Remember leave your hands on your sides or tie them above your navel while you are in standing position.

Bowing (Ruku')

12) Do the acts that you did in the first cycle to bow and then go to prostration in the second cycle.



Prostrating (Sajdah)



13) After performing two prostrations just like the ones in the first cycle, instead of standing up after the second prostration, this time assume the sitting

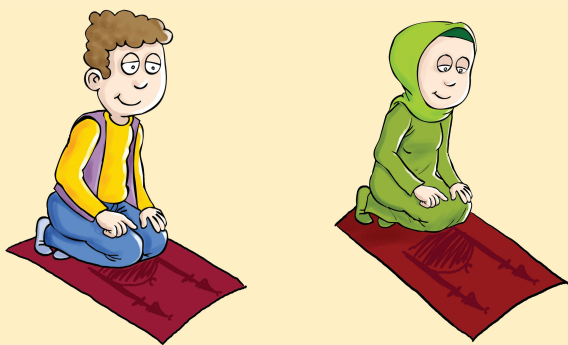
position to recite the supplication called *tahiyyat* (or *tashah-hud*) (testimonial prayer). If the prayer has no more cycles as in the case of sunnah or fard cycles of Dawn Prayer, this sitting is called “*qa’dah al-akhirah*” (the final sitting). The wording of *tahiyyat* is as follows:



The Tahiyyat

At-tahiyyatu li’l-lahi’z-zakiyatu li’llahi’t-tayyibatu’s-salawatu li’llah, as-salamu ‘alayka, ayyuha’n-nabiyyu wa rahmat Allahi wa barakatuh, as-salamu ‘alayna wa ‘ala ‘ibadillahi’s-salihin. Ashhadu an la ilaha illa Allah wa ash-hadu anna Muhammadan ‘abduhu wa rasuluh.

(All salutations are for Allah. All pure things are for Allah. All good things are for Allah. Peace be upon you, O Prophet! And Allah’s mercy and blessings. Peace be upon us, and upon Allah’s righteous slaves. I testify that there is no deity other than Allah. And I testify that Muhammad is His slave and His Messenger.)



In the final sitting, after the *at-tahiyyat*, the following supplications can be recited:

- *Allahumma salli ‘ala sayyidina Muhammadin wa ‘ala ali sayyidina Muhammadin kama sallayta ‘ala Ibrahima wa ‘ala ali Ibrahima, innaka hamidun majid.*

- *Allahumma barik ‘ala Muhammadin va ‘ala ali Muhammadin kama barakta ‘ala Ibrahima wa ‘ala ali Ibrahima, innaka hamidun majid.*

- *Rabbana atina fi’d-dunya hasanatan wa fi’l-akhirati hasanatan wa qina ‘adhaba’n-nar.*

- *Rabbana’ghfirli wa li walidayya wa li l-mu’minina yawma yaqumu’l-hisab.*

“O Allah, Send prayers upon Muhammad (Peace Be Upon Him) and upon the family of Muhammad (Peace Be Upon Him), just as you sent prayers upon Ibrahim and upon the family of Ibrahim. Truly, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, as you have blessed Ibrahim and his family. Truly, You are Praiseworthy and Glorious.”

Or, the following can be recited:

- *wa ashhadu anna'lladhi ja'a bihi Muhammadun haqqun, wa anna'l-jannata haqqun wa anna'n-nara haqqun, wa anna's-sa'ata atiyatun la rayba fiha wa anna'llaha yab'athu man fi'l-qubur.*

- *Allahumma salli 'ala sayyidina Muhammadin wa 'ala ali sayyidina Muhammadin kama sallayta 'ala Ibrahima wa 'ala ali Ibrahima, wa barik 'ala Muhammadin wa 'ala ali Muhammadin kama barakta 'ala Ibrahima wa 'ala ali Ibrahima fi'l-alamina, innaka hamidun majid.*

(And I testify that what Muhammad came with is true, and that Paradise/Heaven is true, and Hell is true, and the Hour is coming. there's no doubt about it, and that Allah will raise those who are in the graves. O Allah! Send prayers upon Muhammad, and on the family of Muhammad, just as you sent prayers upon Abraham and on the family of Ibrahim. And bless Muhammad and the family of Muhammad, like you blessed Ibrahim and the family of Ibrahim. With all the creation, truly, You are Praiseworthy and Glorious.)

15) After finishing the recitation of tashahhud and additional supplications in the final sitting, proceed to end the prayer. The way to do this for someone who perform the prayer alone is to say the words "**As-salamu alaikum**" (Peace be unto all of you) while turning the head to the right shoulder. If one is being led in prayer, his/or her departure from it would differ from that of the one leading. As for the Imam (leader), he exits the prayer by turning his head to the right and saying "**As-salamu alaikum**". As for the follower, he or she is to give salams (i.e. say "**as-salamu alaikum**") once to the right, once to the Imam in front of him/her, and once to the person on the left side if there is one.





In this way the two *sunnah* or *fard* cycles of Dawn prayer will be completed. However, in the second one of the *fard* cycles of Dawn prayer, it is recommended to recite silently what is called the supplication of qunut after finishing the recitation of al-Fatiha and an additional part from the Qur'an. It is

preferable to recite the supplication of qunut before bowing (*ruku'*), although it is also permissible to recite it after rising from *ruku'* before moving to the position of prostration. The wording of al-qunut is as follows:



- *Allahumma inna nasta'inuka wa nastaghfiruka, wa nu'minu bika wa natawakkalu alayk, wa nakhna'u laka wa nakhla'u, wa natruku man yakfuruk.*

- *Allahumma iyyaka na'budu, wa laka nusalli wa nasjudu ilayka nas'a wa nahfid, narju rahmataka wa nakhafu adhabak. Inna adhabaka bi'l-kafirina mulhiq."*

(O Allah! Verily, we seek your aid, and forgiveness. We believe in you, and depend upon you. We yield to you, and give up. We renounce he who is ungrateful to you. O Allah! Only You do we worship, and to You we pray and prostrate. To You we aspire, and hasten (in action). We hope for Your mercy, and we fear Your chastisement. Verily, Your chastisement will overtake rejecters of faith.)

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَ نَسْتَغْفِرُكَ، وَ نُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَیْكَ،
وَنُثْنِيْ عَلَیْكَ الْخَيْرَ كُلَّهُ، نَشْكُرُكَ وَلَا نَكْفُرُكَ، وَنَخْنَعُ لَكَ وَنَخْلَعُ
وَنَتَرَكُ مَنْ يَفْجُرُكَ، اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّيْ وَنَسْجُدُ، وَ اِلَيْكَ
نَسْعٰی وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ الْجِدِّ، اِنَّ عَذَابَكَ
بِالْكَافِرِيْنَ مُلْحِقٌ.

The Du'a (Invocations) and Adhkar (Remembrance) Recommended to be said after the Prayer:

Allahumma anta's-salamu wa minka's-salam. Tabarakta ya dha'l-jalali wa'l-ikram.

(Allahumma salli 'ala sayyidina Muhammadin wa 'ala ali sayyidina Muhammad.)

Subhan Allahi wa'l-hamdu lillahi wa la ilaha illa Allahu wa Allahu Akbar. Wa la hawla wa la quwwata illa billahi'l-'aliyyi'l-'azim.

After this invocation, saying the formula of *a'udhu-bas-malah* and reciting *Ayat al-Kursi* (The Throne Verse which is the 255th verse of chapter al-Baqara) is recommended. Then the following *adhkar* is repeated 33 times each:

<i>Adhkar:</i>	<i>Meaning:</i>
Subhanallah: 33 times	Glory be to Allah.
Alhamdulillah: 33 times	Praise be to Allah.
Allahu Akbar: 33 times	Allah is Greater.

Allahu Akbar. La ilaha illahu, wahdahu, la sharikah lah. Lahu'l-mulk wa lahu'l-hamdu wa huwa 'ala kulli shay'in qadir.

A Sample Invocation to be said after the prayer:

A'udhu billahi mina sh-shaytani'r-rajim. Bismillahi'r-rahmani'r-rahim.

Praise be to the Lord of the worlds, and peace and blessings be upon our Master Muhammad, and on his family and companions. We praise Him and seek his help, and we turn to him in repentance. It is certain that he accepts much repentance and forgives the believers much in the hereafter.

O my Lord! Accept our prayers and worship, together with our faults.

O my Lord! Forgive us our sins, have mercy on us, take us into paradise and protect us from the fire of hell.

O my Lord! Make all our works pleasing to You.

O my Lord! Help Islam and Muslims.

O my Lord! Protect us from unbelief, polytheism, poverty, and the trial of the grave.

O my Lord! I ask of you long life, beneficial knowledge and peace in this world and the next.

(At this time, you may say whatever it is you desire from Allah)

O my Lord! On the Day of Judgement, protect me, my mother and father and all believers with your mercy, O Allah, the Merciful, the Compassionate.

Amen! Amen! O my Lord! Accept my prayers.

Say, "***Subhana Rabbika, Rabbi'l-'izzati 'amma yasifun wa salamun 'ala'l-mursalin, wa'l-hamdu lillahi Rabbi'l-'alamin. Al-Fatihah***" and afterwards recite the formula *a'udhu-bas-malah* followed by the recitation of chapter *Fatiha*.

How to Perform Salat az-Zuhr (Noon Prayer)

Salat az-Zuhr is twelve *rak'ahs*, four *rak'ahs* of which are the *sunnah* cycles performed before the *fard* cycles, four *rak'ahs* of which are *fard* cycles, and four more *rak'ahs* of *sunnah* performed after the *fard* cycles.

The First four cycles of *Sunnah* of Noon Prayer:

We start performing the prayer by stating our intention as, “For the sake of Allah, I intend to perform the first *sunnah* cycles of *salat az-zuhr*.” The first two cycles are performed just as the ones explained above with one difference. After reciting *tashahhud* in the sitting position in the second cycle, we do not recite any additional supplication, but we stand up for the third cycle by saying “*Allahu Akbar*”. This sitting is called first sitting.

In the third and fourth cycles of *nafilah* (voluntary) prayers, we recite chapter *Fatiha*, but the recitation of additional *surah* or verses from the Qur'an after *Fatiha* in the third and fourth cycles is recommended. We perform the final sitting at the end of the fourth cycle and recite *tahiyyat* and the other supplications “*Allahumma salli*,” “*Allahumma barik*,” and “*Rabbana atina*” in the final sitting. We then complete out prayer by *salams*.

The *Fard* cycles of *Salat az-Zuhr* (Noon Prayer):

There are four *fard* cycles in this prayer. We start performing the prayer by stating our intention as, “For the sake of Allah, I intend to pray the *fard* cycles of *salat az-zuhr*.” The only difference between performing the four *sunnah* cycles of Noon Prayer and the four *fard* cycles of Noon Prayer is that we only recite chapter *Fatiha* in the third and fourth cycles of *fard* prayer and no additional recitation is



needed. Accordingly, the four fard cycles of Noon Prayer is performed as follows:

First Rak'ah:	Second Rak'ah:	First Sitting:
<i>Iqamah</i> (for men)	<i>Fatihah</i>	<i>at-Tahiyyat</i>
<i>Intention</i>	<i>A surah</i>	
<i>Takbir</i>	<i>Ruku'</i>	
<i>Fatihah</i> (Without basmalah)	<i>Sajdah</i>	
<i>Additional surah</i> (Without basmalah)		
<i>Ruku'</i>		
<i>Sajdah</i>		
Third Rak'ah	Fourth Rak'ah:	Final Sitting:
Only <i>Fatihah</i>	<i>Fatihah</i>	<i>at-Tahiyyat</i>
<i>Ruku'</i>	<i>Ruku'</i>	<i>Allahummaalli</i>
<i>Sajdah</i>	<i>Sajdah</i>	<i>Allahumma barik</i>
		<i>Rabbana</i>
		<i>Salam</i>

Note: The *fard* cycles of *salat az-Zuhr* (Noon Prayer), *salat al-'Asr* (Late-Afternoon Prayer), and *salat al-'isha* (Night Prayer) are all prayed in the same way.

The Final Sunnah cycles for Salat az-Zuhr: There are four final *sunnah* cycles in Noon Prayer. We state our intention by saying, "For the sake of Allah, I intend to perform the final *sunnah* cycles of *salat az-zuhr*."

Note: They way to perform this prayer is the same as for the first *sunnah* cycles of *salat al-zuhr* that we perform before the fard cycles, the details of which are given above.

How to Perform Salat al-'Asr (Late Afternoon Prayer)

Salat al-'asr is a prayer which consists of eight cycles, four of which are *sunnah* and the remaining four are *fard*.

The Sunnah Cycles of Salat al-'Asr: There are four *sunnah* cycles of Salat al-'Asr which are performed before the *fard* cycles. It starts by stating the intention as in all other prayers by saying, "For the sake of Allah, I intend to pray the *sunnah* cycles of *salat al-'asr*." The *sunnah* cycles of Salat al-'Asr are performed exactly as the *sunnah* cycles of *salat az-Zuhr*.

The Fard Cycles of Salat al-'Asr: There are four *fard* cycles in *Salat al-'Asr*. After stating the intention by saying, "For the sake of Allah, I intend to pray the *fard* prayer for *salat al-'asr*", it is performed just like the *fard* cycles of *salat az-Zuhr*.

How to Perform Salat al-Maghrib (Evening Prayer)

Salat al-Maghrib consists of five cycles: three of them are *fard*, and two of them are *sunnah*.

The Fard cycles of Salat al-Maghrib: The *fard* part of this prayer is formed from three *rak'ahs*. We start with stating our intention as, "For the sake of Allah, I intend to perform the *fard* cycles of *salat al-maghrib*." After performing the first two cycles exactly as the performance of *fard* cycles of *salat az-zuhr*, we stand up for the third and final cycle of *Salat al-Maghrib*. As for the third cycle, it is performed just like the fourth one of *fard* cycles of *Salat az-Zuhr*.



The Sunnah cycles of Salat al-Maghrib: The *sunnah* part of this prayer consists of two cycles but it can be increased to six cycles. Sunnah cycles of salat al-Maghrib are performed after the fard cycles. We start performing them by stating our intention as, "For the sake of Allah, I intend to perform the *sunnah* cycles of *salat al-maghrib*." If we want to perform more than two cycles, we can perform the additional cycles by giving salam in every two cycle. Every two sunnah cycles are performed exactly the *sunnah* cycles of *salat al-fajr*, the details of which has been given above.

How to Perform Salat al-'Isha (Night Prayer)

Salat al-'Isha: The fard part of this prayer is formed from four cycles.

The Fard cycles of Salat al-'Isha: The *fard* part of Salat al-'Isha consists of four *rak'ahs*. It starts by stating the intention by saying, "For the sake of Allah, I intend to perform the *fard* cycles of *salat al-'isha*." It is performed just like the *fard* cycles of *salat az-zuhr* or *salat al-'asr*.

How to Perform Salat al-Witr

According to Maliki School, *Salat al-Witr* consists of a single *rak'ah*. However, it is recommended to perform 2 additional sunnah cycles (called *shaf'*) before performing the one cycle *witr* prayer. Performing only one cycle *witr* prayer (without performing sunnah cycles before it) is accepted as undesirable by Maliki scholars. It is also undesirable to combine the *shaf'* cycles and *witr* cycle and perform them in one piece. The sunnah cycles performed before the *witr* is performed like any other two cycle sunnah prayers. As for the one cycle *witr* prayer, it is performed just as the first cycle of a sunnah prayer,

but after the second prostration, we should sit down for final sitting instead of standing up for a second cycle.

The Recommended Way of Performing *Salat al-Witr*

First Rak'ah of Shaf':	Second Rak'ah of Shaf':	Final Sitting:
Intention	<i>Fatihah</i>	<i>at-Tahiyyat</i>
<i>Takbir</i>	A surah	<i>Allahumma salli</i>
<i>Fatihah</i>	<i>Ruku'</i>	<i>Allahumma barik</i>
A Surah	<i>Sajdah</i>	<i>Rabbana</i>
<i>Ruku'</i>		<i>Salam</i>
<i>Sajdah</i>		
Salat al-Witr:	Final Sitting:	
<i>Fatihah</i>	<i>at-Tahiyat</i>	
A Surah	<i>Allahumma salli</i>	
<i>Ruku'</i>	<i>Allahumma barik</i>	
<i>Sajdah</i>	<i>Rabbana</i>	
	<i>Salam</i>	

The *Fard* (Obligatory) Acts of the Prayer

The obligatory acts of the prayer and their various types are listed at the beginning of this booklet under the title "Fundamentals to be Known."

Actions and Events that Nullify the Prayer

- 1- Deliberately neglecting some obligatory acts of prayer.
- 2- Unintentionally neglecting some obligatory act of prayer and not remembering this until a relatively long time



has passed since having uttered the concluding salam believing that the prayer was completed properly.

3- Retracting one's initial intention to perform prayer.

4- Deliberately performing a pillar twice. for example, by bowing twice in a row etc.

5- Deliberately adding an extra *tashahhud* while seated following the first or third cycles

6- Laughing out loud, whether intentionally or unintentionally.

7- Eating or drinking

8- Speaking for some reason other than to correct an error in the imam's prayer.

9- The occurrence of something that would invalidate the ablutions.

10- Engaging in excessive movement which is not part of the actual prayer.

11- Unintentionally omitting three Sunnah-based practices associated with prayer, then failing to perform a prostration of forgetfulness.

12- Deliberately raising the voice.

13- Deliberately blowing out of the mouth.

14- Deliberately vomiting.

15- Uttering the concluding greeting of peace when one is doubtful as to whether the prayer is complete or not.

16- The exposure of any portion of the highly private parts.

17- The event of some ritual impurity coming in contact with the person praying or his/her clothing during prayer.

18- Trying to correct or guide some other worshiper with whom one is being led in a communal prayer.

19- Interruption by an event or a thought that prevents completion of the prayer, for example, by realizing one is so

preoccupied by the need to expel urine that makes it impossible to concentrate

***Sajdah al-Sahw* (Prostration of Forgetfulness)**

Sajdah al-sahw means “the prostration of forgetfulness.” It completes or eliminates anything missing or added to the prayer that we forget or do during the prayer unintentionally or because of forgetfulness.

Sajah al-sahw needs to be performed in the following situations:

1- If a sunnah-based action associated with prayer is omitted.

2- Adding an action which is not part of the prayer, such as unintentionally eating a small amount, unintentionally speaking, or adding an action-based pillar such as a bow, a prostration, or a ‘part’ of prayer such as one or two rak’ahs.

3- Both omitting a Sunnah-based practice from the prayer and adding something to it.

How to perform the prostration of forgetfulness: There are two different ways of performing the prostration of forgetfulness depending on the type of mistake done during the prayer:

1. Any time one inadvertently adds something to the prayer he/she should do two sajdahs after saying the salam and then do the *tashahhud* and say the salam again.

2. If one misses something out of the prayer he/she should do two sajdahs before saying the salam after having finished the *tashahhud*. He/she then does the *tashahhud* again and say the salam.



Some Verses That are Recommended to be Recited After Salat al-Fajr

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ {٢٢}
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {٢٣}
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ {٢٤}

Bismillahi'r-Rahmani'r-Rahim.

Huwa Allahu lladhi la ilaha illa huw. 'Alimu'l-ghaybi wa sh-shahadati huwa'r-rahmanu'r-rahim. Huwa Allahu lladhi la ilaha illa huw. Al-maliku'l-quddusu's-salamu'l-mu'minu'l-muhayminu'l-'azizu'l-jabbaru'l-mutakabbir. Subhana Allahi 'amma yushrikun. Huwa Allahu'l-khaliqu'l-bari'u'l-musawwiru lahu'l-asma'u'l-husna. Yusabbihu lahu ma fi's-samawati wa'l-ard. Wa huwa'l-'azizu'l-hakim.

Some Verses That are Recommended to be Recited After Salat al-'Isha

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ
مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ {٢٨٥} لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن

نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Bismillahi'r-Rahmani'r-Rahim.

Amana'r-rasulu bima unzila ilayhi min rabbihi. Wa'l-mu'minuna kullun amana billahi wa mala'ikatihi wa kutubihi wa rusulihi, la nufarriqu bayna ahadim min rusulihi. Wa qalu sami'na wa ata'na ghufuranaka rabbana wa ilayka'l-masir. La yukallifullahu nafsan illa wus'aha, laha ma kasabat wa 'alayha ma ktasabat. Rabbana la tu'akhidhna in nasina aw akhta'na. Rabbana wa la tahmil 'alayna isran kama hamaltahu 'ala lladhina min qablina. Rabbana wa la tuhammilna ma la taqata lana bih. Wa'fu 'anna wa ghfir lana wa rhamna. Anta mawlana fansurna 'ala'l-qawmi'l-kafirin.

Ruling About Praying in Congregation (Jam'at): The reward for the prayer of someone who prays in congregation is twenty-five (or according to one narration twenty-seven) times greater than that of someone who prays alone. For this reason, whenever two or more people come together, they should pray in congregation.

Other Prayers Besides the Five Daily Prayers

Salat al-Jum'ah (Friday Prayer): The time for the Friday prayer extends from high noon until sundown such that if someone performs this prayer to completion together with the Friday sermon before sundown, he will have fulfilled his obligation in this regard. It is a two-cycle prayer performed in congregation in place of *salat az-zuhr*. It is ten *rak'ahs* in total.

It is sunnah to perform 2 or 4 cycles before and after the obligatory cycles of Friday Prayer.

Conditions of Necessity for *Salat al-Jum'ah*:

Such conditions are the same as those associated with regular ritual prayer, with the following additions:

1- Maleness. The Friday prayer is not required of the woman; however, if she performs this prayer with the community, it will serve as a valid substitute on her behalf for the regular noon prayer.

2- Freedom. The Friday prayer is not required of a slave; however, if he attends and performs it, it will be valid.

3- The absence of any condition that would exempt one from performing it. The requirement to perform the Friday prayer is thus waived for someone who, due to illness, would be harmed by attending the prayer, whether by riding to the mosque or being carried there. If such a person is capable of reaching the site of the Friday prayer, even if he must pay a fare that is not unduly costly for him, he is required to attend it.

4- Sight. The Friday prayer is not required of someone who is blind if it is excessively difficult for him to attend on his own or if he can find no guide. However, if he is able to walk there on his own, or if he finds a guide, he is required to attend.

5- That the weather not be excessively hot or cold or excessively rainy or muddy.

6- That the person [not] have reason to fear that if he attends the Friday prayer, he will be imprisoned or beaten unjustly by an oppressive ruler; however, if the person deserves to be imprisoned or beaten, such a fear will not exempt him from the obligation to attend the Friday prayer.



7- That the person not be so frail and elderly that it would be difficult for him to attend.

8- That the person [not] have reason to fear that if he attends the Friday prayer, his wealth, his family or his own person would be in danger. In order for this condition to apply, however, the wealth for which the person fears must be wealth the loss of which would cause him great harm.

9- That the person be residing in the town in which the Friday prayer is held, or in a village or tent which is [no more than] three and one-third miles away from such a town.

10- That the person be in a 'settled' town. Hence, if a large group of people stop in a place with the intention of staying there for a month, for example, the Friday prayer will not be required of them, nor will it be valid if they intend to perform it.

Conditions of Validity for *Salat al-Jum'ah*

1) A group of people's being 'settled' in a town or some other location in the sense that they are living there on a permanent basis and are capable of defending themselves against compelling, unexpected dangers. Moreover, just as 'settledness' is a condition for the validity [of the Friday prayer], it is likewise a condition for its being obligatory.

2) Attendance by twelve worshipers in addition to the imam. Moreover, these twelve must meet the following conditions: (a) they must be individuals who are required to perform the Friday prayer; hence, it will not be valid if they include a slave, a young boy or a woman; (b) they must be 'settled'; hence, they may not include someone who is residing in the town where the Friday prayer is being held only in order to do business, for example, or a traveler who intends to stay for four days; (c) they must be present from the begin-



ning of the two sermons until the end of the prayer; hence, if the prayer of any of them is invalidated after it begins, even if this takes place after the imam has uttered the final greeting of peace and before the worshiper himself has uttered the final greeting of peace, the Friday prayer will be invalidated for the entire group; (d) they must all be either Malikis or Hanafis.

3) The presence of the imam.

4) The two sermons should be delivered. The Friday sermon must be in Arabic and deliver a warning or announce good news. The two sermons must be delivered within the time period for the Friday congregational prayer.

5) The mosque. The Friday congregational prayer will thus not be valid if it is performed in people's homes, for example, or in an uninhabited area.

Salat al-'Id

According to the Malikis, the holiday prayers are an emphatically enjoined Sunnah-based practice which is second only in importance to the *witr*. The holiday prayers may be performed between the time when the sun is one spear's length above the horizon and noon, and it is an emulation of the Sunnah to perform them as soon as possible after the beginning of this time period.

There are two holiday prayers in a year: One is after the month of Ramadan ends or at the beginning of the month of Shawwal; and the other is on the 10th day of the month of Dhu'l-Hijjah. The holiday prayers consist of two cycles as do other voluntary prayers. However, they are distinguished by the fact that in the first cycle one is to utter the words *Allahu akbar* an additional six times between opening takbir and the Qur'anic recitation, while in the second cycle, one is to say *Allahu akbar* an additional five times between the open-

ing takbir and the subsequent Qur'anic recitation. Each of the additional utterances of *Allahu akbar* is an emphatically enjoined Sunnah-based practice. The holiday prayer also is performed in congregation. If someone misses performing the holiday prayer with an imam, he/she may perform it [alone] until noon; once noon is past, however, it may not be made up.

***Salat al-Musafir* (Traveler's Prayer)**

A person is considered a *musafir* (traveler) once he leaves his village, town, or camp, intending to make a journey somewhere, at a minimum distance of 80 1/2 kilometers, 140 meters (which is, approximately 50 miles). This is the distance which may be traveled in one day and one night by a burden-bearing camel who is walking at a medium pace.

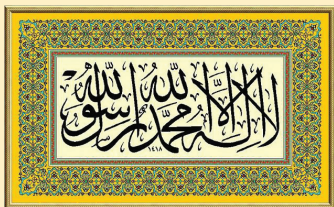
In order to be considered a traveler, the intention to travel the complete distance should be present at the start of the journey. The journey should be for a legitimate purpose from an Islamic perspective and the traveler should intend to stay at the destination for less than 4 days, excluding the days of arrival and departure. If the traveler intends to stay at his place of arrival for more than 4 days, he is no longer considered a traveler.

Travelers may shorten their four-cycle *fard* prayers and perform them as two cycles. Three and two *rak'ah* prayers are prayed in full.

Travelers may also combine the noon and late afternoon prayers or evening and night prayers. For the permissibility of combining consecutive prayers, the traveler of any journey becomes eligible, whether the distance traveled is sufficient to warrant the shortening of four-rak'ah *fard* prayers or not.

The Door to Islam:

“al-kalimat at-tawhid and al-kalimat ash-shahadah”



How does one become a Muslim?

One becomes a Muslim by saying *al-kalimat at-tawhid* and *al-kalimat ash-shahadah* and sincerely believing in it.

What is the essence of the religion of Islam?

Al-kalimat at-tawhid.

Al-Kalimat at-Tawhid:

“La ilaha, illallah, Muhammadun rasulullah”

Translation: “there is no deity other than Allah. Muhammad is His Messenger”

The name Allah is a unique name for Allah and no god other than Allah has been named with the name Allah. And no god other than Allah was considered to be worthy being to be worshiped. Therefore, rendering the name Allah into English as god is not exactly accurate translation.

***La ilaha* (There is no god(s)):** I swear that I will not accept those gods that people made themselves and that I will purify my heart from them for Allah. I am preparing my heart, purified from other gods, only for Allah and his re-

ligion. This must be done because an impure heart cannot hold pure belief in Allah, just as a sound building cannot be built upon a rotten foundation.

Illa Allah: After rejecting false gods, I accept only Allah as my only God.

Muhammadun Rasulullah: This means “This worship of my Lord is not done according to *bid’ah* (innovations in the religion). It is done according to the way that *The Qur’an* shows, that the Messenger taught, and in the way that the Messenger has shown us.”

Kalimat ash-Shahadah:

“*Ashhadu an la ilaha illa Allah wa ashhadu anna Muhammadan ‘abduhu wa rasuluhu.*”

Translation: I bear witness that there is no god but Allah and that Muhammad (pbuh) is his servant and Messenger.

Ashhadu an la ilaha illa Allah: This means “I think, understand, accept in my heart, and say with my tongue that there is no god (i.e. power, possessor of absolute power, legislator and subduer of the universe and all the people in it) but Allah. If someone says, ‘I exist in spite of Allah,’ this means: I reject Allah and do not know Him.”

Faith in Allah

Story: Allah Sees Us:

Salih asked his uncle:

- Why can't we see Allah?

His uncle replied:



- We don't see Allah because our eyes were not made to see Him."

- But, how is that, my dear uncle?

- Can you take a picture of anything with your camera?

- Yes. I can.

- Can you also take a picture of your liver, lungs and stomach?

- No, an X-ray machine can take pictures of that.

- What I mean is each of them, when they're taking pictures, don't take the picture seen by the X-ray machine because each is taken differently. Allah didn't make us so we could see him.

- Does He see us?

- Yes, in a dark night, in a dark room, even if we're wearing black clothes, He sees us.

Allah's Attributes (Sifat)

A- as-Sifat adh-dhati, B- as-Sifat ath-thatubi

A- as-Sifat adh-dhati: These are six in number.

1- **Wujud:** This means existence. Allah exists everywhere at all times.

2- **Qidam:** Allah's existence has no beginning. Allah has no beginning, he is pre-eternal.

3- **Baka':** There will never be an end to His existence. Allah has no end, he is eternal. He is immortal.

4- *Wahdaniyyah*: This means “to be one.” This means that it is impossible to find His attributes and actions in a different being. Allah has no partner or one like Him.

5- *Mukhalafatun li'l-hawadith*: This means that nothing that is later created is like Him. Allah is not like anything that is made afterward.

6- *Qiyam bi Nafsihi*: (*Qiyam bi dhâtihi*): Allah’s existence is from Himself. He has no need of any other existence. Everything is in need of him.

B- *As-Sifat ath-Thabuti*: These are eight in number.

1- *Hayât*: This means “to be living.” Allah is the possessor of life and living.

2- *‘Ilm*: This means “to know.” Allah knows everything.

3- *Sami’*: This means “to hear.” Allah hears everything.

4- *Basar*: This means “to see.” Allah sees everything.

5- *Iradah*: This means “to wish” or “to want.” Allah is free to wish and want whatever He likes.

6- *Qudrah*: Allah is the possessor of power (*qudrah*). Allah’s power is sufficient for everything.

7- *Kalâm*: Allah has the attribute of speech. Allah talks to whom He wants and says what He wants.

8- *Takwin*: This means “to make” or “to create.” Allah made everything on the earth and in the sky.

Questions Related to Allah's Attributes

Who is your creator?	Allah
Who sees everything?	.....
Who hears everything?	.....
Who knows everything?	.....
Who provides for everything?	.....
Who has the power to do everything?	.....
Who is everywhere?	.....
Whose existence has no beginning?	.....
Whose existence has no end?	.....
Who has no like or equal?	.....
Who has no partners?	.....
Who needs no one else?	.....
Who is immortal?	.....
Who is omnipotent (all-powerful)?	.....
Who was not born and does not beget?	.....
Who protects us?	.....
Who forgives us?	.....
Who gives us life?	.....
Who is your Lord?	.....
Who is the Greatest?	.....
Who is the Most Beautiful?	.....
Whom do we love most?	.....
Who helps us when times are hard?	.....
Whom do we ask to protect us when we fear?	.....
Who nurtures us and raises us?	.....
Who protects us from dangers?	.....

Allah is the Creator of Everything.

Who created the world?	Allah
Who created the stars?	.....
Who created the moon?	.....
Who created the sun?	.....
Who created the earth, the sky, and the air?	.....
Who holds the stars in the sky set in order?	.....
Who makes it rain?	.....
Who created people from nothing?	.....
Who created me?	.....
Who created my mom and dad?	.....
Who created the animals?	.....
Who created the plants?	.....
Who created the mountains?	.....
Who created fruits and vegetables?	.....
Who provides us with sustenance and blessings?	.....
Who makes living plants from dead soil?	.....
Who brings out various flowers and differing scents from the same origin?	.....
Who kills the living?	.....
Who created everything?	.....
Who is the owner of the universe?	.....

Our Duties to Allah:

- 1- To believe only in Allah, and not attach partners to Him,
- 2- To love Allah with the heart more than everyone else,
- 3- To turn only to Allah for forgiveness of sins,
- 4- To rely only on Allah, to ask only Him for help,

- 5- To continually worship Him alone.
- 6- To be thankful to Him for the bounties He bestows,
- 7- To love those He loves and hate those He hates.
- 8- To do the things he commands and refrain from the things he forbids.

Story: The Scholar Who Said “Allah Does Not Exist” and the Response of Imam Abu Hanifa:

Once upon a time in Baghdad, there lived a great man. His name was Imam al-A'zam (the Greatest Imam) Abu Hanifa. He was a world-famous scholar. He taught many students. Everybody in his area showed him respect.

Even in those days, there was an unthinking man who considered himself a scholar and claimed “There is no God.” Everywhere he went he argued with the scholars.

The scholar mentioned here had also heard of the fame of Abu Hanifa. He wanted to put his argument and claim before him. Intending to do this, he went to Baghdad. He found Abu Hanifa and made his claim by asking, “Does Allah exist? or not?” Abu Hanifa did not immediately respond to this claim. He said that they would meet the next day at a particular time at the same place and he himself would answer.

As you know, the Tigris River passes through the middle of Baghdad and cuts the city in two.

The next day Abu Hanifa did not come at the specified time to the meeting place. The man who considered himself a scholar became bored. When he was just about ready to leave, Abu Hanifa came to the meeting place. The claimant said to Abu Hanifa:

- Why did you come late? Were you that afraid to argue with me?

Abu Hanifa said, laughing at his words:

- No. I wasn't afraid. You surely know I live on the other side of the river. There is also no bridge nearby to use to cross over from that side to here. I was hoping that really quickly some bridge would get itself built without a craftsman or an architect. Thus, it spontaneously happened, but its happening took a little time. I passed over that bridge, so I became late. Now I've come.

The liar said:

- You're lying. Has there ever been a bridge that came about with no craftsman and no architect? Is believing that not lunacy?

Abu Hanifa replied:

- O man! Seeing that there can't be a bridge that comes about spontaneously, how can this world exist by itself without any craftsman? In this world, without rhyme or reason, not even a leaf has spontaneously moved. You still can't make head or tail of there being a reason for everything?

Faced with these words, the man who considered himself a scholar understood his mistake. He realized that the maker of this world exists. Apologizing, he gave up his claim. He believed in Allah's existence and his oneness.

Belief in Angels (*Mala'ik*)

Characteristics of angels:

a) Angels are absolutely pure, noble beings, created from light. They are neither masculine, nor feminine, and they do not marry, eat, or drink.

b) Angels are not seen.



c) Angels do not know the unseen. If Allah teaches them something, they know it.

The Duties of Angels:

The duties of angels are to praise Allah, sing his praise (describing the greatness of His glory), and do whatever they are commanded.

The Duties of the Four Great Angels:

1- Jabra'il (Gabriel): He is the bearer of revelation and the holy books to the prophets.

2- Mika'il (Michael): He looks after natural events (like rain and wind).

3- Israfil: He is given the duty of blowing the trumpet at the Resurrection.

4- Azra'il (Azrael): The duty of taking life belongs to this angel.

These are the greatest of the angels. Allah's commands to the other angels are reached through these angels.

Some Other Angels and Their Duties:

Kiraman Kitabin: To the right and left of every person, there is an angel that records everything they say and do. The one on the right records good deeds in writing, the one on the left bad deeds. These books will be given to the owner on the Day of Judgment.

The reckoning will be done according to these books.

Munkar and Nakir: These angels are given the duty of questioning those placed in the grave.



Story: How Can Azrail Kill Thousands of People at the Same Time?

Dear children! You've also been curious about this. We can liken our spirit to a burning light bulb, and death to the bulb's burning out. The electric lines that come to our house are connected to an electric power plant, are they not? Do you know what would happen if some engineer at the power plant were to tell someone working there, "Turn off the power at such-and-such neighborhood"? He would cut off power to the specified sector and, in an instant, tens of thousands of lights would be shut off.

Looking at this, we can think of Azrail of having switches in front of him connected to the invisible power cords of our souls. In this case, it is a matter of an instant that, by moving one finger, Azrail makes thousands of souls fade out and go away.

Belief in the Scriptures (*Kutub*)

The divine and heavenly scriptures were sent by Allah to the prophets by way of revelation (*wahy*).

Wahy: *Wahy* (revelation) is Allah's communication with His servants selected from among the people as prophets, through the Angel Jibrail.

Wahy is only received by the prophets.

Some of the scriptures sent by Allah are called "*suhuf* (pages/scrolls)" because they are small scriptures of only a few pages. For example:

Adam's 10 pages.

Shith's (Seth) 50 pages.

Idris's 30 pages.

Ibrahim's 10 pages.

None of these pages are existent today.

The Holy Books are Four:

1- **The Torah (at-Tawrat)** - This was revealed to Moses.

2- **The Psalms (az-Zabur)**- These were revealed to David.

3- **The Gospel (Injil)**- This was revealed to Jesus.

4- **The "Noble" Quran:** This was revealed by God, through the Angel Gabriel, to the Prophet Muhammad. (Peace be upon all the prophets). The only book that is protected and preserved as it came from Allah is *The Quran*.

The Quran was revealed not only for reading it to the dead, like some ignorant Muslims view it today. It was not revealed so it could be read to the sick, and at graves and shrines, without its meaning and principles being understood. *The Quran* includes principles that encompass all of a Muslim's life, from the cradle to the grave. A Muslim should arrange all his personal, family, and worldly life according to the principles of *The Quran*, and it is necessary that he or she conform to them.

The Quran was finished in 23 years and it is 114 *surahs*.

Belief in the Prophets

Prophets are the people chosen and appointed by Allah to make known to his servants everything that He wishes.

Characteristics That Must Be Found in Prophets:

1- **Sidq:** This means veracity or truthfulness. Prophets are truthful to the highest degree, honest people.

2- **Amanah:** Prophets are, in all respects, men to be relied upon and trusted.

3- *Tabligh*: Prophets must bring the religion and law sent by Allah as it is to the people.

4- *Fatanah*: Prophets must be people of high intellect and intelligence.

5- *'Ismah*: Prophets are far from sin and evil.

The Number of the Prophets:

The first prophet was Adam (pbuh) and the last was Muhammad (pbuh). Between these two, many prophets came and went. All prophets called the people to servitude of Allah and belief in His oneness (*tawhid*). When people went astray and worshipped other than Allah, they had a new prophet sent to them, calling them to belief in Allah's oneness.

Prophets Mentioned by Name in *The Quran*:

The Prophets mentioned in *The Quran* are twenty-five:

1) Adam	7) Ibrahim (Abraham)	13) Musa (Moses)	19) Yunus (Jonah)
2) Idris	8) Ismail (Ishmael)	14) Harun (Aaron)	20) Ilyas (Elijah)
3) Nuh (Noah)	9) Ishaq (Isaac)	15) Davud (David)	21) Alyasa (Elisha)
4) Hud	10) Yakub (Jacob)	16) Sulayman (Solomon)	22) Zakariyya (Zechariah)
5) Salih	11) Yusuf (Joseph)	17) Ayyub (Job)	23) Yahya (John)
6) Lut (Lot)	12) Shu'ayb	18) Dhu'l-Kifl	24) 'Isa (Jesus)
25) Muhammad (pbuh)			

***Mu'jizah* (Miracle):** *Mu'jizah* means to leave one weak and powerless. Miracles are supernatural feats carried out by prophets, with Allah's consent and help, to prove their prophethood. Regular people, under the same circumstances, do not have the power to bring about similar things.



Belief in the Hereafter (*al-Akhirah*)

Yawm al-akhira (The Last Day): According to one account, when the *sur* (trumpet) is blown by Israfil, all living things will fall and die. The time starting then and continuing through the resurrection of people, the entering into paradise of those bound for paradise, and the entering of hell for those bound for hell, is called "The Last Day."

According to another account, the hereafter (*al-akhira*) starts when people begin to be resurrected so they can be called to account for their deeds, and continues forever. There are other names for *al-akhira*, but "*yawm al-qiyamah* (The Day of Resurrection)," is the most famous.

Hayat al-Qabr (Life in the Grave): The life in the grave begins with the death of a person and continues until his resurrection. After being placed in the grave, two angels come and ask, "Who is your Lord? Who is your prophet? And what is your religion?" These are called the questions of the grave. These questions will be asked of everybody. People with bodies that have disintegrated or burned to ashes will also be asked.

The life in the grave means the start of the hereafter. People bound for heaven and people bound for hell will begin to taste the sweetness of the life in heaven or the punishment of hell respectively to a lesser or greater degree.

The life in the grave should not be compared with the life of this world.

However, in sleep (which is called the "little death") we can taste with our souls joyous pleasure or miserable pain, thus seeing an example of *al-akhirah* in this life.

Jannah (Paradise) is a place of reward. It has been made for the *mu'mins* (believers). In an *ayah*, it says “therein you shall have all that your souls desire, all that you call for” (Quran, 41:31, Arberry translation).

Jahannam (Hell) is the place of punishment for those who rebel and go against Allah. Those who die whose sins are great and those believers deemed unworthy of intercession, go there along with unbelievers and hypocrites. While believers who enter will be taken out after a punishment of a specified time, unbelievers, hypocrites, and polytheists will remain permanently.

Mahshar: With the blowing of Israfil’s trumpet, all people and creatures will fall and die. Except for Allah, no living existence will continue. For a time it will stay like this. Then Allah will resurrect Israfil. Israfil will then blow his trumpet again and people will then be given life again in an instant. They will gather in *Mahshar* for their reckoning.

The Book of Deeds: In *Mahshar*, people will be given their books (the books the angels wrote and prepared in this world). The people bound for heaven will be given their books from the right, while the people bound for hell will be given their books from the left.

Hasab (Reckoning): Allah will take all people to account at the same time. But each person will think that only his own reckoning is being done. This reckoning will be as our Prophet (pbuh) explained:

Everyone will be asked:

- 1- How they spent their lives
- 2- What they did with what they know

3- Where they got their wealth from and where they spent it (*halal* or *haram*).

4- And which roads (roads that are either pleasing or unpleasing to Allah) they wore out their bodies on,

And an answer will surely be given.

al-Mizan (The Balance): This is the weighing of peoples' good and bad deeds.

Nobody will be wronged in any way. Every good or bad thing done will surely be placed on the balance. Each good deed will count for ten and every bad deed will count as one.

as-Sirat (The Narrow Bridge): This is a way, a bridge, that everyone must take: those who will be placed in hell, those believers who will reach heaven, polytheists, unbelievers, and hypocrites who will fall to hell. The ease or difficulty of the passing will be according to the rank of servitude to Allah in this world.

We came here for worship; we will return for reckoning.

We are guests on this earth; we will die to be brought back to life.

Story: The Story of the Bringing to Life of Four Birds

Ibrahim (pbuh) was telling everybody, "My Lord causes death and life," and he sincerely believed this himself. Despite that, one day Ibrahim supplicated to Allah, saying:

- O my Lord! Show me how you will bring the dead to life!

Allah Almighty said to him:

- Did you stop believing that I'm going to resurrect the dead, or what?

Ibrahim said:

- I certainly believe, my Lord! But let me see with my eyes so my heart may rest soundly.

In reply to this, Allah said to Ibrahim:

- So, get four birds! Acquaint yourself with them well! When you call them by name they will fly to you. Then, slaughter them!

Chop the meat up and mix them together well! Separate this meat into four parts and put each part on the top of a mountain! Then call them in the way they are used to! You'll see them hurry to you. After you see this, then believe well that Allah's power is enough to do everything and he does nothing in vain, he does it knowingly.

Ibrahim was very happy that his wish was granted. Right away he took a pigeon, a peacock, a crow and a rooster and got them used to him. Wherever these animals were, immediately upon hearing Ibrahim's voice, they flew straight to him.

One day, in the way he was commanded, he slaughtered them. After mixing the meat together well, he separated it into four parts. He put each part on the top of a mountain. Then he retired to an appropriate place. Then he called the birds and rooster in the same way they were used to. In an instant, the resurrected, living animals flew straight to him.

Seeing this, Ibrahim fell directly into prostration and thanked his Lord. His belief in Him was strengthened even more.

Belief in Qadar and Qada

Description of Qadar: Allah's knowing, from pre-eternity to post-eternity (with no beginning and no end), the time and place of things, and when they will be, all of them, and His decreeing in pre-eternity (while they have not yet come into existence) their determination and predestination, is called *Qadar*, and this is related to Allah's attribute of knowledge.

Everything is obligated to be as it was predestined by Allah in pre-eternity. The coming about of nothing was left to petty chance.

Description of Qada: *Qaza* is the coming about of everything (when the time comes for the determined, predestined thing to be) according to the way it was decreed in pre-eternity. The one who predestines things is Allah. The one who brings about everything according to the way it was predestined is also Allah. Therefore, there is complete agreement between *qadar* and *qada*. If *qadar* is a plan, it may be said that *qada* is the work of bringing it about.

The Deeds of People and Their Accountability for Them:

a) Acts Done Outside the Will of People:

Our will has no effect on matters like our birth, the time of our death, and our gender. We are not answerable for these things.

b) Acts Related to the Wills of People:

The things that Allah destines that are related to our wills, are carried out as things connected to our wills. While

Allah holds us responsible for this, it is not to force us to do something, then ask “Why did you do it?” Therefore, He left us free to our own wills and desires so we could be held accountable. This is like a chauffeur who, with the power that comes from the motor, can turn the bus to the right, to the left, or lead it straight ahead. When he wants, he can step on the brakes and stop the bus. If he causes an accident, he isn’t asked, “Why was power coming from the engine?” Rather, he is asked “Why were you speeding? Why were you turning to the left and right? And why didn’t you stop?”

Khayr and Sharr (Good and Bad)

Khayr (Good): *Khayr* is something that is beneficial to someone, with respect to its result.

Sharr (Bad/Evil): *Sharr* is something that is harmful to someone. Since there is no other creator besides Allah, the creator of good and the creator of bad are both Him. It says in *The Quran* “Allah is the creator of everything.” In our religion, good things are commanded, and bad things are forbidden.

The Wisdom of the Creation of *Sharr*:

a) In the creation even of the bad and evil things that we see, there is a wisdom from Allah that we do not know. Something that seems harmful or bad for some people may be beneficial for others or with respect to the public.

b) Bad helps us to understand the value of good. Someone who has never been sick does not understand the value of health.

Our Situation with Respect to *Khayr* (Good) and *Sharr* (Evil) :

We should be thankful when faced with good; when faced with evil, we should be patient and try to recover from it.

The Matter of (*Rizq*) Sustenance (Our Daily Bread): Allah is also the one who provides every living thing with the sustenance that it needs to live. Yet the searching for and finding of food is the duty of people. A person has an effect on whether the sustenance that comes to him is from *halal* or *haram* sources.

The Matter of the Time of Death (*Ajal*): *Ajal* is the designated time for the span of a person's life. After a person's time comes, whether they be young or old, healthy or sick, or whatever the situation, he or she will die as destined by Allah. The *ayah* which says, "when their term comes they shall not put it back by a single hour nor put it forward (Quran 10:49, Arberry)," states that the *ajal* will not change.



Transliterations and Translations of the Invocations of the Salah (Prayer) and some Surahs from the Qur'an

Note: You should memorize the *surahs* and invocations from their original Arabic rather than reading their Latin transliterations. Otherwise you may memorize them falsely for the transliterations do not completely express the original Arabic.

At-Tahiyyat

اَلَّتَّحِيَّاتُ لِلّٰهِ، اَلزَّاَكِيَّاتُ لِلّٰهِ، اَلطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ، اَلسَّلَامُ عَلَیْكَ
اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَیْنَا وَعَلَیْ عِبَادِ اللّٰهِ
الصَّالِحِیْنَ، اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ، وَحْدَهُ لَا شَرِیْكَ لَهُ، وَاشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

At-tahiyyatu li'l-lah az-zakiyatu li'llah at-tayyibatu's-salawatu li'llah, as-salamu 'alayka, ayyuha'n-nabiyyu wa rahmat Allahi wa barakatuh, as-salamu 'alayna wa 'ala 'ibadillahi's-salihin. Ashhadu an la ilaha illa Allah wa ash-hadu anna Muhammadan 'abduhu wa rasuluh.

Translation: All salutations are for Allah. All pure things are for Allah. All good things are for Allah. Peace be upon you, O Prophet! And Allah's mercy and blessings. Peace be upon us, and upon Allah's righteous slaves. I testify that there is no deity other than Allah. And I testify that Muhammad is His slave and His Messenger.)

Allahumma Salli

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Allahumma salli 'ala sayyidina Muhammadin wa 'ala ali sayyidina Muhammad, kama sallayta 'ala Ibrahima wa 'ala ali Ibrahim. Innaka hamidun majid.

Translation: O Allah! Have mercy upon Muhammad and upon the family of Muhammad as you had mercy on Ibrahim and on the family of Ibrahim. Verily, you are glorious and worthy of praise.

Allahumma Barik

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Allahumma barik 'ala sayyidina Muhammadin wa 'ala ali Muhammad, kama barakta 'ala Ibrahima wa 'ala ali Ibrahim. Innaka hamidun majid.

Translation: O Allah! Bless Muhammad and the family of Muhammad, as you blessed Ibrahim and the family of Ibrahim. Verily, you are glorious and worthy of praise.

Rabbana

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ

Rabbana atina fi'd-dunya hasanatan wa fi'l-akhirati hasanatan wa qina 'adhaba n-nar. Rabbana ghfirli wa li wali-dayya wa lil-mu'minina yawma yaqumu'l-hisab.

Translation: O my Lord, grant us goodness in this life, and goodness in the hereafter, and save us from the punishment of the Fire. O my Lord, forgive me, my parents, and the believers, on the day of the reckoning.

Supplications of Qunut

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَ نَسْتَغْفِرُكَ، وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَیْكَ، وَ نُثْنِیْ
عَلَیْكَ الْخَیْرَ كُلَّهُ، نَشْكُرُكَ وَ لَا نَكْفُرُكَ، وَ نَخْلَعُ لَكَ وَ نَتَرَكُ
مَنْ یَفْجُرُكَ، اَللّٰهُمَّ اِیَّاكَ نَعْبُدُ، وَ لَكَ نُصَلِّیْ وَ نَسْجُدُ، وَ اِلَیْكَ نَسْعٰی
وَ نَحْفِدُ، نَرْجُو رَحْمَتَكَ وَ نَخَافُ عَذَابَكَ الْجَدِّ،
اِنَّ عَذَابَكَ بِالْكَافِرِیْنَ مُلْحِقٌ.

- *Allahumma inna nasta'inuka wa nastaghfiruka, wa nu'minu bika wa natawakkalu alayk, wa nakhna'u laka wa nakhla'u, wa natruku man yakfuruk.*

- *Allahumma iyyaka na'budu, wa laka nusalli wa nasjudu ilayka nas'a wa nahfid, narju rahmataka wa nakhafu adhabaka al-jidda. Inna adhabaka bi'l-kafirina mulhiq."*

Translation: O Allah! Verily, we seek your aid, and forgiveness. We believe in you, and depend upon you. We yield to you, and give up. We renounce he who is ungrateful to you.

O Allah! Only You do we worship, and to You we pray and prostrate. To You we aspire, and hasten (in action). We hope for Your mercy, and we fear Your chastisement. Verily, Your chastisement will overtake rejecters of faith.

Ayat al-Kursi

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

Allahu la ilaha illa huwa'l-hayyu'l-qayyum. La ta'khudhu sinatuwwa la nawm. Lahu ma fi's-samawati wa ma fi'l-ard. Man dhalladhi yashfa'u 'indahu illa bi idh-nihi. Ya'lamu ma bayna aydihim wa ma khalfahum. Wa la yuhituna bi shayimmin 'ilmihill illa bima sha'. Wasi'a kursiyyuhu's-samawati wa'l-ard. Wa la ya'uduhu hifzuhuma wa huwa'l-'aliyyu'l-'azim.

Translation: Allah! 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). (al-B aqara, 2:255).

Surat al-Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

*Bismillahi'r-Rahmani'r-Rahim. Al-Hamdu lillahi rabbi'l-
'alamin. Ar-Rahmani'r-Rahim. Maliki yawmi'd-din. Iyyaka
na'budu wa iyyaka nasta'in. Ihdina's-sirata'l-mustaqim. Sir-
ata lladhina an'amta 'alayhim, ghayri'l-maghdubi 'alayhim
wa la'd-dallin.*

Translation: In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds; Most Gracious, Most Merciful; Master of the Day of Judgment. You do we worship, and Your aid we seek. Show us the straight way, The way of those on whom You have bestowed Your Grace, those whose (portion) is not wrath, and who go not astray. (al-Fatiha, 1: 1-7).

Surat an-Nas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

*Qul a'udhu bi rabbi n-nas, Maliki n-nas, Ilahi n-nas, min
sharri'l-waswasi'l-khannas, alladhi yuwawsiwu fi suduri n-
nas, min al-jinnati wa n-nas.*

Translation: Say: I seek refuge with the Lord and Cherisher of Mankind, The King (or Ruler) of Mankind, The God (or 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. (al-Nas, 114: 1-6).

Surat al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Qul a'udhu bi Rabbi'l-falaq, min sharri ma khalaq, wa min sharri ghasiqin idha waqab, wa min sharri n-naffathati fi'l-'uqad, wa min sharri hasidin idha hasad.

Translation: 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. (al-Falaq, 113: 1-5).

Surat al-Ikhlâs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Qul huwa Allahu ahad, Allahu samad. Lam yalid wa lam yulad. Wa lam yakullahu kufuwan ahad.

Translation: Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him. (al-Ikhlās, 112: 1-4).

Surat at-Masad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Tabbat yada Abi Lahabiwwatab. Ma aghna 'anhu ma lahu wama kasab. Sayasla naran dhata lahab. Wamra'tuhu hammalata'l-hatab. Fi jidiha hablummin masad.

Translation: Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the (crackling) wood - As fuel! A twisted rope of palm-leaf fiber round her (own) neck! (al-Masad, 111: 1-5).

Surat an-Nasr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Idha ja'a nasrullahi wa'l-fath. Wa ra'ayta n-nasa yadkhuluna fi dinillahi afwaja. Fasabbih bi hamdi Rabbika wastaghfirhu, innahu kana tawwaba.

Translation: When comes the Help of Allah, and Victory, And you do see the people enter Allah's Religion in

crowds, Celebrate the praises of your Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy). (al-Nasr, 110: 1-3).

Surat al-Kafirun

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ
 عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ
 عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Qul ya ayyuha'l-kafirun. La a'budu ma ta'budun. Wa la antum 'abiduna ma a'bud. Wa la ana 'abidumma 'abadtum. Wala antum 'abiduna ma a'bud. Lakum dinukum wa liya din.

Translation: Say: O you that reject Faith! I worship not that which ye worship, Nor will you worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will you worship that which I worship. To you be your Way, and to me mine. (al-Kafirun, 109: 1-6).

Surat al-Kawthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾
Inna a'taynaka'l-Kawthar. Fasalli li Rabbika wanhar. Inna shani'aka huwa'l-abtar.

Translation: To you have We granted the Fount (of Abundance). Therefore to your Lord turn in Prayer and Sacrifice. For he who hates you, he will be cut off (from Future Hope).” (al-Kawthar, 108: 1-3).

Surat al-Ma'un

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾
وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ
عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاؤُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Ara'ayta lladhi yukadhdhibu bi'd-din. Fadhalika lla-
dhi yadu'u'l-yatim. Wa la yahuddu 'ala ta'ami'l-miskin. Fa
waylullil-musallin. Alladhinahum 'an salatihim sahun. Al-
ladhinahum yura'un, wa yamna'una'l-ma'un.

Translation: Have you seen one who denies the Judg-
ment (to come)? Then such is the (man) who repulses the
orphan (with harshness), And encourages not the feeding of
the indigent. So woe to the worshippers Who are neglectful of
their prayers, Those who (want but) to be seen (of men), But
refuse (to supply) (even) neighborly needs. (al-Ma'un, 107: 1-7).

Surat al-Quraysh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِإِيلَافِ قُرَيْشٍ ﴿١﴾ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ
هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾

Li ilafi Qurayshin, ilafihim rihlata sh-shita'i wa's-sayf.
Falya'budu rabba hadha'l-bayti lladhi at'amahum min
ju'iwwa amanahum min khawf.

Translation: For the covenants (of security and safeguard
enjoyed) by the Quraysh, Their covenants (covering) jour-
neys by winter and summer, Let them adore the Lord of this
House, Who provides them with food against hunger, and
with security against fear (of danger). (al-Quraysh, 106: 1-4).

Surat al-Fil

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

Alam tara kayfa fa'ala rabbuka bi ashabi'l-fil. Alam yaj'al kaydahum fi tadril. Wa arsal 'alayhim tayran ababil. Tarmi-him bihijaratim min sijjil. Faja'alahum ka'asfim ma'kul.

Translation: Have you not seen how your Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up. (al-Fil, 105: 1-5).

CONTENTS

Religious Knowledge Through Questions and Answers	5
Fundamentals to be Known.....	8
Cleanliness for the Bathroom	12
Wudu’	13
The Fard (Obligatory Acts) Acts of Wudu:	16
The Sunnah Acts of Wudu:.....	16
The Virtuous Acts of Wudu’	17
Nawaqid al-Wudu (Things that Nullify Wudu):	18
Acts of Worship that Cannot be Done Without Being in the State of Wudu:	19
Tayammum (Dry Ablution)	19
The Fard (Obligatory Acts) Acts of Tayammum:.....	21
The <i>Sunnah</i> Acts Related to Tayammum:	22
Recommended Acts to Do While Performing Tayammum ..	22
Situations in which performing dry ablution becomes permissible:	23
Ghusl	24
The <i>Sunnah</i> Acts of <i>Ghusl</i> :.....	25
Recommended Acts of Ghusl	25
The Benefits of Ghusl:	27
Conditions Making Ghusl Necessary	28
Things that are Haram for Someone in a State of Major Ritual Impurity (Janabah)	29
Special Matters Related to Women.....	29



The Adhan.....	30
Story: What Does Allah Want from Us?.....	31
The Prayer (Salah).....	31
The Times and Number of Cycles of the Five Daily Prayers..	32
Times in which it is Undesirable (Makruh) to Perform Prayer.....	34
Faith in Allah	63
Story: Allah Sees Us:	63
Allah's Attributes (<i>Sifat</i>).....	64
Story: The Scholar Who Said "Allah Does Not Exist" and the Response of Imam Abu Hanifa:.....	68
Belief in Angels (<i>Mala'ik</i>).....	69
Story: How Can Azrail Kill Thousands of People at the Same Time?.....	71
Belief in the Scriptures (<i>Kutub</i>).....	71
Belief in the Prophets.....	72
Belief in the Hereafter (<i>al-Akhirah</i>).....	74
Story: The Story of the Bringing to Life of Four Birds.....	76
Belief in <i>Qadar</i> and <i>Qada</i>	78
<i>Khayr</i> and <i>Sharr</i> (Good and Bad).....	79
Transliterations and Translations of the Invocations of the <i>Salah</i> (Prayer) and some <i>Surahs</i> from the Qur'an ...	81

This image shows a full page of a yellow background with evenly spaced horizontal dashed lines, typical of primary school handwriting practice paper. The lines extend across the entire width of the page from top to bottom.

Handwriting practice lines consisting of 28 horizontal dotted lines on a cream-colored background.



[illegible]

FOR FREE IN PDF FORMAT

ISLAMIC WORKS

YOU CAN DOWNLOAD IN PDF FORMAT
1350 BOOKS IN 60 LANGUAGES FOR FREE



Islamic books in different languages are waiting
for you in PDF format at the web site
www.islamicpublishing.org